

The course on *Bṛhadāraṇyaka-upaniṣad* – *Maitreyī-brāhmaṇa* (Science of Happiness) comprises five lessons.

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

### **Lesson 1: Introduction**

- The ten major Upaniṣads
- What is Upaniṣad?
  - Meaning of the term ‘Upaniṣad’
  - Purpose of the Upaniṣads
  - Why are some Upaniṣads called major?
- Uniqueness of the *Bṛhadāraṇyaka-upaniṣad*
- Background and structure of the *Bṛhadāraṇyaka-upaniṣad*
- Śānti-pātha
- Introduction to the *Maitreyī-brāhmaṇa*

### **Lesson 2: Dialogue between Sage Yājñavalkya and Maitreyī [Kaṇḍikās 1 – 4]**

- Sage Yājñavalkya requests permission from Maitreyī
- Maitreyī's response to Yājñavalkya's request
- Maitreyī's seeks wisdom
- The means for Immortality is not wealth
- Sannyāsa, the means to know Brahman
  - Sannyāsa is being free from all worldly distractions and focusing entirely on śravaṇa, manana and nididhyāsana
  - Vividiṣā-sannyāsa and Vidvat-sannyāsa

### **Lesson 3: The Science of Happiness [Khandikās 4 – 5]**

- Know your true nature
- A series of examples to elucidate that all objects and beings are loved and not for their own sake, but for the sake of the Self
- Logic of true love
  - Happiness is within
- Process of realisation of the Self
  - Śravaṇa (Listening)
  - Manana (Reflection)
  - Nididhyāsana (Meditation)
  - One must have direct experience with doubtless conviction and complete abidance.

#### **Lesson 4: Discard the Differences and See the One Self [Kaṇḍikās 5 – 11]**

- What is Reality?
- Division is sorrow
- Self – The axiom of happiness
  - The world of objects does not possess any intrinsic happiness whatsoever.
  - The Self is of the nature of Happiness.
  - The Self alone is everything, for It is the all-pervading Reality.
- The drum, conch and vīṇā examples
- The creation and dissolution examples
- Establishing that the Self alone is all by examples elucidating:
  - Self is the sṛṣṭi-kāraṇa
  - Self is the sthiti-kāraṇa
  - Self is the laya-kāraṇa

#### **Lesson 5: Dissolution of the Sense of Individuality [Kaṇḍikās 12 – 14]**

- Dissolution through knowledge
- Maitreyī's confusion regarding Consciousness
- Yājñavalkya's Clarification