



# RAMĀ ŚAKTI MISSION

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In the earlier Talk, Mother had told you how Raja Sikhidwaja considering his own body to be the greatest hindrance in the way of Realization, had attempted to give it up, and how the Yogini Chudala, in the form of the youthful Sage Kumbha, appeared on the spot and prevented him from doing that. In her sermon on renunciation and Realization, she had explained to the King that what was to be given up was not the innocent body, but the latent vasanas and the separative ego. How can these latent vasanas which are so subtle and unmanifested, be eradicated? How can this mysterious ego, which perpetuates the vasanas, be renounced? This was the problem that tormented the enquiring mind of the King.

He therefore, in profound humility and intensity of yearning, supplicates to the Sadguru as follows: Lord! Be gracious enough to tell me as to upon renunciation of what can the ego and the vasanas be eradicated? Here is the fundamental question coming from a Mumukshu (aspirant) and a Virakta (dispassionate soul) of the highest order. Kumbha Muni knew that the King's mind had become fully ripe for Upadesha and it is in answer to this question that the Guru starts instructing his disciple on Jnana Yoga, the metaphysics of Advaita. The Rishi proceeds: Listen, O King, with absolute faith and devout concentration. What is indicated by diverse terms such as jiva, ahankara, avidya etc is the chittha only. Chittha is samsara. The delusive notions of birth and death, of bondage and liberation, of the dualities of grief and joy, of agency and enjoyership, are all because of the chittha. When the chittha disappears, the whole network of illusion disappears. Therefore renounce chittha. Total renunciation means renunciation of chittha only.

There is a state when the vritties sink into tamas. That does not lead to deliverance, the chittha is not extinct. The vritties should be restrained totally; then, the chittha gets transformed into Chit, pure consciousness. That is what is meant by renunciation of chittha. When the chittha is renounced thus, notion of duality cannot exist. The non-duality is experienced. That is, the nondual Brahman shines forth in all glory. Vasanas constitute the nature of the chittha. Beyond vasanas, there is no chittha as such.

Hence, he who is bereft of vasanas has no chittha also. He has become one with the Supreme Consciousness. Ego is the seed of chittha. When ego is isolated and the vasanas become extinct, there will be no chittha. In the absence of chittha, samsara also disappears. In the impure state, under the impact of gunas, vritties continue to arise.

This condition of consciousness is called chittha. In the pure state, chittha rises above the gunas and hence it is free of vritties. Purity of chittha is therefore spiritual accomplishment, 'paramartha sidhi'. Duality is felt only when there are vritties. When there are no vritties, non-duality alone is experienced. In the realm of duality, there is fear. In the advaitic state alone fearlessness come. Certitude and steadfastness in the Atman is lacking. That is why the jiva comes under the sway of chittha vritties. What then is the way out? Well, you must take refuge in God and pray. When desires and passions crop up, you should seek the saving grace of God. Then the faculty of discrimination, the power to reject vice and falsehood, the strength to stick to righteous conduct, all these come.



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Without depending on God, no one can adhere to purity, truthfulness and righteousness. Truth, justice, guilelessness and sublime attitude of reverence to the Guru and the Deity, these are the wealth that will help you in your life beyond, 'parayatra'. In Sikhidwaja's pure mind, graced by shraddha and reverence, enquiry dawned. The illuminating words of the Guru took his thought deeper and deeper. Because of absolute shraddha and supreme reverence to the Guru, he was able to imbibe the instruction. Kumbha's words charged with spiritual fire became flashes of insight in his consciousness. His intellect, utterly free of ego-touch, became subtle, refined, sharp and penetrating.

Pleased to know that the prajna of his disciple is getting awakened from the slumber of ignorance, Kumbha Rishi started expounding the deeper philosophy. He explained to him the nature of the ego, the process of self-enquiry, the utter unreality of the body and the world, the cause-effect relation, the doctrine of superimposition (adhyasa), the illusoriness of the agent and the enjoyer etc. In conclusion, the sage proclaimed: O King! Apart from Brahman, there is neither an individual jiva nor a world of objects. Brahman alone is the Reality.

The notion of an 'I' apart from Brahman, as the actor and the enjoyer, is illusory. What is perceived in the state of ignorance, as the world is nothing but Brahman? Establish your prajna in this non-dual Reality. The world of wisdom, that fell from the lips of the Sage Kumbha, the peerless spiritual initiation, awakened Sikhidwaja from the sleep of Maya. His mind, withdrawn from samsara, remained absorbed in the beatific merger in the Great Reality. The consciousness rose to the plane of Samadhi.

Initiation, Upadesha Deeksha, is an event of great importance. The Holy Word, the Upadesha Vakya, is an immortal seed. This seed is unique in its nature. It cannot be pecked and eaten away by the birds. The robbers cannot steal it. It will not rot or decompose even by passage of time. When the chittha is pure and receptive, Guru's instruction gets firmly imprinted in the prajna. Prajna awakes to the Reality. Until shraddha, reverential attitude and intellectual fitness come to the seeker, the Guru does not give Upadesha. Such has been the traditional observance in Bharatavarsha.

It was only after 18 years of hard tapasya that Sikhidwaja's mind became fit for Upadesha. But Mother has given you all, the priceless Upadesha, out of Her motherly urge and tender love for you children. However, as true seekers and ideal disciples, you should strive to attain competency. You should try to attain the purification of mind. You should become worthy of grace, love and trust in you.

Emerging from Samadhi, the Enlightened Sikhidwaja, extolled his God like Guru and expressed his deep gratitude for the grace bestowed on him. He said: Prostrations to Thee, O Lord, Thou art God to me. By Thy abundant grace, the veil of ignorance was rent asunder and the supreme state has been revealed to me. By association with Thee, I became supremely blessed. What Thou hast gifted to me is the divine ambrosia, which cannot be attained by any means other than Thy Grace.

Leaving the King now to enjoy the Bliss of Realization, Rishi Kumbha rose up, departed, assumed the original form of Chudala and returned to the palace to manage the affairs of the Kingdom. For years, in the absence of the King, Chudala has been ruling the country with superhuman efficiency. Three more years passed and Chudala once again



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visited the King, disguised as Kumbha. What she beheld with her eyes was indeed a sight for the gods! There sits on the summit of the mountain the King in yoga poise, in rocklike motionlessness, deeply absorbed in Samadhi.

Examining him minutely, Chudala knew that there was life in the body and that the King was absorbed in the supreme nirvikalpa state. By Yogic power she roused the King. Seeing the Blessed Guru Kumbha Rishi near him, the King was overjoyed and made obeisance. Kumbha Muni was immensely pleased to hear the accounts of his disciple's experiences and was convinced that he had crossed Samsara. Though Chudala knew that her husband had become fully illumined being, a Jnani, yet she decided to test the depth of his Realization.

He withstood every crucial test in Supreme quiescence, 'Nirvikaratha' and rose high in the estimation of Chudala. Chudala knew that nothing could now move the King's mind from habitual Brahmanishta.

He had risen above the gunas. His heart went out in supreme reverence and boundless gratefulness towards his Godlike Guru. He prostrated himself again and again washing the Lotus Feet of the Guru with tears of joy. Then Chudala suddenly revealed her true form and stood smiling before the King. For a time the King was taken aback. He could not believe his own eyes. He stood speechless.

Slowly he collected himself and recognized his beloved wife. What a wonder! The venerable Kumbha Muni, the compassionate Guru who rescued him from samsara was none other than his wife Chudala! The one who appeared at every stage in his quest in various guises in order to guide him, to test him, to lead him and to save him, was his own religious companion, Chudala!

King's memory flashed back to the series of events of the bygone years. The royal couple shone in their spiritual splendour as the very personification of emancipation. Instead of choosing to lead a life of isolation, Sikhidhwaja now accompanied his wife to his country to resume kingly duties for the welfare of his people.

Whether the enlightened souls dwell in a forest retreat or in a crowded city, whether they are silent in the caves, or busy with the duties of the world. Their prajna is fixed once for all in the ultimate reality, Sathyavasthu. Nothing, no one, no event, whatsoever, can disturb the even tenor of their mind. The story of Chudala and Sikhidhwaja reveals the beauty of India's cultural heritage. It shows what place God and dharma had in the lives of ancient Kings and Queens. It illustrates the unique role women had played in preserving Brahavidya.

It gives a picture of pure, lofty, marital relation and marital life. The corner stone of life was religion and the wedded wife is in the true sense, a religious companion and guardian angel for husband. Spiritual knowledge, practical wisdom, moral splendour and, matchless womanly grace, abided in a wonderful combination in queen Chudala.

Hers was an active life. Her life proves that the highest spiritual pursuit can be carried on along with the meticulous discharge of duties and moral responsibilities. The greatness of the Guru the greatness of the Guruvakya and the marvelous efficacy satsang are well depicted in the story. Tapasya without Guru's grace and guidance



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does not lead to the goal. Man is man, not because of his form, but because of his ability to realize the purusharthas.