The course on Brhadāranyaka-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 Brhadāranyaka-upaniṣad
- Background and structure of of the Brhadāranyaka-upaniṣad
- Śānti-pātha
- Introduction to the Maitreyī-brāhmaṇa

Lesson 2: Dialogue between Sage Yājñavalkya and Maitreyī [Khandikās 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
  - Vidvidiṣā-sannyāsa and Vidvat-sannyāsa


- 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 srṣṭi-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