

Brahmasutra

Commentary of
Sri Madhvacharya



Translated in English
By
Nagesh D. Sonde

Brahmasutra - introduction.

In the post Vedic era after many centuries of Vedic Wisdom there arose many contradictions in the mind of the intellectuals in understanding and interpretation. The Brahmins, the Aranyakas and the Upanishads attempted in giving temporal solutions and intellectual reflection. Some other thinkers while professed to integrate the pre-Vedic non-Arya religious beliefs within the vedic fold other thinkers professed to submit temporal solution on empirical foundations. The the post Vedic era saw both steadfast proponents of the values and religious beliefs as well aggressive opponents who questioned the very foundation of the Vedic Wisdom. With the coming of Mahavir with his ascetic views influenced primarily by the non-Arya religious beliefs and Gautam Buddha with his emphasis on predominantly moral and ethical standards, people seem to be disappointed with the Vedic teachings.

This gave reason for the comprehensive revival of Vedic Wisdom and many diverse thinkers came with emphasising the Vedic wisdom as the foundation for submitting their views. Jaimini, Kapila, Akshapada, Kanada, Patanjali and Badarayana proposed their views as Purva Mimamsa, Sankhya, Myaya, Vaisheshika, Yoga and Uttar Mimamsa or Vedanta. The last philosophy as recorded in what came to be known as Brahmasutra. While Shankara prefers to treat Badarayana as distinct seer, all others generally consider Badarayana as the Krishna Dvaipayana Vyasa who having been on residence along with his son Shuka in Badari came to be known as Badarayana.. In later times Brahmasutra along with Upanishads and Bhagavad Gita became the foundation for the great Acharya - Shankara, Ramanujacharya and Madhva to propound their own views and develop their schools of philosophy, namely Advaita, Vishishtadvaita and Dvaita.

There have been many commentaries known Brahmasutra attributed to nineteen others like Bharativijaya, Brahmgoshha, Shatanand, Udvarta, Vijaya, Rudrabhatteya, Vamaneeya, Yadava Prakash, Madhavdaseeya, Bhartruharyacharya, Dravid, Brahmadattiya, Bhaskariya, Pish Heena, Vruttiprakashya, Vijayabhatteeya, VishnukrNteeya, Vadeendriya apart from those who are currently known Shankara, Ramanuja and Madhva. The earlier one teen are not popularly, known now. The number of verses in the commentaries of Shankara, Ramanuja and Madhva vary, the number being 555, 545 and 564 respectively.

The word Sutra means some thing told in few words - "अल्पाक्षरसंदिग्धं सारवद्विश्वतोमुखम् । अस्तोभमनवंद्य च सूत्रं सूक्तविदो विदुः ।".

The present attempt is not a commentary of Shri Madhva's Bhashya but only by way of translation of The Bhashya in English language since like his other commentaries on Upanishad or Bhagavad Gita none are available. I have already translated his commentaries on Upanishads and Bhagavad Gita as well translated his Rigbhashya and Anu Bhashya and the present book has also been placed on my web site <http://.nageshsonde.www.com>. For free download and print if found necessary freely and without any slightest objection from me if information is passed on to me I will be obliged.

Introduction

The Vedic hymns were ‘seen’ during early vedic period known as Satya and Treta Yugas by various seers living in the area spread from Iranian plains in the west to the Sindhu and Sarasvati river region. By the time Dvapara Yuga dawned the Vedic civilisation had extended beyond the Gangetic plains reaching as far as the north east of the present Indian sub-continent. Consequently the Vedic hymns, composed in various regional dialects became unintelligible to the people who had spread what was referred as Aryavarta. Therefore Dvaipayana Krishna collected some important hymns from the mass of hymns spread over the long stretch of the land, collated them according to the Seer family to which they belonged, translating them in Sanskrit which by that time had become the language of cultured people. Consequently, Dvaipayana Krishna came to be referred as Veda Vyasa. From that time onward every one who collected and collated hymns or legends came to be referred as Vyasa, According to Purana there were as many as twenty four Vyasas.

In the post Vedic era, Upanishadic intellectuals began listening, reflecting and meditating on the mystical truths contained in the hymns and the rites and rituals contained in Braahmanas, so that the purity of the Vedic Wisdom could be secured against opposition from Charvakas, Shaivas, Shaktas, Ganspatyas, Kapalikas and such religious trends. These however had minimal effect on the Hindu religious philosophies. The first powerful opposition to Hindu thoughts and practices came first from Mahavira and later from Gautam Siddhartha. The opposition from Gautam Siddhartha was more fundamental questioning self-assumed superiority of the Brahmancial as the only custodian of Vedic Wisdom. He questioned the very basis of rites and rituals and the manner of handing over the Vedic scriptures from one to the other like basket without being wise in the spiritual Wisdom nor being concerned with human suffering of the masses.

There was a great churning of thought among the intellectuals in Brahmancial class which gave rise to what came to be referred as Darshanas which were contributed by many erudite scholars. Nyaya by Gautama, Vaisheshikha by Kanada, Snkhya by Kapila, Yoga by Patanjali, Purva Mimamsa by Jaimini, and Uttara Mimamsa or Vedanta by Badarayana. These were not original perceptions as were the Vedic scriptures but compendium of the thoughts variously expressed earlier. For instance, there were many works on Yoga before Patanjali collated them in his Darshana. Purva Mimamsa by Jaimini, and Uttara Mimamsa or Vedanta by Badarayana are reiteration of what was contained in earlier vedic and post-vedic scriptures.

It may be recalled that the entire Mahabharata itself was not composed by Veda Vyasa himself having composed only the 14,000 verses to which his

disciple Vaishampayana added additional verses making the total to 45,000 verses and as ably pointed out by Dr Sukhatankar therst were added by Bhargavas and others taking the total to 1,00,000 verses. Therefore, even as Patanjali who wrote Yoga Darshana need not necessarily be the one who wrote Mahabhashya even so the one who wrote Uttara Mimamsa, Vedanta or Brahmasutra as is presently available now was not the original work referred in Bhagavad Gita and composed by Veda Vyasa but was later enlarged by Badarayana.

In fact Sri Madhva's commentary (III.4.9) makes it clear that Veda Vyasa is distinct from Badarayana and Jaimini, the latter two being the disciples of Veda Vyasa. This is clearly brought forth in Sri Madhva's commentary. This brings us to the views expressed by Dr. Belwalkar, according to whom, Brahmasūtras was the product of three stages. Earlier there were sutras of each shakha as in the case of Shruta and Grihya sutras, the sutras connected with Chhandogya Upanishad having large influence. He believes that the second Padma of the Second Chpater was later addition since on this the Buddhist Philosophy is refuted. The natural corollary then would be that the present text of the Brahmasūtras was the work of Badarayana who was distinct and separate person than Veda Vyasa.

Darshanas camein the posr Buddhist era to contradict rge philosophies which were opposing the Brahmnnical interpretation of the Vedic Wisdom. The present edition could have prepared almost the same time which has been attributed to the period. Around 200 A. D. A Sutra or an aphorism is a short formula with the least possible number of letters, containing the very essence of the Vedic teachings. The word Sutra means some thing told in few words - "अल्पाक्षरसंदिग्धं सारवद्विश्वतोमुखम् । अस्तोभमनवंद्य च सूत्रं सूक्तविदो विदुः ।". Bhashya is an elaborate exposition, a commentary with the individual views of the commentator.

There have been many commentaries known Brahmasutra attributed to nineteen others like Bharativijaya, Brahmghosha, Shatanand, Udvarda, Vijaya, Rudrabhatteya, Vamaneeya, Yadava Prakash, Madhavdaseeya, Bhartruprapanch, Dravid, Brahmadataiya, Bhaskariya, Pish Heena, Vruttiprakasha, Vijayabhatteeya, VishnukrNteeya, Vadeendriya apart from those who are currently known commented by Shankara, Ramanuja, Madhva, Vallabh and Nimbaraka.

The strangest part is that the number of sutras which the commentators have offered their comment are different in each case. Shankaracharya - 555 sutras, Ramanujacharya - 545, Madhvacharya - 564 and Nimbarakacharya - 549 sutras. Since we are concerned presently with Brahmasūtra Bhashya by Sri Madhvacharya we will stick to the 564 sutras used by him.

Shankara came when Hindu religion was at the lowest ebb and had to face the intellectual interpretation of Buddhist teachings. Therefore, we find his commentary high intellectual and clear cut refutation of the then prevailing thoughts. When Ramanuja came on the scene, Vaishnavism was taking deep roots in North India, from where he appears to harmonised the intellectual approach with devotional fervour. When Madhva came on the scene Bhakti movement was at the peak. Therefore in his entire approach Vashnavism cofounder completely ingrained. Vallabha and Nimbaraka were to follow the lead.

For the present I have taken the text of Braahamasutra containg 564 sutras. selected by Sri Madhva. I do not claim mastery over Sri Madhva's teaching nor do I claim to know his intention when he offered his commentary to the people, during the place and the period.. But I have responded as I have been able to understand and assimilate his teachings. The readers need not accept what I have understood to be, but I strongly urge them to take my response as the base to understand with miond being receptive, I believe that neither the Vedic seers, nor the upanishadic inrelletuals, nor the dasrahankaras, nor even been able to communicate all that they have expereienece, since as thescriptures themselves the Wisdom of Brahman I such from where the mind an speech return not having attained it. Therefore, I strongly believe that mu understanding is limited my experience as their experience was to them. Therefore I only try to translate in another language which they have ritten in Sanskrit, the language as they say, is the divine dispensation..

Therefore I have not commented or interpreted what the Acharya taught but have recorded as I assimilated. For the readers therefore , it would only a step to delve deep in his teachings and respond accordingly, instead of accepting blindly what many have interpreted as Acharya's teachings. One should be self righteous in claiming to the seekers of the Truth rather than profess to the true interpreters of what Acharya had in Mind or what was he intent end to convey.

I have not offered any comments though earlier some comments were offered but that was my ignorance which had taken to be my Wisdom.I made the attempt to translate the commentary on Shri Madhva's Bhashya the day I completed my 85 years and I entered the 86th year. As was my practice all the previous years, I typed the entire manuscript, designed the over page, arranged for printing for printing or for uploading on my website. Therefore there are bound to be mistakes (Iknow there are) in spelling as well in copying the original text.

Therefore I am offering this translation which any one is interested they may access my earlier translatios on Sri Madhava other Bhashyas from my web-site: <http://.nageshsonde.www.com>. For free down load and print if found necessary freely and without any slightest objection from me. I believe in

counting stars but not be dazzled by their brilliance. Therefore I am thankful for whatever light that sheds for my mind to become enlightened, So help me God.

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