

A S Rajagopalan Idea Series



IDEA #108

One-line story

More often than not, I wish that I were dead; but then I get scared thinking – “What if you’re not waiting on the other side?”

Amazing one-line story. The shorter the story is, far more interpretations one could come up with. Here let us assume a girl, more like a wife says the above. What we could see obviously, there are plenty of things she doesn’t like in this world – may be relatives, kids, social status, friends etc. But she should love her husband so much, otherwise she would not yearn for him to be with her again on the other side.

The relationship could be between two deeply connected friends; or it could be between a teacher and a student. Imaginations can fly in all angles. But one thing is certain. In the relationship, one person makes the other happy and all the rest of the things are disappointing, depressing and alienating.

Why the relation could not be between a true bhakta and the ultimate Lord? He/she may be a bhakta of Krishna, rAmA or nruasimhA etc.

Just like bhakta Anjaneya said, *“bhavO nAnyatra gacchati” * when Lord rAmA offered the vAyu putrA, mAaruti, the ultimate bliss, vaikunta prApti, the parama purushArTTam. “rAmA, if You are not there in mOksham, I don’t need it. who cares about Lord Srlman nArAyaNA reigning the mOksha sAmrAjyam, though He might have been declared unequivocally, the cause of all causes by all pramANAs.” Such was the steadfast bhakti of AnjaneyaA.

MORAL

That kind of intricate relationship can develop only when pure, inherent love smoothly flows from either side. For that *trust, unshakeable faith becomes a must.*

ps :

Let us take this relation between a true bhakta and Lord Sriman nArAyaNA. The bhakta knows that he has no knowledge, no energy and no patience and does not even qualify for bhakthi yOgam *(TICE

- Time Intelligence Caste Energy)*. All he can resort lift his hand above and perform total unconditional surrender.

Lord krishNA emphasizes *sarva dharmAn parityajya* – give up all means because you can't achieve your objective through them. They are all dead ends for you. That steadfast trust is needed from the bhaktA. Here he is called mumukshu, the one who is interested in mOksham.

Then additionally the unflinching conviction only to Lord SrIman nArAyaNA is a must, because He is the sole authority in granting the mOksham. And so you have to hold on to His lotus feet { *mAm ekam sharaNam vraja* }. So, with this surrender and conviction, the mumukshu's job is done.

How the love, responsibility and commitment flow from the other side? Lord answers, *aham tvA sarva papebheyo* – I will not send or point to someone else. I will be directly and unwaveringly responsible to remove all the hurdles you had so far that was preventing (virOdhi) to attain the objective (anishta nivrutti).

And I, myself will be rewarding the final bliss (ishta prapatti) { *mOkshayishyAmy* , *nayAmi paramAm gatim}*

What if you're not waiting on the other side?" – That question, doubt will never arise for prapannAs. They never have to worry. *BhagavAn is the upayam and He is the phalan.* *Means and rewards are the same.*

***IDEA* #109**

Another one-line Story

“ *Those who had coins, enjoyed in the rain, those who had bills were busy looking for the shelter* ”

This is another powerful one-line story. As usual, the number of words and the readers' imagination are inversely connected.

Obvious theme running here is “those who have coins” referring those who are poor, and they were enjoying the rain. Because not much to lose for them. What they have is only very little. But those who have dollar bills, and that to stacks of them, need to protect from rainwater and were struggling for a safe shelter. Simply, poor is free and not much stakes, while the rich is edgy and struggling.

We can extend that idea and say coins are solid and are not weakened or depreciated by wind, rain or by any other weather conditions. On the other hand, notes are flimsy, though easy to transport, but comes with its own limitations of storage and secureness.

If we move our attention to religion, this story reflects those who are poor are carefree and those who are rich edgy. The Englis proverb says, “The lighter you are the higher you fly”.

In uddhava gltA, Yadhu mahArAja, a great King, who is the forefather of Lord KrishNA was once astonished by watching a avadhuta sanyasi {nomad hermit}. The avadhutA was happily giggling, jumping and singing merrily on his way. All his wealth was a stick on his shoulder with a small knotted bag tied at corner of the stick. No house, no land, no wife, no children, no friends and don't even have an alternate clothing. The sanyasi doesn't even know when and where the next food would be, if at all

he is lucky to get one! But the King in his royal palace with all his paraphernalia etc. though had almost everything is not as happy as the sanyasi who had close to nothing.

***MORAL* :**

Any accumulation more than what one's needs for survival is a liability.

***ps* :**

Here those who are poor are prapannAs. They don't have jnanam, sakthi, patience on the delay of millions janmAs, or the qualifications needed to pursue bhakthi yOgA. On the other hand, bhakti yOgi who has all these must take an arduous route. They need to protect their vested interest and continue to build on them. Constantly thinking about bhagavAn and their efforts.

prpannAs need to do the performance only once and after that they are free. No need to think of the Lord, no other means or attempts is required. That is why the poorman, prapannan is happier.

prapannan has the coin. It is relatively undestroyable by weather (pancha bhutams and their manifestations). ***That coin is nothing but the mahA visvAsam*** , one of the critical angAs of prapatti. While the bhakthi yOgi needs to be meticulous in every action, and constantly self-imploring himself, while walking on the tight rope which they had been doing for trillions of janmAs.

bhakthi yOgi can have sAkshAtkAram (equivalent to bhagavAn appearing right in front) called ***dharsana samAnAkAram*** . But that is only for a limited period only. And they have to toil continuously to achieve that. Its like you need to drop a quarter for the machine to run!

On the other hand, prapanna doesn't get sakshatkAram, but quickly ascend to the parama paurhsarttam and enjoy eternally. As svAmi desika nsays, "***nInDum kurigyum irrukkum*** "It will be elongated and shortened path (referring to bhakthi and prapatti).

In essence, ***bhakthi is huge and long, prapatti is miniscule and short*** ; bhakthi may be pursued by only a very few, whereas prapatti universal. bhakthi lets to enjoy but like a nervous wreck. but prapatti is lie "***Oh what a relief it is***" feeling.*

Just like in baseball they say, "Go after the singles and not to swing for home runs." Because ***singles** is more definite and swinging for home runs will get you struck out!*

***IDEA* #110**

Single line story – 3

One more time we are strangers, but this time with memories.

Another amazing one-line story where imaginations can bring multitude of interesting interpretations.

You can notice three key words – One more time; strangers; memories. Simple interpretation is two people meet each other in a bus or a plane. They had some good time and at destination they left and become strangers again. Only the memories remained

Another string of this story might run like this. A husband and wife never knew each other until they got married. Until the marriage, they were total strangers. After the marriage, as the years pass by, they got separated either by natural cause or by preference. Now because there is no existing relationship, they have become strangers again. But the memories of those years are imprinted and can't be erased.

This is very common and one time or other everyone may have to go through the same predicament.

MORAL

Life is like a train. No two are together all along. *Nothing came with us and nothing will go with us.*

***ps* :**

Let us analyze from another angle. Children may not recognize the value of many things. For example, if you ask a child whether it wants a candy or a \$100 bill, you know what he/she would answer. So, for the child, comforts and wealth are strangers. They don't know the value and maybe they don't care if they have it or not!

As they grow older and become spiritually inclined and let us say one day, he/she does prapatti. The starting point for the indulgence to prapatti is *continued mental exercise on sAdana chatushtyam* . The first two in that says - the discriminative knowledge on the permanent and temporal nature of things *(nitya anitya vasthu vivekam*) and followed by dispassion on worldly things *(ihAmutra phala bhOga virAha*).

When the sAdana chatushtyam is exercised repeatedly and not as a prerequisite, one gets into state of craving for mOksham. *Understands prapatti is the only viable means* and while performing that he *realizes na mama* (nothing belongs to me).

Once again, like the baby, he becomes stranger to alpha astira phalans. But those enjoyments he had in the past doesn't go away. Its all memories now. That is why bhagabad rAmanujA showed that *pUrva mImamsA and Uttara mImamsa is a single treatise.* One needs to learn iteratively.

In rAmanuja sampradAyam, AcAryA who take up sanyAsramA, are encouraged to move from grahastAsramA (from a married state). One needs to enjoy the worldly things and give them up. Then only his dispassion will be strong and deep rooted.

So, once again strangers mean – voluntarily giving up worldly pleasures.

Easy example here is ekAdasi. Y'day you were stranger to the plate of jilebi until it's done.. Then you really enjoyed it. Today, on ekAdasi day, you are completely alienated to jilebi, except memories alone will be lingering.