

The advanced level course on *Tattvabodha* comprises 20 lessons. Following are the topics covered in each lesson:

Lesson 1: Introduction and Maṅgalācaraṇa

- Pāribhāsika-śabda
- Nature of the Tattva expounded in *Tattvabodha*
- The three grades of Reality

Maṅgalācaraṇa

- The three kinds of obstacles and their nature
- Attitude of the seeker while offering maṅgalācaraṇa
- Three types of maṅgalācaraṇa
- Maṅgalācaraṇa in *Tattvabodha*
- Exposition of the term 'Vāsudeva' in the maṅgalācaraṇa

Anubandha-catustaya

- The four preliminary considerations defined
- Their exposition in the maṅgalācaraṇa verse
- Methodology of inquiry into the Truth

Lesson 2: Sādhana-catustaya – Viveka and Vairāgya

- Sādhana-catustaya defined
- What is nityānityavastuviveka?
- Analysis of sādhana-catustaya in the categories of hetu, svarūpa, kārya and avadhi
- The four categories in viveka
- What is vairāgya?
- Three types of vairāgya
- Four categories in vairāgya

Lesson 3: Six-fold Inner Wealth – 1 (Śama, Dama and Uparama)

- Why are these six inner qualities termed 'wealth'?
- Śama analysed
- Dama analysed
- Uparama analysed

Lesson 4: The Six-fold Inner Wealth – 2 (Titikṣā, Śraddhā and Samādhāna)

- Titikṣā analysed
- Śraddhā analysed
- Samādhāna analysed

Lesson 5: Analysis of the Six-fold Wealth and Mumukṣutva

- Analysis of śamādi-ṣatka-sampatti
- Hetu, svarūpa, kārya and avadhi with respect to śamādi-ṣatka-sampatti
- Yama and niyama explained
- Mumukṣutva analysed
 - Definition of mumukṣutva
 - Cause of mumukṣutva
 - The four types of mumukṣutva
 - Bondage analysed
 - Hetu, svarūpa, kārya and avadhi with respect to mumukṣutva

Lesson 6: Enquiry into the Truth

- Definition of saṅgraha-vākya and the saṅgraha-vākya of *Tattvabodha*
- Analysis of nitya and anitya
- Analysis of Sat, asat and mithyā
- Falsity requires a real substratum
- Analysis of the Truth as expounded in other darśanas
- Adhiṣṭhāna and adhyasta
- Aparokṣa, parokṣa and pratyakṣa examined
- Categories of definitions
- Definition of 'definition' (lakṣaṇa)
 - Svarūpa- and taṭastha-lakṣaṇa
- The definition of Ātman
 - Ātman is satya; everything else is false

Lesson 7: Sthūla- and Sūkṣma-śarīra Explained

- Sthūla-śarīra defined

- What is its upādāna-kāraṇa?
- What is its nimitta-kāraṇa?
- What are its functions?
- What are its components?
- Sūkṣma-śarīra defined
 - What is its upādāna-kāraṇa?
 - What is its nimitta-kāraṇa?
 - What are its functions?
 - What are its components?
- Mind analysed
 - Concept of vṛtti
 - Mind takes the form of an object through the medium of thought
- The five jñānendriyas and their functions
- The five karmendriyas and their functions
- Concept of devatās in Vedānta
 - The presiding deities (devatās) of the jñānendriyas and karmendriyas
 - Role and function of the presiding deities

Lesson 8: Kāraṇa-śarīra Explained

- Kāraṇa-śarīra defined
- Avidyā examined
 - Meaning of anirvacanīya
 - Avidyā as anirvacanīya
 - Logic to prove that ajñāna is anādi
 - Is avidyā bhāva-rūpa or abhāva-rūpa?
- Function of the kāraṇa-śarīra
- Vāsanās and kāraṇa-śarīra

Lesson 9: The Waking State (Jāgradavasthā)

- The waking state defined
- Uniqueness of the waking state
- Commonality of waking and dream states
- Analysis of viśva

- Self as the witness of the viśva

Lesson 10: The Dream State (Svapnāvasthā)

- The dream state defined
- Objects of knowledge of the dream state
- Preconditions for the dream state experience
 - A prior experience in the waking state that has caused a strong impression on the mind
 - A complete rest of the senses and the intellect being veiled
 - Internal pressure of the vāsanās that goes into expression
- Analysis of the dream state
 - The intellect/kartā is absent in the dream state
 - Absence of self-effort in the dream state
 - Absence of accrual of fresh puṇya or pāpa in the dream state
 - The dream state as a vāsanā exhaustion mechanism
 - The dream state as an appearance
- Taijasa defined
- Self as the witness of the taijasa

Lesson 11: The Deep Sleep State (Suṣupti-avasthā)

- The deep sleep state defined
- Deep sleep is a combined experience of ignorance and bliss
- Concept of abhāva-vṛtti
- Prājña defined
 - Alternate definitions of prājña
 - The three categories of word derivations
 - Prājña's word derivation analysed

Lesson 12: The Five Sheaths

- Definition of pañcakośa
- What is kośa
- The five kośas enumerated
- Annamaya-kośa defined and explained

- Prāṇamaya-kośa defined and explained
 - Prāṇas as jyeṣṭha and śreṣṭha
 - Function of prāṇamaya-kośa
- Manomaya- and vijñānamaya-kośas defined
 - Difference between manomaya- and vijñānamaya-kośas
 - Commonality between manomaya- and vijñānamaya-kośas
- Ānandamaya-kośa defined
 - Nature of ānanda experienced in ānandamaya-kośa
 - Concept of malina-sattva
 - Ānandamaya-kośa as characterised by both knowledge and ignorance because of malina-sattva
 - Ānanda of ānandamaya is sāmānya
 - Priya, moda and pramoda defined
- The Self being beyond the five sheaths

Lesson 13: Nature of the Self

- What is Ātman?
- Sat-Cit-Ānanda are not attributes of the Self
- Sat analysed
 - Kūṭastha-nitya and pariṇāmi-nitya
 - Self as kūṭastha-nitya
 - Sat as the final substratum of everything
 - Sat as the ceaseless non-negatable presence
 - Sat as the changeless underlying presence amidst all the impermanent changes
- Cit analysed
 - Self as jñāna-svarūpa
 - Description of jñāna-svarūpa?
- Ānanda analysed
 - Logic to prove the Self is of the nature of ānanda
- Methodology used by the śāstras to help the seeker comprehend the Self

Lesson 14: The Universe and Māyā

- Creation analysed
 - The twenty four evolutes of creation
 - Intent of Vedānta in explaining creation
 - Analysis of upādāna-kāraṇa and nimitta-kāraṇa
- Concepts of Brahmāṇḍa and piṇḍāṇḍa
- Māyā defined and explained
 - Constituents of māyā based on the experience of the world
 - Role of Brahman and māyā in the context of creation
 - Māyā does not bring about duality in Brahman

Lesson 15: Creation Explained

- Evolution of the five elements
- Evolution of jñānendriyas from the individual sāttvika aspect of each of the five elements
 - The presiding deities of the jñānendriyas
- Evolution of the antaḥ-karaṇa from the collective sāttvika aspect of the five elements
- Manas, buddhi, citta defined and analysed
 - The presiding deities of manas, buddhi and citta
- Ahaṅkāra defined
 - How ahaṅkāra becomes the doer and enjoyer
 - Bondage arises when the pure Self is mistakenly taken to be the ahaṅkāra
 - The presiding deity of ahaṅkāra
- Evolution of karmendriyas and prāṇas from the rājasika aspect of the five elements
 - The presiding deities of the karmendriyas
- Pañcīkaraṇa explained
 - Evolution of gross world from the tāmasika aspect of the five elements

Lesson 16: Īśvara and Jīva – Analysis of Brahmāṇḍa and Piṇḍāṇḍa

- Analysis of brahmāṇḍa and piṇḍāṇḍa
 - Brahmāṇḍa and piṇḍāṇḍa are apparent
- Analysis of Īśvara and jīva
 - Īśvara is I-ness associated with brahmāṇḍa
 - Jīva is I-ness associated with piṇḍāṇḍa
 - Qualitative identity of Īśvara and jīva – both upādhis are made of same content
 - Both Īśvara and jīva belong to the realm of vyāvahārika satya
 - The essential identity of Īśvara and jīva from the pāramārthika standpoint
 - Jīva is malina-sattva-pradhāna, Īśvara is śuddha-sattva-pradhāna
 - Differences between the jīva and Īśvara are from the standpoint of the upādhis
 - The jīva naturally considers himself/herself to be different from Īśvara
 - Identity of Īśvara and jīva – The upādhis are sublated through Knowledge
 - Transmigration continues as long as one sees difference between jīva and Īśvara
- Pratibimba-vāda – Theory of reflection
 - Īśvara and jīva explained with the help of the sun and its reflection in water
 - The variety of jīva is because of the reflected medium
- Avaccheda-vāda: Theory of limitation
- Purpose of the two models – The model of reflection and limitation
 - To establish the essential nature and identity of both jīva and Īśvara as the supreme Consciousness
 - To show that pure ‘I’ remains unaffected and is beyond any limitation
- Sthūla-, sūkṣma- and kāraṇa-śarīra-abhimānin at the individual and total level
- Mahāvākya is the means to arrive at the identity of jīva and Īśvara

Lesson 17: Tat Tvam Asi Analysed

- Purpose of the mahāvākyas
- Methodology of understanding the mahāvākyas

- Vācyārtha and lakṣyārtha
 - When should one take recourse to the lakṣyārtha?
- *Tat tvam asi* in the context of the *Chāndogya-upaniṣad*
- Tat tvam asi analysed
 - The objection – Tat and tvam are possessed of viruddha-dharma
 - *Tat tvam asi* indicates identity and not difference
 - The vācyārtha meaning of Tat and tvam
 - Process of arriving at the lakṣyārtha
 - Dropping the vācyārtha and taking recourse to the lakṣyārtha

Lesson 18: The Jīvanmukta

- Jīvanmukta defined
- The result of Jīvanmukti
- The role of the śāstras in the attainment of Jīvanmukti
- The Jīvanmukta's clarity arises from aparokṣa-jñāna
- The Jīvanmukta's sahaja-samādhi
 - The self-perception of being unlimited
 - The effortless perception and vision of the Reality at all times and everywhere
 - The vision of the Reality in oneself and in all beings
- Brahma-buddhi of a Jīvanmukta is from a deeper experience
- The Jīvanmukta is free from the bondage of all karmas

Lesson 19: Types of Karmas

- Āgāmi-karma defined
- Sañcita-karma defined
- Prārabdha-karma defined

Lesson 20: The Jñānin's Relation to Karma

- Applicability of āgāmi-, sañcita- and prārabdha-karmas for the Jñānin
- How and when the āgāmi- and sañcita-karmas end for the Jñānin
- Difference between the prārabdha-karma experienced by the Jñānin and the ajñānin
- The Jñānin's detachment from actions explained through a metaphor

- What happens to the puṇya and pāpa aspects of the Jñānin's āgāmi-karma?
- Result of the Self-knowledge
 - The Jñānin attains brahmānanda on gaining Knowledge
 - For the Jñānin, the time and place of dropping the body do not matter
 - The Jñānin goes beyond all sorrows
 - The Jñānin is freed from the results of all actions