

Brahman in the Philosophy of Ācārya Rāmānuja and Ācārya Nimbārka

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Abstract: The Supreme Reality, as considered in the Upanicadic or Vedānta philosophy, is Brahman. The commentators of the Vedānta philosophy establish their personal views regarding the nature of Brahman or Supreme Reality from their unique metaphysical point of views. Brahman, as represented in the history of Vedānta philosophy, has its two major aspects viz. Brahman as an impersonal entity and Brahman as a personal God. The Vaiṣṇava Vedāntins hold Brahman as a personal God. Here in this article, the views of two eminent Vaiṣṇava Vedāntins namely Ācārya Rāmānuja and Ācārya Nimbārka regarding the Supreme Reality or Brahman will be elucidated and examined through a comparative study. Additionally, an attempt is made to establish the superiority of the Nimbārka theory of Brahman. Finally, it is tried to point out the limitation in the consideration of Supreme Reality as a personal God.

Keywords: *Brahman, Puruṣottama, Nārāyaṇa, Śrīkṛṣṇa, Svagata bhedas, Brahma-pariṇāmavāda, Viśiṣṭādvaitavāda, Svābhāvika-bhedābheda-vāda, Saṃnyavayavāda.*

Introduction: The Supreme Reality is denoted by the term *Brahman* in Vedānta philosophy. But *Brahman* is not only an Upanicadic or Vedāntic term because it is frequently found in the pre-upanicadic literature. In *Ṛgveda* the word *Brahman* is understood in various senses. The term is used in the *Ṛgveda* in neuter gender as well as masculine gender.¹ Sāyanācārya points out the various meanings of the term *Brahman*. According to him, when it is used in masculine gender *Brahman* refers to Brahmin singer or *brāhmaṇaḥ stotā*, creator *Prajāpati*, *Bṛhaspati*, *Brahmā* etc. and when it is used in neuter gender it refers to prayer, sacrificial object like food, the cause of the universe etc.

Some western scholars have given their different interpretations of the pre-upanicadic word *Brahman* based on the root 'br̥ha'. According to Pott, Grassmann, Bergaigne, Fick, Delbruck, Lanman and Deussen the word *Brahman* signifies God as well as worshipper. Martin Haug holds that the word *Brahman* is derived from the root 'br̥ha' which means 'to grow'. To him, etymological meaning of the word *Brahman* signifies that which grows. Though he describes *Brahman* as 'the abstract meaning of growth and welfare' but finally he understands Brahman as 'the productive power of nature which manifests itself in the growth of plants and all other creatures'². Max Muller understands it as a propelling power etc. So we have seen

that there is a vast list of explanations of the pre-upanicadic word *Brahman*. For this reason the scholars are confused about the actual meaning of the word³.

The word *Brahman* is used in the Upanicadic sense in a multiple way. According to traditional Vedānta philosophy it denotes the Supreme Reality. According to Vedānta philosophy the word *Brahman* is derived from the root 'br̥ha' (*br̥ha+man*) which is used to refer the uninterrupted great or *niratiśaya parivyāpta* or absolutely real or *atiśaya*.⁴ So it is indubitably concluded that the Supreme Reality is the actual meaning of the word *Brahman* in Vedānta philosophy. But the problem arises when it is asked whether the word *Brahman* is used in the masculine gender or neuter gender. Ācārya Śaṅkara holds that the Ultimate Reality, Brahman is an impersonal entity, so it cannot be understood in the sense of masculine gender or feminine gender. Accordingly, in the philosophy of Śaṅkarācārya the word *Brahman* (in the case of *Para-Brahman*) is used in the neuter gender. But in the schools of Vaiṣṇava Vedānta the Supreme Reality is a personified being and the word *Brahman* is used in the sense of masculine gender. The Vaiṣṇava Vedāntins like Ācārya Rāmānuja, Ācārya Nimbārka, Ācārya Madhva and Ācārya Vallabha etc. describe the nature of the Supreme Reality or Brahman as a supreme person. Now in the present article the nature of Brahman, according to Ācārya Rāmānuja and Ācārya Nimbārka, the most eminent commentators of *Brahma-Sūtra*, will be discussed separately. Finally it will be concluded through a comparative study among the views of these two eminent scholars of Vedānta philosophy on the theory of Brahman.

Theory of Brahman in the Philosophy of Ācārya Rāmānuja: Brahman, the Supreme Reality is the supreme person or *Puruṣottama* to Ācārya Rāmānuja. Rāmānuja describes Brahman as the person associated with *br̥hattva* or greatness. To him Brahman is great in His nature as well as in His attributes⁵. He elucidates the term *Brahman* in his *Śrībhāṣya* as "*Brahma śabdena sabhāvato nirastaḥ nikhila-doṣaḥ anavadhikātiśaya asaṅkhyeya kalyāṇa-guṇagaṇaḥ puruṣottamo abhidhīyate.*"⁶ The meaning of the statement is that the word *Brahman* refers to that supreme person (*puruṣottama*) who is unlimitedly great in His nature (*sabhāvato anavadhikātiśaya*) and associated with the infinite number of unsurpassed auspicious qualities (*asaṅkhyeya kalyāṇa-guṇagaṇaḥ*). On the other hand, He is cast-off of any kind of impurities (*nirastaḥ nikhila-doṣaḥ*). He is the Lord of all or *sarveśvara*. Brahman, the *sarveśvara* is identified by the name of *Nārāyaṇa* or *Viṣṇu* in the philosophy of Rāmānuja.

Ācārya Rāmānuja reveals the nature of Brahman in his *Vedārtha Saṅgraha* as

"*evamvidhacidacidātmakaprapañcasya
udbhabasthitipralayasamsāranibartanaikahetubhūtaḥ
samastaheyapratyanīkatayā anantakalyāṇaikatānatayā ca
svetarasamastavastuvilakṣaṇsvarūpaḥ,*

anavadhikātiśayāsankhayeyakalyāṇaguṇagaṇaḥ, sarvātma-parabrahma-parajyoti-paratattvaparamātma-sadādiśabdabhedairnikhilavedāntavedyo bhagavannārāyaṇaḥ purūṣottamaityantaryāmīśvarūpaṁ."⁷

That means which is the cause of the origination, sustenance and dissolution of the universe, the combination of sentient being and non-sentient entity is Brahman. He confirms the liberation of the individual and releases them from the *samsāra*. He is different from any type of sentient being as well as from non-sentient entity. All the sentient beings are different from Him because of having their defects of sorrow etc. The non-sentient entities are also different from Brahman because of having the attributes of changeability etc. Brahman has innumerable and unsurpassed auspicious qualities. On the other hand, He is devoid of any kinds of ill qualities. Brahman can be cognized by Vedānta and He is identified in the Vedānta by different names like *Sarvātmā, Parabrahma, Parajyoti, Paratattva, Paramātmā, Sat, Bhagavāna Nārāyaṇa* and *Purūṣottama* etc.

Ācārya Śrīnivāsadāsa also explains the nature of Brahman in his *Yatīndramataḍīpikā*. He says that "*Sarveśvaratvaṁ sarvaśeṣitvaṁ sarvakarmārādhyatvaṁ sarvaphalapradatvaṁ sarvādhāratvaṁ sarvakāryotpādatvaṁ svasvajñānottarasamastadravyaśrīratvaṁ ityādīni Īśvaralakṣaṇāni*".⁸ It means the Brahman or *Īśvara* is *sarveśvara* or the Lord of all. He is *sarvaśeṣī* or the principal of all. He is *sarvakarmārādhyā* or devoted in every religious actions. He is *sarvaphalaprada* or the giver of fruits of all actions. He is substratum of everything. He is the cause of every effect. He possesses everything except *svarūpñāna*, as His body.

So the nature of Brahman in the philosophy of Rāmānuja as stated in the above mentioned statements is that, Brahman is not impersonal like the *Para Brahman* of Śamkara but the personal God. The supreme person, Brahman possesses infinite number of auspicious qualities like *jñāna, bala, aiśvarya* etc. So Brahman, to Rāmānuja, is *Saguṇa Brahman* or qualified Brahman. On the other hand, according to Rāmānuja Brahman is also *nirguṇa* since He is devoid of any kind of ill qualities as well as impurities. The two inseparable modes or *prakāra, cit* and *acit* constitute the body of Brahman. So having internal differences or *svagato bheda* with the bodily parts Brahman is *saviśeṣa*.

Ācārya Rāmānuja holds that the universe, the synthesis of innumerable sentient beings and non-sentient entity is the manifestation of Brahman's bodily component *cit* and *acit*. So the universe is the bodily expression of Brahman. Accordingly, He is the soul of the universe. Being the soul He is all-inclusive in every portion of the universe so that He is termed as *Sarvātmā*, the soul of everything. Here one thing is important to point out that the relation between Brahman and the universe, according to Rāmānuja, is the *śarīrī-śarīra* relation which is *Aprthak-siddhi* or inseparable. That means nothing cannot exist in the universe apart from Brahman. But though they are inseparable, yet they are not identical because of having their

distinguishing features. So any kind of impurities cannot contaminate Brahman.

Being the *Sarvātmā*, Brahman ruled over the universe. Everything happens in the universe according to His will and under the surveillance of Him. The creation, sustenance and dissolution of the universe are only the sports or *Līlā* of Brahman. He confirms the attainment of *mokṣa* through these processes. Not only *mokṣa*, He gives all the fruits of actions in accordance with the previous deeds of the individuals. For these reasons He is identified with the names of *Antaryāmī*, *Mokṣaprada*, *Sarvaphalaprada* etc.

Brahman is the cause of the universe. The causality (*Kāraṇatva*) of Brahman to the universe is of three kinds; the *upādāna kāraṇatva* or material causality, the *nimitta kāraṇatva* or efficient causality and the *sahakārī kāraṇatva* or co-operant causality. As the subtle *cit* and *acit*, the bodily components of Brahman are transformed into universe, so Brahman can be treated as *upādāna kāraṇa* of the universe. The *nimitta kāraṇatva* is also applicable to Him since the creation etc. of the universe occurs due to His will. Being immanent in time He can also be the *sahakārī kāraṇa* of the universe.⁹

Ācārya Rāmānuja expounds the fivefold manifestations of Brahman. These fivefold forms of Brahman are not different from Brahman but identical. The manifestation of Brahman occurs due to His will. These manifestations are Supreme or *Para*, Emanation or *Vyūha*, Incarnation or *Vibhava*, Inner Controller or *Antaryāmin* and Idol or *Arcā*.

Theory of Brahman in the Philosophy of Ācārya Nimbārka: Brahman in the philosophy of Ācārya Nimbārka is independent reality. Like Rāmānuja Nimbārka also admits personified Brahman. To him, Brahman, the Supreme Reality Brahman is *Śrīkrṣṇa*. Brahman is also known by various names like *Ramākānta*, *Hari*, *Puruṣottama*, *Keśava*, *Bhagavān*, *Mādhava*, *Śrīkrṣṇa*, *Bhagavān*, *Īśvara* etc. Now the nature of Brahman will be discussed, according to Ācārya Nimbārka.

In the commentary of the first Brahma-Sūtra “*Athāto Brahmajijñāsā*” (B.S.-I.i.1) Ācārya Nimbārka expounds the meaning of the term *Brahman*. He says that “*anantācintyasvābhāvikasvarūpaguṇaśaktyādibhirbrhattamo yo Ramākāntaḥ Puruṣottamo brahmaśabdābhidheyastadviṣayikā jijñāsā*”.¹⁰ According to this *Brahmasūtra*, the object of enquiry is designated by the words *Brahman*, *Ramākānta*, *Puruṣottama* etc. He is the highest, greatest, having His infinite and inconceivable nature, power and attributes. He further explains the definition of Brahman in his *Vedāntapārijātasaurabhaḥ* as “*asyā’ cintyavicitrasamsthānasampannasyasamkṣepanāmarūpādiviśeṣāśrayasyācintyarūpasya viśvasya sṛṣṭisthitilayā yasmāt sarvajñādyānantaguṇāśrayādbrahmeśakālādiniyanturbhagavato bhavanti tadeva pūrvoktanirvacanaviṣayaṁ brahmeti.....*”¹¹ The meaning of this statement is that the origination,

sustenance and dissolution of this inconceivable and diversified universe which is the various combinations in its parts, which is exposed in various names and forms, occur is Brahman. He has innumerable auspicious qualities like omniscience etc.

According to Nimbārka, Brahman is qualified or *saguṇa* - *saviśeṣa* as well as non-qualified or *nirguṇa* or *nirviśeṣa*. Having His infinite number of attributes, He is *saguṇa*. He is qualified by six qualities (*jñāna*, *śakti*, *bala*, *aiśvarya*, *tejas* and *vīrya*) to create the universe. Some noble qualities like *sauśīlya*, *sauhārdya*, *vātsalya*, *dayā*, *kāruṇya*, etc are also inherent in His nature. In response to the objection regarding the scriptural statements enjoining the *nirguṇatva* *viṣayanīśedhapārāṇām vādhaḥ śhkanīyasteṣām brahmasvarūpaguṇādi* *nirguṇatva* or *nirviśecatva* of Brahman Ācārya Nimbārka said that “*na caivam viṣayakeyattānīśedhaparatvena samaviṣayatvāt*”.¹² Here the statement means that the Brahman. The *prākṛta* *guṇas* or the attributes caused by *prakṛti* as well as the ill qualities like *pañca kleśa* etc. are also excluded by these statements from the nature of Brahman. Ācārya Nimbārka considered the *jīva-jagat* as the manifestations of the *śakti* or potencies of Brahman. Thus being the *śaktyādhāra* or the substratum of *śakti* (*jīva-jagat* in their subtle state) Brahman becomes the *saviśeṣa*.

In the definition of Brahman as stated above Ācārya Nimbārka clearly represents Brahman as the cause of creation, sustenance and dissolution. Regarding the world creation Nimbārka says that “*prakṛtirupādānakāraṇam cakārānimitta kāraṇaṅca paramātmaiva*”.¹³ Brahman is *prakṛti* or the material cause as well as the instrumental cause of the universe. Brahman is the instrumental or efficient cause because of having His desire to create the world. On the other hand, since Brahman is manifested into the universe through the *śakti-vikṣepa* or manifestation or *pariṇāma* of His own *śakti* or potencies, He should be the material cause of the universe.¹⁴ So Brahman or *Śrīkṛṣṇa* is only the cause of the universe¹⁵

Being the only cause of world creation, Brahman is known as *sarvajña* or omniscient because no ignorant being or the being who have limited knowledge can be the creator of the universe but the omniscient Brahman. For the same reason Brahman can also be called as *Paramātmā*, the supreme being. Since the entire universe is the manifestation of Brahman, so He is all-inclusive or immanent in the universe. Being all-inclusive He is *sarvātmā*. He is not only immanent in the universe but also transcendent. Since everything is controlled by Him so He is the Lord of all or *sarveśvara*. In the process of world creation Brahman has four forms or *pāda* namely *Akṣarapāda*, *Īśvarapāda*, *Jagatpāda* and *Jīvapāda*. He has four *Vyūha*, such as *Vāsudeva*, *Saṅkarṣaṇa*, *Pradyumna* and *Aniruddha*.¹⁶ He also has three incarnations or *Avatāra* namely *Guṇāvatāra*, *Puruṣāvatāra*, *Līlāvatāra*.¹⁷

The Comparative Study and Conclusion: Through the comparative analysis between the views of Ācārya Rāmānuja and Ācārya Nimbārka regarding the nature of Brahman, it seems clear that there are almost resemblances between the two theories. Both of them accept the personal God as the supreme reality. In contrary to Āchārya Śaṅkara, they identify God with *Para Brahman*. Brahman, according to them, is qualified or *saguna* having the infinite number of auspicious qualities but *nirguna* in the sense of devoid of evil qualities. They hold that the *jīva* and *jagat* are the attributes of Brahman; accordingly, there are internal differences or *svagata bhedas* in Brahman. So Brahman is *saviśeṣa*. Brahman, according to them, is *sakriya* (active), really manifested into the universe. The manifestation of Brahman occurs in His qualitative aspects, though substantially He remains unchanged or *nirvikāra*. Both of them believe in the real manifestation of Brahman or *Brahmapariṇāmavāda*. The differences which appear to us are apparent. These differences are nothing but nominal differences such as they identify Brahman in various names.

Now it is significant to point out the view of Dr. Roma Chaudhuri, the well known scholar of Nimbārka philosophy in this regard. Dr. Chaudhuri says that according to Rāmānuja, the Supreme Reality or Brahman is *Nārāyaṇa* or *Viṣṇu* whereas Nimbārka holds that *Gopāla* or *Śrīkrṣṇa* associated with *Rādhā* is the supreme reality, though *Viṣṇu* and *Śrīkrṣṇa* is identical or non-different to Him.¹⁸ With regard to this view, it can be said that really it is not the ontological difference because both of these theories accept *Rādhā* as the *śakti* of Brahman which is also identical with Brahman. Actually the fact is that the association of *Rādhā* with Brahman is properly mentioned in Nimbārka philosophy by the name of *Ramākānta Puruṣottama* etc. on the other hand, it is not properly mentioned in the philosophy of Rāmānuja. Dr. Amarprasad Bhattacharya, a renowned scholar of Nimbārka philosophy, in his book *Śrīnimbārka O Dvaitādvaita Darśana* supports the view that it will not be reasonable to distinguish the Supreme Reality of the two theories, according to the above mentioned arguments, rather than to accept them as same.¹⁹

The actual difference between the theory of Ācārya Rāmānuja and Ācārya Nimbārka is regarding the explanation of the relation between Brahman and *jīva-jagat*. Both of them expound the *bhedābheda* relation between Brahman and *jīva-jagat*. According to Rāmānuja Brahman is the soul whereas *jīva* and *jagat* are the integral parts of Brahman which constitute the body of Brahman. Thus Brahman is qualified by *jīva-jagat* and the *jīva-jagat* co-inheres in Brahman. *Jīva-jagat* inseparably co-exists in Brahman (*aprthaksiddhi*). Being the intrinsic parts of Brahman *jīva-jagat* is essentially non-different from Brahman but they are different in their attributive aspects. Therefore, there is the *bhedābheda* relation between Brahman and *jīva-jagat*. Rāmānuja holds Brahman, the ultimate reality as an organic unity, who is essentially non-different from *jīva-jagat* but He is qualified by diversity having its diversified attributes

(*jīva-jagat*) which are different from Him. Through this view Ācārya Rāmānuja emphasises on the *abheda* relation or non-different relation than *bheda* relation. Like other Vedāntins, Rāmānuja also establishes his theory based on the scriptural evidences. He mentions both kinds of scriptural statement, the statement supporting the relation of difference (*bheda śruti*) as well as the statement supporting the relation of non-difference (*abheda śruti*) to establish the *bhedābheda* relation between Brahman and *jīva-jagat*²⁰

But among these two kinds of statements he used the *abheda śruti* in primary sense and the *bheda śruti* in secondary sense to establish his central theory. Whatever, for this ontological stand point of Rāmānuja, his theory is known as qualified monism or qualified non-dualism or *Viśiṣṭādvaitavāda*. On the other hand, according to Ācārya Nimbārka, from the scriptural evidences we know that there is the *bhedābheda* relation between Brahman and *jīva-jagat*. To him all the scriptural statement are equally significant to determine the actual saying of the scriptures regarding the relation of *jīva-jagat* with Brahman. The scriptural statements cannot be classified reasonably as primarily or secondarily significant to him. Accordingly considering the both kinds of scriptures as equally significant Ācārya Nimbārka establishes the *svābhāvika bhedābhedavāda* or the theory of natural difference and non-difference in his philosophy.²¹ So it can be said that the *svābhāvika bhedābhedavāda* is more acceptable than *Viśiṣṭādvaitavāda* as a theory of reconciliation or *samanvay vāda*.

At the end of the discussion it is important to think that how much reasonable it to consider the Supreme Reality as a person is. It cannot be denied that the personification of Supreme Reality in the *Vaiṣṇava Vedānta* has the greater significance for the religious affairs. Dr. C. Rajagopalachari mentions the significance of personal God or personified Supreme Reality in his book *The Nature of Brahman & the Jiva with Special Reference to Rāmānuja and Vedānta Deśika A Critical Study*. He says "In *Viśiṣṭādvaita* also Brahman is the Absolute. But it is identified with the personal God, who is called *Nārāyaṇa*. Thus Absoluteness and Personality are integrated in *Viśiṣṭādvaita*. Ontologically, God must be viewed as the highest in status and therefore, He must be the Absolute. But in consistency with the logic of a religious philosophy and in conformity to the demands of the religious consciousness, He must also be a concrete person, the inexhaustible source as well as the perfect realisation of the values".²² From the observation of Dr. Rajagopalachari it seems clear that it is not only applicable to *Viśiṣṭādvaitavāda* but also to all the schools of *Vaiṣṇava Vedānta*. However, this kind of consideration regarding the Supreme Reality proves that *Vaiṣṇava Vedāntas* are actually the forms of religious philosophy. It cannot be said that they have no logical foundation. Based on logical argumentation they fulfil the religious quest. But the fact is that no rational being in the present days wants to enclose their thoughts in a religious trap. They want to go beyond the religion. To them the personal God, as presented in the *Vaiṣṇava Vedāntas* is nothing but an

anthropocentric imaginative form of Supreme Reality which is established based on the myths of the scriptures rather than unbiased reasoning.

Notes and References

1. "The term Brahman occurs in the *R̥gveda* both in masculine and neuter; in the former gender it occurs twenty-four times and in the latter ninety-one times."
 - Narahari, H.G: *Atman in the Pre-Upanisadic Vedic Literature*, Adyar Library, Madras, 1944, p. 22.
2. Narahari, H.G: *Atman in the Pre-Upanisadic Vedic Literature*, Adyar Library, Madras, 1944, pp. 25-26.
3. 'The origin of meaning of Brahman is uncertain.'
 - Keith, Arthur Berrieddale: *The Religion and Philosophy of the Veda and Upanishads* (second half), Harvard University Press, Massachusetts, 1925, p. 445.
4. Vācaspati Mīśra says in his *Bhāmātī*, "Vṛddhikarmmā hi vṛhatih atīśāyane varṭtate. Tat ca idam atīśāyanam anavacchinnaṃ padāntarāvagamitaṃ nityaśuddhavuddhatvādyasya abhyamujānāti ityārthaḥ". - *Bhāmātī on Brahma-Sūtra-Bhāṣya* of Śrī Śaṅkarācārya - I.i.1.
 - *Vedānta Darśanam* (1st Volume), Mahamahopadhyay Pramathanath Tarkabhusan (Trans.) And Rajendranath Ghosh (Ed.), Paschim Banga Rajya Pustak Parsad, Kolikata, 1991, pp. 519-520.
5. 'Sarvatra brhattvagunayogena hi brahmaśabdaḥ. Brhattvañca svarūpeṇa guṇaiśca yatṛānavadhikātiśayam, so asya mukhyaḥ arthaḥ, sa ca sarveśvara eva'. - *Śrībhāṣya-I.i.1*
 - Rāmānujācārya: *Brahma-Sūtra* with *Śrībhāṣya*, Sri Yatindra Rāmānujācārya (Trans. In Beng.), Vol. - I, Sri Balaram Dharma Shopan, 24 Parganas, 1385, p. 5.
6. *Śrībhāṣya-I.i.1*
 - Rāmānujācārya: *Brahma-Sūtra* with *Śrībhāṣya*, Sri Yatindra Rāmānujācārya (Trans. In Beng.), Vol. - I, Sri Balaram Dharma Shopan, 24 Parganas, 1385, p. 5.
7. Śrī Rāmānujācārya: *Vedārtha-Saṅgraha*, S.S. Raghavachar (Trans. In Eng.), Advaita Ashrama, Kolkata, 2010, p. 3
8. *Yatīndramatadīpikā* of Śrīnivāsadāsa - IX.1.
 - Śrīnivāsadāsa: *Yatīndramatadīpikā*, Swami Adidevananda (Trans. In Eng.), Sri Ramakrishna Math, Madras, 1949, p. 122
9. "Ayamīśvaraḥ sūkṣmacidacidviśiṣṭaveśaṇa jagadupādānakāraṇa bhavati; saṅkalpaiśiṣṭaveśaṇa nimittakāraṇa bhavati; kālādyantaryāmiveśaṇa sahakārīkāraṇam ca". - *Yatīndramatadīpikā - IX.2.*
 - Śrīnivāsadāsa: *Yatīndramatadīpikā*, Swami Adidevananda (Trans. In Eng.), Sri Ramakrishna Math, Madras, 1949, pp. 122 - 123
10. *Vedāntapārijātasaurabhaḥ - I.i.1.*
 - Śrī Nimbārkācārya: *Vedānta-Darśana (Vedāntapārijātasaurabha)*, Swami Santadas Babaji (Trans. In Beng. And Ed.), Sukhachar Kathiyababar Ashram, Uttar 24 Parganas, 2008, p. 72.
11. *Vedāntapārijātasaurabhaḥ - I.i.2.*
 - Śrī Nimbārkācārya: *Vedānta-Darśana (Vedāntapārijātasaurabha)*, Swami Santadas Babaji (Trans. In Beng. And Ed.), Sukhachar Kathiyababar Ashram, Uttar 24 Parganas, 2008, p. 78.

12. *Vedāntapārijātasaurabhāḥ - I.i.4.*
- Śrī Nimbārkācārya: *Vedānta-Darśana (Vedāntapārijātasaurabhā)*, Swami Santadas Babaji (Trans. In Beng. And Ed.), Sukhachar Kathiyababar Ashram, Uttar 24 Parganas, 2008, p. 85.
13. *Vedāntapārijātasaurabhāḥ - I.iv.23*
- Śrī Nimbārkācārya: *Vedānta-Darśana (Vedāntapārijātasaurabhā)*, Swami Santadas Babaji (Trans. In Beng. And Ed.), Sukhachar Kathiyababar Ashram, Uttar 24 Parganas, 2008, p. 240.
14. "Sarvajñāḥ sarvaśaktirapracayutasvarūpaḥ paramātmā svātmakasvādhiṣṭhita-nijaśaktivikṣepeṇa jagadākāraṃ svātmānaṃ pariṇamayati..." - *Vedāntakaustubha* of Śrīnivāsācārya - I.iv.26.
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16. "Vyūhāṅgināṃ brahmaparaṃ vareṇyaṃ dhyāyem Kṛṣṇaṃ kamalekṣaṇaṃ Hariṃ" - *Daśaśloki - 4*
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17. "Avatārāstrividhāḥ guṇapurūṣalīlābhedenā" - *Laghumañjuṣā, the commentary of Daśaśloke - 4.*
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18. Rahaman, Dr. M. Matiur: *Dr. Rama Chaudhurir Vedānta Darśana* (Ed.) Abosar Prokashana Sangstha, Dhaka, 2016, pp. 229 & 259
19. Bhattacharya, Dr. Amarprasad : *Śrīnimbārka O Dvaitādvaita Darśana*, Kolkata, 1966, P. 339
20. "Ubhayathā hi vyapadeśo dṛśyate. Nānātvavyapadeśastāvāt sraṣṭṛtva-srjyatva-niyantṛtvanīyāmyatva-sarvajñatvājñitva-svādhīnatva-parādhīnatva-śuddhatvāśuddhatva-kalyāṇaguṇākaratvātadviparītatva-patitva śeṣatvādibhirdṛśyate. Anyathā ca abhedena vyapadeśo 'pi "tvattvamasi" Ch.Up. - VI. Viii.7; "ayamātmā brahma" Br.Up. - IV. Iv.5 ityādibhirdṛśyate" - *Śrībhāṣya - II.iii.42.*
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21. "Ubhayavidhavākyānāṃ tulyabalatvāt jīvaṇparamātmānoḥ svābhāvikaḥ bhedābhedaḥ bhavataityartaḥ" - *Vedāntakaustubha - II.iii.42.*
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22. Rajagopalachari C: *The Nature of Brahman & the Jiva with Special Reference to Rāmānuja and Vedānta Deśika: A Critical Study*, Tirupati, 1989, p. 104.