

॥ श्री हरि ॥

DEBUNKING THE MISCONCEPTION:

IS SANATAN DHARMA
POLYTHEISTIC?



There is a very big misconception spread about Sanatan Dharma that it has thousands of deities gods and goddess and because of which people try to associate Sanatan Vedic Dharma with polytheism and try to insult us .

So here in this post we shall debunking this allegations of polytheism on Sanatan Dharma and reveal the true nature of God as per Sanatan Vedic Dharma . First of all as per Vedanta , Vedas and Upanishads Brahm (God) is one and only one without a second . This is proved by the pramanas that i will be giving in the next slides . I shall be also explaining the nature of Brahm as provided by the Vedas

Chandogya Upanishad 6/2/1 – सदेव सोम्येदमग्र
आसीदेकमेवाद्वितीयम् । तद्धैक आहुरसदेवेदमग्र आसीदेकमेवाद्वितीयं
तस्मादसतः सज्जायत –Somya, before this world was manifest
there was only existence, one without a second.

Shvetashvatara Upanishad 3/2 -एको हि रुद्रो न द्वितीयाय तस्थुर्य
इमांल्लोकानीशत ईशनीभिः। प्रत्यङ्जनांस्तिष्ठति सञ्चुकोचान्तकाले संसृज्य विश्वा
भुवनानि गोपाः -He who protects and controls the worlds by
His own powers, He - Rudra - is indeed one only. There is
no one beside Him who can make Him the second. O men,
He is present inside the hearts of all beings.

Taittiriya Samhita 1.8.6 says -एको हि रुद्रो न द्वितीयाय meaning
Rudra (God) is one and only one and second to none

१० प्रतिपूरुषमेकं कपाला॒न्निर्वप॑त्येक॒मतिरि॑क्तं याव॑न्तो गृह्याः
स्मस्तेभ्यः॒ कम॑करं पशूनां॑ शर्मा॑सि॒ शर्म॑ यज॑मानस्य॒ शर्म॑
मे य॒च्छैकं ए॒व रु॒द्रो न द्वितीया॑य तस्थ॒ आ॒खुस्ते॑ रुद्र प॒शुस्तं

Rig Veda 10/82/3 –

यो नः पिता जन्विता यो विधाता धामानि वेदु भुवनानि विश्वा । यो देवानां नामधा
एकं एव तं सम्प्रश्नं भुवना यन्त्युन्या –He who is our preserver, our
parent, the creator (of all), who knows our abodes (and
knows) allbeings, who is the name-giver of the Devas -- he
is one; other beings come to him to inquire

Rig Veda 1/164/46 states –

इन्द्रं मित्रं वरुणमग्निमाहुरथो दिव्यः स सुपर्णो गरुत्मान्। एकं सद्विप्रा बहुधा
वदन्त्यग्निं यमं मातरिश्वानमाहुः ॥

They call him Indra, Mitra, Varuṇa, Agni, and he is
heavenly nobly-winged Garutmān. To what is One, sages
give many names they call it Agni, Yama, Mātariśvan.

Rig Veda 10.114.5 - सुपर्णं विप्राः कवयो वचोभिरेकं सन्तं बहुधा कल्पयन्ति.
छन्दांसि च दधतो अध्वरेषु ग्रहान्तसोमस्य मिमते द्वादश..

The farsighted sages describe the Supreme Being who is
one only, in various ways through diverse expressions.
They compose various types of hymns in the sacrifices
and establish twelve vessels of Soma. (5)

Atharva Veda 13.4.16-18

न द्वितीयो न तृतीयंश्चतुर्थो नाप्युच्यते न पञ्चमो न षष्ठः सप्तमो
नाप्युच्यते ॥ नाष्टमो न नवमो दशमो नाप्युच्यते ॥

Lord is one and only one not two, not three, not
four, not five, not six, not seven, not eight, not
nine, not ten but only one

Shvetashvatara Upanishad 6/18 -

यो ब्रह्माणं विदधाति पूर्वं यो वै वेदांश्च प्रहिणोति तस्मै।तह
देवंआत्मबुद्धिप्रकाशं मुमुक्षुर्वै शरणमहं प्रपद्ये॥निष्कलं निष्क्रिय शान्तं
निरवद्यं निरञ्जनम्।अमृतस्य पर सेतुं दग्धेन्दनमिवानलम्॥

Seeking Liberation, I take refuge in the one Lord, the
revealer of Self-Knowledge, who in the beginning
created Brahma and delivered the Vedas to Him."

Yajur Veda 40/4 –

अनेजदेकं मनसो जवीयो नैनद्देवा ऽ आप्नुवन् पूर्वमर्शत्. तद्धावतो न्यानत्येति
तिष्ठत्तस्मिन्नपो मातरिश्वा दधाति–

The unborn God is one. He is more dynamic and agile than the mind. Even the Devas are not able to achieve this. Despite remaining stationary, he runs and overtakes the moving ones. He lives in water and Holds air.

Rig Veda 8.58.2 –

एकं ए॒वाग्नि॑र्बहु॒धा समि॑द्धु॒ एकः॑ सूर्यो॒ विश्व॑मनु॒ प्रभू॑तः । एकै॒वोषाः॑ सर्वा॒मिदं॑
वि भा॒त्येकं॑ वा इ॒दं वि ब॑भूव॒ सर्व॑म् ॥

Agni (God) is one, though kindled in various ways; one is the Sun, pre- eminent over all; one Dawn illumines this all; one is that which has become this all.”

Then who is that Para Brahm as described by Vedas
who is the creator of the Universe who protects and
controls the world by his powers who is faster than
wind who created Brahma Dev and gave him Vedas

Taittireeya Aaranyaka, Prapaathaka 10, Anuvaaka
13 answers

ना॒राय॑णं दे॒वम॒क्षरं॑ प॒रमं प॒दम् । वि॒श्वतः॑ प॒रमा॑न्नित्यं
वि॒श्वं ना॑राय॒णः ह॑रिम् । वि॒श्वमे॒वेदं॑ पु॒रुष॑स्तद्वि॒श्वमु॑पजीवति ।
पतिं॑ वि॒श्वस्या॒त्मेश्व॑रः॒ शाश्व॑तः॒ शिव॑मच्युतम् । ना॒राय॑णं
म॒हाज्ञे॑यं वि॒श्वात्मा॑नं प॒राय॑णम् । ना॒राय॑ण प॒रो ज्यो॒तिरा॒त्मा
ना॑राय॒णः प॑रः । ना॒राय॑ण प॑रं ब्र॒ह्मत॑त्त्वं ना॑राय॒णः
प॑रः । ना॒राय॑ण प॑रो ध्या॒ता ध्या॑नं ना॑राय॒णः प॑रः । यच्च॑
कि॒ञ्चिज्जंग॑त्स॒र्वं दृ॒श्यते॑ऽपि॒ वा ॥ ० । १० । १३ । २९ ॥

Taittireeya Aaranyaka, Prapaathaka 10, Anuvaaka 13

विश्व नारायणं देवं अक्षरै परमं पदम्। –Narayana is the universal deity and the supreme imperishable abode."

पति विश्वस्यात्मेश्वरः शाश्वत शिवमच्युतम्। –"Narayan is the lord of the universe, the ruler of the self, eternal, auspicious, and imperishable."

नारायणं महाज्ञेयं विश्वात्मानं परायणम्। –Narayana is the great object of knowledge, the soul of the universe, and the ultimate refuge."

नारायण परो ज्योतिरात्मा न नारायणः परः। –"Narayana is the supreme light and soul; there is none higher than Narayana."

नारायण परं ब्रह्मतत्त्वं नारायणः परः। –"Narayana is the ultimate Brahman; he is supreme."

नारायण परो ध्याता ध्यानं नारायणः परः। –"Narayana is the supreme meditator, meditation itself, and the ultimate to be meditated upon."

यच्च चिजगव दृश्यते श्रूयतेऽपि वा। –"Whatever is seen, heard, or perceived in this universe is also Narayana."

Rig Veda 1.156.2 – न ते॑ वि॒ष्णो जा॒य॒मानो॒ न जा॒तो दे॒वं म॒हि॒म्नः
प॒र॒म॒न्त॑माप । उद॑स्त॒भ्ना नाक॑मृ॒ष्वं बृ॒ह॒न्तं दा॒ध॒र्था प्राचीं॑ क॒कु॒भं पृथि॒व्याः

He who worships Vishnu, the ancient, the creator,
the recent, the self-born; he who worships the
mighty one; he verily possessed of abundance,
attains (the station) that is to be sought

Rig Veda 7.99.2 – न ते॑ वि॒ष्णो जा॒य॒मानो॒ न जा॒तो दे॒वं म॒हि॒म्नः
प॒र॒म॒न्त॑माप । उद॑स्त॒भ्ना नाक॑मृ॒ष्वं बृ॒ह॒न्तं दा॒ध॒र्था प्राचीं॑ क॒कु॒भं
पृथि॒व्याः

"None, who is being born or has been born, can
reach Your greatness, O Vishnu." you have upheld
the vast and beautiful world , and sustained the
the earth."

Mahabharat Shanti Parva Adhyay 341 sloka 12 GPG-
यस्य प्रसादजो ब्रह्मा रुद्रश्च क्रोधसम्भवः ॥ १२ ॥ योऽसौ योनिर्हि सर्वस्य स्थावरस्य
चरस्य च ।

"From whose mercy, the Brahma was born and from his wrath,
the Rudra was born, that Lord Hari alone is the cause of
animate and inanimate things.

Mahabharata Shanti Parva Adhyay 47 slokas 100- नारायणः
परं ब्रह्म नारायणपरं तपः । नारायणः परो देवः सर्वं नारायणः सदा ॥

Narayan is the supreme Brahm , Narayan is the ultimate
penance. Narayana is the greatest being and Lord
Narayana is the entire universe

Mahabharat Shanti Parva Adhyay 47 sloka 18 -अनाद्यन्तं परं
ब्रह्म न देवा नर्षयो विदुः ॥ १८ ॥ एको यं वेद भगवान् धाता नारायणो हरिः

He has neither beginning nor end. He is the Supreme
Brahm. Neither the Devas nor the sages know him. Lord
Shri Narayan Hari is the sole sustainer of all .

Mahabharat Shanti Parva Adhyay 62 –नारायणाज्जगत् सर्वं
सर्गकाले प्रजायते । तस्मिन्नेव पुनस्तच्च प्रलये सम्प्रलीयते

In the time of creation, this whole world appears from
Narayan only and in the time of destruction, it goes back
again in him only.

Mahabharat Shanti Parva Adhyay 110 slokas 14–ईश्वरं
सर्वभूतानां जगतः प्रभवाप्ययम् । भक्ता नारायणं देवं दुर्गाण्यतितरन्ति ते ॥

Those who have devotion towards Lord Narayana, the
Lord of all beings and the cause of the creation and
destruction of the world, are freed from all the sorrows.

Mahabharat Shanti Parva Adhyay 316 sloka 49 –नारायणो
महद्भूतं विश्वसृग्व्यकव्यभुक् ॥ ५९ ॥ अनादिनिधनोऽव्यक्तो देवदानवपूजितः

'Lord Narayana is the Supreme Brahm . He is the creator of
the world and the enjoyer of sacred poetry of Vedas . He
has no beginning and no end. Even Devas and demons
worship that unmanifested God.

Mahabharat Shanti Parva Adhyay 340 Sloka 100 –
स आदिः स मध्यः स चान्तः प्रजानां स धाता स चेयं स कर्ता स कार्यम्
। युगान्ते प्रसुप्तः सुसंक्षिप्य लोकान् युगादी प्रबुद्धो जगद्ध्रियुत्ससर्ज ।

This Lord Narayana is the beginning, middle and end of the people. He is the subject, object and action. It is he who, at the time of the end, go to sleep after destroying all the worlds, and it is they who, waking up at the beginning of the Kalpa, create the entire world.

Mahabharat Shanti Parva Adhyay 374 sloka 12 –ईश्वरो
हि जगत्स्रष्टा प्रभुर्नातयणो विराट् भूतान्तरात्मा वरदः सगुणो
निर्गुणोऽपि

Lord Narayana in the form of the universe he is the One God and creator of this world, He is the inner soul, giver of blessings, sagun and nirgun form of all living beings.

Nature of Param Brahm Narayana as per Vedas – Sukla Yajur Veda 40.8 states

स पर्यगाच्छुक्रमकायमव्रणमस्नाविरं शुद्धमपापविद्धम्.

कविर्मनीषी परिभूः स्वयम्भूर्याथातथ्यतोर्थान् व्यदधाच्छाश्वतीभ्यः समाभ्यः... (८)

वह परमपिता सर्वव्यापक, चमकीला, (दीप्तिमान), काया रहित, नाड़ियों से रहित है. वह घावों से रहित, पवित्र, पाप रहित, विद्वान्, मननशील, सर्वव्यापक व स्वयंभू (स्वयं उत्पन्न होने वाला) है. उस ने सृष्टि के आरंभ से ही सब के लिए यथायोग्य साधन सुविधाओं की व्यवस्था की है. (८)

Narayana is पर्यगात्– Omnipresent शुक्रम् – Radiant अकायम्–
Material Bodiless अव्रणम्– "Woundless" – Free from any
imperfections or injuries अस्नाविरम्– Without flesh,
nerves, or tissues , immaterial शुद्धम्– Pure –Untouched
by impurities or defects अपापविद्धम् –"Untainted by sin" –
Free from any trace of evil karma कविः with divine
wisdom and foresight मनीषी–with supreme intellect
परिभूः–Beyond all limits and boundaries स्वयंभूः– Self
Existent याथातथ्यतः– Supreme Truth शाश्वतीभ्यः unchanging
and समाभ्यः–Eternal

Srimad Bhagvatam 10th Skanda too describes
about the nature of Narayana

Srimad Bhagvatam 10.46.38 –न माता न पिता तस्य न भार्या न
सुतादयः । नात्मीयो न परश्चापि न देहो जन्म एव च

He has no mother, no father, no wife, children or other
relatives. No one is related to Him, and yet no one is a
stranger to Him. He has no material body and no birth.

Srimad Bhagvatam 10.88.5 – हरिर्हि निर्गुणः साक्षात् पुरुषः
प्रकृतेः परः ।स सर्वदृगुपद्रष्टा तं भजन् निर्गुणो भवेत्

Lord Hari, however, has no connection with the
material modes. He is the Supreme Personality of
Godhead, the all-seeing eternal witness, who is
transcendental to material nature. One who worships
Him becomes similarly free from the material modes.

Then why is it that Deities like Rudra , Indra , Savita , Varuna etc are praised as supreme in Vedas

Who is the real self of Indrā, Mitrā, Varunā etc Dieties of Vedas? Shatapatha Brahmana 6.1.1.5 says that ~ This same vital air in the midst doubtless is Indra. He, by his power, kindled those (other) vital airs from the midst; and inasmuch as he kindled (indh), he is the kindler (indhā): the kindler Indeed,— him they call 'Indra' mystically (esoterically), for the gods love the mystic.

Hence the name "Indra" is nothing more than an etymological name Given to the Supreme Brahm Narayana.

Then comes the Rig Veda which clearly says all names denote supreme brahman:

Rig Veda 2/1/3 – त्वमग्नु इन्द्रो वृषभः सुतामसि त्वं विष्णुरुगुणायो नमस्यः ।
त्वं ब्रह्मा रयिविद्ब्रह्मणस्पते त्वं विधर्तः सचसे पुरंध्या ॥~ . You, Agni, are
Indra, Viṣṇu, Brahmā, Agni is the manifest form of Vishnu .
Thus when Vedas praise Indra , Rudra , Varuna and Savitas
as the supreme brahman these names denotes Narayana
and not Devtas like Rudra , Indra , Varuna and Savita etc

The Mahabharata too explicitly states– ye yajanti pitrn devän brāhmaṇān sahutāṣanan sarvabhūtāntarātmānam viśṇum eva yajanti (~ Mahabharata Santi Parva 355.41)

Those who worship the Pitrs, the Devas(Indra, Agni, Varuna), the Brahmanas (rishis like Vyasa, Vashishta etc), or the fires, in truth only worship Narayana who is the inner Self of all beings.

Bhagvat Geeta 10.20 states Narayana is the inner self of all living beings अमात्मा गुडाकेश सर्वभुताशयस्थितः । अहेमादिश्च मध्यं च भूतानामन्त एव च ॥ २० ॥

I am the Self, O Gudakesa, seated in the heart of all beings; I am the beginning and the middle, as also the end, of all beings.

Then who are the Vedic Devas who originated from Parma Brahm Narayana what's their nature and who are they

Brhadāraṇyaka Upaniṣad 3.9.2

स होवाच, महिमान एवैषामेते, त्रयस्त्रिंशत्त्वेव देवा इति; कतमे ते त्रयस्त्रिंशदिति;
अष्टौ वसवः, एकादश रुद्राः, द्वादशादित्याः, ते एकत्रिंशत्, इन्द्रश्चैव प्रजापतिश्च
त्रयस्त्रिंशाविति -

Yājñavalkya said, 'These are but the manifestations of them, but there are only thirty-three Devas .' 'Which are those thirty-three?' 'The eight Vasus, the eleven Rudras and the twelve Ādityas—these are thirty-one, and Indra and Prajāpati make up the thirty-three.'

Who are the Vasus ?

Brhadāraṇyaka Upaniṣad 3.9.3 कतमे वसव इति; अग्निश्च पृथिवी
च वायुश्चान्तरिक्षं चादित्यश्च द्यौश्च चन्द्रमाश्च नक्षत्राणि चैते वसवः; एतेषु
हीदं वसु सर्वं हितमिति तस्माद्वसव इति

'Which are the Vasus?' 'Fire(Agni) the Earth (Prithvi)
the air(Vayu), the sky(Dyaus), the sun(Surya),
heaven(Swarga) the moon (Chandra)and the
stars(Nakshatra)—these are the Vasus, for in these all
this is placed; therefore they are called Vasus

Who are the Rudras ?

Brhadāraṇyaka Upaniṣad 3.9.4 – कतमे रुद्रा इति; दशेमे पुरुषे प्राणा आत्मैकादशः; ते यदास्माच्छरीरान्मर्त्यादुत्क्रामन्त्यथ रोदयन्ति; तद्यद्रोदयन्ति तस्माद्रुद्रा इति ॥ ४ ॥

Which are the Rudras?’ ‘The ten organs in the human body, with the mind as the eleventh. When they depart from this mortal body, they make (one’s relatives) weep. Because they then make them weep, therefore they are called Rudras,

Who are the Adityas ?

Brhadāraṇyaka Upaniṣad 3.9.5– कतम आदित्या इति । द्वादश वै मासाः संवत्सरस्य, एत आदित्याः, एते हीदं सर्वमाददाना यन्ति; ते यदिदं सर्वमाददाना यन्ति तस्मादादित्या इति ॥ ५ ॥

Which are the Ādityas?’ ‘The twelve months (are parts) of a year; these are the Ādityas, for they go taking all this with them. Because they go taking all this with them, there-fore they are called Ādit

Who is Prajapati and who is Indra ?

Bṛhadāraṇyaka Upaniṣad 3.9.6 –

कतम इन्द्रः, कतमः प्रजापतिरिति; स्तनयित्नुरेवेन्द्रः, यज्ञः प्रजापतिरिति;
कतमः स्तनयित्नुरिति; अशनिरिति; कतमो यज्ञ इति; पशव इति

Which is Indra, and which is Prajāpati?' 'The cloud is Indra, and the sacrifice is Prajāpati.' 'Which is the cloud?' 'Thunder (strength).' 'Which is the sacrifice?' 'Animals

Thus it may be clear from the above explanation in Bṛhadāraṇyaka Upaniṣad who the 33 Vedic Devas are , what's their purpose and whats their true nature and how they are not mortal beings

Sukla Yajur Veda 40.17

हिरण्मयेन पात्रेण सत्यस्यापिहितं मुखम्. योसावादित्ये पुरुषः
सोसावहम्. ॐ खं बह्म.. (१७)

"The face of truth is covered with a golden vessel. That which is the Āditya Puruṣa, that am I. In the sky, as the form of Om, Brahman(Narayana) alone pervades."

