

# A S Rajagopalan Idea Series



## **\*IDEA\* #103**

### **\*Who to go to\***

The minister of a country called one of his servants and ordered him, "You come tomorrow morning to the palace, with a big white bandage on your head. If anyone asks on the way, just say you have headache. Come and report the King, the things that have happened."

Next day, the servant did exactly what the minister had commanded. He entered the palace and met the King and bowed. The king enquired, "Hey what happened to you? Why there is a big bandage on your head?" The servant replied, "Oh majesty, I have headache and so is the tight bandage". The King said, take mustard, and grind it with oregano and put the paste on your forehead and rub it firmly. The headache will run away". "

The King then asked the servant, "Now tell me why you have come here?" The servant replied that the minister had asked him to come and report here. The king was taken aback. He asked, "why the minister have asked you to come and see me? What for?" The servant replied, "To tell what all happened on the way. The King became curious.

The servant replied, "First when I am about to leave, my wife asked what is this bandage. Told her that I have headache. She told barley and boil and make a paste and put on the head. After leaving the home, I saw 86 people. 72 have asked about this bandage and gave their remedy. After entering the palace there were 12 people asked and gave their solution. Now King, you have told another cure. I really don't know what to follow.

The King got confused and queried the servants, "You have now come to me and ask the solution?" Then the minister interrupted and said, Oh King, yesterday you have asked me a question and asked me to prove with proper evidence. And I answered you through a demonstration.

The king's doubt was this – "Which profession is maximum practiced in our country?" The answer given by the minister is "medicine".

Till today the biggest dilemma is what to follow, when every single person gives their own diagnosis of the disease and recommend a medicine to cure. Sometimes the patients are more scared about the multitude of suggestions than the disease itself.

**\*MORAL\***

While all this circus is going on, with the easy availability google, YouTube and WhatsApp every single person is a doctor, now.

**\*ps\***

If ordinary body, mental disease is like that, imagine the **\*worst, almost incurable disease – samsAram\*** (cycle of birth and death). No wonder millions of medicines (philosophies and demigods) are popping up every now and then.

Just like you go to the same doctor, where your parents took you before and you have developed faith over a period that he had cured you in the past – **\*follow the sath sampradAyam as your elders have followed.\*** Unbroken chain of AcArya paramparA is the most reliable and definite one. svAmi deiska emphasizes in Srimad rahasya traya sAram.

**\*IDEA\* #104**

**\*King and the three daughters\***

Long time back, there was a smart and noble King who had three beautiful daughters. The King loved them very much. He was not sure how much they loved him. So, one day he wanted to test them.

He gathered his daughters around him and asked each one of them, the same question - "How much do you love me?"

The eldest daughter said, "Oh father my love towards you is more than all the diamonds and precious stones in this world. The King was pleased and replied, "That is excellent".

"Dear father," said the second daughter, "I love you more than all the gold and silver in all the worlds!" The king replied, "That is fantastic" and smiled.

Then it was the youngest daughter's turn. "My father and king, I love you as much as all the salt in the world and more!" The king was very surprised by her answer. "Can you just repeat what you have said, maybe I didn't hear properly," frowned the king. The youngest daughter repeated, "I said that I love you as much as the salt."

The King got wild and shouted, "How dare you! Your sisters love me as much as diamonds and gold, and you love me as little as "the ordinary salt". I command you, "Leave this kingdom immediately, and never come back again!"

The little princess sadly left and hid herself in the woods, but she soon got very tired. She sat on a log and started to cry, when a prince, who was passing by on his horse, heard her. As soon as he saw the pretty princess, the young prince fell in love with her.

The prince took her to his castle and soon asked her to marry him. The young princess told him that she would only marry him if her father, the king, came to the wedding. "Sadly, my father is angry with me and has told me never to return to his kingdom," she explained.

"Don't worry, my darling, I will send him an invitation to our wedding. And when he arrives, we will make him realize," said the prince and immediately sent a wedding invitation to the King. But the clever prince didn't write that he was marrying the King's youngest daughter.

So, when the wedding day came, the King arrived. He sat at the banquet table in the place of honor next to the prince. Then he was served a meal, which looked delicious. But when the king came to taste it, he scowled and recoiled, "This stupid meal has no salt in it! How can I this!"

Immediately, a person wearing a veil brought him salt and said, "Here you are, my king! I hope that the meal will taste better now." The king immediately recognized the voice.

The salt bearer lifted her veil and the king saw his youngest daughter. He understood at once what the prince and princess wanted to teach him.

Ashamed of what he had done, the king begged his daughter to forgive him. The princess cried out in joy, "Oh, my father! I forgive you and I love you with all my heart!" They hugged each other and the king, the prince and the princess lived happily ever after.

**\*Moral\*** : **\*Necessity and desire are not the same\*** , though get confused often, especially with emotion.

Ps: The sadhana chatushtyam at the beginning of brahma sutra recommends four basic things one needs to understand. Bhagavad rAmAnujA in Srl bashyam eludes this and says **\*one needs to practice again and again.\*** The first of the four tenets is **\*nitya anitya vasthu viveham\*** (permanent and temporary nature of things and the discriminative knowledge). Srl bAshyakArar makes it simple for us – **\*"Get over the alpha astira phalans\*** (trivial and temporal rewards). Practising this constantly, would help us to discriminate on what we really need and what we really wish for.

#### **\*IDEA\* #105**

##### **\*karmA\***

Once there lived a famous King with three sons. One day the King had ordered his three sons to take a bag and go to the forest and fill up the bag with fruits.

The first son thought that since the king has ordered for collection of fruits, he must collect the best of the fruits in the bag.

The second son thought that since the king is a very busy person, he may not look very thoroughly into the bag what has been collected and so he collected whatever he could lay his hands. Thus, his bag was filled up with a mixture of good and rotten fruits.

The third son thought that the king would see only externally how big the bag is and hence he just filled up the bag with all dried leaves and dust.

All the three sons came back to the court with their respective bags, having executed the order of collecting the fruits.

The King, without even seeing what their bags contained, just ordered that now the three sons must be sent to separate jails for three months, where they will not be provided with any food and they were only allowed to carry the respective bags wherein they had collected the fruits.

The first son could spend the three months in the jail by eating the very nice fruits he had collected. The second one could survive for some time with the good fruits in the bag and later he developed diseases by eating the rotten fruits he had collected. The third son had nothing to eat and so could not survive.

**\*\_Moral\_\***

One needs to undergo invariably the consequences of one's actions. Like Newton's law of motion, every action has an equivalent and opposite reaction".

Ps:

Mahabharata, in anushasana parva says

\*yatA dhenu sahasreshu\*

\*vatso gacchati mAtaram\*

\*yat ca krtam karma\*

\*kartAram api gacchati\*

Like how a calf can find its mother amongst thousands of cows, the results of past karma will find us without any fail.

Remember, \*brahmA may die in due time, but our karma will never until it is endured.\*

#### **ASR Mama: \*IDEA\* #106**

**\*Til death do us part\***

" \*till death do us part\* " is a part of wedding vows in some tradition. It means, the married couple intend to spend the rest of their lives together - They will be parted only by death.

The oath may look like -- I, (wife's name)\_\_, take you,(husband's name) \_\_\_\_, to be my husband, to have and to hold from this day forward, for better, for worse, for richer, for poorer, in sickness and in health, to love, to cherish and to obey, till death us do part, according to God's holy law, and this is my solemn vow. This happens when people grow up and get married. It is the pledge between two adults. It is a deha vivAham (marriage at body level)

Well, there is another marriage, enjoining the body (sariiram) and soul (AtmA) which happens at the moment when one's life begins. The AtmA, let us make it husband, gets married to the sariiram, the wife. Here the sariiram says I am going to be with you and obey your commands! {As Lord krishNA calls kshetra, kshtrejina jnAnam in BG} AtmA with its substantial knowledge (DJ- dharmi jnanam) and attributive knowledge (DBJ – dharm bhuta jnanam) uses the body for its purpose. All the organs (indiryams) and mind (manas) all exist for the single purpose to serve the AtmA. If the DBJ is good, all are used up in a divine way and vice versa.

Yet another marriage where the individual soul (jIvAtmA) is married to supreme soul (paramAtmA). That marriage is eternal – without any beginning or ending. “till death do us part”, in that saying the relation between jIvAtmA and paramAtmA is eternal because there is no death for AtmA.

If that so, how do we interpret prapatti, saraNagati\* what we do? We can assume it is like \*renewing the marriage vows\*. Some like their husband and renew them and want to stay closer to him all the time – prapannAs. Others, though married to Him eternally, doesn't want to stay with HIM (knowingly or unknowingly) in His abode.

\*ps\*

Now in the 3 levels we saw – husband and wife in real life is deha vivAham.

The other two, body and soul connected at birth and jivAtmA paramAtmA relation is what we are interested. That clearly instructs the 3 delusions we need to remove – \*sariira Atma bhrama,\* \*svatanra Atma bhrama\* and \*anya devatA paratva buddhi bhrama.\*

Also it eludes the \*sAriraka sAstra\* - body is a slave to our AtmA. our body and our AtmA is slave to the Lord.

#### **\*IDEA\* #107**

##### **\*One more?\***

One day the King and the court jester were taking a stroll in the royal gardens. The King happened to see a group of crows on the tree. Suddenly he thought how many birds would be there. So, he asked the jester, “Wonder how many crows there in the kingdom are?”

The jester answered in a flash, “There are two million, four thousand and two hundred and forty-four crows in our kingdom, sir.” The King was stunned and questioned him with an amazement. “Are you sure, and how would you know that?”

“I am pretty sure your majesty. You can get the crows counted,” said the jester confidently. “What if there are fewer crows?” asked the King skeptically. “Well in that case, some crows might have gone out to meet their relatives in neighboring kingdoms.”

The King got curious and questioned, “Hmm... But jester, what if there are more crows than the number you said?” “Well, in that case, crows from other kingdoms could have come to visit their relatives in our kingdom, Sir” the jester replied.

The King was smiling on hearing the astute and instant responses from the jester.

##### **\*MORAL\* :**

Not everything one needs to know the exact quantity, leave alone about how to quantify them. Ex: How many grains are in the sand at beach? How many droplets are there in the rain?

##### **\*ps\* :**

This unquantifiable concept is very intriguing and is the basis for our sanraNagaty sAstram. The janmAs we took, the sins we have accumulated, and on the contrary the infinite compassion of the AcAryAs and bhagavAn and the eternal bliss one gets in mOksham – all are unquantifiable. The TICE (time, intelligence, caste and energy) we need to qualify for bhakti yOgA is also unquantifiable. And it

makes no sense how one can get out of this recursive loop - ajjAnam, karma, vAsana, ruchi and deha sambhandam - by one's own effort.

periyAzhvAr in his periyAzhvAr tiruymozhi explains, "uzahaikkor puLLi onRu migai enRu kaNDAr" – like saying it is not five thousand four hundred and eighty-three, but one more dot on the body of the baby deer. Our sins are like that. No way we can even attempt to quantify them. So, the best escape strategy is pleading to the ultimate Lord for the write-off. And that is what we do in prapatti, saraNAgati. Requesting the Lord to completely wipe out all our sins {aham tva sarva pApebhyo} and promising Him that we would behave good at that moment (upAyam) and the rest of the life here (nityam niraparAdeshu kaimkaryeshu phalan) and in moksham {mokshayishyAmi}.

As the saying goes, \*"The fool didn't know it was impossible, so he did it".\* For prapatti \*conviction is needed and not extensive knowledge\* . \*Action is needed and not apathy. Surrender is needed and not stiff neck.\*