

Pañcadaśī Chapter 2 comprises of fourteen lessons. A detailed description of what is covered in each lesson is given below:

Lesson 1: Chāndogya Upaniṣad's declaration of 'sat-advaitam' examined

- Introduction to Chapter 2
- 'Sat-advaitam' explained
- Anubandha-catuṣṭaya analysed
- How 'sat' is connected with 'advaita'

Lesson 2: The five elements and its objects

- The five elements and their properties
- The jñānendriyas and their cognition
- The karmendriyas
- The mind – its function and residence

Lesson 3: The mind

- Why is the mind a karaṇa?
- Properties of the mind
- Sāttvika-, rājasika- and tāmasika-vṛttis examined
- Manifestation of sāttvika-, rājasika- and tāmasika-vṛttis

Lesson 4: 'Idam' – The perceived world

- The ahaṁ-vṛtti
- Indriyas and mind, made up of five elements
- The perceived world, made up of five elements
- What constitutes 'idam'?

Lesson 5: Reality is free of all differences (bhedas)

- Chāndogya Upaniṣad's declaration examined – Sat alone was there in the beginning
- Types of differences in the world
- Logic to prove that the Reality is free of svagata-bheda
- Logic to prove that the Reality is free of sajjātiya-bheda
- Logic to prove that the Reality is free of vijātiya-bheda

Lesson 6: Buddhist view on Reality examined

- Buddhist view on the Reality
- Why do Buddhists fear the Reality?
- Ācārya Gauḍapāda's reference to the Mādhyamika school in Māṇḍūkya Upaniṣad (asparśa-yoga)

- Ācārya Saṅkara's reference to the Mādhyamika school
- Ācārya Sureśvara's reference to the Mādhyamika school
- Introduction to the fallacies of the Buddhist school

Lesson 7: Refutation of the Buddhist School

- Wave 1 Refutation – Saṁyoga- and tādātmya-sambandha is not possible between sat and asat
- Wave 2 Refutation – Illusion not possible without the substratum
- Wave 3 Refutation – Chāndogya Upaniṣad's usage of 'sat' and 'āsīt' examined
- Refutation of the argument – Double usage of 'sat' and 'āsīt' illogical
- Refutation of the argument – Double usage of 'sat' and 'āsīt' introduces concept of time endangering the non-duality of Advaita
- Śāstras are taught from standpoint of the student (duality)

Lesson 8: Nyāya School examined and refuted

- View of the Nyāya school on Reality
- Advaitin View – Space is sāksi-pratyakṣa
- Refutation of the Nyāya view

Lesson 9: Nature of māyā

- Māyā-lakṣaṇa
- Power of māyā
- Māyā as mithyā
- Śruti reference for māyā – Nāsadīya-sūkta
- Non-duality is not compromised by positing māyā
- Refutation that sat with māyā results in duality
- Types of adhyāsa – kṛtsna (full) or ekadeśa (partial)
- Power of Brahman to create is ekadeśa
- Śruti-pramāṇa for power of Brahman being ekadeśa
- Smṛti-pramāṇa for power of Brahman being ekadeśa
- Brahmasūtra-pramāṇa for power of Brahman being ekadeśa
- There are no parts in Brahman

Lesson 10: Space Element – ākāśa's falsity analysed

- Space element analysed – its intrinsic and borrowed properties
- Introduction to the concepts of dharma and dharmī
- Relation of ākāśa and sat – which is dharma and dharmī?
- Ākāśa is dharma and sat is dharmī – māyā conjures this up in reverse
- Delusion caused by māyā creates a contrary perception
- Using logic explained – ākāśa is dharma and sat is dharmī
- Ākāśa is mithyā
- Possible reasons for failure in abidance of ākāśa's mithyātva analysed

- Solution for failure in abidance – dhyāna
- Fruit of dhyāna
- Fruit of Knowledge – Vision of the Jñānī
- Fruit of Knowledge – How the Jñānī sees the ajñānī

Lesson 11: Air Element – vāyu's falsity analysed

- Air element analysed – its intrinsic and borrowed properties
- Objection examined – proposition of vāyu being 'sat' and being different from māyā
- Objection refuted – criteria for Reality is an object's independent existence
- Air element's falsity logically analysed
- Strengthen the vāsanā: Brahman in vāyu is sat, vāyu is mithyā

Lesson 12: Fire, water and earth elements falsity analysed

- Fire element analysed – its intrinsic and borrowed properties
- Fire element's falsity logically analysed
- Water element analysed – its intrinsic and borrowed properties
- Water element's falsity logically analysed
- Earth element analysed – its intrinsic and borrowed properties
- Earth element's falsity logically analysed

Lesson 13: The Cosmos – Brahmāṇḍa's falsity analysed

- What is in the brahmāṇḍa ?
- There is no loss – Brahmāṇḍa is mithyā
- The conviction that the Reality is non-dual
- The perceived world continues even after Realisation
- Various schools, various creation theories
- View of other dualist schools
- Jīvanmukta defined

Lesson 14: Jīvanmukti and the 'Last Thought'

- Summary of the concept of Jīvanmukta
- Fruit of Jīvanmukti
- The final moment of a Jīvanmukta and his 'last thought'
- Meaning of antakāla (last thought) in common parlance
- Knowledge is never forgotten
- Knowledge is never lost