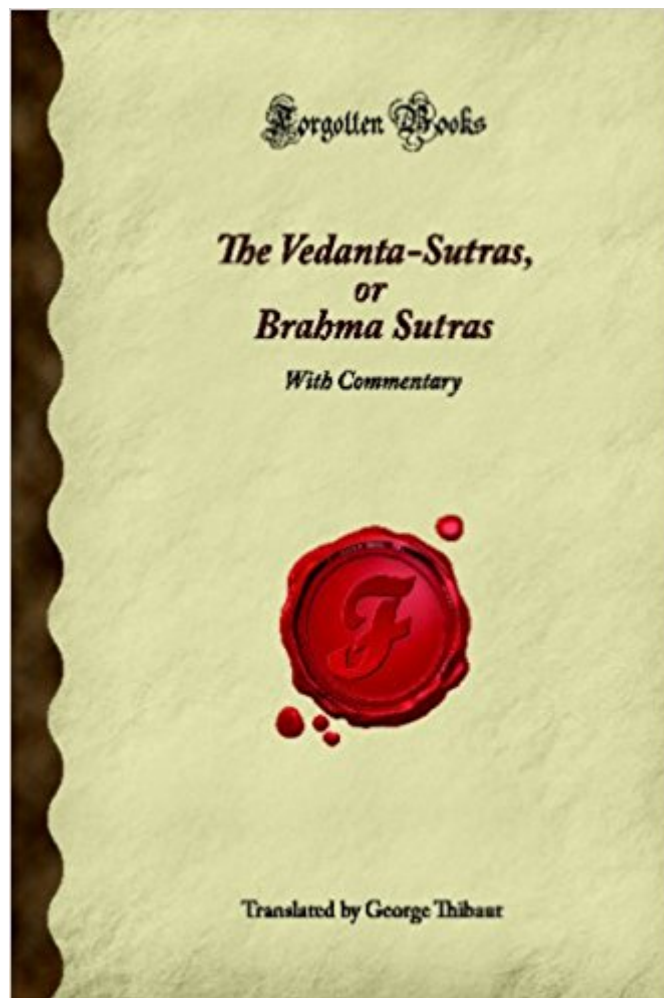




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The Vedanta-Sutras, Or Brahma Sutras: With Commentary (Forgotten Books)



Synopsis

Book Description: "The Brahma Sutras, also known as Vedanta Sutras, constitute the Nyaya prasthanana, the logical starting point of the Vedanta philosophy (Nyaya = logic/order). No study of Vedānta is considered complete without a close examination of the Prasthāna Traya, the texts that stand as the three starting points. While the Upanishads (Sruti prasthāna, the starting point of revelation) and the Bhagavad-Gita (Smriti prasthāna, the starting point of remembered tradition) are the basic source texts of Vedanta, it is in the Brahma sutras that the teachings of Vedānta are set forth in a systematic and logical order. Vaishnavite tradition identifies Badarayana, the author of the Brahma Sutra, with Vyasa, the compiler of the Vedas and the author of the Mahabharata."

(Quote from wikipedia.org) Table of Contents: Publisher's Preface; Introduction; First Adhyāya; First Pāda; Then Therefore The Enquiry Into Brahman; The Small Pārvaṇaksha; The Small Siddhānta; The Great Pārvaṇaksha; The Great Siddhānta; There Is No Proof Of Non-differenced Substance; Sabda Proves Difference; Pratyaksha--even Of The Nirvikalpaka Kind--proves Difference; The Bhedābheda view Is Untenable; Inference Also Teaches Difference; Perception Does Not Reveal Mere Being; Plurality Is Not Unreal; Being And Consciousness Are Not One; The True Meaning Of Svayamprakāśatva; Consciousness Is Not Eternal; There Is No Consciousness Without Object; Consciousness Is Capable Of Change; Consciousness Is The Attribute Of A Permanent Conscious Self; The view That The Conscious Subject Is Something Unreal, Due To The Ahamkāra, Cannot Be Maintained; The Conscious Subject Persists In Deep Sleep; The Conscious Subject Persists In The State Of Release; In Cases Of Scripture Conflicting With Perception, Scripture Is Not Stronger. The True Cannot Be Known Through The Untrue; No Scriptural Texts Teach A Brahman Devoid Of All Difference; Nor Do Smriti And Purāṇa Teach Such A Doctrine; The Theory Of Nescience Cannot Be Proved; All Knowledge Is Of The Real; Neither Scripture Nor Smriti And Purāṇa Teach Nescience; Scripture Does Not Teach That Release Is Due To The Knowledge Of A Non-qualified Brahman.--the Meaning Of 'tat Tvam Asi'; Summary Statement As To The Way In Which Different Scriptural Texts Are To Be Reconciled; Nescience Cannot Be Terminated By The Simple Act Of Cognising Brahman As The Universal Self; The Vedāntin Aiming To Ascertain The Nature Of Brahman From Scripture, Need Not Be Disconcerted By The Māīmāṃsā-theory Of All Speech Having Informing Power With Regard To Actions Only; (brahman Is That) From Which The Origin, &c., Of This (world Proceed); Because Scripture Is The Source (of The Knowledge Of Brahman); But That (i.e. The Authoritativeness Of Scripture With Regard To Brahman) Exists On Account Of The Connexion (of Scripture With The Highest Aim Of Man); On Account Of Seeing (i.e. Thinking) That Which Is Not Founded On

Scripture (i.e. The Pradhāna) Is Not (what Is Taught By The Texts Referring To The Origination Of The World); If It Be Said That (the Word 'seeing') Has A Secondary (figurative) Meaning; We Deny This, On Account Of The Word 'self' (being Applied To The Cause Of The World); Because Release Is Taught Of Him Who Takes His Stand On It; And Because There Is No Statement Of Its Having To Be Set Aside; And On Account Of The Contradiction Of The Initial Statement; On Account Of (the Individual Soul) Going To The Self; On Account Of The Uniformity Of view; And Because It Is Directly Stated In Scripture; The Self Consisting Of Bliss (is The Highest Self) On Account Of Multiplication; If, On Account Of Its Being A Word Denoting An Effect, (Ānandamaya Be Said) Not (to Denote The Highest Self); (we Say) No, On Account Of Abundance; And Because He Is Declared To Be The Cause Of Thatra; An

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Customer Reviews

No mastery of Vedanta is considered complete without a careful study of the three texts that stand as the three starting points: the Upanishads, the Bhagavad-Gita, and the Brahma Sutras, a text traditionally attributed to Badarayana in which the teachings of Vedanta are set forth in a systematic and logical order. The Brahma Sutras is a difficult but important scripture of Vedanta. It consists of 555 brief aphorisms which give the essence of the arguments on a topic and which are rich with implication. These aphorisms will always be found interspersed throughout a lengthy and detailed commentary, of which the most important for Advaitins is the Shankara Bhasya, since it would be quite impossible to understand them without some sort of commentary. The present book is a digital reprint edition of a translation by George Thibaut (1848-1914), a European Indologist noted especially for his contributions to the understanding of ancient Indian mathematics and astronomy

but evidently a dab hand at philosophy too. It is mentioned with respect by Swami Sivananda in the Introduction to his own edition of the Brahma Sutras. The Brahma Sutras are always presented in dialogue form and consist in an attempt to refute the dualistic arguments of rival Vedic interpreters. Detailed arguments by these rivals of Advaita are cited. These attacks are then in turn analyzed, point-by-point and often in great detail, and refuted by the commentator who sees it as his task to establish the correctness of the Advaitic position. For other editions see my Listmania List on the BRAHMA SUTRAS.

The Brahma Sutras are a difficult read no matter what. I tried but the Brahma Sutras are just too dry and intellectual for me to get enthused about. Sivnanda seems to have the most readable translation and commentary.

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