

The course on ***Daśaślokī*** comprises of four lessons. A detailed description of the content of each lesson is given below:

Lesson 1: Introduction

- Introduction to Bhagavatpāda Śaṅkara
- Introduction to *Daśaślokī*
- The context of the composition of *Daśaślokī*
- The Self is not fully veiled – but is wrongly comprehended
- Methodology used to indicate the Self – process of negation and assertion
- Ignorance is 'natural'
- Understanding ignorance is the doorway to Knowledge
- What is śāstra-grantha?
- The types of adhikārins and Guru-upasādāna
- Mahāvākya-vicāra
- Tvam-pada-vicāra: Removal of the erroneous concepts pertaining to the Self with respect to the individual
- Tat-pada-vicāra: Removal of the erroneous concept pertaining to the Reality with respect to the Totality
- Aparokṣa-jñāna: The Self is self-effulgent

Lesson 2: Negation with reference to 'tvam'

- I am not the five elements or their combination
- Logic of 'anaikāntikatvāt' and 'suṣuptyekasiddhaḥ'
- Concepts of vācyārtha and lakṣyārtha
- Svarūpa- and saṁsarga-adhyāsa
- Brief study of other schools of philosophy and their negation
- Analysis of the differences between 'life' and 'Consciousness'
- Concepts of varṇa and dharma
- The Self is not the practitioner of yoga, dhāraṇa and samādhi or the experiencer of their results
- Logic of adhyāsa-hānāt
- I am Śivaḥ: Exposition of the term Śivaḥ
- The Self is free of concepts like father, mother, Veda and God
- Tvam-pada-vicāra uses śṛuti, yukti and anubhūti
- Study of the deep sleep state to prove the absence of conditionings pertaining to the individual in the Self

Lesson 3: Negation with reference to 'tat'

- Various concepts of the Reality analysed and refuted
- Concept of Reality in the Sāṅkhya School
- Concept of Reality in the Śaiva School
- Concept of Reality in the Pāñcarātra School
- Concept of Reality in the Jaina School
- Concept of Reality in the Mīmāṃsā School
- Concept of Reality in the Yoga School
- The Self is devoid of the concepts posited by other schools
- Viśuddhātmakatvāt: All other schools posit the Self as something other than oneself
- Viśiṣṭānubhūtyā: The Self is directly experienced
- The Self is devoid of concepts of directions
- The Self is akhaṇḍaīkarūpa: All-pervasive and free of limitations of time, space and object
- The Self is eka-rūpa: Free of the three kinds of differences
- Upādeya (effect) does not touch the Upādāna (cause)
- Concept of vivarta-kāraṇa
- The Self is arūpa: There is no guṇa, kriyā or sambandha

Lesson 4: Asserting the identity through Negation

- Duality of the scripture, teacher and taught is absent in the Self
- Svarūpāvabodhaḥ
- Turīya and the three states of Consciousness
- The Self is beyond as well as 'in' and 'through' these three states of Consciousness
- The three states of Consciousness are products of ignorance
- Vyāpakatvāt: The Reality is all-pervasive
- Hitatvaprayogāt : Knowing the Self is the ultimate puruṣārtha
- Svataḥ-siddhabhāvāt: The Self is 'self' established
- Ananyāśrayāt: The Self has no dependency
- This world is 'tuccham'
- Concept of ajāta-vāda
- Pariṇāma-vāda must lead to ajāta-vāda
- The final teaching: 'katham bravīmi' –The Self cannot be expressed as words or in concepts
- Reaching the Self