

The course on **Pañcadaśī – Chapter 5**, titled '**Mahāvākya-viveka**', comprises five lessons. A detailed description of the topics covered in each lesson is provided below.

Lesson 1: Introduction to the Mahāvākyas

- Meaning of Mahāvākya
- Reasons that make the mahāvākyas 'mahat':
 - With respect to viṣaya: Mahāvākyas are the the essence of the Upaniṣads.
 - With respect to prayojana: Mahāvākyas give the ultimate result.
 - With respect to adhikārin: Mahāvākyas have been discussed upon by great sages and students.
 - With respect to sambandha: Mahāvākyas are the very essence of the Upaniṣadic wisdom to which all the statements of the Upaniṣads are associated with.
- Mahāvākyas in the Upaniṣads

Lesson 2: Prajñānam Brahma [Verses 1 – 2]

- Understanding the mahāvākya "Prajñānam brahma"
- Context of the teaching of the mahāvākya: The student enquires the teacher about the nature of Ātman that one must realise – sopādhika or nirūpādhika
- Prajñānam defined
 - Prajñānam is the Consciousness with which one comprehends the various thoughts and sensory experiences.
- Upādhi and viśeṣaṇa
 - Difference between upādhi and viśeṣaṇa
- The two kinds of knowers: the ahaṅkāra (changing) and sākṣin (unchanging)
 - Ahaṅkāra as ahaṁ-vṛtti is ephemeral.
 - Sākṣin illuminates and remains the same independent of the qualities of the mind
- Definition of Prajñānam
 - Prajñānam is true knowledge being the unchanging knower
 - Prajñānam is not merely individual but universal and all-pervasive
- The manner in which the mahāvākya "Prajñānam brahma" reveals or indicates the identity
 - The two types of Caitanya: Upahita and viśiṣṭa and their difference
 - Antaḥkaraṇa-viśiṣṭa-caitanya and antaḥkaraṇa-upahita-caitanya
 - How the prajñānam as the jīva is the antaḥkaraṇa-viśiṣṭa-caitanya
 - How the prajñānam as the sākṣin is the antaḥkaraṇa-upahita-caitanya
 - Lakṣyārtha and vācyārtha
 - Antaḥkaraṇa cannot divide prajñānam
 - Prajñānam is one as antaḥkaraṇa is mithyā

- Logical reason as to why antaḥkaraṇa is mithyā
- The manner in which “Prajñānaṁ brahma” forces us to take recourse to a deeper meaning
- The manner in which *Aitareya-upaniṣad* expounds the mahāvākya

Lesson 3: Ahaṁ Brahmāsmi [Verses 3 – 4]

- Context of “Ahaṁ brahmāsmi” as expounded by the *Bṛhadāraṇyaka-upaniṣad*
- The meaning of ‘aham’ in “ahaṁ brahmāsmi”
 - Paramātman is paripūrṇa
 - What is paripūrṇa?
 - Paramātman manifests as the sākṣin (witness) of the buddhi
 - Aham is the sākṣin – the antaḥkaraṇa-upahita-caitanya
- The meaning of Brahman in “ahaṁ brahmāsmi”
 - Brahman is infinite as it is not created
- The identity of aham and Brahman
 - Knowing the identity of aham and Brahman one becomes Brahman.

Lesson 4: Tat Tvam Asi [Verses 5 – 6]

- Context of the “Tat tvam asi” mahāvākya in the *Chāndogya-upaniṣad*
- Meaning of ‘Tat’:
 - ‘Tat’ refers to the Existence, which alone was in the beginning, and which now appears as the variety of the world of names and forms.
 - The world of names and forms is nothing but Existence.
 - The names and forms that have come out of Existence are a mere appearance
- Enquiry into the statement “*ekam eva advitīyam*”
 - Ekam indicates absence of svagata-bheda
 - Ekam indicates absence of vijātīya-bheda
 - Ekam indicates absence of sajātīya-bheda
- Meaning of ‘Tvam’:
 - ‘Tvam’ refers to the individual Consciousness that transcends the body, mind and the senses.
 - ‘Tvam’ is both the immanent and the transcendental.
- ‘Asi’ indicates the identity of ‘Tat’ and ‘tvam’.
 - One must come to experience this identity by quietening the mind

Lesson 5: Ayamātmā Brahma [Verses 7 – 8]

- Explanation of ‘ayam’ in mahāvākya ”Ayamātmā brahma”
- Pratyakṣa and aparokṣa
- The meaning of the term ‘ayam’
- The meaning of ‘ātmā’ in context to ‘ayamātmā’
 - Ayam is the svaprakāśa-ātman.
 - The svaprakāśa-ātman is the pratyagātman and is both immanent and transcendent.
 - The meaning of svaprakāśa – that which is not known through the senses or the mind but is known intrinsically.
 - That which is svaprakāśa is indeed aparokṣa.
- The meaning of Brahman
 - Brahman is that which is beyond the entire experienced world.
 - Brahman refers to a sense of bigness and exemplariness.
- The identity of Brahman and Ātman is established as they are both svaprakāśa.
- Context of the mahāvākya “Ayamātmā brahma” in the *Māṇḍūkya-upaniṣad*