

A list of citations from various ‘sattva puranas’ and Mahabharata, with English translation, that bring out the idea of Hari-Hara abheda and Trimurti abheda. The list is not exhaustive. It is from a FB post:

<https://www.facebook.com/groups/786718305369509/posts/1155974438443892/>

of 24<sup>th</sup> Feb 2023. The file has not been thoroughly proof checked.

Many verses from Veda Vyasa that bring out unmistakably the Advaitic purport are also included here.

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ವೈಷ್ಣವ ಪುರಾಣದಲ್ಲಿ ಹರಿ ಸರ್ವೋತ್ತಮ ಎಂದು ಹಾಗೂ ಶೈವ ಪುರಾಣದಲ್ಲಿ ಹರ ಸರ್ವೋತ್ತಮ ಎಂದು ಭಗವಾನ್ ಬಾದರಾಯಣರು ಹೇಳಿದ್ದಾರೆ ಎಂಬುದು ತಪ್ಪು ಕಲ್ಪನೆ. ಎಲ್ಲಾ ಪುರಾಣದಲ್ಲೂ ತ್ರಿಮೂರ್ತಿಗಳ ಅಭೇದವನ್ನು ಸ್ಪಷ್ಟವಾಗಿ ಎತ್ತು ಹಿಡಿದಿದ್ದಾರೆ ಭಗವಾನ್ ಬಾದರಾಯಣರು.

ಇದಕ್ಕೆ ಅವರ ವಚನಗಳನ್ನು ಗಮನಿಸಿ:

Śrimad Bhagavatam 8.7.23

गुणमय्या स्वशक्त्यास्य सर्गस्थित्यप्ययान्विभो ।

धत्से यदा स्वदृग् भूमन्ब्रह्मविष्णुशिवाभिधाम् ॥ २३ ॥

O lord, you are self-effulgent and supreme. You create this material world by your energy, and you assume the names Brahmā, Viṣṇu and Maheśvara when you act in creation, maintenance and annihilation.

ŚB 8.7.24

त्वं ब्रह्म परमं गुह्यं सदसद्भावभावनम् ।

नानाशक्तिभिराभातस्त्वमात्मा जगदीश्वरः ॥ २४ ॥

You are the cause of all causes, the self-effulgent, inconceivable, impersonal Brahman, which is originally Parabrahman. You manifest various potencies in this cosmic manifestation.

Mahabharata:

रुद्रो नारायणश्चैव सत्त्वमेकं द्विधा कृतम् ।

लोके चरति कौन्तेय व्यक्तिस्थं सर्वकर्मसु ॥ 12-350-27a 12-350-27b.

Rudra and Narayana are one principle manifesting as two going about in the world.

Vishnu Purana 5.33.47-49

त्वया यदभयं दत्तं तद्धतमग्विलं मया ।

मत्तो विभिन्नमात्मानं द्रष्टुं नार्हसि शंकर ॥

योऽहं स त्वं जगच्चेदं स देवासुरमानुषम् ।

अविद्यामोहितात्मानः पुरुषा भिन्नदर्शिन ॥

That Abhaya which was given by you was also given by me. Oh Shankara do not see yourself different from me. That which is me the same is you, this entire creation, Devas, Manyushyas and Asuras. Only those who are deluded by Avidya see me and you as different.  
Harivamsha, Vishnu Parva:

शिवाय विष्णुरूपाय विष्णवे शिवरूपिणे ।

यथान्तरं न पश्यामि तेन तौ दिशतः शिवम् ॥ 2.125.29

Mārkaṇḍeya said—I offer my salutation to Śiva in the form of Viṣṇu, and Viṣṇu in the form of Śiva. I find no difference between the two. Observing my feelings, let both of them bestow welfare on me.”

यो विष्णुः स तु वै रुद्रो यो रुद्रः स पितामहः ।

एका मूर्तिस्त्रयो देवा रुद्रविष्णुपितामहाः ॥ 2.125.31

The one who is Vishnu is Shiva Himself. The one who is Shiva is the grandfather(Brahma). The manifestation is one for the three Lords, Rudra, Vishnu and grandfather(Brahma).

रुद्रस्य परमो विष्णुर्विष्णोश्च परमः शिवः ।

एक एव द्विधाभूतो लोके चरति नित्यशः ॥ 2.125.41

Vishnu is the Lord of Shiva and Shiva is the Lord of Vishnu. The same lord is moving in the world always in two forms.

न विना शंकर विष्णुर्न विना केशवं शिवः ।

तस्मादेकत्वमायातौ रुद्रोपेन्द्रौ तु तौ पुरा ॥ 2.125.42

Vishnu does not exist without Shankara and Shiva does not exist without Keshava. Hence, Rudra and Upendra (Vishnu) have attained oneness, since long before.  
Padma Purana 2.71

ते यांति परमं स्थानं तद्विष्णोः परमं पदम् ।

शैवं च वैष्णवं रूपमेकरूपं नरोत्तम ॥ १९ ॥

द्वयोश्च अंतरं नास्ति एकरूपमहात्मनोः ।

शिवाय विष्णुरूपाय शिवरूपाय विष्णवे ॥ २० ॥

शिवस्य हृदयं विष्णुर्विष्णोश्च हृदयं शिवः ।

एकमूर्तिस्त्रयो देवा ब्रह्मविष्णुमहेश्वराः ॥ २१ ॥

त्रयाणामंतरं नास्ति गुणभेदाः प्रकीर्तिताः ।

शिवभक्तोसि राजेंद्र तथा भागवतोसि वै ॥ २२ ॥

18b-26. With their minds gone to (i.e. set upon) him through meditation, men reflected on Viṣṇu. They go to the highest place. That is the highest position of Viṣṇu. O king, the form of Śiva and that of Viṣṇu are identical. There is no difference between the glorious two, who are of the same form. (One can) salute Śiva of the form of Viṣṇu, and Viṣṇu of the form of Śiva. Viṣṇu is the heart of Śiva, and Śiva is the heart of Viṣṇu. The three gods Brahmā, Viṣṇu and Śiva are (just) one form. There is no distinction among the three, only the qualitative differences are narrated. O king, you are a devotee of Śiva, so also you are a Bhaagavata.

शिवस्वरूपी शिवभक्तिभाजां यो विष्णुरूपी हरिभावितानाम् ।  
सङ्कल्पपूर्वात्मकदेहेतुस्तमेव नित्यं शरणं प्रपद्ये ॥ १.२.२८

He assumes the form of Siva in regard to those possessing devotion unto Siva; he assumes the form of Visnu for the sake of those who are sanctified by meditation upon Hari. Ever and anon, seek refuge in him alone, who causes physical bodies in accordance with the previous conception.

अभेददर्शी देवेशे नारायणशिवात्मके ॥

सर्वं यो ब्रह्मण नित्यमस्मदादिषु का कथा ॥ १.३-५९ ॥

A person who looks upon the pair of the Lords of gods consisting of Narayana and Siva equally without any discrimination, should always be saluted by god Brahma. What need be said of persons like us ? (We must definitely worship him).

योऽसौ विष्णुः परं ज्योतिर्देवदेवः सनातनः ॥

जगदूपी जगत्कर्ता शिवब्रह्म स्वरूपवान् ॥ १.४-४२ ॥

That Supreme-most refulgent god Visnu is the Eternal Lord of the Devas. He is the Greater of the Universe as well as the pervader of the same, and has assumed the forms of Siva (destroyer of the Universe) as well as Brahma (the creator of the Universe).

शिवप्रियाः शिवासक्ताः शिवपादारचने रताः

त्रिपुण्ड्रधारिणो ये च ते वै भागवतोत्तमाः १.५.६८

68. Those to whom god Siva is dear, those who are devoted to Siva, and those who revel in worshipping the feet of Siva, and those who wear the tripundra mark (three horizontal parallel lines of ashes) on their foreheads, are indeed prominent Bhagavatas.

व्याहरन्ति च नामानि हरेः शम्भोर्महात्मनः

रुद्रा क्षालंकृता ये च ते वै भागवतोत्तमाः १.५.६९

69. Those who repeat the names of Hari as well as of god Siva, the Supreme Atman, and those who are bedecked with Rudraksha-beads are indeed excellent Bhagavatas.

ये यजन्ति महादेवं क्रतुभिर्बहुदक्षिणैः

हरिं वा परया भक्त्या ते वै भागवतोत्तमाः १.५.७०

70. Those who worship the great god Siva by means of sacrifices, with liberal sacrificial fees to the priests, or adore Hari the same way with great devotion, are indeed excellent Bhagavatas.

विदितानि च शास्त्राणि परार्थं प्रवदन्ति ये

सर्वत्र गुणभाजो ये ते वै भागवताः स्मृताः १.५.७१

71. Those who expound the scriptures as known (to them to the best of their knowledge) to others and those who appreciate and assimilate only the good qualities everywhere, are indeed known as Bhagavatas.

शिवे च परमेशे च विष्णौ च परमात्मनि

समबुद्ध्या प्रवर्तन्ते ते वै भागवताः स्मृताः १.५.७२

72. Those who regard god Siva the great ruler of the world, and Visnu the Supreme Soul, with equal attitude, are indeed spoken as Bhagavatas.

शिवाग्निकार्यनिरताः पञ्चाक्षरजपे रताः

शिवध्यानरता ये च ते वै भागवतोत्तमाः १.५.७३

73. Those who take delight in performing sacrificial rites in honour of Siva and those who revel in the repetition of the mantra with five syllables (viz. Om Namah Sivaya) and those who are engaged in contemplating god Siva are indeed excellent Bhagavatas.

ಇದೊಂದಿಗೆ ಬಾದರಾಯಣರ ಸಿದ್ಧಾಂತ ವೇದಾಂತ ಸಿದ್ಧಾಂತವಾದ ಅದ್ವೈತವೇ ಎಂದು ಅವರು ತಮ್ಮ ಪುರಾಣಗಳಲ್ಲಿ ಸಾರಿ ಸಾರಿ ಹೇಳಿದ್ದಾರೆ:

Padma Purana Srushti Kanda Chapter 2 verse 36:

ततस्तापत्रयातीतोविरूपाख्योनिरंजनः

आनन्दं ब्रह्मणाः प्राप्तो न बिभेति कुतश्चन ।

Hence it is beyond misery , without form , stainless , he who attains this blissful Brahman has no more fear.

Padma Purana Srushti Kanda Chapter 2 verse 75

परः पराणां परमः परमात्मा पितामहः

रूपवर्णादिरहितो विशेषणविवर्जितः

High , higher than the highest , the Paramatma who is the great Pitamaha ( in this case greater than all fathers ). Without any form, without any attributes shines.

Padma Purana Srushti Kanda Chapter 2 verse 76

अपेक्षयविनाशाभयाम्परिणामर्द्धिजन्मभिः

गुणैर्विवर्जिः सर्वैः सभातीतिहिकेवलम् ।

Without any relation to creation and destruction or changes and births. Without any qualities of any kind he appears so as Kevala.

Srimad Bhagavatam 1.3.30-34

एतद्रूपं भगवतो ह्यरूपस्य चिदात्मनः ।

मायागुणैर्विरचितं महदादिभिरात्मनि ॥ ३० ॥

यथा नभसि मेघौघो रेणुर्वा पार्थिवोऽनिले ।

एवं द्रष्टरि दृश्यत्वमारोपितमबुद्धिभिः ॥ ३१ ॥

अतः परं यदव्यक्तमव्यूढगुणबृंहितम् ।

अदृष्टाश्रुतवस्तुत्वात्स जीवो यत्पुनर्भवः ॥ ३२ ॥

यत्रेमे सदसद्रूपे प्रतिषिद्धे स्वसंविदा ।  
 अविद्ययात्मनि कृते इति तद्ब्रह्मदर्शनम् ॥ ३३ ॥  
 यद्येषोपरता देवी माया वैशारदी मतिः ।  
 सम्पन्न एवेति विदुर्महिम्नि स्वे महीयते ॥ ३४ ॥

In the Supreme Being, who is the pure and formless Spirit, His own power Maya Fabricates all forms with her evolutes, like Mahattattva and other categories. Just like passing clouds against the sky and formations of dust against the wind, objectivity (of which one's own gross body is a part) is attributed to the Pure Subject by the ignorant. Distinct from the gross body, there is the Jiva whose form is made of the subtle essence of matter and is therefore imperceptible to the senses, yet which has to be accepted as transmigrating from life to life. When both these bodies, the gross and subtle, fabricated on the Atman by Ignorance, are sublated through the awareness of their base-That is the realization of Brahman. It is when Maya, the power of the Lord(which functions as both Avidya and Vidya for binding and liberating), is pleased to function as Vidya that the Jiva attains to Supreme Enrichment, which is nothing but abiding in his own glory as the spirit, the Pure Being-Consciousness-Bliss.

ŚB 10.14.22  
 तस्मादिदं जगदशेषमसत्स्वरूपं  
 स्वप्नाभमस्तधिषणं पुरुदुःखदुःखम् ।  
 त्वय्येव नित्यसुखबोधतनावनन्ते  
 मायात उद्यदपि यत् सदिवावभाति ॥ २२ ॥

Hence though this entire world which is of unreal nature like dream-experience, devoid of intelligence and full of endless, innumerable miseries, appears and disappears in you who are infinite, eternal bliss and knowledge and through Maya seems real and possessing your characteristics.

ŚB 10.14.25  
 आत्मानमेवात्मतयाविजानतां  
 तेनैव जातं निखिलं प्रपञ्चितम् ।  
 ज्ञानेन भूयोऽपि च तत् प्रलीयते  
 रज्ज्वामहेर्भोगभवाभवौ यथा ॥ २५ ॥

In the case of those who do not comprehend the atman (The Self) in its essential nature, the entire world or sathsira is created due to this lack of understanding. But through realization and enlightenment (about his nature) the samsara disappears again, as the appearance and disappearance of the body of a serpent (super-imposed through ignorance) one rope (does before and after realization of the real nature of the rope).

ŚB 10.14.28  
 अन्तर्भवेऽनन्त भवन्तमेव  
 ह्यतत्त्यजन्तो मृगयन्ति सन्तः ।  
 असन्तमप्यन्त्यहिमन्तरेण  
 सन्तं गुणं तं किमु यन्ति सन्तः ॥ २८ ॥

Oh Infinite Lord ! Righteous people really seek you within the body (which is composed of matter and the spirit), by discarding that which is 'Not-that' (non-self). Can pious men of accurate judgement arrive at that correct conclusion, that the rope lying near (which was mistaken for a

serpent) is certainly a rope, unless they have negated the wrong superimposition of a serpent over that rope (through ignorance).

ŚB 12.13.12

सर्ववेदान्तसारं यद् ब्रह्मात्मैकत्वलक्षणम् ।

वस्त्वद्वितीयं तन्निष्ठं कैवल्यैकप्रयोजनम् ॥ १२ ॥

Its main theme is quintessence of all Upanishads which is characterised by complete oneness identity between Absolute Brahman and Aatman .It is one without a second.And its only object is to secure moksha.

ŚB 12.5.11-12

अहं ब्रह्म परं धाम ब्रह्माहं परमं पदम् ।

एवं समीक्ष्य चात्मानमात्मन्याधाय निष्कले ॥ ११ ॥

दशन्तं तक्षकं पादे लेलिहानं विषाननैः ।

न द्रक्ष्यसि शरीरं च विश्वं च पृथगात्मनः ॥ १२ ॥

"I am Brahman. I'm the supreme abode. Brahman, the highest goal, is I myself" having realized this and absorbing yourself in the self (supreme self), which is beyond the limits, you will see neither Takshaka snake nor your body nor the world as being distinct and different from your own Atman.

Vayu Purana Uttarardha:

जीवेश्वरब्रह्मभेदो निरस्तः सूत्रनिर्णये।

निरूपितं परं ब्रह्म श्रुतियुक्तविचारतः ॥ ४२.२२ ॥

अक्षरं परमं ब्रह्म परमात्मा परं पदम्।

यदर्थं ब्रह्मचर्यादिवानप्रस्थयतिव्रतम् ॥ ४२.२३ ॥

In my decisions (incorporated) in the (Brahma Sutra), the (alleged) distinction between Jiva (individual soul), Isvara and Brahman has been completely refuted. Brahman the supreme soul has been explained on the basis of Vedic passages, cogent arguments and deliberations.

The supreme Brahman is imperishable. It is the

supreme soul, and the greatest region. It is for its realization that the religious students, forest-hermits and ascetics perform holy rites.

Vishnu Purana 1.19

Prahlada:

योऽन्तस्तिष्ठन्नशेषस्य पश्यतीशः शुभाशुभम्।

तं सर्वसाक्षिणां विष्णुं नमस्ये परमेश्वरम् ॥८१॥

नमोऽस्तु विष्णवे तस्मै यस्याभिन्नमिदं जगत्।

ध्येयः स जगतामाद्यः प्रसीदतु ममाव्ययः ॥ ८२ ॥

यत्रोतमेतत् प्रोतञ्च विश्वमक्षरमव्ययम्।

आधारभूतः सर्वस्य स प्रसीदतु मे हरिः ॥८३॥

नमोऽस्तु विष्णवे तस्मै नमस्तस्मै पुनः पुनः।

यत्र सर्वं यतः सर्वं यः सर्वं सर्वसंश्रयः ॥८४॥

सर्वगत्वादनन्तस्य स एवाहमवस्थितः।

मत्तः सर्वमहं सर्वं मयि सर्वं सनातने ॥८५॥

अहमेवाक्षयो नित्यः परमात्मात्मसंश्रयः।

ब्रह्मसंज्ञोऽहमेवाग्रे तथान्ते च परः पुमान् ॥८६॥

इति श्रीविष्णुपुराणे प्रथमांशे एकोनविंशोऽध्यायः।

I glorify the supreme deity Viṣṇu, the universal witness, who seated internally, beholds the good and ill of all. Glory to that Viṣṇu from whom this world is not distinct. May he, ever to be meditated -upon as the beginning of the universe have compassion upon me: may he, the supporter of all, in whom every thing is warped and woven', undecaying. imperishable, have compassion upon me. Glory, again and again, to that being to whom all returns, from whom all proceeds; who is all, and in whom all things are: to him whom I also am; for he is every where; and through whom all things are from me. I am all things: all things are in me, who am everlasting. I am undecayable, ever enduring, the receptacle of the spirit of the supreme. Brahma is my name; the supreme soul, that is before all things, that is after the end of all.

Vishnu Purana 1.20.1-8

पराशर उवाचः

एवं सञ्चिन्तयन् विष्णुमभेदेनात्मनो द्विज।  
 तन्मयत्वमवाप्यावं मेने चात्मानमच्युतम्॥१॥  
 विसस्मार तथात्मानं नान्यत् किञ्चिदजानत।  
 अहमेवाव्ययोऽनन्तः परमात्मेत्यचिन्तयत्॥२॥  
 तस्य तद्भावनायोगात् क्षीणपापस्य वै क्रमात्।  
 शुद्धेऽन्तःकरणे विष्णुस्तस्थौ ज्ञानमयेऽच्युतः॥३॥  
 योगप्रभावात् प्रह्लादे जाते विष्णुमयेऽसुरे।  
 चलत्युरगवस्तमैत्रय त्रुटितं क्षणात्॥४॥  
 भ्रान्तग्राहगणः सोमिययौ क्षोभ महार्णवः।  
 चचाल च मही सर्वा सशैलवनकानना॥५॥  
 स च तं शैलसम्पातं दैत्यैर्व्यस्तमथोपरि।  
 प्रक्षिप्य तस्मात् सलिलात्रिचक्राम महामतिः॥६॥

Paraśara said—Thus meditating upon Visnu, as identical with his own spirit, Prahlada became as one with him, and finally regarded himself as the divinity: he forgot entirely his own individuality, and was conscious of nothing else than his being the inexhaustible, eternal, supreme soul; and in consequence of the efficacy of this conviction of identity, the imperishable Viṣṇu, whose essence is wisdom, became present in his heart, which was wholly purified from sin. As soon as, through the force of his contemplation, Prahlada had become one with Viṣṇu, the bonds with which he was bound burst instantly asunder; the ocean was violently uplifted; and the monsters of the deep were alarmed; earth with all her forests and mountains trembled; and the prince, putting aside the rocks which the demons had piled upon him, came forth from out the main.

ಅದ್ವೈತ ಶಂಕರಭಗವತ್ಪಾದರು ಕಂಡು ಹಿಡಿದ ಸಿದ್ಧಾಂತವಲ್ಲ. ಇದು ವೇದಾಂತ ನಮಗೆ ತಿಳಿಸುವ ಸಿದ್ಧಾಂತ, ಭಗವಾನ್ ಬಾದರಾಯಣರು ಘಂಟಾಘೋಷವಾಗಿ ಸಾರಿರುವ ಸಿದ್ಧಾಂತ. ನಾವೂ ಕೂಡಾ ಘಂಟಾಘೋಷವಾಗಿ ಹೇಳುವುದು ಇಷ್ಟೇ. ಮಧ್ವರಾಗಲಿ, ರಾಮಾನುಜರಾಗಲಿ ಅಥವಾ ಶೈವ-ವೈಷ್ಣವ-ಶಾಕ್ತ ಇತ್ಯಾದಿ ಪಂಥಗಳ ದಾರ್ಶನಿಕರಾಗಲಿ, ಅವರು ವೇದಾಂತಕ್ಕೆ ವಿರುದ್ಧವಾದ ಸಿದ್ಧಾಂತವನ್ನು ಸಾರಿ, ವೇದಾಂತವನ್ನು ತಿರುಚಿ ತಮ್ಮ ಪೂರ್ವಾಗ್ರಹಕ್ಕೆ

ಅನುಕೂಲವಾಗುವಂತೆ ಅರ್ಥೈಸಿದ್ದಾರೆ. ಅವರ ಮತಗಳು ವೇದಾಂತಕ್ಕಾಗಲಿ, ಭಗವಾನ್ ವೇದವ್ಯಾಸರಿಗಾಗಲಿ ಸಮ್ಮತವಲ್ಲ. ಇದು ವೇದಾಂತ ವಾಕ್ಯಗಳಿಂದ ಹಾಗೂ ಬಾದರಾಯಣರ ವಚನದಿಂದಲೇ ಸ್ಪಷ್ಟ. ಯಾರೂ ಎಷ್ಟು ಅರಚಿಕೊಂಡರು, ಸತ್ಯ ಬದಲಾಗುವುದಿಲ್ಲ. ಅವರಿಗೆ ಕಪೋಲಕಲ್ಪಿತ ಅಭಿಪ್ರಾಯ ಒಂದು ಬಿಟ್ಟು ಬೇರಿನ್ನಾವ ಬಲವೂ ಇಲ್ಲ. ಪ್ರಮಾಣದ ಬಲ ಇರುವುದು ಹರಿ-ಹರರ ಅಭೇದಕ್ಕೆ, ವೇದಾಂತ ಸಿದ್ಧಾಂತವಾದ ಅದ್ವೈತಕ್ಕೆ ಮಾತ್ರ.

Om Tat Sat