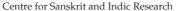
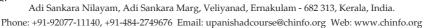
My Water

UPANISHAD COURSE

CHINMAYA INTERNATIONAL FOUNDATION







Course Content

(24 Lessons)



1. Introduction

Upaniṣads as Śāstra

Methodology of Study

The Vedas

Dharma

Pravṛtti-dharma

Nivṛtti-dharma

The Term 'Upaniṣad'

Anubandha-catustaya

Vedānta

Yajurveda-śāntimantra

2. Adhikārin: Essentials and Gurūpasadana

Viveka

Parīkṣā: How to Analyse a Topic?

Vairāgya

The Viveka and Vairāgya of Maitreyī

Naciketas – An Exemplary Adhikārin

Seeking the Guru

Who is a Guru?

The Guru's Duty

[©] Chinmaya International Foundation 2017

3. Adhikārin: Sādhana-catuṣṭaya

Sādhana-catustaya

4. Vişaya: Questions from the Upanişads

Question from the Kaṭha-upaniṣad

The Necessity of Knowledge

Question from the Kena-upaniṣad

Significance of the Question

Why this Question?

Beyond the Assemblage

This the Student Seeks to Understand

Ātma-jijñāsā or Ātma-vicāra

Question from the Muṇḍaka-upaniṣad

Question from the Chāndogya-upaniṣad

Question from the Praśna-upaniṣad

Brahma-jijñāsā or Brahma-vicāra

5. Viṣaya: Ātma-vicāra (Part I)

Śreyas and Preyas

Jijñāsā-pūrti

Ātma-vicāra

Pāramārthika-svarūpa or Absolute Identity

Matter, Energy, Sentience and Consciousness

Turning the Mind's Attention to the Truth

Nature of Self-knowledge

Nature of Consciousness

6. Vișaya: Ātma-vicāra (Part II)

Vyāvahārika-svarūpa

Māyā

Ātman and Jīva

Jīva-bhāva

Course Content

Three States of Experience

Waking State or Jāgrat-avasthā

Dream State or Svapna-avasthā

Deep Sleep State or Suṣupti-avasthā

What Makes a Jīva Wake up from Sleep?

The Three States and the Three Bodies

7. Vișaya: Brahma-vicāra

Brahma-jijñāsā

Svarūpa-lakṣaṇa

Brahman and Māyā

Tațastha-lakșaņa

Purpose of Discussing Creation

8. Vișaya: Creation

The Process of Creation

The Virāţ-puruşa

Creation of the Vedas

Dīkṣā in the Vedas

Yajñas and Lokas

Duties and Other Beings

Values and Virtues

The Inner Sevenfold Ritual

Conclusion

9. Vişaya: Brahmātmaikya (Part 1)

Dvaita and Advaita

The Significance of 'Subtle' and Ātman

Absolute Reality

Brahman and Ātman are One

Tat Tvam Asi

Theme of Oneness

Upanishad Course

Mahāvākya

Absolute Identity

Brahma-vidyā - Questions

Brahma-vidyā

10. Vişaya: Brahmātmaikya (Part II)

Nature of Brahman

Limitation or Finitude

Significance of the Term 'Brahma'

Location of Brahman

Nature of the Knowledge of Brahman

Result of the Knowledge of Brahman

11. Vișaya: Pañcakośa-viveka

Pañcakośas

The Ānanda-ātman

Ahankāra or Ego

Brahma-vidyā is Upaniṣad

Means for Realising the Self

The Right Attitude for Śravaṇa and Manana

12. Vişaya: Śravaṇa, Manana and Nididhyāsana (Part I)

Śravana

Doubts after Śravana

Manana or Reflection

Manana in the Taittirīya-upaniṣad

The Infinite Alone is Brahman

Nididhyāsana

13. Viṣaya: Śravaṇa, Manana and Nididhyāsana (Part II)

The Practice of Meditation

External Preparation

Internal Preparation

Course Content

Obstacles to Meditation

Key to Success

14. Viṣaya: Meditation Aided by Om

Om in the Katha-upaniṣad

Om in the Muṇḍaka-upaniṣad

Om in the Māṇḍūkya-upaniṣad

The Four Ouarters of Om

Practical Aspect of Om Meditation

Benefits of Chanting Om

Recapitulation of Meditation on OM

15. Viṣaya: The Practice of Meditation

Merging into the Self

The Process of Merging

Implication of Meditation

The Supreme State

16. Viṣaya: The Mahāvākyas and the Chariot Metaphor

Mahāvākyas

Interconnecting the Four Mahāvākyas

Consciousness or Prajñāna

The Chariot Metaphor

Building the Metaphor

From the Gross to the most Subtle

The Supreme State

Subtle Intellect versus Sharp Intellect

17. Prayojana: The Result of Knowledge

Self-realisation and Its Results

The Knots of the Heart are Cut Asunder

Purpose Served by Upanișad

Upanishad Course

All Doubts are Dispelled

Freedom from the Bondage of Karmas

18. Prayojana: The Vision of Oneness

End of Delusion and Grief

Superficial Solution for Sorrow

The End of Ignorance

The End of Fear

End of Revulsion, Hatred and Dislike

Attaining the Supreme

The Experience of Bliss

19. Sambandha: Bodhya-bodhaka-bhāva

The Aprāpta Goal

The Prāpta Goal

Knowledge and Its Result

Bodhya-bodhaka-sambandha

What is Bondage?

What is Liberation?

Knowledge: The Means for Liberation

Is it Fanaticism?

Is Bhakti Not a Means for Mokṣa?

What Does Knowledge Reveal?

20. Prayojana: The Jīvanmukta and His Characteristics

Jīvanmukti and Jīvanmukta

Jīvanmukti – A Fact

Bondage and Liberation

Beyond Puṇya and Pāpa

Jīvanmukta is Desireless

Jīvanmukta is Satyasankalpa

Course Content

Behind the Jīvanmukta's Wish-fulfilling Abilities The Jīvanmukta's Expression of Bliss

21. Prayojana: From Jīvanmukti to Videhamukti

Qualities of a Jīvanmukta

A Jīvanmukta Alone Attains Videhamukti

Merging with the Infinitude

The Sixteen Kalās

Prāṇa, Pañca-mahābhūtas, Indriya, Manas, Annam and Vīryam

Śraddhā

Annam and Vīryam

Tapas

Mantra

Karma

Loka

Nāma

What is Mahāsamādhi?

22. Self-realisation: Success and Failure

Single-pointed Aspiration

Self-effort, Grace of God and Guru

Moral Strength

Pramāda

Tapas without Linga

Who Does Not Realise the Ātman?

Factors that Accelerate the Realisation of Ātman

23. Śānti-mantras

Ŗgveda-śāntimantra

Sāmaveda-śāntimantra

Atharvaveda-śāntimantra

Upanishad Course

24. Conclusion

Yajurveda-śāntimantra Gratitude of the Disciple Blessings of the Guru Summary Upanishad Course as Adhyātma-śāstra

