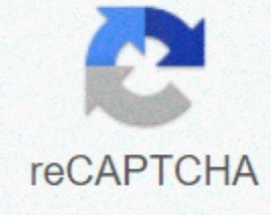


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## Brahma sutras ramanuja pdf

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Shruti Smriti Vedas Rigveda Samaveda Yajurveda Atharvaveda Divisions Samhita Brahman Aranyak Upanishads Upanis Vedic Aitareya Kaushitaki Sam Vedic Chandogya Kena Yajur Vedic Brihadaranyaka Isha Taittiriya Katha Shvetashvatara Maitri Atharva Vedic Mundaka Manduky Presshna Other writings Bhagavad Gita Agamas Similar Hindu texts Vedangas Shiksha Chandas Vyakarana Nirukta Kalpa Jyotisha PuranasBrahma puranas Brahma Brahmānda Brahmava ivarṭa Markandeya Bhavishya Vaishnava puranas Vishnu Bhagavata Naradiya Garuda Padma Vamana Varaha Purana Kurma Matsya Shaiva puranas Shiva Linga Skanda Vayu Agni Itihasa Ramayana Mahabharata Shastras and Sutras Dharma Shastra Artha Shastra Kamasutra Brahma Sutras Samkhya Sutras Mimamsa Sutras Nyāya Sūtras Vaiśeṣika Sūtra Sutras Sutras Praras Charaka Samhita Sush rut Samhita Natya Shastra Vastu Shastra Panchatantra Divya Prabandha Tirumurai Ramcharitmanas Yoga Vasistha Swara yoga Shiva Samhita Gheranda Samhita Panchadasi Vedantasara Stotra Timeline Chronology of Hindu texts vte The Brahma Sūtras : - Sanskrit text, attributed to the sage Badarayan or the sage Vyasa, which is estimated to have been completed in survivor form in about 400-450 BC, while the original version may be ancient and complex between 1500 BC and 1200 BC [2] [3] The text systematizes and summarizes philosophical and spiritual ideas in Upanishads. [4] Brahmaasutra synthesized the diverse and sometimes contradictory teachings of The Upanishads, arguing, as John Koller states: That Brahman and Atman are in some ways different, but on the deepest level, the non-differences (advaita), are identical. This is one of the basic texts of the Vedānta School of Hindu Philosophy. [4] Brahma Sūtras consists of 555 phonist verses (sutra) in four chapters. These verses focus on the nature of human existence and the universe and ideas about the metaphysical principle of Ultimate Reality called Brahman. [4] [7] The first chapter discusses the metaphysics of Absolute Reality, the second chapter examines and addresses the reservations raised by the ideas of competing orthodox schools of Hindu philosophy, Such as Nyaya, Yoga, Vaisheshika, and Mimamsa, as well as heterodox schools such as Buddhism and Genie,[8] the third chapter discusses epistemology and the path to spiritual liberating knowledge, and the final chapter explains why such knowledge is an important human need. Brahma Sūtras is one of the three most important texts in Vedanta along with the Main Upanishads and Bhagavad Gita. [9] He influenced various schools of Indian philosophy, but was interpreted differently by advait Vedant's non-dualistic subschool, the theistic subschools Vishishtadvait and Dvait Vedant, as well as Other. [10] Several comments about Sūtras Brahma are lost to history or yet to be found; among the survivors, the most well-researched comments about Sūtras Brahma are bhashya Adi Shankara,[4] Ramanuja, Madhvacharya, Bhaskara and many others. It is also known as Vedanta Sutra (Sanskrit: वेदान्त,[4] derived from Vedanta, which literally means the ultimate goal of the Veeda. The other names of Brahma Sūtras are Shariraka Sutra,[note 1], in which Shariraka means what lives in the flesh (Sharira) or The Self, soul[13] and Bhikshu-sutra, which literally means Sutra for monks or mendicants. Author and chronology of Brahma Sūtras or Brahmasutra are attributed to badarayanie. In some texts, Badarayana is also called Vyasa, which literally means the one who stacks up. Bādarāyana was a Guru (teacher) of Jaimini, who was the author of Mimamsy Sutras of the Mimamsa School of Hindu philosophy. This is likely given that both Badarayana and Jaimini quote each other by analyzing each other's theories, Badarayana emphasizes knowledge, while Jaimini emphasizes rituals, sometimes agreeing with each other, sometimes disagreeing, often with the other's anti-thesis. The text of Brahm्य Sūtras dates back to the centuries that followed Buddha and Mahaira, because it mentions and criticizes the ideas of Buddhism and Genie in Chapter 2. The relative chronology of the text is also based on the fact that Badarayana cites all major known Orthodox Hindu schools of philosophy except Nyaya. [16] The exact scale of its composition or final completion is unknown, but scholars such as Lochtefeld suggest that the text was complete between 500 and 200 BC,[2][18] while Sarvepalli Radhakrishnan and Dasgupta suggest that the second century BC is more likely. [19] [14] Paul Deussen places it between 200 AU and 400 CE. Hermann Jacobi at the beginning of the 20th century suggested that The Buddhist concepts of Madhyamaka, such as Sunyavada, recognized in Sūtras Brahma, may be a late invention and suggests that both Sunyavada and Brahma Sūtras may have appeared in the years 200-450 A.D. Daniel Ingalls disagreed with Jacobi's chronology in his 1954 article, criticizing Jacobi's assumptions and interpretation of Sutra 2.2.28-32 for the entire document and stating that Brahma Sūtras could not be composed later than the beginning of the common era. [20] According to Hajime Nakamura, BrahmA Sūtras were probably complete in their current form between 400 and 450 CE. The existence of earlier versions of BrahmA Sūtras and many pre-Badarayana authors is supported by text evidence. [22] Some scholars, such as Sengaku Mayeda, the state of Brahma Sūtra who survived to modern times, may be the work of many authors, but those who after Badarayan, and that these authors have now composed the surviving Brahma Sūtras, starting around 300 BC by about 400-450 CE. [23] [Note 2] Nakamura states that the original version of Brahma Sūtras is probably very ancient and coincides with the Sutr Kalpa period (1 millennium BC). Natalia Isaeva states that, in general, scholars are rather unanimous, given the most likely date of Brahma Sūtras between the 2nd century and the 2nd century BC [19]. Each part is further divided into sections called Adhikaranas with sutra. Some scholars, such as Francis Clooney, call Adhikaranaṣa case studies with a defined hermeneutic process. [27] [28] Distribution of sutra in Brahma Sūtras[29] Section 1 Pada 2rd Pada 3rd Pada 4th Pada Total Adhyaya 1 31 32 43 28 134 Adhyaya 2 37 45 53 5 3 22 157 Adhyaya 3 27 41 66 52 186 Adhyaya 4 19 21 16 22 78 Total Sutra: 555 Each Adhikaraṇa of Brahma Sūtras has a different sutra number, and most sections of the text are structured to include the following:[6][30][note 3] Vishaya (10): topic, Vismaya problem or subject (सिद्धान्तः) doubts, uncertainty or embarrassment purva-paksha (पूर्वपक्षः) prima facie view, or earlier part and arguments siddhanta (सिद्धान्तः) theory and arguments presented, proposed doctrine or conclusions Sangati (सङ्गतिः) the relationship between sections, synthesis or combination of knowledge Text Brahma Sūtras has 189 Adhikaranas. [33] [note 4] Each section (case study) in the text opens with mukhya (main, main) sutra, which defines the purpose of this section, and the different sections of Brahma Sūtras include Vishaya-Vakyas (cite the sources of text and the evidence they use). Sutra was supposed to help in the memory of a student who had undergone lengthy discussions with his guru, because the help of memory or guidance and maximum thoughts were compressed into several words that were unambiguous, giving the essence of the arguments on the subject. Sutra's text, states Adi Shankara in his commentary, are constructed like a cord that connects Vedant's texts together like a garland of flowers. Sengaku Mayed's content states that Brahma Sūtras distills and consolidates the vast teachings found in the various upanishadach of Hinduism, [23] In conclusion, by laying out, unifying and systematizing upanishadic theories,[23] probably written from the point of view of Bhedābheda Vedāntic. [23] [36] Different and contradictory on metaphysical problems, varied contradictory unsystematized teachings about rituals and philosophy multiplied in four Vedas, creating the need for a consolidated and structured summary of the content of Sruti. [23] [36] This was achieved through Jaimini's Mimams-sutra, which focused on external rituals as a spiritual path, while Brahma Sūtras Badarayany focused on internalized philosophy as a spiritual path. [23] [36] Opening sutra 1.1.1[37][38] Reviews of the text and criticism of most major Orthodox schools of Hindu philosophy, as well as all heterodox Indian philosophies, such as Buddhism, with the exception of the philosophy of Samkhya and Yoga, which it has in relation to and repeats refers to them in all four chapters, adding in sutras 2.1.3 and 4.2.21 that Yoga and Samkhya are similar. [39] The text quotes and quotes from ten Principal Upanishads often, Kaushitaki Upanishad and Shvetashvatara Upanishad in several sutras, but also mentions Upanishads now unknown and lost. [39] The text also confirms and analyses the different Vedic schools and mentions the existence of many divergent versions of the same source text. Sūtra Brahm's sutra are aphorisms that Paul Deussen states as threads stretched in weaving to form the basis of the web, and understandable when added a woof with commentary. [41] Chapter 1: What is Brahman? The first chapter is considered in the Vedanta tradition as Samanvaya (Harmony) because it distills, synchronizes and introduces into a harmonious whole seemingly diverse and contradictory passages in the various texts of Sruti. [42] It consists of 134 sutra, with eleven Adhikaranas in the first Pada, seven Adhikaranas in the second, fourteen Adhikaranas in the third, and eight in the fourth Pada. Various sub-zero vedants interpreted the sutra differently in the last Pada, and some number only seven Adhikaran in the fourth Pada. [44] Perception, inference and word इतिचेन्नतः प्रबाल्प्रत्यक्षानुमानाभ्याम् If it can be said that contradiction will lead to the Word (Vedas), we say that this is not the case, because the beginning of everything is from perception and inference. Comment by Adi Shankary: Perception means Sruti; because of its validity it is not dependent on anything else; inference is Smriti. Brahma sutra 1.3.28[45] This chapter by Brahma Sūtras primarily aim to describe Brahman's knowledge and meditation, the ultimate reality. [46] Brahman is the source from which the world in which he finds himself and returns has emerged. The only source of knowledge about Brahman is Sruti or Upanishads. [47] Sutras 1.1.5-11 cites the samkhya school's view that the principle of the world is unconscious and instead claims that the principle of the world is conscious and Brahman himself. Other sutra in Pada 1.1, all sutra 1.2 and 1.3 claim that Brahman is the main target of Upanishads, is different aspects of experiential reality, quoting various verses in support, from Taittiriya Upanishad, Chandogya Upanishad, Kaushitaki Upanishad, Mundaka Upanishad, Katha Upanishad, Brihadaranyaka Upanishad and Prashna Upanishad. [48] [49] The first chapter in Sutras 1.4.1-15 presents samkhya theories on Prakriti, and presents its arguments that they are inconsistent and misinterpreted by Kath, Brihadaranyaka, Shvetashvatara and Taittiriya Upanishad. [48] Sutras 1.4.23 to 1.4.27 states that Brahman is the effective cause and material cause of the world. [48] The last sutra of the first chapter states that the arguments on the overthrow of the Samkhya theory also apply to atomists (Vaisheshika School of Hindu Philosophy). [48] Chapter 2: An overview of competing theories The second chapter (Avirodha: non-conflict, non-contradiction): discusses and refutes possible objections to Vedānt's philosophy and declares that Vedanta's main themes are consistent in various Vedic texts. [6] Brahma Sūtra states, examines, and rejects the overthrows raised by other schools of thought, those that are now classified under Hinduism, Genie, and Buddhism. The second chapter consists of 157 sutra, with thirteen Adhikaranas in the first Pada, eight in the second, seventeen Adhikaranas in the third, and nine in the fourth Pada. The second chapter of Brahma Sūtra was interpreted differently by vedanta's various monistic, theistic, and other subchanchals. [46] [52] The Advaita School, for example, states by Francis Clooney, argues that the Identity of Atman and Brahman based on the Advait system is a coherent system, while other systems are contrary to Upanishads, or are internally inconsistent or inconsistent with observed reality and space. Theistic sub-jagged interpret the text, stating that Atman is different from Brahman, and then each explains how other systems are at odds with Upanishads or are inconsistent. Pada 2.1 opens with Adhikarana on samkhya and vaisheshika school's argument that Smritis should be the basis for exploring the Brahman concept, and their opposition to Vedanta's theory of reflection. Brahma Sūtras argues in 2.1.13 to 2.1.20 that the object and subject matter are in Brahman, who agrees with Samkhya that there is an identity in cause and effect, adding that Brahman and the experiential world are therefore one. [53] Sutras 2.1.21 to 2.1.36 presents the problem of evil by offering its own doctrine to solve it, claiming that it is neither unjust nor cruel, and inequality and evil exist in the world because of the will, choices, and circumstances created by the actions of living beings over time. Sutra in Pada 2.1 are interpreted differently by Advaita, Dvaita, Vishishtadvaita and other Vedanta subchips. [54] [55] [56] The Monist Advaita School claims that ignorance or Avidya (erroneity) is the source of the problem of evil; and vedanta dualistic schools have karm and samsara as root. [57] [note 5] The atomistic physico-theological theories of the Vaisheshika and Samkhya schools are the subject of the first seventeen Sutra Pada 2.2. Buddhism theories are debunked in suters 2.2.18 to 2.2.32[note 6], while theories of genie are analyzed by text in suters 2.2.33 to 2.2.36. [8] [60] Theories of other orthodox traditions are discussed in 2.2.37 to 2.2.45. Ramanuja and Shankara disagree in their formulation, as well as criticism of the then orthodox traditions, in their comments, but both agree that the theory about the appearance of Pradyumen (intellect) in a competitive orthodox system is a fundamental flaw. [62] The first eight case studies in the third Pada chapter 2 discuss whether the world has origin or not, whether the universe is coexisting with Brahman or is the Brahman effect (interpreted as a dualistic God in the theistic vedanta pods), and whether the universe returns to Brahman periodically. [63] The last nine Adhikaranos of the third Pada discusses the nature of the soul, whether eternal, is the soul agent, the relationship of the soul with Brahman, and states that it is proof that the soul exists and is immortal. [64] The last Pada from the second chapter extracts and summarizes the theories of the human body, sensory organs, organs of action and their relationship with Prana (vital breath) in various Vedic Brahmanas and Upanishads. [66] [67] Brahma Sūtras states that the organs inside the living being are independent principles, in the seventh and eighth Adhikaran of the fourth Pada. [67] [68] Vedant's various subchips interpret sutra in the fourth Pada differently. [67] Chapter 3: Means for Spiritual Knowledge The texts of Vedanta, state of sutras 3.1.1-4 and 3.3.5-19 Brahmasutra, describe various forms of meditation. They should be combined, merged into one and practiced because there is an indidistic of their basic impert of that of themselves, mind, knowledge and state. [69] [70] The third chapter (Sādhana: means): describes the process by which the final emancipation can be achieved. The topics discussed vary. The third chapter is the longest and consists of 186 sutra, with six Adhikaranami in the first Pada, eight in the second, thirty-six in the third and fourteen Adhikaranas in the fourth Pada. [72] The third chapter of Brahma Sūtras focuses on the nature of spiritual knowledge and path to it. [46] The theory of death and rebirth[73], karma and the importance of conduct and agency[74] and the relationship between Atman (I, the Soul) and Brahman are discussed in chapters 3.1 and 3.2 of the text. [46] [75] अपि प्रत्यक्षानुमानाभ्याम् । (Brahman is detained) in perfect meditation also, according to perception (Sruti, Pratyakṣa) and inference (Smriti, Anumāna). प्रज्ञाप्रकाशेशेष्यं प्रकाशश्च कर्तव्यम्यासात् And as is the case with (physical) light and the like, there is an indistinguishable (two Self), light (Self) by its activity, due to repeated declarations (in Scripture). अज्ञानेनैव तं लिङ्गम् (the individual soul enters into unity) with the infinite (supreme Hansling), thus (it is a biblical) indication. —Brahma sutra 3.2.24 – 3.2.26. [76][77] Chapters 3.3 and 3.4 describe the need for self-education, reflection on read texts, meditation, etc..[78] as steps, while one makes progress and the role of sannyasa (monk, mendicanta) in the pursuit of spiritual knowledge. Meditation The Third Falls, states George Thibaut, opens a new section and theme in Chapter 3 of Brahma Sūtras, arguing that meditation is a central element of Vedic texts, and summarizing Vedic theories, from various Shakha (Vedic schools), on how the individual soul is turned on by meditation on Brahman to obtain definitive release. These sutras make up a significant part of the text, widely refer to the oldest Upanishads, and their comments of the various Vedanta subschools were extensive, which means a large historical tradition around meditation and acceptance of the teachings of yoga-sutra in Vedanta. [80] Meditation is defined in Vedant's texts of commentary on sutra, says Klaus Witz, as a continuous series of comparable basic conceptions, beliefs, not interspersed with dissimilar ones that follow the scriptures and refer to an object contained in the scriptures. [80] It is described by Vedantins as a practice of focusing on the object of meditation, finds Witz, a state of absorption or immersion in basically one thought and focusing on it, excluding conventional notions, as if it were completely identified with it as a body. While this practice is discussed in the Vedic texts, their wording has been described differently by different Vedic schools. Brahma-sutra, in Adhikaranas third and fourth pada, states Thibaut, argue that there is no contradiction in these teachings and that different Upanishads must be seen as teaching the same matter, and therefore ideas must be combined into a single meditation. [79] सैव सत्यदयः For the True are so on (in different texts), they are one and the same knowledge. — Brahma sutra 3.3.38. [82][83] The most common texts in these sections are Brihadaranyaka Upanishad, Chandogya Upanishad, Kaushitaki Upanishad, Katha Upanishad and the non-upanishadic parts of Brahman's Shatapath and AitereyAranyak. [79] The theme of meditation, the state of Brahma-sutra, is brahman's spiritual knowledge; the object of this knowledge, thibaut states, is Brahman perceived as the inner self of all. [84] Brahma Sutra, in addition to recommending meditation, suggests that rituals and ordinances are unnecessary because knowledge achieves this goal. [85] And precisely for this reason there is no need to light a fire and so on. —Brahma sutra 3.4.25, [85][86] In sutras 3.4.26 and 3.4.27, the text adds that rituals can nevertheless spiritually prepare the mind, remove impurities within, strengthen peace and distract from sensory activities, and thus help in its ability to meditate and acquire ultimate knowledge. [87] Sutrs 3.4.28–3.4.31 also discuss whether there are restrictions on eating (meat) during a spiritual journey. Sutra, Thibaut explains, derives from vedic texts that there is a prohibition on harming any living creature, but the scriptures state that only in danger of life, in cases of extreme need, can food of any kind be consumed. [88] [89] The last three sutra of Chapter 3 claim that a person, striving for spiritual knowledge, should strive for a childish state of innocence, a mental state that is free from anger, self-centeredness, pride, and arrogance. [90] The text states that according to Vedic literature knowledge is possible in this life, that one is one's own obstacle to this journey, that liberation and freedom is the fruit of knowledge. [91] [90] Chapter 4: The Benefits of Spiritual Knowledge Fourth Chapter (Phala: Result): Conversations About The Condition That Is Achieved in Ultimate Emancipation. This is the shortest chapter with 78 sutra and 38 adhikaranami. The final chapter contains fourteen Adhikaranas in the first Pada, eleven in the second, six in the third and seven Adhikaranas in the fourth. [92] The final chapter of Sūtras Brahma discusses the need and fruits of self-knowledge, the state of freedom and liberation. [46] The opening Suters of Chapter 4 continue the discussion on meditation as a means of knowledge, with sutra 4.1.3 in conclusion this is the state in which the person accepts: I am Brahman, not another being (Adi Shankara), as you actually am. O holy divinity, and I actually you, O holy divinity (Jabalas), and God is to be contemplated as I and the individual is like the body of God (Ramanuja). [93] [94] [95] On the soul which has at come to the highest light, true nature, how to deduce from one's own word. The self whose true nature has manifested itself is freed; as promised (made by the Scriptures). The light into which the soul enters is the Self, because of the object of the chapter. The freed soul continues in non-separation from the supreme Self (Brahman), because it is visible. —Brahma sutra 4.4.1 - 4.4.4, [96][97] The liberated soul, says Brahma Sūtras, is the nature of Brahman, with inner power and knowledge, free from evil, free from sorrow, free from suffering, one of bliss, and for that is freedom in all worlds. [97] Comments on brahna Sūtras' text have been written numerous comments, but many of them, such as Bodhayana,[note 7] Upavarsa,[note 8] and eighteen of the twenty mentioned by Narayan in Madhaviyaya-bhava-prakashika are considered lost. [100] Of the preserved comments, the earliest there is one is Adi Shankara. [100] The variety of Comments by Brahma Sūtras through various subchips of Hinduism (see table) testifies to the centrality of Upanishads that the text summarizes. [100] Some comments to Brahma Sūtras Scholar Century School Sampradaya Theme/Influence[100][103] Shankara[104] 8th Century Advaita Dasanami Sampradaya Non-dualism, Idealist Monizm Smartism Bhaskara,[105]Yadava Prakasha[106] 10th century Bhedabhedha ? Bhakti Ramanuja Movement[107] 11th Century Vishishtadvaita Sri (Lakshmi) Sampradaya Qualified AdvaitaVaishnavism[108] Srikantha A 3100 BCE Shiva-Vishishtadvaita/ Sivādvaita Shrouta Shaiva Siddhanta[110] Shaivism Madhva Qualified Monism, Also known as Purnaprajna and Ananda Teertha[111] 13th century Dvaita Brahma (Madhva) Sampradaya Dualism Vaishnavism Sripati Pandita Aradhya [112] 14th Century Visheshadvaita Vira Shaiva Differential Monism Shaivism Nimbar Dvaitadvaita Kumara Sampradaya Differential Monism Vallabha[115] 16th century Shuddhadvaita Rudra Sampradaya Pure non-dualism Shuka[116] 16th century Bhedavada ? Corrected duality baladeva Vidyabhushana (Gaudiya Vaishnavism) 16th century Acintyabhedābheda Brahma-Madhva-Gaudiya Vaisnava Sampradaya Impervious / Paradoxical Unity and difference Exegesis Sutras in the text can be and have been read in different ways. Some

