

The course on *Bṛhadāraṇyaka Upaniṣad – Maitreyī-brāhmaṇa* (with Śaṅkara bhāṣya) comprises eight lessons.

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

Lesson 1: Introduction

- Meaning of '*Bṛhadāraṇyaka-upaniṣad*'
- *Bṛhadāraṇyaka-upaniṣad* and *Yajurveda*
 - Where the Upaniṣad is found in the *Yajurveda*
 - The story of Sage Yājñavalkya
- Structure of the *Bṛhadāraṇyaka-upaniṣad*
- Brief summary of *Bṛhadāraṇyaka-upaniṣad* Chapters 1 and 2.1 - 2.3
- Sambandha-bhāṣya
 - Adhyāya 1 summary
 - The essence of adhyāya 1
 - Adhyāya 1 presents the viṣaya, prayojana and sambandha
- Avidyā-viṣaya
 - One needs dispassion towards the entire avidyā-viṣaya
 - Vidyā-viṣaya is characterised by the knowledge of the inner Self being identical with Brahman

Lesson 2: Introductory Bhāṣya to Maitreyī-brāhmaṇa

- Introduction to the *Maitreyī-brāhmaṇa*
 - The purpose of *Maitreyī-brāhmaṇa*
 - To reach the goal one needs the right means
 - Sannyāsa is prescribed as a subsidiary to Brahma-vidyā
 - Reference to citations to support
 - Sannyāsa is to be free of distractions and being focussed on the goal
 - Reasons alluded to establish that sannyāsa is to be practiced for Brahma-vidyā
 - Limitations of karma and upāsana and their goals
 - Jñāna-karma-samuccaya-khaṇḍanam
- Vividiṣā-sannyāsa and vidvat-sannyāsa

Lesson 3: Kaṇḍikās 1 – 4

- Sage Yājñavalkya requests permission for sannyāsa from Maitreyī
- Maitreyī's response to Sage Yājñavalkya's request
- Maitreyī seeks wisdom
- The means for Immortality is not wealth
 - Ātmajñāna is the means for Immortality

- Qualities of Maitreyī as a seeker

Lesson 4: Kaṇḍikā 5

- Self is ānanda-svarūpa
- The Self is to be realised
- A series of examples to elucidate that all objects and beings are loved not for their own sake, but for the sake of the Self
- How to realise the Self
 - Śravaṇa
 - Śābda-aparokṣatva-vāda
 - One can gain Mokṣa through śravaṇa alone
 - Manana and nididhyāsana serve merely to remove obstacles to abide in the Knowledge
 - Manana
 - Removes prameya-asambhāvanā
 - Nididhyāsana
 - Removes viparīta-bhāvanā
 - Draṣṭavyaḥ – Ānandagiri-ṭīkā
 - Draṣṭavyaḥ is 'chhāyā-vidhi' – appears to be like a vidhi but is not really

Lesson 5: Kaṇḍikās 6 – 9

- Everything arises from the Self, dissolves into It and is made of It while existing
- All forms of duality must be rejected because the Self is all
 - The seeker's mistake of seeing things and beings different to the Self, thwarts his pursuit for Mokṣa.
 - There is nothing that exists outside or apart from the Self.
 - The Self alone pervades everything
- The drum, conch and vīṇā examples
 - There is no difference between the general cause and its varied specific effects; thus by knowing the general cause of a thing, all its specific effects are known.
 - The drum, conch and vīṇā have distinct general and particular notes of their own, which are included in the sound in general
 - Similarly during the existence of the universe, we may know all things to be unified in Brahman because the varieties of genus and particulars are not different from It.
 - Nothing other than pure Consciousness is grasped in the waking, dream and deep-sleep states.
 - Self is the sthiti-kāraṇa

Lesson 6: Kaṇḍikā 10

- The entire Veda are said to be the 'breath' of the Infinite
 - There is no effort on the part of Brahman to create the Vedas.
 - Vedas are free from all defects because they are not created by a being of limited knowledge.
 - The four kinds of human defects
 - The already existing Vedas are only manifested and are not composed by Īśvara.
- Self is the sṛṣṭi-kāraṇa
- The meaning of the terms 'śloka' and 'sūtra' in kaṇḍikā 10

Lesson 7: Kaṇḍikās 11 – 12

- Self as the laya-kāraṇa shown through a series of examples
- The four kinds of pralaya
- The Self is of the nature of Mahat, bhūtam, anantam and vijñānaghana
- Example of the ocean and salt-doll to elucidate the dissolution of individuality through knowledge

Lesson 8: Kaṇḍikās 13 – 14

- Maitreyī's confusion regarding Consciousness
- Sage Yājñavalkya's Clarification
 - Particular Consciousness or individuality alone is destroyed by Knowledge
 - The notion of separateness born of ignorance is destroyed as it is false and not the Self that is true.
- In the state of Liberation, what shall one see and through what?
 - Duality is unreal
 - In the state of Liberation there is no doer, objects and instruments of action