

Dvaitadvaita

Dvaitadvaita was proposed by Nimbarka, a Vaishnava Philosopher who hailed from Andhra Region. Nimbarka's philosophical position is known as Dvaitadvaita (Bhedabheda vada). The categories of existence, according to him, are three, i.e., cit, acit, and Isvara. Cit and acit are different from Isvara, in the sense that they have attributes (Guna) and capacities (Swabhaava), which are different from those of Isvara. Isvara is independent and exists by Himself, while 'cit' and 'acit' have existence dependent upon Him. So, at the same time 'cit' and 'acit' are not different from Isvara, because they cannot exist independently of Him. Here, difference means a kind of existence which is separate but dependent, (para-tantra-satta-bhava) while non-difference means impossibility of separate existence (svatantra-satta-bhava).

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Philosophical View

According to Nimbarka's Dvaitadvaita philosophy of differential monism, various philosophical terms are understood as follows.

Brahman

The Highest Reality, according to Nimbarka, is Brahman, Krishna or Hari, a personal God. There is nothing that is equal to Him, nothing that is superior. He is the Lord of all, and Controller of all. He is called Brahman because of the unsurpassed greatness of His nature and qualities, because He is beyond any limit of any kind of space, time or thing.

Brahman is the sole cause of creation, maintenance and destruction of the Universe. All beings arise from Him, nothing is superior to Him. The Lord alone is the first cause, the manifestor of all names and forms, and none else.

This Brahman is both the upadana (material cause) and the Nimitta (efficient cause). It is the material cause in the sense that it enables its natural saktis, viz. the cit and the acit in their subtle forms, to be manifested in gross forms; and it is the efficient cause in the sense that it unites the individual souls with their respective fruits of actions and means of enjoyments.

Nimbarka discusses two aspects of Brahman. On one hand, Brahman is eternal and great, the greatest of the great, the highest of the high, the creator, etc. of the Universe, high above the individual soul, of which He is the Lord and the ruler. But, on the other aspect He is the abode of infinite beauty, bliss and tenderness, and in intimate connection with the soul. He is the abode of supreme peace, supreme grace, and the ocean of all sweetness and charms.

Thus, Brahman possessed of attributes and adorable by all, has four forms or vyuhas (i.e., Vasudeva, Sankarsana, Pradyumna, and Aniruddha) and appears under various incarnation as Matsya, Kurma etc.

Jiva (cit)

The cit or individual soul is of the nature of knowledge (jnana-svarupa); it is able to know without the help of the sense-organs and it is in this sense that words like prajana-ghanahsvayamjyotih jnanamayah etc. as applied to jiva are to be understood. The jiva is the knower also; and he can be both knowledge and the possessor of knowledge at the same time, just as the sun is both light and the source of light. Thus the soul, who is knowledge, and his attribute, knowledge, though they are both identical as knowledge, can be at the same time different and related as the qualified (dharmin) and the quality (dharma), just as the sun and his light, though identical as light (taijasa), are still different from each other. Thus there is both a difference and a non-difference between the dharmin and dharma; and the extreme similarity between them implies, not necessarily their absolute identity, but only a non-perception of their difference.

The jiva is also ego (ahamarthah). This ego continues to persist not only in the state of deep sleep, (because our consciousness immediately after getting up from sleep has the form slept happily or knew nothing) but also in the state of liberation. It even belongs to the Parabrahman. Hence it is that Krishna refers to Himself so frequently in the first person in the Gita, of which the chief object is thus Purusottama, who is omniscient and at the same time non-different from the ego or asmadartha.

The jiva is also essentially active (kartr). This quality belongs to it in all its conditions, even after release. But the karttva is not independent. The jiva is also enjoyer (bhoktr) essentially in all its conditions.

For his knowledge and activity, however, the jiva depends on Hari; thus, though resembling Him in being intelligent and knower, he is at the same time distinguished from him by his dependence. This quality of dependence or of being controlled (niyamyatva) is the very nature of jiva even in the state of release, just as niyamyatva or the quality of being the controller, forms the eternal nature of Isvara.

The jiva is atomic in size; at the same time his attribute, knowledge, is omnipresent, which makes it possible that he can experience pleasure and pain in any part of the body, just as, for instance, the light of a lamp can spread far and wide and illumine objects away from the lamp. The Jivas are different and in different bodies, and so are infinite in number

Acit (the jagat)

The acit is of three different kinds: viz. prakrta, aprakrta, and kala. Prakrta, or what is derived from Prakrti, the primal matter, aprakrta is defined negatively as that which is not the product of prakrti, but its real nature is not clearly brought out. These three categories in their subtle forms are as eternal as the cit or the individual souls.

[Nimbarka does not explain what exactly the aprakrta is, nor does he define kala more precisely, beyond noticing, as pointed out above, that the aprakrta and the kala are species of the acit. But, Purusottamacarya of the Nimbarka school has, in his Vedantaratnamanjusa, described acit aprakrta as the material cause of the dhama (celestial abode) of Brahman and the bodies and ornaments etc. of Brahman and his associates.]

Prakrti, or the primal matter-the stuff of the entire universe is real and eternal like the individual souls, and like them, though eternal and unborn, has yet Brahman for its cause. It consists of the three qualities of sattva, rajas and tamas, such as prakrit, mahat, ahankara etc. (just similar to 24 principles of the Sankhyas).

Bondage

The jiva has his true form distorted and obscured owing to his contact with karma resulting from ignorance, which is beginningless, but which can come to an end, by the grace of God, when its true nature is fully manifested. Ignorance is a part of God and is the basis of cosmic manifestation i.e. the arising of God with attributes.

Mukti

To attain deliverance, the jiva has to commence with a complete submission to the Paramatman, or prapatti, whose six constituents are:-

1) a resolution to yield (anukulasya samkalpah) 2) the avoidance of opposition (pratikulasya varjanam) 3) faith that God will protect (raksisyati ity visvasah) 4) acceptance of him as saviour (goptriva-varanam) 5) throwing one's whole soul upon him (atmaniksepah), and 6) a sense of helplessness (karpanya).

God's grace extends itself to those who are possessed of these 6 constituents of prapatti, i.e., who are prapanna; and by that grace is generated bhakti consisting of special love for him, which ultimately ends in the realisation (saksatkara) of the Paramatman. For a devotee knowledge of the following 5 things is quite necessary:

1) the nature of the supreme soul, 2) the nature of the individual soul, 3) the fruit of God's grace or moksa, (which is an uninterrupted realisation of the nature and attributes of Brahman, following from the absolute destruction of all action and the consequent extinction of all sentience), 4) the feeling of enjoyment consequent on bhakti, and 5) the nature of the obstacles in the way of the attainment of God, such as regarding the body and the mind as the soul, depending on someone who is neither God nor the preceptor; neglecting their commands, and considering God as nothing more than an ordinary being.

Four Sadhanas

Sri Nimbarka refers to 4 methods of sadhanas:

Karma

Performed conscientiously in a proper spirit, with one's varna and asrama thereby giving rise to knowledge which is a means to salvation).

Vidya

Not as a subordinate factor of karma but as an independent means.

Upasana or dhyana

It is of three types. First is meditation on the Lord as one's self, i.e. meditation on the Lord as the Inner Controller of the sentient. Second is meditation on the Lord as the Inner Controller of the non-sentient. Final one is meditation on Lord Himself, as different from the sentient and non-sentient.

Gurupasatti

Devotion and self-surrender to guru.

Sri Nimbarkacharya made the "Bhasya" of the Bramhasutra on His Dvaitadvaita Vedanta (Principle of Dualism-Nondualism) in his famous book "Vedanta Parijata Sourabha".

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This page was last edited on 19 September 2018, at 06:11(UTC).

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Nimbarka Sampradaya

The **Nimbarka Sampradaya** (IAST: *Nimbārka Sampradāya*, Sanskrit निम्बार्क सम्प्रदाय), also known as the **Hamsa Sampradāya**, **Kumāra Sampradāya**, **Catuḥ Sana Sampradāya** and **Sanakādi Sampradāya**, is one of the four *Vaiṣṇava Sampradāyas*. It was founded by Nimbarka (c.7th century CE), and teaches the *Vaishnava* theology of *Dvaitadvaita* (*dvaita-advaita*) or "dualistic non-dualism." *Dvaitadvaita* states that humans are both different and non-different from *Isvara*, God or Supreme Being, and is also known as *Bhedābheda* (*bheda-abheda*) philosophy

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Nimbarka Sampradaya Devacāryas

Svāmī Harivyāsa Devacārya (c.1470-1540 CE)

Svāmī Svabhūrāma Devācārya (fl.16th century CE)

Svāmī Haripriyā Śaraṇa Devācārya (19th century)

Svāmī Lalitā Śaraṇa Devācārya (20th century)

Svāmī Rādhā Śarveshavara Śaraṇa Devācārya (21th century)

Śrī Śrījī Māhārāja (present)

Notes

References

Sources

See also

External links

Guru Parampara

Nimbarka Sampradaya



Shankha-Chakra-Urdhva-pundra of the Nimbarka Sampradaya

Founder

Nimbarkacharya

Regions with significant populations

India & Nepal

Languages

Sanskrit , Hindi , Brajbhasha

Śrī Nimbārkācārya



Nimbarkacharya's holy icon within the Acharya sannidhi at the Ukhra Nimbarka Peeth Mahanta Asthal (West Bengal)

Personal

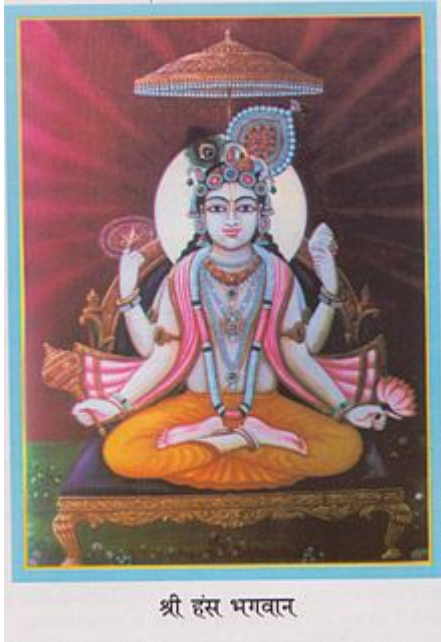
Born Niyamānanda
c.7th century CE
Vaidurya Pattanam in
Maharashtra, India

Philosophy Dvaitādvaita or Bhedābheda

Senior posting

Guru Narada

Literary works Vedāntapārijātasaurabha,
Vedāntakāmadhenudaśaślokī,



Śrī Haṁsa Bhagavān, the originator of the Śrī Nimbārka Sampradāya.

According to tradition, the *Nimbarka Sampradaya* Dvait-advait philosophy was revealed by **Śrī Hansa Bhagavān** to Sri Sankadi bhagwan, one of the Four Kumaras; who passed it to Sri Narada Muni; and then on to Nimbarka. The Four Kumaras, Sanaka, Sanandana, Sanātana, and Sanat Kumāra, are traditionally regarded as the four mind-born sons of Lord Brahmā. They were created by Brahmā in order to advance creation, but chose to undertake lifelong vows of celibacy (*brahmacarya*), becoming renowned yogis, who requested from Brahma the boon of remaining perpetually five years old.^[web 1] Śrī

Sanat Kumāra Samhitā, a treatise on the worship of Śrī Rādhā Kṛṣṇa, is attributed to the brothers, just like the Śrī Sanat Kumāra Tantra, which is part of the Pancarātra literature.^[1]

In the creation-myth of this universe as narrated by the Paurāṇika literature, Śrī Nārada Muni is the younger brother of the Four Kumāras, who took initiation from his older brothers. Their discussions as guru and disciple are recorded in the Upaniṣads with a famous conversation in the Chāndogya Upaniṣad, and in the Śrī Nārada Purāṇa and the Pañcarātra literature.

Nārada Muni is recorded as main teacher in all four of the Vaiṣṇava Sampradāyas. According to tradition, he initiated Śrī Nimbārkācārya into the sacred 18-syllabled Śrī Gopāla Mantra, and introduced him to the philosophy of the Yugala upāsana, the devotional worship of the divine couple Śrī Rādhā Kṛṣṇa. According to tradition, this was the first time that Śrī Rādhā Kṛṣṇa were worshipped together by anyone on earth other than the Gopis of Vṛndāvana. Śrī Nārada Muni then taught Nimbarka the essence of devotional service in the Śrī Nārada Bhakti Sūtras^[2]. Śrī Nimbārkācārya already knew the Vedas, Upaniṣads and the rest of the scriptures, but perfection was found in the teachings of Śrī Nārada Muni.^[3]

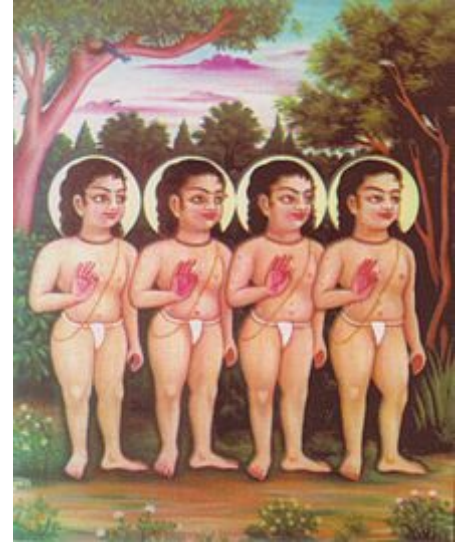
Nimbarka

Dating

According to the Bhaviṣya Purana, and his eponymous tradition, the Nimbārka Sampradāya, Śrī Nimbārkācārya appeared in the year 3096 BCE, when the grandson of Arjuna was on the throne. Nimbarka is conventionally dated at the 12th or 13th century, but this dating has been questioned, suggesting that Nimbarka lived somewhat earlier than Shankara, in the 6th or 7th century CE.

According to Roma Bose, Nimbarka lived in the 13th century, on the presupposition that Śrī Nimbārkācārya was the author of the work *Madhvamukhamadana*.^{[4][note 1]} Bhandarkar has placed him after Ramanuja, suggesting 1162 AD as the date of his demise.^[5] S.N.Dasgupta dated Nimbarka to around middle of 14th century^[6] while S. A. A. Rizvi assigns a date of c.130–1200 AD.^[7]

	Rahasyamīmāṃsā
Honors	Nimbabhāskara, Nimbāditya, Āruṇi, Havirdhāna, Haripriya, Sudarśana, Raṅgadevī Sakhī
Propagator	Nimbarka Sampradaya



Sri Sanaka, Sanandana, Sanatana and Sanat Kumara - the four Kumaras.

According to Satyanand, Bose's dating of the 13th century is an erroneous attribution,^[8] Malkovsky notes that in Bhandarkar's own work it is clearly stated that his dating of Nimbarka was an approximation based on an extremely flimsy calculation; yet most scholars chose to honour his suggested date, even until modern times.^[9] According to Malkovsky, the latest scholarship has demonstrated with a high degree of clarity that Nimbarka and his immediate disciple Shrinivasa flourished well before Ramanuja (1017–1137 CE), arguing that Shrinivasa was a contemporary, or just after Sankaracarya (early 8th century).^[9] According to Ramnarace, summarising the available research, Nimbarka must be dated in the 7th century CE.^[10]

Early years

According to tradition, Nimbārka was born in Vaidūryapattanam, the present-day Mungi Village, Paithan in East Maharashtra. His parents were Aruṇa Ṛṣi and Jayantī Devī. Together, they migrated to Mathurā and settled at what is now known as Nimbagrāma (Neemgaon), situated between Barsānā and Govardhan.

Teachings

Dvaita-advaita

The *Nimbarka Sampradaya* is based on Nimbarka's Dvait-advait philosophy, duality and nonduality at the same time, or dualistic non-dualism.

According to Nimbarka, there are three categories of existence, namely Isvara (God, Divine Being); *cit* (*jiva*, the individual soul); and *acit* (lifeless matter). Cit and acit are different from Isvara, in the sense that they have attributes (Guna) and capacities (Swabhaava), which are different from those of *Isvara*. At the same time, *cit* and *acit* are not different from Isvara, because they cannot exist independently of Him. Isvara is independent and exists by Himself, while *cit* and *acit* exist in dependence upon Him. Difference means a kind of existence which is separate but dependent, (para-tantra-satta-bhava); while non-difference means impossibility of separate existence (svatantra-satta-bhava).

According to Nimbarka, the relation between Brahman, on the one hand, and the souls (cit) and universe (acit) on the other, is a relation of natural difference-non-difference (svabhavika-bhedabheda).^[note 2] Nimbarka equally emphasises both difference and non-difference, as against Ramanuja, who makes difference subordinate to non-difference, in as much as, for him cit and acit do not exist separately from Brahman, but are its body or attributes.

Nimbarka accepts parinamavada, the idea that the world is a real transformation (parinama) of Brahman, to explain the cause of animate and inanimate world, which he says exist in a subtle form in the various capacities (saktis), which belong to Brahman in its natural condition. Brahman is the material cause of the universe, in the sense that Brahman brings the subtle rudiments into the gross form, by manifesting these capacities.

For Nimbarka the highest object of worship is Krishna and His consort Radha, attended by thousands of gopi's, or cowherdesses, of the celestial Vrindavan. Devotion, according to Nimbarka, consists in prapatti, or self-surrender^[11]

Brahman

The Highest Reality, according to Nimbarka, is Brahman, Krishna or Hari, a personal God. There is nothing that is equal to Him, nothing that is superior. He is the Lord of all, and Controller of all. He is called Brahman because of the unsurpassed greatness of His nature and qualities, because He is beyond any limit of any kind of space, time or thing.

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Thus, Brahman possessed of attributes and adorable by all, has four forms or vyuhas (i.e., Vasudeva, Sankarsana, Pradyumna, and Aniruddha) and appears under various incarnation as Matsya, Kurma etc.

Cit (Jiva)

The cit or individual soul is of the nature of knowledge (jnana-svarupa); it is able to know without the help of the sense-organs and it is in this sense that words like prajnana-ghanahsvayamjyotih jnanamayah etc. as applied to jiva are to be understood. The jiva is the knower also; and he can be both knowledge and the possessor of knowledge at the same time, just as the sun is both light and the source of light. Thus the soul, who is knowledge, and his attribute, knowledge, though they are both identical as knowledge, can be at the same time different and related as the qualified (dharmin) and the quality (dharma), just as the sun and his light, though identical as light (taijasa), are still different from each other. Thus there is both a difference and a non-difference between the dharmin and dharma; and the extreme similarity between them implies, not necessarily their absolute identity, but only a non-perception of their difference.

The jiva is also ego (ahamarthah). This ego continues to persist not only in the state of deep sleep, (because our consciousness immediately after getting up from sleep has the form slept happily or knew nothing) but also in the state of liberation. It even belongs to the Parabrahman. Hence it is that Krishna refers to Himself so frequently in the first person in the Gita, of which the chief object is thus Purusottama, who is omniscient and at the same time non-different from the ego or asmadartha.

The jiva is also essentially active (kartr). This quality belongs to it in all its conditions, even after release. But the karttrva is not independent. The jiva is also enjoyer (bhoktr) essentially in all its conditions.

For his knowledge and activity, however, the jiva depends on Hari; thus, though resembling Him in being intelligent and knower, he is at the same time distinguished from him by his dependence. This quality of dependence or of being controlled (niyamyatva) is the very nature of jiva even in the state of release, just as niyamyatva or the quality of being the controller, forms the eternal nature of Isvara.

The jiva is atomic in size; at the same time his attribute, knowledge, is omnipresent, which makes it possible that he can experience pleasure and pain in any part of the body, just as, for instance, the light of a lamp can spread far and wide and illumine objects away from the lamp. The Jivas are different and in different bodies, and so are infinite in number

Acit (the jagat)

The acit is of three different kinds: viz. prakrta, aprakrta, and kala. Prakrta, or what is derived from Prakrti, the primal matter, aprakrta is defined negatively as that which is not the product of prakrti, but its real nature is not clearly brought out. These three categories in their subtle forms are as eternal as the cit or the individual souls.

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Prakṛti, or the primal matter-the stuff of the entire universe is real and eternal like the individual souls, and like them, though eternal and unborn, has yet Brahman for its cause. It consists of the three qualities of sattva, rajas and tamas, such as prakṛit, mahat, ahankara etc. (just similar to 24 principles of the Sankhyas).

Bondage and mukti (liberation)

The jiva has his true form distorted and obscured owing to his contact with karma resulting from ignorance, which is beginningless, but which can come to an end, by the grace of God, when its true nature is fully manifested. Ignorance is a part of God and is the basis of cosmic manifestation i.e. the arising of God with attributes.

To attain deliverance, the jiva has to commence with a complete submission to the Paramatman, or prapatti, whose six constituents are:

1. a resolution to yield (anukulasya samkalpah)
2. the avoidance of opposition (pratikulasya varjanam)
3. faith that God will protect (raksisyati ity visvasah)
4. acceptance of him as saviour (goptrva-varanam)
5. throwing one's whole soul upon him (atmaniksepah), and
6. a sense of helplessness (karpanya).

God's grace extends itself to those who are possessed of these 6 constituents of prapatti, i.e., who are prapanna; and by that grace is generated bhakti consisting of special love for him, which ultimately ends in the realisation (saksatkara) of the Paramatman. For a devotee knowledge of the following 5 things is quite necessary:

1. the nature of the supreme soul,
2. the nature of the individual soul,
3. the fruit of God's grace or moksa, (which is an uninterrupted realisation of the nature and attributes of Brahman, following from the absolute destruction of all action and the consequent extinction of all sentience),
4. the feeling of enjoyment consequent on bhakti, and
5. the nature of the obstacles in the way of the attainment of God, such as regarding the body and the mind as the soul depending on someone who is neither God nor the preceptor neglecting their commands, and considering God as nothing more than an ordinary being.

Practices - the five sadhanas

The basic practice consists of the worship of Sri Radha Madhav, with Sri Radha being personified as the inseparable part of Sri Krishna. Nimbarka refers to five methods to salvation, namely *karma* (ritual action); *vidya* (knowledge); *upasana* or *dhyana* (meditation); *prapatti* (surrender to the Lord/devotion); Gurupasatti (devotion and self-surrender to God as Shri Radha Kṛṣṇa).

Karma (ritual action)

Performed conscientiously in a proper spirit, with one's varṇa (caste) and āśrama (phase of life) thereby giving rise to knowledge which is a means to salvation).

Vidya (knowledge)

Not as a subordinate factor of karma but also not as an independent means for everyone; only for those inclined to spending vast lengths of time in scriptural study and reflection on deeper meanings.

Upasana or dhyana (meditation)

It is of three types. First is meditation on the Lord as one's self, i.e. meditation on the Lord as the Inner Controller of the sentient. Second is meditation on the Lord as the Inner Controller of the non-sentient. Final one is meditation on Lord Himself, as different from the sentient and non-sentient. This is again not an independent means to Salvation for all, as only those qualified to perform the

upasana (with Yajnopavitam) can perform this Sadhana.

Prapatti (surrender to the Lord/devotion)

Devotion and self-surrender to God as Shri Radha Kṛṣṇa. This method of attaining Salvation, known as Prapatti Sadhana, contains elements of all the other means, and is most importantly, available to all. Men, women, foreigners, all classes and castes (or non-castes) are permitted to seek liberation through this, the most important Sadhana. It is referred to as Sadhana (or Apra) Bhakti – devotion through regulations. This in turn leads to Para Bhakti – the highest devotion characterised by Madhurya Rasa – the sweet emotions of devotion experienced by those perfected in Sadhana Bhakti.

Gurupasatti

Devotion and self-surrender to guru. Best realised as a part in Prapatti, and not as an independent means, although it can be so.

Sri Nimbarka made the "Bhasya"(commentary in which all the words of the verses are used, in contradistinction to a tika, which is a more free commentary) of the Brahmasutra on his Dvaitadvaita Vedanta (Principle of Dualism-Non-dualism) in his famous book "Vedanta Parijata Sourabha".

Literature

Sri Nimbarkacharya wrote the following books:

- Vedanta Parijat Sourabh– Commentary on the Brahma Sutras
- Sadachar Prakasha– Commentary on the Bhagavad-Gita
- Rahasya Shodasi- Sri Gopala Mantra explained
- Prapanna Kalpa Valli-Sri Mukunda Mantra explained
- Prapatti Chintamani–On Supreme surrender
- Pratah Smarana Stotram
- Dasa Shloki or Kama Dhenu– Ten Verses
- Savisesesh Nirvisesh
- Sri Krishna Stavam

*ange tu vame vrishabhanujam muda,
virajmanamanurupasaubhagamsakhi
sahasraih parisevitam sada, smarema devam
sakaleshtakamadam*

"To the left hand side of Goloka Bihari is the daughter of King Vrishabhanu, Sri Radha, who is as beautiful as the Lord and is worshipped by thousands of handmaidens. She fulfills the wishes of all. Sri Kishori is eternally remembered as Sri Ji."

Sri Nimbarkacharya, on the worship of the divine couple, in,
Dasha Shloki^[12]

Nimbarka Sampradaya

Devacāryas

Svāmī Harivyāsa Devacārya (c.1470-1540 CE)

Svāmī Harivyāsa Devacārya (c.1470-1540 CE), the 35th leader, reformed the tradition. He was given the śālagrāma deity known as Śrī Sarveśvara that was handed down through time it is believed from Nimbārka himself. He anointed twelve of his senior disciples to lead missions throughout the land. The most famous are Svāmī Paraśurāma Devācārya (c.1525-1610 CE) and Svāmī Svabhūrāma Devācārya (fl. 16th century).^[13]

Svāmī Svabhūrāma Devācārya (fl.16th century CE)

Svāmī Svabhūrāma Devācārya (fl.16th century CE) was born in Budhiya Village, outside Jagadhri and Yamunanagar near Kurukshetra in modern Haryana, India. He established over 52 temples in Punjab, Haryana and Vraja during his lifetime; his current followers are found mostly in Vṛndāvana, Haryana, Punjab, Bengal, Rajasthan, Orissa, Assam, Sikkim, Bihar, other regions in Uttar Pradesh and Maharashtra, also in significant numbers in Nepal.

In his sub-lineage, there are many branches. Notable saints of this sub-branch include:

- Saint Swami Chatur Chintamani Nagaji Maharaj, who started the Vraja Parikrama. This tradition has been continuously maintained over 528 years by the Acharyas of the Svabhurāma-Dwara (sub-lineage).
- Swami Sri Ramdas Kathiabababecame to Vrindavan and made his first monastery there. He was succeeded by Swami Santadas Kathiababa and Swami Dhananjaya Das Kathia Babaji Maharaj. Swami Dhananjaya Das Kathia Babaji built several ashrams. This branch is currently led by **Swami Ras Bihari Das Kathia Babaji** at Sri Kathia Baba Ka Sthan, Sridham Vrindavan, India. This ashram is known as the **Gurugadi**, or seat of the Guru, of this sub-branch. The present Acharya Swami Ras Bihari Das Kathia Baba has constructed 20 new temples and monasteries in India and abroad.
- Swami Brindaban Bihari Das Mahanta Maharaj at Kathia Baba ka Ashram, Shivala, ~~Varanasi~~, Uttar Pradesh and Sukhchar, 24-Parganas (North), West Bengal, who has undertaken projects for orphans and aged persons, building schools and elderly care homes. He travels relentlessly to spread Nimbarka Philosophy through world religion conferences held in US, UK, Sweden, Africa, Bangladesh and other ~~different~~ countries across the globe.
- The Sukhchar Kathiababar Ashram was originally established by Swami Dhananjaydas Kathiababa and is presently headed by Swami Brindabanbiharidas Mahanta Maharaj.

Svāmī Haripriyā Śaraṇa Devācārya (19th century)

The famous teacher and leader *Svāmī Haripriyā Śaraṇa Devācārya*, founded the temple and monastery at *Bihari Ji Ka Bageecha*, Vṛndāvana, sponsored by his disciple, the philanthropic Shri Hargul Beriwal and the Beriwal Trust in the 19th century

Svāmī Lalitā Śaraṇa Devācārya (20th century)

The predecessor of the current successor was *Svāmī Lalitā Śaraṇa Devācārya*, who died in July 2005 at the age of 103. One of his other disciples is the world-renowned *Svāmī Gopāla Śaraṇa Devācārya*, who has founded the Monastery and temple known as the Shri Golok Dham Ashram in New Delhi and Vṛndāvana. He has also helped ordinary Hindus who are not Vaiṣṇava to establish temples overseas. Of note are the Glasgow Hindu Mandir, Scotland, UK; the Lakshmi Narayan Hindu Mandir, Bradford, UK; and the Valley Hindu Temple, Northridge, CA. He has also facilitated major festivals at the Hindu Sabha Mandir in Brampton, Canada.

Svāmī Rādhā Śarveshvara Śaraṇa Devācārya (21st century)

The 48th leader of the Nimbārka Sampradāya is H.D.H. Jagadguru Nimbārkācārya *Svāmī Śrī Rādhā Śarveshvara Śaraṇa Devācārya*, known in reverence as Śrī Śrījī Māhārāja by his followers. His followers are mainly in Rajasthan and Vṛndāvana, Mathura. He established the Mandir at the birth site of Śrī Nimbārkācārya in Mungi Village, Paithan, Maharashtra in 2005. In addition, he oversees the maintenance of thousands of temples, hundreds of monasteries, schools, hospitals, orphanages, cow-shelters, environmental projects, memorial shrines, etc., and arranges various scholarly conventions, religious conferences, medical camps & outreach, etc.

Śrī Śrījī Māhārāja (present)

The 49th and current leader of the entire Nimbārka Sampradāya is H.D.H. Jagadguru Nimbārkācārya *Svāmī Śrī Shyām Śaraṇa Devācārya*, known in reverence as Śrī Śrījī Māhārāja by his followers. He is based in Nimbārka Tīrtha Rajasthan, India. He is the current leader of the Sampradāya, who worships the śālagrāma deity known as Śrī Sarveśvara. His followers are mainly in Rajasthan and Vṛndāvana, Mathura.

Notes

1. Bose: "There is a manuscript called " Madhva -mukha-mardana", a criticism of Madhva's religion, attributed to Nimbarka. This places Nimbarka after Madhva, provided the work is really by Nimbarka. The fact that the manuscript is not lent to anybody by the followers of Madhva, perhaps prevented us as well from having it, no reply even being given to our enquiries. It seems Nimbarka undertook the work because it was Madhva's immediate influence upon the people which he had to fight against for making his own campaign successful. Thus, from internal evidences from well-known works by Nimbarka, we can definitely assert that Nimbarka could not have flourished before

Samkara, whereas we are led to think, on the evidence of the manuscript mentioned above, that he did not flourish also before Madhva; i.e. not before the 13th century A.D.^[4]

2. Just like between snake and coil, or between sun and its rays. Just as the coil is nothing but the snake, yet different from it; just as the different kinds of stones, though nothing but earth, are yet different from it; so the souls and the universe, though nothing but Brahman (brahmatmaka), are different from Him because of their own peculiar natures and attributes.

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See also

- Nimbarka
- Svayam bhagavan

- [Vrindavan](#)

External links

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Rag-bhakti is full of pure loving service towards Radha Krishna .This love comes from heart . This prem bhakti cleans our heart and fills our heart with love towards all irrespective of caste and different religious belief. Self realization is the process of uncovering and discovering our real identity and it includes understanding the different aspects and paths of Sanatan dharma and synchronize them so that one is not deviated and offer respect and love towards everyone. Under the guidance of a bonafide guru doing our prescribed family duties , gather knowledge of supreme Brahman and thus meditating on His Name , Form , Quality and his divine pastimes will lead one to Prema and liberation.



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Dvaitadvaita-vada

Followed by Nimbarka Sampradaya : one of the 4 authenticated sampradaya .

Dvaitadvaita was proposed by Nimbarka, a Vaishnava Philosopher who hailed from Andhra Region. Nimbarka's philosophical position is known as Dvaitadvaita (Bhedabheda vada). The categories of existence, according to him, are three, i.e., cit, acit, and Isvara. Cit and acit are different from Isvara, in the sense that they have attributes (Guna) and capacities (Swabhava), which are different from those of Isvara. Isvara is independent and exists by Himself, while 'cit' and 'acit' have existence dependent upon Him. So, at the same time 'cit' and 'acit' are not different from Isvara, because they cannot exist independently of Him. Here, difference means a kind of existence which is separate but dependent, (para-tantra-satta-bhava) while non-difference means impossibility of separate existence (svatantra-satta-bhava).

According to Nimbarka's Dvaitadvaita philosophy of differential monism, various philosophical terms are understood as follows.

Brahman :

The Highest Reality, according to Nimbarka, is Brahman (Sri Krishna swayam Bhagavan). There is nothing that is equal to Him, nothing that is superior. He is the Lord of all, and Controller of all. He is called Brahman because of the unsurpassed greatness of His nature and qualities, because He is beyond any limit of any kind of space, time or thing.

Brahman is the sole cause of creation, maintenance and destruction of the Universe. All beings arise from Him, nothing is superior to Him. The Lord alone is the first cause, the manifestor of all names and forms, and none else.

This Brahman is both the upadana (material cause) and the Nimitta (efficient cause). It is the material cause in the sense that it enables its natural saktis, viz. the cit and the acit in their subtle forms, to be manifested in gross forms; and it is the efficient cause in the sense that it unites the individual souls with their respective fruits of actions and means of enjoyments.

Nimbarka discusses two aspects of Brahman. On one hand, Brahman is eternal and great, the greatest of the great, the highest of the high, the creator, etc. of the Universe, high above the individual soul, of which He is the Lord and the ruler. But, on the other aspect He is the abode of infinite beauty, bliss and tenderness, and in intimate connection with the soul. He is the abode of supreme peace, supreme grace, and the ocean of all sweetness and charms.

Thus, Brahman possessed of attributes and adorable by all, has four forms or vyuhās (i.e., **Vasudeva**, **Sankarsana**, **Pradyumna**, and **Aniruddha**) and appears under various incarnation as Matsya, Kurma etc.

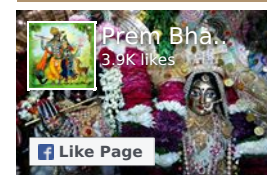
Jiva (cit)

The cit or individual soul is of the nature of knowledge (jnana-svarupa); it is able to know without the help of the sense-organs and it is in this sense that words like prajnana-ghanah svayamjyotih jnanamayah etc. as applied to jiva are to be understood. The jiva is the knower also; and he can be both knowledge and the possessor of knowledge at the same time, just as the sun is both light and the source of light. Thus the soul, who is knowledge, and his attribute, knowledge, though they are both identical as knowledge, can be at the same time different and related as the qualified (dharmin) and the quality

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(dharma), just as the sun and his light, though identical as light (taijasa), are still different from each other. Thus there is both a difference and a non-difference between the dharmin and dharma; and the extreme similarity between them implies, not necessarily their absolute identity, but only a non-perception of their difference.

The jiva is also ego (ahamarthah). This ego continues to persist not only in the state of deep sleep, (because our consciousness immediately after getting up from sleep has the form slept happily or knew nothing) but also in the state of liberation. Jiva even belongs to the Parabrahman(Krishna).

The jiva is also essentially active . This quality belongs to it in all its conditions, even after release. But the activity is not independent. The jiva is also enjoyer essentially in all its conditions. For his knowledge and activity, however, the jiva depends on Hari; thus, though resembling Him in being intelligent and knower, he is at the same time distinguished from him by his dependence. This quality of dependence or of being controlled is the very nature of jiva even in the state of release, just as niyamayatva or the quality of being the controller, forms the eternal nature of Isvara.

The jiva is atomic in size; at the same time his attribute, knowledge, is omnipresent, which makes it possible that he can experience pleasure and pain in any part of the body, just as, for instance, the light of a lamp can spread far and wide and illumine objects away from the lamp. The Jivas are different and in different bodies, and so are infinite in number.

Acit (the jagat):

The acit is of three different kinds: viz. prakṛta, aprakṛta, and kala. Prakṛta, or what is derived from Prakṛti, the primal matter, aprakṛta is defined negatively as that which is not the product of prakṛti, but its real nature is not clearly brought out. These three categories in their subtle forms are as eternal as the cit or the individual souls. [Nimbarka does not explain what exactly the aprakṛta is, nor does he define kala more precisely, beyond noticing, as pointed out above, that the aprakṛta and the kala are species of the acit. But, Purusottamacarya of the Nimbarka school has, in his Vedantaratna-manjusa, described acit aprakṛta as the material cause of the dhama(celestial abode) of Brahman and the bodies and ornaments etc. of Brahman and his associates.]

Prakṛti, or the primal matter-the stuff of the entire universe is real and eternal like the individual souls, and like them, though eternal and unborn, has yet Brahman for its cause. It consists of the three qualities of sattva, rajas and tamas, such as prakṛit, mahat, ahankara etc. (just similar to 24 principles of the Sankhyas).

Bondage :

The jiva has his true form distorted and obscured owing to his contact with karma resulting from ignorance, which is beginningless, but which can come to an end, by the grace of God, when its true nature is fully manifested. it is a part of god.

Mukti :

To attain deliverance, the jiva has to commence with a complete submission and surrender to the Paramatman, or prapatti, whose six constituents are:-

- 1) a resolution to yield (anukulasya samkalpah)
- 2) the avoidance of opposition (pratikulasya varjanam)
- 3) faith that God will protect (raksisyati ity visvasah)
- 4) acceptance of him as saviour (goptriva-varanam)
- 5) throwing one's whole soul upon him (atmaniksepah)
- 6) a sense of helplessness (karpanya).

God's grace extends itself to those who are possessed of these 6 constituents of prapatti, i.e., who are prapanna; and by that grace is generated bhakti consisting of special love for him, which ultimately ends in the realisation (saksatkara) of the Paramatman.

For a devotee knowledge of the following 5 things is quite necessary:

- 1) the nature of the supreme soul
- 2) the nature of the individual soul
- 3) the fruit of God's grace or moksha, (which is an uninterrupted realisation of the nature and attributes of Brahman (Krishna), following from the absolute destruction of all action and the consequent extinction of all sentience)
- 4) the feeling of enjoyment consequent on bhakti
- 5) the nature of the obstacles in the way of the attainment of God, obstacles such as regarding the body and the mind as the soul, depending on someone who is neither God nor the preceptor, neglecting God's commands, and considering God as nothing more than an ordinary being.

Process of worship :

In this sampradaya Sri Goloka Bihari Radha Krishna is considered the topmost essence of life. In Vraja mandala mainly the Nimbarka sampradaya is the most popular one and has the greatest number of followers .

Thus the Nimbarka sampradaya became a central point for Radha Krishna bhakti. In its **service to the**

saints, service to the vaishnavas and service to Radha Krishna is the main goal .

In the sampradaya there are those who are very renounced ascetics, exalted devotees, those fixed in the bhajana, exalted Vaishnavas, “sarvabhutahite ratah” those who take a vow to live in the Dhama and those who abide by the truth. These kinds of Vaishnavas can occupy the elevated seat of mahanta or religious leader. In the sampradaya, Vaishnavas from all other sampradayas are honoured. However members of the sampradaya follow faithfully their own tradition and the instructions of the previous acharyas.

Five rites at the moment of initiation namely sandalpaste with the lotus feet of Shri Hari, necklace of Tulasi, these are the main symbols. The initiating spiritual master (diksa guru) is considered of divine origin. Every Vaishnava should be considered worshipable as Shri Hari.

Chanting of the name of the Lord , remembrance of the Lord are preached by the acharyas of the sampradaya.

Nimbarkacharya says in “Dasha Shloki” about the formula of worship of the divine couple-

ange tu vame vrishabhanujam muda, virajmanamanurupasaubhagam
sakhi sahasraih parisevitam sada, smarema devam sakaleshtakamadam

“To the left hand side of Goloka Bihari is the daughter of king Vrishabhanu, Sri Radha, who is as beautiful as the Lord and is worshipped by thousands of handmaidens. She fulfills the wishes of all. Sri Kishori is eternally remembered as Sri Ji. In fact this is the real essence of life. When one gets this consciousness, then only his life is successful. As a formula, Shri Nimbarkacharya has mentioned the topmost essence of the aim of life which was his own emotions and feelings. The Sudarshana chakra, who is always in the company of the Lord, in the form of acharya is instructing us.”

Those living entities who follow the instructions of the acharyas eventually achieve salvation. Steady attachment for the holy dhama, the holy Name and the spiritual master (guru govinda nishtha) is the topmost announcement of our Vedic sanatana Vaishnava dharma. “acharyam devo bhava”. “acharya mam vijaniyat”. Consider the acharya as your worshipable deity. The acharya is My own form. Therefore through the passage of this tradition, following the instructions of the acharya, we can achieve the eternal shelter of our goal, the lotus feet of Shri Shri Radha Goloka Bihari. May the Lord bestow upon you spiritual energy, devotion and attachment for Himself so that your human life will be successful. This life should be for the Lord and remain for Him.

Ultimately-

radhaya sahito devo madhvo vaishavottamaih
archyo bandyashcha dhyeyashcha shrinimbarkapadanugaih – Shri Nimbarka-Sudha

“For the followers of Shri Nimbarkacharya the only worshipable Shri Radha along with Madhava, Shri Shri Radha Golok Bihari is the only deity which should be worshipped, which should be prayed to and upon which we should meditate. This is the only goal which is universally accepted by all.

Difference in mode of worship from Brahma Madhava Gaudiya sampradaya :

The Gaudiya Sampradaya worships Sri Radha Govinda in parakiya (paramour) mood, in manjari bhava. The Nimbarka sampradaya worships Radha Krsna also but in swakiya (wedded) mood, in sakhi bhava. They have sambhoga rasa (union) and Sri Caitanya Mahaprabhu preached vipralamba rasa (love in separation) following Srimati Radharani in manjari bhava (unique gift of Sri Chaitanya mahaprabhu) and not available in any other sampradaya though sakhi bhava is practiced in Nimbarka sampradaya .

Radhe Krishna Radhe Krishna Krishna Krishna Radhe Radhe

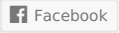
Radhe Shyam Radhe Shyam Shyam Shyam Radhe Radhe

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द्वैताद्वैत दर्शन के प्रणेता निम्बार्क हैं। उनके दर्शन को **भेदाभेदवाद** (भेद+अभेद वाद) भी कहते हैं। ईश्वर, जीव व जगत् के मध्य भेदाभेद सिद्ध करते हुए द्वैत व अद्वैत दोनों की समान रूप से प्रतिष्ठा करना ही निम्बार्क दर्शन (द्वैताद्वैत) की प्रमुख विशेषता रही है। श्रीनिम्बार्काचार्य चरण ने ब्रह्म ज्ञान का कारण एकमात्र शास्त्र को माना है। सम्पूर्ण धर्मों का मूल वेद है। वेद विपरीत स्मृतियाँ अमान्य हैं। जहाँ श्रुति में परस्पर द्वैध (भिन्न रूपत्व) भी आता हो वहाँ श्रुति रूप होने से दोनों ही धर्म हैं। किसी एक को उपादेय तथा अन्य को हेय नहीं कहा जा सकता। तुल्य बल होने से सभी श्रुतियाँ प्रधान हैं। किसी के प्रधान व किसी के गौण भाव की कल्पना करना उचित नहीं है। इसी तथ्य को ध्यान में रखते हुए भिन्न रूप श्रुतियों का भी समन्वय करके निम्बार्क दर्शन ने स्वाभाविक भेदाभेद सम्बन्ध को स्वीकृत किया है। इसमें समन्वयात्मक दृष्टि होने से भिन्न रूप श्रुति का भी परस्पर कोई विरोध नहीं होता। अतएव निम्बार्क दर्शन को 'अविरोध मत' के नाम से भी अभिहित करते हैं। श्रुतियों में कुछ भेद का बोध कराती हैं तो कुछ अभेद का निर्देश देती हैं। यथा- 'पराऽय शक्तिर्विविधैव श्रूयते, स्वाभाविक ज्ञान बल-क्रिया च' (श्वे० ६/८) 'सर्वाल्लोकानीशते ईशानीभिः' (श्वे० ३/१) 'यतो वा इमानि भूतानि जायन्ते, येन जातानि जीवन्ति, यत्प्रयन्त्यभि संविशन्ति' (तै० ३/१/१) । 'नित्यो नित्यानां चेतश्चेतनानामेको बहूनां यो विदधाति कामान् (कठ० ५/१३) अहं सर्वस्य प्रभवो मत्तः सर्वं प्रवर्तते।' (गीता १०/८) इत्यादि श्रुतियाँ ब्रह्म और जगत् के भेद का प्रतिपादन करती हैं।

'सदेव सौम्येदमग्र आसीदेकमेवाद्वितीयम्' (छा० ६/२/ १) आत्मा वा इदमेकमासीत्' (तै० २/१) तत्त्वमसि' (छा./१४/ ३) 'अयमात्मा ब्रह्म' (बृ० २/५/१६) सर्वं खल्विदं ब्रह्म' (छा. ३/१४/१) मयि सर्वमिदं प्रोतं सूत्रे मणि गणा इव' (गी, ७/७/) इत्यादि अभेद का बोध कराती हैं।

इस प्रकार भेद और अभेद दोनों विरुद्ध पदार्थों का निर्देश करने वाली श्रुतियों में से किसी एक प्रकार की श्रुति को उपादेय अथवा प्रधान कहें तो दूसरी को हेय या गौण कहना पड़ेगा। इससे शास्त्र की हानि होती है। क्योंकि वेद सर्वाश्रित्य प्रमाण है। श्रुति स्मृतियों का निर्णय है। अतः तुल्य होने से भेद और अभेद दोनों को ही प्रधान मानना होगा, व्यावहारिक दृष्टि से यह सम्भव नहीं। भेद अभेद नहीं हो सकता और अभेद को भेद नहीं कह सकते। ऐसी स्थिति में कोई ऐसा मार्ग निकालना होगा कि दोनों में विरोध न हो तथा समन्वय हो जावे।

श्रीनिम्बार्काचार्यपाद ने उक्त समस्या का समाधान करके ऐसे ही अविरोधी समन्वयात्मक मार्ग का उपदेश किया है। आपश्री का कहना है- 'ब्रह्म जगत् का उपादान कारण है। उपादान अपने कार्य से अभिन्न होता है। स्वयं मिट्टी ही घड़ा बन जाती है। उसके बिना घड़े की कोई सत्ता नहीं। कार्य अपने कारण में अति सूक्ष्म रूप से रहते हैं। उस समय नाम रूप का विभाग न होने के कारण कार्य का पृथक् रूप से ग्रहण नहीं होता पर अपने कारण में उसकी सत्ता अवश्य रहती है। इस प्रकार कार्य व कारण की ऐक्यावस्था को ही अभेद कहते हैं।' 'सदेव सौम्येदमग्र आसीत् ०' इत्यादि श्रुतियों का यह ही अभिप्राय है। इसी से सत् ख्याति की उपपत्ति होती है। सद्रूप होने से यह अभेद स्वाभाविक है। दृश्यमान जगत् ब्रह्म का ही परिणाम है। वह दूध से दही जैसा नहीं है। दूध, दही बनकर अपने दुग्धत्व (दूधपने) को जिस प्रकार समाप्त कर देता है, वैसे ब्रह्म जगत् के रूप में परिणत होकर अपने स्वरूप को समाप्त नहीं करता, अपितु मकड़ी के जाले के समान अपनी शक्ति का विक्षेप करके जगत् की सृष्टि करता है। यह ही शक्ति-विक्षेप लक्षण परिणाम है। यस्तन्तुनाभ इव तन्तुभिः प्रधानजैः। स्वभावतो देव एकः । समावृणोति स नो दधातु ब्रह्माव्ययम्॥ (श्वे० ६/१०) 'यदिदं किञ्च तत् सृष्ट्वा तदेवानु प्राविशत् (तै. २/६) इत्यादि श्रुतियाँ इसमें प्रमाण हैं। ब्रह्म ही प्राणियों को अपने-अपने किये कर्मों का फल भुगताता है, अतः जगत् का निमित्त कारण होने से ब्रह्म और जगत् का भेद भी सिद्ध होता है, जो कि अभेद के समान स्वाभाविक ही है।

इसी समन्वयात्मक दार्शनिक प्रणाली को स्वाभाविक भेदाभेद अथवा स्वाभाविक द्वैताद्वैत शब्द से अभिहित करते हैं, जिसका उपदेश श्रीनिम्बार्काचार्य चरण ने किया है।

बाहरी कड़ियाँ

- द्वैताद्वैतवाद (http://www.jainkosh.org/wiki/%E0%A4%A8%E0%A4%BF%E0%A4%AE%E0%A5%8D%E0%A4%AC%E0%A4%BE%E0%A4%B0%E0%A5%8D%E0%A4%95_%E0%A4%B5%E0%A5%87%E0%A4%A6%E0%A4%BE%E0%A4%A8%E0%A5%8D%E0%A4%A4_%E0%A

4%AF%E0%A4%BE %E0%A4%A6%E0%A5%8D%E0%A4%B5%E0%A5%88%E0%A4%A4%E0%A4%BE%E0%A4%A6%E0%A5%8D%E0%A4%B5%E0%A5%88%E0%A4%A4_%E0%A4%B5%E0%A4%BE%E0%A4%A6)

"<https://hi.wikipedia.org/w/index.php?title=द्वैताद्वैत&oldid=4593653>" से लिया गया

अन्तिम परिवर्तन 12:58, 7 मार्च 2020।

यह सामग्री क्रियेटिव कॉमन्स एट्रिब्यूशन/शेयर-अलाइक लाइसेंस के तहत उपलब्ध है; अन्य शर्तें लागू हो सकती हैं। विस्तार से जानकारी हेतु देखें उपयोग की शर्तें

द्वैताद्वैत दर्शन के प्रणेता निम्बार्क हैं। उनके दर्शन को **भेदाभेदवाद** (भेद+अभेद वाद) भी कहते हैं। ईश्वर, जीव व जगत् के मध्य भेदाभेद सिद्ध करते हुए द्वैत व अद्वैत दोनों की समान रूप से प्रतिष्ठा करना ही निम्बार्क दर्शन (द्वैताद्वैत) की प्रमुख विशेषता रही है। श्रीनिम्बार्काचार्य चरण ने ब्रह्म ज्ञान का कारण एकमात्र शास्त्र को माना है। सम्पूर्ण धर्मों का मूल वेद है। वेद विपरीत स्मृतियाँ अमान्य हैं। जहाँ श्रुति में परस्पर द्वैध (भिन्न रूपत्व) भी आता हो वहाँ श्रुति रूप होने से दोनों ही धर्म हैं। किसी एक को उपादेय तथा अन्य को हेय नहीं कहा जा सकता। तुल्य बल होने से सभी श्रुतियाँ प्रधान हैं। किसी के प्रधान व किसी के गौण भाव की कल्पना करना उचित नहीं है। इसी तथ्य को ध्यान में रखते हुए भिन्न रूप श्रुतियों का भी समन्वय करके निम्बार्क दर्शन ने स्वाभाविक भेदाभेद सम्बन्ध को स्वीकृत किया है। इसमें समन्वयात्मक दृष्टि होने से भिन्न रूप श्रुति का भी परस्पर कोई विरोध नहीं होता। अतएव निम्बार्क दर्शन को 'अविरोध मत' के नाम से भी अभिहित करते हैं। श्रुतियों में कुछ भेद का बोध कराती हैं तो कुछ अभेद का निर्देश देती हैं। यथा- 'पराऽय शक्तिर्विविधैव श्रूयते, स्वाभाविक ज्ञान बल-क्रिया च' (श्वे० ६/८) 'सर्वाल्लोकानीशते ईशानीभिः' (श्वे० ३/१) 'यतो वा इमानि भूतानि जायन्ते, येन जातानि जीवन्ति, यत्प्रयन्त्यभि संविशन्ति' (तै० ३/१/१) । 'नित्यो नित्यानां चेतश्चेतनानामेको बहूनां यो विदधाति कामान् (कठ० ५/१३) अहं सर्वस्य प्रभवो मत्तः सर्वं प्रवर्तते।' (गीता १०/८) इत्यादि श्रुतियाँ ब्रह्म और जगत् के भेद का प्रतिपादन करती हैं।

'सदेव सौम्येदमग्र आसीदेकमेवाद्वितीयम्' (छा० ६/२/ १) आत्मा वा इदमेकमासीत्' (तै० २/१) तत्त्वमसि' (छा./१४/ ३) 'अयमात्मा ब्रह्म' (बृ० २/५/१६) सर्वं खल्विदं ब्रह्म' (छा. ३/१४/१) मयि सर्वमिदं प्रोतं सूत्रे मणि गणा इव' (गी, ७/७/) इत्यादि अभेद का बोध कराती हैं।

इस प्रकार भेद और अभेद दोनों विरुद्ध पदार्थों का निर्देश करने वाली श्रुतियों में से किसी एक प्रकार की श्रुति को उपादेय अथवा प्रधान कहें तो दूसरी को हेय या गौण कहना पड़ेगा। इससे शास्त्र की हानि होती है। क्योंकि वेद सर्वांशतया प्रमाण है। श्रुति स्मृतियों का निर्णय है। अतः तुल्य होने से भेद और अभेद दोनों को ही प्रधान मानना होगा, व्यावहारिक दृष्टि से यह सम्भव नहीं। भेद अभेद नहीं हो सकता और अभेद को भेद नहीं कह सकते। ऐसी स्थिति में कोई ऐसा मार्ग निकालना होगा कि दोनों में विरोध न हो तथा समन्वय हो जावे।

श्रीनिम्बार्काचार्यपाद ने उक्त समस्या का समाधान करके ऐसे ही अविरोधी समन्वयात्मक मार्ग का उपदेश किया है। आपश्री का कहना है— 'ब्रह्म जगत् का उपादान कारण है। उपादान अपने कार्य से अभिन्न होता है। स्वयं मिट्टी ही घड़ा बन जाती है। उसके बिना घड़े की कोई सत्ता नहीं। कार्य अपने कारण में अति सूक्ष्म रूप से रहते हैं। उस समय नाम रूप का विभाग न होने के कारण कार्य का पृथक् रूप से ग्रहण नहीं होता पर अपने कारण में उसकी सत्ता अवश्य रहती है। इस प्रकार कार्य व कारण की ऐक्यावस्था को ही अभेद कहते हैं।' 'सदेव सौम्येदमग्र आसीत् ०' इत्यादि श्रुतियों का यह ही अभिप्राय है। इसी से सत् ख्याति की उपपत्ति होती है। सद्रूप होने से यह अभेद स्वाभाविक है। दृश्यमान जगत् ब्रह्म का ही परिणाम है। वह दूध से दही जैसा नहीं है। दूध, दही बनकर अपने दुग्धत्व (दूधपने) को जिस प्रकार समाप्त कर देता है, वैसे ब्रह्म जगत् के रूप में परिणत होकर अपने स्वरूप को समाप्त नहीं करता, अपितु मकड़ी के जाले के समान अपनी शक्ति का विक्षेप करके जगत् की सृष्टि करता है। यह ही शक्ति-विक्षेप लक्षण परिणाम है। यस्तन्तुनाभ इव तन्तुभिः प्रधानजैः। स्वभावतो देव एकः । समावृणोति स नो दधातु ब्रह्माव्ययम्॥ (श्वे० ६/१०) 'यदिदं किञ्च तत् सृष्ट्वा तदेवानु प्राविशत् (तै. २/६) इत्यादि श्रुतियाँ इसमें प्रमाण हैं। ब्रह्म ही प्राणियों को अपने-अपने किये कर्मों का फल भुगताता है, अतः जगत् का निमित्त कारण होने से ब्रह्म और जगत् का भेद भी सिद्ध होता है, जो कि अभेद के समान स्वाभाविक ही है।

इसी समन्वयात्मक दार्शनिक प्रणाली को स्वाभाविक भेदाभेद अथवा स्वाभाविक द्वैताद्वैत शब्द से अभिहित करते हैं, जिसका उपदेश श्रीनिम्बार्काचार्य चरण ने किया है।

बाहरी कड़ियाँ

- द्वैताद्वैतवाद (http://www.jainkosh.org/wiki/%E0%A4%A8%E0%A4%BF%E0%A4%AE%E0%A5%8D%E0%A4%AC%E0%A4%BE%E0%A4%B0%E0%A5%8D%E0%A4%95_%E0%A4%B5%E0%A5%87%E0%A4%A6%E0%A4%BE%E0%A4%A8%E0%A5%8D%E0%A4%A4_%E0%A

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अन्तिम परिवर्तन 12:58, 7 मार्च 2020।

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Sri Nimbarka Mahamunindraya Namah

THE ESSENCE OF NIMBARKA PHILOSOPHY

Sri Kathia Baba Charitable Trust
Kathia Baba Ka Sthan
Gurukul Road, Vrindaban,
Mathura, Uttar Pradesh



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Kathia Baba Ka Sthan

**Gurukul Road, Vrindaban,
Mathura, Uttar Pradesh**

Publisher:

Sri Kathia Baba Charitable Trust (Publication Unit)
Sri Kathia Baba Ka Sthan
Gurukul Marg, Vrindavan
Mathura, Uttar Pradesh.

Available At:

- Sri Kathia Baba Ka Sthan
Gurukul Marg, Vrindavan.
- Sri Nimbarka Smriti Sangrahalaya
Gopal Dham,
46/39, S.N. Banerjee Road
Kolkata -14.
- Sri Dhananjay Das Kathia Baba Sebashram
Devapura, Haridwar, Uttaranchal.
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Baliapanda, Marine Drive Road, Puri, Orissa.
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INTRODUCTION

"In the world today the study of religious and other scriptural Text books has now become very rare. According to the majority of the "Supra Intellectuals", study of the books like the Vedas, Upanishads and the Geeta etc. are all bunkum because they do not give us any help in regard to our needs for economic developments - rather they only make us learn some devices for sharking our responsibilities towards the family, society and the state etc. Gone are the days when the first duty of man had been to perform prayer and worshipping etc along with service to parents before starting other works of the day. Now every one, from dawn to the late hours of night, has been exhausting himself, both in body and mind, for reaching the summit of some illusive material wealth and power. But if anyone of such persons is asked whether he is satisfied in his epicurean life style, the reply is very likely to be evasive and negative. As a matter of fact in this high-tech civilization of the new millennium, man all over the world, has earned easy access to material prosperity; but it seldom gives him the real peace and happiness in life. The simple and obvious answer to this riddle is that by material possessions none can get real peace and happiness in life. Real peace and happiness can come to one's life only when one can visualize things as

they really are and not as they look apparently. This faculty of understanding comes to a man only after attainment of true knowledge (Satyama Sundaram Jnanam). "Jnan" (Knowledge) gives us that insight by which we can realize the ultimate truth behind the Creator of the causes of every happening around us and His follow up measures. We can, however, understand all these only when we attain "prajna" (wisdom) by which we can explain every thing in the world in its right prospective. "Jnana" gives us that knowledge by which we can attain complete knowledge about the Creator and the Created, along with their identity and mutual relations etc. But in the world today a syndrome has been developed, particularly among the so called "Science Minded Supra-intellectuals". for total denial of the root of human beings (i.e, religion and spiritualism). They like to explain every thing in terms of dialectic paradigms; they forget the basic truth behind science and religion. practically both science and religion are on gear for searching out the Absolute Truth which has been governing the entire cosmos. But here, we ought to remember that while science is bounded by time, space and motion, religion is beyond all such limitations. In constructing a house we require brick, stone-chips, cement and several other ingredients - similarly our corporeal frame is made of different tissues which reflect the desire of the Supreme Soul (Brahman) for becoming many (Ekahahang Bahu Shyam) Here in

order to establish the real identity of "the Supreme Soul" we need a healthy co-ordination between Science and religion relying on the maxim that Metaphysics starts from the point where physical science fails to explain the causation and effects of different occurrences on earth. In this connection we are also to remember that Indian Upanishadas are the "recorded texts of realization" of the great saints and sages of the past with sufficient suggestion for the solution of the problem. They do not formulate any universal law about Jeeva - jagat and Brahman and instead they only say that Brahman, according to His own desire, created this universe (Jagat) and entered into all its components as the soul (Atman).

It is in such background that various schools of thought came up with different ways and means to identify the Supreme Being and His relation with the Jeeva and Jagat. Among all those Schools of Thought, the Nimbarka School offers us the easiest and the most scientific approach to solve all the apparent differences of opinions in regard to the existence of Jeeva Jagat and Brahman and their mutual relationship. If any one can follow the Nimbarka ways and means of meditations and worship with a dirtless mind and without any attachment for material result, soon he may visualize the Brahman and realise -

"The Atman, the self is never born and never dies. It is without a cause and is eternally changeless. It is beyond time, unborn, permanent and ever lasting"

(Upanishad)

Here in lies the importance of the study of Nimbarka Vedanta, particularly at a time when the entire world has been eagerly waiting for a new socio religious transition based on the principles of Sanatan Dharma.

The publishers of this booklet will feel happy if their endeavours are of any service to the readers in this regard.

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CHAPTER - I

(Antiquity and identity of the Nimbarka Sampradaya)

In order to study the origin, growth and development of religion and philosophy in India, an introspective study of the four Vedas along with the Upanishad, Sri Sri Gita and the Brahma Sutra, is indispensable. From these books we can come to know that in the initial stage, precisely during the period of Samhita and Brahmanas, religion was sacrifice centered, ritualistic and polytheistic. The hymns of the Vedas of this period reveal the religious consciousness of a sizeable portion of the people and consequently soon there began the emergence of speculative and skeptical philosophic thoughts for reshaping the current thoughts and views from polytheism to monotheism. This centripetal tendency towards universalism in religious faith is a significant characteristic of Vedic religion and philosophy which, during the period of the Upanishadas, became crystallized and very concrete in solving the cosmic mystery and the realizations of "Atman" (Brahman) through meditation as well as renunciation of all material desires. It was also during this period that the Aryan sages began to let the world know that knowledge of one's own self alone has the power to dispel ignorance and bestow on us the

boons of immortality, eternal bliss and peace etc. The Vedic sages of this period unequivocally began to declare that religion is never a search for an experience for a creed but a "search for an experience of God, a search in which questioning and enquiry hold a high place" in as much as these are related with the process of finding out the absolute truth through silent replacement of the pastoral society by a new agro-commercial society. The desire of the mass of the said period, who had become tired of conventional ritualism and priestly dominations, then could find an alternative to the existing corroded system, in the philosophies of the Jainas and the Buddhists, for realizing the absolute truth that had been identified and declared earlier by the ancient Arya Rishies (sages) during the period of the Upanishadas. The thrust for a single Divine Reality, in course of time, became more intense and more self knowing, because of the advent of the caste-less foreigners like the Greeks, Sakas, Pahlavas, Kushans, Abhiras and others in Indian social structure. The authors of the Vedic Philosophy, therefore, began to preach a new system, popularly known as "Puranic Religion" based on images and temples, worshippings, pilgrimage, Vratas, ritualism and Bhakti etc. This endeavour on the part of the Puranic Religionists was also given wide support by different schools of thought, viz the Saivas (who worship Lord Siva),

Vaishnavas (who worship Lord Vishnu) and other Sampradayas under different Gurus. The most striking feature of this neo-religious movement is its abyssless faith on Vakti and Avatarvad (incarnation of God in human form). In the Gita, Lord Krishna Himself told Arjuna that in all ages, whenever unrighteousness rules over righteousness, He gets Himself manifested to protect the honest and destroy the dishonest. In this connection He asked Arjun to forsake all other forms of religion and take shelter under Him - He alone would save and protect him (i.e., Arjun) from all sins. This bold and pious declaration of Vagaban Sri Krishna gave rise to different new maxims about human accessibility to the Lord. In the vaishnava Sampradaya itself, there cropped up different sects and schools on this issue. Among all those institutions, the Nimbarka school could soon establish itself as the champion of "Vaktivad" ("Avatarvad") because of the easy and simple method of prayer and worshipping its own choiced 'Deity' (God) through love and devotion.

The background of the advent of the Nimbarka Sampradaya being clear, we can now study the origin, growth and development of their philosophy (i.e. Nimbarka Vedanta) in India and its contributions towards spiritual awakening of the mass people of the country.

In this context it is worth of mention that in all the religious books like the Vedas, Puranas, Upanishadas etc. the glory and majesty of Lords Vishnu (The Supreme Being) is proclaimed unhesitatingly In the Rig Veda (Sloka 1/21/18) Vishnu is described as the Protector of the world (Gapa). In Sanskrit, "Vishnu" means only that spirit (Shakti) which can make inroad to each and every living and non-living objects that exist in the world. It is because of frequent reference to the name of lord Vishnu in the Vedas, Upanishadas, Puranas and the Gita etc. that modern Indologists like Dr. H.C. Roy Choudhury, Dr. R. C. Mazumder, R. C. Hazra, J.L. Brockington and others accept the existance of the Vaishnava Sampradaya as back as in the time of the Mahabharata. In the Sixth century BC., the centre of the Vaishnava Sampradaya was at Mathura which was then being ruled by Surasena, an offshoot of the lineage of Sri Krishna. The most important thing to mention here is that the Vaishnava cult of religion had come into existence on and from the time of the Sixteen Mahajanapadas and till date it has been remaining in the focus of all religious and spiritual institutions of the world. It was during the time fo king Vajranava (son of the grandson of Sri Krishna) of the Jadu Dynasty that the famous sage Nimbarkacharaya set up a new school of thought within the fold of Vaishnavism, known as Nimbarka Sampradaya. In this

connection it may be claimed that the institutionalization of the system of worshipping of Vagaban Vishnu and Sri Krishna began as back as from the Second Century B. C. Later on when due to challenges from the foreigners like Sakas, Hunas, Turko-Afgans, Mugals and others from Europe, the Indian social system as a whole had become almost paralysed, the last straw came on its back from Brahmanical orthodoxy and socio-economic exploitations of the upper class Hindus. Against the horrible social situation in the last part of the 19th century and the first half of the 20th century A.D. the first mass protest was offered by Sri Chaitannya Deva in Bengal. The entire movement was oriented and motivated by the neo-religion of the Vaishnavas based on non violence and Krishna Vakti. From historical points of view it has to be admitted here that the neo religious school set up by sri Chaityanna Deva was greatly influenced by both the Madhva and the Nimbarka Schools of thought in as much - as they could give it more viability for unity and integrity of the Hibdu Society at a very critical time. The Nimbarka philosophy by its propagation of the ideals like universal love and devotion to Sri Krishna could easily inspire the common people to take initiations, specially from the sages of this order of the Vaishnava Sampradaya, for prayer and spiritual uplift.

About the antiquity of the Nimbarka Sampadaya, it

may be said that according to Chhandogyna Upanishad, sage Niyamananda, the disciple of Devashri (Divine Sage) Narada, was the founder of the Nimbarka Sampradaya which is now regarded as the oldest School of thought among the entire Vaishnava Sampradayas. Sage Arun was his father. His mother Jayanti Devi was also a pious lady. Their original home was at Tailanga in South India. In course of time, they migrated to North India in a village called "Nimbagram" in Vraja mandal. In different Vaishnava and other scriptural text books, Niyamaditya is described with different names like Nimbaditya and Nimbarkaditya etc. The mystery behind this plurality of names is, however, explained in a book named "Acharaya-Charitam". The book states that during the childhood of Niyamananda, one day when his father sage Arun had gone out, Lord Brahma came to their house in the guise of a monk to judge the religious integrity of sage Arun. The wife of the sage then offered the monk some fruits to eat. But Brahma refused to eat anything on the alibi that night had already set in and a monk should not consume anything at night against religious instructions. Boy Niyamananda, aged about five years, then went near Brahma and requested him to take fruits as the sun had not yet then set in the west. The boy also requested him to look at the shining sun over

the nearby Nimb tree. All these were managed by Niyamananda by displaying his wonderful spiritual power. The revered guest then took the fruits happily. But as soon as he had eaten the fruits, darkness of the night got itself prevailed. Being satisfied with the spiritual development of the boy, Brahma gave him the name Nimbarka as he had shown the "Arka" (Sun) over the top of the Nimba Tree in the Ashram, from that time onwards his followers are known as Nimbarka or Nimbaditya Sampradaya. The sages and devotees of this sect claim that Sri Nimbarka is the incarnation of the "Sudarshan" (a weapon of Lord Vishnu) which boy Niyamananda is said to have used to exhibit as the sun before Brahma when He once had gone to the house of sage Arun for testing his religious integrity as has been narrated earlier in this paragraph. Here it is worth of mention that the arms which are described in the Vaishnava Darshans as the weapons of the "Divine Being" possess super natural existence, they are never inert and as such their manifestation in different forms are nothing canard. The entire philosophy of "Avtarvad" is based on the theory of supernatural power of the Divine Beings. In the Gita, Sri Krishna Himself admitted this manifesting power of the Supreme Being and His associate deities in different forms.

In discussing the antiquity and growth of the Nimbarka creed, it is very necessary to admit the influence of the Alvar Vaishnavas of the south, who are very famous for their simple but attractive philosophy of universal love and devotion to the Lord through total renunciation and self surrender to Him.

In the realm of religion and spiritualism in India, sage Nimbarka occupies a very distinct position because of his introduction of worshipping the Divine Couple (Sri Radha-Krishna) for attaining "Moksha" (Salvation). Before him there had been no mention of Sri Radhikaji in the Vaishnava literature or other treatises. In the Brahma Vaibarta She is, probably for the first time, referred to as the "delighting power" of Lord Sri Krishna. In the book "Narad Pancharatra", a very attractive discourse has been made on "Radha-tattva" (theological discussion about Sri Radhikaji) The most celebrated feature of the said book is its giving more importance to Sri Radharani than to Sri Krishna Himself. It is also stated that when "Isvara" (Supreme Being) had duplicated Himself, His "delighting power" got itself manifested as "Sri Radhikaji" in his left side. As lord Sri Krishna is beyond the limit of nature because of His identification as the "SupremeSoul" (Brahma Swarup), so Sri Radhikaji also enjoys the same position as a part of Brahman. Not

only this, the Nimbarkas emphatically exert that She is eternal and ever true; she is the source of all spirit and energy (Sakti). The result of long and continuous worship and prayers to Srikrishna, may be achieved by a devotee if he engages himself in "Radha Vajana" (worship and prayer) for less period of time. In fact, the book Narad Pancharatna has not only made elaborate metaphysical discussion about Radha Tattva but also highlighted the need and importance of the Nimbarka system of Prayer and worship known as "Sharanagati" for achieving salvation in the way as had been shown by Sri Radhikaji and her associates, popularly known as Vraja-gopies. The main feature of Sharnagati is that it does not warrant any material formality and instead it wants that the devotee, if he is desirous of getting "Moksha", should make self surrender to God by way of total renunciation of all material pursuits, desires and withdrawal of egotism. He should also have love oriented devotion to the Lord as like as Sri Radhikaji and the Vraja gopies. It is, however, for such simplicity in prayer and worship that the Nimbarka Vedanta could soon effect a new sensation in the religious and spiritual circle of the country and consequently people in large numbers began to show interest about the Nimbarka Sampradaya and its philosophy. Books like "Dasha Sloki", "Vedanta Parijat

Saurav" (Written by Nimbarkacharya), "Gita Vashya", "Katha Upanishad Vashya" are also very much important in understanding both the Vedic and the Nimbarka Vedantas. Keeping harmony with the Vedantic philosophy, the Nimbarka Darshan has also boldly declared that both the Creator and Created are all positive; they are never negative. This school further asserts that the earliest way to get access to the Supreme Being is to propagate the excellence of love oriented devotion along with constant chanting of His greatness. From the time of Sri Nimbarkacharya till date various books have been written, each of which are ordained to explain the Nimbarka Philosophy in the light of the Sruti, Upanishad, Brahmsutra, Sri Sri Gita, Sri Madvagabad and some other authoritative books on religion and philosophy.

Thus from the above discussions, we may come to the conclusion that the Nimbarka Sampradya has a very long past history of their own and precisely speaking it dates back from the time of the "Maha Bharata".

CHAPTER II

A PROLOGUE TO NIMBARKA PHILOSOPHY

As a consequence to the colonial rule in India, from the second part of the 18th Century AD., some interested circles of the society (Particularly the new landed aristocracy and the Priests), willfully began to indulge in maintaining a smoky environment regarding the study of religion and philosophy. This circle, for their own interest, floated a wrong conception that philosophy is an arid subject and hence it can not produce any supernatural feeling in human mind. Banking upon the ignorance of the vast majority of the illiterate and poor people, this vicious circle could maintain their socio-economic exploitations till the start of the socio-religious reformation movements from the time of Raja Ram Mohan, Pandit Isvar Chandra Vidya Sagar, Swami Dayananda Saraswati and several other celebrities of the time. Here it needs clarification that even long before the Renaissance in India during the British Colonial rules, the truth about "Vedanta Darshan" was spelt by the Nimbarka Sage Badarayan in a very simple way in his famous book "Brahma - Sutra." In this connection Sri Santadas Kathia Babaji Maharaj of the Nimbarka school says, "Vedanta Darshan" is not necessarily meant only for the sapless debaters, it has efficacy for the common

people." It is an elixir to the life of the common people. Here we are to remember that the Veda is divided into two sections, viz, The "Karma Kanda" (Portion of the Vedas relating to ceremonial and sacrificial rites) and the "Jnankanda" (portion of the same relating to knowledge). Specific discussion on these two sections of the Veda is done by sage jaimini in his famous books viz, the "Purba Mimansha" and the "Uttar Mimansha". The main features of the said two books of Jaimini lie in the fact that there is no incongruity anywhere in the narration of the aims and objectives of the author regarding perception of the Brahman (Supreme Being). As a matter of fact there is no contradiction between the philosophy of "Karma" (work) and "Jnana" (knowledge). So long human soul is not purified, there can not rise any urge in our mind for knowing the Supreme Being. Again, if ceremonial acts and sacrificial rites are not purified through emersion of all "I" - ism (Aham), pure knowledge will not dawn in our mind. So the availability of pure knowledge without pure works (Suddha Karma) is a false and baseless notion. In the "Vedanta Darshan" all these are very logically discussed with a view to flushing out all our doubts regarding Brahman which are caused mainly due to different versions of the Vedas. The Nimbarka Guru Badarayan, in his "Brahma Sutra" has not only explained the

proposition of the Upanishads about the perception of God (Brahman) but also sought to establish an admirable congruity among all the propositions found in different annotations of the Vedas and Upanishads etc. by different propounders. Wherever there is any room for the last doubts, Maharishi Badarayan declared his own decisions without any hesitation. Taking formal instances from the "Sruti" and the "Smriti", and also from formal daily occurrences, he has first, in very simple languages, annotated his own arguments and then declared their infallibilities. In this regard it may be said that in all his arguments and decisions, he abided himself by the directions given in the Vedas, Brahma Sutra, Upanishad and the Gita. According to a group of orthodox Philosophers, the Vedas reject the existence of both "Jiva and Jagat" on the ground that all these are but illusions and as such they don't possess the quality of truth. But practically, the Vedanta does not possess the philosophy of Maya (illusion) alone-rather it also professes other disciplines of philosophy and religion. It is very surprising that though Sri Sankaracharya is the main propagator of the "Theory of Illusion" (Mayavad), nowhere he has claimed that Vedanta means nothing but illusion. His theory of Maya, however, had very little impact upon Badarayan, the author of "Vedanta Darshan". Here another thing which we ought to remember is that

whenever we hold any discourse on the Upanisads and The Gita etc. we generally take into cognizance only the original slokas and the Sruti and ignore the observations of the annotators. As a result of this wrong approach to the study of Vedanta and Philosophy, we find the emergence of multiple theories in the Vaishnavas philosophy, viz, Advaitavad, Dvaitavad and Bishistadvaitavad etc. in the matters of identification of the individual soul (Jeevatma) and the "Supreme Spirit" (paramatma). According to some sages Jeeva is the manifestation of the desire of the "Supreme Being" for becoming many (Ekahohong Bahu Shyam) and as such they are inseparable from each other But sages like Audralomi favour the view that after being separated from the mortal frame when "Jeevatama" is fully absorbed into the "Divine Soul", it becomes identified with the Brahman. In this regard sage Kashakritsu likes to say that the Ninamaya Jeeva (the subduable individual soul) has always been subjected to penetration by the "Supreme Controlling Spirit" for future transformation of its shape and form. In the context of these two contradictory views, Maharshi Badarayan tables his own version that Brahman is not only the causative force but also a component part of the whole process behind the union of the Jeevatma and the Paramatma. The most mentionable argument of Badarayan in this regard is that

all through out his narrations, he has never endeavoured to set a side the arguments of the other sages about the relation among the jeeva, jagat and the Paramatma. All that he did was a unique assimilation of all theories and views, and thereby effecting a new consensus opinion in regard to the conception and scope of religion, ritualism and spiritualism. This is the most significant contribution of the Nimbarka Darshan to the world. Actually Maharshi Badarayan was the firstman to make us realize the need of annotations in regard to the growth and developmen of Brahma Consciousness in human mind. Often it was found that the annotators versions are more precise than the author of the original works in the matters of communication with the readers about the themes of their works. The Brahma Sutra of Sri Badarayan is one such work. By reading this magnum opus the readers are very likely to understand that the terminus of human life is fixed only in "Baikuntha", the abode of Sri Bishnu. The sudy of Vedanta Darshan, with belief and devotion, makes a man realize philosophy alone possesses the power to remove all our sins and sufferings etc. by helping our union with the "Supreme Soul" (Brahman) through transcendental meditation and universal love for all living and nonliving things on earth. The salient features of the Vedanta Darshan is that they are not laboured conception like those of

Sankaracharya. In the opinion of Sri Santadasji Maharaj of the Nimbarka school, the anotations of the Brahma sutra of Maharshi Vedavyash, prepared by Nimbarkacharya, does never enter into any conflict with any ideology expressed in the original Text Book (i.e. Brahma Sutra). Contrarily it supplies all the missing links and gaps found in the original book for final verdict about Jeeva-Jagat and the Purna Brahman (Supreme Being), and their relation with each other.

Here it has to be agreed upon by all that for the study and practice of the directives of the Vedanta Darshan, the help and guidance of the Sadguru is very much important because he is the only person who can bridge the gulf between Jeeva Jagat and God. In this connection it may be added that among the six Darshans, only in the Patanjali Darshan, God is described as the First Guru (Mentor). He is not subordinate to 'Kal' (Time). From Him comes different Acharayas and Sampradayas, In plain language we may put it in this way that God is the First Guru. He nominates His own ambassadors to come to earth as Gurus in different bodies in different periods of time.

The Nimbarka School, however, asserts that the Gurus, in different bodies, continue the direction and ideals of the "First Guru" through traditional and

successive acquirement of knowledge. As a matter of fact, the Guru always remains the same- He only changes his bodily form time to time. The Nimbarka Sampradaya, therefore, holds the view that without the help and guidance of a sad-guru, who possesses traditional and successive knowledge and quality, none else can bring about salvation for the devotee.

According to Nimbarka school, Vakti lies at the root of spiritualism. Ordinarily "Vakti" means a person's devotion to his chosen deity. It implies a two way relationship between the "Vakta" (devotee) and "Vagaban: (Brahman). The Sanskrit word "Vakti" (Vaj+kti) means deep and sincere love for the Lord. In brief "Vakti" refers to the devotees shares (Bhag) of the joys of his own deity in every stage of life. Practically the entire "Vakti" literature has set itself to the task of explaining the mutual relationship between the Vakta and the vagaban. Vakti is the main pillar of the whole Nimbarka Philosophy. The simplicity of expression and easy method of prayer and worship through the languages of heart, has given the Nimbarka Philosophy a new dimension in the history of Indian Philosophy and religion.

CHAPTER - III

GROWTH OF VAISHNAVISM

A major section of the people all over the world has a wrong conception about the true meaning of the world "Philosophy" because of plethoras of dissimilar annotations regarding Jeeva, jagat and God. Actually Philosophy means love for wisdom. The controversies in its meaning arises because when we discuss various religious and Philosophical text books like the Vedas, Upanishads, Gita, and the Brahma Sutra etc, we keep ourselves confined only to the original works and deliberately ignore the annotator's views. But in case of the Brahma sutra which plays a significant role in interpreting the main aspects of the Vedas etc, this method does not hold any good since here the main discussion in regard to jeeva-jagat and the Brahman and their mutual relationship is governed by the arguments of the annotators. However here it is necessary for us to acknowledge the truth that it is mainly due the debate over the identification of jeeva-jagat and Brahman and their relationship that we have got a number of theories like Advaitavad, Dvaitavad and Visishtadvaitavad etc for an intensive study of the Created and the Creator.

The central theme of the Vedanta Philosophy is to

search out the real identity of the "Supreme Being", the world and its animate and inanimates, and their mutual relationship there of . But all the scholars are not unanimous in this regard. The Nimbarka School likes to opine that the "Paramatma" (Supreme Spirit) is one. It was only while "Lord Vishnu" had been in sleep in the "Kshirad Sagar" (sea of milk) together with His delighting Spirit Goddess Lakshmi, suddenly he got up from sleep and exclaimed, "Ekahahang bahu Shyam" (I had been one, now I wish to become many). Thus from the desire of Brahman was born this world of ours with all its living and non-living beings. Thus it is through this process of creation that the lord made Himself present in all objects of the world. And as such, He is not separable from His creations though He Himself has no obsession for it. In the Brahma Sutra it is declared that Brahman is the causative force behind the cycle of creation, existence and destruction (Srishti, Sthiti and Pralay) and hence, His relation with the "Jeeva" and "Jagat" is proved beyond all doubts. Brahman is the owner of the whole and Jeeva is a part of it. But from both scientific and philosophical points of view "Anu" (Jeeva) can never be equal to "Bibhu" (The Supreme Spirit) For example we may say that the rays of the Sun is always one and undivided. They are simply a part of the Sun, but for that they do not themselves become the sun. The relation

between jeeva and Brahman is almost as same as the relation between the sun and its rays. In the Gita it is said

“Mamoibangshi Jeeva loke Jeeva bhuta Sanatana,
Monah - Sashthani - indriani Prakriti - Sthani
Karshati”

[My perennial parts do exist in Nature as Jeeva and plough their place of occupation with the help of their six sense organs]

Again, in the second chapter of the Gita, from Sloka number 17 to 25. Maharshi Vyashdeva has advocated the immortality of the soul (Atman) in various ways. The Gita describes Jeeva as A-ja ('A' means vishnu and 'ja' means born). As the offshoot of Lord Vishnu it is eternal, indestructible, unchanging, omnipresent, inconceivable and immeasurable, and as such the qualities of the Brahman are also present in jeeva. Moreover, the four immortal words of the four Vedas, viz, Tat-Tamashi, Sva-aham, Aham, Brahma-shmi and Ayam-atma. etc. also confirm the inclusion of jeeva within the preview of Brahman. It is only the bodily form of Jeeva that differentiates it from Brahman and whenever it is freed from its mortal frame, it takes its journey back to the former position with a view to getting united with the Supreme Spirit. This is, in brief, the essence of Gaudiya

Vaishnava maxim known as Achinta Vedavedvad. The same view is also echoed in the Nimbarka philosophy. So long jeevas are bounded by 'I' feelings, it has a separate identity (here it implies difference), but as soon as it is liberated from its body, it becomes united with Brahman (Aved). So long Jeeva maintains a separate identity, it is different from the Brahman both in form and quality; but whenever it is freed from its bodily form, it gets united with Brahman and shares His quality (Aved). In this regard, the Nimbarka opinion is that at the time of creation, Brahman enters into the body of the jeevas and remains their in that form (i.e, the bodily form of the Jeeva) with its partial identity. In a simple way it may be stated that to the the Creator there is neither any beginning nor any end. Everything in the cosmic circle is caused, stayed and liberated by Him for final union with the Supreme Spirit. The entire tenth chapter of the Gita is dedicated for annotation of the mystery of Sristi, Sthiti and Pralay and its after matih in a very systematic way. In fine it deals with the Divine powers and qualities of the great Creator. Very similarly the teachings of the Nimbarka School also are ordained to explain the fact that actually the entire Solar-frame is the revelation of the innumerable power of Brahman through His manifestation as Vishnu. It is in this context that Sri Nimbarkacharjya has observed in his book"

"Vedanta Kamdhenu" that all the visible and invisible things of the world are full of comprehensive knowledge. The Smriti, Sruti and the Vedas also echo the same theology. According to the Vedas, the Trimorphi form of Brahman (Prakriti, Purusha and God) has been ascribed on Him by the authors of the Sruti itself. In such prespective, it may now be said that in regard to monotheism and dualism etc, the annotations of the Nimbarka Vedanta really reflect the traditional ideology of the "revealed religion" and its philosophy.

Since it is very difficult for the common people to take the "Nirguna Paramatama" (The Supreme Being who is beyond the reach of Virtue) of the Vedas as their object of meditation, The Vaishnavacharayas, therefore, in order to make Him attainable to all, have preferred the worship and meditation of "Sagun Param Brahman" (Supreme Being having the attributes of virtue). To them everything on earth reflects the virtues of the Lord in various forms. Among all the forms of the Lord, the Vaishnava philosophers, however, like to worship His incarnated form as Sri Krishna (Avatar) and hence in the Vaishnava Darshan Lord Krishna is looked upon as Brahma Himself. Similarly the Nimbarka Sampradaya also worship Lord Srikrishna as their choice form of the Almighty because they too are the followers of Vaishnava

School of Thoughts. In the "Vedanta Kamdhenu", Sri Nimbarkacharaya has very beautifully written that the jeevas have no other deity to worship save and except the image of Sri Krishna who possess endless dexterity for the welfare of the devotees. Not only this, He has also discussed, in details, the ways and means for getting access to the lord. The Nimbarka Darshan further says that it is only because of the celestial favour from Lord Srikrishna that the feelings of "Prem-Vakti" (Loving devotion) arises in the heart of the jeevas. This mental uplift of the jeevas ultimately brings them to the feet of the Lord for eternal joy and happiness. In this connection, Sri Sri Santadas Kathia babaji Maharaj says that though the Vaishnavas regard Lord Krishna as their tutelary deity, still they prefer to worship the image of the 'Divine Couple' (Radha Krishna) since they do believe that Sri Radhika is the main source of the strength of Lord Sri Krishna. Here it should be remembered that in the cult of Radha-Krishna worship, Sri Nimbarkacharaya was the first inaugurator. The Nimbarka school also holds the view that among all other male images of God, Lord Sri Krishna is recognized as a supramundane God whereas among all the female images of God, this epithet is enjoyed only by Radhikaji. In later periods, precisely from the time of Sri Haridas Devacharya, all the twelve

sects of the Nimbarka Sampradaya have been following this traditional system of worshipping of the image of the "Divine Couple".

From the very dawn of its coming to light, the Vaishnava Darshan has taken unto itself the task of making man aware of his limitations in the field of knowledge. Unequivocally it declares that neither we do know everything on earth in this regard, nor we know the ways that may help us in knowing the Absolute Truth about this. It is for this reason that most of the Indian Philosophical schools tell us that whatever objects we see around us by our outward eyes, seldom reflects the inner aspect of the thing(s) because our vision is full of illusions (Maya). On the contrary when we see things through our inward eyes (which is not governed by human organism), we can visualize the inner aspect of the things. For example we may refer to the story of Maharshi Jajnavalka and his wife Maitrayee. The story goes like this that when the Maharshi had been ready to go on religious mendicancy, he asked his wife Maitrayee to express her desire for anything which she did want from him, she then brought to focus the eternal quest of the soul of India.

"Jenaham amritaham shyam,
Teanaham Kim Kurjyam?"

[What shall I do with things that cannot bring me the Amrita (Nectar)?]

This eternal question she could ask only because of the fact that she had visualized the fruits of the boons of her husband not by the instinctive light of her eyes but by the inner light of her soul. Many such other stories are there in our Vedas and puranas etc. Which teach us that everyone in this temporal world should follow such life where materialism ranks lower than spiritualism. As a matter of fact the main theme of Indian Philosophy is very beautifully expressed through this prayer,

“Tamasa Ma Jyotirgamaya,
Mrityurmamritam gamaya”

[Take me out from darkness to Light, lift me from the domain of death to the Kingdom of Amrita (Nectar)]

CHAPTER IV

NIMBARKA DARSHAN IN NUTSHELL

(A) The real disposition of Brahma

In his annotations of the Brahma Sutra, Sri Nimbarkacharya has endeavoured to set up a close nexus among the Brahma, jeeva and jagat by advocating the theory of Dvaitadvaitavad. In this regard he took help from various books, such as Srimad Vagabhadra, Sri Sri Gita, Vishnu Puran, Narad Pancha Ratra and Manu Samhita. In all those books, there are extensive discussions about the Nimbarka Philosophy through a scientific method. In such perspective, he has made an endeavour in his book to flush out all doubts and complexities about the concept, aim, ideals and importance of the Nimbarka Darshan. In this connection he holds the view that "Brahman" is both "Saguna" and "Sabisesh". Jeeva and "Jagat" focus the quality and strength of "Brahman". In one form he has been holding His creation and in the other form, He remains ever existent even by surpassing the limit of His components, (i.e. jeeva and jagat). According to Vedanta Darshan (including the Nimbarka Darshan), this type of His (Brahman's) existence is known as "Saguna" and "Sabisesh" existence respectively. Here we ought to keep it in mind that the "Supreme Being" is however, never

totally delinked from His associated virtues even when He goes beyond the limit of the "Jeeva-Jagat". Against such paradoxical statements about "Brahman", Sri Sri Santadasji Kathiababa Maharaj says.

"Brahman is simultaneously "Saguna" and "Nirguna", Both the views are correct". According to the Nimbarka Vedanta, Lord Krishna Himself constitutes the forms of the "Parameshvar" (Supreme Being) and "para Brahman" (The all pervading Divine Soul). He is free from all faults of illusions - He is the source of all delights - He is terrible, yet he is melodious; He is hard, He is soft. He is everything, yet He is associated with nothing. According to Nimbarka Philosophy the cycle of "Sristi, Sthiti and pralay" is but the manifestation of the scattering power of Lord Krishna. The Nimbarkacharayas also firmly assert that behind these scattering powers of Sri Krishna, the "Delighting Power" of Sri Radhikaji has always been working. It is also for this reason that He, in His atomic existence can continue His causative powers to project all His component parts as "Jagat" and "Jeeva". He is, therefore described in the Sashtras as the Creator of Sthiti and Pralay - He is omniscient, omnipotent, omnipresent and all controlling. As a matter of fact, this world itself is the result of the scattering power of the "gleeful part" of Brahman.

The basic aim of Vedanta Darshan is to expound correctly the real identities of Brahman, jeeva and jagat. In the same way Nimbarka Darshan also wants to explain the relation that exists between the Creator and the Created. It is through various discourses on this issue that we have come by different theories like Dvaita, Advaita and Dvaitadvaida etc that are mainly concerned with the task of identifying the Brahman, Jeeva and jagat and their mutual relations. According to the Nimbarka sages, Paramatma and Para-Brahma are basically one and inseparable. But while He (Brahman) had been in sleep in the sea of milk (kshira Samudra) together with His consort Devi Lakshmi, He suddenly got up and declared,

"Ekaham bahu shyam"

(I was alone; I wish to become many now) In the delight of creation, according to His own pleasure He then created this jeeva jagat and thereby made Himself many. Not only this, from His gleeful Part (Anandamshu) He created, destructed and then again created thousands of other worlds, Suns, moons and stars in the outer space. In this game of creation, existence and destruction, He got Himself infiltrated into all and sundry living and non-living objects of the world by transforming His own "anandamshu" into countless parts. The Nimbarka

vedanta, therefore, concludes that it is because of this infiltration of Brahman into all the objects of the world that jeeva and jagat have become inseparable from Him though they are different in form and quality. The Brahma sutra also subscribes to the same theory in regard to the relation among jeeva, jagat and Brahman. As a matter of fact, Brahman started this super natural game and projected His own form as jagat (world). We can find the same ideology regarding this issue in the Taittiriya Upanishad also. On different occasions, the Arya Rishies also supported the view that jeeva jagat and Isvar are the tri-revelation of Brahman Himself.

Here it is very important to note that almost in the same language. Sri Nimbarka Acharaya, in his book "Vedanta Vashya" had writted that everything on earth, either living or nonliving is full of joy and whenever they are able to realize the presence of Brahman within themselves, their life become all sweet. In Indian Philosophy nothing can exist in this world without Brahman [Sarbam Khallidam Brahman]. The entire Nimbarka Philosophy stands on this eternal truth. The amorous sport between Sri Krishna and Sri Radhika has been existing in Sri Vrindaban from time immemorial. The Nimbarka philosophers, believe that through Dvaitadvaitavad it may become convenient for removing

all the conflicts that arise in our practical and spiritual life and thereby we may successfully establish a synthesis between our material and spiritual life on the basis of adjustment. Once we can raise upto this mental height, we would be able to visualize the "Sindhu" (ocean) in "Bindu" (a drop of water). Here it is worth remembrance that Rabindra philosophy of "Humanism" also runs parallel to the Nimbarka philosophy of Dvaitadvaitavad. According to the sages of Nimbarka School, the 'Supreme Being' (Sri Krishna) is the incarnation of "Suddha Prem" (motiveless love). Such celestial love is very much necessary for us to effect unity in diversity at every stage of our life either spiritual or material. In a greater canvas, "Suddha prem" is also able to wipe out all international misunderstandings and disputes among the different nations of the world and thereby it may help restoration of global peace and brotherhood. When through experience man would realize that they by sapless learning of religion and philosophy etc, he can not get access to the "Supreme Being" for eternal joy and peace, he will then under stress of materialism, feel the need and importance of acquiring "Nirveda" (beyond Vedas) knowledge. This desire, however, does not arise in human mind all on a sudden it comes from patience, devotion and continuous performance of value oriented works. In the Nimbarka Darshan, there is therefore no

difference between "Jnana Kanda" (portions of the Vedas relating to knowledge) and "Karma Kanda" (portion of the Vedas relating to ceremonial acts and sacrificial rites). Both the parts run parallel towards the direction of Brahman. It is for establishing a congruity between "Jnana Kanda" and "Karma Kanda", the world has been presented with new theological views like Advaitavad, Dvaitavad, Vissisthadvaita dvaitavad etc. in regard to jeeva, jagat and Brahman. According to both the Vedanta and the Nimbarka schools of thought, human soul, immediately after death, get itself liberated from the dungeon of its bodily frame and as such it then moves to the next world. After sometime, once again it takes birth in his world, may be in the same form or in other new form. But at this stage of our arguments, we often create confusion about transmigration of the "Atman" (soul) because of our wrong approach towards sruti and Jukti (reason). If we hold that 'Jeeva' (individual soul) is 'Bibhu' (Supreme Spirit), "Atman" (soul) then can not become "Anu" (Atomic). About this paradox, the Nimbarka Vedanta unerringly declares that though the "Jeeva" is not formally articulated with the Bibhu, still it shares the quality of Brahman. In simple language the jeeva is simultaneously "All knowing" (Sarvajnana) and "Little knowing" (Alpajnana) It is limited but yet unlimited. In this regard Sri Santadas Kathia Babaji

Maharaj remarks that actually Brahman is both "Sarvarupi" (all comprehensive) and "Sarva Rupatit" (beyond the scope of all forms). Though he has primordial qualities, still he is free from them. He is the last resort of all the animate and inanimates of the world. He is, therefore, accessible to all only through "Vakti" (devotion).

In the Nimbarka Philosophy, "Vakti" is described as a three dimensional system wherein the Vakta is first required to visualize the world as Brahman Himself. Secondly, he has to take the jeevas as Brahman incarnated and lastly he is to meditate on Him (Brahman) with this pious conviction that He is ever joyful and grantor of shelter to all. In the book "Brahma - Sutra, Maharshi Veda Vyash has also recognized this three dimensional system of Upashana of the Nimbarka discipline as the best way to achieve "Moksha" (Salvation). Under this system the Vakta (Sadhak) passes through three distinct stages (referred earlier in this paragraph) which ultimately elevates him to that height of transcendental meditation where he becomes worthy of visualizing the Brahma Himself. Here one particular point has to be noted that whereas "Nirguna Vakti" is usually construed as personal devotion offered to an impersonal attribute God Head, viz, Lord Vishnu for the

Vaishnavas, and Lord Shiva for the saivas etc. "Saguna Vakti" indicates devotion to a particular form of God Head with attributes and a particular name and mythology, Krishna Vakti is the best example of this cult.

According to Nimbarka Vedanta, at the last stage of "Vakti Upasana", limitations ceases to exist in the mind of the "Vakta", to him everything then becomes soulful. Paravakti (Pure devotion) then pushes him so ahead that he, during the period of his transcendental meditation, feels the whole cosmos is absorbed in the Brahman - he then also can hear the mystic song (Om) all through out the universe. In this connection Sri Sri Santadasji Maharaj likes to say that when the jeevas attain salvation, their position becomes as like as the iceberg in the endless sea and visavis, as soon as the iceberg gets itself melted, it looses its separate identity and becomes one with the sea water - all are then reduced to one same form. But that does not mean that thereby the snow water itself has become the sea. It remains a part of the whole. In simple language it is the essence of the Nimbarka Theory of Dvaitadvaitavad (Dualism and Monotheism). According to this theory the difference between the world (jagat) and Brahman is marked by their respective spirit and knowledge (Sakti and Jnana). The Nimbarka Vedanta further states that though the liberated jeeva is

spiritually omniscient, still it does not remain so for ever like Brahman. In other words it means that the liberated individual soul can know everything only through meditation, but like the Brahman it is not eternally omniscient. Everything of the world does not come to its knowledge automatically. Here we are again required to remember that only when the Supreme Being can collectively enjoy His all pervading power of joy in different forms at the same time, He becomes "Isvara" (Supreme soul), and when He enjoys the same thing separately in different times, He becomes only an individual soul (Jeeva). The Nimbarka Darshan, therefore, likes to conclude that Isvar, jeeva and jagat are as such the manifestation of the "Three Wealth" of the same Brahman. It is the possession of this three attributes of Brahman that makes the jeeva feel no distinction anywhere in the cosmos. Such state of the Jeeva that beggar's description in language is termed as Akshara in our Vedantic Philosophy. As a matter of fact, there is hence no scope for "dualism" anywhere in the universe. In such absolute trance (having no distinction between the subject and the object) Brahman remains completely absorbed in the self created sea of joy and consequently He is then free from all distinction in respect to knowledge, knowable and the intelligent (one who knows). In such mentality He is completely screened

off from all dualism. This is in a nutshell what is described in the Nimbarka philosophy as the salient attributes of "Davaitadvaitavad". This apparent dual existence is operating in all the jeevas also. One is centering around "I-ism" and the other is centering around the entire cosmos. Union of these two aspects brings the fullness of the "Supreme One". As parts (Amsha) of the whole, jeevas have a centripetal inclination, so do the Jeeva and Jagat have towards Brahman. Apparently they look separate, but in reality they are one. Like the spider that stays indifferent to its webs, created from its own body; so does the Brahman remain unchanged and unconcerned with the jeeva and jagat which are created by Him from His own body to fulfill His desire for becoming many.

It is in this background that the Nimbarka Philosophy professes the view that jeeva is as true as Brahma Himself. Even after salvation from the cycle of birth and death, it does not lose its attributes. On the contrary, jeeva then, in its liberated form, acquires full knowledge about his own identity and feels more delighted in his new form. As a matter of fact, in the amorous sport of creation, existence and destruction, "The Supreme Soul" enters into the new form of the liberated jeeva and makes it a fraction of the whole (i.e., His ownself). Thus jeeva

cannot be looked upon as anything separate from Brahman - it is ever uniform with Him. Actually, by remaining inaccessible to materialistic knowledge, the "Supreme Soul" is regulating this material world of ours. Thus in the Nimbarka Vedanta, we are given to understand that throughout the entire cosmos, Brahman is the causative force and the jeeva is amenable to it. The conclusion therefore is that in between jeeva and brahman, there exists only the difference of quality and form. This difference is also not adversative. In this regard we are to remember that jeeva is a part and brahman is the participating whole, but the jeeva has only partial knowledge of the whole, having power to be an individual observer. Even in the liberated form jeeva cannot acquire omniscient power. Liberation from the cycle of birth and death does not entitle him to get the power of creation and destruction. In the context of these arguments, the Nimbarka school likes to conclude that in regard to Brahman and Jagar, both difference and indifference are equally correct. This theory of the Nimbarka School., titled as Dvaitadvaitavad (Dualism and monotheism) is very brilliantly annotated by Sri Nimbarkacharaya in his book "Vedanta Parijat Saurav". In a very simple but intelligent way he says that the entire Nimbarka Philosophy of Davaitadvitavad is motivated for effecting "Servant Master" relationship between Sri

Vagaban and the jeeva. In the "Vedanta Parijat Saurav", the Supreme Being is repeatedly mentioned as Purushhittama etc. In the 'Dasha-sloki, he is addressed as Brahman, Krishna, Hari, Keshava and Madhva. The Nimbarka sages also say that the names like Vishnu, Krishna, Laxmi, Roma and Radha are all one and undivided. The most salient contribution of the Nimbarka Philosophy is that it has first simplified the tangle of identification of the various names of the God-Heads mentioned in different religious text books and other scriptures and then proceeded to establish the oneness of all the names in a very simple but credible way. Not only this, they have also very lucidly explained the fundamental truth behind the Theory of Radha Krishna and Vishnu, and thereby made it entertainable to all and sundry people. The Nimbarka sages have thus succeeded well in removing the common belief of difference and indifference between the Creator and the Creation.

It goes to the credit of the Nimbarka mentors that instead of refuting the religious or philosophical views of any school, they have very aptly been able to induct the new wing of adoption, assimilation and synthesis in Indian religious and philosophical arena and that too within the fundamental infracture of Sanatan Dharma. Without least ambiguity, they have clarioned to the world a new radical

news, hither-before unheard, that leaving aside all high sounding complexities, one may visualize God by way of self realization only through loving servitude to Him. The main objective of the Nimbarka Vedanta is to attain union with the Super Soul through right works, right thoughts and right conduct etc. A candid analysis of the Nimbarka thoughts and ideals reveals the facts that it is basically committed to effect a loving relation with sri Vegaban and for that they have never taken recourse to magnify or belittle any school of religion and instead they always liked to pay due respect to all who are worth of it. This philosophy is, therefore, not any special tenet - rather it is the essence of the Vedanta Philosophy in all ages and in all countries. In the Nimbarka philosophy, maximum emphasis has been given on service to all without any ulterior motive because by such activities the soul of the doer can be made dirtless. Not only this, the doer then can achieve true knowledge and devotion very easily. Actually both true knowledge and devotion are the two causative forces behind the attainment of Moksha (salvation). In this connection it may be added here that once in the temple of Delphin (Greek Goddess), Socrates happened to hear an oracle, "know thy-self, first try to know your own body-it will force you to know the Creator of the body". It implies that true knowledge about our body and mind has no substitute to human quest for

attaining peace and salvation. It is the only weapon we have at hand to fight against all forms of illusions and darkness of ignorance. The Nimbarka Vedanta, therefore holds the view that "Jnana" (True knowledge) and Paravakti (True devotion) are the two gems of the Divine gifts bestowed upon human beings by the Lord.

According to the Nimbarka sages both devotion and meditation are connotative to knowledge and as such if any one wishes to be schooled in this system of "Vakti" and "dhyan" (devotion and meditation) of the Nimbarka order, he should perform the following three mandates, viz;

BELIEVE AND PRACTICE THE THEORY OF CONGRUITY BETWEEN JEEVA AND BRAHMAN,

MEDITATE AND REALISE THE BRAHMAN IN MIND AS THE SUPREME CONTROLLER OF THE COSMOS, AND

MEDITATE BRAHMAN AS THE SUPREME BEING WHO HAS FULL CONSCIOUSNESS AND FELICITY FOR ETERNAL TIME.

If the devotee, however, feels the system too difficult to follow, he should then immediately surrender himself to Sri Vagaban through "Prapatti yoga" (Saranagati) which again has the following six specific codes;

1. ADOPTION OF UNIVERSAL LOVE.
2. AVOIDANCE OF VICES LIKE ENMITY, ENVY, SLANDER, AND HYPOCRISY ETC.
3. BELIEVING GOD AS THE ONLY SAVIOUR.
4. PRAYING SHELTER ONLY FROM GOD ALONE.
5. KEEPING FREE FROM SELF CONCEIT, EXCLUSIVENESS, ARROGANCE AND
6. COMPLETE SELF SURRENDER TO THE LORD.

We should, in this connection, bear it in mind that this "Prapatti yoga" is not reserved for any particular person - it is accessible to all.

The parapatti yoga is also very much conspicuous because of its denial to entertain any sort of aversion to work. The real purport of this system is total "Self surrender" to God Almighty through service to jeeva at all times and in all the places under the sun. This mental transition prevails in the mind of the devotee only when he is merged in the "Divine Soul". In such a state of mind, the devotee, having been freed from all vices like anger; enmity, envy etc. begins to regard the Brahman as the soul of his ownself along with all others of the world. When the devotee attains such transcendental height of thinking, he is then blessed with love oriented

devotion and hence the Nimbarka Vedanta likes to infer that without getting heavenly grace from the Sad-Guru, none can acquire this rare mental quality. The Nimbarka sages, therefore, advise all the devotees to get themselves merged with the Guru in the way a river mixes with an ocean. In this way when the devotee losses his separate identity after complete union with the Sadguru, thenceforth, he may begin to inherit the qualities of His mentor. Not only this. He is then entitled for salvation. If the devotee, by virtue of his previous religious merits (accumulated during the previous lives) can surrender himself completely to God Almighty, then and only then, with the blessing of his Guru, he can pass through the igneous ring of the world quite safely. Thus having been freed from all material worries and sufferings and other illusions by the blessings of the Sad Guru, the devotee ultimately reaches the terminus of his life, i.e. "Moksha".

(2) Fourfold Revelation of the Brahman.

According to Sri Nimbarkacharaya, Brahman has ever been revealing Himself through Jeeva, Jagat, Isvar and Akshara (The Supreme Soul). None of these forms is false. This fourfold identification of Brahman, as described in the Nimbarka Darshan, will now be discussed in the following paragraphs for the convenience of the readers.

(a) Akshara (The Supreme Soul) :- According to Nimbarka Darshan, Brahman is always a reality in His identity as Sat (reality), Chit (conscious) and Ananda (joy); eternally. He enjoys His own characteristic happiness. For this He is, however, not given to observance of any religious rites; on the contrary He rather likes to remain totally absorbed in perennial joy with all his causative and destructive powers. Here we ought not to forget that all the attributes of Brahman are quite natural. At the time when these qualities lie dormant in Him, both Jeeva and jagat then remain hid in His form of "Akshar" (supreme soul). In this context it needs explanation that when individual soul (jeeva) feels that while nature in him is within the limit of virtue, he is above this quality, and as such he is separate from the Paramatma (Brahman) also. It is at this point of time that Jeeva gets himself merged with the Supreme Soul and acquires the status of Brahman. Not only this. It is also for this special characteristic of Brahman that in the 'Sruti' He is described as 'Akshara. In this particular form he provides shelter to Jeeva and jagat, The Nimbarka school of thought, therefore, likes to proclaim that Brahman thus remains present in all His components, but he is not attached to any one; like the sky He is all pervading, but yet He is not with anything - He is beyond the limit of virtue, but he is the resource of all virtue.

The Nimbarka sages further say that each and everything of the world gets symmetry in Him. None of the natural plebeians and illusions like joy, sorrow, appetite and thirst etc. can never touch Him. Incidentally it may also be mentioned here that these illusive attributes are actually the part and Parcel of Brahma Himself. Sri Nimbarka Acharaya in his books "Dasha Slokavali" has clearly referred to his endlessly beneficial qualities in this way,

"Svabhabatahapanta Samasta dosham
Ashesa Kalyana gunaikarashim"

[Brahman is inherently free from all illusive attributes and contrarily He is the source of all beneficial qualities]

Here beneficial qualities of Brahman means all His Super-natural qualities. All natural qualities are always subject to destruction and these are very much transient. As a matter of fact natural (Prakrita) qualities can never, therefore, be construed as beneficial quality since it comes from something illusive. It cannot be, as such included in the disposition of Brahman. Here again we ought to keep it in mind that though "Maya" (illusion) is a part of Brahman, still He is above the limit of illusion and hence separate from it. Maya is sheltered object (Component) and Brahman is the giver of the shelter. So Brahman exists beyond Maya. He can never be

bounded by any limitation because He is maximum and eternal - He is Omnipresent. He is all renouncing and simultaneously He is the causative force behind "Sristi - Sthiti - Pralay". He is associated with virtue and at the same time He is above, its limits. All the attributes of Brahman are conjointly true. The Advaitavadi description of Brahman is thus nullified by the Nimbarka Philosophers.

(b) Ishvara, Brahman (God) : According to Nimbarka philosophy as Brahman enjoys his characteristics joys and happiness, so also He enjoys His other attributive joys in various forms internally without any distinction. It is due to this quality of Brahman that in our scriptures He is described as Ishvara / Brahman (God). Again, as a matter of fact, this articulation of Brahman is generally interpreted as his own attributive (Sagun) existence in particulaized form and thus he becomes Omniscient, Omnipotent, Omnipresent and all controlling. Here we ought to notice it minutely that all these attributes of Brahman are natural and eternal none of them is imaginary or false. The Nimbarka sages further believe that this manifold identification of Brahman in different forms is very much convenient to the devotee in regard to deep meditations. The theory of the Advaita school that Brahman is not only above virtue but also without any distinction, cannot be accepted as the subject

of meditation for a devotee because in that case He would become attached to the rituals of religion which is very likely to abbreviate His (Brahman's) exclusive detachment from covetousness. Not only this, it also contradicts the very idea of the Adaitavadies in regard to Monotheism. The Nimbarkas, therefore do not like to accept the advocacy of the Advaita school regarding singularity of Brahman. Sri Nimbarka in his commentary to "Brahma Sutra" and "Dasha - sloki, has very lucidly discussed the 'Sagun' and Sabisesesh' aspects of Brahman for the convenience of meditation of the Vaktas (devotees). The words like "yustham", "Ashya Mahimamaya" and "Ishvar" etc. are also connotative to the different positive qualities of Brahman. It is only after a candid analysis of the aims and objectives of both the "Sruti" and the "Smriti" that Sri Nimbarka could effort to describe Brahman as both "Sagun" and "Nirgun" simultaneously though He is never intimately associated with any particular form or identity. Thus the singularity of Brahman cannot be established even with the help of metaphysics.

(C) Jagat (The world) : According to The Nimbarka School this world is also a part of Brahman, it is the culmination of the "Anandangsha" (ever joyful part) of Brahman. He is the constituent of the world (jagat)

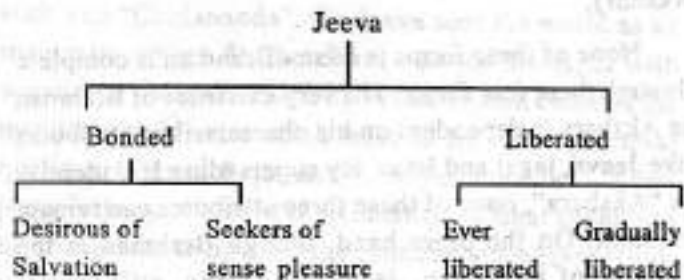
and as such it is not only set up in Brahman but also inseparable from Him. Again, though He is the Creator preserver and destroyer, still he can exist even without the world. In simple language it may be said that primarily it is for this attribute of Brahma that he appears to have difference with his own creation, i.e. jagat. He is the owner of Sakti (Power) whereas the world (jagat) is a part of it. Naturally the possessor of Power (Shakti) can exist even if He happens to be separated from the part. The Nimbarka sages, however, agree that there exists some discrimination between jagat and Brahman. Though the world is apart of the ever joyous nature of Brahma, still because of its forgetting its own previous association with The "Chidananda", the Jeeva sees the world as an inanimate object. It, therefore, equates the Jagat with words like "Maya" (illusion), Pradhan (first cause of the material world) etc which refer to the three primeval qualities (Sattva, Raja, and Tama) of the world. Since jeeva is the spectator of individuality, so jagat appears to be changeable to him. On the contrary, since Isvar (God) is the observer of the whole "Jagat" does not appear changeable to Him. World is a part of Brahman and hence it is not any illusion. The use of the word "Sat" in the 'Smriti' also support the correctness of the notion that the world is not illusive it is a reality. The Nimbarka Darshan, therefore, says that the knowledge that makes

us believe the world and Brahman as two separate entities is quite misleading.

(d) The Jeeva (Individual Soul) :- The philosophy of the Nimbarka School is further conspicuous because of its radical theory that each and every Jeeva in the world is not only a part of Brahman but also remains ever under His control. Since it has both separable and inseparable relation with Brahman, so automatically it has become as true as Brahman Himself. In such background there is no wonder in the conception of the Nimbarka Vedanta that Brahman is simultaneously existent in all his four forms (viz, Jeeva, Jagat, Isvar and Akshar).

None of these forms is false - Brahman is complete through these four forms. The very existence of Brahman as Akshara is dependent on his characteristic attributes like Jeeva, jagat and Isvar. By superseding His identity as "Akshara", none of these three attributes can remain existent. On the other hand, though Brahman is the Creator of the Jeeva, Jagat and Isvara, still in His transcendental form as "Akshar" He can remain ever present beyond the limit of His three primary attributes (i.e jeeva jagat and Brahman). The same notion has also been told in the Nimbarka philosophy in different ways. The Nimbarka school heralds that by his own nature jeeva is "Anu" (a part of the whole); but in quality he is

"Bibhu" (eternal) beside His being "Ananta" (infinite) in number - hence he is separate in every individual soul. He may or may not have relation with the souls having sense organs. In this connection, Sri Nimbarka Swami, in his book "Brahma Sutra" has clearly written that Brahman (The Supreme Soul) has created both this world and the jeevas (Jagat) only for enjoying the joys of his own amorous pastime ("Leela Kaivalyam"). Being a part of Brahman, the Jeeva automatically becomes a sharer of this joy. The jeevas, according to their innate characteristics, exist in different forms as are tabled below :-



Here the main point which we are to notice is that in whatsoever from the individual soul may exist after his physical death, it retains its natural identity (jnana swarup) and consequently it is able to retain its relation with Brahman.

CHAPTER V

Characteristic nature of the world

(Jagat Swarup)

In determining the characteristic nature of "Jagat" (world), the Nimbarka School gives us to understand that three types of super natural forces of Brahman are closely working behind the causation of the world. These are prakrita (natural), Kal (Solar motion) and Oprakrita (super natural). In easy language it may be said that the entire domain of Nature (Prakriti), with its twentyfour component elements, is conjointly known as Natural object. This natural object i.e., "Jagat" has also been endowed with the three primeval qualities, viz - Satva, Raja and Tama, which in their turn are dominated and governed by the "Supreme Soul" (Paramatama). In the Nirishvar Sankshya Darshan Prakriti is treated as separate object whereas in the Nimbarka Darshan it is described as "Brahma - Sakti". Not only this, The Nimbarkacharyas further believe that it is fully under the control of the "Supreme soul" (Brahman). Here it is also to be marked that though all throughout the Nirishvar Sankshya Darshan there has been a total negation about the existence of Brahman, still it does never refer to Prakriti (Nature) as any thing other than the "Supreme Being" Himself. According to their opinion it is under

the governance of Brahman. Prakriti creates the jagat in conjunction with the "Purusha". Judging the whole issue from this angle, we can come to the conclusion that none else other than Brahman Himself is the main causative force as well as the component of the world (jagat). To sum up, it may be stated that though "Prakriti" has a part to play in the matters of the creation of the world, still we ought not forget that the entire process of creation is completely under the control of Brahman. Here in lies the difference between the Nimbarka School and the Sankshya School in regard to the theory of Nature.

2. Kal (Solar motion) : According to Nimbarka Philosophy, "Kal" is quite different from 'Prakriti' - it is an inanimate object. Apropos its own nature, it ('Kal') is quite different from 'Prakriti' - it is an inanimate object. According to 'Kal' is eternal and omnipotent. The fractioning of "Kal" through orthographical projection is related to its conventional dimension. In this regard the Nimbarka sages like to uphold the view that the entire solar rotation is a titular projection and as such it has been proved that 'Kal' simultaneously points out a particular power and quality of the Lord. This particular power and quality of the Lord, as enunciated in the Nimbarka Darshan, finds similar expression in the Gita also. In sloka number thirty two of chapter eleven the

Lord (Sri Krishna) says to Arjuna "Kalohashmi Loka - kshyakrit Prabriddha Lokan samahartumiha Prabrittva"

[I am Time, the terrible destroyer of human beings; I am now addressed to the task of killing these people] In the Maha Bharata too the same view is expressed (Santi Parba, 64/68) to the effect that in all ages like Satya., Treta, Dvapara and Kali, the Lord repeatedly comes to this world during its different solar positions and effects Saristi Sthiti and Pralay on earth. In the Vishnu Purana, "Kal" is described as "Anadi" (without origin) and "Anata" (without any subordination) Thus the Vishnu Purana chants the Heavenly quality and glory of "Kal". Sage Sukhdev in his book "Siddhanta Pradip" has also observed that the motion that causes and determines the form and shape of any object is usually construed as "Kal" (Time). In fine, Lord Vishnu who is the master of all causations, who is beyond the limti of all elements of the world, viz, earth, water, fire, air and ether (Kshiti, opa, Teja, Marut and Byoma) and who is also the giver of the results of all the works of the jeevas and lastly who is the Creator, Protector and Destroyer of each and everything on earth, is addressed as "Kal" in all our Vedas, Puranas and Sastras (Scripturtes). This indestructible "Kal" causes the birth of children through their father and thereby makes himself the sovereign

master of everything in the cosmos. In the Nimbarka philosophy, "Kal" is, therefore, projected as a special power of the Supreme Being". In this connection we ought to remember that though "Kal", by itself, is inanimate, still because of its being the special power of the Lord, in our Vedanta Darshan, it is described as an animate object. As a matter of fact, the difference between the animate and inanimate objects get breded in our mind only due to the difference of our visualizing the thing. Actually this world apparently appears to be inanimate because of Brahman's temporary forgetfulness of His existence as "Sat" and "Chit" and assiduity only to "Anandangshu" (Part related to Brahman's joyfulness).

3. Oprakrita :- In the Nimbarka Darshan, apart from "Prakriti" and "Kal", there exists another inanimate object known as Oprakrita (Supernatural). This has a number of title's like Parampada (Final bliss), Paramananda kar (ecstatic), Nitya Bibhuti (ever ornamental) and Vishnu pada (feet of Lord Vishnu) etc. This theory of supernaturalism is full of Stava guna and as such it has become the abode of the liberated souls. According to Nimbarka sages this celestial abode, popularly known as the Brahma - Lok, is surrounded by a ditch called as the river "Biroja". On the one side of

the river Biroja there exists the natural cosmos and on its other side exists the super natural Paramdham (abode of the Supreme Soul, i.e. Vishnu Lok). The emancipated souls from the world come to this Paramdham after crossing the Biroja. Once they get entry here, they are not required to revisit the world again. Here readers should remember that while the natural (prakrita) world is subjected to destruction, the "Oprakrita dham" (Supernal World) is not so subjected to destruction - it is ever existent. About the Oprakrita dham and its main features there are lots of references in the Upanishadas, the Geeta, Samhita and Sri Madvagabad etc. But keeping in view the problems of space and accommodation limit for detailed discussion etc. regarding the publication of this small book, we keep ourselves away from that task. Inquisitive readers may read the books of Sri Santadasji, Sri Dhananjaydasji and Sri (Dr) Amar Prasad Bhattacharjee for further studies in this regard.

CHAPTER VI

Prayer and worship in Nimbarka Darshan (Upasana)

In the previous chapter we have endeavoured to analyse in brief the philosophical view points of different schools about the real identity of the world (Jagat Swarup). In this connection, in the present chapter, we will try to highlight the different features of "Upasana" System of the Nimbarka School for attaining salvation of the individual souls (Jeevas). The Nimbarka school believes and propagates that salvation is the termination of the Journey of life on earth. They believe that after salvation, jeevas become free from the bondages of birth and death.

In this perspective, one has to remember that the Nimbarka philosophers in sharp contrast to the Montheist school, holds the view that there cannot be any prayer without virtue and distinction because of the fact that whenever any one sits for meditation, one has to address oneself to any particular quality (virtue) or characteristic of Brahman. In this regard they hold the view that none else other than Sri Krishna can become the tutelary deity of a Vakta (devotee) who is desirous of salvation. Here it needs mention that besides Sri Krishna, the Nimbarkas also worship the images of Sri Radha Krishna, Sri Gopal and Sri Salagram. The most celebrated feature of the ideals and teachings of this section of the Vaishnava Sampraday, (i.e. The Nimbarka) lies on the emphasis

they attach to reflection and discussion on the cult of Brahman and total submission (i.e. Sarnagati) to the guru who embodies God in human form with a traditional continuity. They do believe and propagate that it is only the Sad Guru who knows the "Supreme Soul" (Brahman) and possesses the traditionally continued power of the First Mentor (God) who can afford a Vakta the ability to visualize the Supreme Soul. He can also make a Vakta know and realize his own self. Jeeva, the individual soul by himself can neither attain true knowledge (Suddha jnan) of God nor visualize Him by self study of religious and scriptural texts - Sri Nimbarkacharaya, in his books like "Vedanta Kamdhenu" and "Mantra Rahashya Sodashi" etc has attached much importance on "Vakti and Saranagati" for attaining salvation. According to his opinion one can attain Moksha (Salvation) by following five distinct stages of prayer and worship popularly known as Nimbarka upasana Paddhati. These are -

- I) Karma yoga (Selfless Dedication to work).
- II) Guru Sarnagati (Complete surrender to the Preceptor)
- III) Jnan yoga (Knowledge for salvation)
- IV) Vakti yoga (Communion with God through devotion) and
- V) Atma Samarpan (self surrender to God).

While practising this system of prayer and worship,

the Salvationist (s) should remember that for attaining success through this Nimbarka method of prayer and worship, reverence and devotion have no alternative. Maintaining symphony with the fundamental unity of the ideals of Indian philosophy, the Nimbarka Darshan also proclaims that in order to attain "Moksha", under all situation, one has to maintain uniformity with all and keep aloof from all material joys and sorrows. He is also required to avoid all malices, envies, greeds etc. and above all he is needed to lead a solitay life and concentrate his mind and spirit on meditation as if it is the only duty of his life. In the paragraphs here after, we will try to high light in brief, the efficacy of each of the five stages of Nimbarka Upashana in respect of attaining salvation.

I) Karma Yoga - According to Nimbarka school, work is divided into three disciplines, viz, Nitya Kaarma (daily routine works), Naimittik Karma (Periodical rites) and Kamya Karma (Desicrable works). While performing these three fold categories, the salvationist should meticulously keep himself far away from all covetable works since it is very likely to cause attachment to material life by which the Creator has been keeping the cycle of birth and death ever - working in human mind. The Nimbarka sages, therefore, insist upon

avoidance of all covetous works. On the other hand, daily routine works like observance of daily religious services during twilights etc and periodical rites like death rituals, bathing in sacred places, fasting on holy days etc, should never be discarded by any one. These works should be performed in a spirit of obedience to the Lord and for His pleasure without any ulterior motive. In brief this is what is known as "Nishkam - Karma Yoga" Through this selfless devotion to work, the Salvationist can make the Lord pleased with him. Not only this, through "Karma Yoga", the devotee can make his soul free from all dirts and as such ultimately he becomes qualified to visualize the real identity of the Lord (Revelation). Thus Karma Yoga affords the Salvationist, the easiest way for obtaining "Moksha". Here the readers ought to remember that without self purification and para Vakti, our works can hardly be transformed into a "Yoga" (mental abstraction) and hence "Moksha" remains inaccessible to the majority of the common people. The Nimbarka School, therefore, holds it finally that separately no direct work can by itself help us in regard to attain Moksha.

II) Guru Saranagati (Complete surrender to the Preceptor) - For people who are exclusively connected only with material objects, the practice of Nishkam Karma Yoga is too much tough a task. The Nishkam

Karma - yoga needs constant association only with such people as are established devotees of the deities of their choice. Such company of great souls helps every one in reducing their lust for worldly objects and subsequently the person concerned becomes dis-interested in all worldly matters. By such mental transition, soon he finds himself free from all worldly passions - a new sense of respect and indigence soon cause a change in him, from materialism he is now lifted to spiritualism. In this new transition, he will also feel an inner urge for total surrender to a Guru who knows the Lord intimately. The Nimbarka sage philosophers, therefore, concludes that the practice of complete surrender to a Sad Guru is an essential part of Moksha-Sadhana (Prayer for salvation). In this connection, it may be added here that in the Sruti and Smriti also there are references to the essentiality of a "Brahmajna Guru" (a spiritual guide having knowledge about the Supreme Soul) for attaining "Moksha". In his book "Propanna Kalpaballi", Sri Nimbarka also says, "Baraniya Guru Purbam, guptutvena Mumukshavi" (a Salvationist will first welcome the Spiritual guide as his protector). By this he confirms the notion that "Sarana gati" is a separate method for attaining salvation. The "Nimbarka Darshan" thus very rightly holds the view that only the Guru, who knows the "Brahman", can cause the much coveted bliss of union between the 'Super Soul'

and the individual soul. For Example, as in "Yajnas" (Sacrifices), ghee (clarified butter) is poured in fire by a big spoon from the container and as the fire consumes the offerings, in a similar way the Jeeva (individual soul), like 'ghee' should also be offered by the Guru to the Fire (here it means Brahman) for being grabbed by Him. It is for this unique quality of the Guru that in the Nimbarka Darshan he is often quoted as "Gomayita" (Leader) and hence comes the conclusion that by total surrender to Sriguru (who intimately knows the Supreme Soul) together with blind obedience to him and service to all living beings (if so blessed by the Guru), the "Sadhak" can get also His desires fulfilled. This method of prayer and worship (Upasana), according to Nimbarka School, is known as Guru Saranagati or Gurubajnanuvritti.

III) Jnan Yoga (Knowledge for salvation) - jnan or Vidya, according to religious and other scriptural text books, is but the feelings related to the nature, attributes, power, excellence and other characteristics of God. It is only through repeated listening, reflecting and transcendental meditation on God that a devotee can acquire this introspective knowledge. For a devotee who is very eager to obtain "Brahman - Jnan" (True knowledge about God) through this "Jnan-Yoga, observing of daily routine works and periodical rites without any

desire or motive (Nishkam) are very much necessary for the purification of his soul. At the same time he should possess mental power and strength to (i) control his inner senses (shama), (ii) restrain his external organs (dama), (iii) take back all his organs from the objects of material pleasure (uparati), (iv) possess enduring for overcoming all odds (titiksha) and (v) lastly he should have the quality for transcendental meditation. In the "Sruti" also there are references to the practice of Jnan - yoga by sages and other pedagogues. Such a person is further required to adhere to protectionist views about his meals since our food items are the real determinants of our primeval qualities of Satva, Raja and Tama in our character and behaviour. For a "Jnan-Yogi" it is always better to take "Sattvik Meals". In the Chhandagya Upanishad (7/26), it is stated

"Aharo Suddhvau Stva Suddhvi,

Sattva Suddhvau Dhruba Smriti,

Smriti Sambhe Sarve Granthinam Vipra Moksha"

[By the intake of pure meal one can make one's soul dirtless, this lessens the power of "Raja and Tama" and thereby increases the strength of Sattva. thus when Sattva is increased, it leads to attainment of Dhruba Smriti i.e., everlasting benign memory]. This in is turn, removes

all nodes of spiritual ignorance from our heart-knots and as such makes us eligible for transcendental meditation for salvation. This holistick theory of prayer has also been mentioned in the Brahma Sutra. As a matter of fact this method of prayer and worship is very difficult for common people. However, there is no bar against the common people to practice the Jnan-Yoga for achieving salvation.

IV) Vakti Yoga (Communication with God through devotion) : In the Nimbarka philosophy the word Vakti means absolute devotion to God. According to the Brahma Sutra, Patanjali Darshan, Srimad Vagabhadra, Sri Sri Gita and the Narada Vakti Sutra, Vakti has two facets, viz, Sadhan Vakti and Para Vakti. Generally, on hearing Brahman's own nature and nobility from Sri Guru, the new spiritual thirst that fills up the devotees heart for communion with the "Param Purusha" (God) is known as Vakti. In the opinion of the Nimbarka sages, Sadhan Vakti includes heavenly discourses on the Supreme Deity and activities like chanting, remembering and reflecting the name of the Supreme Deity. Through continuous holding of such performances whenever an individual soul becomes dirtless, he becomes elevated to sattva guna, and then there arises a greater attraction a greater desire in the mind of the individual devotee for

visualizing the "Super Soul". In the Nimbarka Darshan such mental feeling is known as Para Vakti. It should not be taken only by its literary meaning - it has to be reflected through the thoughts and performances of the devotee. Here again we are to note it that the activities to which we address ourselves after attaining Para Vakti, are generally known as Aparā Vakti. For example, when we take our meals, we not only appease our appetite but also get both satisfaction and nutrition for our body at the same time. Similarly the person who takes shelter under the Lord, not only develops indifference to all material objects, but also gets himself oriented in devotion and piety etc which are needed for the purification of his "upasana". In a broader stratification, the Nimbarka sages, therefore, have a liking for dividing Vakti into three distinct stages, such as (i) visualization of the world as Brahman Himself, ii) considering all individual souls as the incarnation of Brahman and iii) mediation of the Super Soul (Brahman) as ever joyful and as the ultimate shelter of the entire jeeva - jagat. For a devotee, it should be borne in mind that the Brahman is simultaneously Saguna and Nirguna. The Nimbarka Vedanta, therefore, likes to focus the view that being separated from Brahman, there can not exist any virtue anywhere on earth. In the Brahmasutra, sage Vedavyas has also discussed this

three dimensional system of "Upasana" as the only path for attaining "Moksha". The initial stage of this process is known as Sadhan Vakti and ultimately when the individual soul achieves eternity it is transformed into paravakti. With the realization of this Para Vakti, the devotee becomes qualified to visualize the Supreme Soul. Thus it does not only remove all the differences between the end and eternity, but also removes the tangle between the incorporeal and the corporeal and there by lift the devotee to such a sweet trysting place where he can easily get himself amalgamated with the cosmos. The most remarkable aspect of the views of the Nimbarka School in this regard is that it has simplified the whole matter by stating that this full blown love on devotion is nothing complicated, it is the simple expression of 'para vakti' and hence it is also known as "Fal-rupa" (efficacious) vakti. According to Nimbarka Darshan, in the matters of "Upasana", silent recitation of "mantra" (hymn) has a special value. The Nimbarka sages firmly believe that only through perpetual "mantra-japa" one can get glimpses of the "Param Purush" (Brahman). This process of prayer and worship. (Upasana) of our choiced deity, according to Nimbarka School, is also rhetorically known as Sharnagati or prapatti-yoga (complete surrender to Omniscient for shelter and protection).

Through constant and transcendental meditation and reflection over the hymn given by the Guru, the devotee can get the real knowledge about "Atman" living within him and thenceforth there remains no obstacle before him in regard to going in for deep meditation.

V) Sharanagati (complete surrender to the Omniscient for shelter and protection) - According to Nimbarka Darshan an infallible method to attain salvation is to withdraw our mind from all the material objects and focus it to the lotus feet of the ever - affectionate Lord (Sri Vagaban) through total surrender to Him. The Nimbarka Darshan calls this method as SHARANA - GATI or PROPATTI YOGA. As a matter of fact Sri Vagaban who is absolutely affectionate and full of kindness, is always eager to bless and rescue His worshippers, whoever makes complete surrender to Him without any motive or desire. Not only this, He is even ready to uplift the Sadhak (worshipper) for attaining salvation. In Srimad Vagabad Gita also we find acknowledgement of the "Prapatti yoga" which has been brought to the limelight of religion and Spiritualism by the sages of the Nimbarka order. In the Gita it is stated that when, after seeing all his relatives, Acharayas and others arrayed against the Pandavas in the great battle of Kurushkhethra, Arjun had begun to argue various alibis

in support of his desire for withdrawing from the battlefield, his friend, philosopher and guide Lord Krishna told him,

“Sarva dharman Parityajya Mamekam Saranam Vraja,
Aham Tvam Sarva Papebhy
Mokshyayishvami Ma sucha”

[Cast off all the religions and take shelter only under Me, I shall get you released from all sins - Don't be lamenting] This discarding of all religious means no other thing but Sharanagati alone. In a broader canvas it may be said that the process by which a devotee may abandon all rules of conduct and can adopt the lotus feet of the Lord as his only source for liberation is the only device for tracking the golden path of Saranagati. Almost the same thing has been told to vakta uddhav by Lord Sri Krishna in the Srimadvagabhad (Sl No. 11, 12 and 14 / 15). All these references seek to establish the truth that it is only through Sharanagati that one can be freed from all material debts, like debts to the deities, the sages, the parents, human beings and the Five primary elements viz, earth, water, fire, air and ether (PanchaBhuta). Here it is very important to note that the process of Sharanagati Upasana is not reserved for any particular person or group - rather it is open for all and sundry people of the society. In the Nimbarka Darshan special importance has,

therefore, been assigned to men. Simultaneously, we should also remember that the word "Prapatti" never does encourage the idea of renouncing works and indulging on idleness. Actually it means complete surrender to the Absolute through service to humanity. In a very simple way this may be retold that the state of individual mind, following union with the Absolute, is the real state of mind after total surrender to the Lord is truly effected by any one. In such a mental condition, according to Nimbarka School, the "Sadhak" becomes free from all the "SADARIPUS" (Six enemies of spiritual life), viz, passion, anger, greed, obsession, infatuation and spite etc, consequent upon which he feels certain about the unity of Brahma and the entire jeeva-jagat. He also realizes that the theory "Sarvam Khalidam Brahman" is never an exaggeration but a reality. Now as soon as this knowledge of the "Self" is dawned in the mind of the "Sadhak" automatically there arises a new power of feeling called 'PREMAMAY VAKTI' (Loving devotion) in his mind. If any devotee wants his soul to be mixed up completely with the Divine soul, first he has to submit himself to this revered Guru who in his turn, would redirect him to Sri Vagaban. For example, as a boat without a skilled helm - man can never cross the river, similarly none on earth can attain salvation without

the guidance advice and blessings of a Brahmajna Guru. In order to make the relation between the Guru and the Disciple more simple, here it may be said that only when a river is absorbed in the salt water of the sea, it acquires salinity of the sea water. Similarly whenever a Sadhak loses his own individual identity in the ocean like company of Sri Guru Ji, he begins to share the qualities of the later automatically. The Nimbarka Darshan, therefore preaches that the devotee, if favoured by the blessings of his Guru, then and only then he can cross through the igneous family ring and submit himself to Lord Sri Krishna without retaining anything as his own in this material world and becomes eligible for achieving eternal peace (Moksha). The Nimbarka school, therefore, wants that for obtaining Moksha one must practice the cult of total surrender to Sri Krishna through Sharanagati (Prapatti Yoga) for achieving eternal peace. In this connection, it is essential to bear it mind that each and every jeeva in the world is a faet of God Almighty and hence they are not only the focuses of God's own nature but also possess fractions of His consciousness and felicities. As a matter of fact they are ever free, ever pure and ever present. But since they are encircled by material snares of Maya (illusion), they can not feel their endogamous power. So by he grace of the Sadguru, if any devotee may come

out of the labyrinth of material illusions, and unconditionally surrenders himself to Lord Krishna, then and only then he makes himself eligible for attaining Moksha. In this connection Sri Sri Nimbarkacharaya says, "Sharanam Sadhanama Bidu" [Learned have termed the refuge as aboration]. Realization of this immortal truth helps the devotees to cut off the divine snare of illusion and thereby makes him qualified for obtaining Moksha. The same truth is also reiterated in the Gita (Sl. 62 and 65, Ch 18). By these two slokas Lord Krishna sought to destroy all egotism in Arjuna and hence fit for taking refuge under Him without any material desire.

Though sharnagati is the easiest and most convenient way for attaining salvation, still it does not suit the mental composition of all the people. Practically it is only those people who are very much humble in their dealings with other people, who are in all respects, depended on God alone, who are unattached to any material desire, and on the contrary nourish strong inquisitiveness for knowing the 'PARAM PURUSHA' are really interested in this method of Total Self surrender (Sharnagati) to God Almighty. The essence of this method is to resign one self to the Lord unconditionally. In addition to these qualities, the Sharnagata Sadhak must also

perform six more qualities for achieving salvation. These are -

- i) FAVOURABLE DETERMINATION.
- ii) AVOIDANCE OF UNFAVOURABLE FORCES.
- iii) UNFLINCHING FAITH ON GOD AS PROTECTOR
- iv) ACCEPTANCE OF GOD AS THE SUPREME LEADER
- v) SHUNNING OF ALL CONCEIT AND PRIDE and
- vi) SELF SURRENDER TO THE LORD

Another important characteristic of Sharnagati is its universality. People of all classes, races, religions etc have free access to this system of taking refuge to the Lord. In the Gita (Sl. 32, Ch IX) Lord Sri Krishna tells Arjun,

"Mamhi Partha Vyapashritya je-hapishya Papajunaya
Striya Baishyastatha Sudrastehapi
Janti Parang gatim".

[Oh Partha, People whoever, be it women, Vaishya, Sudra or of criminal lineage, comes to me for shelter, they too would get their beatitude from me]

If practically explains the univesality of the method of Sharanagati prayer in a more lucid and extended dimension. In this system, it must be remembered, that here Guru plays the pivotal role. The sadguru alone possesses both the exogamous and endogamous power to guide the Sadhak all through till he reaches the summit of success without any fall at any cross point. Actually Sri Guru is the main resource person through whom we can get united with Sri vagaban. Besides Sri Guru, the Sadhak himself also has to perform some important works for achieving success in the task of salvation. At this stage of his spiritual development, he is required to recollect continuously some super attributes of Brahman like paternal affection, mercy, softness and magnanimity etc for all individual soul (jeeva). By remembering these virtues, the faith of the devotee upon the Supreme Being would increases rapidly and hence his desire for self submission to Him will also become all the more stable. Now, here below we will try to explain in brief the special qualities of the Sharanagati 'Upashak' (worshiper) which we have cited earlier as pre-conditions for the adoption of Sharnagati Upasana. In brief these are :-

I) MOTIVATING DETERMINATION :- In our scriptures, it is said that the habitation of God is not in the heart of Human beings alone. He is present in all

living and non-living beings and hence He is SARBATMA (soul of all). So it is essential that all living beings on earth should act in strict compliance with His laws and commands. The desire to regard each and every component of the Cosmos as His reflection, is usually termed as favourable determination in the method of Sharanagati upasana. In a very simple way it may also be said that whatever action or ritual we perform in favour of achieving Moksha, is generally construed by the learned as favourable determination.

II. AVOIDANCE OF DEMOTIVATING FORCES :-

Usually it means avoidance of all actions which we often do for dejecting our inquisitiveness to know our own-self. Actually avoidance of demotivating factors include shunning of envy, enmity, malice and passions etc. Besides these offences, the errors like attributing consciousness in unconscious things, disobeying the commands of the Lord, looking upon His Avatars (descents) as ordinary persons, considering His Vighrahas (images) as pieces of stone or wood, explaining hymns as mere sounds of some words, treating Sri Guruji as ordinary man, describing Vaishnavas as men with little knowledge and lust for wealth etc. are also articulated in the list of demotivating factors. By contrast and compare between motivation and demotivation, we can

release the truth that the persons who have given themselves to Sharnajagat system of prayer and worship can never become reluctant to work on the plea of their total submission to the Lord. On the contrary, for the pleasure of the Omnipotent they have to remain ever absorbed in thoughts and actions. In the language of heart it may be restated that sharanagati does never entertain aversion to work because demotivation ultimately leads to swelling of TAMAGUNA in human beings.

III) UNFLINCHING FAITH ON GOD AS THE SOLE PROTECTOR :- As a matter of fact God is like an ocean of eternal benevolence and benign qualities and as such He is always eager to provide shelter to all distressed people in the world. Whether the persons seeking shelter (Sharanagata) are really worthy of any help or not, God has no worry for that and on the contrary, because of his characteristic qualities like uncommon mercy, forbearance, endurance and affection for the jeevas, He remains ready to forgive all the faults and shortcomings of the shelter seekers. In the Gita also Sri Vagaban Himself says to Arjun.

“Sarvadharmā Parityajya
Mamekaṁ Saram Vraja,
Aham Tvam Sarva Papebhyā
Mokṣaiṣhvami Ma Sucha.”

Remembering such pledges of safety and reflecting on His special attributes like endless mercy and affection etc, the distressed person always nourishes this belief in his mind that, God will always protect him everywhere and every time. This unstained faith on God as the **SOLE PROTECTOR**, marks the third stage of Sharanagati system of Upasana.

IV) ACCEPTANCE OF THE LEADERSHIP OF GOD ALONE :- Though God possesses various qualities like uncommon energy, affection, mercy etc. still he does not come to rescue the people who do not try to purify their own 'selves' through prayer and worship at any stage of their life. They are, hence, subjected to sufferings and pains etc which are the unavoidable associates of the persons devoid of all spiritual quality. If they are rescued by the Lord at his own initiative, all the efforts and severe penances of the sadhaks for attaining 'Moksha' will become useless and consequently it may adversely effect the process of creation and existence. It may also lessen the values and dignities of all the scriptures as well. So it is obligatory for a Sharanagati Upashak to nourish in his mind this belief that none else other than God alone can save him from all vicissitudes of life and for that he should unconditionally accept the Leadership of God with motivating determination.

V) SHUNNING OF ALL CONCEIT AND PRIDE :- Vouchsafing the fact that as man has neither the power to pull out himself from the crags and torrents of the ocean of life nor can achieve Moksha by himself, it is advisable for him to admit his limitations. Hence he should renounce all his vanity and pride for leadership in the field of spiritualism, prayer and worship etc. This renunciation of all personal pride and prejudice is known as the fifth stage of the Sharanagati upasana.

VI) SELF SURRENDER :- The most important part of Sharanagati system is its last part (i.e., Sixth part) which is popularly known as "Self surrender to "Supreme Soul" i.e. Brahman. In fine it means the belief that takes us to that height of thinking where everything of the cosmos appears as the reflection of Sri Vagaban Himself. By such initiative thinking we are made conscious about our limitations and almost automatically we begin to avoid our egoistic love. This mental transition from materialism to spiritualism helps us much in doing our works only for the pleasure of the lord. Not only this, at this stage of meditation the Sadhak can not but welcome His desires to bloom in His own life. Emotionally surcharged, the Sadhak then becomes extremely impatient to renounce everything material in this world. This desire of the devotee is also, however, fulfilled only after when he

makes a total surrender to the Guru who later on transmits this self surrender of the devotee to Vagaban after receiving Brahma jnan from His mentor Sri Krishna. During this period, the Sadhak began to realize that his very existence and profession are also dependent on the wishes of the Omnipotent. When such a unique feeling is dawned in the mind of the devotee, he can rightly claim the distinction of making perfect self submission to the Lord. The Nimbarka Darshan, at this stage says that before. Such submission, the devotee should surrender himself to his own Guruji through whom it (The individual soul) is transmitted to Vagaban Vasudeva Sri Krishna later on. After self surrender to the Guru, the sadhak first gets his soul purified and then by phases he acquires Brahma Jnan which finally makes him successful in obtaining MOKSHA (Salvation).

CHAPTE VII

Special Features of Nimbarka Prayer Worship

So long we have endeavoured to discuss in brief the origin, growth and development of Nimbarka Darshan, highlighting its aims and objectives in the perspective of global erosion of all moral and ethical values in human life. Now in this chapter, we would try to connote the different methods of prayer and worships in vogue among the Nimbarka Sampradaya. A candid analysis of the different methods of Prayer and worship of the Nimbarka school is essential to understand that each of the parts is separately and jointly necessary for obtaining "Moksha".

A) Different parts of the prayer and worship of the Nimbarkas :- In order to understand the real meaning of the Nimbarka prayer and worship, we should remember that though apparently the entire process is fragmented into different parts each of which looks self accomplished, still they are partial and when they are knitted together, they not only become complete in meaning, but also in ideals to which they are addressed. As a matter of fact each and every part of the whole process are corollary to each other. For example, in the Nimbarka system of prayer and worship, the first

command for the devotee is to get his heart purified through works without any addiction. The first command being done perfectly, the devotee automatically feels a strong urge in his mind for knowing the Brahman. This is then followed by a desire for visualizing the Lord and maintaining close association with the honest and the sages. Next comes the third command for the devotee to obtain both Brahmajnan and Brahma darshan simultaneously. As a result, there then grows in the mind of the devotee virtues like respect and humbleness etc. This mental transition of the Sadhak (devotee) ultimately helps him to find out his desired Guru.

During this period of training, if the devotee is able to make his Gururji satisfied through Saranagati system, the later may then advise him. (the devotee) about religion, spiritualism and also about acquiring "Brahmajnan". The next step for the devotee is transcendental meditation through which he may ultimately be blessed with obtaining "Brahma vakti" in his mind. Gradually it is through this vakti that the devotee becomes qualified for submitting (Samarpan) himself completely to the lotus feet of Sri Vagaban Vasudeva. At this stage of spiritual development, Sri Vagaban Vasudeva, if satisfied with the devotion and self surrender of the Vakta, may unfold Himself before the later. So from all points of view, it

may be said that in the Nimbarka Darshan, there has been created a very favourable situation for achieving "Moksha" through a wonderful synthesis of Karma Vakti-jnana (work, devotion and jnana). In simple language the Nimbarka system of prayer and worship may be restated like this; work without any desire, purifies the soul, knowledge appears only in pure souls, devotion arises from knowledge and lastly "Vakti" (devotion) prompts the "Vakta" (devotee) to perform self surrender to Vagaban Sri Krishna with a view to visualizing the "PARAM PURUSHA" (i.e., Brahman). In such a background we may conclude that the different parts of the prayer and worship of the Nimbarka school are both scientific and logical and as such they are corollary to each other at every stage of the total process. If any of the part of the system is omitted or dropped, the devotional rotation in the devotee's mind will be affected. Above all, in this regard, we ought to remember that in the Nimbarka system of prayer and worship, devotion plays a very auspicious role. The Nimbarkas firmly believe that "Self Submission" is the logical termination of meditation. Vis-a-vis maturity of meditation comes only through self submission. In this regard, it is worth of mention that in regard to the seriality of different stages of worship and prayer, option is allowed to the Nimbarka

sadhak as per his own tendency and worth etc.

Here it needs clarification that in addition to the general qualities of the Nimbarka Sadhak which have been discussed in earlier chapters of this booklet, he is also required to have the following six more attributes for success in meditation etc. these are (i) desire for liberation, (ii) respect, (iii) avoidance of hypocrisy, (iv) faith, (v) association with good and honest people and (vi) renunciation. If he is short of any of these qualities, there will be neither any predilection nor any firmness in his religious performances and consequently there remains apprehension for his being slipped off from the emotional circle due to various demotivating centrifugal forces. Anyway, for easy understanding of the need and importance of the additional six attributes required for a Nimbarka Sadhak for success in meditation, we are going to discuss them in brief in the following paragraphs :-

(i) Desire for liberation : It means the genuine and eternal human desire for liberation from the cycle of birth and death for permanent union with the "super soul".

(ii) Respect : Unflinching belief on scriptures and advice of the spiritual guide is known as respect.

(iii) Avoidance of hypocrisy : According to Nimbarka Darshan insistence on sincerity in regard to

thoughts, talks and works is known as avoidance of hypocrisy. Whatever we think in our mind, it should be reflected in our uttering and simultaneously it should also be implemented in all our actions. This is what the Nimbarkas like to call as avoidance of hypocrisy.

(iv) **Faith** : Usually, the word "Faith" means reliance on anything. But according to Nimbarka School, it has a special reference to the devotee's mental disposition that since he is "Sharanagata" (shelter seeker) under the shadow of God Almighty. He will save him all through and as such it is presupposed that he (devotee) would be a firm believer of the attributes of God Almighty, viz, dignity, omnipotency and majesty etc. This aspect of the Nimbarka prayer and worship is termed as "faith" by the Nimbarka sages and Acharayas.

(v) **Association with good and honest people** - The great sages who are ever attached with the Lord and have the real knowledge of the Vedas and other scriptural text books and also those who have no infatuation for any material thing and like to hold all worldly attractions in light esteem, are generally accepted as good and honest men. Their association and service to them are also as such considered as honest performances. We can, therefore, make our heart clean only by maintaining association with the honest and good

people. Not only this, it also helps the rise of devotion, respect, renunciation and desire for salvation (Moksha) etc in our mind.

(vi) Renunciation : According to the Nimbarka Darshan, "renunciation" means abstinence from all material wealth and enjoyments of life in this world. If this feeling is not there in the mind of the devotee, he may, at any moment, find himself as a depraved person, if it so happens, he will be pushed back from the right path of life. So a Nimbarka devotee should always feel "a red alert" in his mind that renunciation actually calls for stoical abstinence from all sensual pleasures. The salvationist devotee must therefore, keep himself far away from all the material objects of sensual pleasures. He is need to be dispassionate to all unpleasant and doleful matters relating to our sense organs. In other words, the sadhak should remain equally indifferent to all matters of joy and sorrow. In fine, for this purpose, mental equilibrium is absolutely necessary and it is only through the blessings of Sri Vagaban that permanent eagerness for renunciation may grow in the mind of the individual soul.

(vii) Demotivating Forces : Here, in this section, we would now like to acquaint our readers with the demotivating forces that a devotee may have to encounter

during the periods of his meditation for salvation (Moksha). The Nimbarka sage Sri Purashattma has very brilliantly annotated the different agencies of demotivation in his book "Vedanta Ratna Munjusha" for prior knowledge and guidance in respect to attainment of salvation Sri Nimbarkacharaya has also dealt with this topic very elaborately in his book "Dashasloki" for convenience of the Salvationist. According to Nimbarka school, the demotivating forces may be articulated under two heads, viz, simple and special. The last one may however be subdivided into four more cartagories like (i) obstacles against individual identity (2) obstacles against self knowledge relating to Brahma consciousness (3) obstacles against motivation for salvation an (4) Obstacles against obtaining the result. Now let us explain these froces item wise.

(I) Obstacles against the knowledge of individual identity - it refers to the following activities of individual devotee.

(a) Super imposition of self knowledge on unworthy individuals.

(b) Abandoning of both the Guru and the Lord and dependence on others for existence.

(c) Considering one-self free from the control and command of the Lord.

(d) Indulge in anti-vedantic discussion by refuting the propositions of the Vedas and other scriptures, and

(e) Neglecting the "Supreme Commands" which are enshrined in the Vedas and scriptures.

Since the aforesaid activities are very likely to cause impediments against his endeavours for realizing his own self identity, the Sadhak is advised to avoid them meticulously.

(II) Obstacles against self knowledge relating to Brahma consciousness : In short, the following activities are generally marked as obstacles against self relating to Brahma consciousness.

(a) Equalisation of Sri Vagaban with other deities and considering them superior to Him.

(b) Interpreting the ambassadors of Sri Vagaban like Sri Krishna and others as ordinary human beings.

(c) Annotation of the chanting of the amorous diversions of Sri Vagaban through material knowledge.

(d) Considering the name and hymns of Sri Vagaban simply as a collection of some words with sounds only, and

(e) Looking upon the "Salagram" and other images of the Lord as some pieces of ordinary stone.

In our religious text books and scriptures, all such activities are branded as obstacles against our acquiring of self knowledge for Brahma consciousness and as such the devotees are asked to keep themselves far away from such traps.

(III) Obstacles against motivation for salvation : If any person thinks that the volume of sins committed by Him is so large that even the Lord Himself would not be able to remove them and hence likes to associate himself with any other irreligious organization and begins to perform sinful rituals for attaining "Punya" (Virtue) with the belief that Sri Guru is none but a common man, such a person is said to be creating obstacles against his own motivation for salvation. No devotee should, therefore, indulge such thoughts and action in his life.

(IV) Obstacles against obtaining results :

Considering "dharma", artha and "Karma" as the only covetable thing in this world and consequent worshipping of God, for the possession of material wealth are also marked as obstacles against obtaining the result of our works. Any kind of pride, misuse of scriptural instructions or derogation of their dignity in the matters of prayers and worship etc. also cause hindrances against obtaining salvation. These are therefore required to be discouraged by the Salvationists.

On the other hand, the general obstacles in the path of obtaining salvation are usually classified into the following categories :

(i) Avoidance of Scriptural ways and means shunning of ones own religion and adoption of other's callings.

(ii) Giving preference to Epicureanism in family life, and

(iii) Deserting of parents, wife and children and earning of the "demonial wealth" instead of "Divine Wealth" etc. are also marked as obstacles against obtaining results; the shadak must always restrain himself from such activities.

So long we have endeavoured to bring to focus the obstacles that may disturb the devotees during their prayer and motivation for salvation. Simultaneously we have also sought to highlight the remedial measures against all those obstacles as are suggested and advised by the Nimbarka Acharayas in very simple language for the convenience of all. In this connection we have also discussed the special features of the Nimbarka Sampradaya. Now in the last chapter of this booklet we would try to discuss the features of the Nimbarka Darshan which has given it a new halo of glory and distinction in the realm of religion, philosophy and spiritualism in the world today.

CHAPTE VIII

The Epilogue

In this booklet, "Nimbarka Darshan", we have tried heart and soul to effect a departure from the conventional ways of writing anything on religion and philosophy. And as such we too have preferred to break open fresh grounds for healthy co-ordination and congruity among the different schools of philosophy and religion and their views and maxims. Unfortunately this was not done earlier by other schools of thought. For example - whereas in the "Shankar Vedanta" there is very limited discussion in regards to various aspects of God and religion, there is plethora of discussion on the same issue in the "Brahma sutra" But all these works suffer from lack of coordination in regard to the annotations of their views about religion and spiritualism. From all available records, it appears that the Nimbarka school of thoughts may, therefore, claim the honour of being the pioneer institute in this regard. The approach of the Nimbarka School for unity in diversity in the arena of religion and philosophy through the Golden path of adoption, assimilation and synthesis has given it a new dimension

in this respect. It is in this school where one can find an honest attempt for universal unity of man and his culture and religion through love and service to God and all living beings.

Secondly, in the history of philosophical studies in India, Nimbarka School is the First Institution to give any importance to the annotations of the original slokas and words written in our religious and other scriptural text books for arriving to any consensus, if and when there is any difference of opinion among the scholars in determining the real meaning of any word or sentence in the original work in regard to jeeva, jagat, and Isvar and other objects. As for instance, the Nimbarka Darshan has defined the jeevas and jagat as the deflection of the Brahma and thus, in a very simple way, it has made an attempt to remove all the conflicts regarding the causes and effects of the apparent unity and disunity among the various components of the cosmos and its creator (i.e. Brahman) This unique deduction of the Nimbarka Darshan in this regard has earned it a special position in the realm of philosophy and religion.

In the booklet, attempt has also been made to explain

the views of the Nimbarkas School regarding Dvaitadvaitavada in very simple language. By unequivocal declaration about the reality of jeeva and jagat, the Nimbarka Vedanta has become successful in accommodating nicely each and every element of the world including jeeva, jagat and Maya (illusion) etc which were once summarily rejected their existence by the illusionists. The Nimbarkaacharyas hold the view that everything in this world are but the parts of the Supreme Being, they are very much present in Him, They are firmly seized by the Brahman himself. So everything on earth, whether living or non-living, are closely related with each other. There is no scope to drop any one from the circle of mutual relationship, none is separable from the other. Brahman exists with all on his lap as the supreme soul (Advaita). It is through such deductive method, the Nimbarka Vedanta has become able to establish their theory that the one Supreme Being (Advaita) of the Monotheist group is not without the pluralistic "Jeeva Jagat". According to Nimbarka School, the existence of the Supreme Soul (Brahman) as "Advaita" is inclusive of the entire cosmos as his own parts. The Mayavadi

(illusionist) proposition against the existence of the Jeeva Jagat etc. is thus discouraged by the Nimbarka Darshan as false and misleading because in contradiction to their own philosophy, for their own convenience, the Mayavadies reject cognizance to the "Jeeva Jagat" on the plea that it is all illusive. Almost in the same breath they contray to their own ideal, recognize the "jeeva jagat" in our pragmatic life. So it reveals that the Mayavadies themselves are dualists. Thus the Nimbarka Darshan has very scholarly established it that in the true meaning of the term the "Dvaitadvaita vadies" are the real Advaita vadies (monotheists) because in their theory of Brahman the world (including its individual souls) is not excluded. The Nimbarka Vedanta emphatically proclaims that since all the components of the cosmos are but the parts of Brahman, they automatically become as true as the Lord Himself and hence the Nimbarka deduction goes in favour of Brahmin's being both singular and plural at the same breath. In this booklet honest efforts are also made to highlight this unique aspect of the Nimbarka Darshan.

Another extra-ordinary feature of this philosophy is

its acceptance of the "jeeva jagat", as something real and true in contradiction to the monotheist views that the "jeeva jagat" is illusive and visavis only the Brahman is true and real. This book let has also dealt with the topic briefly but nearly for the convenience of all with references to "Sruti" and other authoritative books in this regard. In this connection it is worth of mention that the radical approach of the Nimbarka school for removing the wrong notion about Philosophy is also included in the content of this book. Very carefully it has sought to make the people, particularly the devotees, understand that actually the study of philosophy in the right direction shows man the ways and means of getting ever lasting joy and happiness through devotion and worship.

The Nimbarka Philosophers strongly urge that there can not be any in privation in the mind of the Sadhak because meditation itself is full of joy - it is a way of prayer, it is exceedingly charming and lovely. Here it needs clarification that the Nimbarka Darshan wants that the people should worship only that Saguna Brahma who is described in our scriptures and other religious text

books as the possessors of boundless bening qualities like an ocean of love and affection. Further it directs the people to practice that love oriented Vakti which is available to the devotees at all time in all ages and in all places on earth. The efficacy of love oriented devotion in the matters of eternal desire of man for union with the Supra Creator is very lucidly explained in the Nimbarka Darshan. About the complex question fo relationship between the Creator and the Creation, the Nimbarka sages firmly assert that everything in the entire cosmos family is bounded by a cycle of "Master Servant" relationship. In their own language, "the relation that a child has with it's mother during its stay in her womb is as similar as the relation between the Jeeya and the Brahma. This radical theory of the Nimbarka school has contributed much in popularizing the study of philosophy and religion even among the masses of both the East and the West as well. As a matter of fact the Nimbarka philosophy is a complete as well as comprehensive philosophy because it is only in this treasure house that one can realize the presence of both unity and disunity,

opulence and poverty and gracefulness etc have been crystallized together to make the entire cosmos changed into a new DIVINE ABODE based on the principles of the Sanatan Dharma. Let us all, therefore, join the Nimbarka carol for the new millennium.

“TAMASA MA JYOTIRGAMAYA”

Nimbarka Sampradaya

The **Nimbarka Sampradaya** (IAST: *Nimbārka Sampradāya*, Sanskrit निम्बार्क सम्प्रदाय), also known as the **Hamsa Sampradāya**, and **Sanakādi Sampradāya**, is one of the four *Vaiṣṇava Sampradāyas*. It was founded by Nimbarka (c. 7th century CE),^{[1][2]} a Telugu Brahman, yogi, and philosopher and teaches the *Vaishnava bhedabheda* theology of *Dvaitadvaita* (dvaita-advaita) or *dualistic non-dualism*.^{[3][4][5]} *Dvaitadvaita* states that humans are both different and non-different from *Isvara*, God or Supreme Being. Specifically, this sampradaya is part of *Krishnaism*—*Krishna*-centric traditions.^[6]

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Nimbarka Sampradaya Devacāryas

Svāmī Harivyāsa Devacārya (c.1470-1540 CE)

Svāmī Svabhūrāma Devācārya (fl.16th century CE)

Svāmī Haripriyā Śaraṇa Devācārya

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See also

Notes

References

Nimbarka



Shankha-Chakra-Urdhvapundra of the Nimbarka Sampradaya

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Regions with significant populations

India & Nepal

Languages

Sanskrit, Hindi, Brajbhasha

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External links

Guru Parampara

Nimbarka Sampradaya is also known as Kumāra Sampradāya, Hamsa Sampradāya, and Sanakādi Sampradāya. According to tradition, the *Nimbarka Sampradaya Dvaita-advaita philosophy* was revealed by **Śrī Hamsa Bhagavān** to Sri Sankadi bhagwan, one of the Four Kumaras; who passed it to Sri Narada Muni; and then on to Nimbarka. The Four Kumaras, Sanaka, Sanandana, Sanātana, and Sanat Kumāra, are traditionally regarded as the four mind-born sons of Lord Brahmā. They were created by Brahmā in order to advance creation, but chose to undertake lifelong vows of celibacy (*brahmacharya*), becoming renowned *yogis*, who requested from Brahma the boon of remaining perpetually five years old.^[web 1] *Śrī Sanat Kumāra Samhitā*, a treatise on the worship of *Śrī Rādhā Kṛṣṇa*, is attributed to the brothers, just like the *Śrī Sanat Kumāra Tantra*, which is part of the Pancarātra literature.^[7]

In the creation-myth of this universe as narrated by the *Paurāṇika* literature, Śrī Nārada Muni is the younger brother of the Four Kumāras, who took initiation from his older brothers. Their discussions as guru and disciple are recorded in the *Upaṇiṣads* with a famous conversation in the *Chāndogya Upaṇiṣad*, and in the *Śrī Nārada Purāṇa* and the Pañcarātra literature.

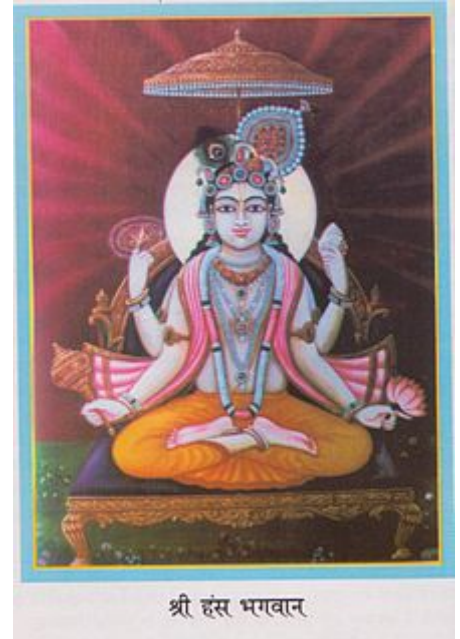
Nārada Muni is recorded as main teacher in all four of the *Vaiṣṇava Sampradāyas*. According to tradition, he initiated Śrī Nimbārkācārya into the sacred 18-syllabled *Śrī Gopāla Mantra*, and introduced him to the philosophy of the *Yugala upāsana*, the devotional worship of the divine couple *Śrī Rādhā Kṛṣṇa*. According to tradition, this was the first time that *Śrī Rādhā Kṛṣṇa* were worshipped together by anyone on earth other than the Gopis of *Vṛndāvana*. Śrī Nārada Muni then taught Nimbarka the essence of devotional service in the *Śrī Nārada Bhakti Sūtras*.^[8] Śrī Nimbārkācārya already knew the *Vedas*, *Upaṇiṣads* and the rest of the scriptures, but perfection was found in the teachings of Śrī Nārada Muni.^[9]

Nimbarka

Dating

Nimbarka is conventionally dated at the 12th or 13th century, but this dating has been questioned, suggesting that Nimbarka lived somewhat earlier than Shankara, in the 6th or 7th century CE.

According to Roma Bose, Nimbarka lived in the 13th century, on the presupposition that Śrī Nimbārkācārya was the author of the work *Madhvamukhamardana*.^{[10][note 1]} Bhandarkar has placed him after Ramanuja, suggesting 1162 AD as the date of his demise.^[11] S.N.Dasgupta dated Nimbarka to around middle of 14th century,^[12] while S. A. A. Rizvi assigns a date of c.1130–1200 AD.^[13]



Śrī Hamsa Bhagavān, the originator of the Śrī Nimbārka Sampradāya.

According to Satyanand, Bose's dating of the 13th century is an erroneous attribution.^[14] Malkovsky, following Satyanand, notes that in Bhandarkar's own work it is clearly stated that his dating of Nimbarka was an approximation based on an extremely flimsy calculation; yet most scholars chose to honour his suggested date, even until modern times.^[1] According to Malkovsky, Satyanand has convincingly demonstrated that Nimbarka and his immediate disciple Shrinivasa flourished well before Ramanuja (1017–1137 CE), arguing that Shrinivasa was a contemporary, or just after Sankaracarya (early 8th century).^[1] According to Ramnarace, summarising the available research, Nimbarka must be dated in the 7th century CE.^[2]

Traditional accounts

According to the Bhavisya Purana, and his eponymous tradition, the Nimbārka Sampradāya, Śrī Nimbārkāchārya appeared in the year 3096 BCE, when the grandson of Arjuna was on the throne. According to tradition, Nimbārka was born in Vaidūryapattanam, the present-day Mungi Village, Paithan in East Maharashtra. His parents were Aruṇa Ṛṣi and Jayantī Devī. Together, they migrated to Mathurā and settled at what is now known as Nimbagrāma (Neemgaon), situated between Barsānā and Govardhan.

Teachings

Dvaita-advaita

The *Nimbarka Sampradaya* is based on Nimbarka's bhedabheda philosophy, duality and nonduality at the same time, or dualistic non-dualism.

According to Nimbarka, there are three categories of existence, namely Isvara (God, Divine Being); *cit* (*jīva*, the individual soul); and *acit* (lifeless matter). Cit and acit are different from Isvara, in the sense that they have attributes (Guna) and capacities (Swabhaava), which are different from those of *Isvara*. At the same time, *cit* and *acit* are not different from *Isvara*, because they cannot exist independently of him. Isvara is independent and exists by himself, while *cit* and *acit* exist in dependence upon him. Difference means a kind of existence which is separate but dependent, (para-tantra-satta-bhava); while non-difference means impossibility of separate existence (svatantra-satta-bhava).

According to Nimbarka, the relation between Brahman, on the one hand, and the souls (cit) and universe (acit) on the other, is a relation of natural difference-non-difference (svabhavika-bhedabheda).^[note 2] Nimbarka equally emphasises both difference and non-difference, as against Ramanuja, who makes difference subordinate to non-difference, in as much as, for him cit and acit do not exist separately from Brahman, but are its body or attributes.

Nimbarka accepts parinamavada, the idea that the world is a real transformation (parinama) of Brahman, to explain the cause of animate and inanimate world, which he says exist in a subtle form in the various capacities (saktis), which belong to Brahman in its natural condition. Brahman is the material cause of the universe, in the sense that Brahman brings the subtle rudiments into the gross form, by manifesting these capacities.

For Nimbarka the highest object of worship is Krishna and his consort Radha, attended by thousands of gopi's, or cowherdesses, of the celestial Vrindavan. Devotion, according to Nimbarka, consists in prapatti, or self-surrender.^[15]

Cit (Jiva)

The cit or individual soul is of the nature of knowledge (jnana-svarupa); it is able to know without the help of the sense-organs and it is in this sense that words like prajnana-ghanah svayamjyotih jnanamayah etc. as applied to jiva are to be understood. The jiva is the knower also; and he can be both knowledge and the possessor of knowledge at the same time, just as the sun is both light and the source of light. Thus the soul, who is knowledge, and his attribute, knowledge, though they are both identical as knowledge, can be at the same time different and related as the qualified (*dharmīn*) and the quality (*dharma*), just as the sun and his light, though identical as light (*taijasa*), are still different from each other. Thus there is both a difference and a non-difference between the *dharmīn* and *dharma*; and the extreme similarity between them implies, not necessarily their absolute identity, but only a non-perception of their difference.

The jiva is also ego (ahamārtah). This ego continues to persist not only in the state of deep sleep, (because our consciousness immediately after getting up from sleep has the form slept happily or knew nothing) but also in the state of liberation. It even belongs to the Parabrahman. Hence it is that Krishna refers to Himself so frequently in the first person in the Gita, of which the chief object is thus Purusottama, who is omniscient and at the same time non-different from the ego or asmadārtha.

The jiva is also essentially active (kartr). This quality belongs to it in all its conditions, even after release. But the kartṛtva is not independent. The jiva is also enjoyer (bhoktr) essentially in all its conditions.

For his knowledge and activity, however, the jiva depends on Hari; thus, though resembling Him in being intelligent and knower, he is at the same time distinguished from him by his dependence. This quality of dependence or of being controlled (niyamyatva) is the very nature of jiva even in the state of release, just as niyamyatva or the quality of being the controller, forms the eternal nature of Isvara.

The jiva is atomic in size; at the same time his attribute, knowledge, is omnipresent, which makes it possible that he can experience pleasure and pain in any part of the body, just as, for instance, the light of a lamp can spread far and wide and illumine objects away from the lamp. The Jivas are different and in different bodies, and so are infinite in number.

Acit (the jagat)

The acit is of three different kinds: viz. prakṛta, aprakṛta, and kala. Prakṛta, or what is derived from Prakṛti, the primal matter, aprakṛta is defined negatively as that which is not the product of prakṛti, but its real nature is not clearly brought out. These three categories in their subtle forms are as eternal as the cit or the individual souls.

[Nimbarka does not explain what exactly the aprakṛta is, nor does he define kala more precisely, beyond noticing, as pointed out above, that the aprakṛta and the kala are species of the acit. But, Purusottamacarya of the Nimbarka school has, in his Vedantarātna-manjusa, described acit aprakṛta as the material cause of the dhama (celestial abode) of Brahman and the bodies and ornaments etc. of Brahman and his associates.]

Prakṛti, or the primal matter-the stuff of the entire universe is real and eternal like the individual souls, and like them, though eternal and unborn, has yet Brahman for its cause. It consists of the three qualities of sattva, rajas and tamas, such as prakṛit, mahat, ahankara etc. (just similar to 24 principles of the Sankhyas).

Bondage and mukti (liberation)

The jiva has his true form distorted and obscured owing to his contact with karma resulting from ignorance, which is beginningless, but which can come to an end, by the grace of God, when its true nature is fully manifested. Ignorance is a part of God and is the basis of cosmic manifestation i.e. the arising of God with attributes.

To attain deliverance, the jiva has to commence with a complete submission to the Paramatman, or prapatti, whose six constituents are:

1. a resolution to yield (anukulasya samkalpah)
2. the avoidance of opposition (pratikulasya varjanam)
3. faith that God will protect (raksisyati ity visvasah)
4. acceptance of him as saviour (goptrva-varanam)
5. throwing one's whole soul upon him (atmaniksepah), and
6. a sense of helplessness (karpanya).

God's grace extends itself to those who are possessed of these 6 constituents of prapatti, i.e., who are prapanna; and by that grace is generated bhakti consisting of special love for him, which ultimately ends in the realisation (saksatkara) of the Paramatman. For a devotee knowledge of the following 5 things is quite necessary:

1. the nature of the supreme soul,
2. the nature of the individual soul,
3. the fruit of God's grace or moksa, (which is an uninterrupted realisation of the nature and attributes of Brahman, following from the absolute destruction of all action and the consequent extinction of all sentience),
4. the feeling of enjoyment consequent on bhakti, and
5. the nature of the obstacles in the way of the attainment of God, such as regarding the body and the mind as the soul, depending on someone who is neither God nor the preceptor, neglecting their commands, and considering God as nothing more than an ordinary being.

Practices - the five sadhanas

The basic practice consists of the worship of *Sri Radha Madhav*, with *Sri Radha* being personified as the inseparable part of *Sri Krishna*. Nimbarka Sampradaya became the first *Krishnaite* tradition in late medieval time.^[6] Nimbarka refers to five methods to salvation, namely *karma* (ritual action); *vidya* (knowledge); *upasana* or *dhyana* (meditation); *prapatti* (surrender to the Lord/devotion); Gurupasatti (devotion and self-surrender to God as Shri Radha Krsna).

Karma (ritual action)

Performed conscientiously in a proper spirit, with one's varna (caste) and asrama (phase of life) thereby giving rise to knowledge which is a means to salvation).

Vidya (knowledge)

Not as a subordinate factor of karma but also not as an independent means for everyone; only for those inclined to spending vast lengths of time in scriptural study and reflection on deeper meanings.

Upasana or dhyana (meditation)

It is of three types. First is meditation on the Lord as one's self, i.e. meditation on the Lord as the Inner Controller of the sentient. Second is meditation on the Lord as the Inner Controller of the non-sentient. Final one is meditation on Lord Himself, as different from the sentient and non-sentient. This is again not an

independent means to Salvation for all, as only those qualified to perform the upasana (with Yajnopavitam) can perform this Sadhana.

Prapatti (surrender to the Lord/devotion)

Devotion and self-surrender to God as Shri Radha Krsna. This method of attaining Salvation, known as Prapatti Sadhana, contains elements of all the other means, and is most importantly, available to all. Men, women, foreigners, all classes and castes (or non-castes) are permitted to seek liberation through this, the most important Sadhana. It is referred to as Sadhana (or Aparā) Bhakti – devotion through regulations. This in turn leads to Para Bhakti – the highest devotion characterised by Madhurya Rasa – the sweet emotions of devotion experienced by those perfected in Sadhana Bhakti.

The Maha-mantra *Radhe Krishna* of Nimbarka Sampradaya is as follows:

*Rādhe Kṛṣṇa Rādhe Kṛṣṇa
Kṛṣṇa Kṛṣṇa Rādhe Rādhe
Rādhe Shyām Rādhe Shyām
Shyām Shyām Rādhe Rādhe*

Gurupasatti

Devotion and self-surrender to guru. Best realised as a part in Prapatti, and not as an independent means, although it can be so.

Sri Nimbarka made the "Bhasya" (commentary in which alle the words of the verses are used, in contradistinction to a tika, which is a more free commentary) of the Brahmasutra on his Dvaitadvaita Vedanta (Principle of Dualism-Nondualism) in his famous book "Vedanta Parijata Sourabha".

Literature

Sri Nimbarkacharya wrote the following books:

- Vedanta Parijat Saurabh– Commentary on the Brahma Sutras
- Sadachar Prakasha– Commentary on the Bhagavad-Gita
- Rahasya Shodasi- Sri Gopala Mantra explained
- Prapanna Kalpa Valli-Sri Mukunda Mantra explained
- Prapatti Chintamani– On Supreme surrender
- Pratah Smarana Stotram
- Dasa Shloki or Kama Dhenu– Ten Verses
- Savishes Nirvishes
- Sri Krishna Stavam

*ange tu vame vrishabhanujam muda,
virajmanamanurupasaubhagamsakhi
sahasraih parisevitam sada, smarema devim
sakaleshtakamadam*

"To the left hand side of Goloka Bihari is the daughter of King Vrishabhanu, Sri Radha, who is as beautiful as the Lord and is worshipped by thousands of handmaidens. She fulfills the wishes of all. Sri Kishori is eternally remembered as Sri Ji."

Sri Nimbarkacharya, on the worship of the divine couple, in, *Dasha Shloki*^[16]

Nimbarka Sampradaya Devacāryas

Svāmī Harivyāsa Devacārya (c.1470-1540 CE)

Svāmī Harivyāsa Devacārya (c.1470-1540 CE), the 35th leader, reformed the tradition. He was given the śālagrāma deity known as Śrī Sarveśvara that was handed down through time it is believed from Nimbārka himself. He anointed twelve of his senior disciples to lead missions throughout the land. The most famous are Svāmī Paraśurāma Devācārya (c.1525-1610 CE) and Svāmī Svabhūrāma Devācārya (fl. 16th century).^[17]

Svāmī Svabhūrāma Devācārya (fl.16th century CE)

Svāmī Svabhūrāma Devācārya (fl.16th century CE) was born in Budhiya Village, outside Jagadhri and Yamunanagar near Kurukshetra in modern Haryana, India. He established over 52 temples in Punjab, Haryana and Vraja during his lifetime; his current followers are found mostly in *Vṛndāvana*, Haryana, Punjab, Bengal, Rajasthan, Orissa, Assam, Sikkim, Bihar, other regions in Uttar Pradesh and Maharashtra, also in significant numbers in Nepal.

In his sub-lineage, there are many branches. Notable saints of this sub-branch include:

- Saint Swami Chatur Chintamani Nagaji Maharaj, who started the *Vraja Parikrama*. This tradition has been continuously maintained over 528 years by the Acharyas of the Svabhūrāma-Dwara (sub-lineage).
- Swami Sri Ramdas Kathiababa came to Vrindavan and made his first monastery there. He was succeeded by Swami Santadas Kathiababa and Swami Dhananjaya Das Kathia Babaji Maharaj. Swami Dhananjaya Das Kathia Babaji built several ashrams. This branch is currently led by **Swami Rash Bihari Das Kathia Baba** at Sri Kathia Baba Ka Sthan, Sridham Vrindavan, India. This ashram is known as the **Gurugadi**, or seat of the Guru, of this sub-branch. The present Acharya Swami Rash Bihari Dasji *Kathia Baba* has constructed 20 new temples and monasteries in India and abroad.
- Swami Brindaban Bihari Das Mahanta Maharaj at Kathia Baba ka Ashram, Shivala, Varanasi, Uttar Pradesh and Sukhchar, 24-Parganas (North), West Bengal, who has undertaken projects for orphans and aged persons, building schools and elderly care homes. He travels relentlessly to spread Nimbarka Philosophy through world religion conferences held in US, UK, Sweden, Africa, Bangladesh and other different countries across the globe.
- The Sukhchar Kathiababar Ashram was originally established by Swami Dhananjaydas Kathiababa and is presently headed by Swami Brindabanbiharidas Mahanta Maharaj.

Svāmī Haripriyā Śaraṇa Devācārya

The famous teacher and leader *Svāmī Haripriyā Śaraṇa Devācārya*, founded the temple and monastery at *Bihari Ji Ka Bageecha*, *Vṛndāvana*, sponsored by his disciple, the philanthropic Shri Hargulal Beriwal and the Beriwal Trust in the 19th century.

Svāmī Lalitā Śaraṇa Devācārya

The predecessor of the current successor was *Svāmī Lalitā Śaraṇa Devācārya*, who died in July 2005 at the age of 103. One of his other disciples is the world-renowned *Svāmī Gopāla Śaraṇa Devācārya*, who has founded the Monastery and temple known as the Shri Golok Dham Ashram in New Delhi and *Vṛndāvana*. He has also helped ordinary *Hindus* who are not *Vaiṣṇava* to establish temples overseas. Of note are the

Glasgow Hindu Mandir, Scotland, UK: the Lakshmi Narayan Hindu Mandir, Bradford, UK; and the Valley Hindu Temple, Northridge, CA. He has also facilitated major festivals at the Hindu Sabha Mandir in Brampton, Canada.

Svāmī Rādhā Śarveshavara Śaraṇa Devācārya

The 48th leader of the Nimbārka Sampradāya is H.D.H. Jagadguru Nimbārkācārya *Svāmī Śrī Rādhā Śarveshavara Śaraṇa Devācārya*, known in reverence as Śrī Śrījī Māhārāja by his followers. His followers are mainly in Rajasthan and Vṛndāvana, Mathura. He established the Mandir at the birth site of Śrī Nimbārkācārya in Mungi Village, Paithan, Maharashtra in 2005. In addition, he oversees the maintenance of thousands of temples, hundreds of monasteries, schools, hospitals, orphanages, cow-shelters, environmental projects, memorial shrines, etc., and arranges various scholarly conventions, religious conferences, medical camps & outreach, etc.

Śrī Śrījī Māhārāja (present)

The 49th and current leader of the entire Nimbārka Sampradāya is H.D.H. Jagadguru Nimbārkācārya *Svāmī Śrī Shyām Śaraṇa Devācārya*, known in reverence as Śrī Śrījī Māhārāja by his followers. He is based in Nimbārka Tīrtha Rajasthan, India. He is the current leader of the Sampradāya, who worships the śālagrāma deity known as Śrī Sarveśvara. His followers are mainly in Rajasthan and Vṛndāvana, Mathura.

See also

- Svayam Bhagavan
- Vrindavan

Notes

1. Bose: "There is a manuscript called " Madhva -mukha-mardana", a criticism of Madhva's religion, attributed to Nimbarka. This places Nimbarka after Madhva, provided the work is really by Nimbarka. The fact that the manuscript is not lent to anybody by the followers of Madhva, perhaps prevented us as well from having it, no reply even being given to our enquiries. It seems Nimbarka undertook the work because it was Madhva's immediate influence upon the people which he had to fight against for making his own campaign successful. Thus, from internal evidences from well-known works by Nimbarka, we can definitely assert that Nimbarka could not have flourished before Samkara, whereas we are led to think, on the evidence of the manuscript mentioned above, that he did not flourish also before Madhva; i.e. not before the 13th century A.D.^[10]
2. Just like between snake and coil, or between sun and its rays. Just as the coil is nothing but the snake, yet different from it; just as the different kinds of stones, though nothing but earth, are yet different from it; so the souls and the universe, though nothing but Brahman (brahmatmaka), are different from him because of their own peculiar natures and attributes.

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External links

- [Brahma Sutras \(Nimbarka commentary\)](https://www.wisdomlib.org/hinduism/book/brahma-sutras-nimbarka) (<https://www.wisdomlib.org/hinduism/book/brahma-sutras-nimbarka>) English translation by Roma Bose [proofread] (includes glossary)
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This page was last edited on 1 February 2021, at 13:09 (UTC).

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