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Foundational text of the Vedanta school of Hindu philosophy Part of a series on Hindu scriptures and texts Shruti Smriti List Vedas Rigveda Samaveda Yajurveda Atharvaveda Divisions Samhita Brahmana Aranyaka Isha Taittiriya Katha
Shvetashvatara Maitri Atharva vedic Mundaka Mandukya Prashna Other scriptures Bhagavad Gita Agamas Related Hindu texts Vedangas Shiksha Chandas Vyakarana Nirukta Kalpa Jyotisha Puranas Brahma puranas Brahma Padma Vamana Brahmana Brahmana
Varaha Purana Kurma Matsya Shaiva puranas Shiva Linga Skanda Vayu Agni Shakta puranas Devi Bhagavata Itihasa Ramayana Historicity Mahabharata Historicity Mahabharata Historicity Sangam Literature Saiva Tirumurukārruppaṭai Thiruppugazh Tirukkural Kamba Ramayanam Five Great Epics Eighteen Greater Texts Eighteen Lesser Texts
Aathichoodi Iraiyanar Akapporul Abhirami Anthadhi Thiruvilaiyadal Puranam Vinayagar Agaval Shastra Sutras Vaiseşika Sūtras Vastu Shastra Kamasutra Brahma Sutras Charaka Samhita Sushruta Samhita Natya Shastra Vastu Shastra Panchatantra
Divya Prabandha Tirumurai Ramcharitmanas Yoga Vasistha Swara yoga Shiva Samhita Gheranda Samhita Gheranda Samhita Gheranda Samhita Panchadasi Vedantasara Stotra Timeline Chronology of Hindu texts vte The Brahma Sūtras (Sanskrit text, attributed to the sage Badarayana or sage Vyasa, estimated to have been completed in its surviving form in
approx. 400-450 CE, [1] while the original version might be ancient and composed between 500 BCE and 200 BCE.[2][3] The text systematizes and summarizes the philosophical and spiritual ideas in the Upanishads.[4] The scholar Adi Shankara's interpretation of the Brahmasutra attempted to synthesize diverse and sometimes apparently conflicting
teachings of the Upanishads by arguing, as John Koller states: "that Brahman and Atman are, in some respects, different, but, at the deepest level, non-different (advaita), being identical." This view of Vedanta, however, was not universal in Indic thought, and other commentators later held differing views.[5] It is one of the foundational texts of the
Vedanta school of Hindu philosophy.[4] The Brahma Sūtras consists of 555 aphoristic verses are primarily about the metaphysical principle of Ultimate Reality called Brahman.[4][7] The first chapter discusses the metaphysics of Absolute Reality, about the metaphysical principle of Ultimate Reality called Brahman.[4][7] The first chapter discusses the metaphysics of Absolute Reality, about the metaphysics of Absolute Reality Rea
the second chapter reviews and addresses the objections raised by the ideas of competing orthodox schools of Hindu philosophies such as Nyaya, Yoga, Vaisheshika and Mimamsa as well as heterodox schools such as Buddhism and Jainism,[8] the third chapter discusses epistemology and path to gaining spiritually liberating knowledge, and the last
chapter states why such a knowledge is an important human need.[2] The Brahma Sūtras is one of three most important texts in Vedanta along with the Principal Upanishads and the Bhagavad Gita.[9][10] It has been influential to various schools of Indian philosophies, but interpreted differently by the non-dualistic Advaita Vedanta sub-school, the
theistic Vishishtadvaita and Dvaita Vedanta sub-schools, as well as others.[10] Several commentaries on the Brahma Sūtras are lost to history or yet to be found; of the surviving ones, the most well studied commentaries on the Brahma Sūtras are lost to history or yet to be found; of the surviving ones, the most well as others.[11] It is also
known as the Vedanta Sutra (Sanskrit: [[[][][][][],[4] deriving this name from Vedanta which literally means the "final aim of the Vedas".[12] Other names for Brahma Sūtras is Shariraka Sutra, which literally means "Sutras for Brahma Sūtras".[12] Other names for Brahma Sūtras is Shariraka Sutra, which literally means "Sutras for Brahma Sūtras".[12] Other names for Brahma Sūtras is Shariraka Sutra, which literally means "Sutras for Brahma Sūtras".[13] and Bhikshu-sutra, which literally means "Sutras".[13] other names for Brahma Sūtras is Shariraka Sutra, which literally means "Sutras".[13] and Bhikshu-sutra, which literally means "Sutras".[13] other names for Brahma Sūtras is Shariraka Sutra, which literally means "Sutras".[13] other names for Brahma Sūtras is Shariraka Sutra, which literally means "Sutras".[13] other names for Brahma Sūtras is Shariraka Sutra, which literally means "Sutras".[13] other names for Brahma Sūtras is Shariraka Sutra, which literally means "Sutras".[13] other names for Brahma Sūtras is Shariraka Sutra, which literally means "Sutras".[13] other names for Brahma Sūtras is Shariraka Sutra, which literally means "Sutras".[13] other names for Brahma Sūtras is Shariraka Sutra, which literally means "Sutras".[13] other names for Brahma Sūtras is Shariraka Sutra, which literally means "Sutras".[13] other names for Brahma Sūtras is Shariraka Sutra, which literally means "Sutras".[13] other names for Brahma Sūtras is Shariraka Sutra, which literally means "Sutras".[13] other names for Brahma Sūtras is Shariraka Sutra, which literally means "Sutras".[13] other names for Brahma Sūtras is Shariraka Sutra, which literally means "Sutras".[13] other names for Brahma Sūtras is Shariraka Sutra, which literally means "Sutras".[13] other names for Brahma Sūtras is Shariraka Sutras is Shar
monks or mendicants".[9] Author and chronology The Brahma Sutras or Brahmasutra are attributed to Badarayana is also called Vyasa, which literally means "one who arranges".[14] In some texts, Badarayana was the Guru (teacher) of Jaimini, the latter credited with authoring Mimamsa Sutras of the Mimamsa school of Hindu
philosophy.[14] This is likely, given that both Badarayana and Jaimini quote each other as they analyze each other, sometimes disagreeing, often anti-thesis of the other.[15] The Brahma Sūtras text is dated to centuries that followed
Buddha and Mahavira, because it mentions and critiques the ideas of Buddhism and Jainism in Chapter 2.[16] The text's relative chronology is also based on the fact that Badarayana quotes all major known orthodox Hindu schools of philosophy except Nyaya.[16][17] The exact century of its composition or completion in final form is unknown, but
scholars such as Lochtefeld suggest that the text was complete sometime between 500 and 200 BCE, [2][18] while Sarvepalli Radhakrishnan and Dasgupta independently suggest that the text was complete sometime between 500 and 200 BCE, [2][18] while Sarvepalli Radhakrishnan and Dasgupta independently suggest that the text was complete sometime between 500 and 200 BCE as more likely. [19][14] Paul Deutsen places it between 500 and 200 BCE and 400 CE. [19] Hermann Jacobi in early 20th century suggested that Madhyamaka
Buddhist concepts such as Sunyavada, acknowledged in the Brahma Sūtras, may be a late invention, and suggests that both Sunyavada and Brahma Sūtras may therefore have emerged between 200-450 CE.[19] Daniel Ingalls disagreed with Jacobi chronology in his 1954 paper, critiquing Jacobi's assumptions and interpretation of sutras 2.2.28-32 in
dating the entire document, and stating that "the Brahma Sūtras could not have been composed later than the start of the common era".[20][21] According to Hajime Nakamura, the Brahma Sūtras were likely complete in the current form between 400 and 450 CE.[1] The existence of earlier versions of the Brahma Sūtras, and multiple authors
predating Badarayana, is supported by textual evidence. [22] Some scholars, such as Sengaku Mayeda, state Brahma Sūtra that has survived into the modern times may be the work of multiple authors but those who lived after Badarayana, and that these authors composed the currently surviving Brahma Sūtra starting about 300 BCE through about
400-450 CE.[23][note 2] Nakamura states that the original version of Brahma Sutras is likely very ancient and its inception coincides with the Kalpa Sutras period (1st-millennium BCE).[26] Natalia Isaeva states, "on the whole, scholars are rather unanimous, considering the most probable date for Brahma Sutras sometime between the 2nd-century
BCE and the 2nd-century CE.[19] Assigning a later date because of mention of concepts of Buddhism etc., is rejected by Madhvacharya in his work, Anuvyakhyana.[27] He explains the mention of different philosophies and their criticism in the Brahma Sutra as refutations of general ideas, which are eternal. And not specific schools of thought like
Buddhism etc. So, there is no necessary to assign a later date. Structure The Brahma Sūtras consist of 555 aphorisms or sūtras, in four chapters (adhyāya), with each chapter divided into four parts (pāda).[6] Each part is further subdivided into four parts (pāda).[6] Each part is further subdivided into four parts (pāda).[6] Each part is further subdivided into four parts (pāda).[6] Each part is further subdivided into four parts (pāda).[6] Each part is further subdivided into four parts (pāda).[6] Each part is further subdivided into four parts (pāda).[6] Each part is further subdivided into four parts (pāda).[6] Each part is further subdivided into four parts (pāda).[6] Each part is further subdivided into four parts (pāda).[6] Each part is further subdivided into four parts (pāda).[6] Each part is further subdivided into four parts (pāda).[6] Each part is further subdivided into four parts (pāda).[6] Each part is further subdivided into four parts (pāda).[6] Each part is further subdivided into four parts (pāda).[6] Each part is further subdivided into four parts (pāda).[6] Each part is further subdivided into four parts (pāda).[6] Each part is further subdivided into four parts (pāda).[6] Each part is further subdivided into four parts (pāda).[6] Each part is further subdivided into four parts (pāda).[6] Each part is further subdivided into four parts (pāda).[6] Each part is further subdivided into four parts (pāda).[6] Each part is further subdivided into four parts (pāda).[6] Each part is further subdivided into four parts (pāda).[6] Each part is further subdivided into four parts (pāda).[6] Each part is further subdivided into four parts (pāda).[6] Each part is further subdivided into four parts (pāda).[6] Each part is further subdivided into four parts (pāda).[6] Each part is further subdivided into four parts (pāda).[6] Each part is further subdivided into four parts (pāda).[6] Each part is further subdivided into four parts (pāda).[6] Each part is further subdivided into four parts (pāda).[6] Each par
"case studies" with a defined hermeneutic process. [28][29] Sutras distribution in the Brahma Sūtras[30] Section 1st Pada 2nd Pada 4th Pada 7rd 16 52 186 Adhyaya 4 19 21 16 22 78 Total Sutras: 555 Each Adhikaraṇa of Brahma Sūtras has varying numbers of sutras,
and most sections of the text are structured to address the following:[6][31][note 3] Vishaya (\boxed{\square}): subject, issue or topic Vismaya (\boxed{\square}): prima facie view, or prior part and arguments Siddhanta (\boxed{\square}): theory and arguments presented, proposed doctrine, or conclusions Sangati
([[[]]]]): connection between sections, synthesis, or coming together of knowledge The Brahma Sūtras text has 189 Adhikaranas.[34][note 4] Each section (case study) in the text opens with the Mukhya (chief, main) sutra that states the purpose of that section, and the various sections of the Brahma Sūtras include Vishaya-Vakyas (cite the text
sources and evidence they use).[6] Sutras were meant to assist the memory of the student who had gone through long discussions with his guru, as memory aids or clues and maximum thoughts were compressed in a few words which were unambiguous, giving the essence of the arguments on the topic.[35] The Sutras of the text, states Adi Shankara
in his commentary, are structured like a string that ties together the Vedanta texts like a garland of flowers.[6] Contents Sengaku Mayeda states that the Brahma Sūtras distills and consolidates the extensive teachings found in a variety of Upanishads of Hinduism, summarizing, arranging, unifying and systematizing the Upanishadic theories,[23]
possibly "written from a Bhedābheda Vedāntic viewpoint." [36] Prior to the creation of the Brahmasutras, the Vedic literature had grown into an enormous collection of ideas and practices, ranging from practical rituals (karma-kanda) to abstract philosophy (jnana-kanda) [23] Different and conflicting theories on metaphysical problems, diverse
mutually contradicting unsystematized teachings on rituals and philosophies multiplied in the four Vedas, creating the need for consolidated and systematized content summary of the Sruti.[23][37] This was achieved by Jaimini's Mimamsa-sutra which focused on externalized rituals as the spiritual path, while Badarayana's Brahma Sūtras focused on
internalized philosophy as the spiritual path.[23][37] The opening sutra [][37] The opening sutra [][38][39] The text reviews and critiques most major orthodox schools of Hindu philosophy as well as all heterodox Indian philosophies such as Buddhism, with the exception of Samkhya and Yoga
philosophies which it holds in high regards and recurrently refers to them in all its four chapters, adding in sutras 2.1.3 and 4.2.21 that Yoga and Samkhya are similar.[40] The text cites and quotes from the ten Principal Upanishads often, the Kaushitaki Upanishad and the Shvetashvatara Upanishad in several sutras, but also mentions Upanishads
now unknown and lost.[40] The contents of the text also acknowledge and analyze the various Vedic schools, and mentions the existence of multiple, diverging versions of the same underlying text.[41] The sutras of the Brahma Sūtras are aphorisms, which Paul Deussen states to be "threads stretched out in weaving to form the basis of the web", and
intelligible "when the woof is added" with a commentary.[42] Chapter 1: What is Brahman? The first chapter is regarded in Vedanta tradition as Samanvaya (Harmony), because it distills, synchronizes and brings into a harmonious whole the seemingly diverse and conflicting passages in various Sruti texts.[43][44] It consists of 134 sutras, with eleven
Adhikaranas in the first Pada, seven Adhikaranas in second, fourteen Adhikaranas in the fourth Pada.[45] The different sub-schools of Vedanta have interpreted the sutras in the fourth Pada.[45] Perception, Inference and Word
1.3.28[46] This Brahma Sūtras chapter asserts that all the Upanishads primarily aim and coherently describe the knowledge and meditation of Brahman is the source from which it returns. The only source for the knowledge of this Brahman is the Sruti
or the Upanishads.[48] The sutras 1.1.5-11 quotes the Samkhya school's view that the Principle of the world is unconscious, and instead asserts that Brahman is the primary focus of the Upanishads, is various aspects of
empirical reality, quoting various verses in support, from Taittiriya Upanishad, Chandogya Upanishad, Kaushitaki Upanishad, Kaushitaki Upanishad, Brihadaranyaka Upanishad, Brihadaranyaka Upanishad, Brihadaranyaka Upanishad, Kaushitaki Upanishad, Kaushitaki Upanishad, Brihadaranyaka Upanishada Upanishada
inconsistent and misinterpretation of the Katha, Brihadaranyaka, Shvetashvatara and Taittiriya Upanishad. [49] The last sutra of the first chapter states that the arguments on the refutation of Samkhya theories also apply to the atomists
(Vaisheshika school of Hindu philosophy).[49] Chapter 2: Review of competing theories Second chapter (Avirodha: non-conflict, non-contradiction): discusses and refutes the possible objections to Vedanta are consistent across the various Vedic texts.[6] The Brahma Sutra states, examines and
dismisses the refutations raised by other schools of thoughts, those now classified under Hinduism, Jainism and Buddhism.[51] The second chapter consists of 157 sutras, with thirteen Adhikaranas in the first Pada, eight in second, seventeen Adhikaranas in the first Pada, eight in second, seventeen Adhikaranas in the first Pada, eight in second, seventeen Adhikaranas in the first Pada, eight in second, seventeen Adhikaranas in the first Pada, eight in second, seventeen Adhikaranas in the first Pada, eight in second, seventeen Adhikaranas in the first Pada, eight in second, seventeen Adhikaranas in the first Pada, eight in second, seventeen Adhikaranas in the first Pada, eight in second, seventeen Adhikaranas in the first Pada, eight in second, seventeen Adhikaranas in the first Pada, eight in second, seventeen Adhikaranas in the first Pada, eight in second, seventeen Adhikaranas in the first Pada, eight in second, seventeen Adhikaranas in the first Pada, eight in second, seventeen Adhikaranas in the first Pada, eight in second, seventeen Adhikaranas in the first Pada, eight in second, seventeen Adhikaranas in the first Pada, eight in second, seventeen Adhikaranas in the first Pada, eight in second, seventeen Adhikaranas in the first Pada, eight in second, seventeen Adhikaranas in the first Pada, eight in second, seventeen Adhikaranas in the first Pada, eight in second, seventeen Adhikaranas in the first Pada, eight in second, seventeen Adhikaranas in the first Pada, eight in second, seventeen Adhikaranas in the first Pada, eight in second, seventeen Adhikaranas in the first Pada, eight in second, seventeen Adhikaranas in the first Pada, eight in second, seventeen Adhikaranas in the first Pada, eight in second, seventeen Adhikaranas in the first Pada, eight in second, seventeen Adhikaranas in the first Pada, eight in second, seventeen Adhikaranas in the first Pada, eight in second, seventeen Adhikaranas in the first Pada, eight in second eight in sec
variously interpreted by various monist, theistic and other sub-schools of Vedanta. [47][53] The Advaita system while other systems conflict with the Upanishads, or are internally inconsistent, or incoherent with observed
reality and cosmos.[47] The theistic sub-schools interpret the text to be stating that Atman is different than Brahman, and thereafter each explains how other systems conflict with the Upanishads or are incoherent.[53] The Pada 2.1 opens with Adhikarana on Samkhya and Vaisheshika schools argument that Smritis should be a basis for examining the
concept of Brahman, and their objections to the Vedanta theory of reflection. The Brahman and the empirical world are therefore one. [54] The sutras 2.1.21 through
2.1.36 present the problem of evil, offering its own doctrine to address it, asserting that Brahman is neither unjust nor cruel, and that inequality and evil exists in the world because of will, choices and circumstances created by Advaita, Dvaita, Vishishtadvaita
and other sub-schools of Vedanta. [55][56][57] The monist Advaita school holds that ignorance or Avidya (wrong knowledge) is the root of "problem of evil"; in contrast, dualistic Vedanta school holds that ignorance or Avidya (wrong knowledge) is the root of "problem of evil"; in contrast, dualistic Vedanta school holds that ignorance or Avidya (wrong knowledge) is the root of "problem of evil"; in contrast, dualistic Vedanta school holds that ignorance or Avidya (wrong knowledge) is the root of "problem of evil"; in contrast, dualistic Vedanta school holds that ignorance or Avidya (wrong knowledge) is the root of "problem of evil"; in contrast, dualistic Vedanta school holds that ignorance or Avidya (wrong knowledge) is the root of "problem of evil"; in contrast, dualistic Vedanta school holds that ignorance or Avidya (wrong knowledge) is the root of "problem of evil"; in contrast, dualistic Vedanta school holds that ignorance or Avidya (wrong knowledge) is the root of "problem of evil"; in contrast, dualistic Vedanta school holds that ignorance or Avidya (wrong knowledge) is the root of "problem of evil"; in contrast, dualistic Vedanta school holds that ignorance or Avidya (wrong knowledge) is the root of "problem of evil"; in contrast, dualistic Vedanta school holds that ignorance or Avidya (wrong knowledge) is the root of "problem of evil"; in contrast, dualistic Vedanta school holds that ignorance or Avidya (wrong knowledge) is the root of "problem of evil"; in contrast, dualistic Vedanta school holds that ignorance or Avidya (wrong knowledge) is the root of "problem of evil"; in contrast, dualistic Vedanta school holds that ignorance or Avidya (wrong knowledge) is the root of "problem of evil"; in contrast, dualistic Vedanta school holds that ignorance or Avidya (wrong knowledge) is the root of "problem of evil"; in contrast, dualistic Vedanta school holds that ignorance or Avidya (wrong knowledge) is the root of "problem of evil"; in contrast, dualistic Vedanta school holds that ignorance or avid wrong th
seventeen sutras of Pada 2.2.[59] The theories of Buddhism are refuted in sutras 2.2.32, [note 6] while the theories of other orthodox traditions are discussed in 2.2.37 through 2.2.45.[62] Ramanuja and Shankara disagree in their formulation as well
as critique of then extant orthodox traditions, in their respective commentaries, but both agree that the theory on emergence of Pradyumna (intellect) in the competing orthodox system is the primary flaw.[63] The first eight case studies in the third Pada of chapter 2 discuss whether the world has an origin or not, whether the universe is co-eternal
with Brahman or is an effect of Brahman (interpreted as dualistic God in theistic sub-schools of Vedanta), and whether the universe returns into Brahman periodically. [64] The last nine Adhikaranas of the third Pada discuss the nature of soul, whether it is eternal, is soul an agent, soul's relationship to Brahman, and states its proof that the soul exists
and is immortal.[65][66] The last Pada of the second chapter extracts and summarizes the theories of human body, sensory organs, action organs and their relationship to Prana (vital breath) in the various Vedic Brahmanas and Upanishads.[67][68] The Brahma Sūtras states that the organs inside a living being are independent principles, in the
seventh and eighth Adhikarana of the fourth Pada.[68][69] The various sub-schools of Vedanta interpret the sutras in the fourth Pada differently.[68] Chapter 3: The means to spiritual knowledge The Vedanta texts, state sutras 3.1.1-4 and 3.3.5-19 of Brahmasutra, describe different forms of meditation. These should be combined, merged into one and
practiced, because there is nondifference of their basic import, that of Self, mind, knowledge and a state.[70][71] Third chapter (Sādhana: the means): describes the process by which ultimate emancipation can be achieved. The topics discussed are diverse.[72] The third chapter is the longest and consists of 186 sutras, with six Adhikaranas in its first
Pada, eight in second, thirty six in third, and fourteen Adhikaranas in the fourth Pada.[73] The theory of death and rebirth,[74] karma and importance of conduct and free will,[75] and the connection between Atman (Self, Soul) and the
Brahman are discussed in sections 3.1 and 3.2 of the text.[47][76] and inference (Smriti, Anumāṇa). and inference (Smriti, Anumāṇa) and inference (Smriti, Anumāṇa) and inference (Smriti, Anumāṇa).
the non-distinction (of two Selves), the light (Self) by its activity, on account of repeated declarations (in the Scripture). [77][78] Sections 3.3 and 3.4 describe the need for
self-study, reflection of texts read, meditation, etc., [79] as steps while one makes progress and the role of sannyasa (monk, mendicant) in the pursuit of spiritual knowledge. [47] Meditation is central to the Vedic texts,
and summarizing the Vedic theories, from different Shakha (Vedic schools), on "how the individual soul is enabled by meditation on Brahman to obtain final release".[80] These sutras constitute a significant part of the text, extensively refer to the oldest Upanishads, and their commentaries by different Vedanta sub-schools have been extensive,
signifying the large historic tradition around meditation, and acceptance of Yoga-sutras teachings in Vedanta texts of commentary on the Sutras, states Klaus Witz, as "a continuous succession of comparable basic conceptions, beliefs, not interspersed with dissimilar ones, which proceeds according to the
scriptures and relates to an object enjoined in the scriptures".[81] It is described by Vedantins as a practice of concentrating on an object of meditation, states Witz, a state of "absorption or immersion into essentially a single thought" and "concentrating on it, excluding conventional notions, till one if as completely identified with it as with one's
body".[81] While this practice is discussed in Vedic texts, their formulations were differently described by different Vedic schools. The Brahma-sutra, in Adhikaranas of third and fourth pada, states Thibaut, assert that there is no contradiction in these teachings and that "the different Upanishads have to be viewed as teaching the same matter, and
the non-Upanishadic parts of Shatapatha Brahman and Aitereya Aranyaka.[80] The topic of meditation, state the Brahman viewed as the inner Self of all".[85] The Brahma Sutras, in addition to recommending meditation, suggest that rituals and
rites are unnecessary because it is knowledge that achieves the purpose.[86] And for this very reason there is no need of the lighting of the fire and so on. — Brahma sutra 3.4.25, [86][87] In sutras 3.4.26 and 3.4.27, the text adds that rituals, however, can spiritually prepare a mind, remove impurities within, empower calmness and distractions from
sensory pursuits, and therefore assist in its ability to meditate and gain the ultimate knowledge.[88] The text also discusses, in sutras 3.4.28 to 3.4.31 whether there are restrictions on food (meat) one can ingest, during the spiritual journey. The sutras, translates Thibaut, derive from the Vedic texts that there is "a prohibition of doing harm to any
living creature", however, the scriptures state, "only in danger of life, in cases of highest need, food of any kind is permitted to be eaten".[89][90] The last three sutras of the chapter 3 assert that a person, pursuing means to spiritual knowledge, should seek a childlike state of innocence, a psychological state that is free of anger, self-centeredness,
pride and arrogance. [91] The text declares that according to the Vedic literature knowledge is possible in this journey, that liberation and freedom is the fruit of knowledge Fourth chapter (Phala: the result): talks of the state that is achieved in final
emancipation. This is the shortest chapter with 78 sutras and 38 adhikaranas in its first Pada, eleven in second, six in third, and seven Adhikaranas in its first Pada, eleven in second, six in third, and seven Adhikaranas in its first Pada, eleven in second, six in third, and seven Adhikaranas in its first Pada, eleven in second, six in third, and seven Adhikaranas in its first Pada, eleven in second, six in third, and seven Adhikaranas in its first Pada, eleven in second, six in third, and seven Adhikaranas in its first Pada, eleven in second, six in third, and seven Adhikaranas in its first Pada, eleven in second, six in third, and seven Adhikaranas in its first Pada, eleven in second, six in third, and seven Adhikaranas in its first Pada, eleven in second, six in third, and seven Adhikaranas in its first Pada, eleven in second, six in third, and seven Adhikaranas in its first Pada, eleven in second, six in third, and seven Adhikaranas in its first Pada, eleven in second, six in third, and seven Adhikaranas in its first Pada, eleven in second, six in third, and seven Adhikaranas in its first Pada, eleven in second, six in third, and seven Adhikaranas in its first Pada, eleven in second, six in third, and seven Adhikaranas in its first Pada, eleven in second, six in third, and seven Adhikaranas in its first Pada, eleven in second, six in third, and seven Adhikaranas in its first Pada, eleven in second, six in third, and seven Adhikaranas in its first Pada, eleven in second, six in third, and seven Adhikaranas in its first Pada, eleven in second, six in third, and seven Adhikaranas in its first Pada, eleven in second, six in third, and seven Adhikaranas in its first Pada, eleven in second, six in third, and seven Adhikaranas in its first Pada, eleven in second, six in third, and seven Adhikaranas in its first Pada, eleven in second, six in third, and seven Adhikaranas in the second in third, and seven Adhikaranas in the second in third, and seven Adhikaranas in the second in third in the second in third in thi
opening sutras of chapter 4 continue the discussion of meditation as means to knowledge, with sutra 4.1.3 summarizing it to be the state where the person accepts, "I am Brahman, not another being" (Adi Shankara), as "Thou indeed I am, O holy divinity, and I indeed thou art, O holy divinity" (Jabalas), and "God is to be contemplated as the Self" and
the individual is as the body of God (Ramanuja).[94][95][96] On the Soul's having attained the Highest light, there is manifested itself is released; according to the promise (made by scripture). The light into which the soul enters is the Self, owing to the
subject-matter of the chapter. The released soul abides in non-division from the highest Self (Brahman), because that is seen. — Brahma sutra 4.4.1 - 4.4.4, [97][98] The liberated soul, asserts the Brahman sutra 4.4.1 - 4.4.4, [97][98] The liberated soul, asserts the Brahman sutra 4.4.1 - 4.4.4, [97][98] The liberated soul, asserts the Brahman sutra 4.4.1 - 4.4.4, [97][98] The liberated soul, asserts the Brahman sutra 4.4.1 - 4.4.4, [97][98] The liberated soul, asserts the Brahman sutra 4.4.1 - 4.4.4, [97][98] The liberated soul, asserts the Brahman sutra 4.4.1 - 4.4.4, [97][98] The liberated soul, asserts the Brahman sutra 4.4.1 - 4.4.4, [97][98] The liberated soul, asserts the Brahman sutra 4.4.1 - 4.4.4, [97][98] The liberated soul, asserts the Brahman sutra 4.4.1 - 4.4.4, [97][98] The liberated soul, asserts the Brahman sutra 4.4.1 - 4.4.4, [97][98] The liberated soul, asserts the Brahman sutra 4.4.1 - 4.4.4, [97][98] The liberated soul, asserts the Brahman sutra 4.4.1 - 4.4.4, [97][98] The liberated soul, asserts the Brahman sutra 4.4.1 - 4.4.4, [97][98] The liberated soul, asserts the Brahman sutra 4.4.1 - 4.4.4, [97][98] The liberated soul, asserts the Brahman sutra 4.4.1 - 4.4.4, [97][98] The liberated soul sutra 4.4.1 - 4.4.4, [97][9
there is freedom in all worlds".[98][99] Commentaries Numerous commentaries Numerous commentaries Numerous commentaries, the earliest on the Brahma Sūtras text, but many such as that of Bodhayana,[note 7] Upavarsa,[note 7] Upavarsa,[note 7] Upavarsa,[note 8] and eighteen out of twenty one mentioned by Narayana in Madhvavijaya-bhava-prakashika are considered lost.[101] Of the surviving commentaries have been written on the Brahma Sūtras text, but many such as that of Bodhayana,[note 7] Upavarsa,[note 8] and eighteen out of twenty one mentioned by Narayana in Madhvavijaya-bhava-prakashika are considered lost.[101] Of the surviving commentaries have been written on the Brahma Sūtras text, but many such as that of Bodhayana,[note 7] Upavarsa,[note 8] and eighteen out of twenty one mentioned by Narayana in Madhvavijaya-bhava-prakashika are considered lost.[101] Of the surviving commentaries have been written on the Brahma Sūtras text, but many such as the surviving commentaries have been written on the Brahma Sūtras text, but many such as the surviving commentaries have been written on the Brahma Sūtras text, but many such as the surviving commentaries have been written on the Brahma Sūtras text, but many such as the surviving commentaries have been written on the Brahma Sūtras text, but many such as the surviving commentaries have been written on the survi
extant one is by Adi Shankara.[101] The diversity of Brahma Sūtras commentaries by various sub-schools of Hinduism (see table) attests to the central importance of the Upanishads, that the text summarizes.[101] Some commentaries on Brahma Sūtras Scholar Century School Sampradaya Theme/Influence[101][104] Shankara[105] 8th Century
Advaita Dasanami Sampradaya Non-dualism, Idealist Monism Smartism Bhaskara, [106] Yadava Prakasha [107] 10th-century Shiva-Vishishtadvaita Sri (Lakshmi) Sampradaya Qualified AdvaitaVaishnavism [108] 11th-century Shiva-Vishishtadvaita Shrouta Shaiva
Siddhanta[111] Qualified Monism Shaivism Madhva[112] 13th-century Dvaita Bramha (Madhva)/ Sadh Sampradaya Differential Monism Vallabha[116] 16th-
century Shuddhadvaita Rudra Sampradaya Pure non-dualism Shuka[117] 16th-century Acintyabheda Brahma-Madhva-Gaudiya Vaishnavism) 16th-century Acintyabheda Brahma-Madhva-Gaudiya Vaishnavism 16th-century Acintyabheda Brahma-Madhv
Siddhanta Swaminarayan Sampradaya Swaminarayan Pramukh Swami Maharaj[citation needed] Exegesis The sutras in the text can be, and have been read in different ways.[43] Some commentators read each line separately, while others sometimes read two as one treating some sutras as contextually connected.[43] Creative readers have read the
paksha, but acknowledges that some scholars interpret this sutra as a Siddhanta.[43] Translation in English by George Thibaut.[118] Vinayak Sakaram Ghate of
Bhandarkar Oriental Research Institute has done a comparative analysis of the Brahma Sutra commentaries give the closest meaning of the Brahma Sutras taking into account of both
Upanishads constitute the Sruti prasthana or "starting point of heard scriptures", and the Bhagavad Gita constitutes the Smriti prasthana or the "starting point of heard scriptures", and the Bhagavad Gita constitutes the Smriti prasthana or the "starting point of heard scriptures", and the Bhagavad Gita constitutes the Smriti prasthana or the "starting point of heard scriptures", and the Bhagavad Gita constitutes the Smriti prasthana or the "starting point of heard scriptures", and the Bhagavad Gita constitutes the Smriti prasthana or "starting point of heard scriptures", and the Bhagavad Gita constitutes the Smriti prasthana or the "starting point of heard scriptures", and the Bhagavad Gita constitutes the Smriti prasthana or "starting point of heard scriptures", and the Bhagavad Gita constitutes the Smriti prasthana or "starting point of heard scriptures", and the Bhagavad Gita constitutes the Smriti prasthana or "starting point of heard scriptures", and the Bhagavad Gita constitutes the Smriti prasthana or "starting point of heard scriptures", and the Bhagavad Gita constitutes the Smriti prasthana or "starting point of heard scriptures", and the Bhagavad Gita constitutes the Smriti prasthana or "starting point of heard scriptures", and the Bhagavad Gita constitutes the Smriti prasthana or "starting point of heard scriptures", and the Bhagavad Gita constitutes the Smriti prasthana or "starting point of heard scriptures", and the Bhagavad Gita constitutes the Smriti prasthana or "starting point of heard scriptures", and the Bhagavad Gita constitutes the Smriti prasthana or "starting point of heard scriptures", and the Bhagavad Gita constitutes the Smriti prasthana or "starting point of heard scriptures", and the Bhagavad Gita constitutes the Smriti prasthana or "starting point of heard scriptures", and the Smriti prasthana or "starting point of heard scriptures", and the Smriti prasthana or "starting point of heard scriptures", and the Smriti prasthana or "starting point of heard scriptures", and the Smriti pr
Testament: it investigates their teaching about God, the world, the soul, in its conditions of wandering and of deliverance, removes apparent contradictions of the doctrines, binds them systematically together, and is specially concerned to defend them against the attacks of the opponents. [120] The Vedas, according to Vedanta, consists of two parts,
states Deussen, which show "far reaching analogy with the Old and New Testaments", a Part of Knowledge (jnana-kanda) which focuses on metaphysical questions about the world, creator, soul, theology, morals and virtues
like the New Testament. [120] The respective influence of the two documents, of the New Testament on Christianity, and the Brahma Sutras on Hinduism has been very significant. [120] This analogy of influence has many common elements but, states Arvind Sharma, there are differences in the role and influence of New Testament in Christianity and
the Brahma Sūtras in the Hindu traditions, because in Hinduism texts were never considered as closed, the meaning of soteriology differed, and a diversity of ideas on duality and monism as well as God was accepted.[121] The impact of Brahma Sūtras text on Vedanta, and in turn Hinduism, has been historic and central, states
Nakamura:[122] The prevalence of Vedanta thought is found not only in philosophical writings but also in various forms of (Hindu) literature, such as the epics, lyric poetry, drama and so forth. What is especially worthy of attention is that the Hindu religious sects, the common faith of the Indian populace, looked to Vedanta philosophy for the
theoretical foundations for their theology. The influence of Vedanta is prominent in the sacred literatures of Hinduism, such as the various Puranas, Samhitas, Agamas and Tantras. Many commentaries on the fundamental scripture of Vedanta, the Brahma Sūtras, were written by the founders or leading scholars of the various sects of Hinduism, and
they are transmitted to this day as documents indispensable in the respective sectarian traditions. The majority of the traditional and conservative scholars in India today, called Pandits, according to some authorities. — Hajime
Nakamura (2004), A History of Early Vedanta Philosophy, Volume 2[122] Frithjof Schuon states the role of Brahma Sūtras, and finally commented and explained by Shankara, is an invaluable key for discovering the deepest meaning of all the
religious doctrines and for realizing that the Sanatana Dharma secretly penetrates all the forms of traditional spirituality. — Frithjof Schuon (1975), One of the Great Lights of the World[123][124] See also Prasthanatrayi Notes ^ The name Sariraka Sutras is found, for example, in the works of Adi Shankara.[9] ^ Belvalkar suggests that there once
existed Brahma Sūtras style texts for all major Upanishads and Hindu texts, such as the Brihadaranyaka Upanishad and the Bhagavad Gita.[24] The currently surviving version of Brahma Sūtras is a composite version, states Belvakar, with the oldest layer consisting of Chandogya-Brahmasutra; the second layer that
consolidated various Brahma Sūtras into one document and added the Smritis-padas; and the third stratum of the text was chronologically added last, defending the Vedanta philosophy from the new theories from opposing heterodox schools of Indian philosophy from the new theories from opposing heterodox schools of Indian philosophy from the new theories from opposing heterodox schools of Indian philosophy from the new theories from opposing heterodox schools of Indian philosophy from the new theories from opposing heterodox schools of Indian philosophy from the new theories from opposing heterodox schools of Indian philosophy from the new theories from opposing heterodox schools of Indian philosophy from the new theories from opposing heterodox schools of Indian philosophy from the new theories from opposing heterodox schools of Indian philosophy from the new theories from opposing heterodox schools of Indian philosophy from the new theories from opposing heterodox schools of Indian philosophy from the new theories from opposing heterodox schools of Indian philosophy from the new theories from opposing heterodox schools of Indian philosophy from the new theories from opposing heterodox schools of Indian philosophy from the new theories from opposing heterodox schools of Indian philosophy from the new theories from the new the new theories from the new theories from the new the new the new theories from the new
states Belvalkar.[24] J. A. B. van Buitenen, wrote in 1956, that Belvakar theory is plausible, but difficult to prove.[25] ^ The earliest known roots of this methodology is described in Jaimini's texts on Purva-Mimamsa.[6][32][33] ^ The monist, theist and other sub-traditions of Vedanta count the number of Adhikaranas differently. For example,
Ramanuja counts sutras 2.2.28 to 2.2.32 as two Adhikaranas, while others count it as one. Thus, the total number of Adhikaranas in the Brahma Sūtras text varies slightly from 189 in some Vedanta sub-schools. See page li in Thibaut's Introduction.[34] ^ Stephen Kaplan writes (abridged): "Avidya is the fundamental existential problem and the
fundamental philosophical/theological problem within Advaita Vedanta. It is the cause of the evil that exists within the world, nor why an all-
loving God created a world with evil. Ultimately, for Advaita, there is no creation, nor any God who creates the world. The highest truth is Brahman, one without a second, the true self, atman."[58] ^ The sutras 2.2.28 to 2.2.28 to 2.2.28 to 2.2.28 to 2.2.28 to 2.2.28 to 2.2.29 state and refute the 'everything
is void' theory of Buddhism. However, the arguments offered by monist and theistic sub-schools of Vedanta differ, particularly those of Shankara in this section.[8] For a sutra by sutra analysis, by the three scholars, see Gregory Darling.[60] ^ Bodhayana's
commentary on Brahma Sūtras, along with those of Tanka, Dramida, Bhartriprapanca, Bhartrimitra, Bhar
Upavarsa is a revered scholar whose commentary on Brahma Sūtras was possibly the earliest, and one who is revered by different and antagonistic sub-schools of Hindu philosophies. [103] References a b Hajime Nakamura (1989). A History of Early
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