



Online ISSN: 2582-3574
Print ISSN: 2582-4406

SMART MOVES JOURNAL IJELLH

International Journal of English Language, Literature & Humanities

Volume 7, Issue 12, December 2019

DOI: <https://doi.org/10.24113/ijellh.v7i12.10214>

Vedic Philosophy and Swami Nigamananda

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“If I were asked under what sky the human mind has most fully developed some of its choicest gifts, has most deeply pondered on the greatest problems of life, and has found solutions, I should point to India”.
(Max Mueller, German Scholar)

“India is the cradle of the human race, the birthplace of human speech, the mother of history, the grandmother of legend and the great grand-mother of tradition. Our most valuable and most

instructive materials in the history of man are treasured up in India only. (Mark Twain, American Author)

“For thinking minds to blossom, for arts and science to flourish, the first condition necessary is a settled society providing security and leisure. A rich culture is impossible with a community of nomads, where people struggle for life and die of privation. Fate called India to a spot where nature was free with her gifts and every prospect was pleasing”. (Indian Philosophy/S.Radhakrishnan/V-I/2nd Edition /p-1)

Abstract

Wonder that is India. India is wonderful because of its abundant and affluent cultural heritage. The cultural heritage of India is prudential of its spiritual richness and classical creativity. Vedic literature is the most wonderful and unparallel literary creation of Ancient India. Vedic literature has made this country worthy of worship. Vedas are without beginning and without end. Veda is author-less. It is *Apauruseya*. They are considered to be the direct word of the Divine. Vedic knowledge appeared in the dawn of the cosmos within the heart of Brahma. Brahma imparted this knowledge in the form of sound (*Sabda*) to his sons who are great sages. They transmitted the Vedic sound heard from Brahma to their disciples all over universe. There are four Vedas. They are the Rig Veda, Yajur Veda, Sama Veda and Atharva Veda. Four Vedas contain four types of texts such as *The Samhitas*, *The Arankayas*, *The Brahmanas* and *The Upanishads*. Veda is accepted as a code of conduct to Sanatan Dharma. The teaching of Veda is the concept that the individual is not an independent entity, but, rather, a part of the Universal Consciousness. Upanishads is the manifestation of Vedantic thought. Sada Darshan (Six Systems of Vedanta) is a very important part of Vedic philosophy. Swami Nigamananda a great Master of Vedic Literature achieved Nirbikalpa Sidhi of Vedanta in the year 1904. The philosophy of Vedanta is

reflected in the creation of Swami Nigamananda. In his writings (Yogi Guru, Jnani Guru, Tantrik Guru, Premik Guru, Brahmacharya Sadhana and Vedanta Viveka) he has explained the main scriptures of Vedas such as The Upanishads, The Bramha Sutras and The Bhagavad Gita. His philosophy teaches us to love and live in a state of eternal freedom. The Philosophy of Swami Nigamananda is a synthesis of Sankar and Gouranga i.e. knowledge and love. Knowledge envisages the path of analysis and Love, the path of synthesis. In this way Nigamananda convincingly reconciled the two apparently contradictory creeds of Adi Shankaracharya and Gauranga Mohapravu. “He advised his disciples to combine Shankara’s view and Gournaga’s way and walk on this path of synthesis. In fact attainment of Jnana through Bhakti is the nucleus of his philosophy. Through his teachings and works, he proclaimed to the world the fundamental harmony of all religions that there are many paths which lead to the same goal”.

Keywords: Key teachings of Nigamananda as envisaged in his own publications are *Sanatan Dharm Prachar*, *Satsiksha Bistar* and *Siva Jnane Jiba Seva*. He intended to preach *Sanatan Dharma* the religion of *Aryabarta*. To full fill this aim he published several books and a periodical named *Arya Darpan*. Next is *Satsiksha Bistar*. He desired to teach the whole mankind ‘education to the true sense of the term’ so he established *Saraswat Sangha*. The last but not the least is *Siva Jnane Jiba Seba* i.e. service to mankind service to God. Ideal household life is the key note of His Life’s Philosophy. An ideal household can only materialize the great line of Vedanta ‘Service to man service to God’.

Introduction

Wonder that is India. India is wonderful because of its abundant and affluent cultural heritage. The cultural heritage of India is prudential of its spiritual richness and classical creativity. Vedic literature is the most wonderful and unparallel literary creation of Ancient India

i.e. *Aryabarta Bharatbarsha*. Vedic literature has made this country worthy of worship. Veda answers all inquisitiveness. Veda is the source of 'living life lively'. Veda ignites and inspires to live life after death. Veda teaches us to win over death and travel to an immortal life. The great scholars of Vedic age contributed their finest creations to make this country a 'wonder land' for everybody for all time to come. India as the country of Vyasa, Basistha, Parasara, Patanjali and so many leading luminaries of Aryabarta, invites attention of the rest of the world because of its culture and civilization. The culture and civilization of Aryabarta is well founded by the Vedic culture, Vedic civilization and Vedic philosophy from time immemorial. Of the great sons of India's spiritual world Swami Nigamananda is one. His contribution to Vedic literature and Vedic philosophy is no doubt a priceless gift for the truth seekers of this ephemeral world. The philosophy of Swami Nigamananda is fundamentally based on the Vedic philosophy of Arya Sanatan Dharma; it inspires deep study.

Origin of Veda

Vedas are without beginning and without end. It may sound ludicrous to the audience, how a book can be without beginning and without end? But by Vedas no books are meant. They mean the accumulated treasury of spiritual laws discovered by different persons in different times. Vedas are not the utterance of persons. Its date has never been fixed, can never be fixed so it is ETERNAL. Veda is author-less. It is *Apauruseya*. Very little is known about the writers of the texts. In fact, Hindus regard the Vedas to be authorless, or not of man. Instead, they believe that they were originally revealed to ancient sages through divine inspiration. Vedas are the most sacred doctrine of Hindu Sanatan Dharma. So the other name of Hindus is Vaidikas, followers of Vedas or Vedantists or followers of Vedanta. The Vedas are also referred to by some

as *sruti*, literary means “what is heard,” and *smrti*, means “what is remembered.” In this way, they are considered to be the direct word of the Divine.

“Most of the great religions of the world owe allegiance to certain books which they believe are the words of God or some other supernatural beings and which are the basis of their religion. Now of all these books according to the modern savants of the West, the oldest are the Vedas of the Hindus”. (Essentials of Hinduism/Swami Vivekananda/p-6) The Mass of writing called the Vedas is not the utterance of persons. “Whenever you hear that a certain passage of the Vedas came from a certain *Rishi*, never think that he wrote it or created it out of his mind; he was the seer of the thought which already existed; it existed in the universe eternally. This sage was the discoverer, the *Rishis* were spiritual discoverers.” (Essentials of Hinduism/Swami Vivekananda/p-7)

Vedic knowledge appeared in the dawn of the cosmos within the heart of Brahma. Brahma imparted this knowledge in the form of sound (*Sabda*) to his sons who are great sages. They transmitted the Vedic sound heard from Brahma to their disciples all over universe. The Vedas are written in Sanskrit. The Sanskrit word, *Veda*, means "knowledge." Brahmin priests methodically memorized the content of the Vedas to ensure their consistent transmission to subsequent generations. It is believed that Vyasa Deva with the assistance of Lord Ganesh compiled all the Vedic hymns in written form for the benefit of the human race.

There are four Vedas. They are the Rig Veda, Yajur Veda, Sama Veda and Atharva Veda. The Rig Veda is the oldest of the four. Four Vedas contain four types of texts such as *The Samhitas* means Mantras and hymns for chanting, *The Aranyakas* means Details of rituals and ceremonies liturgy, *The Brahmanas* means Commentaries of rituals and ceremonies and *The Upanishads* means Discussion of meditation, philosophy and spiritual knowledge.

Vedic Philosophy

“In many other countries of the world, reflection on the nature of existence is a luxury of life. The serious moments are given to action while the pursuit of philosophy comes up as parenthesis. In ancient India, philosophy was not an auxiliary to any other science or art but always held a prominent position of independence”. “...In India, philosophy stood on its own leg and all other studies looked to it for inspiration and support. It is the master science guiding other sciences without which they tend to become empty and foolish”. (Indian Philosophy/S.Radhakrishnan/V-I/2nd Edition /p-2)

Indian philosophy is Vedic philosophy. Veda is accepted as a code of conduct to Sanatan Dharma. The underlying philosophy of Indian philosophy or teaching of Veda is the concept that the individual is not an independent entity, but, rather, a part of the Universal Consciousness. Vedic philosophy is very ancient. It is the outcome of the mass of ancient Aryan Literature known by the name of the Vedas. Vedanta Philosophy stands at the background of all these sects and there is no fight and no antagonism between Vedanta and any other systems in the world.

Vedanta is a vast subject. Its scriptures have been evolving for the last five thousand years. Upanishads is the manifestation of Vedantic thought. The three basic scriptures of Vedanta are the Upanishads (the revealed truths), the Bramha Sutras (the reasoned truths) and the Bhagavad Gita (the practical truths). Vedanta claims that man is divine, and all we see around us is the outcome of that consciousness of the divine. Everything that is strong and good and powerful in human nature is the outcome of that divinity and though potential in many, there is no difference between man and man, essentially all being like divine. This divinity is Vedanta.

Sada Darshan (Six Systems of Vedanta) is a very important part of Vedic philosophy. Sada Darshan the six systems of Hindu philosophy based on the Vedas. The philosophies developed in India are divided mainly into two categories: theistic and atheistic. Samkhya, Yoga, Nyaya, Vaishesika, Mimamsa and Vedanta philosophies accept the authority of the Vedas and are therefore theistic. They are collectively known as Sada Darshan. Carvaka, Buddhist and Jain philosophies do not believe in the Vedas and are called atheistic. Belief in God is not, however, a determining factor. For instance, Samkhya and Mimamsa acknowledge the authority of the Vedas but do not acknowledge God as the creator of the universe. Even in Vaishesika philosophy there is no direct reference to God. Although Samkhya and Yoga recognize the soul and nature as the creator of the universe, yoga also believes in the independent existence of God. Nyaya believes in the soul and God but also recognizes the independent existence of the universe. According to Vedanta, the only truth is Brahma, everything else is untruth. Consequently, it may be seen that there are differences among the six systems of Hindu philosophy on certain matters although they draw from the same source.

Philosophy of Swami Nigamananda

Swami Nigamananda a great Master of Vedic Literature achieved Nirbikalpa Sidhi of Vedanta in the year 1904. The philosophy of Vedanta is reflected in the creation of Swami Nigamananda. In his writings (Yogi Guru, Jnani Guru, Tantrik Guru, Premik Guru, Brahmacharya Sadhana and Vedanta Viveka) he has explained the main scriptures of Vedas such as The Upanishads, The Bramha Sutras and The Bhagavad Gita. His philosophy teaches us to love and live in peace, in a state of eternal freedom. The literature of Swami Nigamananda gives us light, to leave darkness and live in brightness. Without doing this, the human society is mad after ephemeral possessions of this earth and making their lives useless, in the beautiful creation

of the Almighty. Any form of temporary wealth is incapable of providing peace of mind; which creates unrest and chaotic environment everywhere. The philosophy of Swami Nigamananda teaches how to win over illusion and be with eternal reality.

Swami Nigamananda a great teacher of Sanatan Dharma has written several books on Vedic philosophy in which he has highlighted, how to lead a peaceful life in this world of worries. He has given importance on Individuality. Every individual must be pure. When an individual is pure and truthful the society is pure and fine. Keeping this in mind he has narrated his practical experience as a Perceptor in his publications. As a true seer of truth he has tried to guide the human being of this world, how to lead an ideal life. His main intention is that “if an individual is corrected in his individual living style, the social character of his community life is changed and ultimately the society is changed in to a beautiful place i.e. a place of peaceful and non-harmony patch of land”. It is clear from his teachings and writings.

The Philosophy of Swami Nigamananda is a synthesis of Sankar and Gouranga i.e. knowledge and love. Knowledge envisages the path of analysis and Love, the path of synthesis. Sankar affirms the non-duality of Brahma which appears multiple due to the influence and covering of Maya. It leads to the central thesis of the non-duality between the individual self and Brahma. It is embodied in the great saying- ‘*Jiva Brhmaeibanaparah*’ means individual self is not different from *Brahma* or all the objects living and non living are expressions of *Brahma*. Monistic theory of Sankar does not denounce the empirical reality of the world encompassed in multiplicity. He recommended the acquisition of true knowledge to the caste of *Brahmins* only. As a result, the people of other castes were deprived of the realization of the highest spiritual

truth. Swami Nigamananda made it easy in his method of teachings. He taught ‘everybody has right to raise his individual self towards the source of true knowledge that is *Brahma*.

On the other hand Gouranga Mohapravu, preached the principles of love and devotion to be followed and practiced by all sections of people irrespective of caste and creed. Therefore the path shown by him was broad and free from any narrow barriers. He advised his devotees to practice unconditional devotion and surrender to Sri Krishna only. His practice and preaching of unconditional devotion and love for God, was rather narrow, in as much as it was directed to Sri Krishna as the only God. In order to broaden that path, Nigamananda suggested taking the master (Guru) as an embodiment of Sri Krishna (or any other deity whom the aspirant loved), in which case, the guide himself becomes the goal.

In this way Nigamananda convincingly reconciled the two apparently contradictory creeds of Adi Shankaracharya and Gauranga Mohapravu. “He advised his disciples to combine Shankara’s view and Gournaga’s way and walk on this path of synthesis. In fact attainment of Jnana through Bhakti is the nucleus of his philosophy. Through his teachings and works, he proclaimed to the world the fundamental harmony of all religions that there are many paths which lead to the same goal”. Sadguru Swami nigamananda/Eng/NSS/p-342.

Nigamananda pointed out that in the path of devotion and love the aspirant has to subdue or tame his ego adequately and hence he attains to the same stage as that of the monastic aspirant whose ego loses its identity on attaining to his goal. In the former case, the individuality is reduced to a trifle, overpowered by personal god-consciousness, whereas in the latter the aspirant loses his self-consciousness in the ocean of impersonal universal consciousness. It is more clearly depicted in ‘Narada Bhakti Sutra’- “Supreme Divine Love, together with the steps

leading to it, is called Bhakti. The phenomenon of Bhakti therefore has a premature stage, designated as *Apara Bhakti* and a mature stage of subjective experience known as *Para Bhakti*. Mature Divine Love may be viewed again subjectively and objectively. The transcendental aspect of it is an uncharacterizable, incommunicable and ineffable experience of unsurpassed bliss and illumination always equated with Self-realization or God-realization. It is also called Liberation-in-Life, or Perfect Gnosis. The marks that may be observed in a person who possesses this perfect realization, when that realization expresses through his moods, thoughts, words and deeds are called the objective aspect of *Para Bhakti*". (Narada Bhakti Sutra/ Swami Tyagisananda/R.K.Mission, Madras p-v). In a diagram of *Jnanachakra* Nigamananda has pointed out that the doctrine of monastic Vedanta philosophy treats the supreme reality in terms of oneness of individual and universal consciousness. vx

Key teachings of Nigamananda as envisaged in his own publications are *Sanatan Dharm Prachar*, *Satsiksha Bistar* and *Siva Jnane Jiba Seva*. He intended to preach *Sanatan Dharma* the religion of *Aryabarta*. To full fill this aim he published several books and a periodical named *Arya Darpan*. Next is *Satsiksha Bistar*. He desired to teach the whole mankind 'education to the true sense of the term' so he established *Saraswat Sangha*. The last but not the least is *Siva Jnane Jiba Seba* i.e. service to mankind service to God. Ideal household life is the key note of His Life's Philosophy. An ideal household can only materialize the great line of Vedanta 'Service to man service to God'. "From the high spiritual flights of the Vedanta philosophy of which the latest discoveries of science seem like echoes to the low ideas of idolatry with its multifarious mythology, the agnosticism of the Budhists and the atheism of the Jains each and all have a place in the Hindu's religion" (Essentials of Hinduism/Swami Vivekananda/p-31

Upanishads and Swami Nigamananda

“Eternal, and revealed at the beginning of every cycle of creation, the Vedas are the ultimate authority, and all other scriptural texts are based on them. As the Upanshidas form the concluding portion of the Vedas, their teaching is literally termed as Vedana...’The primary scriptural source of all Vedanta schools is Upanishada. The Upanishads are many and their teachings offer varied philosophical views”.(The Roots of Vedanta-Selections from Sankara’s Writings /Sudakshina Rangaswami/Penguin Books/p-3).

Swami Nigamananda achieved pleasure of the Nigam (Veda) so Nigamananda. Vedas are the source of all knowledge, all literature and all pleasure. Vedas are the core of not only Hindu religion but all religions of the world. Aryabarta is great being the source of Sanatana Dharma. Swami Nigamananda is a great champion of Sanatana Dharma. He achieved the highest form of Sidhi i.e. “Nirbikalpa Sidhi” of Vedanta and dedicated his findings for the benefit of the universe. In his literary creations he clearly depicted the truths therein Vedic Literature. His literary works can lead the world towards peace, fraternity and friendship of oneness. This will give us to materialize the great line of Veda “Basudheiba Kutumbakam (the whole world is one family)”. In his Jnani Guru he has quoted that-

Jastusarbani bhutani atmanebanupasyati

Sarbabhuteshuchatmanam tato na bijugupshyate (Ishopanishad-6)

It means he, who sees everything ingrained inside Paramatma and also sees Paramatma in everything, can never hate anybody or anything. Again we find in Jnani Guru-

Sarbabhuteshu chatmana sarbabhutani chatmani

Samam pashyanatmjaji swarajyamadhigachhati (Manu Samhita, 12/91)

It means, Paramatma is present in all things movable and immovable and also all things are present in Paramatma. He, who has developed an equi-vision (Samadrusti), is sure to achieve salvation. (Jnaniguru/NSS/Odia/p-93)

India is honored for universal fraternity. The great spiritual leaders of this country preach the practicability of the philosophy of fraternity here. Swami Nigamananda is one of them. He was a true national. His love for his mother land was deep rooted in his life time achievement. After renouncing the world he continued his learning with great Indian spiritual Gurus. One after another Swami Nigamananda learnt Tantra from Bamakhepa, Jnana from Sachidananda, Yoga from Sumerudas and ultimately Prema from Gouri Maa. He became numero uno in Vedanta Sidhi. Swami Nigamananda became the seer of the Vedic truth. He is Guru. His teachings create the difference- 'Love and live. Live after life' that is eternal, the true sense of Sanatana Dharma the Vedic religion of Aryabarta. Thus he became the champion of true fraternity so far the term is concerned.

The Bhagavad Gita and Swami Nigamananda

The Vedanta says that a man neither is born nor dies nor goes to heaven and that reincarnation is really a myth with regard to the soul. The example is given of a book being turned over. It is the book that evolves not the man. Every soul is omnipresent so where can it come or go? These birth and deaths are changes in nature which we are mistaking for changes in us.

Bansasi jinani jatha bihay, nabani grihnyanti naroparani

Tatha sarirani bihay jirna nanyani sanjati nabann dehi

(The Bhagavad Gita 2/22)

Reincarnation is the evolution of nature and the manifestation of the God within. Nigamananda was a Sannyasi of the Adi Sankar cult. He studied Vedanta philosophy due to Shankaracharya after he was initiated as a Sanyasi of that order. Nigamananda's core-teachings were that disciples should adopt ideals of Lord Adi Sankar (i.e. the path of Jnana) and ideals of Lord Gouranga (i.e. the path of *bhakti*). According to Nigamananda, Shankar and Gourang provide a sweet combination of Jnana (knowledge) and Bhakti (love) to lead the world in the right way. So far the philosophy and teachings of Nigamananda is concerned, he is a Guru not Avatar. He never admitted that he was God-incarnate or an Avatar. He stated that an incarnation is an exclusive descent of God on earth to uphold spiritual order. The Avatar ordinarily does not enlighten or guide individuals. Through his agency righteousness is established and demonic forces are destroyed. Nigamananda wanted to be treated as a Sadguru (a perfect spiritual Master) who, on account of his quest over a succession of birth and death, attained the knowledge of his true or potential nature, i.e., supreme universal consciousness. He drew a difference between Sadguru, Jagadguru and God. According to Nigamananda the disciple should take his Guru to be the Jagadguru or the Master of the world, and not an ordinary human being.

Mannāthaḥ śrījagannātho madgurustri jagadguruḥ

Mamātma sarvabhūtamā tasmai śrīgurave namaḥ (Guru Gita)

According to Nigamananda, the theory of self-realization requires expanding the individual self to the status of the supreme universal self. The expansions can be directly practiced only by the most competent among the aspirant Sannyasi by means of precise intellectual inquiry, analysis and deep meditation, although service to the Master is the key to success in such pursuits as well. However, Nigamananda pointed out that true transcendental divine love and ecstasy could

be properly experienced by the most fortunate ones only after they had attained monistic realization of the supreme as declared by Lord Krishna himself in the Bhagavadgeeta (18/54).

The Bramha Sutras and Swami Nigamananda

Vedanta says that each life is built upon the past, and that when we can look back over the whole past we are free. The fundamental principle of Vedanta is that ‘there is eternal freedom for everyone’. As per ‘Vedanta Viveka’ of Swami Nigamanada, Vedanta philosophy teaches us how to travel from untruth to truth, from dualism (pluralism) to monism from temporal to permanent pleasure (Anitya to Nitya). Vedic philosophy is the entrance to salvation (Moksha) (Vedanta Viveka/2nd Edition/ NSS/p-17). Real truth seekers lead a silent and steady life. They spent their life in meditating almighty without any botheration for worldly affairs. Real intellectuals think deep of Brahma and always gets pleasure in meditating the ultimate truth. He who thinks truth becomes truthful. A truthful person feels the appropriateness of Vedic gospels. At any cost he tries to adhere the path of Vedanta and achieves the goal of realizing Brahma in his heart and soul. It is not easy to understand Vedanta philosophy as it is told. In order to achieve the truth of Vedanta, one has to keep continuous effort; and the blessing of a preceptor is needed most. Without the help of a perfect Guru one can’t understand Vedanta philosophy let alone achieve it. Vedanta says ‘Brahma is the only truth’; so a truth seeker can realize Brahma and became Brahmabit. Really ‘*Brahmabit Brahmeib Bhabhet*’.

According Swami Nigamananda, there are two pathways to attain spiritual liberation: one is by initiation into and observing the austerities of *Sannyas* yoga and the other – by service rendered to a Sadguru who has realization of Brahman. The former is extremely arduous a path – the disciple must die in a sense even while he remains in his body. In other

words, he has to lose his body consciousness. But if one unconditionally loves the Guru by way of rendering service to him sincerely, spiritual liberation may be obtained relatively easy. Nothing substantial can be achieved without Guru's grace. Swami Nigamananda once expressed "I have been wandering far and wide like a bird as if with its voice box mutilated but have not had God coming and helping me. But the day I was able to have the grace or the benefit of the Guru (Who is God in human form), I started making real progress".

The Guru is the embodiment of both the monistic (or non-dual) ideology due to the Great Adi Sankaracharya and love divine as preached by Sri Sri Gouranga Mohapravu. If the disciple submits himself to the Guru his latent characteristic attitude is bound to unfold. Spiritual life based on such a universal (non-sectarian) and sweet relationship between the Guru and the disciple can help harmonize the diverse faiths in the world. So Vedanta says:-

Gururbrahmā gururviṣṇurgururdevo mahēśvaraḥ

Gurureva parabrahma tasmai śrīgurave namaḥ (Guru Geeta)

"Each Veda consists of three parts known as Mantras, Brahmanas and Upanishads. The collection of mantras or hymns is called Samhita. The Brahmanas include the precepts and religious duties. The Upanishada and the Aranyakas are the concluding portions of the Brhmanas which discuss philosophical problems. The Upanishdas contain the mental background of the whole of the subsequent thought of the country". "...The Upanishada while in one sense a continuation of the Vedic worship, are in another a protest against the religion of the Brahmanas. (Indian Philosophy/S.Radhakrishnan/V-I/ 2nd Edition/p-41).

Unlike saints who recognized and preached a diversity of doctrines for self God realization and offered multiple paths to attain them, Swami Nigamananda suggested the realization of the oneness of self and the supreme universal self as the true and the highest goal of human life. For

most aspirants the path is one of true devotion to the perfect spiritual master (Sadguru) who initiates them. Rendering personal service to the Master and invoking his grace through prayers, chanting and simple meditation are the chief modes of spiritual practice for them. They will acquire non-dualistic realization that their Master is a realized soul (Brahmajnani) and experience bliss due to intense love for him over the course of time. In Jnani Guru (Jnaniguru/NSS/Odia/p-272) he has quoted from Vedanta Ratnabali of Sankaracharya that -

Bhabbrutya hi bhabatwam sunyabrutya hi sunyta
Brahmabrutya hi purnatwam tatha purntwamabhyset

(Vedanta Ratnamala-Sankaracharya)

Means the amorous attachment of mind, is the cause of bondage and liberation of man. He, who developed attraction for property and prosperity, remains attached towards them always but persons, who leaves property and prosperity of this world and thinks of only Brahma gets salvation.

The whole universe is under the pressure of troubles and tribulations of universal unrest. We need peace and tranquility. At this critical juncture of time the philosophy of Swami Nigamananda can guide people towards an ideal household life. An ideal individual can only lead a peaceful life and at the same time can stand exemplary to help others living peacefully. Ultimately this will create an ideal society and ideal state. 'Be good and people would follow you' is the clarion call of the philosophy of Swami Nigamananda. Exactly this is the real meaning of 'synthesis of knowledge and love'. First know 'what is what', and then love it truly. This kind of love stands eternal. This kind of love leads life after death. This kind of love leaves life immortal on this ephemeral world.

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