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THE BRAHMASŪTRA-SVĀMINĀRĀYAṆABHĀṢYA—A UNIQUE ADDITION TO THE BRAHMASŪTRA COMMENTARIAL TRADITION

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Its origin may have begun at the nano-level or possibly a level even smaller than that. Despite its modest beginnings, it grows instantly and crosses all imaginable boundaries. There are no limits to it; There is also no end to it. It is not unnatural or alien. It is the human thought. Yes indeed, there is no end to human thought. One cannot control it or categorize it into watertight compartments. It will break all bounds and stride to the deepest parts of the ocean and scale the highest peaks. However much humanity travels or advances it still remains steady at the point of its origin. Despite all advancement, certain fundamental questions remain to be difficult to answer. Even today, there are no conclusive answers to these questions—questions that many among us have sincerely tried to answer. Men of renunciation, perhaps one in a million, may have advanced in their search for truth and may have, to some extent, approached closer to the goal. We consider them prophets or god men and interpret their revelations. Their thoughts continue to influence us to this day. Their successors and scholars who follow them carefully study their reflections, offer different perspectives on them, and spread the revelations of these enlightened souls.

This treatise—the *Brahmasūtrasvāminārāyaṇabhāṣya*—of Sadhu Bhadreshdas, is an interpretation of the great *Śārīrikamīmāṃsāsūtras* of Vyāsa. The creation of the *Brahmasūtrasvāminārāyaṇabhāṣya* indicates that the unbroken chain of philosophical revelation continues to remain strong and unshaken.

When interpreting a text, it is natural that the interpreter's perspective is influenced by their own beliefs, values, and thought processes. Sometime the interpretor dogmatizes their own viewpoint to such an extent that they criticize other beliefs to establish the supremacy of their own position. However, Sadhu Bhadreshdas'

Brahmasūtrasvāmināˉrāyaṇabhāṣya does not do this. It offers a novel interpretation that objectively reveals new horizons.

It is our culture to appreciate and accept the writings of the larger antiquity and also to view modern creations with speculation. Such reservation, however, should not be interpreted as mere prejudicial but instead as a testament to the willingness and patience to reflect upon the opinions of a larger intellectual forum. In spite of such apprehensive tendencies, those who are unbiased and unprejudiced view the original interpretations found within the *Brahmasūtrasvāmināˉrāyaṇabhāṣya* as undoubtedly worthy of great appreciation. It is a creation that is born from tireless effort and *samādhi* (intense contemplative meditation). It offers a comprehensive explanation of Swaminarayan's (Svāminārāyaṇa) philosophy without deviating from the sacred teachings of the Upanishads. The commentary's lucid presentation demonstrates the author's intellectual aptitude and allows for all who seek to understand Swaminarayan's philosophy to effortlessly become familiar with its principles.

Sadhu Bhadreshdas' creation blossoms into a thought-provoking testament that strengthens the faith of all followers of the Swaminarayan way of life. It is yet another jewel that adorns the necklace of *Brahmasūtra* commentaries—a necklace that complements the radiance of the maternal Upaniṣads.