

ಸರ್ವ ಸಿದ್ಧಾಂತ ಸಾರಾಸಾರ ವಿವೇಚನಮ್

सर्व सिद्धांत सारासार विवेचनम् Sarva Siddantha Saaraasara Vivechanam

This grantha comprise of Criticism of Charvaka Matha, Boudha Matha, Jaina Matha, Pashupatha Matha, and Sankhya Matha

Charvaka Matha khandanam -

Charvaka says :

प्रत्यक्षमेव प्रमाणं

न अनुमानादि – अर्थकामावेव पुरुषार्थः – न तु धर्मो मोक्षो वा –

अतः "यावज्जीवं सुखं जीवेत्" इत्याद्युपदेशवत् सकलजनहृदयसंवादितया सर्वलोकहिताय प्रवृत्तं लोकसयतमतमेव प्रामाणिकं सर्वोपादेयमिति ।

Only pratyaksha (perception) is pramanam – but not anumana. Only purushartha is the attainment of desired objects but not dharmas or moksha – Charvaka means one who speaks attractive speech.

As long as one lives, he should be living happily. Hence Charvaka Matha is called as “Lokayatamata” since it is agreeable to the world. Sri Vijayeendraru condemns the Charvaka Matha by saying - It is not only Pratyaksha which is the authority for determining the paramathma, but also anumana and agama. The knowledge obtained by anumana and agama is also definite and correct.

Boudha Matha khandanam : Buddhists are of four kinds – viz., वैभाषिकाः ।

सौत्रांतिकाः; योगाचाराः तथा माध्यमिकाः इति । Sri Vijayeendraru has taken each group individually and condemned the Budha Matha.

Jaina Matha khandanam : Jainism is based on “Sapta Bhangi” principle and they contend that the size of soul (Atman) is equivalent to the size of body. The sapta bhangi are : सत्त्वं, असत्त्वं, सदसत्त्वं, सदसद्विलक्षणत्वं, सत्त्वे सति सद्विलक्षणत्वं, असत्त्वे सति असद्विलक्षणं, सदसदात्मकत्वे सति सदसद्विलक्षणत्वं । The other principal of Jainism that the size of the soul is

equivalent to the size of the body is condemned as “Atma may become once an elephant and again an ant. As such, when Atma enlarges or contracts, there is every change that the Atma becoming anitya.

### **Pashupatha Matha Khandanam -**

The pashupatha Matha followers are of four types viz. Pashupataas, Shaivas, Kalamukhas and Mahavrataas. As per them, the Jeevas are called as “Pashu” based on Lingapurana. They say that Pashupathi is the bestower of Moksha for all. Pashupathi is the master of all the jeevas.

Sri Vijayeendraruru condemns that Pashupatha Matha by saying and quoting that the matha is totally against Shrutees and Smrutees and as such it is unauthoritative. He further condemns that Matha by saying that Pashupathi (Rudra) is not capable of creating the jagat. He is also dependent and he is subject to birth and death and he is not independent like Srihari.

### **Sankhya Matha and Yoga Matha khandanam -**

Sankhya followers opine that Prakruti is independent and it is responsible for the jagat. The sankhyans are of two types viz., Nireeshwara Sankhyaas and Seshwara sankhyaas. The Nireeshwra groups contend that are only two tatvas viz., Jeeva and Jada. Sri Vijayeendraruru has condemned the matha.

### **Naiyayika matha and vaisheshika matha khandanam -**

Here Vijayeendraruru has condemned the Gautama nyaya Shastra by saying and quoting that it is against Vedas. Naiyayika matha says that there are of four pramanaskinds - pratyaksha, anumana, upamana and shabdha - प्रत्यक्षानुमानोपमानशब्दाः प्रमाणानि ।

Another group says that pramanas are the 16 items of entities. Another group says it is twelve types.

Vijayeendraruru condemns the entire Naiyayika matha and vaisheshika matha covering various angles and discards the mathaas.

### **Kaumarila and vaiyakaranamatha khandanam -**

Kaumarila - They do not accept Ishwara and Vedas. They are called as nireeshwara vaadees. They do not accept devataas like Indra, etc. They are mainly concerned with Dharmas

Vaiyakarana – They give priority to sabdaas (Shabda) - They say that Shabda are the route cause for the jagat.

Sri Vijayeendra Tirtharu has discarded by the intelligent and bonafide quotes of vedas, shastras.

### **Sankara Matha (Advaita) khandanam -**

Sri Vijayeendraru has analysed various aspects of Advaita – a) the world is illusory b) jagat mityatva c) Ekameva Advitiyam Brahma d) Neha naanasti kinchana

### **Yadava Prakasha khandanam –**

They say – Brahman is always all sakthi, and is self luminative and is a positive existing entity - It has various amshaas – by one amsha it transforms into ishwara – by some other amsha it transforms to Jiva – by some other amsha it transforms to Prakruti.

They further say – Brahma is like Samudra. Ishwara is like the waves – Purusha is like bubbles – Prakruti is like foam.

Sri Vijayeendra Titharu examines the full quotes and condemns all.

### **Ramanuja matha khandanam –**

Sri Vijayeendra Tirtharu has criticized as mentioned herebelow on Vishistadwaita or Ramanuja matha –

- a. The classification of categories done as Dravya & Adravya are not proper
- b. The no. & grouping of dravyas into six is not also valid.
- c. Vishistadwaita says Brahman is material cause. This is condemned by Vijayeendraru.
- d. Dhyana by itself not the form of vision or sakshatkara but it can only lead to saakshatkara.
- e. Regarding Vaikunta is outside Brahmanda or inside – Vijayeendraru has discussed with authorities and proved that Vaikunta is inside Brahmanda.

- f. Gradation in Mukthi also – As per Ramanuja matha there is no gradation or distinction in the ananda in mukthi. Sri Vijayeendra Tirtharu condemns this issue with several reasons, causes, logic, pramanas, etc.

**Srimadanandatirtha prakriya –**

This is an index for Acharya Madhwa shastra and has proved that Acharya Madhwa system is the one and only agreeable to vedas and inrebuttable for all time to come.