

## 20. *Su-dharshana*

LAST evening, when you heard about the *Krishnaavathaara* (Incarnation as Krishna), your hearts were filled with joy, which overflowed through the eyes, as I could see. Your minds too were purified by that experience. The Avathaara had, come in order to guard the world and to strengthen dharma (righteousness) as the means of guarding it. Books that contain the Lord's words and great men who know them declare that the Lord assume HumanForm in order to carry out these purposes. The story of Kuchela tells how one has to meditate on Him to worship Him and to honour Him. Kuchela knew what exactly had to be given to the Lord; the Lord cares for the feeling that accompanies the gift, the attitude with which the offering is made; He is not moved by the quantity or the cost. Dhroupadhi offered a tiny piece of leaf sticking to the side of the vessel in which she had cooked the meal and the Lord was so fully fed that He said. He was freed from all hunger. Rukmini placed just, a Single *Thulasi* (basil) leaf on the scale, but, since she had saturated it 'with her devotion, it weighed as much as Krishna Himself. Kuchela took a little "beaten rice" and the Lord ate it with relish and was highly pleased at the offering so full of *bhakthi*.

### **Have the goal of *Saayujya* always in View**

A piece of paper that is white tough and clean, is not as valuable as another piece of equal size, which though Soiled and dirty, has upon it the imprint of the Reserve Bank making it a hundred-rupee note. The imprint of *bhakthi* makes the "beaten rice" precious. Give the Lord the fruit, *prema*, that grows on the tree of life. Develop the illumination of *prema* and the bats of grief, envy and egoism will fly away into the darkness.

You must have the goal of *Saayujya* (merging in the Absolute) always in view; do not give it up or forget it. Be like the river that flows slowly to tile sea. A person who has purchased a ticket to Calcutta from Madras, because that is the place he wants to reach, Will not halt at any other place on the journey; lie has the destination always in view. Of course, he may be interested in the sights and scenes on the way; he might get down here and there for refreshments but, he will not seek a home anywhere, in between *Saalokyo*, *Saameepya*, *Saaruupya* (being in the same place, nearness to the master and likeness of the Form of Master) may come in between; in fact, they do. But, you should not be satisfied with those stages. They are intermediate stations, remember. You have to reach each and travel beyond.

In this Kuchela episode, the wife of Kuchela plays a more important role than Kuchela himself She has much more *bhakthi*; in fact, women are more devotional than men. They can master their minds better. It was her maternal love that prompted her to send Kuchela to the Lord so that her children might get a full meal. She had faith in the Lord. Kuchela hesitated and argued that Krishna might not recognise him or remember him or invite him in or accept his homage.

### **Fear of God should be absent in a genuine *bhaktha***

Kuchela is described in the Bhaagavatha as constantly engaged in the meditation on God. But, then, how can his doubt be explained? She urged him to give up all doubt and proceed at least as far as the gate of the Palace of Krishna. She was certain that Krishna would call him in, if he took at least that little trouble. Of course, fire warms all, but one has to go near it, is it not? Staying away, you cannot complain that the fire is not warming you. Kuchela was so nervous that he could be persuaded to go only up to tile gate.

Once it was decided that Kuchela would go, she took from the place where she had hidden it for a rainy day, a quantity of paddy, just a handful; she put it in boiling water, took it out and dried it and, then, frying it over the fire, she pounded it with a pestle to prepare the "beaten rice" that Kuchela said was Krishna's favourite food, while at school. Thai was tied to a corner of the cloth worn over the body and he moved on, his fear increasing at every step. Such fear should be absent in the genuine *bhaktha*. He must approach the Lord as of right and earn the Grace that is his clue.

Of course, the Lord showers his mercy on the *Aartha* (distressed person) and the *Artharthi* (one who longs for wealth), as well as on the *jijnaasu* (seeker of spiritual knowledge) and the *jnaani* (liberated person). The *aartha* is the person who is ill and suffering; the *artharthi* is the poverty-stricken who seeks prosperity and fortune. So, Krishna called him in, with overwhelming joy, and reminded him of the happy days at school which they had spent together at the *Guru's* Feet, and even while Kuchela was squirming to hide the common-place offering tied to the corner of his tattered cloth, Krishna sought out the stuff and began eating it with great relish. *Bhakthi* had made it very tasty to the Lord.

### **The Lord can transform poverty to wealth**

It is related that Rukmini Devi held His hand when He took the third handful and the reason given usually by commentators is that she was afraid all the riches of the Lord would go over to Kuchela if a few more handfuls were taken in by the Lord! What a silly idea! As if the riches of the Lord are exhaustible, as if He would care if *bhaktas* carried all of it away, as if the Mother of the Universe is stingy in Her Gifts. This can never be true! The real cause for Her holding the hand of Krishna was- She claimed Her share of the offering of the devoted heart; She wanted a portion for Herself; it was Her right to have a share.

Kuchela left Dhwaaraka rather disappointed because he was not given any donation or promise of a donation. He was sad when he remembered his family and the starving children. He was lost in grief and so, he passed his own house without noticing that: it had undergone a great change and had become overnight a huge big mansion. His wife, who saw him, called him back and related how suddenly, happiness had been showered, upon them by Krishna's Grace.

### **Sweeten your speech, sanctify your deeds**

Kuchela's *saadhana* Started that day! Until then, he was just a ritualist, going through the outward forms of the rites prescribed in the *Shaasthras*. When he realised how the Lord can, through His *Mahima* (miracle power), transform poverty to wealth, He decided to win the Grace of God for securing perpetual, undiminished Joy, that is to say, win *Saayujya*. He got *sudharshana*, the vision of what is Good for him, And, in the midst of the treasures that now filled his residence, he lived that life of an ascetic, without any attachment. He knew that it was all a dream, the riches now and the poverty then.

The emperor dreamt he was a beggar and wept when he was refused alms at one door and was overjoyed when at another door, he got a stomachful. He woke up and he was no longer poor; he was an Emperor. Even that is a dream, an illusion.

*Brahman* alone is *Sath* (real); *Prakrithi* is *A-sath* (unreal). Be in this awareness always, that is the highest *saadhana*. Seek *Sudharshanam* (vision of the Divine). Make your speech *madhuram* (sweet), and your good deeds an *arpanam* (offering). This is the three-fold path. Become a child, lose your conceit and pride. When you are still in the region of the *gunas*, motivated by desire