

The course on **Pañcadaśī – Chapter 3** comprises of nine lessons. A detailed description of the topics covered in each lesson is provided below.

### **Lesson 1: Brahman and the Five Sheaths [Verses 1-2]**

- Taittirīya-śruti: the basis of inquiry
- Brahman hidden in the guhā can be known by pañcakośa-viveka
- The term 'guhā' and the reason for its use
- The pañcakośas (5 sheaths) enumerated using the simile of the 'guhā'
- The prakriyā to realise Brahman: differentiation the Self from the pañcakośas (5 sheaths)
- The pañcakośas (5 sheaths) enumerated
- The 'paramparā' within the kośas (sheaths)

### **Lesson 2: Nature of Annamaya- and Prāṇamaya-kośas and their Negation [Verses 3-5]**

- Annamaya-kośa defined
- Svarūpa (nature) of annamaya-kośa
- Reasons for the annamaya-kośa not being the Self: the defects of akṛta-abhyāgama and kṛta-vipranāśa explained
- Prāṇamaya-kośa and its function analysed
- The five prāṇas
- Relation between the prāṇamaya- and the annamaya-kośas
- Reasons for the prāṇamaya-kośa not being the Self

### **Lesson 3: Nature of Manomaya- and Vijñānamaya-kośas and their Negation [Verses 6-8]**

- Svarūpa (nature) of manomaya-kośa
- Svarūpa (nature) of vijñānamaya-kośa
- Concept of cit-chāyā
- Difference between the manomaya- and the vijñānamaya-kośas analysed
- Reasons for the manomaya- and the vijñānamaya-kośas not being the Self

### **Lesson 4: Nature of Ānandamaya-kośa and its Negation [Verses 9-10]**

- Ānandamaya-kośa defined
- Svarūpa (nature) of ānandamaya-kośa

- The vṛttis of ānandamaya-kośa: priya, moda and pramoda
- When and how is the ānandamaya-kośa experienced
- Ānanda-pratibimba: the unique nature of the ānandamaya-kośa
- Reasons for the ānandamaya-kośa not being the Self

### **Lesson 5: The Self is Self-effulgent [Verses 11-18]**

- Self is self-effulgent: even the absence of objects is known because of the Self
- Self is not an object of perception but is of the nature of Knowledge itself
- Self's self-effulgence demonstrated through an example
- Śruti citations to corroborate the Self's self-effulgent nature
- Self alone 'shined' at the beginning of creation
- Self is self-revealing
- Everything is known because of the Self, but Itself remains non-objectified
- Self illumines the gross, subtle and the causal bodies, but is different from them

### **Lesson 6: Self – The Non-objectified Presence [Verses 19-25]**

- Consciousness is always known as the illuminator of objects
- The anubhava of Consciousness is always there in and through all cognitions
- Consciousness is the specific commonality in all cognitions
- The impossibility of establishing Consciousness as non-existent
- The Self is the non-objectified presence

### **Lesson 7: Nature of the Self as Jñānam [Verses 26-28]**

- Different cognitions through which an object is known
- Pratyakṣa and parokṣa
- Self is neither pratyakṣa nor parokṣa
- Self is aparokṣa and of the nature of Jñānam

### **Lesson 8: Nature of the Self as Satyam and Anantam [Verses 29-36]**

- Definition of satyam
- Self as satyam
- Reasons for the Self not being sublated or negated
- Everything can be negated, but none can negate the Self
- Definition of anantam
- Space, time and objects are illusions

- Self is Anantam: space, time and object cannot limit It

### **Lesson 9: Brahman as Īśvara and Jīva [Verses 37-43]**

- Brahman appears as jīva and Īśvara
- Upādhis of Īśvara and jīva
- The manner in which avidyā and māyā cause Brahman to appear as jīva and Īśvara respectively
- Analysis of the māyā-śakti of Brahman
- Relation between Brahman and māyā
- Identity of jīva and Īśvara
- The knower of Brahman becomes Brahman