

1.

In Diwali special publication of "Ananda vikatan" weekly magazine in the year 1971, an article appeared in which it was written that Sri Adi Shankaracharya established "shan matam" ,I.e. worship of six Dieties meaning by resorting to any one of them one can realise the ultimate truth. Accordingly, one can worship Ganapati (Gaanaapatyam), kaartikeya (kaumaaram), Shiva (shaivam), shakti (shaktam), Vishnu (Vaishnavism) & Sun (sauram).

Sri Krishna swamy Iyengar, author of monthly magazine "Srivaishnava sudarsanam"& publisher of many research books & srivaishnava sampradaya books gave a fitting reply refuring this claim of adi shankara being the establisher of shan mataas. This reply was published as a book named "Shankara & vaishnavism" in Tamil. I would like to present some excerpts from the book for the benefit fit of those who cannot read Tamil.

2.

There is no basis for the claim that Adi Shankara established six worships except in works like shankara vijayam which were composed within 500 years. There is no basis for this in the works of previous advaitacharyas like Adi shankara & other great acharyas. In works of great acharyas shat darsana (six philosophies) considered were Boudhdham, Vaisheshikam, Naiyaayikam, jainism, kapila saankhyam & Patanjalu's yogam. Since Gaanaapathyam etc shan matams are not found in any works prior to 500 years, it is clear such imagination has occurred within last 500 years. From the works of Adi Shankara which are accepted by all researchers like his commentaries on Brahma sutras, Bhagavad Gita, Upanishads & Vishnu sahasranaam, it is quite evident that acharya did not establish these six worships.

Let us see some of the evidences for this from his commentaries.

3

While commentating on a sentence from Brihad aaranyakopanishad, Shankara writes "यः- ईदृगीश्वरो नारायणाख्यः,पृथिवीम्-पृथिवीदेवताम् ,यमयति-नियमयति स्वव्यापारे, अंतरः- अभ्यंतरस्थिष्टन्,एष ते आत्मा -ते तव मम च सर्वभूतानाम् च इत्युपलक्षणार्थमेतद्"

(Thus Ishwara whose name is Narayana controls the earth god in his activities by staying within him. That ishvara is atmaa for you, me & all).

Thus though in the vedic text name of almighty is not mentioned, acharya writes that his name is Narayana. While commenting thus acharya has the sentence of Subaalopanishad in his mind which says "यस्य पृथिवी शरीरम् - दिव्यो देव एको नारायणः". Thus Shankara has clearly shown that Narayana is that controlling atma or GOD.

4

For this bhashya of Shankara, following is the vaartika (meaning) given by traditional advaitaacharya:

कृष्ण द्वैपायनो व्यासो वेदात्मा ध्वांत हानिकृत्।

प्राहेममेव बहुशः प्राणीनाम् हित काम्यया।।

नारायणः परोऽव्यक्तात् अंडमव्यक्तसंभवम्।

अंडस्यान्तस्त्वमे लोकाः सप्तद्वीपा च मेदिनी।।

तस्मै नमोऽस्तु देवाय निर्गुणाय गुणात्मने।

नारायणाय विश्वाय देवानम् परमात्मने।।

एतमेव समुद्दिष्य मंत्रो नारायणस्तथा।

वेदविद्धिर् महाप्राग्ज्ञैः पुरुषैः विनियुज्यते।।

(Krishnadvaipaayan named vyaasa who removes the darkness of ignorance himself by being embodiment of vedas for the sake of redemption of jivas has said this many times; Narayana is beyond the moola prakruti called avyaktam; and from that avyaktam, andam (a group of 14 lokaas) came into existence. In that andam are these planets (lokaahaa) & this earth with seven islands (continents). Namaskaaram to that Narayana who is attributeless & also with attributes & who is paramatma to all devas. The great (प्रांज्ञैः) knowers of vedas chant the (Taittreeya) Narayana mantras for Him alone).

Thus the vaartikacharya says that shankara accepted Narayana alone as supreme GOD following the path shown by vyasa.

Age-old advaita teekacharya Anandagiri who composed teeka (detail explanation) for this vaartika has written as below:

"न केवलम् पुराणागमाभ्यामेव सोऽधिगम्यते। किन्तु श्रुत्यक्षरैरपीत्याह-एतमेवेति।" सहस्रशीर्षम देवम् विश्वाक्षम् विश्वशंभुम् ।विश्वम् नारायणम् देवमक्षरम् परमं प्रभुम्" इत्यादिः मंत्रो वेदार्थविद्धिः अंतर्यामिणमुद्दिष्य विनियुक्तः।अतः स वैदिक इत्यर्थः॥"

(Narayana is not only to be known from puranas & aagamaas but also He is known from vedas.This is expressed in the shloka एतमेव (in vaartikaa).The Narayana anuvaaka mantra which begins with "sahasra sheersham devam" is said by knowers of vedas for antaryami.Hence Narayana is vedapratipadya antaryami only is the meaning.)". Thus the teekaacharya established that Narayana alone is the param supreme tatva of vedas.

5

In Chaandogya upanishad there is sentence which starts with "brahma वा इदमग्रा आसीत्" lists the creatures created by brahma. In that while commentating on sentence "इन्द्रः वरुणः सोमो रुद्राहा", Sri Shankara says "इन्द्रः देवानां राजा....Rudraha पशूनाम्". By writing so ,Shankara shows that rudra who is pasupati is a created being,

While Shankar completely refutes Sakhy, nyay, and Shaiv and shakt agmas, he pauses to accept aradhana and Narayan partvam of Pancharatra.

6

While commentating on brahma sutra "उत्पत्यसम्भवात्" (2-2-4) which discusses about pancharatra agama ,Sri Shankara writes "तत्र यत्तावदुच्यते योऽसौ नारायणः परोऽव्यक्तात् प्रसिद्धः परमात्मा सर्वात्मा...इति तन्न निराक्रियते....यद्यपि तस्य भगवतोऽभिगमनादि लक्षण माराधनमजस्रमनन्यचित्ततयाभिप्रेयते तदपि न प्रतिषिद्ध्यते॥"

(I do not refute the statements of Pancharaatris that Narayana is beyond avyakata, He is well known paramatma, He is sarvaatmaa. I also do not reject their practice of worshipping Bhagavan by precedures of abhigamanam etc. without the mind thinking about any other (deity)".

Here Adi Shankara has shown that Narayana alone is Paramaatma & that it is his opinion too to worship Narayana without thinking about other devatas as stated in Pancharaatra agama.

7

In Gita bhashyam, Sri Shankara writes the mangala shloka "नारायणः परोऽव्यक्तात् अंडमव्यक्तसंभवम्। अण्डस्यांतस्त्वमे लोकाः सप्तद्वीपा च मेदिनी॥"

(as quoted by vaartikaacharya shown in post 4) which shows Narayana as cause for all creations.

Then in preface he writes "आदि कर्ता नारायणाख्यो विष्णुः भौमस्य Braahmanaha Braahmanasya च अभिरक्षणार्थं देवक्यां वसुदेवादंशेन कृष्णः किल संबभुव"

(The first cause of universe Vishnu who is called Narayana ,in order to protect braahmanaas & braahmanatvam was born as Krishna to Devaki & Vasudeva) thus upholding the paratatvam of Vishnu.

8

In Gita bhashyam while commentating on many shlokas ,Adi Shankara has shown that Narayana alone is Paramaatmaa.Some of the shloka bhasyam are as under:

In bhashya of shloka (6-47), acharya says "योगीनामपि सर्वेशां- रुद्रादित्यादिपराणां, मत्गतेन-मयि वासुदेवे समाहितेन,अंतरात्मना-अंतःकरणेन, श्रद्धावान्-श्रद्धधानः सन्, भजते-सेवते, यो माम् स मे-मम,युक्ततमः-अतिशयेन युक्तः, मतः-आभिप्रेतः इति॥"(The yogi who worships me with mindful dedication is alone greater than yogis who worship rudra,sun etc.).

9

On the shloka of Gita (7-23), Sri Shankara says

"अंतवत्-विनाशी तु फलं तेषां तत् भवति अल्पमेधसां अल्प प्रज्ञानां देवान् यजन्त इति देवयजः ते देवान् यान्ति मद्भक्ताः यान्ति मामपि।एवं समाने अपि आयासे मामेव न प्रतिपद्यन्ते अनंतफलाय,अहो खलु कष्टतरं वर्त्तते इत्यनुक्रोषं दर्शयति भगवान्॥"

(People worshipping other gods being of meagre intellect receive only meagre fruits by worshipping them. Worshippers of other gods are called devyajaha. They attain those gods. My devotees attain me. Thus though the worshipping efforts

being same these people do not worship me for the sake of limitless eternal fruits. Alas!what a tragedy! thus Bhagvaan expresses His sorrow.)

10

On the shloka of Gita (9-23 to 25) Sri Shankara says

"...येऽपि.....अन्यासू देवतासू भक्ताः संतः....पूजयन्ति....तेऽपि मामेव यजन्ति अविधिपूर्वकं।अविधिः अज्ञानं तत्पूर्वकं यजन्ते इत्यर्थः॥देवव्रताहा देवान् यान्ति पितॄन् यान्ति पितृव्रताहा...भूतानि विनायक मातृगण चतुर्भगिन्यादीन् यान्ति भूतेज्याः -भूतानाः पूजकाः...मद्याजिनः -मद्यजनशीला वैष्णवाः मां एव यान्ति।समाने अपि आयासे मामेव न भजन्ते अज्ञानात्।तेन ते अल्पफलभाजः भवन्ति इत्यर्थः॥"

(Those who worship other gods they too worship me alone but with ignorance. Deva worshippers attain devaas, Pitru worshippers attain Pitrus, worshippers of bhutaas attain vinayaka, Maatrugana, Chaturbhagini etc. bhutaas. Worshippers of me, the vaishnavas attain me alone. Worshippers of others, though the efforts being same, because of ignorance of the fact that I am the swami of all yagyas, do not attain me. Hence they get meagre fruits only .This is the meaning.).

Thus acharya has strongly expressed his views like a stone inscription.

11

In Brahmasutra bhashyam for Yaavadadhikaaraadhikaranam Sri Shankara writes "सनत्कुमारोऽपि brahmana एव मानसः पुत्रः स्वयं रुद्राय वरप्रदानात् स्कन्दत्वेन प्रादुर्बभूव"

Meaning: skanda or kartikeya was an incarnation of Sanatkumar & not of Paramatma or Param Ishwara.

Veda says "तमसः पारं दर्शयति भगवान् सनत्कुमारः तं स्कन्द इत्याचक्षते"। keeping this in mind Sri Shankara gave such a bhashyam .It is popular in the puranas that Sanatkumara was son of Bramha. His jivatvam & his being vibhuti of Bhagavan are too known in puraanaas. By the Bhagavad vakyam "सेनानीनामहं स्कन्दः" in Gita too, vibhuti roopam of skanda is established.

Hence skanda is said to be aadhikaarika purusha in the above mentioned adhikaranam too of Brahma sutra, kaumaara matam is refuted.

12

Veda vakyas like "न तत्र सूर्यो भाति", "भीषोदेति सूर्यः", "य आदित्ये तिष्ठन्नादित्यादन्तरः"

("There the sun does not shine", "By whose fear sun rises", "One who is in the sun ..") establish jivatvam of sun. Sri Shankara too in many places has mentioned aadhikaarika purushatvam of sun.

Hence Sri Shankara established jivatvam of shiva, shakti, Vinayaka, skanda & surya etc by his own sentences. He has roared about the paratvam of Narayana in many places in his bhashyas.

He has never ever attributed jivatvam or Aadhikaarika purushatvam to Vishnu even in light vein.Hence religion of Adi Shankara is vaishnavam only.

13

It can be asked let Sri Shankara uphold Vishnu but what is the harm in accepting paratva for other gods? In that case it will result in many ishwaras .Sri Shankara

while commentating on Gita shloka beginning with "न त्वत्समोस्त्यभ्यधिकः कुतोऽन्यः; states that

"न च त्वत्समः त्वत्तुल्यः अन्यः अस्ति न हि ईश्वरत्वं संभवति अनेकेश्वरत्वे व्यवहारानुपपत्तेः। त्वत्सम एव तावदन्यो न संभवति कुत एव अन्यः अभ्यधिकः स्यात्"।

(There is no one equal to you because otherwise if there are more than one ishvara, jagat vyavahara will be in chaos). Thus acharya having refuted the existence of more than one ishvara established Vasudava as the only Param Ishwara who is devoid of none equal or above Him.

14

While commentating on Vishnu sahasranaam explaining the naam "संप्रमर्दन", Sri Shankara writes "सम्यक् प्रमर्दयति रुद्रकालादिभिर्विभूतिरिति संप्रमर्दनः"

(The one who destroys the jagat through His vibhuti Rudra, Kala etc..). Thus acharya has expressed that Rudra is one of the vibhuti of Bhagavan & not param Ishwara.

15

Again while explaining the name "भूत महेश्वर", Sri Shankara writes "भूतेन सत्येन स एव परमो महानीश्वर इति वा भूतमहेश्वर". Thus acharya intends that Vishnu is really Maheshwar while Maheshwaratam of siva etc are aupachaarikam means they are called maheshwar due to respect. While commentating on "महेज्य", acharya says "सर्वासु देवतासु यष्टव्यासु प्रकर्षेण यष्टव्यो मोक्षफलदातृत्वादिति महेज्य" meaning Vishnu worship is greater than worship of others, as He is the giver of moksham.

16

Sri Shankara writes while commentating on "यावदधिकाराधिकरणं" in his Brahmasutra bhashyam that "यथासौ भगवान् सविता सहस्रयुगपर्यन्तं जगतोऽधिकारं चरित्वा तादवसाने उदयास्तमयवर्जितं कैवल्यं आनुभवति". (Savita (sun god) after completing his tenure of thousand yuga experiences kaivalyam devoid of rise & set).

Here too Sri Shankara says that sun god too is a adhikaarika purusha & not param Ishwara thus refuting Soura matam in which sun god is held as supreme ishvara,

17

While commentating on mantra "तद् विष्णोः परमं पदं" (3-9), acharya writes

"तद् विष्णोः-व्यापन शीलस्य Brahmanaः परमात्मनो वासुदेवख्यस्य, परमं -उत्कृष्टं, पदं-स्थानं".

Since he writes Vasudeva for the word Vishnu & since for word padam instead of writing swaroopam, he writes staanam (abode), acharya has considered here attainment of abode of saguna brahman & he considers Vishnu alone to be saguna brahman.

Even whenever acharya gives example of symbolic worship, he mentions "Saalagraame वैष्णु दृष्टिः", "यथा प्रतिमादौ विष्ण्वादिबुद्धिः" & not "लिंगे शिवदृष्टिः". Thus acharya's contemplation is always on Bhagavan Narayana,

18

Sri Shankara in Gita bhashya at many places writes "परं देवं नारायणं" (9-22), "वासुदेवाख्यं परब्रह्मा भूतं" (15-3) meaning Narayana is parabrahma, paramatma but never ever described Shiva etc. by such words. On the contrary mentions that these gods are created by saguna brahma Narayana.

19

Generally present day advaitins say Bramha, Vishnu & Rudra are same & that there is no difference between them. Such a thinking is proved to be wrong by Sri Shankara in his bhashyas.

Gita bhashya shloka (8-16 "किम् पुनः त्वत्तः अन्यत् प्राप्ताः पुनः आवर्तन्ते इति? उच्यते-आ  
bramhaभुवनात्, -bramhaभुवनं bramha लोक इत्यर्थः,आ bramhaभुवनात्- सह bramha लोकेन  
लोकाः सर्वे पुनरावर्तिनः-पुनरावर्तिन स्वभावाः...,,मां एकं उपेत्य तु कौन्तेय पुनर्जन्म पुनरुत्पत्तिः न वैद्यते"

(People who attain others & not yourself, do they return to this world? listen answer to this. Bramhabhuvanam means bramha's place. All places upto bramhaloka have the nature of return to this world. But those who attain me alone do not return). Here acharya writes that krishna shows the vast difference between bramha & Himself.

Gita shloka (11-37)

"Bramhan:-हिरण्यगर्भस्यापि आदिकर्ता-कारणं". Here acharya writes that arjuna says krishna is the cause of bramha too.

Gita shloka(4-16)Sri Shankara writes the meaning of "भूतानां ईश्वरः"as "bramhaaदिस्तंभपर्यन्तानां ईश्वरः"(One who has nature of controlling everything from bramha to tiny grass).Here acharya shows that among the controlled jivas, bramha is the first & Krishna is the natural controller of him.

20

While commentating on names" भूतकृत् भूतभृत्", acharya writes

"रजोगुणं समाश्रित्य विरिचरुपेण भूतानि करोति इति भूतकृत्।तमोगुणमधिष्ठाय रुद्रात्मना कृन्तति हिनस्तीति वा भूतकृत्।सत्वगुणमधिष्ठाय भूतानि बिभर्ति पाति धारयति पोषयति इति वा भूतभृत्।"

(By attaining rajo guna in the form of bramha creates & hence is called bhootakrut,By attaining tami guna in the form of rudra destroys & hence also bhootakrut.By attaining satva guna He protects the creations ,holds them & make them flourish & hence He is called bhootabrut".

Sri Shankara who wrote that by having forms of raajasik Bramha & taamasik Rudra, he could have writtem by taking form of saatvik Vishnu he protects but instead wrote" by attaining satva guna, he protects". Thus acharya intends that Vishnu alone does creation & dissolution through Bramha & Rudra & Himself directly does the protection .Thus acharya ,having attributed greater satva guna to Vishnu & lower rajasik guna to Bramha & lowest taamasik guna to Rudra ,accepts difference among the trimurtis in the vyavahaarika state.

Acharya has explicitly accepted Vishnu to be saguna bramha, & first place among jivas to Bramha & second place to Rudra.

21

while commentating on the word "सर्वभूतांतरात्मा" of Mundakopanishad (2-4),Sri Shankara writes

"एषदेवो विष्णुरनंतः प्रथमशरीरि त्रेलोक्यदेहोपाधिः सर्वेषां भूतानां आंतरात्मा"

(This dev who is known as Vishnu & Anantha, the foremost among those having body & also one who has the universe as His body, is antaratma of everyone). Thus in saguna tatva, first place is given to Vishnu by acharya.

Thus acharya has not considered someone above Vishnu which is evident from his prasthanatraya bhashya & saharanaama bhashya & acharya has quoted from satvika puranas like Vishnu purana & not touched the taamasa purana vaakyas which abuse Vishnu.

Sri Shankara while commentating on first kaarika of Maandukyopanishad writes "ईश्वरो यो नारायणाख्यः" (Ishwara who is known as Narayana).

In bhashya of Paanchataatra adhikarana of brahmasutra ,Sri Shankara that Narayana is very much known in shruti ,smriti as Ishwara.("श्रुतिस्मृत्योरीश्वरप्रणिधानस्य प्रसिद्धत्वात्"). In Gita bhashya too writes "मयि देवे परमेश्वरे सर्वज्ञे सर्वात्मनि वासुदेवे"(3-30) (In me who is pram ishvara ,omniscient sarvaatmaa Vasudeva), "परमेश्वरे विष्णु"(8-5) (In parameshara who is Vishnu), "मयि -वासुदेवे परमेश्वरे"(4-35), "ईश्वरस्य विष्णोः"(7-14),"परमेश्वरं नारायणं"(7-15),"रूपं ऐश्वरं-वैष्णव रूपं"(11-3), "विष्णोः परमेश्वरस्य"(12-20), "ईश्वरस्य विष्णोः"(13-2), "मयि परमेश्वरे सर्वज्ञे परमगुरौ वासुदेवे"(13-18), "परमश्चासौ ईश्वरश्च ईशानशीलश्च इति परमेश्वरः"(13-27), "ईश्वरं नारायणं"(14-26), "भगवतः ईश्वरस्य नारायणाख्यस्य"(15-16), "ईश्वरः-सर्वज्ञः नारायणाख्यः ईशानशीलः"(15-17), "ईश्वरः-ईशानशीलः"(18-61).

While commentating on names like ईशान, ईश्वर, परमेश्वर in Vishnu saharanaama bhashya, Sri Shankara shows that meaning of common nouns like ishvara,maheshwara ,ishaana, parameshwara etc. are applicable to Narayana alone, But while commentating on the word Narayana ,he writes "नारायणाख्यः,वासुदेवाख्यः etc. considering them to be proper nouns. But acharya has never indicated in all of his works, supreme as "ईश्वराख्यः", "परमेश्वराख्यः", "ईशानाख्यः", "शिवाख्यः", "महेश्वराख्यः".Thus it can be concluded from Sri Shankara's prasthanaya traya & Sahasranaam bhasya that acharya held Narayana alone as Saguna Brahman & other gods as jivas being controlled by HIM.

Now let us find out the reasons for present non praamaanika advaitins not accepting Vishnu as supreme in the next post.

Five hundred ago advaitins had accepted th Vishnu paratvam which is crystal clear from the works of advatins.During the period of Appaiya Deekshit within 500 years ago, severe endeavour was undertaken to establish shiva paratvam in the basis of vedas. During his period this attempt was vigorously refuted by Srivaishnav acharyas like Mahaacharya & dvaitaacharyas. Having hurt by this defeat, he & his followers composed many false works. Those were:

1. They composed some upanishads holding shiva as param & claimed upanishads are 108.
2. They made the advaitins to apply bhasma tiryak pundaram who were applying urdhva pundram with gopi chandan (today too we can see some of the advaitins wearing this urdhva pundram).
3. They composed Srikandabhashyam on brahma sutras claiming shaiva vishishtaadvaitam. No one follows this sampradayam now.
4. Stotras on shiva, shakti, Ganapati, kartikeya etc.were composed in the name of Adi Shankara. These stotras have not be quoted by any advaitacharya before 500 years.
5. They composed "Shankara vijayam" in which it is mentioned that sri Shankara defeated Neelakanda (so that people will believe that Srikanda bhashyam is

ancient) & that Sri Shankara established "shan ढत" (so that it can be believed that it is ancient).

24

Shakti is Shiva's wife, Kartikeya & Ganapati are Shiva's sons. Shiva & Ganapati are jivas created by Narayana as per Sri Shankara is shown in the previous posts. "भीषोदेति सूर्यः; (the sun rises being afraid of lord), Such vedic sentences declares sun to be a jiva who is afraid of Supreme .Those who worship this sun gets meagre results says Shankara .This is also shown is shown before.

Even children will appreciate the fact that the Sri Shankara would not have established Shaivism & Souram which claim supremacy for these gods .When it is shown that Sri Shankara could not have established shaivism where Shiva is supreme, it is but natural that Shankara could not have established shaaktam, Ganapathyam & kaumaram for his wife, & both the sons where they are considered supreme. The prasthanas which were done by Sri Shankara for establishing the tatva (Truth), nowhere has mentioned Shiva as supreme Godhead. On the contrary ,he has roared in hundreds of places in his bhashya that Narayana alone is Supreme GODhead who creates, sustains & destroys these gods.

If one says that in the stotras of these gods, he has claimed supremacy for them, the reply is since these stotras were not quoted anywhere by any advaitaacharya before the period of Appaiya deekshit, it is evident that these were composed by advaitins in last 500years. Just by the statement found at the end of these stotras that they are composed by shankaracharya, how can one infer that they are Sri Shankara's compositions? They could have been composed by pontiffs of shankara muttas established in name of Sri Adi Shankara. Hence how can say that Sri Shankara established six worships, (षण् ढत)?

25

If it is said that in biographical works like " Shankara Vijayam" ,it is claimed that Adi Shankara established the "षण् मताः"(six religious sects),reply to this is that those works were composed within 500 years as per research scholars .Adi Shankara's period was many centuries earlier than these works.How to accept against his authentic works that he established these six religious sects?"Shankara Vijayam" mentions about Udayana,Bhaskara,Abhinabhinavagupta whose periods were after Adi Shankara's period & it also mentions Sri Harsha who existed after even Sri Ramanuja .Hence it can be inferred that the work is not authentic .It is unknown anywhere that there can be a sect for a male claiming supremacy for him & at the same time sects for his wife,& his two sons where they too are claimed to be supreme GODheads.If one says that such sects were established by one person,will it not become laughing stock?The shaiva sidhdhaant claims that Shiva took the forms of Ganapathy & Skanda.Then how can there be seperate sects like Ganaapathyam & Kaumaaram?If it is so,then Vishnu's each incarnation should be called as seperate sects.

26

Thinking that if a lie is repeatedly said ,it will be accepted as truth,some advaitins claim that Sri Adi Shankara composed many stotras on gods like Shiva,Shakti,Ganapathy ,Skanda & that he established the six religious sects.By applying one bramhaastra which will prove the unauthenticity of these claims,let us conclude this article.

In the popular work "Naraayaneeyam" composed by 16Th century advaiti Sri Narayana bhattadri,while proving the Narayana supremacy ,has written which is as follows:

"श्री शंकरोऽपि भगवान् सकलेषु तावत्

त्वामेव मानयति यो न हि पक्षपाती।

त्वन्निष्टमेव स हि नामसहस्रकादी

व्याख्यातभगवत्स्तुतिपरश्च गतिं गतौते।।"

( Adi Shankara who is impartial to Shiva & Vishnu has regarded you,Narayana , as Saguna brahma in all of his works.He has commentated on works like Sahasranaam(Gita,upanishads,brahmasutra) that these works aim at your supremacy.At the end,Sri Shankara left for Nirvana by composing praise for you alone)".

The sanskrit commentary on this shloka by an advaitin named Deshamangalavarya is as follows:

"किंच।श्रीशंकरः भगवत्पादाचार्यः।त्स्निष्टं विष्णुपरं।नामसहस्रकादीति।आदी शब्देन श्री गीतादी गृह्यते।सोऽपि तदुभयमपि शिवपरतया व्याख्यातुं शक्यमपि विष्णुपरत्यैव व्याख्यातवान्।अंते च भवस्तुतिपरः श्रीमत्पादादीकेशस्तुतिं कुर्वन् गतिं मोक्षं गतः,न तु शिवस्तुतिपरः।।"

(Sri Shankara known as Bhagavadpaadaacharya wrote commentaries on works like Sahasranama,Gita,(upanishads,brahmasutra)claiming your supremacy, Though he could have commentated on these works claiming supremacy for Shiva (like Appaiya deekshit who did it with great difficulty),he did them claiming Vishnu supremacy .In end too, he attained moksha singing your praise in SriVishnupaadaadikesha stotra & not by singing praise of Shiva,). Thus Narayana bhattadri says that Sri Adishankara roared Vishnu to be saguna brahmam in all of his works & that without indulging in praise of Shiva, he attained moksha by singing praise of Vishnu alone.

Hence from all these proofs, it is evident that the stotras claimed to be composed by Adi Shankara on gods like Shiva etc. & stories like he established six sect are imaginations done within last 500 years.

Thus the translation work by Srinivasadasan of excerpts from the book "Shankarum Vainavamum" written by Sri Ubhaya Vedantacharya S.Krishnaswamy Iyengar is completed. This translation consists of 26 posts .This number indicates

26 tatvas of Srivaishnava sidhdhantam(24 prakriti tatvas,jivatma tatva & Paramatma tatva) & if one considers the one subject discussed here it indicates one tatva (parabrahma) of advaita sidhdhanta.

we are all grateful to the author of the book Sri Krishna swamy iyengar for bringing out the truth.I am grateful to all the readers of this translation as their encouraging response inspired me to complete this work,I am grateful to Sri Raghavendra rao swamy who asked me to write the translation & post it in Traditional Sanatana dharma group of Facebook.

Jai Sri Ramanuja,