

The course on **Ātmabodha** comprises 18 lessons. A detailed description of what is covered in each lesson is given below:

Lesson 1: Maṅgalācaraṇa and Anubandha-catuṣṭaya

- The adhikārin
- The necessity of ātmabodha
- Analysis of anubandha-catuṣṭaya
- Analysis of maṅgalācaraṇa
- Tapas for citta-śuddhi and citta-ekāgratā

Lesson 2: Self-Knowledge

- Self-knowledge – the direct means for Liberation
- The attainment of Mokṣa
- Knowledge is sākṣāt-sādhana: without knowledge, there is no Liberation
- Antaraṅga- and bahiraṅga-sādhana

Lesson 3: Falsity of the World

- The changing world is like a dream.
- The world appears real as long as the Substratum is unknown.
- Brahman is the substratum upon which all the names and forms are projected.

Lesson 4: Upādhis

- The definition of upādhi
- Upādhis are superimposed on the Self
- Process for destruction of the upādhis

Lesson 5: Clarity and Purity

- Differentiating (pounding) the Self with logic
- Differentiating (pounding) each kośa
- 'Pounding' according to different philosophies
- Review of different schools of philosophies
- Logic helps, but purity is required
- Purity of the heart required to experience the Self

Lesson 6: Sākṣin

- The Self as distinct from the three bodies and is a witness of their functions
- Example of the king witnessing, enabling but not doing
- The Self appears to be the actor
- Enlivened by Consciousness, the upādhis go about their respective functions
- The qualities and functions of the upādhis are transferred to the Self
- How the properties of the mind are transferred to the Self

- Proof that the qualities/functions of the upādhis really do not belong to the Self

Lesson 7: Birth of the Ego

- Pratibimba-vāda (reflection theory)
- Anyonya-adhyāsa (mutual superimposition) through the example of red hot iron ball
- Cidābhāsa and buddhi come together and the pure Self remains untouched
- Unholy wedlock of the Self and matter
- The Self has no modifications and the intellect is insentient
- The solution to 'I am suffering'
- The ahaṅkāra gives voice to the identification
- Levels of Jīva: Jīva as cidābhāsa, cidābhāsa + ahaṅkāra, transmigrating entity
- Disassociation and falsification: Disassociate from the jīva to know oneself as pure Consciousness
- Seeming ahaṅkāra after one gains knowledge: badhita-ahaṅkāra is like a burnt rope
- The one who knows this Truth is fearless

Lesson 8: The Self is Self-effulgent

- The role of the intellect in knowing the Self
- Example of a lamp that does not need another lamp to illumine it
- Derivation of the word Ātman
- Does knowledge reveal the Self?
- The role of brahmakāra-vṛtti
- Negate the upādhis through “*neti neti*” and know one’s identity through the Upaniṣadic mahāvākyas

Lesson 9: Sravana, Manana and Nididhyāsana

- The purpose of śravaṇa
- The three bodies are the products of ignorance
- Negation and falsification
- I am not the body nor the perceiver of objects
- I am not the mind nor the prāṇas
- The process of nididhyāsana – asserting one's real nature
- I am all-pervading like space
- Purpose of Vedantic meditation
- I am of the nature of Existence, Consciousness and Bliss

Lesson 10: Dispelling Avidyā

- Śravaṇa, manana and nididhyāsana
- Definition of abhyāsa
- The ‘ahaṁ brahmāsmi thought’ becomes a vāsanā
- Brahmākāra-vṛtti removes avidyā

- The example of a medicine removing disease
- Nididhyāsana facilitates brahmākāra-vṛtti
- Savikalpa samādhi

Lesson 11: Nirvikalpa-samādhi

- Ātma-vāsanā puts an end to anātma-vāsanā
- Is nididhyāsana required for all?
- Moving from savikalpa-samādhi to nirvikalpa-samādhi
- The four obstacles to samādhi
- Dissolve the world into the Self
- Dṛṣṭi-sṛṣṭi-vāda and sṛṣṭi-dṛṣṭi-vāda
- Meditate on the infinite Self and remain unaffected
- Discard all identification with names and forms
- World is nothing but Brahman
- Adhyāropa and adhyāsa
- The tripuṭī – knower, knowledge and known
- Is there brahmākāra-vṛtti in in nirvikalpa-samādhi?
- Brahman revealed
- Purpose of nirvikalpa-samādhi
- Knowledge of Vedānta is to remove ignorance
- The two kinds of āvaraṇa
- When does crystal clear knowledge of the Self occur?

Lesson 12: The Meaning of Ātmabodha

- The churning of meditation
- The upper and lower araṇi
- The Self reveals Itself
- The meaning of ātmabodha
- Ātmabodha as brahmākāri-vṛtti
- Ātmabodha as pure Consciousness itself

Lesson 13: Ātman is Ever Attained

- Recognizing the Self
- The Self is as though unattained
- Who identifies with the conditionings?
- The post and ghost example
- The definition of karma
- Jñāna is not karma
- Śravaṇa, manana and nididhyāsana – are they karma?
- Disappearance of the jīva
- Bondage: I-ness and my-ness
- The metaphor of one losing his direction – dṛṣṭānta
- The seeker gets deluded – dārṣṭāntika

- The eye of wisdom

Lesson 14: The Jīvanmukta

- All is the Self; the Self is all
- One appears as everything
- The Jīvanmukta gives up his prior conditionings
- Various definitions of yoga
- The transformation of a Jīvanmukta
- The peace of a Jīvanmukta cannot be understood
- The Jīvanmukta is untouched by upādhis
- The process of arriving at sarvātmabhāva
- The Jñānin is filled with inner bliss
- Only a Jīvanmukta can recognise another Jīvanmukta
- The Jñānin is untouched like space
- The Jñānin is all knowing but yet pretends to be a fool and moves carefree like the wind
- Videha-mukti
- The Jñānin is always Brahman

Lesson 15: The Glory of Self-Knowledge

- Self-realisation – the highest pursuit
- How is sat-cit-ānanda everywhere?

Lesson 16: Revelling in the All-Pervasive Self

- The process of “*neti neti*”
- Brahman is complete bliss
- Different creatures enjoy different degrees of bliss
- Everything is imbued with Consciousness
- The fulfillment of worship
- Existence is God
- Breaking the mind's barriers
- Name to the nameless

Lesson 17: Brahman – of the nature of Consciousness

- The Self illumines the world
- The Self supports the world
- Consciousness pervades the entire universe
- Consciousness from three different standpoints

Lesson 18: Brahman Revealed

- Relation of Brahman and the world
- Whatever is seen and heard is Brahman
- The eye of wisdom knows the Self

- Ātman rises as knowledge in one's heart
- One's own Self – a place of pilgrimage