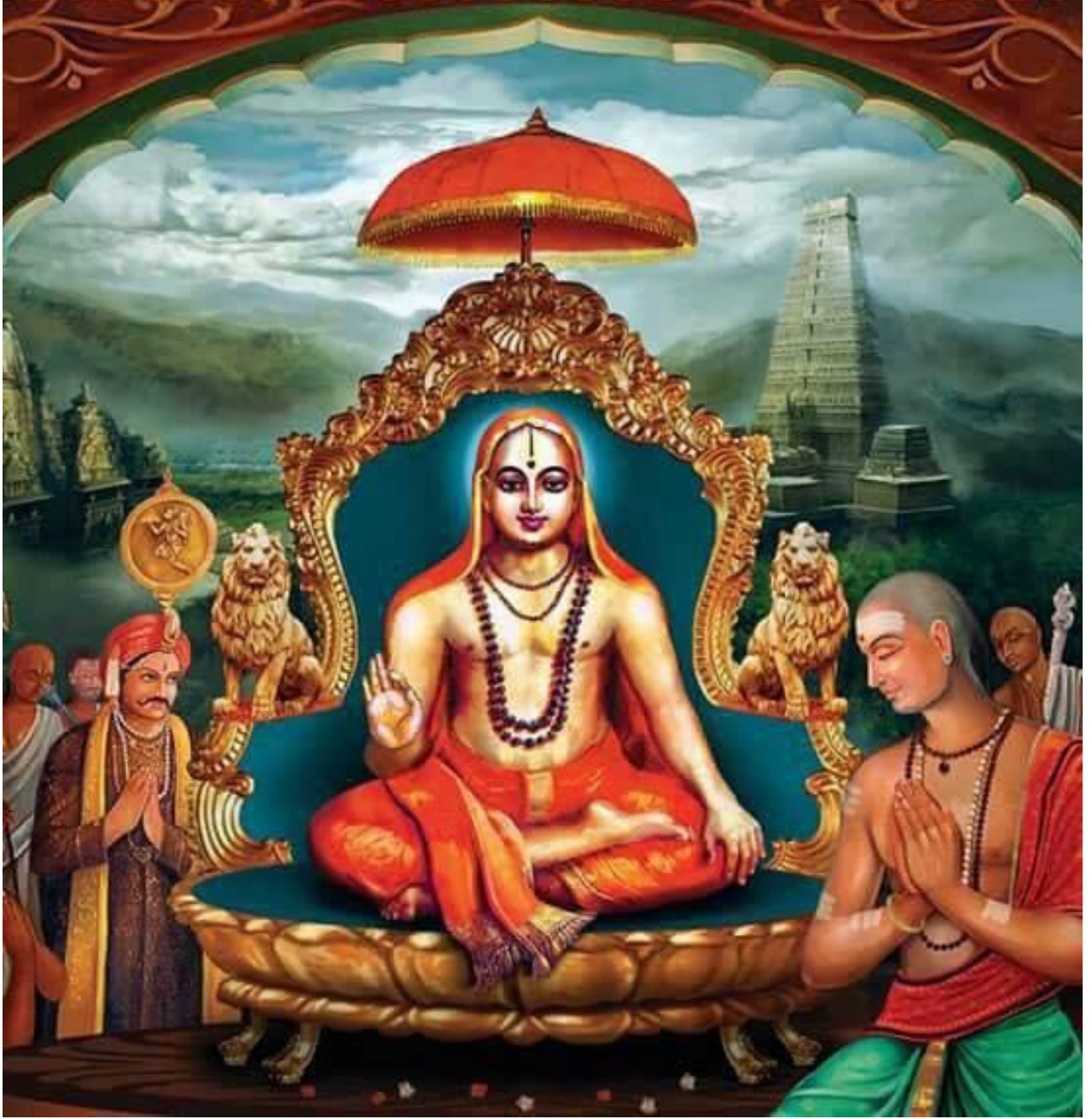


Shaiva Sarvasva Khandanam of Shri Vijayeendra Teertha



श्री नारायणाय नमः ।



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Shaiva Sarvasva Khandanam of Shri Vijayeendra Teertha

By Hari Kumaara

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About

Nyaayamauktikamaala is an account of a debate between Svaami Vijayeendra Teertha Shripaadagalu and Shri Lingaraajendra, which was won by the former. This is a portion of Nyaayamauktikamaala which debunks 11 popular Shaiva arguments that are used to prove Shri Shiva's superiority over Shri Vishnu, by Shaivas.

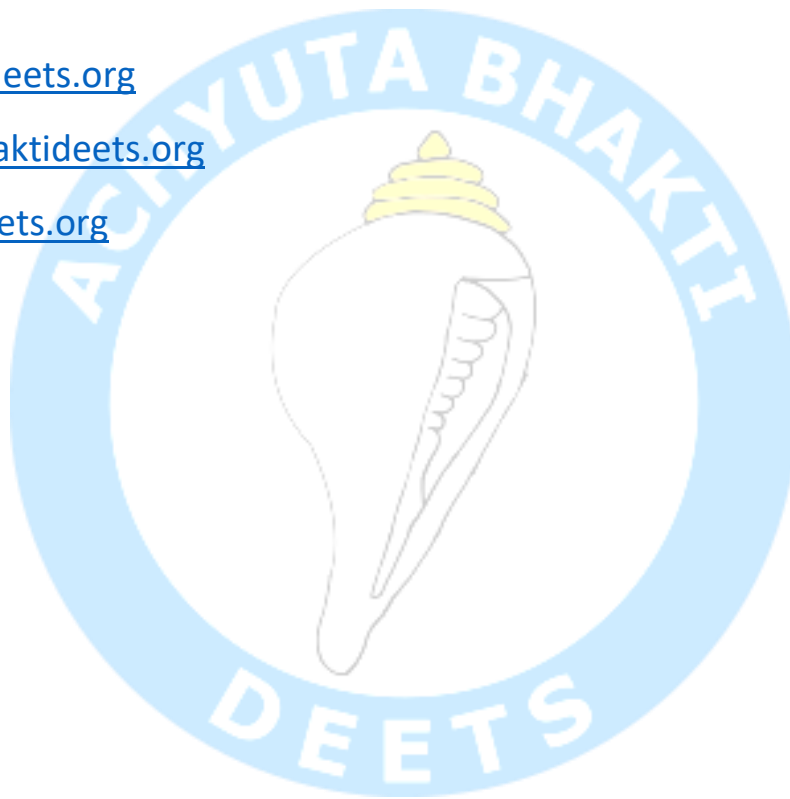
Date of Publishing: 26 August 2023

This document was last updated on 19 August 2024.

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Acknowledgements

कृष्णाय वासुदेवाय हरये परमात्मने ।
प्रणतक्लेशनाशाय गोविन्दाय नमो नमः ॥

*Obeisances and obeisances to Shri Krshna, VaasuDeva, Hari, Paramaatma, the
destroyer of distress of His bhaktas, Govinda.*

श्रीहरिवायुगुरुभ्यो नमः ।
Obeisances to Shri Hari, Vaayu and Gurus.

श्रीमदानन्दतीर्थभगवत्पादाचार्येभ्यो नमः ।
Obeisances to Shrimat Aananda Teertha Bhagavatpaada Aachaarya.

श्रीविजयीन्द्रतीर्थगुरुभ्यो नमः ।
Obeisances to Guru Shri Vijayeendra Teertha.

By the grace of Shri Hari, Vaayu and Gurus, this work of Shri Vijayeendra Teertharu has been translated and explained, with a lot of missing references of quotations being tracked down. This section of Nyaayamauktikamaala deals with debunking common arguments of Shaiva darshanas, against Shri Vishnu's Supremacy. Special thanks to Shrimaan Ananta Sri for verifying several parts of this translation, finding references and providing additional information. It is hoped that this e-book becomes useful for those in need of this knowledge.

—Hari Kumaara
Translator

अच्युताय नमः । अनन्ताय नमः । गोविन्दाय नमः ।
Salutations to Achyuta. Salutations to Ananta. Salutations to Govinda.

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Shaiva Sarvasva Khandanam (Nyaayamauktikamaala)

॥ शैवसर्वस्वखण्डनम् ॥
(न्यायमौक्तिकमालायाम्)

जगद्गुरु-सर्वतन्त्रस्वतन्त्र श्रीमद्विजयीन्द्रतीर्थश्रीपादविरचितम्

A composition of Jagadguru Sarvatantra-svatantra Shrimat Vijayeendra Teertha
Shripaada.

परस्परं विवदमानयोर्ब्रह्मनारायणयोर्मध्ये महालिङ्गकारेण प्रादुर्भूतेन परमशिवेन
तद्वलपरीक्षार्थं तल्लिङ्गमूलाग्रदर्शनाय प्रेरितयोर्वराहं हंसरूपेण तदर्थं
प्रवृत्तयोस्तद्दर्शनाऽलाभेन तदपेक्षया शिव एवोत्कृष्ट इत्यस्य ॥ १ ॥

(Purvapakshin): 1. In a competition between Brahmaa and Naaraayana, the
Maha-Linga form of Shiva manifested to test their strength and asked them to
find the end of the linga. (Vishnu), In the form of Varaaha and (Brahmaa), in
the form of Hamsa, engaged busily in trying to find the end of the linga and
couldn't, due to which, Shiva alone is the ultimate being.

विष्णुर्जलन्धरवधार्थं सुदर्शनमाकाङ्क्षमाणः प्रतिदिनं पङ्कजानां सहस्रेण
शिवमाराधयिता तत्परीक्षार्थं कदाचिदेकपङ्कजे गोपायिते ततः स्वोद्धृतेन
स्वनेत्रकमलेन शिवाराधने ओरवृत्तः ततः शिवप्रसादात्सुदर्शनं पुण्डरीकाक्षत्वं च
प्राप्य तेन सुदर्शनेन जलन्धरमजयदित्यस्य ॥ २ ॥

2. Vishnu, for the purpose of killing Jalandhara, needed the Sudarshana chakra
and worshiped Shiva everyday, with a thousand lotuses. For the purpose of
testing Him, one day, (Shiva) hid one lotus. Vishnu, took out His own eye and
therefore, He received the Sudarshana chakra as a benediction from Shiva and
also the title 'Pundareekaaksha' (the lotus-eyed one).

अमृतमथनकाले कालकूटविषोद्भवे तन्नियमनाशक्ततया विष्ण्वादिषु पलायनपरेषु
सर्वलोकरक्षार्थं शिवस्तादृशविषं पीतवानित्यस्य ॥ ३ ॥

3. During the time when the ocean was churned, the kaalakuta (haalaahala)
poison arose and incapacitated Vishnu and the other Devatas. Shiva, for the
protection of all the lokas, consumed the poison.

विष्ण्वादीनि युद्धसाधनानि कृत्वा शिवस्तदसाध्यत्रिपुराण्यजयदित्यस्य ॥ ४ ॥

4. Vishnu and the other Devatas were used as weapons by Shiva, for the killing of Tripuraasura.

दक्षाध्वरभङ्गे हरिणरूपेण द्रुततरं भीत्या गच्छतो विष्णोः शिवावतारभूतवीरभद्रेण पराजय इत्यस्य ॥ ५ ॥

5. During Daksha's Yajna, Vishnu fled in the form of a deer, but was captured and defeated by Shiva's avataara, Veerabhadra.

'सत्यं सत्यं पुनस्सत्यं उद्धृत्य भुजमुच्यते । वेदशास्त्रात्परं नास्ति न दैवं केशवात्परम्' इति सर्वऋषिसभामध्ये वदतो वेदव्यासस्य भुजः स्तब्धोऽभूदित्यस्य ॥ ६ ॥

6. "This is the truth, this is the truth and again, it is the truth, I declare this, raising My arms – there is no Shastra superior to the Vedas and there is no Deva greater than Keshava." (Skanda Puraana, Kaashi Khanda, Uttaraardha, Adhyaaya 45, Shloka 13) When Vyaasa Deva said these words in the presence of various Rshis, His arms were paralyzed and He couldn't raise them.

दारुकावनादौ विष्णुशिवयोस्स्त्रीपुरुषरूपेण सञ्चार इत्यस्य ॥ ७ ॥

7. At a forest in Dvaaraka, Vishnu and Shiva were respectively in the form of a woman and a man.

हिरण्यासुरवधार्थे (हिरण्यकशिपु) प्रवृत्तं नृसिंहं रुद्रः शरभरूपेणावधीतित्यस्य ॥ ८ ॥

8. Narasimha Deva, after defeating Hiranyaasura (Hiranyakashipu), was slain by Rudra, in the form of Sharabha.

रामचन्द्रेण रावणवधजनितब्रह्महत्यापनुत्तये सेतो लिङ्गप्रतिष्ठातत्पूजादिकं कृतमित्यस्य ॥ ९ ॥

9. Shri Raamachandra, after killing Raavana, had to get rid of His brahma-hatya dosha and thus, established a Shiva linga at the bridge to Lanka, and performed the worship of Shiva.

कृष्णस्य शिववरप्रदानेन पुत्रप्राप्तिर्जितेत्यादेश्च ॥ १० ॥

10. Krshna could obtain progeny, as a benediction from Shiva.

तत्र तत्र पुरानादिषु प्रतिपादनेन शिवस्यैव विष्ण्वपेक्षयोत्कृष्टत्वेन परब्रह्मत्वं
परमकारणत्वं चोचितम् । मोक्षप्रदस्य काशीक्षेत्रस्य शिवक्षेत्रत्वादिप्रसिद्धेः शिवस्यैव
मोक्षप्रदातृत्वेन मुमुक्षुपास्यत्वं चेति ॥ ११ ॥

11. There, there, in the Puraanas, every Paada explains that Vishnu obtained the status of being Para Brahman and the Highest cause, solely from Shiva. The land of Kaashi, which is proven to be a land of Shiva, is capable of granting moksha and thus, Shiva alone is the granter of moksha and he should be worshiped by the Mumukshus, as he possesses this capability.



1. Lingodbhava

तदसत् । उत्कृष्टस्य (हरिसर्वोत्तमत्वादिरूपस्य) सर्वस्याप्यर्थस्य सात्विकपुराणेषु प्रतिपादनेन तदन्येषुक्तविरुद्धार्थप्रतिपादनेन परीक्षकानादरणीयत्वात् । किञ्च विष्णुचतुर्मुखयोर्वराहहंसरूपयोः शिवलिङ्गमूलाग्रादर्शनं कौर्मलैङ्गशिवरात्रिमाहात्म्यादिषु प्रतिपाद्यते । तेषां तामसपुराणत्वं प्रसिद्धमेव । किञ्च 'उद्धृतासि वराहेण कृष्णेन शतबाहुना' । 'आपो वा इदमग्रे सलिलमासीत् तस्मिन्प्रजापतिर्वायुर्भूत्वाचरत्स इमां अपश्यत् । तां वराहो भूत्वाऽहरत्' इत्यादिश्रुतिविरोधः । तत्र सकलभूतभौतिकाद्याश्रयपृथिव्या उद्धरणं विष्णुना कृतमित्यावेदनात् । तादृशल्लिङ्गस्यापि पार्थिवत्वात् । तस्या पृथिवीत्वेऽप्राकृतत्वे ऊर्ध्वाधोगेशावच्छेदेनापरिच्छिन्नत्वे च प्रमाणाभावात् । न च विष्णोर्लिङ्गमूलापरिज्ञानेनैव तत्कल्पनमिति वाच्यम् । विष्णोस्सर्वज्ञत्वप्रतिपादकश्रुतेः विरोधात् । 'विचित्रशक्तिः पुरुषः पुराणो न चान्येषां शक्तयस्तादृशास्स्युः' इत्यादिविष्णुविचित्रशक्त्याद्यावेदकश्रुतिविरोधात् ॥ १ ॥

(Uttarapakshin): 1. That is untrue. In every Paada (section) of the Saattvika Puraanas, the final conclusion (Shri Vishnu's Supremacy) is established and those statements saying something else, can be disregarded. This story of Vishnu and Chaturmukha respectively taking the forms of Varaaha and Hamsa, in order to find the source of the Shivalinga, is found in the Kurma Puraana, Linga Puraana, the Shivaraatri Maahaatmya section and other such texts. It has been established that they are taamasa Puraanas. Moreover, they contradict the following vaakyas of the Shruti:

'उद्धृतासि वराहेण कृष्णेन शतबाहुना'

"He lifted the Earth, with His hundred arms, in the form of Varaaha and Krshna." (Maha-Naaraayana Upanishad, Anuvaaka 1, Mantra 38; also in the Sudarshana Upanishad)

'आपो वा इदमग्रे सलिलमासीत् तस्मिन्प्रजापतिर्वायुर्भूत्वाचरत्स इमां अपश्यत् । तां वराहो भूत्वाऽहरत्' ॥

"Initially, all this was the waters. He saw her (Bhumi) and in the form of Varaaha, he seized her." (Taittireeya Samhita, Kaanda 7, Prapaathaka 1, Anuvaaka 5, Mantra 1)

There, it is stated that Prthivee, which is the support of all entities, was lifted up by Shri Vishnu. That includes the linga as well, being a part of Prthivee (Prakrti). Whatever was lifted by Vishnu also includes the linga, as it is also made of Prakrti and a part of Prthivee, and no pramaana states that it is aprakrtika or has no limits. It cannot be supposed that Vishnu was simply not aware of its end or source, as this assumption contradicts the fact that Vishnu is omniscient and all-knowing, as said in the Shruti.

'विचित्रशक्तिः पुरुषः पुराणो न चान्येषां शक्तयस्तादृशास्त्युः'

“The eternal Purusha has excellent energies, not found in anyone else,” (Shvetaashvatara Shruti) thus, the fact that Shri Vishnu is the knower of all excellent energies, is contradicted.

Explanation: In the Shaiva Puraanas, this story occurs which mentions how Vishnu and Brahmaa competed with each other for Supremacy and Shiva appeared in the form of an Agni-skamba, an infinite column of fire, whose end could be found by neither. The Shiva linga represents this rupa of Shiva, also mentioned in the Skamba Sukta, but this particular story contradicts Shri Vishnu’s Supremacy, which is known from the higher Shaastras, especially the Vedas and Aagamas.

नारायणः परं ब्रह्म तत्त्वं नारायणः परः ।

“Naraayana is the Supreme Brahman, Naaraayana is the Highest Tattva.”
—Taittireeya Aaranyaka, Prapaathaka 10 (Maha-Naaraayana Upanishad), Anuvaaka 13 (Naaraayana Sukta), Mantra 4 (also in the Mahaabhaarata, Anushaasana Parva, Adhyaaya 186, Shloka 9; Narasimha Puraana, Adhyaaya 64, Shloka 43)

सर्वभूतस्थमेकं नारायणम् । कारणपुरुषमकारणं परब्रह्मोम् ।

“The One Naaraayana who is established in all entities, the causal Purusha and is causeless, is Para Brahman.”

—Naaraayana Upanishad, Khanda 4

Thus, the statements of the lower Shaastras can be rejected when they contradict the higher ones, as said in the Purva Meemaamsa Sutras (Adhyaaya 1, Paada 3, Sutra 3):

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विरोधे त्वनपेक्षं स्यादिति ह्यनुमानम् ॥ १.३.३ ॥

“In case of contradictions between Smrti and Veda, Smrti should be disregarded; because it's only when there is no contradiction that there is presumption (of Vaidika texts in support of Smrtis).”

These Puraanas are Shaiva Puraanas and said to be taamasika, as stated in the Padma Puraana, Uttara Khanda, Adhyaaya 236, Shlokas 18-21, as quoted by Shripaada Vaadiraaja Teertha. A day of Brahmaa is known as a *Kalpa* and from the quotations of Shripaada Ramanujacharya, in the Vedaartha Sangraha, it is inferred that the Shaiva Puraanas were narrated by Brahmaa Deva during the taamasika Kalpas. Thus, their statements are not necessarily true.

It is important to note that it is not necessary to use this classification, as Shripaada Madhvacharya uses the terms ‘Vaishnava’, ‘Braahma’ and ‘Shaiva’, to classify the Puraanas. In the Mahaabhaarata Taatparyya Nirnnaya, Adhyaaya 1, Shloka 53, he even refers to the Padma Puraana as a Shaiva Puraana, while quoting it. This is because a portion of *any* Puraana, which supports the idea of Shri Vishnu’s Supremacy, is known as a Vaishnava Puraana. A part of any Puraana supporting Shri Rudra’s Supremacy, is known as a Shaiva Puraana.

Thus, the statements of the Shaiva Puraanas, when they contradict Vishnu’s Supremacy, can be rejected. This is also known from the Rudra Geeta of the Varaaha Puraana, as quoted by Shripaada Yamunacharya (in Aagama Pramaanya) and Shripaada Madhvacharya (in his Brahma Sutra bhaashya, in the commentary on the first Sutra):

एषं सृजाम्याशु योजनान् मोहयिष्यति ।
त्वं च रुद्र महाबाहो मोहशास्त्राणि कारय ॥

अतथ्यानि वितथ्यानि दर्शयस्व महाभुज ।
प्रकाशं कुरु चात्मानामप्रकाशं च मां कुरु ॥

(Janaardana said): “Now I shall create such things as would soon engender doubt and misconception among men. Mighty-armed Rudra, you too have Moha Shaastras produced. Let the people be made to see what is not true and what is against truth. Make yourself well-known to the world and spread

darkness with regard to Me.”

—Varaaha Puraana, Adhyaaya 70, Shlokas 35-36

In the Mahaabhaarata Taatparyya Nirnnaya, Adhyaaya 1, Shlokas 53-58, Shripaada Madhvacharya quoted the following shlokas from the Padma Puraana:

त्वामाराध्य तथा शंभो गृहीष्यामि वरं सदा ।
द्वापरादौ युगे भूत्वा कलया मानुषादिषु ॥ १०६ ॥

स्वागमैः कल्पितैस्त्वं च जनान्मद्विमुखान्कुरु ।
मां च गोपय येन स्यात्सृष्टिरेषोत्तरोत्तरा ॥ १०७ ॥

(Shri Shiva recalled Shri Vishnu’s words): “O Shambhu, I shall also propitiate you and will always receive a boon from you. Being born in the ages like Dvaapara and among men in Kali Yuga, make the people averse to Me with the (Moha)Shaastras prepared by you. So also censure Me, so that the world become better and better. I shall produce this delusion which will delude people. You too, O mighty-armed Rudra, produce Moha Shaastras. O you of great arms, produce them, which are false and spurious. Manifest yourself and keep Me hidden.”

—Padma Puraana, Uttara Khanda, Adhyaaya 71, Shlokas 106-107

परमो विष्णुरेवैकस्तज्ज्ञानं मुक्तिसाधनम् ।
शास्त्राणां निर्णयस्त्वेषस्तदन्यन्मोहनाय च ॥ ११४ ॥

दानं विना च या मुक्तिः साम्यं च मम विष्णुना ।
तीर्थादिमात्रतो ज्ञानं ममाधिक्यं च विष्णुतः ॥ ११५ ॥

अभेदश्चास्मदादीनां मुक्तानां हरिणा तथा ।
इत्यादि सर्वमोहाय कथ्यते सति नान्यथा ।
तेनाद्वितीय महिमो जगत्पूज्योऽस्मि पार्वति ॥ ११६ ॥

(Shri Shiva said to Paarvati Devi): “Shri Vishnu alone is the Supreme One. Knowledge about Him is the path to mukti. This is the nirnaya (verdict) of the Shaastras and anything else leads to delusion. Claims such as mukti being attainable without knowledge, my equivalence with Vishnu, knowledge being obtained by visiting sacred places, my superiority over Vishnu, or non-

difference of devotees like me, or liberated jeevas, with Vishnu – all these lead to delusion only and nothing else. Due to that my greatness has become matchless, and I am honoured by the world, O Paarvati.”

—Ibid. Shlokas 114–116

From all this, it becomes known that the Shaiva Shaastras were composed for deluding non-devotees, due to which they naturally oppose Vishnu’s Supremacy. This itself is enough proof to reject these stories. On top of that, Shri Vijayeendra Teertha quotes pramaanas from the Vedas, which are contradicted by these stories. The Vedas mention Shri Varaaha lifting the Earth, which implies that He also lifted Shiva, as he is also a Devata of the Brahmaanda (solar system) and a part of Prakrti. It is not possible that Vishnu cannot find the end of the Shiva linga. It also cannot be supposed that Vishnu wasn’t aware of the end of the Shiva linga, as that would contradict Shri Vishnu’s omniscience. The Naaraayana Sukta says:

यच्च किञ्चिज्जगत्सर्वं दृश्यते श्रूयतेऽपि वा ।
अन्तर्बहिर्ज्ञं तत्सर्वं व्याप्य नारायणः स्थितः ॥
अनन्तमव्ययं कृविः समुद्रेऽन्तं विश्वशम्भुवम् ।

“Whatever is seen or heard of in the entire Jagat – all of that is pervaded completely by Naaraayana, who is established in it. He is the infinite, imperishable and omniscient ocean-dweller, who is the delight for the universe.”

—Taittireeya Aaranyaka, Prapaathaka 10, Anuvaaka 13, Mantras 5-6

Therefore, the Shiva linga too is pervaded by Shri Vishnu and He is omniscient, eliminating all the possibilities mentioned by Shaivas. The last quotation is from a text of the Shvetaashvatara Shaakha of the Krshna-Yajurveda and was also quoted by Shripaada Madhvacharya, in his Brahma Sutra bhaashya, Adhyaaya 2, Paada 1, Sutra 29.

2. The Origin of the Sudarshana Chakra

विष्णोः शिवप्रसादेन जलन्धरवधार्थम् सुदर्शनप्राप्त्यादिकमसंगतम् 'चरणं पवित्रम्' इत्यादि श्रुतिविरुद्धम् । असङ्गतं पुण्डरीकाक्षत्वप्राप्त्यादिकमपि । 'तस्य यथा कप्यासं पुण्डरीकमेवाक्षिणी तस्योदिति नाम स एव सर्वेभ्यः पाप्मभ्य उदितः' इत्यादि श्रुतिविरुद्धम् । तत्र भगवद्विग्रहमात्रस्याप्राकृतत्वेनानाद्यनन्तत्वसमर्थनात् । यद्यपि लिङ्गपुराणादिष्विव वराहपुराणपूर्वखण्डेऽपि विष्णोर्जलन्धरवधार्थं शिवपूजासुदर्शनपुण्डरीकाक्षत्वप्राप्त्यादिकमावेद्यते । तथापि पाद्मादिषु सात्त्विकराजसतामसत्वादिवत् वाराहेऽपि पूर्वखण्डस्य तामसत्वोपगमान्न दोषः ॥ २ ॥

2. The idea of Vishnu obtaining the Sudarshana chakra as a benediction from Shiva, to kill Jalandhara, contradicts the following Shruti vaakya “चरणं पवित्रम्” (Taittireeya Aaranyaka, Prapaathaka 10, Maha-Naaraayana Upanishad, Anuvaaka 1, Mantra 50). Also, the absurd idea of Vishnu obtaining the appellation of Pundareekaaksha, the lotus eyed One, contradicts the following Shruti vaakya:

तस्य यथा कप्यासं पुण्डरीकमेवाक्षिणी तस्योदिति नाम स एव सर्वेभ्यः पाप्मभ्य उदितः ॥

“His two eyes are like lotuses and He is known as ‘Ut’, as He has risen above all paapa.” (Chhaandogya Upanishad, Prapaathaka 1, Khanda 6, Mantra 7)

There, it is stated that the form of Bhagavaan is apraakrta and without beginning or end. Due to this, the idea of Vishnu propitiating Shiva for the killing of Jalandhara and obtaining the Sudarshana chakra and the status of Pundareekaasha, as propagated by the Linga Puraana and Purva Khanda of the Varaaha Puraana, can be rejected. The presence of Saattvika, Raajasa and Taamasa portions in the Padma Puraana, and the Varaaha Puraana’s Purva Khanda’s taamasa status, make them flawed.

Explanation: As per Shri Yaashkaachaarya’s Nighantu, the words ‘charanam’ and ‘puraana’ are synonymous to “chakra” and “ancient times,” respectively. Further, the first passage of the Aatmabodha Upanishad also mentions Shri Vishnu possessing the Shankha and Chakra:

ॐ नमो नारायणाय शङ्खचक्रगदाधराय तस्मात् ॐ नमो नारायणायेति मन्त्रोपासको
वैकुण्ठभवनं गमिष्यति ।

Thus, it implies that the Sudarshana chakra very much existed with Shri Vishnu since ancient times and He did not acquire it from Shiva. The Chhaandogya Upanishad also mentions that Paramaatma's eyes are like lotuses and therefore, it is not possible for Him to acquire this status from Shiva. As mentioned earlier, the Padma Puraana has Shaiva and Vaishnava portions, which is why the statements of the Shaiva portions that contradict the conclusions of the Vedas and Aagamas, can be rejected in case of contradictions. The Varaaha Puraana's Purva Khanda is also a Shaiva section or can be called taamasika and therefore, it too has vaakyas on Shiva Paratva, which contradict the Shaastras.



3. The Appearance of the Haalaahala Poison

अमृतमथनकाले कालकूटविषपानमपि शिवेन न स्वशक्तिमात्रकृतम् । किन्तु विष्णुतन्मन्त्रजपमहिम्नैव । न चात्र प्रमाणाभावः । 'तं दृष्ट्वा घोरसङ्कशं प्रादुर्भूतं महाविषम् । ध्यात्वा नारायणं देवं हृदये गरुडध्वजम् ॥' इति ब्रह्माण्डपुराणवचनस्य सत्वात् । 'येन जीर्णं च गरलं कण्ठस्थं च कपालिनः । अन्तरात्मधृतं तस्य हृदये गरुडध्वजम्' इति पुराणान्तरवचनस्य सत्वात् । 'अप्रकाशमिदं देवी गुह्याद्गुह्यतरं पदम् । पुराहमब्धिमथने पतगेन्द्रविषावहम् अवध्यं गरलं धोरमभुञ्जममृतं यथा ॥' इति गारुडपुराणे पार्वतीपति शिववचनाच्च । 'अच्युतानन्तगोविन्दमन्त्रतोऽप्सु शुभं परम् । ॐ नमस्सम्पुटीकृत्य जपन्विषधरोऽहरत्' इति मन्त्रशास्त्रेषु प्रतिपादनाच्च । 'नामत्रयप्रभावाच्च विष्णोस्सर्वगतस्य वै । विषं तदभवज्जीर्णं लोकसंहारकारणम्' इति पुराणान्तरवचनदर्शनाच्च । किं बहुना? 'वायुरस्मा उपामन्यत्पिनष्टिस्माकुवनन्नमा । केशी विषस्य पात्रेण यद्रुद्रेणापिबत्सह' इति श्रुत्यावायोरेव विषपानकर्तृत्वस्य शिवस्य शिष्टकिञ्चिद्विषपानकर्तृत्वस्यावेदनाच्च । किञ्च भागवतादिषु अमृतमथनप्रकरणेषु विष्णोः कालकूटविषभीत्या पलायनाद्यनुक्तेश्च ॥ ३ ॥

3. During the churning of the ocean for amṛta, Shiva didn't consume the kaalakuta poison by his own strength. Rather, it was through chanting mantras of Shri Vishnu. The Brahmaanda Puraana declares:

तं दृष्ट्वा घोरसङ्कशं प्रादुर्भूतं महाविषम् ।
ध्यात्वा नारायणं देवं हृदये गरुडध्वजम् ॥

(Shiva said): "On seeing it, the great poison, arising like a cloud, I meditated upon Naaraayana, the Deva in my heart, Garudadhvaja." (Padma Puraana, Uttara Khanda, Adhyaaya 232, Shlokas 14-15)

येन जीर्णं च गरलं कण्ठस्थं च कपालिनः ।
अन्तरात्मधृतं तस्य हृदये गरुडध्वजम् ॥

"By meditating on his Antaraatma, in his heart, Garudadhvaja, Kapaali was able to digest the poison in his neck," thus is the declaration in one of the Puraanas.

अप्रकाशमिदं देवी गुह्याद्गुह्यतरं पदम् ।
पुराहमब्धिमथने पतगेन्द्रविषावहम् अवध्यं गरलं धोरमभुञ्जममृतं यथा ॥

“O Devi, this is a secret fact. At the time of the churning of the ocean, I meditated on Him, due to which I was able to consume the poison and had amrta,” thus, is the declaration of Paarvatipati Shiva himself, in the Garuda Puraana.

अच्युतानन्तगोविन्दमन्त्रतोऽप्सु शुभं परम् ।
ॐ नमस्सम्पुटीकृत्य जपन्विषधरोऽहरत् ॥

“Shri Shiva performed abhimantrana of the poison with the mantra of Achyuta, Ananta and Govinda and then consumed it,” (similar to Padma Puraana, Uttara Khanda, Adhyaaya 232, Shloka 19) thus, is a well known declaration in the Mantra Shaastras.

नामत्रयप्रभावाच्च विष्णोस्सर्वगतस्य वै ।
विषं तदभवज्जीर्णं लोकसंहारकारणम् ॥

“Due to chanting the three names of the all pervading Shri Vishnu (Acyuta, Ananta and Govinda), that poison which had the capability of annihilating all the lokas, was digested,” (Padma Puraana, Uttara Khanda, Adhyaaya 232, Shloka 18) thus, is the declaration in the Puraanas.

What more?

वायुरस्मा उपामन्यत्पिनष्टिस्माकुवनन्नमा ।
केशी विषस्य पात्रेण यद्रुद्रेणापिबत्सह ॥

“Vaayu churned and ground (the poison) and along with Rudra, drank the poison from the vessel,” (Rgveda, Shaakhala Samhita, Mandala 10, Sukta 136, Mantra 7) thus, the Shruti itself mentions the fact that Shri Rudra consumed a small portion of the poison.

Further, in the Bhaagavata and other Puraanas, the sections dealing with the churning for amrta, make no mention of Vishnu being afraid of the Kaalakuta poison and fleeing from it.

Explanation: When the Devas and asuras churned the ocean for obtaining amrta, the nectar of immortality, a great poison known as ‘haalahala’ emanated, which was about to destroy the various realms. The Devas prayed to Shiva, who took up the poison in his palms and drank it, as propagated by

many. As per the Shaiva Puraanas, Vishnu was blackened due to the effect of the haalahala poison initially, implying that Shiva is greater than Him, as the Former could not tolerate the haalahala poison.

As per Tattvavada, however, it was not Shri Rudra who was the chief consumer of the haalaahala (or kaalakuta) poison. Rather, it was Shri Mukhya Praana Deva, also known as Vaayu, who is the Devata of the breath. He is the topmost among all the Devatas and is equivalent to Shri Brahmaa Deva. Shripaada Madhvacharya stated as follows in the Mahaabhaarata Taatparya Nirnaya (Adhyaaya 10, Shlokas 14-16):

कलेः स्वरूपं तदतीव दुष्पहं वराद् विधातुः सकलैश्च दुःस्पृशम् ।
करे विमथ्यास्तबलं विधाय ददौ स किञ्चिद् गिरिशाय वायुः ॥ १४ ॥
स तत् पिबत् कण्ठगतेन तेन निपातितो मूर्च्छित आशु रुद्रः ।
हरेः करस्पर्शबलात् स सञ्ज्ञामवाप नीलोऽस्य गळस्तदाऽऽसीत् ॥ १५ ॥
अथ त्वदाज्ञां पुरतो निधाय निधाय पात्रे तपनीयरूपे ।
स्वयं च निर्मथ्य बलोपपन्नं पपौ स वायुस्तदु चास्य जीर्णम् ॥ १६ ॥

(The Devatas said to Vyaasa Deva): "Kaalakoota was the embodiment of Kali. Due to Brahmaa's boon, nobody could stop it or even touch it. Vaayu picked up a portion of the same, squeezed it, reduced its intensity and gave it to Shiva. Shiva drank it, and fell down unconscious as soon as it reached his neck. He got up due to the touch of Shri Hari's hand. His neck became dark then. After that, Vaayu, keeping your orders in front, placed the poison in a golden bowl and drank it himself without reducing its intensity; It got digested for him."

This is stated in the Kumbhakonam recension of the Mahaabhaarata:

अमृतोत्पादने पुनर्भक्षणतां वायुसमीकृतस्य विषस्योपगतश्च तद्भक्षणमिति तन्निमित्तमेव
चन्द्रकला ब्रह्मणा निहिता । आङ्गिरसबृहस्पतेरुपस्पृशतो न प्रसादं गतवत्यः किलापः । अथ
बृहस्पतिरद्भ्यश्चक्रोध यस्मान्ममोपस्पृशतः कलुषीभूता न च प्रसादमुपगतास्ततस्मादद्यप्रभृति
झषमकरमत्स्यकच्छपजन्तुमण्डूकसंकीर्णाः कलुषीभवतेति । तदाप्रभृत्यापो यादोभिः
संकीर्णाः कलुषीभवतेति । तदाप्रभृत्यापो यादोभिः संकीर्णाः संवृत्ताः ॥ २७ ॥

Desiring to obtain amrta, on the day of the crescent moon, Shri Vaayu, the consumer of the poison, crushed and squeezed the poison, as per the directions of Brahmaa. Then, Shri Brhaspati touched the water to enable the appearance

of amrta and he was not pleased (as it didn't appear). Angrily, he cursed: "Even after me touching water, it is still contaminated. Thus, the water shall become contaminated with sea animals, thus, the water shall become contaminated with sea animals."

—Mahaabhaarata, Shaanti Parva, Adhyaaya 351, Shloka 27

This is also supported by the Keshi Sukta of the Rgveda, as quoted by Shri Vijayeendra Teertharu, which the last pramaana in this section. Vaayu could consume the poison easily, as he is the only Devata equivalent to Brahmaa Deva and presides over Mahat-Tattva, as stated multiple times, such as the Skanda Puraana (Vaishnava Khanda, Vaishaakhamaasa-Maahaatmya, Adhyaaya 19) and Prashna Upanishad.

It is important to note that neither Vaayu nor Shiva were the ultimate consumers of the poison, as it was Shri Vishnu who helped them do so, as shown by the quoted pramaanas and others.

देवानां स भयं दृष्ट्वा करुणश्चाज्ञया हरेः ।
आकर्षद्योगकलया विषं पाणितलेऽखिलम् ॥ ३८ ॥

"The merciful Shiva, seeing the fright of Devas and due to the order of Hari, took up the poison on his palm, through his Yogic abilities."

—Skanda Puraana, Vaishnava Khanda, VaasuDeva Maahaatmya, Adhyaaya 11, Shloka 38

"Madhusudana took away the demon of Haalaahala poison from Maheshvara and destroyed the fear of the celestials."

—Agni Puraana, Adhyaaya 276, Shloka 23

Moreover, Shiva too chanted the three names of Vishnu, i.e. Achyuta, Ananta and Govinda, before consuming the haalahala poison, as stated in the Puraanas and quoted by Vijayeendra Teertharu.

इत्युक्त्वा पार्वतीनाथो ध्यायन्नारायणं हृदि ।
महामंत्रं समुच्चार्य विषमादद्भयंकरम् ॥ ६ ॥

महामंत्रप्रभावेण विषं जीर्णं गतं महत् ।
अच्युतानंतगोविंद इति नामत्रयं हरेः ॥ ७ ॥

“Saying thus, Paarvatinaatha meditated on Naaraayana, in his heart. Chanting the Maha-mantra, he took that dreadful poison. By the power of the Maha-mantra, the great poison was digested. Achyuta, Ananta, Govinda – these are Hari’s naamatraya (three names).”

—Padma Puraana, Brahma Khanda, Adhyaaya 9, Shlokas 6-7

The story of Vaayu being the main consumer of the haalahala poison is also accepted by Shri Vaishnavas, who believe that Garuda consumed it, as Vaayu is one of his names too. The story of Vishnu being blackened due to the poison is false and written for delusion.



4. The Destruction of Tripura

त्रिपुरविजयोऽपि न रुद्रोत्कर्षप्रतिपादकः । यद्यपि 'तेषामसुराणां तिस्रःपुर आसन् क इमामशिष्यतीति रुद्र इत्यब्रुवन्' इत्यादिश्रुतिष्वेव शिवस्यैव त्रिपुरविजयः विष्णवादीनां तेजनादियुद्धसाधनतया तदुपसर्जनत्वं श्रूयते । तथापि विष्णवादीनां शिवोपसर्जनत्वं न स्वाभाविकं किन्तु 'अहं वृणे अहमेव पशूनामधिपतिरसानि' इति श्रुत्या शिववरप्रदानलब्धम् । न चात्र प्रमाणाभावः । 'ततो मां शरणं गत्वा प्रपेदे निर्भयो भवान् । अहं देवशुको भूत्वा त्रिपुरस्थानघातयम्' इत्युत्तरत्र कूर्मपुराणे शिवं प्रति विष्णुवचनात् । महाभारते कर्णपर्वणि 'विष्णुरात्मा भगवतो रुद्रस्यामिततेजसः । तस्माद्धनुर्जसंस्पर्शं स विषेहे महेश्वरः' इति नारायणस्यैव विशिष्य रुद्रान्तर्योमित्वप्रतिपादनात् । 'अद्वितीयं यथामन्त्रं तारकं ब्रह्मनामकम् । जपित्वा सिद्धिमाप्नोति सत्यं सत्यं वदाम्यहम् ॥ इममेव जपन्मन्त्रं त्र्यम्बकस्त्रिपुरान्तकः' इति स्मृतिवचनाच्च । 'त्रिपुरं(नाशकः) जग्मुकः पूर्वं ब्रह्मणा विष्णुपञ्जरं । शङ्करस्य कुरुश्रेष्ठ रक्षणाय निरूपितम्' इति मोक्षधर्मवचनाच्च । किञ्च भागवतादिषु वृषभावतारसिद्धरसास्वादनादिना बहुधा त्रिपुरसंहारोपायकारकत्वावेदनाच्च ॥ ४ ॥

4. The victory over Tripuraasura is again, not the excellence of Rudra.

तेषामसुराणां तिस्रःपुर आसन् क इमामशिष्यतीति रुद्र इत्यब्रुवन् ।

“The asuras had three cities, the closest one made of iron, (the other of silver and one of gold. The Devas could not conquer them... they prepared an arrow with Agni as the point, Soma as the socket and Vishnu as the shining shaft).” (Taittireeya Samhita, Kaanda 6, Prapaathaka 2, Anuvaaka 3, Mantra 1) From this vaakya of the Shruti, it is known that Shiva used Vishnu’s tejas as a weapon. But, this doesn’t imply Vishnu’s subordinacy to Shiva, as this vaakya from the Shruti, says,

अहं वृणे अहमेव पशूनामधिपतिरसानी ।

“I solely desire to be the ruler of the Pashus,” (Shukla-Yajurveda, Kaanva Samhita, Adhyaaya 24) mentioning Shiva receiving a boon to attain the status of Pashupati.

ततो मां शरणं गत्वा प्रपेदे निर्भयो भवान् ।

अहं देवशुको भूत्वा त्रिपुरस्थानघातयम् ॥

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“Therefore, come to my refuge and be fearless. I shall become Devashuka and shall kill the Tripuraasuras,” thus is the declaration of Shri Vishnu to Shri Rudra, in the Kurma Puraana. In the Karna Parva of the Mahaabhaarata, it is stated:

विष्णुरात्मा भगवतो रुद्रस्यामिततेजसः ।
तस्माद्धनुर्जसंस्पर्शं स विषेहे महेश्वरः ॥

“Rudra, with Vishnu as his Aatma and of immense tejas, was able to touch the bow, due to this,” (Mahaabhaarata, Karna Parva, Adhyaaya 26, Shlokas 33-34) thus, it is known that Rudra has Naaraayana as his Antaryaami.

अद्वितीयं यथामन्त्रं तारकं ब्रह्मनामकम् ।
जपित्वा सिद्धिमाप्नोति सत्यं सत्यं वदाम्यहम् ॥
इममेव जपन्मन्त्रं त्र्यम्बकस्त्रिपुरान्तकः ॥

“Chanting the one Taaraka mantra, without a second and with Brahman as its Aatma, one obtains the Siddhis. This is the truth and the truth, which I speak. Chanting this very mantra, Trayambaka finished the three cities,” thus is the declaration of a Smrti.

त्रिपुरं(नाशकः) जग्मुकः पूर्वं ब्रह्मणा विष्णुपञ्जरं ।
शङ्करस्य कुरुश्रेष्ठ रक्षणाय निरुपितम् ॥

“Brahmaa formerly arranged the Vishnupanjara for the protection of the excellent Shankara,” thus is the declaration of the Mokshadharma Parva of the Mahaabhaarata. Moreover, in Puraanas like the Bhaagavata Puraana, Shri Vishnu, as His Vrshabha avataara, established the means of gaining victory over Tripura.

Explanation: The Tripuras were three cities built by asuras, made of various metals, with which they disrupted the natural activities of the realms and they could not be defeated by the Devatas. So, Shri Shiva finally defeated them, with a bow having various Devatas as its parts, including Shri Vishnu as its shaft. This is described in the Vedas themselves. The Shaivas argue that since Vishnu was Rudra’s instrument in annihilating the Tripuraasuras, it proves Shiva’s superiority over Vishnu. However, Shri Vijayeendra Teertharu clarifies that this is again a proof of Shri Vishnu’s greatness alone, since Shri Rudra needed Him for annihilating the Tripuras. In the Karna Parva of the Mahaabhaarata, Kurma

Puraana and elsewhere, there are direct Upabrmhanas stating that Rudra Deva annihilated the Tripuras by Vishnu's grace alone.

तव विष्णो प्रसादेन मया तत्त्रिपुरं हतम् ।

(Shri Rudra said): "By Your, Vishnu's benediction, the Tripuras were destroyed by me."

—Varaaha Puraana, Adhyaaya 136, Shloka 35

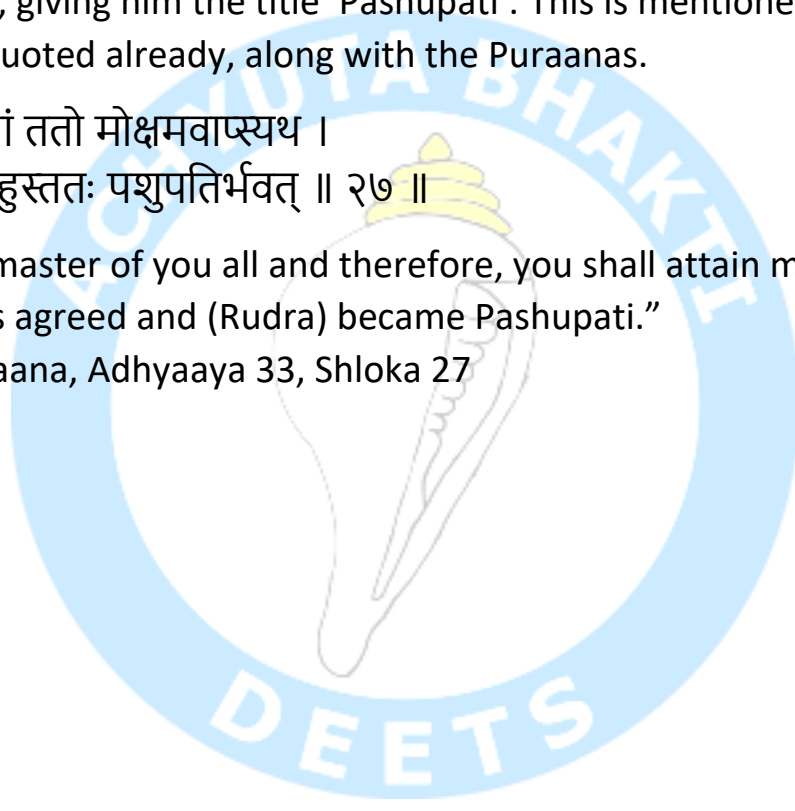
Likewise, Rudra's Antaryaami is Vishnu Himself (Sankarshana) and the former obtained greatness over all other beings through tapas and as a benediction of Vishnu Himself, giving him the title 'Pashupati'. This is mentioned in the Shukla-Yajurveda, as quoted already, along with the Puraanas.

अहं पतिर्वो भवतां ततो मोक्षमवाप्स्यथ ।

तथेति देवास्तं प्राहुस्ततः पशुपतिर्भवत् ॥ २७ ॥

"I shall be the master of you all and therefore, you shall attain moksha – so, thus, the Devas agreed and (Rudra) became Pashupati."

—Varaaha Puraana, Adhyaaya 33, Shloka 27



5. The Vishnu-Veerabhadra Conflict at the Daksha Yajna

किञ्च दक्षाध्वरभङ्गे हरिणरूपेण द्रुततरं भीत्या गच्छतो विष्णोः
शिवावतारभूतवीरभद्रेण पराजय इत्यनुपपन्नम् । दक्षाध्वरे
नारायणागमनस्यैवाभावात् । 'उपलभ्य पुरैवैतौ भगवानब्जसम्भवः । नारायणश्च
विश्वात्मा न तमध्वरमीयतुः' इति दक्षाध्वरे विष्णुचतुर्मुखयोरनागमनप्रतिपादनात् ।
तामसपुराणे क्वचिदागमनप्रतिपादनेऽपि तस्य भागवतविरुद्धतया
अनादरणीयत्वाच्चेति ॥ ५ ॥

5. The defeat of Vishnu, while He fled in the form of a deer, at the hands of Shri Shiva's avataara Veerabhadra, during the Yajna of Daksha, is not possible, due to the fact that Shri Naaraayana was not present at the Yajna of Daksha.

उपलभ्य पुरैवैतौ भगवानब्जसम्भवः ।
नारायणश्च विश्वात्मा न तमध्वरमीयतुः ॥

"Already knowing the events that would occur, the lotus born one (Shri Brahmaa) and Shri Naaraayana, the soul of the universe, did not go to the Yajna," (Bhaagavata Puraana, Skandha 4, Adhyaaya 6, Shloka 3) thus, it is known that neither Shri Vishnu nor Shri Brahmaa attended Daksha's Yajna. However, the Taamasa Puraanas mention that both of them did go there, contradicting the statements of the Bhaagavata Puraana and thus, making them unacceptable.

Explanation: During the Yajna conducted by Prajaapati Daksha, he insulted Shri Rudra, causing Sati to leave her body and angering Shiva, causing the Shiva ganas to attack Daksha's Yajna and destroy it. There, Shiva's avataara Veerabhadra defeated all the Devatas who had gathered at Daksha's Yajna and later beheaded Daksha. As per the Shaiva Puraanas, this included Shri Brahmaa and Shri Vishnu too, who tried to escape in the form of a deer, but was caught by Veerabhadra and defeated. Vijayeendra Teertharu explains that this is found only in the Shaiva Puraanas, while the Vaishnava ones state that Brahmaa and Vishnu were absent at Daksha's Yajna. Thus, the argument that this proves Veerabhadra's superiority over Vishnu, is refuted.

Shri Bannanje Govindacharya provides an alternate view, reconciling the contradictions in the Puraanas – it is both true that Vishnu did and did not attend Daksha’s Yajna. Vishnu’s manifestation among the Trimurtis is His Vyuha form Aniruddha, who did not go to Daksha’s Yajna. However, as Upendra, the younger brother of Indra and one of the Aadityas of Svarga Loka, He is the Devata of all Yajnas. This is stated multiple times in the Vedas themselves. In our present Manvantara (a large unit of time, half of one Kalpa), Bhagavaan’s Upendra avataara appeared as a dwarf, Vaamana, giving him that name.

तत्रो वैष्णवीमृचं वा यजुर्वा जपेद्यज्ञो वै विष्णुस्तद्यज्ञम् ।

“Let him in that case chant some Yajus-text addressed to Shri Vishnu, for Shri Vishnu who is that Yajna.”

—Shatapatha Braahmana, Kaanda 1, Adhyaaya 1, Braahmana 4, Mantra 9

वैष्णवं देवतयाथ यदस्मिन्सोमो ।

“Vishnu is the devata of the Yajna, Soma.”

—Shatapatha Braahmana, Kaanda 3, Adhyaaya 5, Braahmana 3, Mantra 2

तत्रो वैष्णवीमृचं वा यजुर्वा जपेद्यज्ञो वै विष्णुस्तद्यज्ञम् ।

“If he should utter any human sound before that time, let him there and then mutter some Rk or Yajus-text addressed to Shri Vishnu, who is the Yajna, the giver of fruit.”

—Shatapatha Braahmana, Kaanda 1, Adhyaaya 7, Braahmana 4, Mantra 20

More specifically, it has been said:

स यः स विष्णुर्यज्ञः स स यः स यज्ञोऽसौ स आदित्यस्तद्धेदं ।

“Now he who is this Vishnu is the Yajna; and He who is this Yajna is yonder Aaditya.”

—Shatapatha Braahmana, Khanda 14, Adhyaaya 1, Braahmana 1, Mantra 6

वामनो ह विष्णुरास । तद्देवा न जिहीडिरे महद्वै नोऽदुर्ये नो यज्ञसंमितमदुरिति ॥

“Now Vishnu was indeed Vaamana (a dwarf). The Devas, however, were not offended at this, but said: Much indeed they gave us, who gave us what is equal in size to the Yajna.”

—Shatapatha Braahmana, Khanda 1, Adhyaaya 2, Braahmana 5, Mantra 5

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The apparent defeat of Shri Vishnu by Veerabhadra was simply an act and nothing more. Thus, the argument of the Shaivas against Vishnu's Supremacy through this incident, is invalid.



6. The Authority of Vyaasa Deva's Words

'सत्यं सत्यं पुनस्सत्यं भुजमुद्धृत्य चोच्यते । वेदशास्त्रात्परं नास्ति न दैवं केशवात्परम्' इति सर्वऋषिसभामध्ये वदतः व्यासस्य भुजस्तब्धोऽभुदित्येतत् स्कान्दपुराणे काशीखण्डे प्रतिपादितम् । तस्य स्कान्दस्य तामसपुराणत्वेन विशिष्यावैदिकत्वज्ञानात् । 'अवैदिकत्रयं ज्ञानं वासिष्ठं सूतसंहिता । काशीखण्डं परित्याज्यं वैदिकस्य विरोधतः' इत्यादिना प्रायेण काशीखण्डस्यावैदिकत्वावेदनेन च उपेक्षणीयत्वम् । किञ्च 'सहोवाच व्यासः पाराशर्यः' इत्यादिश्रुत्या व्यासवचनानां प्रामाण्यावेदनात् । तत्र नारायणस्य सर्वस्मात्परत्वप्रतिपादकवचनानां श्रुतिमूलकत्वेन तदप्रामाण्यप्रतिपादककाशीखण्डवचनानां श्रुतिविरुद्धत्वेन अप्रमाणत्वाच्चेति ॥ ६ ॥

6. "This is the truth, this is the truth, this again, is the truth, declared by me, raising my arms. There exists no Shaastra greater than the Vedas and no Deva greater than Keshava" (Skanda Puraana, Kaashi Khanda, Uttaraardha, Adhyaaya 45, Shloka 13) – when Vyaasa Deva said these words amidst a group of all the Rshis, His arms were paralyzed. This is declared by the Skanda Puraana's Kaashi Khanda. It is known that the Skanda Puraana is a taamasa Puraana and thus, is aavoidika.

अवैदिकत्रयं ज्ञानं वासिष्ठं सूतसंहिता ।
काशीखण्डं परित्याज्यं वैदिकस्य विरोधतः ॥

"The three sources of aavoidika knowledge are the Vasistha section, Suta Samhita and Kaashi Khanda, which should be abandoned, as they contradict Vaidika knowledge," thus, from this, it is known that the Kaashi Khanda is aavoidika. Additionally, (it is said):

सहोवाच व्यासः पाराशर्यः..

"Vyaasa, the son of Paraashara, said.." (Taittireeya Aaranyaka, Prapaathaka 1, Anuvaaka 9, Mantra 6), thus, from this statement of the Shruti, the authority of Vyaasa Deva's words are known. There, Vyaasa Deva establishes the Supremacy of Shri Naaraayana over all entities, which being the root Shruti pramaanas, overrides and invalidates the statements of the Kaashi Khanda, due to them contradicting the Shruti.

Explanation: In an story of the Kaashi Khanda of the Skanda Puraana, when Vyaasa Deva declared that Shri Vishnu is the Highest Deva and that there is no Shaastra greater than the Vedas, His arms were paralyzed by Nandi and Shri Vishnu Himself appears and tells Vyaasa Deva that He could not protect Him, implying that Shri Shiva alone is the Supreme Being and not Shri Vishnu.

This view of the Skanda Puraana, is shown to be incorrect, as there is a shloka denouncing the very validity of the Suta Samhita and Kaashi Khanda of the Skanda Puraana, both of which are Shaiva sections. Further, the Taittireeya Aaranyaka mentions:

स होवाच व्यासः पारशुर्यः विद्युद्वधमेवाहं मृत्युमैच्छमिति न त्वकांमं हन्ति य एवं वेद ।

Vyaasa, the son of Paraashara, said, "I'm indeed like lightning. Just as death by lightning is avoided with the knowledge of it, one who knows Me, free from any desire, becomes free from the fear of death."

—Taittireeya Aaranyaka, Prashna 1, Anuvaaka 9, Mantra 6

From this declaration, it is known that Vyaasa Deva's words hold complete authority, as per the Vedas themselves. As Vyaasa Deva declares that knowledge of Him is sufficient to free one from the fear of death, it implies that His words are valid and the Skanda Puraana contradicts this. Not only this, but the Skanda Puraana, elsewhere repeats the same declaration for Shri Vishnu:

सत्यं सत्यं पुनः सत्यमुत्क्षिप्य भुजमुच्यते ।
इदमेकं सुनिष्पन्नं ध्येयो नारायणः सदा ॥ ६० ॥

"This is the truth. This is the truth. Again it is the truth. It is being proclaimed with raised hands. This has been excellently decided and concluded that Naaraayana should always be meditated upon."

—Skanda Puraana, Aavantya Khanda, Reva Khanda, Adhyaaya 10, Shloka 60

The same shloka in question is also repeated in the Purushottama Samhita:

वेदशास्त्रात्परं नास्ति न दैवं केशवात्परम् ।
तस्माद्भजस्वदेवेशं विधानानेन केवलम् ॥

"There is no Shaastra higher than the Vedas and no Deva higher than Keshava. From (the understanding of) this, propitiate Devesha, solely with the prescribed

methods.”

—Purushottama Samhita, Adhyaaya 1, Shloka 27

The following pramaana of Shri Vedaanta Deshika, in the 24th chapter of Rahasyatraya Saara, from a section of the Mahaabhaarata, which also contains a few Upabrhmanas for the Naaraayana Sukta, repeats the same:

आलौक्य सर्वशास्त्राणि विचार्य च पुनःपुनः ।
इदमेकं सुनिष्पन्नं ध्येयो नारायणः सदा ॥ ११ ॥

"After studying all the Shaastras and frequent investigation of their meaning with the help of reason, this one truth alone becomes evident – Naraayana should always be meditated upon.”

—Mahaabhaarata, Anushaasana Parva, Adhyaaya 186, Shloka 11 (also in the Nrsimha Puraana, Adhyaaya 64, Shloka 78; Garuda Puraana, Khanda 1, Adhyaaya 230, Shloka 1)

This has been quoted by:

- Shripaada Madhvacharya, in the Mahaabhaarata Taatparya Nirnaya, Adhyaaya 2, Shloka 72
- Shri Vedaanta Deshika, in Rahasyatraya Saara, Adhyaaya 24

Therefore, the narrative of the Skanda Puraana is untrue and mohaka, only for the purpose of misleading non-bhaktas, as mentioned in the Varaaha and Padma Puraanas.

7. The Mohini Rupa of Shri Vishnu

किञ्च अमृतविभागकाले देवसंरक्षणार्थं असुरव्यामोहनार्थं च पुरुषोत्तमेन मोहिनीवेषः परिगृहीतः । तदनन्तरं मोहिनीवेषमाश्चर्यभूतं रुद्रः ममापि प्रदर्शयेति विष्णुं प्रतिप्रार्थितवान् । अनन्तरं विष्णुना प्रदर्शिते तद्रूपे रुद्रः समीपस्थां पार्वतीं त्यक्त्वा मुग्धस्सन् विगलितरेतः प्रवाहैर्गमनपथमार्द्रीकुर्वन् तामेवाभिससारेति पुराणेष्ववेद्यते । तावता पुरुषोत्तमस्य न निकर्षः । तद्रूपदर्शनेन तस्य मोहोक्तेः । असुरव्यामोहनार्थं देवसंरक्षणार्थं च पुरुषोत्तमस्यापि मोहकस्त्रीवेषपरिग्रहसंभवात् मत्स्यकूर्मवराहादिरूपपरिग्रहदर्शनाच्चेति ॥ ७ ॥

7. Further, at the time of the distribution of amṛta, for the purpose of protecting the Devas and deluding the asuras, Purushottama took on the disguise of Mohini. Later, after that, Rudra, having heard of (Vishnu's) disguise of Mohini astonishing the Devatas and asuras, requested Vishnu to show him the same form. Later, due to Vishnu displaying that form, Rudra neglected his own wife, Paarvati Devi, who was near him, and was carried away by Mohini's beauty, ejaculating semen and following her everywhere – thus is known from the Puraanas. This does not lower Purushottama's status (as He assumed the form of a woman). But (Rudra) being deluded by the sight of this form proves the inverse. Purushottama had assumed this deluding female form for the purpose of deluding the asuras and protecting the Devatas. This is known from the Matsya, Kurma and Varaaha Puraanas.

Explanation: As per Shaiva darshanas, Shri Vishnu is considered the Devata of Prakṛti, while Shri Shiva is considered the Devata of Purusha Tattva. This incident is often quoted to prove this claim and show the Supremacy of Shri Rudra. However, Shri Vijayeendra Teertharu explains that this incident does not prove so, as there is nothing opposing Shri Vishnu's Supremacy or the fact that He is Purushottama and the Highest Purusha, which is known from the Vedas, Aagamas and Itihaasas, since the form of Mohini was merely for the purpose of tricking the asuras, during the churning of the ocean. On the other hand, the fact that Shiva was stunned by the sight of Mohini proves Shiva's subordinacy with respect to Vishnu.

8. The Narasimha-Sharabha Incident

किञ्च नृसिंहं रुद्रः शरभो भूत्वावधीदित्येतदपि विचारयामः तत्र
'हिरण्यासुररक्तपानेन उन्मत्तेन नृसिंहेन लोकेषु उपद्रुतेषु सत्सु देवाः तन्नियमनाय
शिवं प्रार्थयामासुः । ततः शिवप्रेरितो वीरभद्रश्शरभो भूत्वा नृसिंहपादौ गृहीत्वा
भ्रामयामास । ततो नृसिंहस्ताद्रक्तनिर्गमनेन प्रकृतिवशमापन्नः वीरभद्रं तुष्टाव ।
वीरभद्रोऽपि कदाप्येवंविधं कृत्यं मा कुर्विति विष्णुं नियम्य शिवान्तिकं प्राप' इति
स्कान्दपुराणे प्रतिपादितम् । शैवपुराणे तु 'रुद्र एव शरभो भूत्वा नृसिंहं जघान' इति
प्रतिपादितम् । अत्र विरोधस्स्फुटतरः स्कान्दशैवपुराणयोस्तामसत्वं च प्रसिद्धम् ।
किञ्च हिरण्यासुररक्तपानेन नृसिंहस्य मोहप्रतिपादनमप्यसङ्गतम् । 'सर्वभूतस्थमेकं
नारायणं कारणरूपं.. शोकमोहविनिर्मुक्तं विष्णुं ध्यायन् । श्रीर्दधति' इति
विष्णोर्मोहात्यन्ताभावस्यैवावेदनाच्च । किञ्च सर्वेऽपि लोकाः नृसिंहेनोपद्रुता
इत्येतदप्यसङ्गतम् । 'परित्राणाय साधूनां विनाशाय च दुष्कृताम् ।
धर्मसंस्थापनार्थाय सम्भवामि युगे युगे' इत्यादिस्मृत्या विष्णववताराणां
साधुपरित्राणदुष्टनिग्रहादिप्रयोजनसत्त्वावेदनाच्च । किञ्च 'नृसिंहश्शरभेण हतः'
इत्याप्यसङ्गतम् । नृसिंहतापनीये – 'एष देहान्ते तमसः परमं धाम प्राप्नुयात् । यत्र
विरजो नृसिंहो भासते तत्र उपासते । तत्सदृशा मुनयः' इत्यादिना नृसिंहस्य
परमपदावस्थायित्वावेदनात् । तपनीयोपक्रमे नृसिंहस्य 'केवलं
ज्योतिरेकमनाद्यनन्तम्' इत्यादिनाऽनाद्यनन्तत्वावेदनाच्च । किंबहुना बहुपुराणेषु
नृसिंह एव शरभहन्तेत्यावेद्यते ॥

तथा हि पादो – 'तौ युध्यमानौ च चिरं वेहेन बलवत्तमौ । न समं जग्मतुर्देवौ
नृसिंहशरभकृती ॥ ततः कुद्धो महाकायो नृसिंहो भीमविक्रमः । सहस्रकरजानत्र
तस्य गात्रे न्यवेशयत् ॥ पतितं भीममत्युग्रं नृसिंहः शरभं रुषा । जघान
निशितैस्तीक्ष्णैः नखैर्नखवरायुधः ॥ निहते शरभे तस्मिन् रौद्रे मधुनिषूदनम् । तुष्टुवुः
पुण्डरीकाक्षं देवा देवर्षयस्तथ' इति ॥

वामनपुराणे – 'निकृत्य बाहुरुशिरा वज्रकल्पमुखैर्नखैः । मेरुपृष्ठे नृसिंहेन
शरभश्चअथ सोऽपतत् ।' इति ॥

कौर्मै – 'स चञ्चुपञ्चाननमष्टपादं पक्षद्वयाढ्यं धननीलगात्रम् ।
स्फुरन्महातीव्रसहस्रहस्तं सहस्रशस्त्रं शरभस्वरूपम् ॥ करादादायप्रत्येकं मुखं
चञ्चुपुटद्वयम् । विदार्य च नृसिंहस्तं हिरण्यकशिपुं यथा' इति ॥

आग्नेयपुराणे चत्वारिंशोऽध्याये – 'ततः क्षणेन शरभो नादपूरित दिङ्मुखः ।
अभ्याशमगमद्विष्णोर्व्यनदद्भैरवस्वनम् ॥ स तमभ्यागतं दृष्ट्वा नृसिंहः शरभं रुषा ।
नखैर्विदारयामास हिरण्यकशिपुं यथा' इति ॥

किञ्च 'हरिं हरन्तमनुयन्ति देवाः । विश्वस्येशानं वृषभं मतीनाम्' इति श्रुतौ
ईशानशब्दितस्य रुद्रस्य नृसिंहहतत्वमावेद्यते । विश्वस्येति प्रथमार्थे षष्ठी । विश्वेदेवाः
ईशानं रुद्रं हरन्तं संहरन्तं हरिं अनुयन्तीति तच्छ्रुत्यर्थविज्ञानात् । न च हरिं हरन्तं
ईशानं विश्वेदेवा अनुयन्तीत्यन्वयोऽस्त्विति वाच्यम् । 'ब्रह्माणमिन्द्रं रुद्रं च यमं
वरुणमेव च । निहत्य हरते यस्मात्तस्माद्भरिहोच्यते' इति स्मृत्या
ब्रह्मेशानादिहन्तृत्वस्यैव हरिशब्दप्रवृत्तिनिमित्तत्वेन तादृशान्वयाङ्गीकारायोगात् ॥ न
चैवं हरन्तमित्यस्य चैयर्थम् । हरिशब्दो न केवलं रूढः किन्तु
यौगिकोऽपीत्यर्थज्ञापनेन तदवैयर्थ्योपपत्तेः ।

न च किञ्च 'तस्येन्द्रो वग्निरूपेण धनुर्ज्यामच्छिनत्स्वयम्' इत्युपक्रम्य 'एतद्रुद्रस्य धनुः
। रुद्रस्यत्वेव धनुरार्तिः शिर उत्पिपेष । स प्रवर्ग्योऽभवत्' इति तैत्तिरीयारण्यके
विष्णुप्रेरितनेन्द्रेण रुद्रशिरच्छेदः कृतः इति प्रतिपाद्यते । न चेन्द्रस्य रुद्रशिरःछेदः
अनेकप्रमाणबाधित इति धनुस्त्रिशिरसम्बन्धितया निर्दिश्यमानस्य रुद्रशब्दस्य
प्रसिद्धरुद्रान्ययक्षपरत्वमेवेति सामगैरधीयमानत्वादिति वाच्यम् ।
पूर्वोक्तश्रुतिस्मृत्यनुसारेण रुद्रशब्दस्य प्रसिद्धरुद्रपरत्वस्यैव न्याय्यत्वात् ।
प्रसिद्धेन्द्रस्य रुद्रशिरच्छेदसामर्थ्याभावेऽपि विष्णुचक्रसहकारेण विष्णुसहकारेण
चेन्द्रस्य रुद्रशिरच्छेदसामर्थ्यसम्भवात् । न चात्र प्रमाणाभावः । 'रक्षितुं नैव शक्नोषि
स्वात्मानमपि शङ्कर । युद्धे किं जेष्यसि त्वं मां पूर्ववृत्तं मयोच्यते ॥ यदा
मद्भक्तशक्रस्य यज्ञध्वंसः कृतस्त्वया । तदाहं ते शिरश्छित्वा तत्क्रतू रक्षितो मया ॥
ततो मां प्रार्थयामास मनोभीष्टाय पार्वती । तदा वै मत्प्रसादेन प्राणान् लेभे भवान्
शिव' इति उत्तरकूर्मपुराणे पार्वतीं पति विष्णुप्रशंसारूपेण शिववचनेन उपबृम्हणात्
।

अत्रेदं किलोपाख्यानम् – कचित्कल्पे कचिदिन्द्रो नारायणपरायणः सर्वदेवान् परिभूय
नारायणमेवोद्दिश्य यज्ञं कर्तुं सुपचक्रमे । तदनन्तरं सर्वे देवाः इन्द्रयज्ञविघ्नकरणाय
रुद्रं प्रेषयामासुः । ततो रुद्रो इन्द्रयज्ञविघ्नकरणाय प्रवृत्ते इन्द्रेण स्मारितो नारायणः
यज्ञविघ्नकर्तुः रुद्रस्य शिरः चक्रेण चिच्छेद । तदनन्तरं पार्वतीस्तोत्रेण
शिवमुज्जीवयामासेति । इदं च मत्स्यपुराणे नारसिंहपुराणे चावलोकनीयमिति
नृसिंहविजय एव प्रामाणिकः । न तु शरभविजय इति सिद्धम् ॥ ८ ॥

8. Moving on to the allegation of Narasimha being slain by Sharabha, there:

हिरण्यासुररक्तपानेन उन्मत्तेन नृसिंहेन लोकेषु उपद्रुतेषु सत्सु देवाः तन्नियमनाय शिवं प्रार्थयामासुः ।

ततः शिवप्रेरितो वीरभद्रश्शरभो भूत्वा नृसिंहपादौ गृहीत्वा भ्रामयामास ॥

ततो नृसिंहस्ताद्रक्तनिर्गमनेन प्रकृतिवशमापन्नः वीरभद्रं तुष्टाव ।

वीरभद्रोऽपि कदाप्येवंविधं कृत्यं मा कुर्विति विष्णुं नियम्य शिवान्तिकं प्राप ॥

“Due to Nrsimha Deva drinking Hiranyaasura’s (Hiranyakashipu) blood, and creating havoc in the various lokas, the Devas prayed to Shiva. Therefore, ordered by Shiva, Veerabhadra assumed the form of a Sharabha, seized Nrsimha by His feet and swirled Him. Therefore, due to Nrsimha vomiting the blood, He regained His composure and pleased Veerabhadra. Veerabhadra, having controlled Vishnu, returned to Shiva,” thus, is declared in the Skanda Puraana. But, in the Shiva Puraana:

रुद्र एव शरभो भूत्वा नृसिंहं जघान ।

“Rudra, solely as Sharabha, killed Nrsimha,” thus, (is stated).

Here, both the Shiva and Skanda Puraanas mutually contradict each other and as a result, one of them is false. Further, the narrative mentioning Narasimha drinking Hiranyaasura’s blood and being deluded is inconsistent with the statements of the Vedas, such as:

सर्वभूतस्थमेकं नारायणं कारणरूपं.. शोकमोहविनिर्मुक्तं विष्णुं ध्यायन् ।

“The One Naaraayana, established in all entities, who is the cause of everything.. is Vishnu, who is free from delusions and pains, and is the object of meditation,” (Aatmabodha Upanishad) thus, it is known that there is no possibility of Vishnu being deluded. Further, the idea of Narasimha Deva being deluded due to consuming Hiranyaasura’s blood, holds no water, as:

परित्राणाय साधूनां विनाशाय च दुष्कृताम् ।

धर्मसंस्थापनार्थाय सम्भवामि युगे युगे ॥

(Shri Krshna said): “For the purpose of protecting the Saadhus, destroying the evil and establishing dharma, I appear, Yuga after Yuga,” (Bhagavat Geeta, Adhyaaya 4, Shloka 8) thus, it is known that protection of the Saadhus (bhaktas)

and destruction of evil beings is the purpose of Vishnu's avataaras. Further, the claim that Nrsimha was slain by Sharabha, also holds no water, as the Nrsimha Taapaneeya Upanishad says:

एष देहान्ते तमसः परमं धाम प्राप्नुयात् । यत्र विरजो नृसिंहो भासते तत्र उपासते । तत्सदृशा मुनयः' इत्यादिना नृसिंहस्य परमपदावस्थायित्वावेदनात् ।

"At death, one (who propitiates Nrsimha Deva), attains the Highest abode, where Nrsimha Deva, free from defects, is clearly visible and worshiped. That, is visible to the Munis," (Avyakta Upanishad, Khanda 7) thus, it is known that Narasimha Deva resides at the Supreme abode, Parama Padam. In another prakarana of the Taapaneeya Upanishad, it is said:

केवलं ज्योतिरेकमनाद्यनन्तम् ।

"He is solely devoid of a beginning or end," (Avyakta Upanishad, Khanda 1) thus, it is known that Narasimha Deva has no beginning or end. What more? From multiple Puraanas, it is known that Narasimha Deva alone slayed Sharabha. So, in the Padma Puraana:

तौ युध्यमानौ च चिरं वोहोन बलवत्तमौ ।
न समं जग्मतुर्देवौ नृसिंहशरभाकृती ॥

ततः कुद्धो महाकायो नृसिंहो भीमविक्रमः ।
सहस्रकरजानत्र तस्य गात्रे न्यवेशयत् ॥

पतितं भीममत्युग्रं नृसिंहः शरभं रुषा ।
जधान निशितैस्तीक्ष्णैः नखैर्नखवरायुधः ॥

निहते शरभे तस्मिन् रौद्रे मधुनिषूदनम् ।
तुष्टुवुः पुण्डरीकाक्षं देवा देवर्षयस्तथ ॥

"The two powerful Devas, Narasimha and Sharabha, who have no equal in the universe, fought a prolonged, fierce and violent battle. As a result of that altercation, the large bodied Narasimha, who possesses terrific valor that controls the asuras and prevents anything from going against His will, whose limbs appeared to have a thousand nails was angered. Being in that state of rage, Narasimha, who is terrible and extremely formidable towards adharmis bent on adharma, killed Sharabha using His sharp and fierce nails. Sharabha had

incited the wrath of Madhusudana and so, the lotus eyed One was appeased by the prayers of the Devas and Devarishis," thus, is stated.

निकृत्य बाहुरुशिरा वज्रकल्पमुखैर्नखैः ।
मेरुपृष्ठे नृसिंहेन शरभश्चअथ सोऽपतत् ॥

In the Vaamana Puraana, "Chopping off the many heads (of Sharabha), with His nails, that were equal to adamant, Narasimha Deva who towered like the Meru mountain, also subdued Sharabha," thus (is stated).

स चञ्चुपञ्चाननमष्टपादं पक्षद्वयाढ्यं धननीलगात्रम् ।
स्फुरन्महातीव्रसहस्रहस्तं सहस्रशस्त्रं शरभस्वरूपम् ॥

करादादायप्रत्येकं मुखं चञ्चुपुटद्वयम् ।
विदार्य च नृसिंहस्तं हिरण्यकशिपुं यथा ॥

In the Kurma Puraana, "The form of Sharabha had a beak, the head of a lion, with 8 feet and limbs which were dense black color. He was throbbing with the intensity (of anger), had bloodied hands, with a thousand weapons. Narasimha, acting mercilessly as in the case of Hiranyakasipu, tore apart with His hands, the beaks on every single one of Sharabha's heads, at their folds," thus, (is stated).

ततः क्षणेन शरभो नादपूरित दिङ्मुखः ।
अभ्याशमगमद्विष्णोर्व्यनदद्भैरवस्वनम् ॥

स तमभ्यागतं दृष्ट्वा नृसिंहः शरभं रुषा ।
नखैर्विदारयामास हिरण्यकशिपुं यथा ॥

In the Agni Puraana, "Thereupon, in a moment, the sound from Sharabha's mouth intensified in all directions, approaching Vishnu, with a terrible roar. Narasimha, having seen that arrival of Sharabha and heard his roar, became furious and disposed (of Sharabha) with His nails, as He did in the case of Hiranyakashipu," thus, (is stated). Further,

‘हरिं हरन्तमनुयन्ति देवाः । विश्वस्येशानं वृषभं मतीनाम्,’ (Taittireeya Aaranyaka, Prashna 3, Anuvaaka 15, Mantra 1; Prashna 10, Maha-Naaraayana Upanishad, Anuvaaka 41, Mantra 50) thus is a vaakya in the Shruti, sounding like Rudra subdued Narasimha. The word ‘vishvasya’ should be considered to be in prathama vibhakti (the first vibhakti of Sanskrit grammar, signifying the subject

of a sentence), instead of shashthi vibhakti (the sixth vibhakti, signifying possessions). “The ruler of the universe, who is Hari, who destroyed Rudra (Sharabha), is followed (by the Devas)” – thus is the meaning. And it does not intend to say the Devas of the universe follow Rudra, who destroyed Hari, since:

ब्रह्माणमिन्द्रं रुद्रं च यमं वरुणमेव च ।
निहत्य हरते यस्मात्तस्माद्धरिरीहोच्यते ॥

“Being the destroyer of Brahmaa, Indra, Rudra, Yama and Varuna, He is solely known as Hari,” (Padma Puraana, Uttara Khanda, Adhyaaya 226, Shlokas 86-87) thus, is the statement of a Smrti, attributing the name Hari to Shri Vishnu, as He solely has the role of the destroyer of Brahmaa, Rudra and the other Devatas. Not only is the word ‘Hari’ rudhi (a whole word and not a combination of multiple words), but it can be considered yaugika (a word formed by combination of other words) too.

And moreover,

तस्येन्द्रो वम्रिरूपेण धनुर्ज्यामच्छिनत्स्वयम् ।

“Indra, in the form of a worm, broke the chord of the bow,” (Taittireeya Aaranyaka, Prapaathaka 1, Anuvaaka 5, Mantra 3), thus, is stated (by a passage in the Taittireeya Aaranyaka), which later says:

एतद्रुद्रस्य धनुः । रुद्रस्यत्वेव धनुरार्तिः शिर उत्पिपेष । स प्रवर्ग्योऽभवत् ।

“This is Rudra’s bow. As it is Rudra’s, his head broke into pieces. He became the Pravargya Yajna,” (ibid. Mantra 5) thus is stated in the Taittireeya Aaranyaka, mentioning how Indra, being powered by Vishnu (his Antaryaami), broke the heads of Rudra. And due to the presence of numerous pramaanas, it cannot be supposed that the Rudra beheaded by the bow, refers to another Rudra and not the well known Rudra, as claimed by the reciters of the Saama Veda. As per the Shruti vaakya (Harim harantam..), it is known that it is the well known Rudra only who is referred to, by this vaakya. As Indra is not capable of doing this, it is established that it was only due to Shri Vishnu and His chakra, it was possible for Indra to sever the heads of Rudra. There are pramaanas to state this too.

रक्षितुं नैव शक्नोषि स्वात्मानमपि शङ्कर ।
युद्धे किं जेष्यसि त्वं मां पूर्ववृत्तं मयोच्यते ॥

यदा मद्भक्तशक्रस्य यश्ध्वंसः कृतस्त्वया ।
तदाहं ते शिरश्छित्वा तत्क्रतू रक्षितो मया ॥

ततो मां प्रार्थयामास मनोभीष्टाय पार्वती ।
तदा वै मत्प्रसादेन प्राणान् लेभे भवान् शिव ॥

“Shankara, you are not capable of protecting yourself. How will you win a fight against Me? I shall narrate an old incident. When you tried to interrupt a Yajna being performed by Shakra (Indra), I severed your head, protecting the Yajna. Then, Paarvati prayed to Me, and due to her desire, I revived you, as My benediction, O Shiva,” thus is stated in the Uttarabhaaga of the Kurma Puraana, by Paarvati Pati himself, recalling Shri Vishnu’s words, as an Upabrahmana (to the Taittireeya Aaraanyaka).

Here, the background of this is — Once, in some Kalpa, Indra, meditating on Shri Naaraayana, without telling all the Devas, started a Yajna to propitiate Naaraayana. Later, the other Devas sent Rudra to obstruct Indra’s Yajna. Then, when Rudra proceeded to halt Indra’s Yajna, due to Indra remembering Naaraayana, Rudra’s heads were severed by (Vishnu’s) Chakra. Later, due to Paarvati Devi’s Stotra for Shri Vishnu, Shiva was restored to life. This has been stated in the Matsya Puraana and Narasimha Puraana.

Therefore, it is proven that Narasimha Deva alone was victorious, but not Sharabha being victorious – Thus has been established.

Explanation: It is popularly claimed by Shaivas that Sharabha killed Narasimha, after Narasimha killed Hiranyakashipu and continued to be livid, as said in the Shaiva Puraanas. However, the Vaishnava stance on this incident is not well known, and as explained by Shri Vijayeendra Teertharu, it was Narasimha Deva who killed Sharabha. Firstly, the Skanda and Shaiva Puraanas contradict each other on whether Narasimha was actually subdued by Veerabhadra or killed by Shiva. Secondly, the whole incident contradicts the Vedas, Aagamas and the higher Shaastras, which directly mention the Supremacy of Shri Vishnu and Him being Param Brahma. There is no possibility of Him being deluded or being

killed by anyone. The Padma Puraana even refers to Him as the conqueror of Veerabhadra:

भाले दधार यो देवो नृसिंहो वीरभद्र जित् द्वादशादित्यबिंबानि सुतप्तानि प्रमाणतः ।

“That Deva, Nrsimha, the conqueror of Veerabhadra, held the much heated orbs of twelve Suns, on His forehead.”

—Padma Puraana, Uttara Khanda, Adhyaaya 174, Shlokas 85-86

Further, the Vaishnava portions of the Puraanas also mention that Narasimha Deva killed Sharabha. The reason why the incident took place, as explained in bhaashyas and other granthas, is because the Devatas were afraid of Narasimha’s anger and wanted to pacify Him, due to which they asked Shiva to do so. Shiva was temporarily overcome by tamas, as in the case of almost all Devatas, just like the effect of asura-aavesha occurs in them (refer to the Chhaandogya Upanishad, Prapaathaka 1, Khanda 2). Thus, he attempted to attack Narasimha Deva, which failed, as no one can conquer Him, as He is Paramaatma.

There is another praamana from the Varaaha Puraana:

हन्तुम् अब्यागतम् रौद्रम् शरभम् नरकेसरी ।
नखैर्विदारयामास हिरण्यकशिपुम् यथा ॥

“The Man-lion (Narasimha) killed the violent Sharabha who had approached Him (for battle), by lacerating Sharabha with His nails in a similar manner as in the case of Hiranyakashipu.”

—Varaaha Puraana (Quoted in the Kuresha Vijaya; also in the 23rd chapter of the Shesha Samhita, a Pancharaatra Agama)

The opponents allege that the aforementioned quotations of Narasimha killing Sharabha, are not extant in the present day editions of the Puraanas, due to which they may be deemed unreliable. However, this claim holds no water and has a lot of baadhakas (inconsistencies). One must be aware that Vijayeendra Teertharu mentioned these arguments during a debate with Lingaraajendra, with other mediators. There is no possibility of false or unreliable pramaanas being quoted, as they would be immediately questioned and rejected by the opponents. Quoting unreliable pramaanas in granthas or debates was never an

option. On top of this, there are numerous such missing quotations from the works of even Shaivas, Smaartas and importantly, the opponents of Vijayeendra Teertharu, such as Appayya Deekshita. It is foolish to assume that the quotations of Aachaaryas can be false or unreliable.

With an unbiased approach, one can notice that not just Vaishnavas, but even Smaartas quoted the same shlokas, in their works. Shri Bodhendra Sarasvati, a Smaarta, quoted the Varaaha Puraana reference, in Hari-Hara Advaita Bhushanam, though he attributed it to the Padma Puraana. He also quoted the Vaamana Puraana reference, as quoted by Shri Vijayeendra Teertharu.

तथा चेशानं हरन्तं हरि देवा अनुसरन्तीति शिवस्य विष्णुशिष्यत्वोक्त्या
तस्य स एवार्थोऽवगम्यते ।

पाद्ये—

“ हन्तुमभ्यागतं रौद्रं शरभं नरकेसरी ।

विददार नखैस्तीक्ष्णैर्हिरण्यकशिपुं यथा ॥

मेरुपृष्ठे नृसिंहेन शरभस्तहसापतत् । ”

इत्यादिसन्दर्भे

Another Smaarta, Shri Raamasubrahmanya Shaastri, quoted both these references, in his work ‘Vishnudveshakara Maha-Shaivamata Mardanam’, and also mentioned that it was quoted in the Kuresha Vijaya.

गारुडे अष्टनवतितमाध्याये— ‘हन्तुमभ्युद्यतं रौद्रं शरभं नरकेसरी । नखैर्वि-
दारयामास हिरण्यकशिपुं यथा’ इति । वाराहे— ‘निकृत्तबाहूरुशिरा वज्रक-
ल्पमुखैर्नखैः । मेरुपृष्ठे नृसिंहेन शरभः सहसापतत्’ इति । कूर्मे— ‘करवालेन
प्रत्येकं मुखं चञ्चूपुटद्वयम् । व्यदारयन्नृसिंहस्तं हिरण्यकशिपुं यथा ॥ तस्य
कङ्कालकेनैव नगाकारेण नारद । जयकेतोर्दण्डमुच्चं चकार नरकेसरी’ एतानि
वचनानि कूरेशविजयेऽप्युदाहृतानीति ।

Obviously, they argue in accordance to Hari-Hara abhedha, after quoting these shlokas, but their quotations show that these shlokas were well known and thus, there is no chance of them being unreliable.

Not just this, but much before Shri Vijayeendra Teertharu, the 12th century Vaikhaanasa scholar, Shri Shrinivaasa Deekshita, mentioned that the incident of Narasimha killing Sharabha was also extant in the Narasimha Puraana, in his Paramaatmika Upanishad bhaashya:

शरभरूपेण गतानां ब्रह्मरुद्रादीनामपि नृसिंहरूपिणा संहारादिकं
नारसिंहपुराणादिष्ववगम्यते सप्तत्रिंशेऽध्याये

He also quoted the Shruti vaakya stating 'Harim harantam..' and explained how it refers to Narasimha Deva subduing Sharabha:

‘हरिः हरन्तमनुयन्ति देवाः । विश्वस्येशानं वृषभं मतीनाम् । ब्रह्म सरूपमनु मेदमागात् ।’
इत्यादिषु हरिं नृसिंहं हरन्तं शरभरूपेण ईशानं रुद्रं देवा अनुयान्ति गतिं कुर्वन्ति । अतः
सर्वसंहारकारको रुद्र एवेति चेत् तदसत् ।

“Hari, who destroyed (Sharabha), is followed by the Devas. He is the ruler of the universe and the all-mighty (Vrshabha). He approaches the Yajamaana, impelled by the mantra with an appropriate form,” (Taittireeya Aaranyaka, Prapaathaka 3, Anuvaaka 15, Mantra 1; Prapaathaka 10, Maha-Naaraayana Upanishad, Anuvaaka 41, Mantra 50) thus it is known that Hari, Narasimha, the destroyer of Rudra, Sharabha, is followed by the Devas, as their destination. Therefore, if it is supposed that Rudra is the cause of destruction of everything, it is incorrect.

The Devata of this Sukta is Mrtyu, perfectly concurring with the fact that Narasimha is the controller (and Antaryaami) of Mrtyu, as stated in the Narasimha Taapaneeya Upanishad, showing that this mantra talks about Narasimha Deva destroying Sharabha and not vice versa.

The present day editions of the Puraanas are incomplete and interpolated, with variations in different versions and manuscripts. Many are not even digitized or translated, due to which, there is no evidence to conclude that the quotations are absolutely missing from the Puraanas. It is foolish to assume that lack of their presence in the currently available versions proves their inauthenticity or

lack of reliability. Till the 15th century at least, it is known that quoting interpolations or unreliable pramaanas was never an option for scholars, as they were easily detectable and criticized, evident from the statements of Shripaada Madhvacharya and Shri Vedaanta Deshika. Hence, it would not be possible for reputed scholars to quote any vaakyas of questionable authenticity, let alone bogus ones, in their works, as the opponents would immediately call them out and reprimand them. Thus, the argument that the quotations of Vijayeendra Teertharu are unreliable, is weak and lacks basis.

The fact that Narasimha slayed Sharabha is also supported by a similar incident, where Shiva tries interrupting a Yajna being performed by Indra, leading Indra to overpower Shiva, through Vishnu, as Indra's Antaryaami, beheading Shiva. This is mentioned in the Taittiriya Aaranyaka, as quoted by Vijayeendra Teertharu. This is supported by the fact that Vishnu is known as Hari, as He destroys all the Devatas, as said in the shloka from the Padma Puraana as well as pramaanas like these:

ब्रह्माणमिन्द्रं च यमं रुद्रं वरुण एव च ।
नगृह्य हरसे यस्मात्तस्माद्भरिरिहोच्यसे ॥

(Prthivee said to Shri Varaaha): "Brahmaa, Indra, Yama, Rudra and Varuna are solely controlled by and attracted towards You, which is why You are known as 'Hari'."

—Matsya Puraana, Adhyaaya 248, Shlokas 35-36

हरसि प्राणिनो देव ततो हरिरिति स्मृतः ।

"You annihilate all living entities and therefore, are known as Hari."

—Harivamsha, Bhavishya Parva, Adhyaaya 88, Shloka 45

9. The Shivalinga of Raameshvaram

रामचन्द्रेण रावणवधजनितब्रह्महत्यापनुत्तये सेतौ लिङ्गप्रतिष्ठातत्पूजादिकं कृतमिति यदुक्तं तदपि 'न कर्मणा वर्धते नो कनीयान्' । 'स एष सर्वभूतान्तरात्माऽपहतपाप्मा दिव्यो देव एको नारायणः' । 'न मां कर्माणि लिम्पन्ति न मे कर्मफले स्पृहा' इत्यादिश्रुतिस्मृतिभिर्नारायणस्य पुण्यपापरूपकर्मलेपाभावप्रतिपादनात् तद्विरुद्धम् । न च रामचन्द्रो नारायणो न भवति किन्त्वन्य एवेति वाच्यम् । रामोपनिषदि रामायणदौ च रामचन्द्रस्य नारायणवतारत्वप्रतिपादनात् । वाल्मीकि प्रोक्ते सर्ववैदिकपरिगृहिते रामायणे तादृशार्थस्य प्रतिपादनाच्च । 'अत्र पूर्वं महादेवः प्रसादमकरोन्मम' इति वैदेहीं पतिप्रयाणे रावणवधात्पूर्वमेव महादेवप्रसादप्रतिपादनेन रावणवधजनितब्रह्महत्यापनुत्तये सेतौ लिङ्गप्रतिष्ठा तत्पूजादिकं कृतमित्यस्यार्थस्याप्रामाणिकत्वात् । यद्यति लिङ्गपुराणे रामायणसंक्षेपे - 'स कृत्वा वानरशतैर्' इत्यादिना सेतौ प्रतिष्ठा तत्पूजादिकं कृतमित्यावेद्यते । तथापि तस्य तामसत्वेन अनादरणीयत्वम् । न हि परब्रह्मभूतस्य रामचन्द्रस्य लिङ्गप्रतिष्ठा तत्पूजादिनानानवाप्तमवाप्तव्यं किञ्चिदस्ति । पितृवाक्यपरिपालनवद्धर्मसंस्थापनार्थं तदिति चेन्न । 'यत्र रुद्रार्चनं भस्मधारणं प्रोच्यते बुधैः । तदब्रह्मण्यविषयं विप्राणां तु न कर्हिचित्' इति हारीतस्मृत्या शिवलिङ्गार्चनस्य ब्राह्मणान्प्रत्यधर्मत्वावेदनाच्च । 'यान्येतानि देवत्राक्षत्राणि इन्द्रो वरुणस्सोमो रुद्रः पर्जन्यो यमो मृत्युरीशान्' इत्यादिश्रुतिभिः रुद्रस्य क्षत्रियत्वावेपनात् । 'यो वै स्वां देवतामति यजेत' इत्यादिना सामान्यतः स्वानुरूपदेवतोपासनाविधानाच्च ॥

शिवार्चनं शिवलिङ्गार्चनं च क्षत्रधर्म एवेति चेद्भवेदेषा कल्पना । यद्यत्र प्रमाणान्तरविरोधो न स्यात् । 'अहमप्यवतारेषु त्वां च रुद्र महाबल । तामसानां मोहनार्थं पूजयामि युगे युगे' इति पाद्मपुराणे तारकब्रह्मराजसंहितायां विष्णुना स्वावतारेषु तामसमोहनार्थं हे । शिव मयापि त्वदर्चनं क्रियते इत्युक्तत्वेन तस्य क्षत्रधर्मत्वावेदनाच्च । 'अन्यदेवं वरं देहि प्रसिद्धं सर्वजन्तुषु । मर्त्यो भूत्वा भवानेव मम साधय केशव ॥ मां भजस्व च देवेश वरं मत्तो गृहाण च । येनाहं सर्वभूतानां ओऊज्यात्पूज्यतरोऽभवम् ॥ देवकार्योवतारेषु मानुषत्वमुपोयिवान् । त्वामेवाराधयिष्यामि मम त्वं वरदो भव ॥' इत्यादिना वाराहे रुद्रगीतायां कूर्मपुराणे च शिवस्य विष्णवर्चनीयतया वरलब्धत्वावेदनेन तस्य च कृष्णाआवतारादिषु अर्जुनादेस्सारध्यादिकरणवत् आश्रितसौलभ्यप्रदर्शनार्थत्वेन पगत्वाविधित्वाच्च । ततश्च 'सेतुमध्ये महादेवमीशानं कृत्तिवाससम् । स्थापयामास लिङ्गं तत् पूजयामास

राघवः । तस्य देवो महादेवः स्थावगन्वरमुत्तमम्' इत्यादि
कूर्मपुराणप्रतिपन्नलिङ्गप्रतिष्ठातृपूजादिकं शिववरप्रार्थनानिमित्तमेवेति न तावता
शिवापेक्षया विष्णोरपकर्षसिद्धिः । विश्वामित्रभारद्वाजागस्त्यदीनां नमस्कारवत्तेभ्यो
वरप्राप्त्यादिवच्च रामावतारे शिवलिङ्गार्चनस्यापि विष्णोः
श्रुतिस्मृत्यादिसिद्धपरब्रह्मत्वपरमस्वातन्त्र्याविधातित्वादिति ॥ ९ ॥ श्रीः ॥

9. Shri Raamachandra established and worshiped a linga at the bridge, due to the Brahma Hatya dosha occurring from the killing of Raavana – thus is alleged (by the opponent), but:

न कर्मणा वर्धते नो कनीयान् ।

“(The glory of Brahman) neither increases nor decreases through karma.”
(Shatapatha Braahmana, Kaanda 14, Adhyaaya 7, Braahmana 2, Mantra 28/Brhadaraanyaka Upanishad, Adhyaaya 4, Braahmana 4, Mantra 23)

स एष सर्वभूतान्तरात्माऽपहतपाप्मा दिव्यो देव एको नारायणः ।

“He is the Antaraatma of all entities and the destroyer of paapa karma, the Divine Deva, the One Naaraayana.” (Subaala Upanishad, Khanda 7)

न मां कर्माणि लिम्पन्ति न मे कर्मफले स्पृहा ।

(Shri Krshna said): “Karmas do not defile Me, nor do I desire the results of karmas,” (Bhagavat Geeta, Adhyaaya 4, Shloka 14) thus from these statements of the Shruti and Smrtis, it is inferred that Shri Naaraayana is immune to punya karmas and paapa karmas, which is contradicted (by the allegation of the Purvapakshin). And it is not true to assume that Shri Raama and Shri Naaraayana are different Personalities. From the Raamopanishad and Raamaayana, it is known that Raama is an avataara of Naaraayana. In the purely Vaidika Raamaayana composed by Rshi Vaalmeeki, the same has been stated.

अत्र पूर्वं महादेवः प्रसादमकरोन्मम ।

(Shri Raama said): “Here, formerly, MahaaDeva blessed Me,” (Vaalmiki Raamaayana, Yuddha Kaanda, Sarga 123/126, Shloka 19) thus it is known that Vaidehipati (Raama) worshiped MahaaDeva, before killing Raavana, disproving

the notion of Raama establishing a linga and worshiping Shiva to get rid of a Brahma hatya dosha due to killing Raavana.

But in the narration of the Raamayana in the Linga Puraana, “He did so with a hundred Vaanaras,” thus is known about the establishment of the linga, on the bridge. Due to it being taamasa, the straightforward meaning is unacceptable. Further, establishing a linga and worshiping it would yield no benefit for Shri Raama, as He is Para Brahman. It would also not have the purpose of establishing Dharma, such as following His father’s words, since:

यत्र रुद्रार्चनं भस्मधारणं प्रोच्यते बुधैः ।
तदब्रह्मण्यविषयं विप्राणां तु न कर्हिचित् ॥

“There, Rudraarchana and wearing of bhasma are considered not to be the subject of non-Braahmanas by the intelligent ones, and thus, should never be done (by them),” thus from this statement of the Haarita Smrti, it is known that Shiva-lingaarchana is the duty of Braahmanas.

यान्येतानि देवत्राक्षत्राणि इन्द्रो वरुणस्सोमो रुद्रः पर्जन्यो यमो मृत्युरीशान ।

“These are the Devas who are Kshatriyas – Indra, Varuna, Soma, Rudra, Parjanya, Yama, Mrtyu and Eeshaana,” thus the fact that Rudra is a Kshatriya (one of the presiding Devatas of the Kshatriya varna, as Devatas do not possess any varna) is known from this vaakya of the Shruti.

यो वै स्वां देवतामतियजेत ।

“One should worship a Devata as per one’s own nature,” thus, from such statements, it is understood that one must propitiate one’s Devata, as described.

The notion that archana of Shiva and Shivalingas is the Dharma of Kshatriyas, is solely a misconception and wouldn’t have been, if it were not contradicted by Shaastra pramaanas.

अहमप्यवतारेषु त्वां च रुद्र महाबल ।
तामसानां मोहनार्थं पूजयामि युगे युगे ॥

“I shall worship you during my avataaras, Yuga after Yuga, O mighty Rudra, for the purpose of deluding the Taamasic beings,” (Padma Puraana, Uttara Khanda,

Adhyaaya 235, Shloka 35) thus is stated in the Taaraka-Brahmaraaja Samhita of the Padma Puraana, where Shri Vishnu states that he would do so, during His own avataaras, for the purpose of deluding taamasic beings. Shiva himself says the following for that worship, from which (Raama's) Kshatra dharma not being contradicted, is known:

अन्यदेवं वरं देहि प्रसिद्धं सर्वजन्तुषु ।
मर्त्यो भूत्वा भवानेव मम साधय केशव ॥
मां भजस्व च देवेश वरं मत्तो गृहाण च ।
येनाहं सर्वभूतानां ओऊज्यात्पूज्यतरोऽभवम् ॥
देवकार्योवतारेषु मानुषत्वमुपोयिवान् ।
त्वामेवाराधयिष्यामि मम त्वं वरदो भव ॥

(Shri Umaapati said): "Give me this boon, O Deva, so I become eminent among all beings. By incarnating on Earth, O Keshava, worship me and get boons from me. From this, I will become worship-worthy to all the Devas." Shri Vishnu said, "For the sake of the Devas, I shall assume avataaras, assuming the form of a human being. I will worship you solely, by which you shall become 'Varada', the bestower of boons," (Varaaha Puraana, Adhyaaya 73, Rudra Geeta, Shlokas 42-44) thus is stated in the Rudra Geeta of the Varaaha Puraana, as well as the Kurma Puraana, showing Shiva's receipt of a boon to be worshiped by Vishnu, and just like during His Krshna avataara, He became the charioteer of Arjuna, showing the ease of His bhaktas attaining Him, so is the case here. And therefore,

सेतुमध्ये महादेवमीशानं कृत्तिवाससम् ।
स्थापयामास लिङ्गं तत् पूजयामास राघवः ।
तस्य देवो महादेवः स्थावगन्वरमुत्तमम् ॥

"On the middle of the bridge, MahaaDeva, Eeshaana, clad in (elephant) skin, was established as a linga that was worshiped by Raaghava," thus it is proven from this statement of the Kurma Puraana, that the establishment and the worship of the Linga, was for the fulfilment of Shiva's boon, and it does not cancel Vishnu's Supremacy. Just as He made obeisances to Vishvaamitra Rshi, Bhaaraadvaja Rshi, Agastya Rshi and the others, during His Raama avataara, He

fulfilled the boon (of Shiva), by worshiping a Shiva linga, which does not alter Shri Vishnu's Supremacy and the fact that He is Para Brahman and an Independent Being, established by the Shrutis, Smrtis and other Shaastras.

Shreehi.

Explanation: It is claimed by many Shaivas that Shri Raama incurred the paapa karma of Brahma-hatya, the paapa karma incurred for killing a Braahmana, as He slayed Raavana. However, this is incorrect on many levels, as firstly, Shri Raama is an avataara of Shri Naaraayana, who is Para Brahman and therefore, free from the effects of all karmas, as said in the quoted pramaanas.

निष्कलो निरञ्जनो निर्विकल्पो निराख्यातः शुद्धो देव एको नारायणः । न द्वितीयोऽस्ति कश्चित् ।

“The Stainless, Sinless, Changeless, Unnameable and Pure Deva is the One Naaraayana. There is none who is a second.”

—Naaraayana Upanishad, Khanda 2

Further, Raavana was an extremely heinous raakshasa and had absolutely no qualifications of a Braahmana, which makes the idea of Raama incurring Brahma-hatya dosha absurd and unreasonable. Raavana was simply born to a Braahmana father, but had absolutely no qualifications of a Braahmana. A Dvija must practice Brahmacharya, have absolute control over his senses, be on the path of dharma and be devoted to Bhagavaan. However, Raavana was a rapist and lustful asura who had lusted over Vedaavati and raped many women, including Nalakuvara's fiancée, Rambha, due to which he was cursed to die if he did so ever again.

From this, it is understood that the idea of Raavana being a Braahmana is totally untrue and implausible. Moreover, Shiva himself praises Shri Raama for killing Raavana.

पुष्कराक्ष महाबाहो महावक्ष परन्तप ।
दिष्ट्याकृतमिदं कर्म त्वया धर्मभृतां वर ॥

दिष्ट्या सर्वस्य लोकस्य प्रवृद्धं दारुणं तमः ।
अपावृत्तं त्वया सङ्ख्ये राम रावणजं भयम् ॥

"O Lotus-eyed, Mighty-armed and Broadchested One, the subduer of enemies, You have fortunately performed this deed. The immense dread and fear of all, caused by the cruel Raavana, has been fortunately reversed by You, in the war, O Raama."

—Vaalmiki Raamaayana, Yuddha Kaanda, Sarga 119/122, Shlokas 2-3

When Shri Rudra himself praises Shri Raama for killing Raavana, it makes no sense for Shri Raama to worship him, just to nullify an alleged sin caused by it! Shri Raama, though being Para Brahman Himself, actually worshiped Shiva before the war only to fulfil Shri Shiva's boon of being worshiped by Shri Vishnu. Therefore, the idea of Raama incurring Brahma-hatya dosha and worshiping Shiva to get rid of it, is incorrect.

Now, the actual reason why Shri Raama worshiped Shri Rudra Deva is simply because Shri Raama is Paramaatma and therefore, worships Himself, through other Devatas, as He exists in their hearts, as their Antaryaamin. The Rudra Geeta already clarifies why Shri Vishnu worshiped Shri Shiva and other Devatas, during His avataaras. Ultimately, Shri Vishnu worships Himself, even through other Devatas, as He Himself is Paramaatma and there is absolutely no need for Him to worship anyone. From the Bhaagavata Puraana, it is known Shri Krshna would always meditate upon Himself, as He is Param Brahma.

ब्राह्मे मुहूर्त उत्थाय वार्युपस्पृश्य माधवः ।
दध्यौ प्रसन्नकरण आत्मानं तमसः परम् ॥ ४ ॥

एकं स्वयंज्योतिरनन्यमव्ययं स्वसंस्थया नित्यनिरस्तकल्मषम् ।
ब्रह्माख्यमस्योद्भवनाशहेतुभिः स्वशक्तिभिर्लक्षितभावनिर्वृतिम् ॥ ५ ॥

"Rising during the braahma-muhurta period and touching water, Maadhava, with a clear mind, would meditate upon Himself, the one self-luminous and infallible Brahman, without a second, who by His very nature, dispels contamination and through His own energies, which cause the creation and destruction of this universe, manifests His own blissful existence."

—Bhaagavata Puraana, Skandha 10, Adhyaaya 70, Shloka 4

In the Mahaabhaarata too, Shri Krshna clarifies why He worships Shiva:

नारायणात्मको ज्ञेयः पाण्डवेय युगेयुगे ।
तस्मिन्हि पूज्यमाने वै देवदेवे महेश्वरे ॥

अहमात्मा हि लोकानां विश्वेषां पाण्डुनन्दन ॥

(Shri Krshna said): “O Arjuna, know that in every yuga, Rudra has Naaraayana as his Aatma. It is the Prabhu, the Naaraayana in Maheshvara, who is actually worshiped while worshiping Maheshvara, O Paartha. O son of Paandu, I am indeed the Aatma of the universe and the lokas.”

—Mahaabhaarata, Shaanti Parva, Adhyaaya 350, Shlokas 22-23 (var. Adhyaaya 328, Shlokas 19-20)

न हि मे केनचिद्देयो वरः पाण्डवनन्दन ।
इति संचिन्त्य मनसा पुराणं रुद्रमीश्वरम् ॥
पुत्रार्थमाराधितवानहमात्मानमात्मना ।

“There is indeed none who can grant Me boons, O son of Paandu. Thus, considering this, I mentally worship Rudra, Eeshvara, for the purpose of obtaining progeny, as My own Aatma (Sankarshana’s amsha, who resides in the heart of Rudra).”

—Ibid. Shlokas 28-29 (var. Adhyaaya 328, Shloka 25)

As per the Pancharaatra Aagamas, there are four Vyuha forms of Shri Vishnu – VaasuDeva, Sankarshana, Pradyumna and Aniruddha. Shri Shiva is a vibhuti (expansion) of Shri Vishnu’s Sankarshana rupa and therefore, Sankarshana, who is also the possessor of the form of Nrsimha, is Shiva’s Antaryaami, who resides in his heart, next to his Aatma. The following pramaanas make all this clear.

सन्कर्षणो नृसिंहेन अन्तर्यामि शिवस्यतु ।

“Sankarshana, as Nrsimha, is the Antaryaami (indweller) of Shiva.”

—Prakaasha Samhita

सङ्कर्षणसंज्ञामात्मसमाधिरूपेण सन्निधाप्यैतदभिगृणन् भव उपधावति ॥ १६ ॥

“Shri Shiva is aware that Sankarshana is his own cause and therefore, meditates upon Him, in samaadhi.”

—Bhaagavata Puraana, Skandha 5, Adhyaaya 17, Shloka 16

त्वामृते कमलाकांत नान्यन्निर्वाणकारणम् ।
अंतर्यामिन्प्रभो मे त्वं त्वां विना विग्रहः कुतः ॥ ४९ ॥

(Shri Shiva said): "Excepting you, O Kamalaakaanta, there is no other cause of bliss and liberation. O Prabhu, you are my Antaryaami. Without you, how can a body exist?"

—Skanda Puraana, Vaishnava Khanda, Purushottamakshetra Maahaatmya, Adhyaaya 4, Shloka 49

सङ्कर्षणात्मको रुद्रो निष्क्रम्याति जगत्त्रयम् ॥ १९ ॥

"Rudra, with the Aatma of Sankarshana, destroys the three realms."

—Vishnu Puraana, Amsa 2, Adhyaaya 5, Shloka 19

सम्भक्ष्य सर्वभूतानि देवादीन्यविशेषतः ।
नृत्यत्यन्ते च यद्रूपं तस्मै रुद्रात्मने नमः ॥ २६ ॥

"One who dances delightfully after devouring all entities, the Devas and the rest, without differentiation, in that form – salutations to Him, the Aatma of Rudra."

—Vishnu Puraana, Amsa 3, Adhyaaya 17, Shloka 26

सृष्ट्यर्थं तु पुरा ब्रह्मा चक्रे ह्येतदनुत्तमम् ।
मद्व्रतस्य प्रभावेन निर्मितं सचराचरम् ॥ १५ ॥

ईश्वरेण व्रतं चीर्णं वधार्थं त्रिपुरस्यच ।
व्रतस्यास्यप्रभावेन त्रिपुरस्तु निपातितः ॥ १६ ॥

(Shri Narasimha Deva said): "Formerly, Brahmaa Deva observed this excellent vrata (of Narasimha Deva) for the purpose of creation. Due to the power of My vrata, he created the mobile and the immobile. Shiva observed this vow for killing Tripura. Due to the power of this vrata, Tripura was knocked down."

—Padma Puraana, Uttara Khanda, Adhyaaya 174, Shlokas 15-16

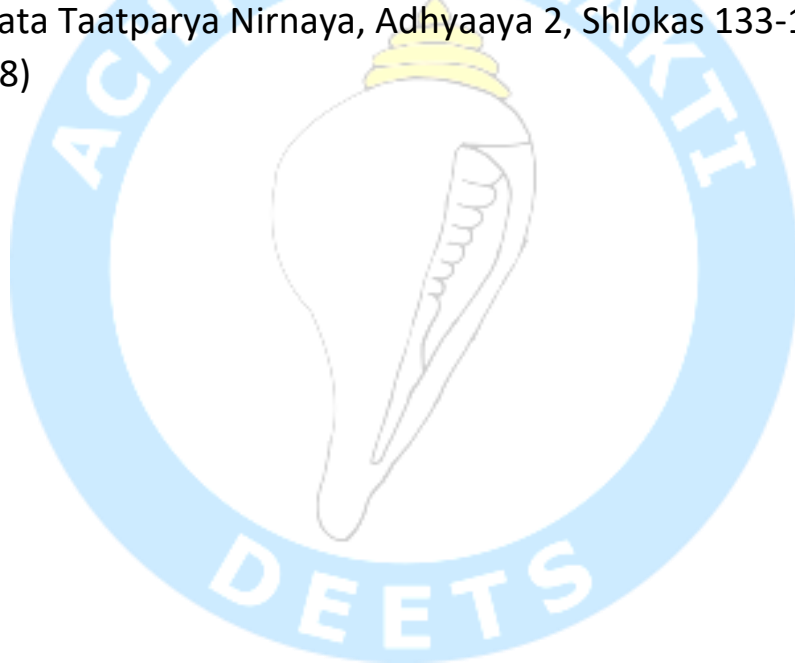
Hence, Shri Vishnu is not subordinate to anyone, but worships the Devatas like Shiva, as a blessing for them and to ultimately worship His own aavesha, who resides in them. Thus, it is stated in the Mahaabhaarata Taatparya Nirnaya:

कचिच्छिवं कचिदृषीन् कचिद्देवान् कचिन्नरान् ।
नमत्यर्चयति स्तौति वरानर्थयतेऽपिच ॥ १२७ ॥

लिङ्गं प्रतिष्ठापयति वृणोत्यसुरतो वरान् ।
सर्वेश्वरः स्वतन्त्रोऽपि सर्वशक्तिश्च सर्वदा ।
सर्वज्ञोऽपि विमोहाय जनानां पुरुषोत्तमः ॥ १२८ ॥

“Shri Vishnu sometimes worships Shri Shiva; Sometimes He worships Rishis; Sometimes He worships Devatas; Sometimes He worships humans; He bows to them and praises them; He asks boons from them; He establishes Lingas; He asks boons from Asuras; He, who is eternally Sarveshvara, Independent, infinitely capable, infinitely knowledgeable and Purushottama, does so to delude (certain taamasika) people.”

—Mahaabhaarata Taatparya Nirnaya, Adhyaaya 2, Shlokas 133-134 (var. Shlokas 127-128)



10. Krshna worshipping Shiva for Progeny

एवं कृष्णस्य कैलासयात्रायां शिववरप्रदानेन पुत्रप्राप्त्यादिकमपि समर्थनीयमेवेति न कश्चिद्विरोधः । तत्र हि हरिवंशे कैलासयात्रायां पराभिमतशिववचनैः कृष्णस्य सर्वस्मात्परत्वस्य शिवस्य कृष्णोपासकत्वस्य चावेदनेन न कृष्णस्य पुत्रप्राप्त्यादिकमपि शिववरप्रसादेनेति तपश्चर्यादिकं नटनमात्रम् । तत्र हि – ‘ततो वृषध्वजो देवशशूली साक्षादुमापतिः । करं करेण संस्पृश्य विष्णोश्चक्रधरस्य हि । प्रोवाच भगवान् रुद्रः केशवं गरुडध्वजम् । शृण्वतां सर्व देवानां मुनीनां भावितात्मनाम् । किमिदं देवदेवेश चक्रपाणे जनार्दन । तपश्चर्या किमर्थं ते प्रार्थना तव का विभो । स्वयं विष्णुर्भवान्नित्यः तपसा वा त्वया हरे । त्वत्तस्समभवद्विश्वं त्वयि सर्वं प्रलीयते । मद्रत्वं सर्वगो देवत्वमेवाहं जनार्दन । आवयोरन्तरं नास्ति शब्दैरर्थैर्जगत्पते । नामानि तव गोविन्द यानि लोके महान्ति च । तान्येव मम नामानि नात्र कार्या विचारणा । त्वदुपासा जगन्नाथ सोवास्तु मम गोपते । यश्च त्वां द्वेष्टि देवेश स मां द्वेष्टि न संशयः न तदस्ति विना देव यत्ते विरहितं क्वचित् । यदासीद्यच्च वर्तेत यच्च भावि जगत्पते । सर्वं त्वं देव देवेश विना किञ्चित्त्वया न हि ॥’ इत्थं तानि वचनानि प्रसिद्धान्येव । यद्यपि ‘आवयोरन्तरं नास्ति शब्दैरर्थैर्जगत्पते’ इत्यादिना शिवकेशवतोर्भेदो नास्तीत्यावेद्यते । तथापि ‘वसूनामस्मि पावकः रुद्राणां च भवान्’ इत्यादि पूर्ववाक्यानुसारेण ‘सर्वं त्वं देवदेवेश’ इत्युत्तरवाक्यानुसारेण च तदभेदवर्णनमिति न कश्चिद्विरोधः । अभेदस्य परैरनभ्युपगमाच्च । ‘अहं त्वम्’ इत्यत्र अहंशब्दस्य अहङ्कारतत्त्वपरत्वाभ्युपगमाच्चेति ॥ १० ॥ श्रीः ॥

10. Shri Krshna, during His trip to Kailaasa, obtaining progeny as a benediction of Shri Shiva, is certainly justifiable and contradicts nothing. Indeed there, in the Harivamsha, during (Krshna’s) trip to Kailaasa, from Shiva’s words, who himself is a worshiper of Krshna, it is understood that the tapas of Krshna, who is Higher than all, for obtaining children, is just a drama. There indeed,

ततो वृषध्वजो देवशशूली साक्षादुमापतिः ।
करं करेण संस्पृश्य विष्णोश्चक्रधरस्य हि ।
प्रोवाच भगवान् रुद्रः केशवं गरुडध्वजम् ।
शृण्वतां सर्व देवानां मुनीनां भावितात्मनाम् ।
किमिदं देवदेवेश चक्रपाणे जनार्दन ।
तपश्चर्या किमर्थं ते प्रार्थना तव का विभो ।
स्वयं विष्णुर्भवान्नित्यः तपसा वा त्वया हरे.... ।

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..त्वत्तस्समभवद्विश्वं त्वयि सर्वं प्रलीयते ।
मद्रत्वं सर्वगो देवत्वमेवाहं जनार्दन ।
आवयोरन्तरं नास्ति शब्दैरर्थैर्जगत्पते ।
नामानि तव गोविन्द यानि लोके महान्ति च ।
तान्येव मम नामानि नात्र कार्या विचारणा ।
त्वदुपासा जगन्नाथ सोवास्तु मम गोपते ।
यश्च त्वां द्वेष्टि देवेश स मां द्वेष्टि न संशयः ।
न तदस्ति विना देव यत्ते विरहितं क्वचित् ।
यदासीद्यच्च वर्तेत यच्च भावि जगत्पते ।
सर्वं त्वं देव देवेश विना किञ्चित्त्वया न हि ॥

Therefore, Vrshadhvaja, the Deva with a shula, Umaapati himself, touching the hands of Vishnu, Chakradhara, Bhagavaan Rudra spoke to Keshava, Garudadhvaja. All the Devas and Munis were listening. (Shiva said): “What is this, O Devadevesha, Chakrapaani, Janaardana? What is the purpose of Your Tapas and Your propitiation (of me), for You? You are Vishnu Himself, O Hari.... (Harivamsha, Bhavishya Parva, Adhyaaya 88, Shlokas 1-4) ..This universe, which appears from You, diminishes into You. You are present in every being and in me too, O Janaardana. There is no difference between us, in names and meanings, O Master of the universe. The names of Yours, O Govinda, in the Lokas, are mine too. One who propitiates You also does so to me. Worshiping You, O Jagannaatha, is service to me too. A hater who hates You hates me too, without a doubt. There exists nothing that is independent of You, O Deva. That which existed, that which exists and that which will exist, is due to You, O Jagatpati. You are everything, O Deva Devesha, without whom, there is nothing,” (Harivamsha, Bhavishya Parva, Adhyaaya 88, Shlokas 59-64) thus these words prove something else (and not the allegations of the opponent).

Also, the words ‘आवयोरन्तरं नास्ति शब्दैरर्थैर्जगत्पते’ (Among us, no difference exists in names or meanings, O Jagatpati) (ibid. Shloka 60) appear to show that there is no difference between Keshava and Shiva. Therefore, “Among the Vasus, I am Paavaka (Agni) and among the Rudras, I am you,” (ibid. Shloka 55) thus in accordance to this previous statement, and “You are everything, O Deva Devesha,” (ibid. Shloka 64) thus in accordance to this next statement, the alleged non-difference shown here is not contradictory (to Siddhaanta). The

opposition (Shaivas) also does not accept non-difference (among Shiva and Vishnu). ‘अहं त्वम्,’ (I am You) (ibid. Shloka 60) thus here, the word *Aham* should be interpreted as per Ahankaara-Tattva (in other words, not as referring to Shiva himself, but because Shiva is a vibhuti of Vishnu’s Vyuha form Sankarshana, who is also his Antaryaami). Shreehi.

Explanation: The explanation given in the previous section is applicable here too. More specifically, this pramaana perfectly concurs here:

न हि मे केनचिद्देयो वरः पाण्डवनन्दन ।
इति संचिन्त्य मनसा पुराणं रुद्रमीश्वरम् ॥
पुत्रार्थमाराधितवानहमात्मानमात्मना ।

“There is indeed none who can grant Me boons, O son of Paandu. Thus, considering this, I mentally worship Rudra, Eeshvara, for the purpose of obtaining progeny, as My own Aatma (Sankarshana’s amsha, who resides in the heart of Rudra).”

—Mahaabhaarata, Shaanti Parva, Adhyaaya 350, Shlokas 28-29 (var. Adhyaaya 328, Shloka 25)

Now, the mentioned portions of the Harivamsha and Mahaabhaarata appear to support the idea of Hari-Hara abheda, which is untrue, as pointed out by Shri Vijayeendra Teertharu. Here, the so-called non-difference between Shiva and Vishnu is only on the basis of the former being the Latter’s vibhuti, with the Latter as his Antaryaami. This should be interpreted on the same basis that jeevas are equated to Paramaatma in certain parts of the Shaastras, such as the vaakyas like ‘Aham Brahmaasmi’ and ‘Tat tvam asi’. However, it only refers to the aavesha of Paramaatma in us and doesn’t equate jeevas to Paramaatma, as shown by the following pramaana:

य आत्मनि तिष्ठन् आत्मनोऽन्तरो यमात्मा न वेद यस्यात्मा शरीरं य आत्मानमन्तरो यमयति
स त आत्मान्तर्याम्यमृतः ।

“The One who is established in the Aatma, discrete from the Aatma, whom the Aatma is unaware of, whose body is the Aatma and distinctly controls the Aatma from within – He is your Antaryaami and Immortal Ruler, know Him.”

—Shatapatha Braahmana, Kaanda 14, Adhyaaya 6, Braahmana 7, Mantra 30

Even Shaivas do not accept the idea of Hari-Hara abheda and the direct interpretation of the Harivamsha shlokas would be unacceptable to the Purvapakshin too. Therefore, when Shiva says, “I am You” (Aham tvam), the word ‘Aham’ (I) refers to his Antaryaami, Sankarshana, and not his own Aatma.



11. The Kshetra of Kaashi

यत्तु मोक्षप्रदस्य काशीक्षेत्रस्य शिवक्षेत्रत्वप्रसिद्धेः शिवस्यैव मोक्षप्रदातृत्वेन मुमुक्षूपास्यत्वमिति । तत्र । तत्र हि 'जन्तोः प्राणेषूत्क्रममाणेषु रुद्रस्तारकब्रह्ममन्त्रं व्याचष्टे । येनासावमृतीभूत्वा मोक्षी भवति' इति जाबालिश्रुतौ रामोपनिषदि च शिवस्य तारकब्रह्ममन्त्रोपदेष्टृत्वावेदनेन अविमुक्तस्य काशीक्षेत्रस्य शिवक्षेत्रत्वेऽपि मोक्षसाधनीभूतज्ञानाविषयत्वेन शिवस्य मुमुक्षूपास्यात्वायोगात् ।

तारकब्रह्ममन्त्रप्रतिपाद्यस्यैव मुमुक्षूपास्यत्वप्रतीतेश्च तत्र हि – 'श्रीराममन्त्रं काश्यां वै जजाप वृषभध्वजः । मन्वन्तरसहस्रैस्तु जपहोमार्चनादिभिः । ततः प्रसन्नो भगवान् श्रीरामः प्राह शङ्करम् । वृणीष्व यदभीष्टं ते दास्यामि परमेश्वर ।' इति । अथ 'सत्यानन्तचिदात्मानं प्राह श्रीराममीश्वरः । मणिकर्णे महाक्षेत्रे गङ्गाभुवि तटे पुनः । प्रियन्ते ये प्रभो देहि मुक्तिं नातो वरान्तरम्' इति । 'स होवाच श्रीरामचन्द्रः । क्षेत्रे त्वदीये देवेश यत्र कुत्रापि वा मृताः । किमिकीटादयोप्याशु मुक्तास्सन्तु न चान्यथ' इति । 'अविमुक्ते तव क्षेत्रे सर्वेषां मुक्तिसिद्धये । अहं सन्निहितस्तत्र शिलादिप्रतिमादिषु । मुमुक्षोर्दक्षिणे कर्णे यस्य कस्यापि वा स्वयम् । उपदेक्ष्यसि मन्मन्त्रं स मुक्तो भविता शिव' इति शिवस्यैव तारकब्रह्ममन्त्रोपदेष्टृत्वावेदनाच्च ॥

किञ्च 'देवतानां हितार्थाय कुरुष्व वचनं मम । तवाप्युज्जीवनोपायं कथयामि सुरोत्तम ॥ नित्यजप्यमहोरात्रं मम नामसहस्रकम् । हृदये मां सदा ध्यायन् जपेन्मन्त्रं सदाव्ययम् ॥ षडक्षरं महामन्त्रं रघूणां कुलवर्धनम् । जपन् सन्निहितं देवि सदानन्दसुधाप्लुतः ॥ शुभमात्यन्तिकं ब्रह्मन् दास्यामि सततं शुभे । एतत्ते सर्वमाख्यातं त्वया पृष्ठं शुभानने ॥ किमन्यच्छ्रोतुकामासि त्वत्पतिं परिपृच्छ माम् ॥' इत्याद्युमावचनोपबृंहणानुसाराच्च । 'रुद्रस्तारकब्रह्ममन्त्रं व्याचष्ट' इत्यत्र तारकब्रह्ममन्त्रश्च राममन्त्र एव । न तु प्रणवः । यद्यपि अकारः प्रथमाक्षरो भवति । उकारो द्वितीयाक्षरो भवति । मकारस्तृतीयाक्षरो भवति मात्रा चतुर्थाक्षरो भवति विन्दुः पञ्चमाक्षरो भवति नादः षष्ठाक्षरो भवति इति प्रणवस्तारको भवति । तथापि राममन्त्रस्यैव तारकब्रह्ममन्त्रत्वं 'तदेषा रामचन्द्रस्याप्यकाराद्यक्षरस्मृतिः । अखण्डैकरसानन्दतारकब्रह्मवाचकः ॥ रामायेति स विज्ञेयः सदानन्दचिदात्मकः । नमः पदं सुविज्ञेयं पूर्णानन्दैकविग्रहम् ॥' इति स्मृतिः ॥

यद्यपि प्रणवस्यैव तारकब्रह्ममन्त्रत्वं श्रूयते तथापि तारकरामब्रह्ममन्त्राद्यक्षरवत्त्वेन प्रणवस्यापि तारकत्वव्यमदेशः । 'त्वत्तो वा ब्राह्मणो वापि ये लभन्ते षडक्षरम् । जीवन्तो मन्त्रसिद्धिं च मुक्तिं च प्राप्नुवन्ति ते ॥ मुमुक्षोर्दक्षिणे कर्णे यस्य कस्यापि वा

स्वयम् । उपदेक्ष्यसि मन्मन्त्रं स मुक्तो भविता शिवे' इति राममन्त्रस्यैव तारकब्रह्ममन्त्रत्वेन शिवोपदेष्टृत्वावेदनाच्च । न च शिवस्य मोक्षसाधनीभूतज्ञानविषयत्वेन मुमुक्षूपास्यत्वाभावे तत्र काशीक्षेत्रे मृतानां शिवसारूप्यप्रतिपादनमसङ्गतं स्यादिति वाच्यम् । तत्र यद्यपि काशीक्षेत्रे मृतानां शिवसारूप्य प्रतिपादनं चतुर्मुखादिलोकप्राप्तिरिव विष्णुसायुज्यप्राप्तेरवान्तरफलत्वे (नासङ्गत्यभावात्) 'सायुज्यानां विशिष्टे द्वे मामकं वैष्णवं तथा । मां प्राप्य न निवर्तन्ते विष्णुं वा शुभलोचने' इति भारतवचनेन विष्णुसारूप्यसायुज्यादिप्राप्तेरिव शिवसारूप्यसायुज्यादिप्राप्तेरप्यपुनरागमनमावेद्यत इति । तथापि 'ब्रह्मणस्सायुज्यं सलोकतामाप्नोति । एतासामेव देवतानां सायुज्यं सार्ष्टितां समानलोकतां याति' इति श्रुतौ परब्रह्मसायुज्यप्राप्तेः पूर्वमपि देवतान्तरादिसायुज्यादिप्राप्तिप्रतिपादनदर्शनेन विष्णुसायुज्यसारूप्यप्राप्तेः पूर्वमपि शिवसारूप्यसायुज्यादिप्राप्तेरपि सम्भवात् ॥

न चात्र प्रमाणाभावः । 'तत्र हि जन्तोः प्राणेषु उत्क्रममाणेषु रुद्रस्तारकब्रह्ममन्त्रं व्याचष्टे । येनासावमृतीभूत्वा मोक्षी भवति' इति जाबालिश्रुतेरेवात्र प्रमाणत्वात् । तत्रामृतीभूत्वा इत्यनेन पुनरावृत्तिशून्यं शिवसारूप्यमभिधीयते । मोक्षी भवतीत्यनेन शिवसारूप्यसायुज्यादि लक्षणो मोक्षोऽभिधीयते । अन्यथा अन्यतरवैयर्थ्यापत्तेः । न च शिवसारूप्यसायुज्यादिरूप एव मोक्षः । विष्णुसारूप्यसायुज्यादिप्राप्तिस्तु अवान्तरफलमिति वैपरीत्यं किं न स्यात्? इति वाच्यम् । 'यदा पश्यः पश्यते रुक्मवर्णं कर्तारमीशं पुरुषं ब्रह्मयोनिम् । तदा विद्वान्पुण्यपापे विधूय निरञ्जनः पुरुषं साम्यमुपैति' । 'इदं ज्ञानमुपाश्रित्य मम साधर्म्यमागताः । सर्गेऽपि नोपजायन्ते प्रलये न व्यथन्ति च ॥' इत्यादिश्रुतिस्मृतिभिः विष्णुप्रसादसाध्यस्यैव परमपुरुषार्थत्वावेदनाच्च । मुण्डकादिश्रुतिगतपुरुषशब्दस्य योगरूढिभ्यां च नारायणासाधारणनामत्वाच्चेति दिक् ॥ ११ ॥

11. "But that place, which grants moksha, Kashi, proven to be a place of Shiva, implies that Shiva alone is the granter of moksha and should be worshiped by the Mumukshus" — thus is the argument of the Purvapakshin. There indeed,

जन्तोः प्राणेषूत्क्रममाणेषु रुद्रस्तारकब्रह्ममन्त्रं व्याचष्टे । येनासावमृतीभूत्वा मोक्षी भवति

"This is the spot where, when the praanas depart from the living entity, Rudra imparts the (Taarakā) mantra to him by which, becoming immortal, one attains moksha," (Jaabaala Upanishad, Mantra 1) thus (is stated) in the Jaabaala Shruti and Raama Upanishad, and Shiva's ability to grant the Taara Brahman mantra is known. And in the Raama Upanishad, by knowing that Shiva is the giver of the

Taaraka-Brahma mantra's upadesha, it is assumed that the aspirants of mukti reside at Kaashi, which is a Shiva-kshetra, and attain knowledge for achieving moksha from the fact that Shiva is to be worshiped by the Mumukshus. The mumukshus (are supposed to) do so solely because (of Shiva being) the granter of the Taaraka-Brahma mantra, as indeed there,

श्रीराममन्त्रं काश्यां वै जजाप वृषभध्वजः ।

मन्वन्तरसहस्रैस्तु जपहोमार्चनादिभिः ।

ततः प्रसन्नो भगवान् श्रीरामः प्राह शङ्करम् ।

वृणीष्व यदभीष्टं ते दास्यामि परमेश्वर ॥ (similar to Raama Taapaneeya Upanishad)

“The Shri Raama mantra indeed is chanted by Vrshabhadhvaja (Shiva), at Kaashi, since thousands of manvantaras, through japa, homas, tapas and others. Therefore, the appeased Bhagavaan Shri Raama instructed Shankara, I shall provide that which they desire, Parameshvara,” (Raama Taapaneeya Upanishad), thus (is stated).

Then,

सत्यानन्तचिदात्मानं प्राह श्रीराममीश्वरः ।

मणिकर्णं महाक्षेत्रे गङ्गाभुवि तटे पुनः ।

म्रियन्ते ये प्रभो देहि मुक्तिं नातो वरान्तरम् ॥

“Eeshvara instructed the True, Infinite, Conscious Aatma, Shri Raama: At the seashore of the great kshetra of Manikarna, give moksha to those who die, as a benediction,” thus (is stated).

स होवाच श्रीरामचन्द्रः ।

क्षेत्रे त्वदीये देवेश यत्र कुत्रापि वा मृताः ।

क्रिमिकीटादयोप्याशु मुक्तास्सन्तु न चान्यथ ॥

He, Shri Raamachandra, said: “In this place of yours, O Devesha, where those who die, including insects and animals, shall be muktas and not otherwise,” thus (is stated).

अविमुक्ते तव क्षेत्रे सर्वेषां मुक्तिसिद्धये ।

अहं सन्निहितस्तत्र शिलादिप्रतिमादिषु ।

मुमुक्षोर्दक्षिणे कर्णे यस्य कस्यापि वा स्वयम् ।
उपदेक्ष्यसि मन्मन्त्रं स मुक्तो भविता शिव ॥

“There shall be the achievement of mukti in all those at your kshetra. There, nearby, I shall be at the sculptures of shila. In the right ear of those Mumukshus, give them the upadesha of My mantra (and by that), they become muktas, O Shiva,” thus, from this, the fact about Shiva being the granter of the Taaraka-Brahma mantra is known. Moreover,

देवतानां हितार्थाय कुरुष्व वचनं मम ।
तवाप्युज्जीवनोपायं कथयामि सुरोत्तम ॥

नित्यजप्यमहोरात्रं मम नामसहस्रकम् ।
हृदये मां सदा ध्यायन् जपेन्मन्त्रं सदाव्ययम् ॥

षडक्षरं महामन्त्रं रघूणां कुलवर्धनम् ।
जपन् सन्निहितं देवि सदानन्दसुधाप्लुतः ॥

शुभमात्यन्तिकं ब्रह्मन् दास्यामि सततं शुभे ।
एतत्ते सर्वमाख्यातं त्वया पृष्टं शुभानने ॥
किमन्यच्छ्रोतुकामासि त्वत्पतिं परिपृच्छ माम् ॥

“For the benefit of the Devatas, I shall make this declaration. I shall describe a method for even your revival, Surottama. Regularly perform japa of my thousand names, day and night. Always meditate upon me in (your) heart and perform japa of the eternally imperishable mantra. The Shadakshara (six-lettered) Maha-mantra is the uplifter of the Raghus. Those who perform japa (of it) in proximity O Devi, shall always swim in the milk of aananda. I shall give extreme amounts of uninterrupted auspiciousness, O Brahman. This should be made known by you, to everyone who asks, O auspicious-looking one. What else would your husband desire to ask me?” thus (is said), according to an Upabrmhana, which is a declaration of Uma Devi.

रुद्रस्तारकब्रह्ममन्त्रं व्याचष्ट – “Rudra explained the Taaraka-Brahman mantra,” thus, here the Taaraka Brahma mantra is the Raama mantra itself. But it is not the pranava (Om). But if the letter ‘A’ becomes the first letter, the letter ‘U’ becomes the second letter, the letter ‘Ma’ becomes the third, ‘maatras’ becomes the fourth letter, the vindu becomes the fifth letter and the naada

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becomes the sixth letter – in this way, the pranava becomes the Taaraka. So, even the Raama mantra solely possesses the characteristics of the Taaraka-Brahma mantra.

तदेषा रामचन्द्रस्याप्यकाराद्यक्षरस्मृतिः ।

अखण्डैकरसानन्दतारकब्रह्मवाचकः ॥

रामायेति स विज्ञेयः सदानन्दचिदात्मकः ।

नमः पदं सुविज्ञेयं पूर्णानन्दैकविग्रहम् ॥

“That is understood as the letter ‘A’ and the rest (of the mantra) of Shri Raamachandra. (It is) indivisible, only one, blissful and said to be the Taara-Brahma. It is known to be for Raama, with the Aatma of Sat, bliss (aananda) and consciousness (chit). The word ‘namaha’ (salutations) is well known to be the form of complete aananda,” thus (is stated by) a Smrti. It is heard that even that which is the characteristic of the Taaraka-Brahma mantra is solely of the Pranava. Even so, by the qualities of the letters of the Taaraka-Brahma mantra, the Pranava’s quality of being the Taaraka-Brahma mantra is also unbroken.

त्वत्तो वा ब्राह्मणो वापि ये लभन्ते षडक्षरम् ।

जीवन्तो मन्त्रसिद्धिं च मुक्तिं च प्राप्नुवन्ति ते ॥

मुमुक्षोर्दक्षिणे कर्णे यस्य कस्यापि वा स्वयम् ।

उपदेक्ष्यसि मन्मन्त्रं स मुक्तो भविता शिवे ॥

“By you or Brahma, those who obtain the Six-lettered mantra, they shall acquire a long life, Mantra-siddhi and mukti. The Mumukshus in whose right ear you shall provide upadesha of My mantra, he becomes a mukta, O Shiva,” thus, the fact that Shiva performs the upadesha of the Raamamantra, due to its characteristic of the Taaraka-Brahma mantra, is known. And the Mumukshus propitiate Shiva not because of his status of being a medium for obtaining moksha and knowledge of it. There, at the kshetra of Kaashi, the benediction of saarupya of Shiva for those who are dead may not be favourable — this is stated. There, even if the dead are bestowed with saarupya with Shiva, they will attain the Lokas of Chaturmukha and the rest, due to the difference in the benefits from attaining saayujya with Vishnu:

सायुज्यानां विशिष्टे द्वे मामकं वैष्णवं तथा ।
मां प्राप्य न निवर्तन्ते विष्णुं वा शुभलोचने ॥

“Among saayujyas, there are two specific ones, of which Mine is the Vaishnava one. Those who attain Me do not return from the fair-eyed Vishnu,” (Mahaabhaarata, Anushaasana Parva, Adhyaaya 246, Shloka 46) thus, from this declaration of the Bhaarata, the condition of the receivers of saarupya, saayujya and other (forms of moksha) of Vishnu is known, along with the fact that those who obtain saarupya, saayujya and other forms of moksha from Shiva, return again. And so,

ब्रह्मणस्सायुज्यं सलोकतामाप्नोति ।
एतासामेव देवतानां सायुज्यं सार्ष्टितां समानलोकतां याति ॥

“They acquire Brahman’s saayujya, saalokya, etc., and these solely are equivalent to the saayujya of the Devatas,” (Shesha Samhita) thus in the Shruti, the difference among those who attain saayujya with Para Brahma formerly and even saayujya into the other Devatas is known, that unlike the achievers of saarupya, saayujya and other forms of moksha from Vishnu, those who do so from Shiva, reappear. And there is no shortage of pramaanas here, as

तत्र हि जन्तोः प्राणेषु उत्क्रममाणेषु रुद्रस्तारकब्रह्ममन्त्रं व्याचष्टे ।
येनासावमृतीभूत्वा मोक्षी भवति ॥

“There indeed, in the Praanas of the living being, upon dying, Rudra imparts the Taara-Brahma mantra, by which having become immortal, one becomes liberated,” (Jaabaala Upanishad) thus is known from the Jaabaala Shruti’s authoritative statement. There, having become like the consumer of amrta due to this, there is zero chance of rebirth for the achievers of saarupya with Shiva – this is what it seems.

अन्यथा अन्यतरवैयर्थ्यापत्तेः ।

न च शिवसारूप्यसायुज्यादिरूप एव मोक्षः ।

विष्णुसारूप्यसायुज्यादिप्राप्तिस्तु अवान्तरफलमिति वैपरीत्यं किं न स्यात्?

“The mokshi becoming so due to this, seems to be the quality of Shiva’s saarupya, saayujya, etc. Otherwise, either way (the moksha) is purposeless and the form of Shiva’s saarupya, saayujya and the rest, are not moksha. The

respective benefits of obtaining Vishnu's saarupa, saajyujya, etc., are different, isn't it?" thus is declared.

यदा पश्यः पश्यते रुक्मवर्णं कर्तारमीशं पुरुषं ब्रह्मयोनिम् ।
तदा विद्वान्पुण्यपापे विधूय निरञ्जनः पुरुषं साम्यमुपैति ॥

"When the seer sees the gold complexioned performer, Eesha, Purusha, the originator of Brahmaa, then the Vidvaan becomes freed from punya and paapa, (becoming) defectless and attains union (with Brahman)," (Mundaka Upanishad, Mundaka 3, Khanda 1, Mantra 3) thus (is stated).

इदं ज्ञानमुपाश्रित्य मम साधर्म्यमागताः ।
सर्गेऽपि नोपजायन्ते प्रलये न व्यथन्ति च ॥

"Having taken the refuge of this knowledge and acquired characteristics like Mine, they are neither born during creation nor are they annihilated during pralaya," (Bhagavat Geeta, Adhyaaya 14, Shloka 2) thus from (these statements of) the Shruti and Smrti, it is known that the achiever of Vishnu's benediction solely acquires the highest Purushaarth. In the Mundaka and other Shruti vaakyas, the word 'Purusha' has both Yaugika and Rudhi meanings and Naaraayana is thus not a common name. (Naaraayana has more specifically refers to Shri Vishnu than the word Purusha)

Addendum

In this section, pramaanas for the arguments of the previous ones have been quoted.

किञ्च महाभारते – ‘ततस्तौ चक्रतुर्थुद्धं वासुदेवमहेश्वरौ । तद्युद्धमभवद्घोरं अचिन्त्यं रोमहर्षणम् । अन्योन्यं तौ ततस्साक्षादन्योन्यं जयकाङ्क्षिणौ । दिव्यान्यस्त्राणि तौ देवौ क्रुद्धौ मुमुचतुस्तदा । ततः कृष्णो रणं कृत्वा मुहूर्तं शूलपाणिना । विजित्य तं महादेवं ततो युद्धे जनार्दनः । अन्यान् स जित्वा द्वारस्थान् प्रविवेश पुरोत्तमम्’ इति शिवस्यैव कृष्णपराजितत्ववर्णनेन तदपेक्षया विष्णोरेवोत्कर्षोऽभ्युगन्तव्य’ इति ॥ १ ॥

1. Moreover, in the Mahaabhaarata, “Therefore, both Vaasudeva and Maheshvara are here. That war took place, which was terrible and incomprehensible” thus (is stated).

किञ्च रामायणे ‘जृम्भितं तद्धनुश्शैवं दृष्ट्वा विष्णुपराक्रमैः । अधिकं मेनिरे विष्णुं देवास्सर्षिगणास्तथा’ इति ॥ २ ॥

2. And in the Ramaayana, “Then, seeing the bow of Shiva made inert by Visnu's prowess, the hosts of Devas and Rshis acknowledged that Visnu is superior,” (Vaalmiki Raamaayana, Baala Kaanda, Sarga 75, Shloka 19) thus (is stated).

श्रीमद्भागवते दशमस्कन्धे – ‘सरस्वत्यास्तटे राजन् ऋषयस्सत्रमासत । वितर्कस्समभूतेषां त्रिष्वधीशेषु को महान् । तस्य जिज्ञासया ते वै भृगुं ब्रह्मसुतं नृप । तज्ज्ञप्तौ प्रेषयामासुः सोऽभ्यगाद्ब्रह्मणस्सभाम्’ इत्यादिना ‘पुनस्स सत्रमासाद्य ऋषीणां ब्रह्मवादिनाम् । स्वानुभूतमशेषेण सर्वं भृगुरवर्णयत् । तन्निशम्याथ मुनयो विस्मिता मुक्तसंशयाः । भूयांसं श्रद्धधुर्विष्णुं यतश्शान्तिर्यतोऽभयम् । धर्मस्साक्षद्यतो ज्ञानं वैराग्यं च चतुर्विधम् । ऐश्वर्यमष्टधा यस्माद्यतश्चात्ममलापहम्’ इत्यनेन च ब्रह्मवादिभिरेव ब्रह्मरुद्रापेक्षया विष्णोरेव परब्रह्मत्वावेदनेन विष्णोरेव परब्रह्मत्वञ्चोचितम् ॥ ३ ॥

3. In the 10th Skandha of the Shrimad Bhaagavata, (it is explained):

“Once, O King, as a group of sages were performing a Vedic sacrifice on the banks of the Sarasvatī River, a controversy arose among them as to which of the three chief deities is supreme....” (Bhaagavata Puraana, Skandha 10, Adhyaaya 86, Shlokas 1-2) “..He returned to to the assembly of the

Brahmavaadi Rshis. Bhrgu Maharshi narrated everything he had experienced. Hearing that, the awestruck Munis were freed from doubts and faithfully concluded that Vishnu alone is the greatest, the cause of tranquility, fearlessness, Dharma and which truly include jnaana and vairaagya, from whom eightfold opulence (originates) and seizes contaminations of oneself,” (Ibid. Shlokas 13-15) thus (is stated), from which through the Brahmavaadis, considering Brahmaa and Rudra, the fact that the quality of being Para Brahman is Vishnu’s solely, is known to be correct.

किञ्च वृकासुरादिनिमित्तकापद्भ्यः शिवस्य विष्णुना मोचितत्वा वेदनेन च विष्णोरेवोत्कर्षोऽभ्युपगन्तव्यः । श्रीमद्भागवते दशमस्कन्धे – ‘स तद्वरपरीक्षार्थं शम्भोऽशीर्ष्णि वृकासुरः । स्वहस्तं दातुमारेभे सोऽबिभेत् स्वकृताच्छिवः । तेनोपदिष्टस्सन्तस्तः परिधावन् सवेपथुः । यावदन्तं दिवो भूमेः काष्ठानामधिकं दिवः । अजानानः प्रतिविधिं तूष्णीमास महेश्वरः । ततो वैकुण्ठमगमद्भास्वरं तमसः परम् । यत्र नारायणस्साक्षात् न्यासिनां परमागतिः । शान्तानां न्यस्तदण्डानां यतो नावर्तयेत्तमः । तं तथा व्यसनं दृष्ट्वा भगवान् वै जनार्दनः ।’ इत्यादिना ‘एवं भगवता पृष्ठो वचसामृतवर्षिणा । तत्क्रमादब्रवीत्तस्मै यथापूर्वमनुष्ठितम् ।’ वृकासुरं प्रति भगवान् – ‘एवं चोदिततद्वाक्यं न वयं श्रद्धधीमहि । यो दक्षशापात्पैशाच्यं प्राप्तः प्रेतपिशाचराट् । यदि वस्तत्र विश्रम्भो दानवेन्द्रजगद्गुरौ । तर्ह्याङ्गुलैस्स्वशिरसि हस्तन्यासः प्रदीयताम् । यद्यसत्यं वचः शम्भोः कथञ्चिद्दानवर्षम । तदैनं जह्यसद्वाक्यं गतवाक्य ऋते पुनः । इत्थं भगवतश्चित्रैवचोभिश्च सुकौशलैः । तथेति निश्चितश्शीर्ष्णि स्वहस्तं कुमतिर्व्यधात् । अथापि तद्भिन्नशिराः वज्राहत इव क्षणात् ।’ य एनमव्याहतशक्तिदं महापरस्य पुंसः परमात्मनो हरेः । गिरीशमोक्षं कथयेच्छुणोति वा विमुच्यते संसृतिभिस्तथारिभिरित्यन्तेन ॥ ४ ॥

किञ्च श्रीमद्भागवते गजेन्द्रमोक्षणे, गजेन्द्रेण स्वस्य ग्राहनिमित्तापद्धिमोचनार्थम् – ‘सोऽहं विश्वसृजं विश्वमविश्वं विश्वमविश्वं विश्वमेधसम् । विश्वात्मानमजं ब्रह्म प्रणतोऽस्मि परं पदम्’ इत्यादिना गजेन्द्रेण जगत्कारण – सर्वान्तर्यामिपरब्रह्मविषयकप्रणतावनुष्ठितायां ‘एवं गजेन्द्रमुपवर्णित निर्विशेषं ब्रह्मादयो विविधलिङ्गभिदाभिमानाः । नैते यदोपससृपुर्निखिलात्मकत्वात् तत्राखिलामरवरो हरिराविसीद्’ इत्यन्तेन ब्रह्मादीनां तदनागमनेन विष्णोरेव तादृशागमनप्रतिपादनेन विष्णोरेव पद्ब्रह्मत्वं परमकारणत्वं चोचितम् ॥ ५ ॥

5. Moreover, in Shrimat Bhaagavata, in the section of Gajendra-Moksha, for the purpose of overcoming his own difficulties in this manner,

(Gajendra said): “He, the the creator of the vishva, who is the vishva and not the vishva, with the intellect of the vishva, Vishvaatma, unborn, Brahma – I bow to Him, the Highest abode,” (Bhaagavata Puraana, Skandha 8, Adhyaaya 3, Shloka 26) from this and other statements, the subject of being the cause of the Jagat, the Sarvaantaryaami, Para Brahma, is propitiated by Gajendra. “In this manner, Gajendra described (Para Brahma) without specifically mentioning Brahmaa and the other Devas in their various forms, who are the abhimaanis. When none of them appeared, being the Aatma of everything, consisting of all the Amaras, Hari appeared there,” (Ibid. Shloka 30) thus, from the end (of the prayer by Gajendra), due to the absence of Brahmaa and the others, and Vishnu’s presence exclusively, Vishnu solely being Para Brahma is apt.

किञ्च विष्णुपादोदकसम्बन्धेनैव शिवस्य शिवत्वावेदनेन विष्णोरेव परब्रह्मत्वं परमकारणत्वं चोचितम् । ‘अथ सर्वेश्वरो विष्णुर्दितीयं पादमुत्तमम् । दिवि प्रसारयामास ब्रह्मलोकान्तमच्युतः । धन्योऽस्मीति वदन् ब्रह्मा गृहीत्वा स्वकमण्डलुम् । भक्त्या प्रक्षालयामास तत्र संस्थित वारिणा । अक्षय्यमभवत्तोयं तस्य विष्णोः प्रसादतः । तत्तीर्थं मेरुशिखरे चतुर्दिक्षु प्रवाहितम् । आत्मनः पावनार्थाय शिरसाहमधारयमिम्’ इतिपादो । ‘यच्छोचनिस्सृतसरित्प्रबरोदकेन तीर्थेन मूर्ध्नि विधृतेन शिवः’ – शिवोऽभूत् इत्यादिना च प्रतिपादनात् ॥ ६ ॥

किञ्च चतुर्मुखपञ्चमशिरोल्लवनप्रयुक्तदोषाभिभूतत्वं शिवस्य विष्णुप्रसादात्ततो मुक्तिश्च प्रतिपाद्यते । उक्तश्चायमर्थो मत्स्यपुराणे – ‘तदा क्रोधपरीतेन संरक्तनयनेन च । वामाङ्गुष्ठनखाग्रेण शिरश्छिन्नं त्वया मया । तस्माच्छापसमादिष्टः कपाली त्वं भविष्यसि । महती स्रवती धारा तस्य रक्तस्य निस्सृता । विष्णुप्रसादात् सुश्रोणि कपाली त्वं भविष्यसि । स्फुटितं यहुधायातं स्वप्नलब्धधनं यथा ।’ इत्यनेन । चतुर्मुखपञ्चमशिरोल्लवनं शिवप्रेरितेन भैरवेण कृतम् न तु शिवेनेति चेन्न । प्रमाणाभावात् । तादृशप्रमाणसत्वेऽपि तस्य ‘यं कामये तं तमुग्रं कृणोमि तं ब्रह्माणं तमृषिं तं सुमेधाम् । अहं रुद्राय धनुरातनोमि ब्रह्मद्विषे शरवे हन्त वा उ ।’ इत्यादि श्रुतिविरुद्धत्वाच्च । यत्तु चतुर्मुखपञ्चशिरः खिलनेन चतुर्मुखस्य श्रुतिषु प्रतिपादनादिति । ‘यो ब्राह्मणायापगुरेत्तं शतेन यातयेद्यो निहन्यात् सहस्रेण यातयेद्यो लोहितं कुर्यात् यावतः तत्प्रस्कन्द्य पांसून्संगृह्णात्तावतस्संवत्सरान् पितृलोकं न

प्रजानादिति । तस्माद्ब्राह्मणाय नापगुरेन्न निदन्याल्लोहितं कुर्यात्तावताहैनसा भवतीति
॥ ७ ॥

उदाहृतानि धर्मशास्त्राणि पुराणानि च त्रिविधानि । सात्विकानि राजसानि
तामसानि चेति । 'वासिष्ठं चैव हारीतं व्यासं पाराशरं तथा । भारद्वाजं काश्यपं च
सात्विका मुक्तिदायिनः ॥ मानवं याज्ञवल्क्यं च आत्रेयं दाक्षमेव च । कात्यायनं
वैष्णवं च राजसास्स्वर्गदायिनः ॥ कार्दमं बार्हस्पत्यं च सावृत्तं च यमस्मृतिः ।
शङ्खमौशीनसं चेति तामसा निरयप्रदाः' इत्यादिवचनानुसारात् । 'वैष्णवं नारदीयं
च तथा भागवतं शुभम् । गारुडं च तथा पाद्मं वाराहं शुभदर्शने । षडेतानि पुराणानि
सात्विकानि मतानि वै । ब्रह्माण्डं ब्रह्मवैवर्तं मार्कण्डेयं तथैव च । भविष्यद्वामनं ब्राह्मं
राजसानि निबोध मे । मात्स्यं कौर्मं तथा लैङ्गं शैवं स्कान्दं तथैव च । आग्नेयं च
षडेतानि तामसा निरयप्रदाः ।' इत्यादिवचनानुसारात्तेषां परस्परविरोधे
सात्विकोक्तमेव ग्राह्यम् । अन्यत् बाध्यमर्थान्तरपरं वा । 'शास्त्राण्यपि च सर्वाणि
सात्विकानि मतानि वै ॥ यानि सत्यवरं विष्णुं वदन्ति परमेश्वरम् । तानि शास्त्राणि
सर्वाणि सात्विकानि मतानि वै ॥ प्रजापतिं कृशानुं च तथा दैवीं सरस्वतीम् । परत्वेन
वदच्छास्त्रं राजसं परिचक्षते ॥ चच्छास्त्रं लिङ्गपारम्यं वामदेवमुमापतिम् ।
तमःप्रवर्तकं वक्ति तत्तामसमुदाहृतम्' इति पाद्मपुराणवचनानुसारेण
वैपरीत्यशङ्कानवकाशात् विष्णोरेव परब्रह्मत्वं परमकारणत्वं चोचितमिति सिद्धम् ॥

8. Giving examples, the Dharma Shaastras and Puraanas are of three types –
Saattvika ones, Raajasa ones and Taamasa ones, in this way. "The Vaasishta and
solely the Haarita, Vyaasa, Paraashara and so, the Bhaaradvaaja, Kashyapa
(Smrtis) are Saattvika and granters of mukti. The Manu, Yaajnavalkya, Atreya,
Daksha, Kaatyaayana and Vishnu (Srmtis) are Raajasa and granters of Svarga.
The Kardama, Brhaspati, Saavrtta, Yama and Shankhamausinasas, thus, are
Taamasa and granters of Niraya (Naraka)," (Padma Puraana, Uttara Khanda,
Adhyaaya 236, Shlokas 23-26), thus, as per these declarations.

"The Vishnu, Naarada and so, the Bhaagavata are auspicious. The Garuda and
so, the Padma, Varaaha, are in auspicious view. These six Puraanas are
Saattvika ones. The Brahmaanda, Brahmavaivarta, Maarkandeya and so, the
Bhavishya, Vaamana and Brahmaa Puraanas are Raajasa one – know it from
me. The Matsya, Kurma and so, the Linga, Shiva, Skanda and the Agni Puraanas
– these six Puraanas are granters of Naraka," (Padma Puraana, Uttara Khanda,
Adhyaaya 236, Shlokas 18-21) thus, as per this and other such statements, in

case of those (vaakyas of the Shaastras) which are mutually contradicting, it must be understood that only those said by the Saattvika ones (is to be considered). Otherwise, is it for the purpose of inferring a different meaning?

“Even all the Shaastras, the Saattvika matas (philosophies) indeed, are those which offer the truth and say that Vishnu is Parameshvara – those Shaastras are the Saattvika matas. Prajaapati, Krshnaanu (Agni) and Devi Sarasvaati – those which speak of their Supremacy are Raajasa and are rejected. The Shaastras which glorify the Linga, Vaamadeva, Umaapati – they are propagators of tamas and are considered to be taamasa,” (Garuda Puraana, Ranganaatha Mahaatmya) thus, as per this statement of the Padma Puraana, despite the bewildering contradictions, the status of being Para Brahman and the Highest Cause is suitable to be Shri Vishnu’s alone – thus it is proven.

**न्यायमौक्तिकमालायां शैवसर्वस्वखण्डनम् ।
विजयीन्द्रयतीन्द्रेण रचितं श्रीशतुष्टये ॥**

जगद्गुरुसर्वतन्त्रस्वतन्त्रश्रीमद्विजयीन्द्रभिक्षुविरचितं शैवसर्वस्वखण्डनं सम्पूर्णम् ॥

॥ श्रीकृष्णार्पणमस्तु ॥

Shaiva Sarvasva Khandanam, in Nyaayamauktikamaala, composed by Shri Vijayeendra Yateendra.

Thus, Shaiva Sarvasva Khandanam composed by Jagadguru Vijayeendra Teertha, completes.

May it be an offering to Shri Krshna.

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श्री हरये नमः ।

श्रीकृष्णार्पणमस्तु ॥