

## Is Sanatan Dharma monotheistic?

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### Abstract

**Purpose of the research:** There is a misunderstanding among the general population whether Sanatan Dharma (Hinduism) is monotheistic or pluralistic. Followers of other religions often cite that Hindus worship 330 million gods and goddesses (i.e., demigods), implying that Hinduism is pluralistic. The main objectives of this paper are to gain greater insight into whether Hinduism is monotheistic or pluralistic, do Hindu's worship millions of demigods, is there any necessity to worship demigods, and finally, who the 'supreme divinity' is?

**Methodology:** In order to identify various constructs related to the above objectives, an extensive literature search was performed based on the main scriptures of Hinduism, with various information systematically collated and presented.

**Findings:** Collating multiple layers of citations from various scriptures there is substantial evidence that Hinduism is monotheistic that the supreme divinity (Brahman) is One. According to Vedic sages, there are 33 types of demigods based on a belief system that demigods are the natural expansion of the supreme divinity. The converging evidence from various scriptures shows that Lord Sri Krishna is the supreme divinity, as Bhagwan to whom to worship for final liberation.

**Conclusions:** This review found strong and consistent evidence that Hinduism is monotheistic, and that there are 33 types of demigods. The supreme divinity is Lord Krishna. Whilst diversity is the essence, according to Bhagavad Gita, there is no requirement of worshipping any demigods – although followers can traditionally worship various gods and goddesses for their own spiritual satisfaction. These findings help to enhance the understanding of the fundamental questions of Hinduism and provide a better spiritual journey towards final liberation.

### Keywords

Hinduism,  
Vedas,  
Bhagavad Gita,  
demigods,  
Brahman,  
Bhagwan

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### Introduction

Religious leaders often claim that majority of the followers of *Sanatana Dharma* (popularly known as *Hinduism*) are not aware of their cosmic account (i.e., where I come from), nor have insights to the true self (i.e., who am I) by realising the eternal relationship with the supreme divinity (i.e., where I am destined). The main reason behind this unawareness is the lack of proper knowledge about several fundamental issues of Vedic philosophy. Vedic scriptures dictate that Hinduism is *anadi* (without beginning), *ananta* (endless), and *a-purusheya* (without a human founder) (Ballantyne 1898; Dharma, 1916). Thus, unlike other faiths, there is no historical beginning, nor does it have a historical founder. This indicates that *Sanatana Dharma* (henceforth *Hinduism*) has evolved as a way of life, with a code of ethics, and guiding principles, without any human or political influence. The beliefs and practices are based on the original scripture, the *Vedas* (Muller, 1859; Dutta, 2004). The principles are defined by the quest for cosmic truth, just as the quest

for physical truth defines science. It provides its followers with an entire worldview, a way of life of spiritual freedom and with a coherent, and rational view of reality (Dharma 1916). The inquisitive human mind naturally yearns to understand God realisation through many different spiritual and religious practices, including worshipping God in both *Sakar* (with form), and *Nirakar* (formless). Hindus call the *Sakar* practice as deity worship which refers to the belief that the entirety of creation is a form of God so that His form is in everything. While there is no mention of deity worship in Vedas, Vedic sages conceived the idea of many demigods (eg. *Indra*, *Barun*, *Agni* etc.) as the power behind cosmic reactions of nature (eg. rain or fire). This raises fundamental question of whether Hinduism is monotheistic or pluralistic with a perpetuating myth that there are as many as 33 *koti* (330 million) demigods worshipped. A vast majority of the followers are confused about the issue, including who is the supreme divinity or *Bhagwan*—is it Lord Vishnu or Lord Krishna or someone else (because of many incarnations and method of worships). The aim of this paper is to review main religious scriptures addressing four fundamental questions; (i) whether Hinduism is monotheistic or pluralistic, (ii) are there 330million (33 crore) demigods, (iii) is there any necessity to worship demigods, and finally (iv) who the *Bhagwan* (henceforth *Brahman*) is.

### Literature Review

Hinduism has a vast treasure of religious scriptures. The original scripture is *Veda* (vis-à-vis, knowledge), with the text dated between 1500 and 600 BC (Dutta, 2004; Muller 1859). Vedas are *Shruti* ('what is heard') and *apuruseya* ('not of a human or superhuman') revelations that included verses of sacred sounds and texts heard by Vedic sages (or enlightened yogis) after intense meditation. Thus, Vedic knowledge is the paradigm, the source of eternal and timeless wisdom (Muller, 1859).

There are three main components of Vedas: *Karmakanda* (activities), *Jnanakanda* (knowledge) and *Upasanakanda* (rituals). The *Karmakanda* mainly covers trade, economics, wealth distribution, sociology, politics, agriculture, science etc. The *Jnanakanda* is the mainstream of Vedic literature, a mature form of philosophical theory that establishes the universal omnipresent and primordial being of the universe, namely Brahmanism, and the *Upasanakanda* mainly composed of mantras/hymns for prayer and rituals. Vedas contains 20,197 verses (Rigveda: 10,472, Samaveda: 1,810, Yagurveda: 1,915, Atharveda: 6,000).

As Vedas can be difficult to understand by average individual, it evolves 108 Upanishads with numerous verses that constitute the philosophical explanation of Vedas.

Srimad-Bhagavatam (Prabhupada, 2012) is another vast collection of scripted wisdom in Hinduism, covering a wide range of topics from the nature of the Self to astrology, geography, music, culture, and yoga (focusing Bhakti yoga and devotion to Lord Krishna, the Supreme divinity). It has 18,000 verses (18 volumes). Bhagavad Gita (Prabhupada, 1998) is the principal scripture of Hinduism which is considered as the quintessence of all Vedic scriptures. It has 700 verses. In this article, citations from these scriptures were made together with other scriptures including Brahma-samhita

(<https://vedabase.io/en/library/bs/5/1/>) that was recovered by Sri Chaitanya Mahaprabhu (1886-1534), dates the texts around 1300 BCE, were used. It contains concise Vedic philosophy having five chapters with 62 verses.

### Methodology

A review of the main archival scriptures was undertaken as part of a qualitative research design. The Vedas, Upanishads, Srimad-Bhagavatam (SB), and Bhagavad Gita (BG) with other scriptures such as Brahma-samhita and *Puranas* (eg. Vishnu purana) were analysed. Literatures were reviewed, and critically analysed related to the objectives, and findings were presented using theoretical and historical citations.

Table 1. The Supreme divinity (Brahman) is One according to Rigveda

Rigveda	Citation Script (English variant)	Citation
1 <sup>st</sup> mandala*	First, sages' question ' <i>Is the one who is staggering these six cosmic regions, who dwells without birth, the One?</i>	1.164.8
2 <sup>nd</sup> mandala*	Second, the mind of sages became stable saying, ' <i>Brahman is One and has no second</i> ' - (' <i>Ekang ebam advaitam</i> '; ' <i>Ekmeb dwityatam</i> ')	2.45.31
3 <sup>rd</sup> mandala*	Third, thoughts of sages became more cohesive, and there was no doubt in their mind about the singularity of Brahman. There are 22 riks (sukta 55) in this mandala. At the end of each rik, sages declared, ' <i>the source of power of all great deities is the same and He is the One and Almighty</i> ' - (' <i>Mahat Devanang Suratang Ekang</i> ').	3.22.55
3 <sup>rd</sup> mandala*	Finally, sages described Brahman as the 'shining light' - ' <i>Barenyang Vargo</i> ' in the famous ' <i>Gayatri Mantra</i> '. This is confirmed by Lord Krishna in the BG, ' <i>I am the Gayatri among mantras</i> ' (BG: 10.35)	3.72.10
Prajapati	Oneness of Brahman	10.121
Vishmakarma	Oneness of Brahman	10.82

\*mandala= chapter; Shukta=sub-chapter; Riq= verse

## Findings

### Is Hinduism monotheistic or pluralistic

The concept of monotheism is included in the *Jnanakanda* of Vedas. However, the ideology has been apparently blurred because of advent of various demigods (as forces) that seemingly govern natural phenomena. The finding includes basic concepts of creation of demigods followed by how the Oneness of Brahman '*heard*' by the sages as viewed in Vedas.

### *The concept of creation of demigods and monotheism*

It is claimed that in addition to various aspects of life, Vedic sages has been guided by the principle of natural order which regulates and coordinates the operation of the universe and everything within it. Thus, Vedas provides a holistic world view including relations between soul and Brahman, worldly events, and activities etc.

As nature embraces innumerable adverse events, initially sages idealized that there might be a definite plan behind every event of nature, and thus conceived the existence of a demigod behind every event of nature. Based on this imagination, numerous demigods evolved in Vedas followed by specific hymns for each. For example, *Indra*, the principal demigod was imagined as to perform three worldly/celestial activities such as to bring rain for the vegetation, destroy atheists, and taking care of sky and celestial objects (Rigveda: 1.63.1, 1.174.1) (Dutta, 2004). Similarly, *Agni* is the God of fire, *Lakshmi*, the God of wealth, *Ganesh*, the God of problem solving and so on. As the gradual purity of knowledge, sages were able to conceive that all events of nature follow a specific rule and are interrelated. Observing the sheer uniformity of natural phenomena, sages realized that there was a single root force behind every worldly events. Although seemingly different, the controlled actions of gods and goddesses are one and a single superpower is behind all actions. The sages declared that this power is Brahman. He is One, and omnipotent. The concept is evolutionary and contained in Rigveda indicating that '*it is heard*' by the sages in succession with the advent of purity of knowledge (Table 1). Mindful that Rigveda is cited as *Mandala* (chapter), the *Shukta* (sub-chapter), and *Riq* (verses).

Similar concept of Oneness of Brahman has been vividly described in *Yajurveda*, *Atharvaveda* (Goswami, 2004), and *Brahma-samhita* (<https://vedabase.io/en/library/bs/5/1/>) (Table 2).

Table 2. The Supreme divinity (Brahman) is One according to Yajurveda, Atharvaveda, and other Vedic scriptures

Scripture	Citation Script (English variant)	Citation
Yajurveda	<i>'The true knower is the one who knows that the Lord is one and the same. He is omnipotent. Everything in life and inanimate is at his fingertips, the center of all power is one and unique'</i>	13.5: 14-21
Atharva veda	<i>'In the beginning He was the only one, the source of all creation. He is the Lord of all existence. He is the Exalted in Might, the Wise'</i>	4.2.6
Brahma-Samhita	<i>'I worship Govinda, the primeval Lord, who is inaccessible to the Vedas, but obtainable by pure unalloyed devotion of the soul, who is without a second, who is not subject to decay, is without a beginning, whose form is endless, who is the beginning, and the eternal purusa'</i> <i>'He is an undifferentiated entity.... all the universes exist in Him, and He is present in His fullness in every one of the atoms that are scattered throughout the universe, at one and the same time. Such is the primeval Lord whom I adore'</i>	5.33 5.35

This concept of 'oneness of Brahman' has also been described in different Upanishads (eg. Brihadaranyak and Chandogya Upanishads). As the Upanishads are the philosophical explanation of Vedas, to avoid repetition no further citation is made.

In the Bhagavad Gita, Lord Krishna declared 'Oneness of Brahman' in the 7<sup>th</sup> and 9<sup>th</sup> chapter as follows:

*'There is no truth superior to Me. Everything rests upon Me, as pearls are strung on a thread (7.7); 'By Me, in My unmanifested form, this entire universe is pervaded. All beings are in Me, but I am not in them' (9.4); 'Others, who engage in sacrifice by the cultivation of knowledge, worship the Supreme Lord as the one without a second, as diverse in many, and in the universal form' (9.15).*

### Why worship many gods, are there 330 million demigods?

Hindu religion is monotheistic that is Brahman is One. However, the question arises; first, why followers worship so many gods and goddesses, secondly, is there any basis of the myth that there are 330 million demigods? As mentioned earlier those Vedic sages acknowledged that, *'The truth is one, but learned persons call it by many names or describe Him in many ways'* - *'Ekang sandhipra bahudha badanti...'* (Rigveda: 1.164.46). This indicates that while the Supreme Divinity is One, the power or forces manifest differently, and therefore worshiped differently. This concept of diversity of worshipping is also described in BG and SB and Brahma Samhita.

Moreover, Brahman is formless, infinite transcendent. It is not possible to know the infinitely formless Brahman via senses. Thus, Vedic sages introduced the concept of various gods and goddesses as various finite parts of the external energy of Brahman, which has been worshiped and celebrated by the theologians for ages. In addition, in traditional Hinduism there is Trinity God, Brahma, Vishnu and Shiva, is worshiped as the transcendental forces. These are the various natural expansions of the single Brahman. In this way worship of various deities becomes a usual practice among followers while there are two parallel forms of worships prevails namely infinite (*Nirakar*), and finite/deity (*Sakar*) worships.

***Are there 330 million demigods?***

Because Hinduism observes variety of religious festivities, worship many kinds of demigods, and believe that there are numerous habitable planetary systems in the universe each with separate creators, people start to believe that there would have numerous gods and goddesses, colloquially say, 33 *koti*. Historically, another school of thought (non-duality) is that there is no difference between the soul and Brahman. Once upon a time, India had 33 *koti* people, so it became a perpetuating myth that there would have 33 core demigods. Of note, there is little interest to delve into the scriptures to find out facts of this very fundamental question. Let us see what our original scriptures say about this.

The word '*koti*' has been misinterpreted here. The '*koti*', does not refer to a place value in Indian number system rather it refers to its synonym of 'category' or 'type'. The actual number is 33 types or categories where all gods and demigods are included. They are the primordial energies, and the manifestations of Brahman. These energies create, sustain, and annihilate the universe, where the concept of trinity God has evolved. The trinity God is Brahma, the creator, Vishnu, the preserver, Shiva, the destroyer (Wikipedia, 2021). However, this trinity is the principal expansion of One Brahman (discussed earlier).

There is a clear explanation in Vedas and Upanishads about 33 gods and goddesses (Devas) as follows:

The Rigveda mentions 33 divinities in the 1<sup>st</sup> mandala that there are 11 *Devas* (demigods) each for the three worlds or zones (Earth, Air/ether, and Sky):

*"O ye eleven gods whose home is heaven, O ye eleven who make earth your dwelling, Ye who with might, eleven, live in waters, accept this sacrifice, O gods, with pleasure"* (1.139.11).

Thirty-three divinities are also mentioned in the Yajurveda:

*"May Deities, eleven threes, the three and thirty bounteous Ones, whose House-Priest is Brihaspati, by impulse of bright Savitar, the Gods protect me with the Gods (20.11)"*

In the *Brihadaranyaka Upanishad* (Wikipedia, 2021), the great sage Yagyabalka replied to a question from Shakalya Rishi that there are 33 *Devas*. In *Satapata Brahmanas* (Wikipedia, 2021), an Upanishad the same 33 *Devas* have been mentioned.

***The name of 33 demigods***

Details of these 33 *Devas* are mentioned in one of the compositions of the Vedas named '*Brahmana*' (Wikipedia, 2021). According to *Brahmana* (also mentioned in Upanishads and Bhagavad Purana) the 33 *devas* are: 12 *Adityas*, 11 *Rudras*, 8 *Vasus*, and 2 *Ashwins* (Table 3).

According to Vedas, *Aditi* is the mother of all gods (*devamata*), from Her all 12 zodiacal spirits from cosmic matrix were born called *Adityas*.

**Do we need to worship demigods?**

According to Bhagavad Gita, although it is not a fundamental mistake to worship demigods, worshipping the supreme is the main goal of human life for final liberation called *Moksha*. This is stipulated in the 9<sup>th</sup> chapter of BG as follows:

*'Whatever a person may sacrifice to other gods, O son of Kuntī, is really meant for Me alone, but it is offered without true understanding (BG: 9.23).*

Table 3. The name of 33 devas (gods and goddesses)

Group name	Individual name	attributes
Adityas (12)		The head of all the Adityas
1	<i>Vishnu</i>	
2	<i>Aryaman</i>	the protector of 'Milky Way
3	<i>Indra</i>	the king of heaven
4	<i>Tvastar</i>	the God of fashioner
5	<i>Varuna</i>	the God of sky and seas and also for justice and truth
6	<i>Dhatri</i>	the God of domestic health and tranquillity
7	<i>Bhaga</i>	the lord of wealth and prosperity
8	<i>Parjanya</i>	the God of rain, thunder
9	<i>Vivasvat</i>	Synonym of Sun God
10	<i>Amshuman</i>	no real denomination
11	<i>Mitra</i>	Hindu and Persian God
12	<i>Pushan</i>	the God of 'meeting'
Rudras (11)	<i>Śhiva, Manu, Manyu, Mahinasa, Mahān, Rtadhvaja, Ugraretā, Bhava, Kāla, Vāmadeva, Dhrtavrata</i>	In the Brihadaranyaka Upanishad, it is described that the 11 Rudras represent ten vital energies (rudra-prana) in our body with the 11 <sup>th</sup> Rudra as the soul. These vital forces are prana, apana, samana, udana, vyana, naga, kurma, devadatta, krikala, dhananjaya and atma
Vasu (8)	<i>Dhara, Anala, Anila, Apa, Pratyusha, Prabhasa, Soma, Dhruva</i>	Earth Fire Wind Water Sun Sky/ether Moon 'Motionless' stars
Ashwin (2)	<i>Nasatya and Dasra</i>	the twin solar deities for <u>Ayurvedic</u> medicine (father of medicine). The Ashwins are mentioned 376 times in the <i>Rigveda</i> , with 57 hymns specifically dedicated to them.

Then Lord Krishna declared,

*'I am the only enjoyer and the only object of sacrifice. Those who do not recognize My true transcendental nature fall down (BG: 9.24),*

and finally, He proclaimed that,

*'Those who worship the demigods will take birth among the demigods; those who worship ghosts and spirits will take birth among such beings; those who worship ancestors go to the ancestors; and those who worship Me will live with Me (BG: 9.25).*

This indicates that worshipping only Lord Krishna is the ultimate goal of humankind because according to,

*'Vedic principles, those who worship demigods they achieve only flickering happiness, and return to this mortal planet again, those who worship Lord Krishna go back to Him as the liberated soul' (BG 9.21).*

### Who is the supreme divinity, Bhagwan?

Hinduism is the oldest religion in the world. In its long journey of thousands of years, the combination of different views and ways is the religion of today. Since different incarnations have appeared over the ages and hence the religion adopts many religious concepts, there is some disagreement among people as to who is Bhagwan. Reviewing vast treasures of various scriptures such as Upanishads, Brahma-samhita, Bhagavad Gita and Puranas, it is possible to conclude that **Lord Krishna** is the Bhagwan as cited in different scriptures below.

First, we need to define what the word Bhagwan means. According to Vishnupurana (Wikipedia, 2021), the one who has six transcendental powers together is called Bhagwan (6.5.64). These six treasures are: complete wealth, complete strength, complete beauty, complete fame (glory), complete knowledge and complete asceticism.

Lord Krishna is called Bhagwan because, out of all the incarnations, only Lord Krishna is the full incarnation because He had this six auspiciousness (Prabhupada, 1971). These treasures do not exist together in any other incarnations, demigods, and in no way in any human beings. The following scriptures were reviewed to find out citations about who the Bhagwan is.

**Brahma-samhita (BS):** 'Bhagwan' is a Sanskrit word described in BS written by Rishi Bedavyas (explained by *Parashar Muni*, the father of Bedavyas) (<https://vedabase.io/en/library/bs/5/1/>) (Table 4).

Table 4. Lord Krishna is the Supreme divinity, Bhagwan

Vedic scripture/ Script (English meaning)	Citation
<b>Brahma-samhita</b> ' <i>Īśvaraḥ paramaḥ kṛṣṇaḥ sac-cid-ānanda-vigrahaḥ anādir ādir govindaḥ sarva kāraṇa kāraṇam</i> ' (Krishna is the original Govinda, Bhagavan, He is an eternally happy spiritual being, He has no other source, He is the source of all, and He is the root cause of all causes). ' <i>Govindam ādi-puruṣam tam ahaṁ bhajāmi</i> ' (O Adi Purush Govinda, I worship you)	5.1
<b>Brahma Upanishad</b> (Wikipedia, 2021)	
'Bhagwan is the omnipotent creator of the universe, who is unspoken, eternal, infinite, omnipresent, and the spiritual essence of the universe'	Chapter 3
Bhagavad Gita	
'I am Brahma as the Creator'	10.33
'I am Vishnu as the Adityas'	10.21
'Among the slayers I am Mahakal Rudra ' and' I am Shiva as Rudra'	10.33
	10.23
'I am the establishment or refuge of Brahman irrespective of. I am the refuge of immortality, eternity, and ecstatic happiness'	14.28
'Everything inanimate and conscious has originated from both my natures. Therefore, I am the root cause of the origin and destruction of the world'	6.6
'There is no one better than me. The whole universe resides in me, just as the gems in the sutra are lyrical'	6.10
'I am the ParamAtman in the heart of all living beings, I am the Origin, the Middle and the Infinite of the universe'	10.20, 10.32
<b>Srimad-Bhagavatam</b> <i>Krishnatu Bhagwano Soyong</i> (Lord Krishna is Lord Himself, and 'Cause of all causes'	1.3.28
	3.91.24

As mentioned earlier that Trinity God is the Lord's natural expansion, just as the other demigods are manifestations of various attributes of Brahman. Due to the lack of proper knowledge various complex questions arise in our mind whether Vishnu or Shiva may be the Bhagwan. However, there are clear ideas in various scriptures, detailed in the *Maitri Upanishad* (the 24th Upanishad out of 108), and the *Kurma Purana* in which the gist is given in the Bhagavad Gita (Table 4). In *Srimad-Bhagavatam* (SB) there are also similar declarations.

There are additional exalted deliberations of Lord Krishna in the 6<sup>th</sup>, 7<sup>th</sup>, 10<sup>th</sup>, 11<sup>th</sup>, 13<sup>th</sup>, and 15<sup>th</sup> chapter of BG that decisively indicate that He is Bhagwan (details not given). In order to confirm these proclamations, in the 11<sup>th</sup> chapter Lord Krishna showed *Bishwarupa* (the universe) to Arjuna.

## Discussion

### Hinduism is monotheistic

From these few citations of giant Vedas and other scriptures we can conclude that Hinduism is monotheistic. Brahman is One and second to none. However, He manifests differently, and worshiped accordingly. Different commentators of Vedas have also agreed on this point. For example, the famous German mystic and Vedic commentator Max Muller described this transcendental advancement of Vedic knowledge as *Henotheism* (adherence to one God out of several) and concluded that 'the great divinity of Vedic God is one' (Muller, 1859). This concept of Oneness of Brahman has a deeper meaning that whatever the name that is coined in different faiths (Krishna, Allah, Buddha, Jehovah etc.), the supreme divinity is One for all humankind. This is a fundamental paradigm shift against the monopoly of Brahman (God) in various faiths. Thus, Hinduism has a philosophical stand that **no coercion, no conversion, but love and devotion to One single God** so that everybody, after the purification of mind and soul would be able go back to Godhead (called *Moksha*).

### There are only 33 types of demigods, but we need to worship the supreme divinity for the final liberation

It is evident from the main scriptures that there are 33 categories of demigods (but not 330 million). They are 12 Adityas, 11 Rudras, 8 Vasus, and 2 Ashwins. It is important to note that other common demigods that are worshiped such as *Lakshmi*, *Saraswathi*, *Kali* etc. representing the cosmic power as consorts of other Godheads such as *Narayana*, *Brahma*, or *Shiva* (Dharma, 1916). Mindful that there are also four main sects of Hinduism including *Shaivism*, *Vaishnavism*, *Shaktism*, and *Smartism*. Each of these sects (except Smartism) believes in a separate god as the Supreme Being and considers other gods as his/her creations. Further research is needed to identify which category various commonly worshipped gods and goddesses belong.

According to BG, the followers need to worship Lord Krishna as the supreme personality of Godhead for the final liberation and therefore, it is not a necessity to worship any demigods (Prabhupada, 1998).

### The supreme divinity, Bhagwan is Lord Krishna

According to multiple layers of scriptures such as Upanishads, Brahma-Samhita, Bhagavatam, and Bhagavad Gita, Bhagwan is Lord Krishna. The misunderstanding that Lord Vishnu is the supreme divinity, arises from the concept of Trinity God where Vishnu has been portrayed as the preserver of the universe. However, according to Bhagavatam, Lord Krishna expands in this Trio form based on three natural *gunas* (Sattva, Ragas, and Tama) to create, preserve and annihilate the universe (1.2.23). In addition, there are three Vishnu's - *Karonodokshai* Vishnu (*MahaVishnu*), *Garvadokshai* Vishnu, and *Khirodokshai* Vishnu. The succession of expansion of Lord Krishna is shown in Figure 1 (SB 1.2.23). The latter exists as the *Jibatma* in all living creatures including humans.



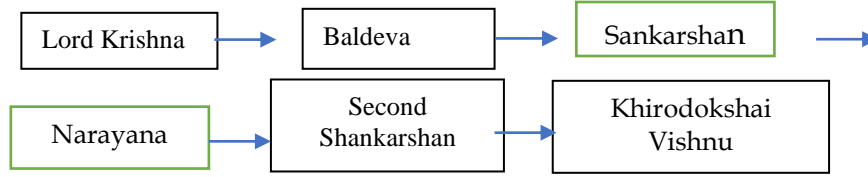


Figure 1. Schematic natural expansion of Lord Krishna as Bhagwan

There is a mention in the *Damodarastacom*, a special hymn for *Damodar* month prayer that Lord Krishna is '*Ananta-Vishnu*' meaning that He is the endless Brahman (hymn: 6). Therefore, we can conclude that the supreme divinity is Lord Krishna.

### Limitations and direction for future research

There are few caveats in this research. First, to increase readability, Sanskrit mantras and hymns from different scriptures are not cited in the text. Instead, only English meaning is given. Secondly, because of lack of depth of knowledge and review of vast scriptures, it was not possible to provide all relevant citations. Thirdly, biases cannot be excluded from various sectorial interpretations of theoretical and historical records, including differences in philosophical narratives, and record translations underpinning complex transcripts. Finally, any errors in citations are inadvertent. More research is needed in order to enrich present findings.

### Conclusions

From this limited review of the main scriptures including Vedas, Upanishads, Bhagavatam, Bhagavad Gita and others, following conclusions can be drawn. First, Hinduism is monotheistic. Brahman is One and second to none, however He manifests differently, and worshiped in many different forms. Secondly, Sanatan Dharma evolved from a paradigm that there is only One Supreme divinity (God) for humankind. Anybody can pray for eternal bliss and go back to Him (*Moksha*). Thirdly, there are 33 categories of demigods and goddesses (not 330 million), and they are 12 Adityas, 11 Rudras, 8 Vasus, and 2 Ashwins. Fourthly, while there is provision of worship many gods and goddesses following different attributes of Bhagwan, the worship of supreme personality of Godhead, Lord Krishna is the ultimate goal for final liberation. Finally, the supreme personality of Godhead, Bhagwan is Lord Krishna.

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