

Sri Vishwanandana Tirtharu, of Srikshetra Hanasoge Madhwamutt, who studied under Sri Devendra Tirtha Sripadagalavaru, wrote as follows :

ADVAITA - The Rank worst Philosophy

The essence of this essay is to briefly illustrate how the ADVAITA philosophy is “the worst” of “the worst” among all of the Indian philosophies. After carefully reading this, one should not have, even an iota of doubt left in his mind so as to the inbuilt crookedness, cunning & the deceptive nature of this so called school of thought!

There are mainly six schools of thought in Indian philosophy viz. **CHARVAKA, JAINA & BOUDDHA, SANKHYA, VAISHESHKA & NAIYAYIKA, MIMAMSA and VEDANTA.**

CHARVAKAS or Agnostics believe only in sensory evidence (Pratyaksha Pramana). Hence they discard all of the supersensory objects like DHARMA & ADHARMA, Heaven & Hell and what more, even the Almighty. But ADVAITIN or MAYAVADI, who brands sensory evidence as ATATTVAVEDAKA (one, which does not reveal truth), implies that even objects revealed by our sensory organs are not real. Thus, he ranks far below CHARVAKAS. So he is aptly called a great Agnostic by learned scholars.

JAINS & Buddhists deny Vedic evidence, abandon Vedic codes & conducts and adapt certain principles like rooting out hairs as they like. But, MAYAVADI, although calls himself a VEDANTI, infers that MANTRA & BRAHMANA portions of the Vedas as ATATTVAVEDAKA and thereby implies that these portions are not evidences. Although he admits Upanishads as TATTVAVEDAKA (one that reveals truth), he accepts the final truth viz. BRAHMAN as totally indescribable, there by implying that UPANISHADS are not evidences. He states that the attributes like Omnipotence, Omnipresence & Omniscience of Almighty are all illusions. Hence he hardly differs from Buddhist, who denies God outright. In fact, he is called Buddhist in disguise. Pundit Jawaharlal Nehru, in his book, The Discovery of India, has made the following observation. “His (he referring to MAYAVADI) opponents called him a Buddhist in disguise. It is true that Buddhism influenced him a lot.” Thus MAYAVADI admits himself as a VEDANTI only to deceive the people. Hence, he is worse than Buddhist, who is at least not of cunning nature.

SANKHYAS accept two entities viz. PRAKRITI (material cause of the world) & PURUSHA (soul). They further say that deeds (good & bad) and experiences (happiness & sorrow) are characters of PRAKRITI but PURUSHA assumes them as his own. MAYAVADI also has a similar thinking, which is obvious from his statement that characters of body and soul are mutually assumed in one another due to AVIDYA. Further he believes that deeds and experiences are not realistic, but are illusions only. Thus he is worse than SANKHYAS who accept deeds and experiences as realistic. MAYAVADI cannot say that he is better than SANKHYA as the latter does not accept EASHVARA or the God, because the BRAHMAN accepted by MAYAVADI is void of all virtues and hence no better than SHUNYA as accepted by the Buddhist. This is equivalent to not accepting the God.

There is another type of SANKHYAS called **SESHVARASANKHYAS**. They admit the God as one who graces PRAKRITI and PURUSHA to do the action of creation, just as rain graces seeds to grow into plants. But MAYAVADI discards all of the GOD’s actions as illusions and hence he is far inferior to the SESHVARASANKHYA.

VAISHESHIKAS accept eight virtues in ATMAN and only five of them in God who is a special form of Atman. But Mayavadi admits none of the virtues in Brahman. So he pales in front of the VAISHESHIKAS. As mentioned above, MAYAVADI does not accept the GOD’s virtues as real. This is equivalent to not accepting God. Hence, he is not better than **NIRISHVARAVADI**.

MIMAMSAKAS place KARMA in the status of BRAHMAN accepted by VEDANTINS. They believe that everything is under the control of KARMA. At least, they admit KARMA as real. But, MAYAVADI states that KARMA is illusive. Although, he accepts BRAHMAN as real, he discards all of the BRAHMAN’s virtues. Hence, he follows SHUNYAMATHA of Buddhists. Moreover, MIMAMSAKAS accept that salvation is full of bliss, although they do not admit salvation as different from heaven. But, MAYAVADI does not admit happiness itself in salvation. Isn’t happiness desired by everyone? So, he is worse than MIMAMSAKAS.

Although, **MAYAVADI** claims himself as a VEDANTIN , he is refuted by MAITRAYANI SHAKHA and BHAGAVADGITA. MAITRAYNI SHAKHA states that some of them try to be amidst VEDANTINS, while they are describing the world as illusive. GITA states that those who say that the world is unreal are demons. Thus, although MAYAVADI is listed among VEDANTINS, he is worst of the VEDANTINS as he speaks more against the Vedas than for it.

I would like to conclude that the search for the most “conclusively self-contradictory”, “dangerously deceptive”, “logically illogical”, “mysteriously mischievous”, “blatantly blasphemous”, “shamefully sham”, “loath to the logics”, “conclusively inconclusive”, Indian School of Thought brings you to the door steps of the Advaita Philosophy!

Our GURUJI SRI MADHWACHARYA, Lord MUKHYAPRANA’s third incarnation would grant to the MAYAVADINS two garments namely **hade** and eternal sorrow. In fact, garments are the basis of adornments. Hence, we are content by presenting this article to them as a gem.

SRIKRISHNARPANAMASTU

Sri Vishwa Nandana Tirtharu

For any clarifications or queries , please contact Swamiji at srivishwanandana@gmail.com or call him back on 0822310550/9341244340.

For the above article, we received many queries/comments/suggestions/compliments from MADHWA BANDHUGALU, which we had forwarded to the swamiji, which has also been answered by the Swamiji.

Query 1 - Praveen Simha <psimha@gmail.com> wrote:

Shri Vishwanandana Tirtharige nanna pranamagalu,

. Egagale alivu ulivigagi hoordta ero brahmana samja ee reethe MADHWA SMARThA AYEENGARRu,[Dwaitha Greatu ,Adwaitha Greatu ...etc] antha kettadta eddre naale yavano udpi matakke kai hakakke bandaga ninge non Madwa support sigalla or namm dasranna nindisidaga or namm yathigalana avamanisidaga nammna yaru support madalla. U may tel that Krishna kapadthane antha. Adre deevru namge buddi kottidane adann upyogsi namman naav kapdikollbeku .

Modlu nammalli unity erbeku . Mane volage jathe pangada,beedha bavagalanna matadbeeke horthu enobbara munde hogi ninn advaitha sari ella,shankracharya sari ella antha helidre avana manassige novaguthade. Bereyavarige noov madi namm dharma doddadu antha heeli doddasthike torisikollo necessity namge ella ansathe.

Naan hakiro LINE doddadgirbeeku andre bereyavradana chikkad madodalla,namm LINE na enu extend maadbeku.

Sorry if I had spoken anything wrong,I don't have any intention to hurt you but we being the Madhwas should try to bring unity among people. Nalle namma “ GENERATION NEXT “ ge madariyagirbeeku. Egagl madwaru andre hachha hachha antha dura edo jana jasthi agidae. Le us not give words to those who speak against us.

Danyavadhagalu

Praveen

Reply from Swamiji –

Please understand the difference between Smartha and Adwaiti .

Please note that all Smarthas are not Adwaitins . Smartha refers to a sect of Brahmins , while Adwaitin refers to follower of a certain philosophy . Similarly all Madhwas need not be Dwatiins . I shall make it clearer . A person born as a Smartha may well follow Dwaita school of thought . So also a person born as a Madhwa may follow Adwaita school of thought . Haven't You heard of people like Thrivikramapanditacharya formerly being staunch followers of Adwaita , later becoming deciples of Sri Madhwacharya ? So being born in a particular sect is independent of his following any school of thought & vice versa .

I never meant that we have to keep quarelling with our neihgbour Smartas . But we have to condemn incorrect philisophies if we want God's grace . Let us be citizens of the world , but

Dwaita and Adwaita can never go together . If accept Adwaita philosophy according to which the whole world is an illusion , there is no room for trying for prosperity of either self or the nation . If Adwaita is not condemned , where does your Udupi Krishna stand ? If you are yourself Krishna , why should you worship him ?

I would like to have one clarification from you . When the Karnataka Govt. was trying to take over Udupi Mutt a few years back , which of your Smartas joined his hands with Sri Pejawara Swamiji ?

While Adwaita scholars are abusing great people like Srimadacharya and Vyasaraaju , you keep mum . Why do you get frustrated with me when I explore badness of Adwaita without attacking any body personally ?

You have spoken of unity . Speaking of unity would be meaningful only if you accept dualism . If you accept monism ,who should unite with whom else ?

I have not felt heart by your letter , but I have felt heart by your inability to apprehend my article

Narayanasmarnegalu.

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Query 2 – Krishnan’s query

[hari sarvottama vaayu jeevottama]

in the sixth line, its written as " Similarly all Madhwas need not be Dwatiins"....wat does this sentence mean? I request the learned to pls explain this sentence!?!i am unable to understand

krishnacn1989@gmail.com

Reply

In this sentence Madhwa means a person born in Madhwa family . I have come across some people who although born in Madhwa family , are following Adwaita philosophy being misled by other missions like Ramakrishna mission.I hope the point is clear to you.

Narayanasmarnegaiu

Query No 3.

hypras21@yahoo.co.in wrote

Hare Srinivasa!

I would not like to defame the works of Vishwa Nandha avaru. Infact, kudos to him.

Is it not bad to scathe other philosophies?

According to me, we do not have the rights to scold other schools because of few reasons:

- We (Madhwa Brahmins) are not the founders of Ultimate truth- Dwaita. We are just the followers of Vayu Devaru. Only Prana Devaru and the Devadhigalu (after receiving instructions from Jeevaothama) can criticize them.

- Who knows that someone in this group might have been born as a Smartha in his/her previous birth (including me and the author of the essay) and would have supported Advaita.

-The same Prana devaru, who is still chanting the Hamsa Manthra within our body, was doing the same within the Deha of Shakaracharya, Ramanuja, etc.

I feel its better to look at our plates rather than peep into others.

Madhwanthargatha Krishnarpana!!!

Prasannaah:

[narayana smaranegalu](#)

Although we are not founders of Dwaita , we are certainly experiencing Dwaita . Have You ever experienced identity with God ? If You accept that we are followers of Vayudevaru , You should also accept that we have to scathe oher philosophies ,because Sri Madhwacharya , the third Vayudeva's incarnation has done it all of his works . There is no rule that only Vayu or other Devathas only have to scathe them . In fact Eashavasyopanishat clearly states that one who is confined to correct philosophy withought condemning incorrect philosophies would go to eternal hells lower than those reached by a

person following incorrect philosophies . This answers Your last para also Please note that all Smarthas are not Adwaitins . Smartha refers to a sect of Brahmins , while Adwaitin refers to follower of a certain philosophy . Similarly all Madhwas need not be Dwatiins . I shall make it clearer . A person born as a Smartha may well follow Dwaita school of thought . So also a person born as a Madhwa may follow Adwaita school of thought . Haven't You heard of people like Thrivikramapanditacharya formerly being staunch followers of Adwaita , later becoming deciples of Sri Madhwacharya ? So being born in a perticular sect is independent of his following any school of thought & vice versa . Let Vayudeva chant Hamsamantra in Shakaracharya and Ramanujacharya . How does it matter ? He is chanting the same mantra in Kali also . Does it mean that we should not criticize Kali ? Plese refer to 4th stanza of 1st canto in Harikathamritasara . If You are not convinced don't hesitate to write to me back .

Narayanasmarnegalu .

Query no 4 -

We madhwas are left with two options. One to concentrate on great granthas like upanisht and bhagavatha OR SIMPLY GO ON CONDMNING ADVAITHA AND WASTE OUR TIME. Is it worth using STRONG UNPARLIMENTRY WORDS. Great saints like RAGHAVENDRA SWAMY have not used words like RANK WORST PHILOSOPHY. Have we experienced the slokas of eeshavasaya is most important. Let us not become masters of QUOTATION.

This is not to offend anybody. Madhwas should not be called as fanatics by others. Unfortunatley we do not find madhwas teaching veda mantras. Most of madhwas are learning from Advaites. Condmning advaita infront common smarthas is like a phd holder arguing with nursry going kids. Let madhwa pandits show their skills infront of advait pandits.Our upanishads says most of saints like yagnavalkya were sharing their experience not bookish arguments.FINALLY WHAT PERCENTAGE OF IMPORTANCE SHOULD WE GIVE IN CONDMNING ADVAITHA. 10% OR 20%. HOW MUCH TO BHAGAVATHA/UPANISHADS.? IN MY OPINION 80% TO BHAGAVATHA.

Jagannath Garani <jaggagh@gmail.com>

Mr. Jagannath , You are totally confused . Weightage for Bhagavatha & other texts and condemning Adwaita is equal . What you feel is not important . Otherwise feelings of a thief should also be honoured . Your feelings would be gratified only if they concur with Shastrartha . If quotations are not honoured you will have to better close down

Sarvamoola texts , because they are full of quotations .Although we cannot experience every statement of Upanishads , we have to certainly follow people like Srimadacharya who have experienced them . You are also speaking out of bookish knowledge of what I have written . I have already given reference texts where great people like Sri Raghvenraswamigalu Sri Vyasaraaju have smashed Adwaita.To quote from Antara Adhikarana , Sri Vyasaraaja says that debate between Adwaiti and Vishishtadwaiti is quarrel between fools ? Is this enough or shall I give msny more examples . Why not you go through them or consult people who have gone through them before passing sweeping statements ? Once again I would like draw your attention to my previous writing where in I brought out the difference between Smarta and Adwaitin . There is no harm if one learns how to chant Vedas from a Smarta . In fact even our ancestors were Smartas before the incarnation of Sri Madhwacharya . You are invited to continue this debate . I shall spare some time for answering your relevant questions .

Query 5 –

On Sat, Oct 23, 2010 at 9:50 AM, Jagannath Garani <jaggagh@gmail.com> wrote:

Swamijee,

I am not confused at all. SHASTRARTHA YUKTA ANUBHAVAMEVA PRAMANAM. This sentence is not mine. It is srimadacharya's sentence. He is insisting us to read, understand, digest and experience all the quotations of sarvamoola. Then only our arguments have full weightage. Let us not merely quote the great works of vysaraaja, rayaru and others. Let us experience thier great sayings. Exchange of experience is most important.

Reply –

Mr.J agannath, you have not understood the meaning of the word ANUBHAVA in Acharya's statement. He is not referring to our physical or mental experiences here. He is referring experience of SAKSHI or organs of the soul. SHASTRARTHA with this experience is the best of evidences. This doesn't mean that AGAMA or scriptural evidence is useless. AGAMA is next only to the above mentioned best evidence. Except ACHARYA himself, even other DEVATHAS cannot experience all the statements of SARVAMoola, let alone human beings. That is why Lord Krishna stated in his GITA that SHASTRA is the evidence for deciding what should we do and not do.

Narayanasmaranegalu

Query no 6 –

Dear Sir,

You said:

"In fact Eashavasyopanishat clearly states that one who is confined to correct philosophy without condemning incorrect philosophies would go to eternal hells lower than those reached by a person following incorrect philosophies."

Kindly enlighten me with the exact mantra in the upanishad that you are talking about. Or you buy any chance talking about any bhaashyaa to this Upanishad? If so, kindly give me the reference for further study.

thanks,

-gopal gopal_gopinath@yahoo.com

Reply -

You may please refer to Mantra 9 "ANDHATAMAH PRAVISHANTI..." of Eashavasyopanishat .

Bibl.Eashavasopanishadbhashyam Ed.by Pandit Vadirajacharya Karanam,V.M.M.P.publication No.37,pp.115-122&209-211.

Your attention is specially drawn to Sri Vadirajaswamiji's commentary.

You may also refer to Upanishatprasthanas published by Poornaprajna Vidyapeetha .I don't have that book here to give you the exact page no. I am always ready to enlighten youngsters like you. please write to me if you need my help at any stage.

Narayanasmaranegalu

Query No 7

Query from Raghavendra

I would like to know whether SRIMADH ACHARYA has ever condemned ADVAITHA PHILOSOPHY? he has opined that such philosophy is not final and something more exists and hence DVAITHA came into being.Then how can ADVAITHA Be the worst?

ANAND manvicbe@rediffmail.com

Reply from swamiji

SRIMADACHARYA has condemned ADWAITA PHILOSOPHY in all of his works without an exception. He has explicitly established that DWAITHA is the only correct philosophy.

Query No 8 –

On Fri, 22 Oct 2010 17:47:10 , krishna mahesh wrote

Hare srinivasa,

I request you to consider my opinion on this.

Any Madhwa by birth,

1) if he/she is arrogant in his/her attitude,

2) not ready to accept their fault/guilt (since only SriHari is Doshadoora, we are all Doshapoorna s),

3) always maintains that he/she has not committed any kind of wrong (instead of accepting that umpteen mistakes/wrongs might have been committed by me!) deserves to be called a "Prachanna-Advaita", though a Dvaita by birth. Let us learn to find that only SriHari is Nirdosha, in every walk and moment of our life.

Thanks

Krishna mahesh K

Reply from the seer -

Any one who assumes independence in oneself can be called an ADWAITI in disguise, not merely because of being arrogant and so on. No doubt only SRIHARI is NIRDOSHA, but it doesn't mean that mistakes in others should not be pointed out. Otherwise, better close down judiciary.

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