ॐ

बादरायणविरचितम्

ब्रह्मसूत्रम्

विद्यानन्दवृत्तियुतम्

यस्माज्जातं जगत्सर्वं, यस्मिन्नेव विलीयते।
येन प्राणिति तद्ब्रह्म, विज्ञानानन्दविग्रहम् ॥१॥
शङ्करं शङ्कराचार्यं, केशवं बादरायणम्।
सूत्रभाष्यकृतौ वन्दे, भगवन्तौ पुनः पुनः ॥२॥
ईश्वरो गुरुरात्मेति, मूर्तिभेदविभागिने।
व्योमवद्व्याप्तदेहाय, दक्षिणामूर्त्तये नमः ॥३॥
यत्कृपालेशमात्रेण, मलिनो निर्मलायते।
दैशिकं तमहं वन्दे, श्रीनृसिंहगिरीश्वरम् ॥४॥
नित्यं विज्ञानमानन्दं, महेशं यतिसेवितम्।
प्रणौमि शिरसा देवं, ज्ञानविज्ञानमोक्षदम् ॥५॥
विप्रवंशे समुत्पन्नो, गीर्वाणीसमुपासकः।
पदवाक्यप्रमाणज्ञो, यतिधर्मावलम्बकः ॥६॥
शाङ्करंभाष्यमाश्रित्य, ब्रह्मसूत्रावलम्बिनीम्।
विद्यानन्दाभिधां वृत्तिं, कुर्वेऽहं स्वात्मतुष्टये ॥७॥

copyright@vedantaquest.ind.in

अथ प्रथमाध्याये प्रथमः पादः

(अत्रपादे स्पष्टब्रह्मलिङ्गोपेतानां श्रुतिवाक्यानां विचारः)

<u>Chapter 1 Section 1</u>

(This section contemplates on those Shruti texts that have explicit reference to Brahman)

It is well known in the world and the Vedas that Lord Bâdarâyaṇa, with the aim of securing the welfare of the worlds, has contemplated on the Upaniṣads in four chapters

इह खलु निखिलविश्वकल्याणाय चतुर्लक्षणीमुत्तरमीमांसामारभमाणो भगवान् बादरायणः पूर्वं जिज्ञासाधिकरणेनैतच्छास्त्रस्यानुबन्धचतुष्टयं प्रेक्षावत्प्रवृत्यङ्गभूतं दर्शयति। तत्राधिकरणं नाम – विषयो विशयश्चैव पूर्वपक्षस्तथोत्तरम्। संगतिश्चेति पञ्चाङ्गं शास्त्रेऽधिकरणं मतम्॥ एतच्च पञ्चाङ्गं सर्वेष्वधिकरणेषु योजनीयम्।

अत्र शास्त्रे समन्वयो, विरोधपरिहारः, साधनं, फलं चेति चत्वारोऽध्याया वर्णिताः। तत्रापि प्रत्येकमध्यायः पादचतुष्टयेन विभक्तः। तत्र च प्रत्येकं पादेऽनेकान्यधिकरणानि सन्तीति। सर्वेषां श्रुतिवाक्यानां साक्षात्परम्परया वा प्रत्यगात्माभिन्नेऽद्वितीये ब्रह्मणि तात्पर्यमिति श्रुतिभिः सहैतच्छास्त्रस्य श्रुतिसंगतिः। संगतयश्चानेकधा भवन्ति, यथा श्रुतिसंगतिः,

---

that are called 'Brahmasûtra' or 'Chaturlakshnî'. The inaugural topic (jijñâsâ adhikarana) of Brahmasûtra pertains to the aspiration to inquire into Brahman. It also refers to the four pre-requisites (anubandha chatuṣṭaya) essential for such an enquiry, without which no astute reader will proceed into the text. These four pre-requisites comprise the 'eligible person' (adhikâri), the 'topic' (viṣaya), the 'purpose' (prayojana) and the 'relation' (sambandha).

An 'adhikarana' (refers here to the sub-division of each section) has five essentials viz. 'viṣaya' (topic), 'sanshaya' (doubt), the 'pûrva paksha' (first objection to the argument), the 'uttara paksha' (reply to the aforementioned objection) and 'sangati' (association, relation).

This scripture named 'Brahmasûtra' comprises of four chapters namely – 'samanvaya' (reconciliation), 'virodha parihâra' (rectification of incongruity), 'sâdhana' (means) and 'phala' (result). Each chapter (adhyâya) is further divided into four sections (pâda) and each section comprises of various topics (adhikarana). All Shruti texts conclude directly or circuitously in delineating the Supreme Non-dual Brahman, which is devoid of all attributes and is identical to one's inner Self, thereby establishing the association of this scripture with the Shrutis (Shruti sangati).

'Sangati' (association) is a well-known characteristic of the scriptures. If, in a script, the former half is unrelated to the latter one, then an astute reader verily discards such despicable writing. That 'sangati' is of various types viz. 'Shruti sangati' (association with the Vedas i.e. Shrutis), 'Shastra sangati' (association with the scriptures like Smṛtis etc.), 'adhyâya sangati' (association with chapters), 'pâda sangati' (association with the sections), 'adhikarana sangati' (association with the sub-divisions of each section) and the 'sutra sangati' (association with the aphorisms). The 'Shruti sangati' of this scripture has already been demonstrated above. Being the revelator of the logic behind the conclusive exposition of the implication of

copyright © Dr. Narendra Tuli
vedantaquest.ind.in

शास्त्रसंगतिरध्यायसंगतिः, पादसंगतिरधिकरणसंगतिः सूत्रसंगतिश्चेति। तासु श्रुतिसंगतिरुपदर्शिता। परब्रह्मपराणां वाक्यानां तात्पर्यनिर्णायकन्यायसूचकत्वेन ब्रह्मविचाररूपैतच्छास्त्रस्य शास्त्रसंगतिरभिमता। श्रुतिवाक्यानां ब्रह्मणि तात्पर्यादिति 'अथातो ब्रह्मजिज्ञासा' इत्यादिसूत्राणामध्यायसमाप्तिंयावत्समन्वयाध्यायसंगतिरुच्यते। तत्रापि प्रथमपादे स्पष्टब्रह्मलिङ्गोपेतानां श्रुतिवाक्यानां विचारविषयत्वादापादं पादसंगतिः। प्राथम्यान्नास्याधिकरणसंगतिः। विशेषाणामध्यायपादाधिकरणादिसंगतीनां वर्णनं यथासमयं विधास्यते इति तत्र तत्र द्रष्टव्यम्।

(१) (१ जिज्ञासाधिकरणम्। सू० १)

अत्रपूर्वपक्षे मोक्षार्थं वेदान्तविचारारम्भस्य निष्फलत्वसिद्धिः, सिद्धान्ते मोक्षस्य ज्ञानसाध्यत्वेन तदर्थं वेदान्तविचारारम्भस्य सफलत्वसिद्धिरितिफलभेदः। अत्र वेदान्तविचारो विषयः। स किं कर्तव्यो न वेति विषयप्रयोजनसम्भवासम्भवाभ्यां सन्दिह्यते। तत्र यदसन्दिग्धम-

---

texts describing the Supreme Brahman, this scripture, entailing deliberation on Brahman, is thus known to possess the 'Shastra sangati'. The aphorisms (sûtra) of the first chapter, because of their conclusion in the exposition of the Supreme Brahman, mark the 'adhyâya sangati' by the way of 'samanvaya' (reconciliation). The first section (pâda), consisting of the aphorisms containing explicit reference to the Supreme Brahman, marks the 'pâda sangati'. The first subdivision (adhikarana), called the 'jijñâsâ adhikarana' (desire to know), has no 'adhikarna sangati'.

copyright © Dr. Narendra Tuli
vedantaquest.ind.in

Topic 1: Jijñâsâdhikarana
(Enquiry into Brahman)

The 'topic' (viṣaya) under consideration in this 'adhikarana' is the contemplation over the necessity to deliberate on Vedânta. Here, in the opponent's view, it is futile to deliberate on the Vedânta texts for the purpose of attaining emancipation, but in the Vedântic view such deliberation is absolutely indispensable, since emancipation can only be attained through the faculty of Knowledge.

Doubt: In the face of the argument that deliberations on Vedânta are constructive only if there exists an apposite 'subject' (viṣaya) and 'purpose' (prayojana), without which such deliberations are futile; there arises a doubt whether contemplation on Vedânta is obligatory or not?

प्रयोजनं चास्ति, न तद्विचारविषयो भवति, यथा स्फीतालोकमध्यवर्ती घटः काकदन्तो वा। अतः सन्दिग्धे सप्रयोजने च वस्तुनि विचारविषयत्वमापद्यते। ब्रह्मणस्तु स्फुटतराहंप्रत्ययालम्बनत्वेनासन्दिग्धत्वात्तज्ज्ञानान्मोक्षरूपप्रयोजनाभावाच्च विचारानर्हत्वम्। नह्यात्मन्यहं नाहं वेति सन्देहः, नाहमेवेतिविपर्ययो वा। नाप्येतादृग्ज्ञानान्मोक्षरूपं प्रयोजनं सिध्यति, श्रुतब्रह्मणोऽपि यथापूर्वसंसारदर्शनात्। अतः संशयादिप्रयोजनाभावेनासम्भावितविषयादिमान् वेदान्तवाक्यविचारो न कर्तव्यः इति पूर्वः पक्षः। सिद्धान्तस्तु - आपाततोऽहंप्रत्ययालम्बनत्वेऽप्यात्मनि श्रुतिगम्यब्रह्मात्मतत्त्वस्याहंप्रत्ययानालम्बनत्वेन सन्दिग्धत्वात्, तत्साक्षात्काराद-

---

Opponent: In response to such suspicion the opponent asserts that only a 'doubtful' and 'meaningful' object is worthy of deliberations. The object about which there is no doubt, and which serves no purpose cannot be considered worthy of any deliberations. For instance nobody deliberates on a pot kept in bright light, since there isn't any doubt as regard its existence. Similarly nobody would deliberate on the number of teeth in a crow's mouth, since such deliberation does not serve any purpose. Therefore only a 'doubtful' and 'meaningful' object is considered worthy of deliberations. No one has any qualms as regards 'Brahman', since the Shruti reveals 'Brahman' to be the Self of all. That Self, being the content of the knowledge 'I', is directly perceived by everyone, and hence is beyond the dominion of 'doubt'. Nobody ever doubts as regards one's own Self that whether I exist or not. Therefore it is worthless to deliberate on 'Brahman', the Self of all, which is neither an object of doubt nor entails any contradiction. Moreover no meaningful purpose is attained by the knowledge of Brahman - the Self of all, since it is universally seen that even those who perceive Brahman as their own Self continue to be tormented verily by the dualities and attributes of world of the form of happiness, sorrow, hunger, thirst etc. Thus one cannot hope of attaining emancipation from the knowledge of Brahman, and hence it is futile to deliberate on the Vedânta texts.

Vedântin: Apparently though the Self is perceived by everyone as the content of the knowledge 'I', but being disparate to the Self, which is an embodiment of Brahman as propounded by the scriptures, a doubt arises in this context. Moreover, by realizing the identicalness of Brahman and the Self, one attains emancipation that entails the annihilation of all sorrows and achievement of Supreme Bliss, thus serving a valid purpose. The Shruti also declares, 'The knower of Self transcends all sorrows' and 'The knower of Brahman becomes Brahman only'. Therefore, due to the existence of both - the topic as well as the purpose, it becomes obligatory to deliberate on the Vedânta texts.

copyright © Dr. Narendra Tuli vedantaquest.info

नर्थनिवृत्तिपरमानन्दावाप्तिलक्षणमोक्षरूपप्रयोजनवत्त्वाच्च। तथा च 'तरतिशोकमात्मवित्', 'ब्रह्मविद्ब्रह्मैव भवती' ति श्रुतिः। अतः सम्भावितविषयप्रयोजनादिमान् वेदान्तविचारः कर्तव्यः। ननु श्रुतब्रह्मणोऽपि यथापूर्वं संसारित्वमित्युक्तमितिचेन्न; देहाद्यात्माभिमानेन दुःखभयादिमत्त्वसम्भवे वेदप्रमाणजन्यब्रह्मात्मैक्यज्ञानेन तदज्ञाननिवृत्तिपूर्वकं देहाद्यभि- माननिवृतौ पूर्ववत् तस्य दुःखादिमत्त्वं कल्पयितुमशक्यत्वात्। तदुक्तम् 'अशरीरं वाव सन्तं न प्रियाप्रिये स्पृशतः' (छा॰ ८/१२/१) इति श्रुत्या। एवं च वेदान्तविचारमन्तरेण स्थूलसूक्ष्मदेहभिन्नं शुद्धमपापविद्धं ब्रह्मस्वरूपमात्मतत्त्वं न केनाप्यवगन्तुं शक्यते। अतो यथोक्तात्मस्वरूपावगमाय वेदान्तविचारो नितरामावश्यकः। तत्रेदं ब्रह्ममीमांसाया आदिमं सूत्रम् -

(१) अथातो ब्रह्मजिज्ञासा ॥१॥

अथ=साधनचतुष्टयानन्तरं; यस्मात्कारणाद्वेदे एवाग्निहोत्रादिकर्मणामनित्यफलतां,

---

As of your contention that sorrows and fear are seen even in those who listen to Vedânta, then this is not correct, since these defects arise because of superimposition of the non-Self like body etc. on the Self due to Ignorance. The knowledge, of the form of realization of the identicalness of Brahman and the Self, which flows from the authority of Vedas, annihilates the Ignorance and its consequence viz. the superimposition of the Self and the non-Self. With this ends the erroneous perception of the body as the Self, as well as the fears and sorrows that are associated with the body. The Shruti too declares, 'The favorable and hostile do not affect one who is devoid of ego in the body' (Ch. Up. 8.12.1). Thus none can realize that Absolute Brahman, which is entirely different from the physical (sthûla), mental (sûkshma) and the causal (kârana) body and is free from all vicious alliances, without resorting to deliberations on the Vedânta texts.

Athâto Brahmajijñâsâ (1)

Hence, subsequently, an enquiry into the nature of Brahman.

This is the first aphorism of this scripture. The word 'atha' (subsequently, thereafter) in this aphorism implies that such an enquiry into Brahman is to be undertaken subsequent to the fulfillment of the four essential pre-requisites. The actions like Agnihotra (Fire sacrifice) etc. have been declared by the Vedas to bear transitory fruits. The heavenly worlds (swarga-loka) that are attained as a result of such actions are impermanent and are annihilated with time,

copyright © Dr. Narendra Tuli
vedantaquest.ind.in