

CHAPTER V

VIDYA AND BHAKTHI

- Q. Swami, I have heard people use the word, *Amanaska*, often. What does it mean?
- A. This entire creation, when it is realised as but Seen by the eternal Seer, the Witness, simply disappears, as fog before the Sun. That stage is known as Amanaska.
- Q. What happens to the knowledge?
- A. Even that disappears!
- Q. This Witness that you spoke of, where does it reside in the dream-stage?
- A. It is in the Jivi. It not only witnesses but it also weaves and creates everything it sees.
- Q. And during deep sleep?
- A. It is in the Full (the Modificationless) Reality.

- Q. And, in the fourth stage, the stage beyond deep sleep, the *Thuriya*?
- A. It is merged in the *Iswara-sthana*, this changeless Entity.
- Q. What is meant by the term, *Paramartha*?
- A. Paramartha, that is to say, beyond and above this world limited by the body and the senses.
- Q. They talk also of *Paramapada*. How will that be?
- A. It will be devoid of *Nama-Rupa* or Name-Form and *Kriya-Rupa* or Deed-Form.
- Q. Swami! Is God transcending the Universe or immanent in the Universe?
- A. He fills the Universe and is also beyond it. So there is no place outside Him. All places are inside Him. All Names are His, no Name is alien to Him.
- Q. How is the Godhead who fills the Universe to be referred to?
- A. He can be called by various names: *Paramapada*: the Limitless Open, the *Paramartha*, the *Asarira* (the Not-Body), the *Paripoorna* (the fullest Full), the *Avaangmanogocharam* (the Ungraspable by word or thought). He has many names.

- Q. Is this Sath, this Entity, ancient or new, *Sanathana* or *Nuthana*?
- A. Of course, it is Sanathana, not Nuthana.
- Q. Which is the ultimate Purushartha?
- A. Why, Moksha, of course.
- Q. When talking of *Vidya*, Swami, I have heard people mention the Four Vidyas. What are they?
- A. Yes; they are *Aanveekshaki*, *Thrayee*, *Vaartha*, and *Dandaneethi*.
- Q. These names are all new to me. What exactly is *Aanveekshaki*?
- A. The *Vidya* by which one is able to discriminate between *Atma* and *Anatma*.
- Q. And *Thrayee*...?
- A. The *Vidya* by which one can attain *Swarga* or Heaven, through the appropriate rituals and Karma.
- Q. What does *Vaartha* teach?
- A. Agriculture and other productive efforts.
- Q. What does *Dandaneethi* mean?
- A. The rulers and guardians of society rule and guard, according to this *Vidya*. It is essential for earning and enjoying riches and crops.

- Q. Which of these plunge man into the cycle of births?
 A. All, except the first, the Aanveekshaki.
- Q. The mastery of the mind is held essential for spiritual victory. But to purge the mind of all evil, what are the virtues which we have to cultivate?
 A. There are four chief virtues: *Maithri*, *Karuna*, *Muditha* and *Upeksha*.
- Q. I must trouble you Swami to explain these too.
 A. Comradeship and the company of the humble and the good; affection for the Name and Form of the Lord—these are included in *Maithri*. *Karuna* is the kindness one feels towards the afflicted.
- Q. What is the virtue called *Muditha*?
 A. *Muditha* is the joy one feels when meeting people who are charitable, who serve others, who help those in distress, etc.
- Q. *Upeksha*?
 A. Non-involvement; the feeling of unconcern at the wicked; neither loving them nor hating them.
- Q. Just like these four virtues, they also talk of four types of *Bhakthi*. What are they, Swami?
 A. My dear man, all the multifarious types can be included under four categories: the *Aartha*, the *Arththaarthis*,

- the *Jijnaasu* and the *Jnani*. The *Aartha* is the person who is tormented by the agony of spiritual discontent and who prays to the Lord in his distress.
- Q. What does *Arththaarthis* mean?
 A. Those who desire *Artha* or wealth or spiritual power and for that sake, worship God and pray to Him for that boon.
- Q. *Jijnaasu*, you said. Who are they?
 A. Those who seek liberation steadily and strongly, and go in search of the Absolute.
- Q. And the *Jnani*?
 A. He who has escaped from the dual consciousness, the *Dwandwa bhava*; who has known his identity with the basic Truth of the Universe.
- Q. Tell us the names of some who have achieved fame through these types of *Bhakthi*, Swami. Then it will become clearer to us.
 A. Oh, there are plenty of names. Among *Aartha*-*bhakthas*, I can tell you of *Draupadi*, *Prahlada*, *Sakkubai*; among the *Arththaarthis*, *Dhruva*, *Arjuna* and others; among the *Jijnaasus*, *Uddhava*, *Radha*; among the *Jnanis*, *Suka*, *Sanaka* and others.