

The course on *Pañcadaśī – Chapter 6*, titled ‘*Citrādīpa-prakaraṇa*’ comprises 34 lessons.

A detailed description of the topics covered in each lesson is provided below.

### **Lesson 1: Four States of the Paramātman [Verses 1–9]**

- The four states of the canvas explained
- The four states of the Paramātman explained
- Mapping the four states of the canvas with the four states of the Paramātman
- The superior and inferior objects of the canvas compared with the different grades of beings having Paramātman as their substratum
- The transmigrating jīva is the cidābhāsa, which is the reflection of Cit
  - Cidābhāsa is apparent, Cit alone appears as the cidābhāsa.
  - Just as the ignorant consider the cloth of the men painted on canvas as real, the ignorant consider the Paramātman to transmigrate.
    - Transmigration is only for the cidābhāsa and not for the Cit.
- Sentience can be expressed only when Cit reflects in the mind as cidābhāsa.

## **Lesson 2: Avidyā and Vidyā: Cause of Saṁsāra and its Antidote [Verses 10–14]**

- Saṁsāra is caused by avidyā and is removed by knowledge.
- Avidyā is characterised by considering the Self to be undergoing transmigration.
- Falsity of saṁsāra
- Knowledge is that which puts an end to falsity.
  - Knowledge puts an end to saṁsāra caused by avidyā.
  - Therefore, saṁsāra is false.
- It is the jīva that transmigrates, not the supreme Self.
- One must inquire into the nature of jīva, jagat and Paramātmā
  - Inquiry falsifies jagat and jīva.
  - Truth becomes revealed when the falsity is revealed.
    - Jīva and jagat when falsified, Paramātmā shines on His own

## **Lesson 3: Parokṣa-jñāna and Aparokṣa-jñāna [Verses 15–17]**

- The two types of knowledge – parokṣa and aparokṣa
  - When one attains aparokṣa-vidyā, then inquiry ends.
    - Aparokṣa-vidyā is characterised as Paramātmā being satya and the jīva/jagat being false.
  - Parokṣa-vidyā is of the nature of knowledge that ‘Brahman is’.
  - Aparokṣa-vidyā is of the knowledge ‘I am Brahman’:
    - Without any idea of remoteness
    - As a non-mediated knowledge without the medium of the senses

## **Lesson 4: Four Types of Consciousness [Verses 18–21]**

- Dṛṣṭānta: The four types of ākāśa – ghaṭākāśa, mahākāśa, jalākāśa and abhrakha
- Dārṣṭānta: The four types of Consciousness – Brahman, jīva, Īśvara and Kūṭastha
- The mapping of the dṛṣṭānta with the dārṣṭānta

## **Lesson 5: Anyonyādhyāsa between Kūṭastha and Jīva [Verses 22–24]**

- Definition of Kūṭastha
  - Kūṭastha is Consciousness conditioned by the gross- and subtle-bodies.
- Definition of jīva
  - Jīva is the reflection of the Kūṭastha in the buddhi
    - The jīva enlivens the mind and intellect, and enables life.
  - The jīva undergoes transmigration and not the Kūṭastha.
- The sense of individuality in the individual Consciousness is only apparent as the pot-space.
- Kūṭastha as the ‘anvil’ remains changeless inspite of all the modifications superimposed on it, just as the pot-space remains unaffected by what it holds.
- Even though Consciousness is all pervasive, it expresses as life as the jīva because of the reflecting medium.
- Anyonyādhyāsa occurs when we do not experience the Kūṭastha.
  - Ghaṭākāśa alone gives space for reflection. However, one loses sight of it.
    - In the same way, the jīva hides the Kūṭastha and we lose sight of pure Consciousness.

## Lesson 6: Āvaraṇa and Vikṣepa [Verses 25–33]

- The effects of anyonyādhyāsa – The jīva cannot discriminate and realise that it is the Kūṭastha.
- Avidyā is the cause of anyonyādhyāsa.
- The two kinds of avidyā – Mūla-avidyā and tūla-avidyā
- The two powers of avidyā – Āvaraṇa and vikṣepa
  - The verbal roots for āvaraṇa and vikṣepa
  - The effects of āvaraṇa – ‘*na asti*’, ‘*na bhāti*’
- The nature of avidyā as bhāva-rūpa, characterised by that which causes the absence of knowledge of the Self.
- The co-existence of knowledge of the Self and avidyā
  - The knowledge of the Self is not antagonistic to avidyā.
  - What is opposed to avidyā is vidyā, the knowledge of the Self.
  - Our experience says that avidyā is experienced along with the Self, hence, there is no antagonism between them.

- The common factor between Jñānin and ajñānin examined in the context of Kūṭastha, Jñāna and avidyā.
- The effects of vikṣepa
- Vikṣepa projects the dehadvaya – sthūla- and sūkṣma-śarīras
- Adhyāsa defined
- Adhyāsa and vikṣepa compared

### **Lesson 7: Adhyāsa [Verses 34–40]**

- Illustration of the shell and silver to demonstrate the mutual superimposition between the Self and the jīva
  - When the shell is veiled by ignorance, one projects the silver on it
    - When the pure Consciousness is veiled by avidyā one projects the individualised Consciousness.
  - Adhyāsa results in vikṣepa.
- The two types of jñāna – sāmānya-jñāna and viśeṣa-jñāna
- Viparīta-jñāna and yathārtha-jñāna
  - Viparīta-jñāna occurs in absence of viśeṣa-jñāna.
  - Yathārtha-jñāna occurs when sāmānya-jñāna and viśeṣa-jñāna are about the same locus.
- Presence of sāmānya-jñāna and absence of viśeṣa-jñāna is required for adhyāsa (superimposition)
  - The sāmānya-jñāna of the shell is transferred to the silver and its viśeṣa-jñāna is obscured
    - Similarly, the sāmānya-jñāna of the Self (Isness) belongs to Consciousness, which one experiences in the Cidābhāsā.
    - The viśeṣa-jñāna of the Self as ānanda, asaṅga is obscured.
- Cognition error gives rise to naming error, even though all the time one sees the Self, one sees it erroneously as the individual ego.
- Sāmānya-jñāna can be seen at three levels:

- First as a general and not particular cognition
- Secondly as a common cognition
- Thirdly as that cognition, which is all pervasive or prevalent
  - In all worldly parlance, there is a common cognition in the pronouns 'I', 'you' and 'he'.

### **Lesson 8: Self: Kūṭastha, Ātman and Svayam [Verses 41–53]**

- The Selfhood is the Kūṭastha and being sāmānya, it is all pervasive and is not limited.
- The term 'svayam' negates everything
  - The Upaniṣads also indicate the Self by denial of the not-Self.
  - Negation does not negate the Ātman, but everything else apart from It.
- Svayam and Ātman are paryāya-śabda.
  - Svayam is used synonymously with Ātman and never together.
  - Usage of either Ātman or svayam negates everything else as they are paryāya
  - The Self is all pervasive and is the basis of inanimate objects as well.
- Self is also present in inert objects like pots
  - Presence of Self by itself does not indicate sentience.
- The theory of sentience expounded:
  - Sentience is the knowledge and ability to respond to stimuli.
  - Sādhāraṇa-kāraṇa and asādhāraṇa-kāraṇa for sentience
  - The reflection of Cit in the buddhi as Cidābhāsa enables sentience.
  - The essential and transmigrating jīva
- Svatantra-satta (independent existence) is only for Consciousness.
  - Reflection of Consciousness is apparent; pure Consciousness is the fact
- Why one cannot bestow selfhood to 'this' and 'that' just because it may be pervasive

- 'Tat' (this) and 'etat' (that) are pervasive, like 'svayam', but yet they cannot be considered as the Ātman.
  - 'This' and 'that' have adhika-deśa-vṛttitvam
  - 'This' and 'that' cannot be used as paryāya-pada, like svayam and Ātman
  - Everything that is pervasive cannot be taken as the Ātman, for even 'goodness' can be pervasive but cannot be considered as the Ātman.
- The Self and ego are mutually exclusive like 'I' and 'you', or 'this' and 'that'.
- Jīva or Cidābhāsa is pratidvanda to svayam/Ātman.
- Delusion causes one to see svayam and jīva as one.
- Tādātmya is the cause of delusion
- Avidyā, which causes the tādātmya, is put to an end by Knowledge.

### **Lesson 9: When Avidyā is Destroyed, its Effects too Cease [Verses 54–55]**

- Objection by the Naiyāyikas analysed:
  - When the cause ceases, the effect too must cease. Similarly, when avidyā is removed, its effects must cease immediately.
- Advaitin reply:
  - When thread is destroyed, cloth is not destroyed immediately. Similarly, when avidyā is destroyed, prārabdha remains for some time.
- Knowledge destroys or brings an end to āvṛtti and tādātmya.
- Kevala-vikṣepa and prārabdha-sahita-vikṣepa
  - Kevala-vikṣepa alone ends for the Jñānin
  - Prārabdha-sahita-vikṣepa ends at fall of the body for the Jñānin

### **Lesson 10: Absence of Right Enquiry and the Divergent Philosophical Positions [Verses 56–59]**

- Vedānta uses Śruti, yukti and anubhūti unlike the Naiyāyikas, who use logic alone
- The nyāya of the Naiyāyikas is dustarka for:
  - Naiyāyikas primarily take recourse to the intellect and not to the Śruti.

- Logic is built on inputs of sensory perception, but logicians resort to logic to understand Brahman that is beyond sensory perception.
- Others take recourse to Śruti but are not able to arrive at the correct conclusions for:
  - They are not able to harmonise the various statements of the Śruti.
  - They take some isolated passages and quote them to support their own views without taking a coherent meaning of all the statements.
- Pramāṇa for Brahman is Śruti
  - Naiyāyikas and others do not take Śruti as primary, and therefore, the divergent philosophical positions.

### **Lesson 11: Self – Varied Philosophical Positions [Verses 60–77]**

- Views of the Lokāyata school
  - Dehātmavādin
  - Indriyātmavādin
    - Logic used by Dehātmavādin and Indriyātmavādin to establish that the deha and indriya as the Self, respectively
- View of the Hairaṇyagarbha school: Prāṇa is the Self
- View of Manaḥ-ātmavādin: Mind is the Self
- View of Vijñānavādin: Vijñāna is the Self
- The twofold antaḥkaraṇa: Ahaṁ- and idaṁ-vṛttis
- View of the Mādhyamika school
- Śruti cited by each of the above schools
- Vedāntin's refutation of the Vijñānavādin

### **Lesson 12: On the Ātman's Size [Verses 60–77]**

- View of various philosophers on the Ātman's size
- The Antarāla school: Ātman is atomic
  - Śruti citations to show the soul is atomic
- The Digambara school: Ātman is madhyama
- Fallacies of the Digambara school elaborated by Advaitin
- Advaitin's view of Self: Self is infinite like space and partless

### Lesson 13: Nature of the Self [Verses 87–101]

- Views of other schools, which consider the Ātman as infinite
- Views of Prābhākara-mīmāṃsā and Nyāya-Vaiśeṣika:
  - Ātman has Consciousness as a property
- View of the Bhāṭṭa-mīmāṃsā school: Ātman is combination of Cit and jaḍa
  - Logic for proposing that Ātman is combination of Cit and jaḍa
  - Śruti support given by the Bhāṭṭa school to show the Ātman as jaḍa and sentient at the same time
- Sāṅkhyan view of the Ātman
  - How prakṛti enables bondage and Liberation

### Lesson 14: Nature of Īśvara [Verses 102–124]

- View of the Yoga school: Īśvara and jīva as two types of Consciousness
  - Īśvara-svarūpa and definition of Īśvara in the Yoga school
    - Īśvara as the controller in whose presence prakṛti functions.
  - The special nature that separates Īśvara from jīva is His rulership, which explains regulation of bondage and Liberation in the world.
    - Śruti reference for Īśvara being the controller
  - Though both jīva and Īśvara are detached (asaṅga-cit), yet they are different.
- View of the Nyāya school: Īśvara is saguṇa and associated with creation
  - Defects of the Yoga school as pointed by the Nyāya school
  - Śruti cited by Naiyāyikas to establish that Īśvara is with attributes
- View of Īśvara according to the Hiraṇyagarbha school
  - Śruti pramāṇa from *Udgītha-brāhmaṇa* quoted by Hiraṇyagarbha school
- View of Īśvara according to the Virāṭ school

- Śruti pramāṇa quoted by Virāṭ school
- The Advaitic view of Īśvara
  - One arrives at the correct understanding of Īśvara using logic and śāstra when one inquires giving up preconceived notions of Īśvara.
  - Īśvara as defined in *Śvetāśvatara-upaniṣad*

### **Lesson 15: Māyā and Its effects [Verses 125–149]**

- Māyā's svarūpa is tamas and is of the nature of darkness.
- *Nāsadiya-sūkta* brings clarity about the nature of māyā through reasoning
  - *Nāsadiya-sūkta* statement explained
- The three ways of looking at māyā
- Māyā explained from the *Nṛsimhottara-tāpanīya-upaniṣad*
  - Māyā's nature expresses as jaḍa and mohātmaka.
  - Effects of māyā: Māyā exhibits the world and withdraws it too.
  - Māyā is both svatantra and asvatantra: It cannot exist without Consciousness, yet it makes the detached Consciousness appear as the world
- Māyā provides the reflecting medium for cidābhāsa, and makes it appear as jīva and Īśvara
- Māyā makes the impossible possible.
- Examples to indicate how naturally and without any external agency māyā makes the impossible possible.
- Māyā explained to a sincere seeker to help one transcend it.
- Māyā is like a magic show – clearly seen but cannot be explained
  - The magic of māyā: Birth of the jīva from a tiny seed and undergoing various stages
  - The magic of māyā: Birth of a tree from a tiny seed
- The logicians feel they have comprehended the incomprehensible world of māyā
- The world cannot be understood using logic.

### **Lesson 16: Māyā – Cause of Creation [Verses 151–154]**

- Māyā is the seed of the entire world.
- Māyā is experienced in deep sleep as sākṣi-pratyakṣa.

- As the blueprint of a tree is latent in a seed, the waking and dream worlds are latent in māyā.
- Consciousness is inferred to exist with māyā in deep sleep just as reflection of sky is inferred in the water-laden clouds.
- Māyā with reflection of Consciousness becomes increasingly manifest in the ascending order of deep sleep, dream to waking state.

### **Lesson 17: Īśvara with the Upādhi of Māyā [Verses 155–158]**

- *Nṛsimhottara-tāpanīya-upaniṣad*: Māyā causes the distinction of jīva and Īśvara by being the reflecting medium.
- Māyā is like a cloud, the individual particles of water are like the individual buddhi-vāsanās with the reflection of Consciousness.
- Īśvara who is sarvajña, antaryāmin and jagadyoni has māyā under His control.
- Īśvara of the Vedas is the one experienced in deep sleep and is sarvajña.

### **Lesson 18: Īśvara as Sarveśvara [Verses 159–160]**

- Explanation of why Īśvara is sarveśvara

### **Lesson 19: Īśvara as Sarvajña [Verses 161–162]**

- Explanation of Īśvara as sarvajña
- The sarvajñatva of Īśvara is parokṣa

### **Lesson 20: Īśvara as Antaryāmin [Verses 163–181]**

- Isvara is antaryāmin and is seated in all, and propels everything to their respective functions.
- Śruti's declarations of Īśvara as the antaryāmin
- Īśvara as the material cause pervades everything, as thread being the material cause of cloth pervades the cloth.
- An inquiry into the first cause of any object will lead to Īśvara, who is subtler than the subtlest
- Though Īśvara is not pratyakṣa, one can infer by logic and with the help of the Śruti
- The entire world is Īśvara's body

- How Īśvara as the inner controller is the upādāna-kāraṇa
- The Lord is seated in the hearts of all and makes them revolve by His māyā as a puppet mounted on a wheel.
  - How Īśvara is seated in the hearts of all
- Īśvara is the controller of not just sentient beings but the insentient as well.
- Īśvara expresses as our inclinations (in the form of kāraṇa-śarīra) as well as puruṣakāra (self-effort).
- Why one must accept the presence of Īśvara?
  - Action and reaction of karma cannot be explained without a sentient entity.
  - The asaṅga nature of Consciousness is understood with the clarity of Īśvara being the propeller.
- Both Śruti and Smṛti declare the knowledge of asaṅga nature of the Self as the cause of release.
- There is a difference in antaryāmin and sarveśvaratva aspect of Īśvara though both have the element of controllership.
  - Antaryāmin: Staying within its controls; Sarveśvaratva: Staying apart it governs
  - Antaryāmin is a propelling/participating power, whereas Sarveśvaratva is an external non-participating rulership.
- Śruti citation for Īśvara being both antaryāmin and sarveśvara

### **Lesson 21: Īśvara as Jagadyoni [Verses 182–185]**

- Īśvara as jagat-kartā by being responsible for sṛṣṭi, sthiti and laya.
- Creation is nothing but manifestation and un-manifestation – knowledge coming to and going out of one's awareness.
- Examples to show that creation is cyclic in nature

### **Lesson 22: Īśvara as the Upādāna-kāraṇa [Verses 186–191]**

- Īśvara being advitīya and niravyaya, neither ārambha-vāda nor pariṇāma-vāda can be applied to Īśvara's creation.
- Īśvara is the material cause of the inert and of the jīvas.
  - Through tamas (māyā-aṁśa), Īśvara becomes cause of the inert; and through the cidābhāsa, Īśvara becomes the cause of the jīvas
- Śrī Sureśvarācārya, in his vartikā, attributes Brahman and not Īśvara as cause of the inert and the animate jīvas.

- Śrī Sureśvarācārya has taken the superimposition of Brahman and Īśvara as granted.
- This view is from a relative standpoint.
- Śruti also indicates Brahman as the cause of everything.

### **Lesson 23: Brahman as Jagat-kāraṇa is Rooted in Adhyāsa [Verses 192–194]**

- The *Taittirīya-śruti* (stating Brahman as cause of creation) can be correctly analysed only by accepting the mutual superimposition between Brahman and Īśvara.
- Examples to show the anyonyādhyāsa between Brahman and Īśvara

### **Lesson 24: Tātparya-nirṇaya through Ṣaḍvidhaliṅga [Verses 195–197]**

- The true tātparya of Śruti:
  - Brahman is actionless and Īśvara is Creator with māyā
    - This true understanding can be derived using the ṣaḍvidhaliṅgas starting with upakrama-upasaṁhāra.
- Śruti citation to show Brahman is asaṅga and akrīyā
- Śruti citation to show that Īśvara is with saṅga and kriyā

### **Lesson 25: Methodology of Creation [Verses 198–205]**

- Sṛṣṭi-prakāra
- Creation theory given by the Upaniṣads is not to explain creation but to take one to Brahman.
  - There can be no one true creation theory for a false creation theory
- Hiranyagarbha is the 'I-sense' of the total jīvas
  - He is termed as Sūtrātman as he pervades everything, just as the thread pervades the cloth.
- Three examples to explain Hiranyagarbha as the state between the unmanifest and the manifest
- Virāṭ is a full expression of the gross world.
- Descriptions of Virāṭ as expounded in the *Bhagavad-gīta* and *Puruṣa-sūktam*

### **Lesson 26: All Worthy of Worship [Verses 206–209]**

- Īśvara is subtlest; Virāṭ is the gross manifestation
- Few manifestations of the Īśvara cited
- Everything being a manifestation of the Virāṭ is worshipful
- Worshippers of different forms of Īśvara get different types of results based on the object of worship as well as the bhāvanā of worship

### **Lesson 27: Mukti by Knowledge Alone [Verses 210–211]**

- Knowledge alone Liberates, just as a dream does not end unless one wakes up
- In Brahman, jīva, Īśvara and jagat appear as a dream

### **Lesson 28: Jīva and Īśvara: Projection of Māyā [Verses 212–227]**

- Māyā has projected Īśvara and jīva
- The expression of jīva appears clearly through the vijñānamaya
- The creations of Īśvara and jīva explained
- Those not aware of Brahman's nature as non-dual and asaṅga argue over concepts of Īśvara and jīva
  - However the non-dualists abide in Brahman
- Other schools have wrong notions of Īśvara and jīva
  - Other schools are in error as they do not know the non-dual Brahman
- A Mumukṣu should inquire into the nature of Brahman and not be carried away by theories of jīva and Īśvara.
- A basic inquiry into Yoga and Sāṅkhya will suffice to understand the opponent's view; one must be careful not to get drowned in those philosophies.
- Due to ignorance, people see the difference between jīva and Īśvara. The error is removed by enquiry into the meanings of 'Tat' and 'Tvam'.
- Ghaṭākāśa and meghākāśa exemplify the Advaita principle of the non-dual Reality
- Īśvara and jīva are apparent, the truth of them is the one Reality

### **Lesson 29: Sāṅkhya–Yoga and Vedānta [Verses 228– 32]**

- The Sāṅkhya and Yoga schools in contrast to Advaita:
  - Consider Īśvara and jīva to be real

- Admit plurality of selves
- Jīva cannot be proved to be asaṅga-cit as long as Īśvara and jagat are considered real
- Problems in maintaining Ātman as 'asaṅga-cit' as well as holding to reality of Prakṛti and Īśvara:
  - Prakṛti remains as before even after Knowledge and therefore, nothing has changed
  - Īśvara will continue His control over Prakṛti even after Knowledge
- The six 'senses' in which the negative prefix 'a' can be used
  - The prefix 'a' used by the Sāṅkhyas in aviveka is used in the context of virodha
- If knowledge puts an end to ignorance, then that which evolves from ignorance has to be false
  - Prakṛti, bandha, Mokṣa and Īśvara-niyama are therefore false

### **Lesson 30: The Self Being Free of Bondage [Verses 233–236]**

- Māyā is sufficient to explain bondage and Liberation without having to posit the multiplicity of selves.
- Māyā causes bondage and Liberation as māyā can make the impossible appear possible.
- Śruti citation to establish that bondage and Liberation are apparent
- Non-duality alone is the fact

### **Lesson 31: Kūṭastha and Brahman are Identical [Verses 237–241]**

- Kuṭastha and Brahman are identical just as ghaṭākāśa and mahākāśa are identical.
- Existence alone was there in the beginning, is there now and will remain after dissolution
  - Names and forms are only a 'name' and have Existence as their basis
- Vision of the ajñāni: Non-experience of the non-dual Brahman and conviction of its absence

### **Lesson 32: Reality of Non-duality and Falsity of Duality [Verses 241–258]**

- An inquiry on Advaita-dvaita: Vicāra of Advaita being the Truth and dvaita being false
- An objection that non-duality is only known partially and not fully
  - Reply to the objection
- An objection that dvaita alone puts an end to Advaita, and Advaita (Consciousness) reveals dvaita alone
  - (Reply): In order to know dvaita you need Advaita, and therefore, dvaita has no independent existence and is 'asat'
- The entire world is māyā and Advaita is the Truth
- If by prior vāsanā one's mind goes to duality, one must practice and fix his mind on non-duality
- The practice of perception of non-duality is joyful; whereas the perception of giving reality to duality is pain-ridden
- Duality is experienced even after Knowledge as duality is for the ego and not for the Self
  - Duality that is superimposed on the Self by the ego must be removed by repeated practice of viveka through Knowledge
- Contrary notions caused by adhyāsa must be conquered by repeated practice of Knowledge through meditation
- Dvaita-mithyātva is our experience and not a mere intellectual or logical conclusion
- Analysis of the objection that since Consciousness is acintya like māyā, there is an ativyāpti in the definition of māyā as it can extend to Consciousness too
  - Mithyā is that which is (1) Acintya-racanā-rūpa (2) Has prāgabhāva
  - Consciousness has no prāgabhāva, hence the definition of mithyā or māyā is not applicable to Consciousness
- Consciousness is eternal and has no prāgabhāva – for the non-existence of Consciousness cannot be experienced
- Creation is unreal because of its prāgabhāva and as well as it is inexplicable

### **Lesson 33: The Fruit of Knowledge [Verses 259–277]**

- The fruit of Knowledge explicated through Upaniṣadic citations:
  - *Kaṭha-upaniṣad* 2.3.14: All desires of the heart depart when Tattva-jñāna arises
  - *Kaṭha-upaniṣad* 2.3.15: Desires are nothing but the knot of the heart, which are loosened with Tattva-jñāna

- The knot of the heart is the mutual superimposition of the ego and the Self
- Desire refers to adhyāsa and not mere desire
  - For the Jñānin, desires of the mind does not matter
  - As long as prārabdha is for the Jñānin, desires will be there of the mind
  - In the absence of adhyāsa, desires themselves do not pose a problem for the Jñānin
- Ending the granthi (knots) is characterised by the understanding the Self as nitya-mukta
  - Identification with the granthi is bondage, and non-identification is Liberation
- Citation from the *Bhagavad-gītā* 14:22-23 – The Jñāni is unconcerned with the varigities of the mind
  - The Jñānin is udāsīnavat – he is as if passive not that he is really passive
  - The story of Jaḍabharata from *Bhāgavatam*:
    - Jaḍabharata assumed inactivity due to fear of attachment
    - Evil of attachment – one who gives up attachment is happy
    - Attachment is the root cause of all problems

### **Lesson 34: Vairāgya, Bodha and Uparati: Cause, Nature and Result [Verses 278–290]**

- Hetu, svarūpa and kārya of bodha, vairāgya and uparama
  - Of the three, Tattva-bodha is the most important
- The concurrent existence of bodha, vairāgya and uparama is indicative of past good actions.
- If vairāgya and uparama is present in full but not bodha, there is no Liberation but attainment of higher worlds
- If bodha is present, but if vairāgya and uparama are absent, then there is videhamukti but no Jīvanmukti
- The limit (atyanta) of vairāgya, bodha and uparama