

BRAHMA SUTRAS

TEXT, WORD-TO-WORD MEANING, TRASLATION
AND COMMENTARY BY

Srī Swamī Śivananda



Published by

THE DIVINE LIFE SOCIETY
P.O. SHIVANANDANAGAR—249 192
Tehri-Garhwal, Uttarakhand, Himalayas, India

Price]

2008

[Rs. 230/-

ॐ

BRAHMA SUTRAS

ॐ श्री सद्गुरु परमात्मने नमः ।

ॐ श्री वेदव्यासाय नमः ।

Salutations to Sri Ganesha, Sri Sarasvati Devi,
Sri Sankaracharya and all Brahma-Vidya-Gurus.



CHAPTER I

SECTION 1

INTRODUCTION

The Vedanta Sutras are called “Sariraka Mimamsa” because they deal with Para Brahman, the Sarira (the embodied).

In the first chapter the author shows that all the Vedic texts uniformly refer to Brahman and find their Samanvaya (reconciliation) in Him. In the second chapter, it has been proved that there is no conflict between Vedanta and other Sastras. In the third chapter the means of attaining Brahman are described. In the fourth chapter is described the result of attaining Brahman.

The Adhikarin (one who is competent to understand and study the Sastra) is one who is of tranquil mind and has the attributes of Sama (quietude), Dama (self-control), etc., is full of faith, is constantly engaged in good thoughts and associates with the knowers of Truth, whose heart is purified by the due discharge of all duties, religious and secular, and without any idea of reward. The Sambandha is the description of Brahman by this Sastra. The Vishaya or the subject matter of this Sastra is the Supreme Brahman who is all pure. The Prayojana (necessity) of this Sastra is to obtain realisation of the Supreme Brahman, by the removal of all false notions that prevent that realisation.

This Sastra consists of several Adhikaranas or topics or propositions. Every proposition consists of five parts:—(1) Thesis or Vishaya, (2) Doubt or Samsaya, (3) Anti-thesis or Purvapaksha, (4) Synthesis or right conclusion or Siddhanta and (5) Sangati or agreement of the proposition with the other parts of the Sastra.

In the whole book of the Vedanta Sutras Brahman is the main theme or the subject matter of discussion. An interpretation of any passage must not go away from the subject matter of Brahman. Each chapter has a particular topic of its own. A passage must be interpreted consistently with the topic of that chapter. There is a certain relation between Adhikaranas or topics themselves. One Adhikarana leads to another through some particular association of ideas. In a Pada or section there are many Adhikaranas and they are not put together in a haphazard manner.