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important texts in
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various schools of
Indian philosophies, but
interpreted differently
by the non-dualistic
Advaita Vedanta sub-
school, the theistic
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Along with Badari and
Jaimini, Badarayana, a
contemporary of

Jaimini, was the other
major interpreter of

Vedic thought. Just as
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traditions of Badari's

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by Prabhakara, a 7th-8th-century scholar, and Jaimini's were defended by Shabara and

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Brahman in His
transcendental aspect,
while Sri Ramanuja has
taken Him chiefly in His
immanent aspect. The
Brahma Sutras ustras
Brahmasutra are
attributed to
Badarayana. The
commentary of Sri
Nimbarkacharya is
known as Vedanta-
parijata-saurabha.

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as having written the

basic text of the

Vedanta system, the

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Brahmasūtra. He is thus

considered the founder

of the Vedānta system

of philosophy.

References Sources.

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In Chattopadhyana

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gist of the Vedas. It
deals with the
knowledge portion.

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Vedanta is not mere speculation. It is the authentic record of transcendental experiences or direct and actual realisation of the great Hindu Rishis or seers. Brahma Sutras is the Science of the Soul. Sutras are concise aphorisms.

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goes into teachings
related to the
Upanishads,
summarising their key
teachings. Vyasa and
Badaranyana. The
Brahma Sutras are
attributed to Krishna
Dwipayana Vyasa, and
also the name of
Badarayana.

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by the translator,
Charles Johnston: The
great divisions of this
book, after a long and
valuable Introduction,
are: 1. Theology, or the

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Doctrine of Brahman,
the Eternal; 2.
Cosmology, or the
doctrine of the World; 3.
Psychology, or the
Doctrine of the Soul; 4.
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of the Transmigration of
the Soul; and 5.
Moksha, or the
Teaching of
Liberation. We may
consider the material of
the Vedanta as

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consisting of four
elements. First, the
Upanishads, and
especially the ten
greater and older
Upanishads, which go
back far into India's
past, and which have
come down to us
associated with the four
collections of Vedic
hymns. ... The second
element of the Vedanta
store is the Bhagavad

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Gita, to which, perhaps, certain other texts in the Mahabharata may be added, such as the

Anugita. The Bhagavad

Gita gives a warm, personal coloring to the older wisdom, by

putting it into the form of a dialogue between the divine teacher,

Krishna, and his pupil, Arjuna. ... The third

element of the Vedanta

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is the book of almost cryptic sentences known as the Vedanta Sutras, and attributed by tradition to the sage Badarayana. It is soaked through and through with the spirit of the Upanishads. ... [The fourth are the commentaries and teachings of] the great and luminous sage, Shankaracharya, one of

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the loftiest and clearest souls humanity has ever produced, a true master of masters.

Shankaracharya commented on the Upanishads, at least on the ten greatest of them, and on the Bhagavad Gita, and then a commentary on the Sutras as the crown and end of his work. He had also written short

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original works, in verse or prose, such as the Crest Jewel of Wisdom, the Awakening to the Self, the Discernment between Self and Not-Self, and several more. So at last, after having gathered together and illuminated the whole body of older wisdom, on which the Sutras rest, Shankaracharya turned to these, and wrote a

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continuous commentary
on them, which is, one
may believe, the high
water mark of pure
intellectual thought, the
most perfect piece of
reasoning, illumined by
high intuition and
vision, that the world
has ever seen. It is
hardly too much to say
that the Commentary
makes the Sutras; that,
without the

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Commentary, the Sutras would be dull and inert. Indeed, we cannot think of the Sutras without the Commentary; they are but the pegs on which Shankaracharya has hung his luminous disquisitions. Now for Professor Deussen's part. He first made himself thoroughly familiar with the Upanishads, in the

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original, be it
understood, for Dr.
Deussen is a fine
Sanskrit scholar; then he
went on to the Sutras,
with the Commentary,
and with wonderful
skill, patience,
knowledge and
philosophic depth,
penetrated to the
innermost meaning of
both, at the same time
analyzing and arranging

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the material of the
Commentary,
tabulating, looking up
and verifying
quotations, counting
words almost, with
marvelous fidelity,
scholarly honesty, and
exemplary intelligence.
Later, he published a
continuous translation
of the Sutras with the
Commentary, but in the
present book he does

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what is, in reality, a much harder thing: he takes the material of the Commentary, and to some extent re-arranges it, in such a form as to make it more intelligible and acceptable to our Western minds; he gives literal and most faithful translations of the most vital passages; he adds much illuminating comment of his own,

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comparing the Indian ideas with those of the West, from the time of Plato to our own day; and finally, he inserts the great Upanishad passages on which the whole system rests, making his own translations, which are as eloquent as they are faithful. This is a cleanly scanned facsimile reproduction of the

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