

The position of tamasic sastras:

In some places sastras say (and acaryas confirm) that there are some false stories and that tamasic sastras are misleading:

Jiva Gosvami, Krsna sandarbha 29.69-70:

Statements in the Saivite Puranas should not be accepted unless they are corroborated by the Vaisnava Puranas. This is confirmed in the Saivite Puranas (Skanda Purana) where Lord Siva says to Karttikeya:

"Statements in the Saivite Puranas should be accepted only if they are confirmed in the Vaisnava Puranas."

The followers of Lord Siva may try to present a different conclusion, but they are simply contradicting the words of their own master, recorded in their own scripture. From this statement of Lord Siva we may understand that the Saivite Puranas are not a very reliable source of spiritual information. They are not actually able to purify the conditioned souls, and their position is described in the following statement of Srimad-Bhagavatam (1.8.52):

"It is not possible to filter muddy water through mud or purify a wine-stained pot with wine."

One should not therefore rely on the impure statements of the Saivite Puranas.

The inferiority of the Saivite Puranas is confirmed in the Uttara Khanda of the Padma Purana, which explains that the Saivite Puranas are intended for those in the mode of ignorance. The Matsya Purana also confirms that the Saivite Puranas are full of faulty and ignorant conclusions.

Paramatma sandarbha 17.19-20, 24-35:

tatha ca matsye
sattvikesu ca kalpesu
mahatmyam adhikam hareh
rajasesu ca mahatmyam
adhikam brahmano viduh

In the Matsya Purana (53.67-68) it is also said: "The sages know that the glorification of Lord Hari, which is contained in the goodness Puranas is better than the glorification of Brahma, which is contained in the passion Puranas.

tadvad agnes ca mahatmyam
tamasesu sivasya ca
sankirnesu sarasvatyah
pitnam ca nigadyate iti

The sages also say that the glorification of Lord Hari is better than the glorification of Siva and Agni, which is contained in the ignorance Puranas, and the glorification of Lord Hari is also better than the glorification of Sarasvati and the Pitras, which is contained in a host of miscellaneous scriptures.

ata uktam skande shanmukham prati sri-sivena
siva-sastresu tad grahyam
bhagavac-chastra-yogi yat
paramo visnur evaikas
taj jnanam moksa-sadhanam
sastranam nirnayas tv
esas tad anyan mohanaya hi iti

In the Skanda Purana, Lord Siva tells Karttikeya: "The statements of the Siva scriptures should be accepted only when they agree with the Visnu scriptures. Lord Visnu is the only Supreme Lord, and knowledge of Him is

the path to liberation. That is the conclusion of all the scriptures. Any other conclusions are meant only to bewilder the people.”

tathaiva ca dristam moksa-dharme narayaniyopakhyane vaisampayana
uvaca

This is also seen in the following passage of the Moksa-dharma, Narayaniyopakhyana, where Vaisampayana says:

sankhyam yogah pancaratram
vedah pasupatam tatha
jnanany etani rajarse
viddhi nana-matani vai

"O saintly king, please know that there are many different philosophies, such as the sankhya, yoga, pancaratra, Vedic, and Saiva philosophies.”

sankhyasya vakta kapilah
paramarsih sa ucyate
hiranyagarbho yogasya
vetta nanyah puratanah

"The great sage Kapila is the propounder of the sankhya philosophy. Ancient Brahma is the knower of yoga. No one is like him.”

apantaratamas caiva
vedacaryah sa ucyate
pracinagarbham tam risim
pravadanti hi kecana

"The sage Apantaratama [the name of Vedavyasa] is said to be the teacher of the Vedas. Some call him by the name Pracinagarbha.”

uma-pator bhuta-patih
srikantho brahmanah sutah
uktavan idam avyagro
jnanam pasupatam sivah

"Lord Siva, who is Brahma's son, Parvati's husband, and the ghosts' master, and who has a glorious neck and is detached from material life, spoke the Saiva philosophy."

pancaratrasya kritsnasya
vakta tu bhagavan svayam
sarvesu ca nripa-srestha
jnanesv etesu drisyate

"The Supreme Personality of Godhead is Himself the speaker of the Pancaratra philosophy. O best of kings, the Pancaratra philosophy is seen as the best of all the philosophies."

yathagamam yatha-jnanam
nistha narayanah prabhuh
na cainam evam jananti
tamo-bhuta visam-pate

"To whatever extent one understands the scriptures and knows the truth of spiritual life, to that extent one will have faith that Lord Narayana is the Supreme Personality of Godhead. O king, persons who are trapped in the mode of ignorance cannot understand that Narayana is the Supreme Lord."

tam eva sastra-kartarah
pravadanti manisinah
nistham narayanam risim
nanyo 'stiti vaco mama

"The wise authors of the scriptures declare that Narayana is the Supreme Lord. The sages place their faith in Lord Narayana. None but Him is the Supreme. Those are my words."

nihsamsayesu sarvesu
nityam vasati vai harih
samsayad dhettu-valanan
nadhyavasati madhavah

"Lord Hari always stays with persons who have faith in Him. He does not stay among the faithless."

pancaratra-vido ye tu
yathakrama-para nripa
ekanta-bhavopagatas
te harim pravisanti vai

"O king, the pure devotees, who know the truths explained in the Pancaratras, attain the company of Lord Hari."

sankhyam yogas ca sanatane dve
vedas ca sarve nikhile 'pi rajan
sarvaih samastair risibhir nirukto
narayanam visvam idam puranam. iti.

"Sankhya and yoga are both eternal. All the Vedas are also eternal. All the sages declare that Lord Narayana is the ancient Supreme Personality of Godhead, the master of all the worlds."

Lord Siva also explains that his own purana, the Siva Purana, as well as other tamasika Puranas facilitate one's journey to hell - tathaiva tamasa devi niraya prapti hetavah ([Padma Purana, Uttara Khanda 236.22](#))

Q: In [Mahabharata](#) Arjuna asks Krsna after the Kuruksetra battle to retell Bhagavad-gita again since he forgot it. Krsna states that He can't do it: "I cannot discourse on it again in detail. I discoursed to thee on Supreme Brahma, having concentrated myself in Yoga." How to understand it?

A: Mbh has two levels - dharma and paradharma (bhakti). While on the dharma level Krsna plays the role of a king who sometimes breaks promises, gets cursed, forgets things, etc., on the paradharma level this is all understood to be His lila. He's the Supreme Lord. Sometimes the lila is meant to confuse unqualified individuals.

Madhvacarya comments in Mahabharata-tatparya-nirnaya on the apparent imperfections of the Lord in His appearances in this world:

"Hari Himself, for the delusion of the Daityas, shows sometimes ignorance, or dependence, or pain, or dismemberment, or the possession of a physical body, or the loss of it, etc., or want of capacity or suffering, or equality with, or even inferiority to others." (1.38-39)

"Through this Hari is the Lord of the Devas, and controls the entire universe, still He always does act like a feeble agriculturalist. With clouded mind, He does not know Himself; sorrowful, He searches for Sita; He was bound by Indrajit; all this and more is His play for deluding the Asuras. He becomes senseless by instrumental blow, and has His skin cut; and blood flows. Not knowing Himself, He ask others; leaving His body, He departed to heaven. The Lord displayed all this though it didn't really exist, as if He were an actor, for the delusion of the Asuras. The devas knew this to be false." (2.81-84)

Aside from this, Madhvacarya declared the extant Mahabharata largely unreliable in his Mahabharata tatparya nirnaya:

kvacid granthan praksipanti kvacid antaritan api
kuryuh kvacic ca vyatyasam pramadat kvacid anyatha 2.3

In some places (of the Mahabharata) verses have been interpolated and in others verses have been omitted in some places, the verses have been transposed and in others, different readings have been given out of ignorance or otherwise.

anutsanna api grantha vyakula iti sarvazah
utsannah prayazah sarve kotyamzo 'pi na vartate 2.4

Though the works are really indestructible, they must be deemed to be mostly altered. Mostly all of them have disappeared and not even one crore (out of several crores of slokas) now exists.

Note—The Moola Ramayana consisted of 100 crores of slokas; Pancaratra consisted of 50 crores; Mahabharatha, of 60 lakhs of slokas; other Puranas, of 4 lakhs.

grantho 'pyevam vilulitah kimv artho deva durgamah
kalav evam vyakulite nirnayaya pracoditah 2.5

harina nirnayan vacmi vijanams tat prasadatah 2.6

zastrantarani sajjanan vedamz casya prasadatah
deze deze tatha granthan drstva caiva prthag vidhan 2.7

When the original work itself is so altered, what is there to say of its meaning which is intelligible (even) to the Devas only with difficulty. When the work had thus become altered in the Kali age, under the direction of Hari for its clear understanding, I shall state the settled truths having known them through His grace, and also having well known the other (extinct) works and all the Vedas through His grace, and also having examined the various editions existing in several places.

One could also claim that the current Mahabharata is not related to the end of the last Dvapara yuga events but to those from a previous, unspecified Dvapara yuga. This is e.g. seen from the differences in [the story of king Pariksit](#) at its beginning, in Astika Parva (a subsection of Adi Parva) as opposed to the one in Bhagavata Purana.

Q: What is the purpose of this, esp. for a common jiva?

A: Sastra has these check points to distinguish individuals with pious and devotional attitude from those with impious and atheistic one. Atheists don't bother to study sastra from a guru and thus will use such statements as reasons to reject sastra. The intelligence for this is also given by the Lord (BG 15.15). In this way they'll remain in samsara (BG 16.19). Only the compassion of devotees like Srila Prabhupada and his genuine disciples can prevent this.

God's delusion (of asuras) is real, as per BG 16. Deluded asura is put into a school of hard knocks in asuric lifeforms since he refuses to learn any other way that imitating God (isvara bhava) won't make him happy. So it's also a sort of grace, 'the hard grace for the stubborn'. Common jiva isn't so stubborn so he gets lesser karmic reactions. "As all surrender unto Me, I reward them accordingly. ..." (BG 4.11) is explained by Visvanatha Cakravarti Thakura as Krsna owning all margas (karma, jnana, yoga, bhakti) and giving results to everyone according to actions.