

THE  
SACRED BOOKS OF THE HINDUS

---

VEDANTA - SUTRAS OF  
BADARAYANA

WITH  
THE COMMENTARY OF BALADEVA

TRANSLATED BY  
Raj Bahadur Srija Chandra Vasu

1979  
BHARATIYA PUBLISHING HOUSE  
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INDIA

THE  
SACRED BOOKS OF THE HINDUS

Translated by various Sanskrit Scholars.

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(Retired)

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WITH THE  
COMMENTARY OF BALADEVA

1979

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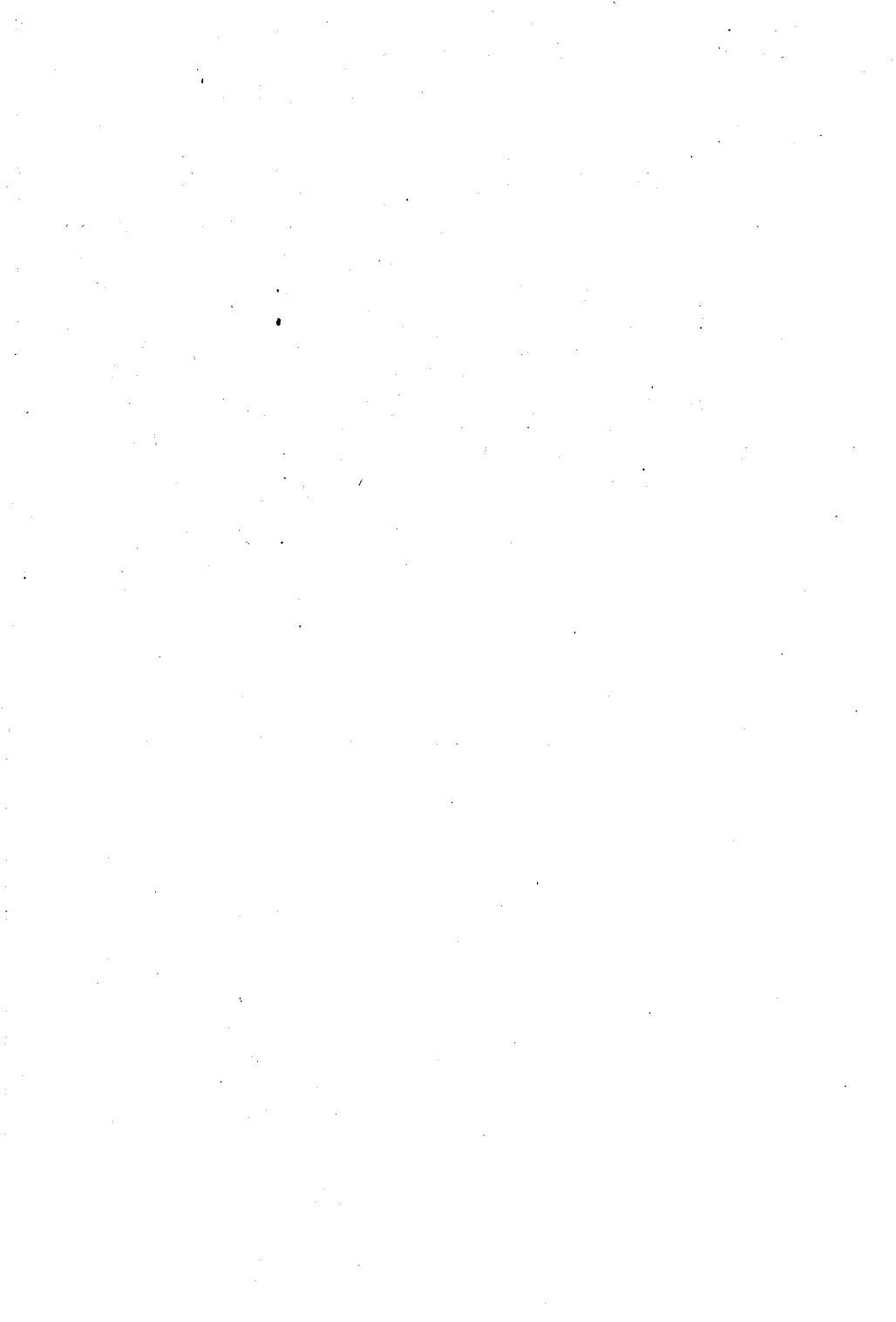
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# THE VEDĀNTA-SŪTRAS

WITH THE

## COMMENTARY OF BALADEVA.

### FIRST ADHYAYA.

#### FIRST PADA.

#### THE BLESSED KRISNA IS EVER VICTORIOUS.

We bow with reverence to the Blessed Govinda, the Faultless, the Inconceivable, the Cause of all, the True, the Self-luminous and the Infinity, the Brahman praised by Śiva and others, who is worshiped in manifold forms by his devotees.

Vyāsa, the son of Satyawati, is verily Hari and is ever victorious, all-pervading and loved by His devotees. He by the rays of his Vedānta Sūtras, has dispelled the darkness of ignorance and revealed the Truth of things.

During the Dvāpara age, when the Vedas were forgotten, Viṣṇu, the Supreme Person, being invited by Brahmā and other limited intelligences, incarnated Himself in the form of Kṛiṣṇa Dvaipāyana. He restored the Vedas and divided them into four parts, and composed the *Brahma Sūtras* in four books, to explain the Vedas. It is so written in the Skandapurāṇa.

Some persons of little intelligence, but wise in their own conceit, misunderstanding the sense of the Vedas, began to propound such mistaken theories as, that the Vedas teach that the performance of the ritualistic worship and sacrifices was the highest end of man; that Viṣṇu was no Supreme entity but subordinate to Karma: that the heaven, &c., and the fruits of Karmas were eternal: that the (Jīva or) Soul and matter (or Prakṛiti) were independent in their activities and not subordinate to Īśvara; that Brahman itself was the Jīva (or human soul), and its manifestation as Jīva was only a reflection or illusion or illusive appearance or limitation; that the wheel of birth and death is of the Jīva who was not separate from Brahman itself in pure intelligence—the Jīva being nothing but portion of Brahman called Buddhi, and that release is attained by the meditation on this truth.

# FIRST ADHYAYA.

## SECOND PĀDA.

### *Adhikaraṇa I.—The Manomaya is Brahman.*

May Śrī Kṛiṣṇa illumine my heart. He whose praises are sung by words like Manomaya (intelligent), &c.

In the First Pāda, it has been taught that the Supreme Brahman should be enquired into. He is the Cause of the whole world and is termed the Highest Person. Further it has been shown therein that certain words like Ānandamaya, Jyotis, Prāṇa, Ākāṣa, &c., which *prima facie* apply to some thing else, should be construed to mean, and do mean, Brahman; because such is the samanyava or logical construction of the sentences in which those words occur. While now in the second and third pādas, will be shown that certain other words and sentences, in which the characteristic marks of Brahman are not so apparent, as in those of the first pāda, apply also to Him.

(Viṣaya).—In the Chhândogya Upaniṣad in the chapter relating to the Śaṅḍilya Vidyâ (III. 14. 1) we read as follows:—

सर्वं खल्विदं ब्रह्म तज्जलानिति शान्त उपसीताथ खलु ऋतुमयः पुरुषो यथा क्रतुर-  
स्मिँल्लोकं पुरुषो भवति तथेतः प्रेत्य भवति स क्रतुं कुर्वति ॥ १ ॥ मनोमयः प्राणशरीरो  
भारूपः सत्यसङ्कल्प आकाशात्मा सर्वकर्मा सर्वकामः सर्वगन्धः सर्वरसः सर्वमिदमभ्यात्तो  
ऽवाक्यनादरः ॥ २ ॥ एष म आत्मान्तर्हृदयेऽणीयान् व्रीहेर्वो यवाद्वा सर्षपाद्वा इयामाकाद्वा  
इयामाकतण्डुलाद्वा एष म आत्मान्तर्हृदये ज्यायान् पृथिव्या ज्यायानन्तरिक्षाऽज्यायान्दिवो  
ज्यायानेभ्यो लोकैभ्यः ॥ ३ ॥ सर्वकर्मा सर्वकामः सर्वगन्धः सर्वरसः सर्वमिदमभ्यात्तोऽवा-  
क्यनादर एष म आत्मान्तर्हृदये पतद्ब्रह्मैतमितः प्रेत्याभिसम्भवितास्मीति यस्य स्यादद्वा  
न विचिकित्साऽस्तीति ह स्माह शाण्डिल्यः शाण्डिल्यः ॥ ४ ॥

#### FOURTEENTH KHAṆḌA.

1. This Brahman is indeed the Full. Let one meditate with devotion on Him as the Mover-on-the-water. (Such meditation leads to faith). Next because a man is a creature of faith, as is his faith in this life so will be his condition in the next, after death. So let him generate full faith (in the Lord).

2. (The Lord is) Omniscient, Omnipotent, Glorious, Resolute, All-wise, the Agent, the Ordainer, the Heart's desire, the most Sweet-scenting, the Supporter of all this, the Silent Impartial Witness.

3. This my Self within the heart is smaller than a corn of rice, smaller than a corn of barley, smaller than a mustard seed, smaller than a canary seed or the kernel of a canary seed. He also is my Self within the heart, greater than the earth, greater than the intermediate region, greater than the Heaven, greater than all these worlds.

4. He is the enjoyer of all works, all desires, all sweet odours, and all tastes. He embraces all this, and is the silent impartial (witness). This my Self within the heart is

## ADHYĀYA FIRST.

### PADA THIRD.

May the king of the Devas, who out of His great compassion, supports this whole universe of helpless beings, be propitious to me : may that Govinda, Lord of Supreme Bliss, draw my heart towards Him.

*Adhikarana I.—The abode of heaven, &c., is God.*

In this third pāda or chapter, some texts will be discussed, in which there are express indications that may apply to the Jīva or Pradhāna, but which however are to be construed as applying to Brahman.

*Viśaya :* Thus in the Muṇḍ. Up. (II. 2. 5.) we find :—

यस्मिन् द्यौः पृथिवी चान्तरिक्षमोतं मनः सह प्राणैश्च सर्वैः ।

तमेवैकं जानथ आत्मानमन्या वाचो विमुञ्चथ अमृतस्यैष सेतुः ॥

“He in whom the heaven, the earth and the sky are woven, the mind also, with all the vital airs ; know Him alone as the Self, and leave off other words, He is the bank (Setu) of the Immortal.”

(*Doubt*).—Here arises the doubt, whether the being spoken of as the abode of heaven, earth and so on, is the Pradhāna or the Jīva or the Supreme Brahman.

(*Pārvapakṣa*).—The Pārvapakṣa maintains, that it refers to the Pradhāna, because it is the cause of all effects ; therefore, it is more appropriately said to be the abode of heaven and earth, &c. And it is very rightly called the Bank of the Immortal ; just as milk comes out of the udders of a cow in order to nourish the calf, so the Prakṛiti, though Unintelligent, engages to bring about the release of the individual soul or Puruṣa, and is rightly called the Bank of the Immortal. The word Ātman or Self is metaphorically applied to Prakṛiti, either because she gives everything pleasant to the individual soul, or because she is All-pervading. Or the above passage may refer to the Jīva, who, as enjoyer of all experiences, may well be said to be the abode of heaven and earth, for the abode of heaven and earth refers to the things experienced by the soul. Moreover it is a well-known thing that the mind and the vital airs (mentioned in the above mantra) abide in the Jīva and are characteristic attributes of the Jīva.

(*Siddhānta*).—To this the author replies by the following :—

## FOURTH PADA.

*Adhikaraṇa I.—Avyakta of Kāṭha I. 3. 11 means body  
and not Prakṛiti.*

We pay our reverence to Bâdarâyaṇa called Kriṣṇadvaipâyaṇa, who has wisdom as his ornament, and who like the sun has dispelled with the rays of his logic, the deep darkness of the fallacious reasoning of Sâṅkhya.

(*Viṣaya*).—It has already been stated before, that the Supreme Brahman is the cause of the universe, and that He alone should be inquired into, in order to obtain Mukti, that He is the seed of the creation, the sustenance, and dissolution of the universe, that He is different from the dead matter called jaḍam, and the individual souls called the jîvas, that He has infinite powers, which are inconceivable ; and that He is omniscient and possesses all auspicious attributes : He is free from all shadow of imperfection and has the power of realising all his purposes. The Sâtras now try to reconcile those texts, found in some Upaniṣads, which lend some countenance to the theory maintained by Kapila, as to there being a Pradhâna and individual souls, independent of God.

In the Kāṭha Upaniṣad we read :—

इन्द्रियेभ्यः परा ह्यर्था अर्थेभ्यश्च परं मनः ।

मनसस्तु परा बुद्धिर्बुद्धेरात्मा महान् परः ॥ १० ॥

महतः परमव्यक्तमव्यक्तात् पुरुषः परः ।

पुरुषात् परं किञ्चित्, सा काष्ठा सा परा गतिः ॥

Beyond the senses there are the objects, beyond the objects there is the mind, beyond the mind there is the intellect, the Great Self is beyond the intellect. Beyond the Great, there is the Unevolved, beyond the Unevolved, there is the Person. Beyond the Person there is nothing—this is the goal, the highest road (I.3. 11).

(*Doubt*).—Here arises the doubt—Does the word Unevolved (*avyakta*) mean the Pradhâna of the Sâṅkhyas or body.

(*Pârvapakṣa*).—The opponent says—It means the Pradhâna, because the text says that beyond the mahat is the *avyakta*, and beyond *avyakta* there is the Puruṣa. This is the order in which the Sâṅkhyas also mention their tattvas.

(*Siddhânta*).—This objection is answered by the following Sâtra.

SÛTRA I. 4. 1.

आनुमानिकमप्येकेषामिति चेन्, न, शरीररूपकविन्यस्त-  
गृहीतेर्दर्शयति च ॥ १ । ४ । १ ॥

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