

The course on *Satyam Jñānam Anantaṁ Brahma* from *Taittirīya Upaniṣad, Brahmānanda Vallī, Anuvāka 1* comprises 9 lessons. A detailed description of the topics covered in each lesson is provided below.

Lesson 1: Introduction to Upaniṣads – 1

- Brief introduction to Vedas and Upaniṣads, and their purpose
- An exposition of the Prasthānatraya

Lesson 2: Introduction to Upaniṣads – 2

- The other three sections of the Vedas and their purpose
 - Mantra
 - Brāhmaṇā
 - Āraṇyaka
- The meaning of the term ‘Upaniṣad’
 - What ‘upa’ indicates
 - What ‘ni’ indicates
 - What ‘ṣad’ indicates
- Major and minor Upaniṣads
- A brief introduction to the *Taittirīya-upaniṣad*
- Purpose of bhāṣya and ṭīkā

Lesson 3: Śānti-mantras of the *Brahmānanda-vallī*

- The two śānti-mantras of the *Brahmānanda-vallī* and their unique purpose
- Detailed exposition of “*śam no mitraḥ śam varuṇaḥ*”
 - Role of the various dieties invoked in the śānti-mantras
 - Role of Mitra
 - Role of Varuṇa
 - Role of Aryamā
 - Role of Viṣṇu
 - Role of Bṛhaspati
 - Why Vāyu is addressed as “*pratyakṣam brahma*”
- Detailed exposition of “*Om saha nāvavatu*”
 - Meaning and difference between ‘Ṛtam’ and ‘Satyam’
- The purpose invoking ‘śāntiḥ’ thrice

Lesson 4: Prerequisites to *Brahmānanda-vallī*

- Prerequisites to *Brahmānanda-vallī* expounded
- Purpose and role of *Śikṣā-vallī*
 - Role of karma and upāsanā

- The different types of karma and their results
 - Niṣiddha-karma
 - Sakāma-karma
 - Niṣkāma-karma
- Definition of upāsanā
- Niṣkāma-karma and upāsanā grant citta-śuddhi and citta-ekāgratā respectively
- Citta-śuddhi and citta-ekāgratā as necessary prerequisites for Brahma-vidyā

Lesson 5: *Brahmānanda-vallī* – 1 (Examining the Statement – *Brahmavid āpnoti param*)

- Anubandha-catuṣṭaya in *Brahmavid āpnoti param*
 - Brahman as viṣaya
 - 'Param' as prayojana
 - How 'vid' indicates sambandha
- What is 'param'?'
 - The three kinds of limitations – time, space and object
 - How Brahman is 'param'
- What is āpnoti – attainment?
- Attainment is by the knowledge of knowing oneself as Brahman
 - The knower of Brahman becomes nitya, sarva-vyāpin and sarvātman.

Lesson 6: *Brahmānanda-vallī* – 2 (Role of Lakṣaṇa)

- Definition of lakṣaṇa
- The three types of lakṣaṇa examined
 - Svarūpa-lakṣaṇa
 - Taṣastha-lakṣaṇa
 - Atadvyāvṛtti-lakṣaṇa
- Ascertaining the lakṣaṇa applicable in *Satyam Jñānam Anantam*
- Examining 'Satya'
 - Satya is that which is changeless
 - Satya is that which has independent existence
 - Satya is that which pervades all the effects
- Definition of 'Mithyā'
- Existence is 'Satya', for
 - It pervades all effects
 - It can never be negated
- Understanding 'Satya' with the illustration of wave and ocean

Lesson 7: *Brahmānanda-vallī* – 3 (Knowledge of Brahman as *Satyam Jñānam Anantam*)

- Explanation of *Satyam Jñānam Anantam*
- How *Satyam Jñānam Anantam* (in combination) work with each other to enable the true ascertainment of the nature of Brahman
 - ‘Satyam’ indicates Brahman is Changeless
 - ‘Jñānam’ indicates Brahman is Sentience/Knowledge
 - ‘Anantam’ indicates Brahman is Infinite, and not just the individual
- How ‘Satyam’ works on ‘Jñānam’
- How ‘Jñānam’ works on ‘Satyam’
- How ‘Anantam’ in turn works on ‘Jñānam’
- Negation of the individual knower as the import of *Satyam Jñānam Anantam*
- Why Consciousness is Anantam

Lesson 8: *Brahmānanda-vallī* – 4 (The Knowledge of Brahman and its Result)

- Understanding *Satyam Jñānam Anantam* with the help of lakṣaṇas
 - They only help take you to the Truth, but do not fully or truly define them.
 - Together, they operate by negating any notion of inertness, finitude or change in the nature of Brahman.
 - ‘Satyam’ and ‘Jñānam’ indicate Brahman through svarūpa- and atad-vyāvṛtti-lakṣaṇa
 - ‘Anantam’ indicates Brahman through atad-vyāvṛtti lakṣaṇa
- Knowledge is understanding oneself as Brahman
- Meaning of the term ‘guhā’
- Indication of “*paramē vyoman*”
- Result of this Knowledge

Lesson 9: *Brahmānanda-vallī* – 5 (Nature of Brahman Explained through Adhyāropa-apavāda)

- Methodology of adhyāropa
- The technique of adhyāropa used by Vedānta to indicate the nature of Brahman by building a ‘thought ladder’
- The model of creation used to build the adhyāropa