

The Course on *Aparokṣānubhūti* comprises nine lessons. Following is a detailed description of the contents of each lesson:

Lesson 1: Maṅgalācāraṇa, Anubandha- and Sādhana-catuṣṭaya [Verses 1–11]

- What is prakaraṇa-grantha and why the text *Aparokṣānubhūti* is a prakaraṇa-grantha
- Maṅgalācāraṇa
 - Śrī Hari as Guru
- Anubandha-catuṣṭaya
 - Adhikārin, viṣaya, sambandha and prayojana
- Meaning of the term ‘aparokṣānubhūti’
- Right living is tapas
- Viveka leads to vairāgya
- Spiritual pursuit is accelerated by vairāgya
 - Vairāgya should not be momentary but permanent
 - When viveka and vairāgya are rooted, the mind naturally attains ṣaṭka-sampatti
- Śamādi-ṣaṭka-sampatti (Six values)
 - Śama
 - Dama
 - Uparati
 - Titikṣā
 - Śraddhā
 - Samādhāna
- Mumukṣutva
 - Deep longing for Liberation
- Enquiry
 - Essential for the knowledge to become firmly rooted

Lesson 2: Enquiry into the Self and not-Self [Verses 12–22]

- What type of enquiry should be done
- Enquiry into "Who Am I?"
- Enquiry into "What is the material cause?"
- The cause of ignorance and desire is ajñāna (ignorance)
- The material cause of everything is Existence
- Self and body (not-Self) – differences
 - Self is one, body has parts
 - Self is the controller, body is controlled
 - Self is auspicious, body is filled with ‘filth’

- Self is the illuminator (self-revealing), body is inert
- Self is of the eternal nature of Existence, body is transient and non-existence
- Luminosity of the Self is not opposed to darkness. It is common for both darkness and light.
- Luminosity of the Self is not physical. It is immanent and transcendent.
- The body is not me, but belongs to me.

Lesson 3: Brahman and the Body Contrasted [Verses 24–30]

- Meaning of the term 'Brahman'
 - Big, large, vast
 - No spatial, time or object limitations
 - Principle of Existence–Consciousness outside me pervading everything
- What is Ānanda?
 - Ānanda is not that which is opposed to sorrow
 - It is that which transcends all joys and sorrows
 - Joy requires sorrow to highlight it
 - Ānanda does not need a contrast, it is uncontrasted fullness
- How to find the truth? Look at yourself.
 - Sat (that which does not change)
 - Cit (that which is not inert)
 - Ānanda (that which is neither joy nor sorrow)
- I am free of all changes
- The ṣaṭ-vikāras
 - Jāyate (born)
 - Asti (existing)
 - Vardhate (grows)
 - Vipariṇamate (change)
 - Apakṣīyate (decay)
 - Vinaśyati (dies)
- I am free of all diseases
 - Vyādhi (body)
 - Ādhi (mind)
- Different philosophies
 - Viśiṣṭādvaita (part and whole)
 - Advaita (Oneness)
 - Buddhist (void, śūnya)
 - Cārvāka (take Self to be the body)

Lesson 4: Differentiating the Ātman from the Body through Support of Yukti and Śruti [Verses 31–42]

- Support of Yukti
 - The supreme Puruṣa is one while the bodies are many
 - The knower of change and that which changes can not be the same
 - The knower and known can not be the same.
- Support of Śruti
 - Self is all-pervasive (*Svetāśvatara-upaniṣad*)
 - Self is all-pervasive (*Puruṣasūkta*)
 - Self is untouched, unattached (*Bṛhadāraṇyaka-upaniṣad*)
 - Self is self-effulgent, Its presence is not dependent on something else (*Bṛhadāraṇyaka-upaniṣad*)
- Karma-kāṇḍa portion of Vedas
 - Elaborates rituals for attainment of higher worlds
 - Shows difference between the body and something else
 - Shows subtle body is different from the Self
- Subtle body is made up of various parts while Self is homogenous, the seer with no modifications
- Self (Consciousness) and Life examined
 - Self is not life; Self bestows life
 - Mind is necessary for expression of Life
 - Death is the separation of the mind (subtle body) from the gross/physical body
 - Self is not Life; Life is an expression of the Self

Lesson 5: Establishing Non-duality through Falsity [Verses 41–55]

- Matter is
 - That which is inert
 - That which is known
 - Need not be physical
- The six Āstika-darśanas
 - Sāṅkhya
 - Yoga
 - Nyāya
 - Vaiśeṣika
 - Pūrva-mīmāṃsā
 - Uttara-mīmāṃsā (Vedānta)
- Where there is duality, there is bondage
- False is that which does not have an independent existence

- Consciousness is One, Existence is One
- The idea of finitude and limitation in one body is because of ignorance
 - The entire world is a superimposition on Consciousness
 - The cause of the world is not like the potter, pot and clay.
 - It is vivarta-upādāna-kāraṇa, which is like the rope–snake example. The snake and rope are in two distinct realms of existence.
- Upādānaṁ prapañcasya – Just as the rope appears as the snake, I, the Consciousness, appear as the world
 - All this (world of names and forms) is the Self alone
- Support of Śrutis
 - *Kaṭha-upaniṣad* (There is no plurality whatsoever)
 - *Bṛhadāraṇyaka-upaniṣad* (all names and forms are Brahman alone; duality is because of ignorance alone; this Self is everything)
 - *Īśāvāsya-upaniṣad* (all is but the Self alone, then there is no experience of delusion, misery)

Lesson 6: Falsity of the Three States of Experience and How the Self Appears as the Body in Ignorance [Verses 56–88]

- Various Methodologies of Vedānta:
 - Difference between the Seer and the seen
 - Difference between the Self and not-Self
 - Difference between the Self and five kośas
 - Difference between the Self and three bodies
 - Difference between the Self and three states of experiences
- Ignorance does not pertain to the body and mind
- Because intellect is the understanding faculty, ignorance belongs to the intellect
 - In and through the whole process of ignorance and Knowledge, the Self is not affected
 - Intellect is ignorant and says I am bound, but the Self is ever liberated and always the same, nitya-mukta
- Experience is not the litmus test for Reality
 - Waking state, dream state and deep sleep come and go, when one is there the others are absent. Hence these states are ‘false’.
 - Falsity: Should be experienced, must end
 - Reality: that which must not end, that which shines even though false
 - All three states are experienced; all three states end and are therefore false.

- The three states are different because of the guṇas
 - Sattva, primarily waking state (knowledge gaining, see world of objects perceived by senses)
 - Rajas, primarily dream state (activity of mind, see world of objects created by the mind)
 - Tamas, primarily deep sleep (dullness, neither experience objects through the senses nor the mind, positive experience of nothingness)
 - Being the Seer and not the seen, the Self is not affected by the guṇas
- The appearance of the Self as the Universe
- The Self as the substratum of all actions
- The Self, the cause, is inseparable from the world, its effect
- Examples are beautiful tools for reflection:
 - Rope–snake – When you know the rope, the snake is sublated
 - Mirage–water – When you know the water is sand, the sand is not sublated
 - Rope–snake – snake creates fear (dveṣa – repulsion)
 - Shell–silver – silver creates greed (rāga – likes)
- Examples of how the Self appears as the body through ignorance
- Self is also the substratum of ignorance.
- I am Sat–Cit–Ānanda. The body is an experience in me. The body is not the Self alone, the body is the Self also.

Lesson 7: Prārabdha-, Sañcita- and Āgāmi-karmas [Verses 89–99]

- Human embodiment is gained on the fructification of equal puṇya and pāpa.
- Knowledge does not end joys and sorrows because the body exists; what can be avoided is the identification with joys and sorrows.
- The śāstra declaration of prārabdha for the Jñānin is from the standpoint of the ignorant.
- Negation of prārabdha for the Jñānin
 - Just as for a person who has woken up from a dream the dream body is no longer valid, the Jñānin has no prārabdha from his standpoint.
 - Jñānin is one with Existence–Consciousness–Bliss.
 - Ajñāna is the material cause for the universe. When jñāna arises, the universe ceases to exist for the Jñānin.

- To explain to the ignorant, the scriptures posit prārabdha for the Jñānin.
- Problems that arise for Advaita-vedānta, if a person insists that prārabdha still exists for a Realised person:
 - That there will be no Mokṣa
 - If the teacher cannot be a Jñānin, the Jñāna-paramparā will not be there
 - The non-dual state cannot be reached
- What takes rebirth?
 - Subtle body
 - Causal body
 - Reflection in subtle body (ego)
- What does not take rebirth?
 - Body
 - Pure Consciousness
- Ajñānin's standpoint with respect to the Jñānin:
 - An ajñānin sees the body and mind of the Jñānin, which are all just apparent
 - This appearance will end when the Jñānin's body drops, which means the mind's prārabdha ends.
- From a Jñānin's standpoint
 - Prārabdha ends at the moment of Knowledge
 - File is closed because no sense of individuality
- Āgāmi-karma of the Jñānin:
 - From the ajñānin's standpoint:
 - The puṇyas go to the ardent devotees and pāpas go to those who have given him trouble.
 - Cosmic laws pertain only from the ajñānin's standpoint
- Explanation of adhyāropa–apavāda
- *Aparokṣānubhūti* uses the technique of apavāda alone, directly indicating the truth
- Does the śāstra give direct or indirect Knowledge?
 - Depends on the object
 - If the object is remote (like svarga) then it is parokṣa (indirect)
 - But the Self is aparokṣa so the jñāna is aparokṣa or direct

Lesson 8: Vedāntic Conception of Aṣṭāṅga-yoga [Verses 100–126]

- Yama and niyama

- Tyāga
- Mauna
- Vijana-deśa
- Kāla
- Āsana
- Siddhāsana
- Mūlabandha-āsana
- Dṛk-sthiti
- Prāṇāyāma
- Recaka, pūraka and kumbhaka
- Pratyāhāra
- Dhāraṇā, Dhyāna and Samādhi

Lesson 9: Obstacles in the Vedāntic Practices [Verses 127–144]

- Anusandhāna – A sudden absence of “ahaṁ brahmāsmi” vṛtti
- Ālasya – Laziness, tiredness
- Bhogalālasā – A sudden desire for something
- Laya – Sleepiness
- Tamas – Darkness, no moving forward
- Vikṣepa – Agitation of thoughts
- Rasāsvāda – Enjoying the happiness of meditation
- Śūnya – Experience of void (lack of positive experience of the Reality or Truth)