



# RAMĀ ŚAKTI MISSION

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The story of Chudala and Sikhidwaja is replete with moral maxims and spiritual truths. It is a manual of Sadhana. It is also a document of experience. It portrays the spiritual atmosphere of ancient India. It illustrates the unique role which women played in preserving the spiritual wealth and the tradition of religious culture. It expounds the essence of bhakti and the ethics of duty. Faith in God, practice of Yoga, philosophical investigation and steadfastness in duty are the four great ingredients of spiritual life emerging from Chudala and Sikhidwaja episode.

Sikhidwaja and Chudala, the royal couple, represent the line of Rajarshis of a very high order. They uphold the truth of advaita vedanta, the supremacy of adhyatmic wisdom. Their lives illustrate the teaching which Mother has been imparting to you all these years, that neither duty nor responsibility nor high social position nor any activity can be a hindrance to realization of God for one who develops detachment and dispassion.

Chudala the queen is the heroine of the story. She is the voice of India's immortal heritage and culture. She is the queen not only of the material kingdom, but also of the spiritual empire. As her husband's guardian angel, as his constant counselor and inspirer and devoted wife, Chudala shines as the very embodiment of womanly grace. She has the highest wisdom. She is the exemplar of devotion. She is the Yogini par excellence. She handles the royal duties with highest efficiency. She has the valour of a Kshatriya, the serenity of a Brahmana, the dynamism of a Yogi and the brahmic luster of a Jnani, all in a splendid combination, in her womanly grace.

To the question whether God-realization is possible for busy householders, this episode is the fitting answer. It has falsified the notion that brahma vidya is only for the sannyasis. The ancient sages, Kings and queens who rules vast empires, the busy householder devotees and also women, all these sections of humanity, has as their representatives, persons of highest realization. This is India's heritage. This is her inexhaustible spiritual wealth. This is the blazing dharma that guided, inspired and shaped generations after generations in this Bharatavarsha.

This is adhyatmic luster at its peak of glory. This is the sheltering force, far superior to the destructive force of modern times signified by atomic bombs and other nuclear weapons. The spiritual knowledge, the spiritual force and the spiritual culture, are dormant in everybody, for the source of all these three, is the undying spirit, the Divine spark in man. But these become manifest only in those who embody truthfulness, Righteousness, justice and pure love. Yearning and adhyatma dharma are both required. Then only one can rise above the plane of gunas and attain oneness with the Divine.

Sikhidwaja and Chudala had in them these two as manifested virtues. That is the reason why both of them realized the highest in life spiritual. Adhyatma Dharma is the dharma that governs the spiritual progress of a God-seeker. It includes the dharma of a disciple, the dharma of a devotee and the dharma of an aspirant. He who abides in adhyatma dharma is an ideal disciple, an ideal devotee and an ideal sadhaka, all in one.



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Shraddha, moral purity, good conduct and nishta in spiritual practices, together, constitute adhyatma dharma.

Sikhidwaja was the King of Ujjain (north India) . He was truthful, just, righteous, a lover his subjects, courageous, and stable-minded and well known for his chivalry. By the blessing of God, he married the princess of Sourashtra, Chudala by name. Chudala was beautiful, intelligent, virtuous, a veritable gem of womanhood. For years they lived a very harmonious life, mutually co-operating in all matters including the royal duties and thus enjoyed pure marital bliss. As years passed, both of them began to feel the coming of old age. In retrospection they found to their dismay that they had wasted away their youth in sense pleasures and they had not done anything for realizing the supreme purpose of life.

Even the royal status, luxuries and enjoyments had failed to give them real happiness, peace, unalloyed bliss and contentment. They felt a void in them. Now they aspired to realize the eternal reality, Brahman. Among the two, Chudala was exceptional in virtue, talent and spiritual competency. She had, as her inborn gift, a sharp, powerful and penetrating intellect. She had abundance of spiritual samskaras. Her yearning was intense. And, all her sadhana, which she began in right earnest, was in seclusion, hidden from the gaze of even her husband.

After helping her husband in the kingly duties, she would repair into solitude for spiritual practices, cultivation of devotion, deep thinking and absorbing meditation. Through listening to the vedantic expositions, study of scriptures and contemplation in solitude, she progressed rapidly in 'Brahma Abhyasa'. Outwardly she was the efficient queen and an expert in performing meticulously all her wifely duties; inwardly, she was a sadhaka of the highest order, always in the anusandhana of God.

Years went by and now an extraordinary divine luster appeared on her face. Her mind always remained in a state of cheer, zeal and bubbling enthusiasm. Smile was always on her lips. She reveled in supreme inward joy and contentment. Even her body put on the radiance of youthful vigour.

As this luster increased every day, the King who took notice of this transformation in her, once asked her in private: "Dear one, when I see your unfading mental cheer, your zeal and your bubbling blissfulness, I feel as if you have attained something invaluable. Tell me, what ambrosia have you drunk deep? Have you secured anything, which is not available in the three worlds, or, is there anything with you, which is not open to my perception, which is beyond the range of my intellect, which is not an object of my knowledge? I behold in you, beloved, a rare spiritual luster and womanly grace, which were not there before.

Chudala replied: "My lord! Transcending the illusory world-notion, I revel in the real, immortal Atman in a state of essential identity. Therefore you behold in me this luster and gracefulness. I do not accept anything; nor do I reject anything. These dual conceptions and activities of accepting and rejecting have dropped off from me. In me are no more the blemishes of attachment and antipathy. Without indulging in enjoyment of sense pleasures, I enjoy now a bliss that is superior to all other enjoyments, a contentment which is supreme, a spiritual poise that is unique, a contentment which comes only from eternal peace, the pace that passeth all understanding.



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The objects of enjoyment rise and set. They are temporal and perishable. In the wake of knowledge, in supreme Atmic Happiness, which I experience, there is no room in me for worry, craving and exertion. Herein is the secret of my spiritual luster. This luster, my Lord, is not of the body which is inert; it is of that self-shining Reality, Brahman who pervades every one, everything.

This is the highest spiritual experience. Chudala dwells in the highest plane of Consciousness, which is above the duality of subject, and object, which transcends the egoistic notions of acceptance and rejection. The Brahmic state is the natural state. It is above the conceptions of enjoyment and renunciation, attachment and detachment, association and aloofness. In the highest experience, all differentiations vanish, the differentiations of high and low, of Self and Brahman, of mind and the Reality, of prapancha and paramatma, of effort and effortlessness. The ego vanishes beyond the scope of resurrection. Everywhere, in everyone, one beholds the Undivided Reality. This experience does not lead one to isolation of inactivity.

On the other hand, it is the most dynamic state of which profound actions flow in perfect spontaneity. The King could not understand the lofty state of Chudala's Realization. His mind was still in the plane of gunas. He had not gained certitude in the Unseen. Therefore he could only scoff at her. According to him, pursuit of the unseen in preference to enjoyments already at hand, was a foolish act.

Knowing that the King had not yet developed competency for the comprehension of subtle vedantic truths and that his mind had not the strength of dispassion, the wise Chudala kept quiet. Now, words are no use. Let actions speak, so thought she. Until the mind develops vairagya and turns away from the transience, it cannot embark upon the quest. It is futile to instruct such minds on the profoundest philosophy. When you know that the body is perishable, your identification with the body and the fondness for the body will naturally go. So also, when you realize that the world of objects is unreal, your mind will no longer crave for sense pleasures. Ego, desire and enjoyment are all inter-related.

As one who sits near the fire feels its heat, so too, contact with an Awakened one, awakens dispassion and spiritual ardour. By association with Chudala, the fully blossomed Jnani, Raja Sikhidwaja, in course of time, developed dispassion. He felt utter disgust towards the pomp and show, the royal position, the luxurious living, the pleasures of the place and all forms of sense enjoyment. They appeared to him as vomit. His mind, fortified by intense vairagya, now deeply yearned for God-experience. The lure of solitude became irresistible.

He expressed his desire to leave the kingdom and the kingly duties to the charge of his wife and to repair to solitude for tapas. Chudala responded with the King as follows: 'My lord, this kingdom and your duties are no hindrance to your spiritual pursuit. Mind alone is the obstacle.

Escaping from the kingdom and the duties, is not a sign of knowledge. Life is a drama. Both of us have assumed roles in it. Let us play that role unitedly, and efficiently, keeping our mind on the Ultimate Goal.



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But the king renounced the kingdom and left the palace that very night, unnoticed by anybody and without even telling his wife. He went in quest of seclusion in the far off forest retreat. In the absence of the King, Chudala ruled the kingdom with utmost devotion, bearing in mind the welfare of the subjects. Through aerial flights, akasha gamana, a yogic feat which she had mastered through practices of Hata Yoga and Samyamana, she discovered where her husband was and what he was doing. The King was found absorbed in rigorous penance and practices in far off forest seclusion. He had become emaciated through the rigours of tapascharya and want of good food.

Under Mother's system of teaching, the wife has no fear that the husband will abandon her and go away; so too, the husband has no apprehension that the wife will cease to love him and will leave him in case she develops dispassion and spiritual yearning. Mother's stress is on the synthesis the synthesis of duty and devotion, of activity and antharanga sadhana.

You should rejoice in the discharge of your duty, observe dharma religiously and make your life itself a form of continuous sadhana for God-experience. For a strong mind also, problems do arise, but never misery. It is only the weak ones who feel miserable. But this does not mean that you should remain engrossed in enjoyment. To forget the goal of life, the purpose for which one has assumed the body and the promise given to God while dwelling in the mother's womb, to get enmeshed in samsara and finally leave the body without attaining anything, is it life? Is it manliness? Is it the feat that you perform with your much-boasted intellect?

Mind should obey you. Be strict to yourselves in enforcing discipline. Inwardly and outwardly, in mind and conduct, you should be disciplined. Righteous conduct is all-important. If one swerves from dharma, he will not get the grace of God, even if he worships God, meditates on God, or serve the Divine Cause. The inner revelation should come. Then only you can rejoice in anusandhana, revel in dhyana, realize your oneness with God and continue to abide in a state of inseparable identity with God. All this is possible only if you adhere to Truth and Dharma.