

“Sarvottamattva – Vaishnavottama” kshetra  
darshana :

“Kroda” Shankaranayana kshetra - It is a kshetra wherein Hari & Hara can be seen in the roopa of a linga. Here in the same linga, we can see Narayana and Shankara to the left and right side of the linga respectively.

ಕ್ರೋಡಯೋಗೀಶ್ವರಕ್ಷೇತ್ರಂ ಭಾತಿ ಶುಕ್ತಿಮತೀತಟೇ |  
ಸತಾಂ ಮತಾ ದ್ವಿತಾ ಯತ್ರ ಸ್ಪಷ್ಟೋಮೇಶರಮೇಶಯೋಃ |  
ದ್ವಾಸುಪರ್ಣೇತಿ ವೇದಾರ್ಥಭೂತೌ ತೌ ಪ್ರಾಯಶೋಽಮರೌ |  
ಯದೇಕೋಽಶ್ನಾತಿ ಬಹುಶೋಽನಶ್ನನ್ನನ್ಯೋ ವಿವರ್ಧತೇ |  
ಶ್ರುತಿಶತವರ್ಣಿತಚರಿತಂ ಯತಿಹೃನ್ನಿರತಂ ಯಥೇಷ್ಟಗುಣಭರಿತಂ |  
ಕಿಂಕರವರದಮನಿಂದ್ಯಂ ಶಂಕರನಾರಾಯಣಂ ವಂದೇ |  
ಶೂಲಸುದರ್ಶನಸುರುಚಂ ಬಾಲೇಂದೂಜ್ವಲಕಿರೀಟಶೋಭಿತಶಿರಸಂ |  
ಪಂಕಜಮುಖಕರಚರಣಂ ಶಂಕರನಾರಾಯಣಂ ವಂದೇ |  
ಪಿನೋರುಕಟಿಸುನಾಭಂ ಧ್ಯಾನಾಹೋರಸ್ಥಿತಾಹಿಫಣಹಾರಂ |  
ಶಂಖಾಭ್ರವರ್ಣಮನಘಂ ಶಂಕರನಾರಾಯಣಂ ವಂದೇ |

(ಪಶ್ಚಿಮಪ್ರಬಂಧೇ ಶ್ಲೋಕ 51 – 55)

ಕ್ರೋಡಯೋಗೀಶ್ವರಕ್ಷೇತ್ರಂ ಭಾತಿ ಶುಕ್ತಿಮತೀತಟೇ |  
ಸತಾಂ ಮತಾ ದ್ವಿತಾ ಯತ್ರ ಸ್ಪಷ್ಟೋಮೇಶರಮೇಶಯೋಃ |  
ದ್ವಾಸುಪರ್ಣೇತಿ ವೇದಾರ್ಥಭೂತೌ ತೌ ಪ್ರಾಯಶೋಽಮರೌ |  
ಯದೇಕೋಽನಶ್ನಾತಿ ಬಹುಶೋಽನಶ್ನನ್ನನ್ಯೋ ವಿವರ್ಧತೇ |

श्रुतिशतवर्णितचरितं यतिहन्निरतं यथेष्टगुणभरितं ।  
किंकरवरदमनिंघं शंकरनारायणं वंदे ।  
शूलसुदर्शनसुरुचं बालेन्दूज्ज्वलकिरीटशोभितशिरसं ।  
पंकजमुखकरचरणं शंकरनारायणं वंदे ।  
पिनोरुकटिसुनाभं ध्यानार्होरस्थिताहिफणहारं ।  
शंखाभ्रवर्णमनघं शंकरनारायणं वंदे ।  
(पश्चिमप्रबंधे श्लोक 51 - 55)

“KroDa” kshetra is one of the sapta mahakshetras amongst Parashuramakshetra. This is about 29km from Kundapura near Vaaraahi river (earlier it was called as Shuktimati river) basin. Here “Kroda” named muni had done the penance inviting Hari & Hara for the killing of Khara & RaTva named daithya. Krodamuni’s penance place ashrama is in Krodagiri named hill. Even there is difference in size of the linga to the left and right. Vishnu’s right side is thick and Shiva’s left side is thin. This also confirms the dvaitha or bedha and jeevesha bedha tatva.

As per Dwasuparna named shruti, Shankara is jeeva and Narayana is Paramathma. Shankara eats the entire naivedya as he is jeeva and is thin, but Narayana who does not take anna is fat. It is observed that in Kroda kshetra, the Archakaas does the naivedya only to Hara and does do naivedya to Hari

Here the linga has both Trishula and Sudarshana. On the head of the Linga, one can see Chandra and kireeta. In the vakshasthala one can see the head of the snake, and necklace of pearls, colour is of shanka and megha. Holding Trishula, Chandra, shankavarNa, applies to Hara and holding Sudarshana, Kireeta, haara, meghavarna applies to Hari. In the same shloka Vadiraja Yathigalu has applied both to Hari-Hara.

हरिहर क्षेत्र –

मुरपुरहर लक्ष्मीपार्वतीकेलिलोल  
स्फुरदसितसितांगासह्यचक्रत्रिशूल ।  
परतर गुरुमूर्ते पावनापारकीर्ते  
हरिहर तव पादांभोजयुग्मं नतोऽस्मि ।  
हरे भवहरे तेंऽघ्नौ भक्तिर्मुक्तिप्रदाऽस्तु मे ।  
वैराग्यभाग्यं वितर हर गौरी मनोहर ।  
यदेकेन न वध्योऽरिस्ततो हरिहरावुभौ ।  
सहागतावर्धदृश्यावैक्यं चेत् शत्रुणा जितं ।  
अर्धनारीश्वरः शंभुर्यथा भेदेऽपि दृश्यते ।  
मूर्तेरेकैकभागस्तौ तथा हरिहरावुभौ ।  
निर्विषं वत्सनाभिश्च यथैकामाश्रितौ लतां ।  
तथा हरिहरौ भिन्नतरावप्येकमूर्तिगौ ।

(पश्चिम प्रबंध 59-63)

ಹರಿಹರ ಕ್ಷೇತ್ರ -

ಮುರಪುರಹರ ಲಕ್ಷ್ಮೀಪಾರ್ವತೀಕೇಲಿಲೋಲ

ಸ್ಫುರದಸಿತಸಿತಾಂಗಾಸಹ್ಯಚಕ್ರತ್ರಿಶೂಲ |

ಪರತರ ಗುರುಮೂರ್ತೇ ಪಾವನಾಪಾರಕೀರ್ತೇ

ಹರಿಹರ ತವ ಪಾದಾಂಭೋಜಯುಗ್ಮಂ ನತೋಽಸ್ಮಿ |

ಹರೇ ಭವಹರೇ ತೇಽಘ್ರಾ ಭಕ್ತಿಮುಕ್ತಿಪ್ರದಾಽಸ್ತು ಮೇ |

ವೈರಾಗ್ಯಭಾಗ್ಯಂ ವಿತರ ಹರ ಗೌರೀ ಮನೋಹರ |

ಯದೇಕೇನ ನ ವಧ್ಯೋಽರಿಸ್ತತೋ ಹರಿಹರಾವುಭೌ |

ಸಹಾಗತಾವರ್ಧದೃಶ್ಯಾವೈಕ್ಯಂ ಚೇತ್ ಶತ್ರುಣಾ ಜಿತಂ |

ಅರ್ಧನಾರೀಶ್ವರಃ ಶಂಭುರ್ಯಥಾ ಭೇದೇಽಪಿ ದೃಶ್ಯತೇ |

ಮೂರ್ತೇರೇಕೈಕಭಾಗಸ್ತೌ ತಥಾ ಹರಿಹರಾವುಭೌ |

ನಿರ್ವಿಷಂ ವತ್ಸನಾಭಿಶ್ಚ ಯಥೈಕಾಮಾಶ್ರಿತೌ ಲತಾಂ |

ತಥಾ ಹರಿಹರೌ ಭಿನ್ನತರಾವಪ್ಯೇಕಮೂರ್ತಿಗೌ |

(pashchima prabandha 59-63) (ಪಶ್ಚಿಮ ಪ್ರಬಂಧ 59-63)

**Harihara kshetra** : This is one of the kshetraas near Tungabadra river basin. Earlier it was called as “GuhaaraNya”. One can see the roopa of Hari-Hara in the same idol. Here, Vishnu roopa is to the left and Shiva roopa is to the right. In Kroda kshetra, the moorthy is in linga roopa where as here it is in the idol roopa. In the Vishnu portion, Chakra is there in his hands, whereas in Shiva portion, we can find Trishoola. Here, Hari-Hara came together to kill “Guha” named daithya, who was granted a boon by Brahma that no single devate can kill him.

**Please note** : Mahavishnu is capable of defeating the boon given by Brahma, he would have killed Guhasura himself. He came alongwith Shiva, just to prove the satyatva of boon of satyadevaru (brahma).

Vadiraja Tirtha also condemn the argument that there is no “aikya, i.e., oneness” between Hari-Hara. If they had been one, i.e, aikya, then the daithya would have won as per the boon. As such, this also proves that they are different by appearing only half portion.

Ishwara is called as ArdhanarIshwara as per puraaNa. Here, the people are doing the upaasana of Shiva as ArdhanarIshwara means Parvateeyukta Shiva only. No one is doing the upasana of Shiva alone. Similarly Hari-hara are two different roopas appearing in a single idol only and they are entirely different.

Vadiraja Tirtha begs Bhavahare, meaning samsaara nirvartaka; and GaurImanohara – Parvateepriya to give vairagya bhagya. Srihari can only give Moksha, as such he has sought Nirmala bhakthi, Shiva can give vairagya which is the material for the Moksha.

**Ananteshwara - Udupi (anantaasana) :-**

शिवांतर्यामितां स्वीयां प्रियान् प्रति निबोधयन् ।

दयावारिनिधिः शैवीं शिलामाश्रित्य शोभते ।

ईशस्याहीशपदवीं भासयन्निव भाविनीं ।

अध्यास्ते शेषशयनः स्निग्धां लिंगशिलां हरिः ।

(पश्चिम प्रबंध श्लोक 14,15)

ಶಿವಾಂತರ್ಯಾಮಿತಾಂ ಸ್ವೀಯಾಂ ಪ್ರಿಯಾನ್ ಪ್ರತಿ ನಿಬೋಧಯನ್ |  
ದಯಾವಾರಿನಿಧಿಃ ಶೈವೀಂ ಶಿಲಾಮಾಶ್ರಿತ್ಯ ಶೋಭತೇ |  
ಈಶಸ್ಯಾಹೀಶಪದವೀಂ ಭಾಸಯನ್ನಿವ ಭಾವಿನೀಂ |  
ಅಧ್ಯಾಸ್ತೇ ಶೇಷಶಯನಃ ಸ್ನಿಗ್ಧಾಂ ಲಿಂಗಶಿಲಾಂ ಹರಿಃ |  
(ಪಶ್ಚಿಮ ಪ್ರಬಂಧ ಶ್ಲೋಕ 14,15)

Srihari has appeared in linga roopa to prove him Shivantaryamitva. Anantasana is none other than Srimannarayana as already told in Sri Narayana Panditacharya's "Sumadhwavijaya" and "Bhavaprakashike".

Vadiraja Tirtharu has explained - Srihari is Sheshashayi. To indicate that Shiva will get Sheshapadavi before mukthi, Sheshashayi Srihari is appearing in lingarooka.

Why Srimannarayana got the lingakara roopa? - Once Srihari had blessed Rudra with a boon that he will appear in the roopa of linga. As such, when a brahmana was doing yagna in a naagapeeta, and he did ksheerabhisheka, Srihari appeared there in the Lingarooka as Anantasaana as per purana.

## **Rameshwara Kshetra -**

ಕಲ್ಪಾಂತೇ ಸುರಭೂಸುರಾಸುರಮುನಿಸ್ತೋಮಂ ಹರನ್ ಕಂ ಹರಂ  
ಪೃಥ್ವ್ಯಂ ಪಾತಕಕೋಟಿಪಾಟನಪಟೂ ರಾಮಃ ಸಮಾರಾಧಯತ್ |  
ಯತ್ಪಾದಾಬ್ಜರಜೋ ಹರನ್ಮನಿವಧೂಪಾಪಂ ಶ್ರುತಾ ಯತ್ಕಥಾ |  
ಮುಕ್ತಿಂ ದೋಗ್ಧಿ ಪತೇಶಿತುಃ ಪರಮಿಮಂ ಲೀಲಾ ಖಿಲಧ್ವಂಸಿನಃ ||

ಯಂ ಧ್ಯಾಯಂಸ್ತಾರಕಬ್ರಹ್ಮಮಂತ್ರಂ ಜಪತಿ ಧೂರ್ಜಟಿಃ |  
ಅಘೋತ್ತಾರಾಯ ಕಾಕುತ್ಸ್ಥಃ ಪೂಜಯಾಮಾಸ ತಂ ಕಿಲ ||  
ಬ್ರಹ್ಮಹತ್ಯಾನಿಮಿತ್ತೇನ ಕಪಾಲ್ಯಾಸ್ತೇ ಧುನಾ ಪಿ ಯಃ |  
ಅಹಸ್ತದೇವ ಸಂಹರ್ತುಂ ಸ ರಾಮಸ್ಯಾರ್ಚಿತಃ ಕಿಲ ||  
(ದಕ್ಷಿಣಪ್ರಬಂಧೇ ಶ್ಲೋಕ 22, 23, 24)

ಕಲ್ಪಾಂತೇ ಸುರಭೂಸುರಾಸುರಮುನಿಸ್ತೊಮಂ ಹರನ್ ಕಂ ಹರಂ  
ಪೃಥ್ವ್ಯಾಂ ಪಾತಕಕೋಟಿಪಾಟನಪಟೃ ರಾಮಃ ಸಮಾರಾಧಯತ್ |  
ಯತ್ಪಾದಾಙ್ಗರಜೋ ಹರನ್ಮುನಿವಧೂಪಾಪಂ ಶ್ರುತಾ ಯತ್ಕಥಾ |  
ಮುಕ್ತಿಂ ದೋಗ್ಧಿ ಪತೇಶಿತುಃ ಪರಮಿಮಂ ಲೀಲಾ ಖಲಧ್ವಂಸಿನಃ ||  
ಯಂ ಧ್ಯಾಯಂಸ್ತಾರಕಬ್ರಹ್ಮಮಂತ್ರಂ ಜಪತಿ ಧೂರ್ಜಟಿಃ |  
ಅಘೋತ್ತಾರಾಯ ಕಾಕುತ್ಸ್ಥಃ ಪೂಜಯಾಮಾಸ ತಂ ಕಿಲ ||  
ಬ್ರಹ್ಮಹತ್ಯಾನಿಮಿತ್ತೇನ ಕಪಾಲ್ಯಾಸ್ತೇ ಧುನಾ ಪಿ ಯಃ |  
ಅಹಸ್ತದೇವ ಸಂಹರ್ತುಂ ಸ ರಾಮಸ್ಯಾರ್ಚಿತಃ ಕಿಲ ||  
(ದಕ್ಷಿಣಪ್ರಬಂಧೇ ಶ್ಲೋಕ 22, 23, 24)

### **Ramachandra has done the Pratiste of Rameshwara -**

Sriramachandra is capable of removing all sins (innumerable sins). During Pralaya, Srihari does the samhaara of all devategalu, brahmanaru, daithyaas, all munees. While doing so, he has not done the aradhana of any Shiva. His paada dhooli itself removed the sins of Ahalya, the shravana of Harikathe itself can bring mukthi. For him this is only a drama for the jagannaaTaka soothradari.

Shiva himself always will be doing the smarana and dhyana of Srihari. In Padma purana there is mention of Shiva doing the smarana and giving the upadesha of Ramamantra to Parvati Devi

raamaraamEti raamEti ramE raamE manOramE |  
sahasranaama tattulyaM raamanaama varaananE |

ರಾಮರಾಮೇತಿ ರಾಮೇತಿ ರಮೇ ರಾಮೇ ಮನೋರಮೇ |

ಸಹಸ್ರನಾಮ ತತ್ತುಲ್ಯಂ ರಾಮನಾಮ ವರಾನನೇ |

रामरामेति रामेति रमे रामे मनोरमे ।

सहस्रनाम तत्तुल्यं रामनाम वरानने ।

Shiva got the Brahmahatya dosha for having removed the fifth head of Brahma Deva and he is called as “Kapaali” as Kapaala is found pasted to Shiva and he got Brahmahatya dosha. As such, when he himself is occupied by Brahmahatya dosha, how can he remove the dosha of Ramachandra Devaru?

It is said that the very darshana of the Ramasethu, which was built to kill Ravana, itself can remove all the sins. As such, how can the killing of Ravana, bring brahmahatya dosha? Ramachandra did the Rameshwara pratistapane to enable Shiva to get removal of Brahmahatya dosha.

Kumbhasi kshetra –

भासि कुंभासिसंज्ञ त्वं क्षेत्रं श्रीशगिरीशयोः ।

यत्र कुंभासुरस्यासिरभासीद्द्रौपदीपतिः ।



गुहामुखं तीर्थनेत्रं वेदस्थानं वनायनं ।  
यत्यथ्यं गौतमक्षेत्रं चित्रं तत्तनुवद् बभौ ।  
(पश्चिमप्रबंध ४७, ४८)

ಭಾಸಿ ಕುಂಭಾಸಿಸಂಜ್ಞಾ ತ್ವಂ ಕ್ಷೇತ್ರಂ ಶ್ರೀಶಗಿರೀಶಯೋಃ ।  
ಯತ್ರ ಕುಂಭಾಸುರಸ್ಯಾಸಿರಭಾಸೀದ್ವೌ ಪದೀಪತಿಃ ।  
ಗುಹಾಮುಖಂ ತೀರ್ಥನೇತ್ರಂ ವೇದಸ್ಥಾನಂ ವನಾಯನಂ ।  
ಯತ್ಯಥ್ಯಂ ಗೌತಮಕ್ಷೇತ್ರಂ ಚಿತ್ರಂ ತತ್ತನುವದ್ ಬಭೌ ।  
(ಪಶ್ಚಿಮಪ್ರಬಂಧ ೪೭, ೪೮)

Kumbhasi kshetra is one of the Hari-hara kshetraas. This is also one amongst the sapta maha kshetraas of parashurama kshetra. Here Bheemasena appeared like a sword to a daithya named “Kumbha”. This Kumbhasi is about 2 km from Hoovinakere, the janmasthan of Vadirajaru.

This is Gautama kshetra, where Gautama Rushi pleased Ganga during a famine and helped many sages. The Kumbasi kshetra resembles the body of Gauthama. Here, there are two separate theerthaas for Brahmins and shoodraas.

**Thus, Sri Vadiraja Tirtharu has established Srihari’s supremacy over Shiva in all his incarnations /idols /roopaas.**

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