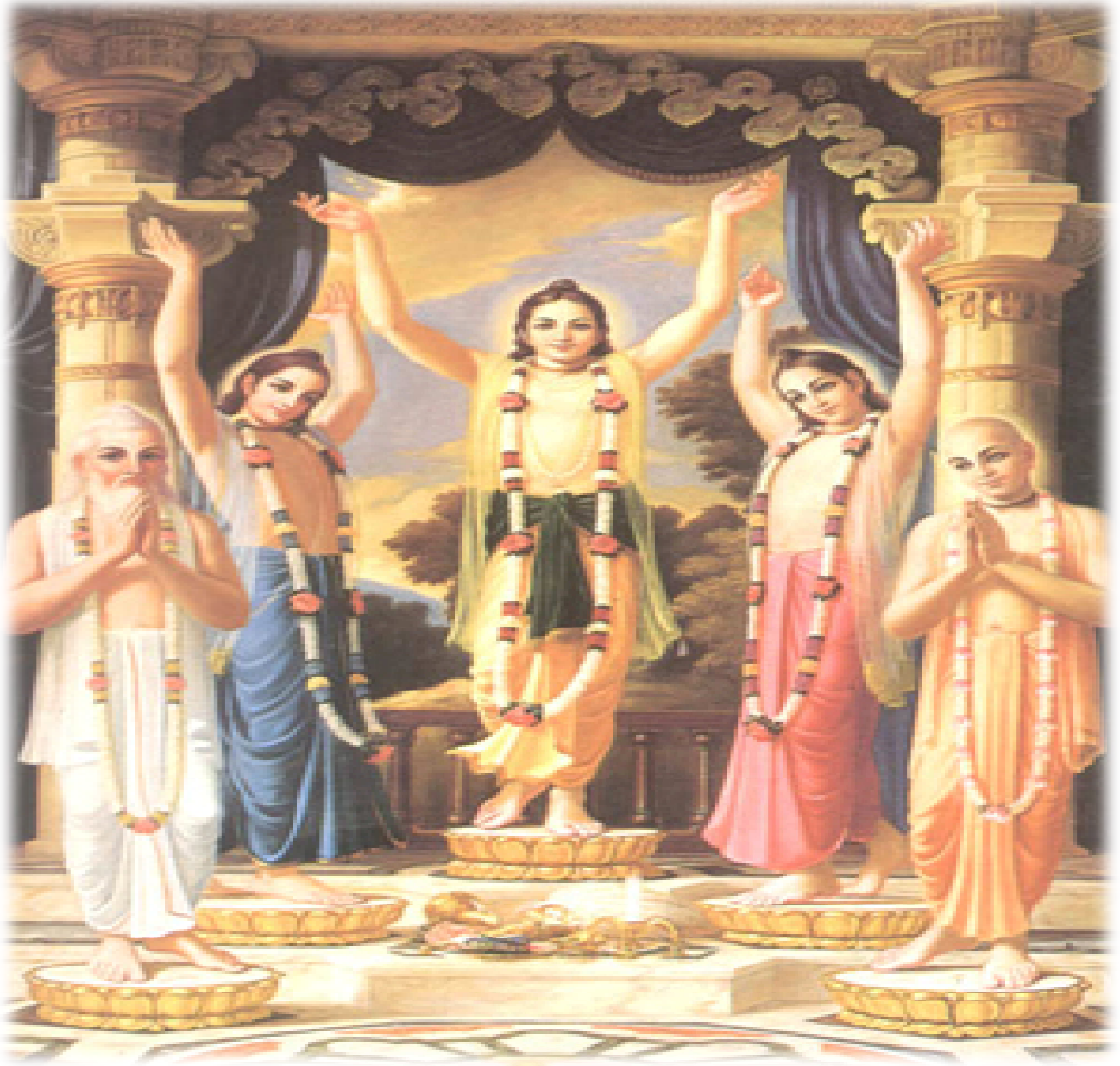


OM TAT SAT



Soldiers of Godhead

October 2011 Special Edition

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Hare Krishna
Hare Krishna
Krishna Krishna
Hare Hare
Hare Rama
Hare Rama
Rama Rama
Hare Hare

Chant Hare Krishna and be happy!

Message of the Acharya



“In pure devotional service one comes to the realization that God is great and that the individual soul is subordinate to Him. His duty is to render service to the Lord - and if he does not, then he will render service to Maya.”

----- Srila Prabhupada.



This month's issue is a special edition dealing with Mayavadi philosophy- the doctrine of illusion.

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Adi Shankracharya along with his disciples.

1.Sripada Adi Shankracharya.

The following is an excerpt from a conversation between Lord Shiva and His consort Goddess Paravati recorded in the Padma Mahapuran:

Padma Purana 6.236.7

mayavadam asac chastram pracchannam bauddham uchyate
mayaiva kalpitam devi kalau brahmana rupina

"Mayavada or Advaita philosophy is an impious, wicked belief and against all the conclusions of the Vedas. It is only covered Buddhism. My dear Parvati, in Kali-Yoga I assume the form of a brahmana (Adi Shankara) and teach this imagined philosophy.

Padma Purana 6.236.8-9

apartham sruti-vakyanam darsayan loka-garhitam
sva-karma-rupam tyajya tvam atraiva pratipadyate

sarva-karma paribhrastair vaidharma tvam tad ucyate
paresa-jiva-paraikyam maya tu pratipadyate

"This mayavada advaita philosophy preached by me (in form of Adi Shankara) deprives the words of the holy texts of their acutal meaning and thus it is condemned in the world. It recommends the renunciation of one's own duties, since those

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who have fallen from their duties say that the giving up of duties is religiosity. In this way, I have also falsely propounded the identity of the Supreme Lord and the individual soul."

Padma Purana 6.236.10

brahmanas caparam rupam nirgunam vaksyate maya
sarva-svam jagato py asya mohanartham kalu yuge

"In order to bewilder the atheists, in Kali-yuga, I describe the Supreme Personality of Godhead Lord Gauranga Krishna to be without any form and without qualities."

Padma Purana 6.236.11

vedante tu maha-sastrera mayavadam avidikam
mayaiva vaksyate devi jagatam nasha-karanat

"Similarly, in explaining Vedanta mahashastra, I described the same non-scriptural and inauspicious mayavada philosophy in order to mislead the entire population toward atheism by denying the personal form of my beloved Lord."

[As described in the seventh chapter of adi-lila of Shri Chaitanya Charitamrita, while speaking to Prakashananda Saraswati and the mayavadi sannyasis of Benares, Lord Shri Chaitanya Mahaprabhu cited these texts to show how Lord Shiva had come

in Kali-yuga as Shripad Sankaracharya to propound the philosophy of monism and bewilder the souls. Cited translation of texts 7,10 and 11 are based on the translation of His Divine Grace Srila A.C Bhaktivedanta Swami Prabhupada as found in his purport to Chaitanya Charitamrita. Adi 7.110.]

From the above verses of the Padma Puran, the true identity of Adi Shankracharya is clearly established. Adi Shankracharya was an incarnation of Lord Shiva in the first phase of Kali Yuga. Lord Shiva never takes an independent incarnation. He takes an incarnation either to support Lord Hari when He descends to the material world for the re-establishment of religion or when He is ordered by Lord Hari to carry out a specific task.

When the Supreme Lord Hari incarnated as Lord Ram, Lord Shiva took the incarnation of Lord Hanuman to assist Him in His efforts to kill the demon Ravana and re-establish the principles of religion in Treta Yuga. In Dwapar Yuga, the Supreme Lord Sri Krishna Himself descended on the material plane to exhibit His wonderful pastimes. When Lord Krishna was in His infancy in the home of Nanda Maharaja and mother Yasoda in Gokul, Vrindavan, Lord Shiva became desirous to take darshan of the Supreme Lord and came to His house as a brahmana begging for alms. He asked mother Yasoda to give him a glimps of the transcendental child which she was reluctant to give since many demons had tried to harm Him but had failed and mother yasoda was fearful for the child. Yet, Lord Shiva was finally able to get darshan of His beloved Lord Krishna and

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thus, He was satisfied. Later on, when Lord Krishna was engaged in the Rasalila with the Gopis of Vrindavan, Lord Shiva disguised Himself as a Gopi and entered the Rasa dance and danced with the Lord. Hence, He is also known as Lord Gopeshwara and is worshiped as a Gopi in Gopeshwara Mahadeva Temple of Vrindavan till date. Thus, Lord Shiva is a very intimate devotee of Lord Krishna.

In Kali Yuga, one can achieve liberation from the cycle of repeated birth and death simply by chanting the Holy names of Lord Krishna. Thus, Harinam Sankirtan (chanting the Holy names of Lord Hari) is the Yuga Dharma (prescribed duty for the age) in Kali Yuga. But although the method of achieving liberation is very simple, it is necessary to ensure that people of demoniac nature do not take undue advantage of it and escape the laws of Karma without being punished for their sinful activities. For this it is necessary to make them faithless towards Lord Hari and His holy names. In order to achieve this very purpose, Lord Vishnu asked Lord Shiva to spread atheism in the age of Kali to make it difficult for people to accept the process of chanting the holy names of the Lord. Lord Shiva following the orders of the Lord, instructed Kanada who preached the Vaisesika Philosophy. Similarly, Gautama preached Nyaya, and Kapila preached the atheistic Sankhya. Brihaspati preached the Charvaka doctrine, and Buddha proclaimed Buddhism to destroy the demons. Having instructed the atheist monists in the atheistic doctrines, Lord Shiva himself incarnated in the first phase of

Kali Yuga in 788 A.D to spread Advaita Vedanta also known as ‘Mayavada’ the doctrine of illusion since it considers the entire material world and the Supreme Lord Himself to be products of Maya or illusion and that God is an impersonal glaring effulgence and the living entities are impersonal Brahman and there is no difference between the impersonal God and the impersonal living entities. Both are the same. Hence, the living entity is God who has forgotten that he is actually God and this forgetfulness according to Advaita Vedanta comes from “maya”.

In this way, through Advaita Vedanta, Adi Shankracharya made the people of Kali Yuga believe that they themselves are Gods who have forgotten their true position. When a living entity equates himself with God, there is no possibility for him to surrender to the true Supreme Lord Almighty Lord Vishnu. And without surrendering to Lord Vishnu, without having faith in Lord Vishnu one cannot chant His names with love and devotion and hence, there is no possibility for such persons to achieve liberation.

During his stay in the material world, Adi Shankracharya wrote a commentary on the Vedanta Sutra called *Sariraka Bhashya* through which he adulterated the true meaning of Vedic injunctions and introduced Advaita Vedanta in Kali Yuga. He also wrote commentaries on other scriptures to promote mayavada in the age of deterioration. However, he himself always remained a true devotee of Lord Krishna within his heart. When his mother was on her death bed, he composed the

‘Govindashtakam’ (eight verses to glorify Lord Govinda) so that she could achieve liberation. He also composed ‘Sri Krishnashtakam’ (eight verses glorifying Lord Krishna) where he has praised the Supreme Lord Sri Krishna. Once when Adi Shankracharya was walking in the streets of Benaras, he happened to come upon an old grammarian who was instructing his pupils in the rules of Grammar. Seeing this, Adi Shankracharya approached the old grammarian and sung to him ‘Bhaja Govindam’ whereby he instructed the grammarian that the rules of grammar or any other material knowledge cannot help one cross the ocean of repeated birth and death. One must chant the holy names of Lord Krishna to achieve liberation. Moreover, Adi Shankracharya also established the four dhams (the four holy pilgrimage sites of Hindus) including Dwarka, Badrinarayan, Jagannath Puri and Rameshwaram- all holy places dear to Lord Hari. He established maths (spiritual institutions) in these cities and also installed the deities of Lord Hari there to be duly worshipped although in his teachings he has suggested that God is formless and that the living entity himself is God! Thus, the true nature of Adi Shankracharya is clear from his actions alone. Although he has theoretically denied the personal form of God or the existence of God other than the living entity himself, practically he has been a pure devotee of Lord Krishna as is evident from his devotional compositions and devotional activities.

Hare Krishna!

2. Advaita Vedanta-The Doctrine of Illusion.

Sripada Adi Shankracharya introduced Advaita Vedanta in the material world in the age of Kali through his commentary on the Vedanta Sutra which he named *sariraka bhashya*. Through his commentary he laid the basic tenets of Advaita Vedanta which are as follows:

1. God in reality is not a person but is a impersonal glaring effulgence.
2. The impersonal form is called 'Brahman'.
3. Brahman has no qualities or attributes, no name, no activities, no personal features and no happiness or misery.
4. Living entities are parts and parcels of this impersonal Brahman.
5. Living entities and Brahman are both qualitatively and quantitatively equal.
6. The living entities have forgotten their original position because of 'maya' or illusion.
7. The various personal forms of God and His activities, names, qualities, pastimes, etc are under the influence of maya and are thus false.
8. The material world is also a product of maya and is thus false and only the spirit soul or Brahman is reality.
9. Devotion to a personal God is only a means of purification which helps in bringing the living entity to the realization that he is actually Brahman and there is no separate God other than himself.

10. Liberation from the cycle of repeated birth and death means that the living entity (Brahman) has merged with the Supreme Brahman just like a drop of water merges with the ocean and becomes qualitatively and quantitatively equal to it.

The above tenets of Advaita Vedanta may seem very tempting and appealing to the neophytes in spirituality. However, the one who has achieved true knowledge of the Vedas by the grace of a bonafied spiritual master in an authorized disciplic succession will refute the above conclusions of the mayavadi philosophy. Advaita Vedanta is also known as ‘Mayavada’ since it declares everything including the Supreme Lord Himself as products of ‘maya’ or illusion and considers the soul or Brahman to be the ultimate and sole reality. Hence, Advaita Vedanta is also known as ‘Mayavada’ or the doctrine of illusion and its followers are called Mayavadis.

Based on the authoritative Vedic Scriptures we shall analyze the conclusions of Advaita Vedanta:

1. According to Srimad Bhagavatam 1.2.11

vadanti tat tattva-vidas
tattvam yaj jñānam advayam
brahmeti paramātmēti
bhagavān iti śabdyate

“Learned transcendentalists who know the Absolute Truth call this non dual substance Brahman, Paramātmā or Bhagavān.”

From the above verse of the Srimad Bhagavatam, it is clear that God is realized in three phases namely the impersonal Brahman, the localized paramatma and Bhagavan the Supreme Personality of Godhead. The realization of the impersonal Brahman is the first step in God realization. The next step is to realize the localized paramatma situated in the heart of every living entity and in every atom of the entire cosmic manifestation. However, God realization is complete only when the complete personal form of the Supreme Lord has been realized. The personal form of God is characterized by His transcendental names, qualities and pastimes with His devotees. Thus, the impersonalists or mayavadis are only on the first stage of God realization and thinking of it as the ultimate form of the Absolute Truth have not endeavored to progress further in God realization.

2. Lord Sri Krishna states in Bhagavad Gita 14.4

sarva-yoniṣu kaunteya
mūrtayaḥ sambhavanti yāḥ
tāsām brahma mahad yonir
aham bīja-pradaḥ pitā

“It should be understood that all species of life, O son of Kuntī, are made possible by birth in this material nature, and that I am the seed-giving father.”

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The mayavadis claim that the living entities are parts and parcels of the impersonal Brahman and are qualitatively and quantitatively equal to it. But in the above verse from the Bhagavad Gita, Lord Krishna Himself says that He is the seed giving father of all living entities. The living entities have not emerged from an impersonal void. It is described in the Srimad Bhagavatam that Lord Krishna expands Himself as Mahavishnu and creates the material nature. Lord Maha Vishnu impregnates the material nature with the seeds of the living entities simply by glancing at her abdomen. Since Lord Vishnu is Absolute, His body is transcendental and not material like that of ordinary living entities. Thus, His various body parts and senses can perform the functions of any other parts or senses. For example He can see with His ears, He can smell with His mouth, He can speak with His hands and similarly He can impregnate with His divine glance. The Lord is not dependent on the mundane process of sexual intercourse to cause pregnancy as in the case of ordinary living entities who are under the stringent laws of material nature.

The living entities are the parts and parcels of the Supreme Personality of Godhead Lord Sri Krishna. We the living entities are qualitatively equal to the Lord but quantitatively inferior. A drop of ocean water has the same chemical composition and mineral content as the entire ocean, but quantitatively the drop of ocean water is inferior to the ocean. A particle of gold has the same quality as the gold in a goldmine. Yet, there is a quantitative distinction between the particle of gold and the gold contained in the goldmine. In this way, the living entities are qualitatively equal to the Lord but quantitatively inferior or subordinate to the Lord.

The mayavadis desire to commit spiritual suicide by giving up personality and merging into the Brahman effulgence just like a drop of water merges with the ocean. But a pure devotee of the Lord does not make such a blunder since he knows that the real form of God is that of a transcendental person and not an impersonal glaring effulgence. By merging into the impersonal Brahman, the mayavadis run the risk of again falling down into the material world owing to desire for pleasure and happiness which is an integral aspect of the living entities but is nonexistent in the Brahman effulgence. The pure devotees of the Lord do not run such a risk.

3. Further, the mayavadis state that the living entity has forgotten his “true position” owing to maya or illusion.

In analyzing this statement of the mayavadis, we must first understand what really the true position of the living entities is. According to the mayavadis, the true position of the living entities is that they are impersonal Brahman and there is no reality other than or beyond Brahman.

However, according to Lord Krishna, the living entities are His infinitesimal parts and parcels. Thus, the true position of the living entity is that he is an infinitesimal part and parcel of the Supreme Lord Sri Krishna. Since Lord Krishna is the Supreme Father of all living entities, it is the duty of the living entities to serve Him just like children serve their father.

The living entities have indeed forgotten their true position owing to maya or illusion. Originally, the living entities are transcendental to material nature just like Lord Krishna Himself. However, owing to desires for sense enjoyment,

they fall from the spiritual abode of the Lord and become embodied in the material world and undergo the painful process of repeated birth, death old age and diseases. When, the living entities realize their true position in relation to the Supreme Lord and through the process of pure devotional service go back to Godhead, they become free from this cycle of repeated birth, death, old age and disease and are said to be liberated. In this process however, they retain their personality and do not merge into any impersonal void as in the case of the mayavadis.

4. The mayavadis declare that the personal forms of God, His names, qualities, pastimes, etc are all under the influence of maya and are thus false.

Lord Krishna states in the Bhagavad Gita 4.9

janma karma ca me divyam
evam¹ yo veti tattvataḥ
tyaktvā deham¹ punar janma
naiti mām eti so 'rjuna

“One who knows the transcendental nature of My appearance and activities does not, upon leaving the body, take his birth again in this material world, but attains My eternal abode, O Arjuna.”

From the above verse it is clear that the appearance and activities of the Lord are not material in nature but are transcendental and spiritual. Those who factually understand this truth are sure to attain liberation. When Lord Krishna appeared

in front of Devaki and Vasudeva when they were imprisoned, He did not take birth like an ordinary child. He appeared as the four armed Narayan in His transcendental form and later took the form of an infant.

Further, the Lord States in Bhagavad Gita 9.10

mayadhyaksena prakrtih
suyate sa-caracaram
hetunanena kaunteya
jagad viparivartate

“This material nature is working under My direction, O son of Kunti, and it is producing all moving and unmoving beings. By its rule this manifestation is created and annihilated again and again.”

The above verse clearly states that Lord Krishna is not under the control of material nature but material nature is under the control of the Lord. This material nature creates all the living and non living entities in the material world under the direction of Lord. The material world is prone to repeated creation and destruction. Thus it is not **false** as is claimed by the mayavadis. Instead it is **true but temporary** since it is repeatedly created, sustained and destroyed and again the same process continues. The material energy is the inferior energy of the Lord and since the Lord is Absolute, anything related to Him cannot be false. Thus, the material world is only temporary in nature and not false.

5. Mayavadis consider devotion as a mere purifying process and not the ultimate end.

Adi Shankracharya composed various devotional songs in glorification of the Lord. He stated in the ‘Bhaja Govindam’ that those who do not chant the holy names of Lord Govinda or Krishna are fools! A similar statement is made by Lord Krishna in Bhagavad Gita 9.11

avajananti mam mudha
manusim tanum asritam
param bhavam ajananto
mama bhuta-mahesvaram

“Fools deride Me when I descend in the human form. They do not know My transcendental nature and My supreme dominion over all that be.”

Indeed those who are foolish do not surrender to Lord Krishna and do not engage in His loving devotional service. The mayavadis consider themselves as Brahman and thus think of it as futile to worship the Lord since according to them, the various forms of the Lord are products of maya or illusion. In reality however, Lord Krishna is the Supreme Absolute Truth and therefore there is no difference between Him and His various transcendental forms. His forms are not products of matter. They are purely spiritual and beyond material nature.

There are various classes of transcendentalists or spiritualists who are striving for spiritual perfection through various methods like Karma Yoga, Jnana Yoga, Dhyana Yoga, Patanjali Yoga, Ashtanga Yoga, Kriya Yoga, Hatha Yoga, etc. The Sanskrit word ‘Yoga’ means to unite. Thus, perfection can be attained through the unity of two entities. An individual cannot unite with nothing. There has to be something or someone to unite

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with. This someone is the Supreme Lord and the process of uniting the individual living entity with the Supreme Lord is called Devotional Service or Bhakti Yoga. In the other Yoga processes, the individual gains certain temporary results like momentary peace of mind, some knowledge concerning a specific discipline, some mystic powers, some desired object of sense gratification, etc. But these results are temporary and are bound to be destroyed with the destruction of the temporary material body. But devotion to the Supreme Lord is eternal and is not subject to destruction as the Lord confirms in Bhagavad Gita 12. 6-7

ye tu sarvani karmani
mayi sannyasya mat-parah
ananyenaiva yogena
mam dhyayanta upasate

tesam aham samuddharta
mrtyu-samsara-sagarat
bhavami na cirat partha
mayy avesita-cetasam

“For one who worships Me, giving up all his activities unto Me and being devoted to Me without deviation, engaged in devotional service and always meditating upon Me, who has fixed his mind upon Me, O son of Prtha, for him I am the swift deliverer from the ocean of birth and death.”

Thus, those who are engaged in rendering pure loving devotional service to the Lord are sure to be liberated from this miserable material world. However, the same cannot be said

about the mayavadis or impersonalists as the Lord further confirms in Bhagavad Gita 12.5

kleso 'dhikataras tesam
avyaktasakta-cetasam
avyakta hi gatih duhkham
dehavadbhir avapyate

“For those whose minds are attached to the unmanifested, impersonal feature of the Supreme, advancement is very troublesome. To make progress in that discipline is always difficult for those who are embodied.”

Thus, from the verdict of the Supreme Lord Sri Krishna, it is clear that the path adopted by the mayavadis is very troublesome and the end result of being merged with the impersonal Brahman is also a temporary gain since they run the risk of falling again into the material world. Thus, devotional service to Lord Krishna is not a mere purificatory process but the ultimate end in itself. Only by devotional service can a living entity go back home, back to Godhead.

6. According to the Mayavadis, liberation means merging with the impersonal Brahman and becoming one with it.

As discussed above, God is realized in three phases namely- the impersonal Brahman, the localized paramatma and Bhagavan- the Supreme Personality of Godhead. For those who have realized the impersonal Brahman, liberation means to merge into the glaring impersonal effulgence and become qualitatively and

quantitatively equal to it. But since, realization of the impersonal Brahman is a partial realization of God, such a liberation is not a perfect liberation. Those who merge with the impersonal Brahman lose their personality and individuality and thus commit spiritual suicide. Next, since they are yet spirit souls or living entities they have desires for enjoyment within them which is called in the Vedanta Sutra 1.1.12 *ananda mayo bhyasat*- “The living entities, like the Lord, are full of consciousness, and they are after happiness.” The impersonal Brahman feature of the Lord indeed has the characteristic of *ananda* but that *ananda* and the one desired by the living entities is different. The bliss in the impersonal Brahman is the incomplete bliss experienced owing to absence of attributes and activities. However, the bliss experienced by a pure devotee of the Lord in engaging in transcendental pastimes with Him in His abode is unlike any other. The devotees of the Lord engage in loving exchanges with the Lord in His abode which results in intermittent pleasure and distress for the devotees and also for the Lord. But these pleasures and distress are not material. They are spiritual in nature. For example, when little Krishna would do mischief and break the pots of butter to distribute it among His friends or to steal it for Himself, Mother Yashoda would chastise Him and the Lord of the Universe who is feared even by fear personified, would become fearful on seeing a stick in the hands of Mother Yashoda and streams of tears begin to pour down His transcendental cheeks.

Thus, the mayavadis relinquish the transcendental loving exchanges with the Lord and desire to merge with the impersonal Brahman giving up their individuality. Yet they are not satisfied with the kind of bliss they obtain once they merge

with the impersonal Brahman and desires for enjoyment arise again in their hearts which causes them to fall down again into the material world and the process of repeated birth, death, old age and diseases begin once again. Thus, true liberation means to go to the transcendental abode of Lord Krishna which is beyond the jurisdiction of material nature. Lord Krishna confirms in the Bhagavad Gita 15.6

na tad bhāsayate sūryo
na śaśāńko na pāvakaḥ
yad gatvā na nivartante
tad dhāma paramam mama

“That supreme abode of Mine is not illumined by the sun or moon, nor by fire or electricity. Those who reach it never return to this material world.”

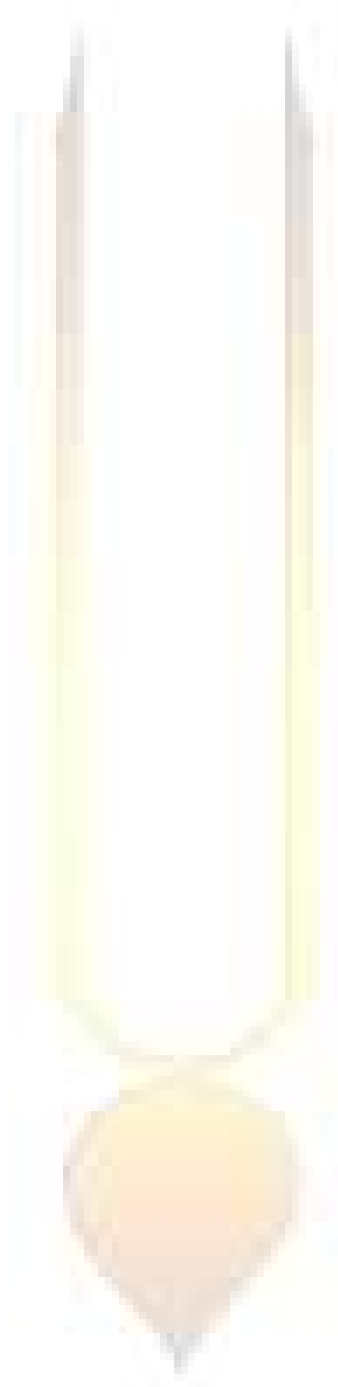
Here the Lord gives us some information about His transcendental abode. The Lord declares that he who reaches His transcendental abode shall never fall again into the material world unlike the mayavadis who merge into the impersonal Brahman.

In the Brahma Samhita and Srimad Bhagavatam the abode of the Lord is called as Goloka Vrindavan or the abode of the Cows and forests of Tulsi. Both cows and Tulsi are very dear to the Lord. In His abode, the Lord is served by thousands of goddesses of fortune and the trees are called desire fulfilling trees since they can supply anything they one wants from them. There are cows called *surabhi cows* who supply an unlimited quantity of milk. There the Lord engages in loving pastimes

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with His pure devotees. To engage in pure devotional service and go to the transcendental abode of the Lord to engage in pastimes with Him is liberation in the true sense.

Hare Krishna!





*Lord Sri Krishna Chaitanya defeated the mayavadi
philosophers of Kashi and made them pure devotees of
Lord Krishna.*

3. Dangers of Mayavada.

In the Bhagavad Gita Lord Krishna says that whenever there is a decline in religious principles and rise of irreligion, He personally comes for the establishment of religion, for protecting His devotees and annihilating the demons. Kali Yuga is also called the age of deterioration since there is a gross decline in religious principles and the people in general have a short life span, reduced memory and intelligence and high levels of anxiety. Owing to these short comings, people in this age are unable to perform the severe austerities which were easily performed by the people of the past three ages namely, Satya Yuga, Treta Yuga and Dwapar Yuga. Thus the prescribed duty for the people of this age is not meditation or any other form of severe austerity. The Yuga Dharma or prescribed duty for the age of Kali is Harinam Sankirtan or chanting the Holy names of Lord Hari or Krishna. It is stated in the Brihad Naradiya Puran 38.126

Harer nama Harer nama Harer namaiva kevalam
Kalou nastyeva nastyeva nastyeva gatiranyatha

“Only by chanting the holy names of Lord Hari, Only by chanting the holy names of Lord Hari, Only by chanting the holy names of Lord Hari can one cross the ocean of birth and death in Kali Yuga. There is no other way. There is no other way. There is no other way.”

It is further stated in Kali Santarna Upanishad

hare krishna hare krishna krishna krishna hare hare
hare rama hare rama rama rama hare hare
iti sodasakam namnam kali-kalmasa-nasanam
natah parataropayah sarva-vedesu drsyate

“The sixteen names of the Hare Krishna *maha-mantra*: hare krishna hare krishna krishna krishna hare hare, hare rama hare rama rama rama hare hare destroy all the inauspiciousness of the age of Kali. This is the conclusion of all the Vedas.”(*Kali-santarana Upanisad* from *Krishna Yajur Veda*)

Thus chanting the Holy names of Lord Krishna is the Yuga Dharma in the age of Kali. Since Lord Krishna is the Supreme Absolute truth, there is no difference between Him and His holy names. The person Krishna and the sound vibration of His holy names like Krishna, Rama, Narasimha, Varaha, Vishnu, Narayana, etc are the same. Thus, the Holy names of Sri Krishna are not ordinary names. They are transcendental sound vibrations which are non-different from Lord Krishna Himself.

In order to establish the Yuga Dharma of Harinam Sankirtan in Kali Yuga, Lord Krishna took the incarnation of Sri Krishna Chaitanya Mahaprabhu in Navadwip, West Bengal, India in the 15th Century A.D. The Lord does not incarnate without giving any intimations. The detailed information about all the past, present and future incarnations of the Lord are mention in the authoritative Vedic Scriptures like the Vedas, Upanishads, Purans, etc. The appearance of Lord Chaitanya was predicted in the Srimad Bhagavatam 11.5.32

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kṛṣṇa-varṇam tviṣākṛṣṇam
sāṅgopāṅgāstra-pārsadam
yajñaiḥ saṅkīrtana-prāyair
yajanti hi su-medhasaḥ

“In the age of Kali, intelligent persons perform congregational chanting to worship the incarnation of Godhead who constantly sings the names of Kṛṣṇa. Although His complexion is not blackish, He is Kṛṣṇa Himself. He is accompanied by His associates, servants, weapons and confidential companions.”

This verse from Srimad Bhagavatam does not name Lord Chaitanya by His name but by His transcendental pastime of inaugurating the Harinam Sankirtan Movement and chanting the names of the Lord along with His confidential associates. There are references to Lord Chaitanya in other Vedic literatures like Atharva Veda, Adi Puran, Kurma Puran, Garuda Puran, Narasimha Puran, Padma Puran, Narada Puran, Brahma Puran, Bhavishya Puran, etc. Thus, anyone must not be accepted as an incarnation of God unless he is mentioned in the authoritative Vedic Scriptures.

Lord Chaitanya Mahaprabhu established the process of chanting the Holy names of Lord Krishna as the prescribed duty for the people in the age of Kali. He brought pleasure to the devotees of the Lord by engaging them in chanting the holy names of the Lord. But He yet had to defeat the demons of this age. And who are the demons in the age of Kali? Lord Chaitanya said “mayavadi hoyebe Krishne aparadhi” “Mayavadis are offenders of Lord Krishna”.

Thus, the impersonalists and the atheists are the true demons in the age of Kali. Lord Chaitanya defeated many Mayavadis and atheists in argument and made them pure devotees of Lord Krishna. In the Holy town of Jagannath Puri in Orissa, India, Lord Chaitanya defeated Sarvabahuma Bhattacharya, a renowned Mayavadi and Vedic scholar and bestowed His mercy on him by making him a pure devotee of Lord Krishna by giving him the Holy name of the Lord- Hare Krishna Hare Krishna Krishna Krishna Hare Hare/ Hare Rama Hare Rama Rama Rama Hare Hare. In the Holy city of Kasi, Lord Chaitanya performed chanting of the Holy names of the Lord along with His associates on the streets. At that time, many of the sanyasis there were Mayavadis and they believed simply in reading Sariraka Bhashya commentary of Adi Shankracharya and did not approve of any other devotional process. When they saw Lord Chaitanya who was also a sanyasi, performing Kirtan with His associates and dancing like a mad man, they became frustrated and began speaking against Him. The most prominent Mayavadi sanyasi in Kasi at that time was Prakashananda Saraswati. He invited Lord Chaitanya for a debate. Sri Chaitanya Mahaprabhu defeated the Mayavadis in the debate and engaged them in chanting the Holy names of Lord Krishna and thereby made them pure devotees of the Lord. Lord Chaitanya travelled the length and breadth of India and transformed many Mayavadis, Buddhists and atheists into pure devotees of Lord Krishna.

Lord Chaitanya has said Mayavadi bhasya shunile haya sarva-nasha: “One who follows the Mayavada philosophy, is finished.” Speaking on this statement, His Divine Grace A.C Bhaktivedanta Swami Prabhupada says: Yes. Mayavadi bhasya

shunile haya sarva-nasha: “One who follows the Mayavada philosophy is finished.” He’s doomed; he will become absorbed in that false philosophy and never be able to accept real philosophy. Mayavadis are offenders. Therefore they shall remain perpetually in ignorance and think themselves God. They openly preach, “Why are you thinking that you are sinful? You are God. The Mayavadis are atheists, more than the Buddhists. The Buddhists do not accept Vedic authority. Therefore they are considered atheists. But the Mayavadi rascals accept the Vedas and preach atheism. So they are more dangerous than the Buddhists. The Buddhists, although they are supposed to be atheists, worship Lord Buddha. He is an incarnation of Krishna, so one day they will be delivered. But Mayavadis will never be delivered.

Krishna assures us in the Bhagavad-gita [18.66]: “Just surrender to Me and I will free you from all dangers.” And we accept Krishna. That’s all. Our method is very easy. The child is trying to walk, but he is unable and he’s falling down. The father says, “My dear child, just catch my hand.” Then the child is safe.

These Mayavadis go against the verdict of God. God says, “The living entities are part and parcel of Me,” and the Mayavadis say, “I am God.” That is their foolishness. If they were equal to God, why does God say, “Surrender to Me”? They are not God. They are simply rascals who are claiming to be equal to God because they do not want to surrender to Him.

So this knowledge—that “I must surrender to God”—comes only after many, many births. Then one gives up this foolish word jugglery and attains real liberation in Krishna

consciousness.” (A conversation with His Divine Grace A.C. Bhaktivedanta Swami Prabhupada)

From the above we can understand the position of the mayavadis. They are in the most dangerous position since they are offenders of Lord Krishna. In the Caitanya-caritāmṛta it is said: kṛṣṇa ye bhaje se baḍa catura. Unless one chants the Holy names of Lord Krishna, he cannot be called an intelligent person. Therefore, the mayavadis are not at all intelligent fellows. They deride Lord Krishna and think of themselves as God (the impersonal Brahman) and therefore do not engage in chanting the Holy names of Lord Krishna. Therefore they are fools. Lord Krishna states in the Bhagavad Gita 9.11

avajānanti mām mūdhā
mānuṣīm tanum āśritam
param bhāvam ajānanto
mama bhūta-maheśvaram

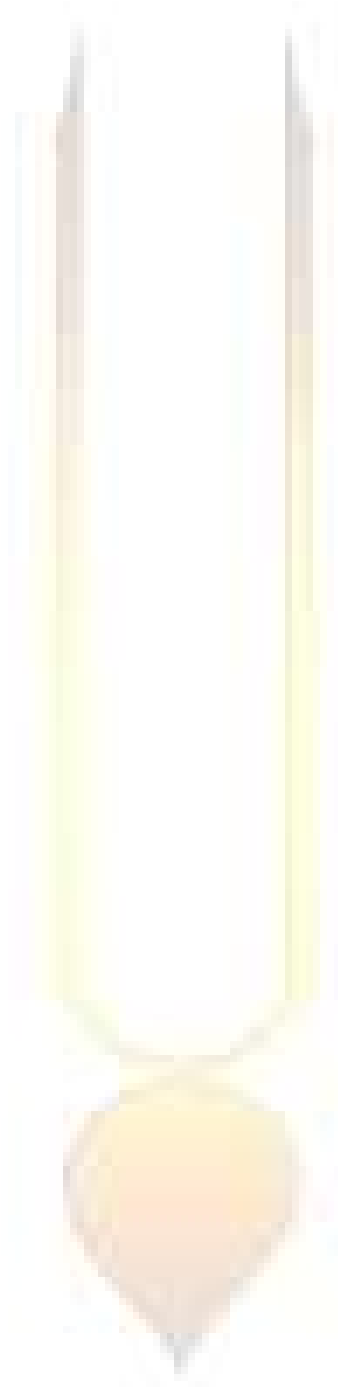
“Fools deride Me when I descend in the human form. They do not know My transcendental nature as the Supreme Lord of all that be.”

The Mayavadis consider Lord Krishna to be an ordinary human being and believe that there is an impersonal void within Krishna who is the *ishvara* or God. However, Lord Krishna Himself refutes such false statements of the Mayavadis by calling them fools. Hence, those who are truly intelligent, shall guard against Mayavadi philosophy and surrender at the Lotus feet of Lord Krishna by chanting His holy names in the form of the Hare Krishna Maha Mantra- Hare Krishna Hare Krishna

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Krishna Krishna Hare Hare/Hare Rama Hare Rama Rama Rama
Hare Hare!

Hare Krishna!



4. Identifying a Mayavadi.

Although mayavadis are demoniac they do not have horns on their heads! Anyone can be a mayavadi. He can be a sanyasi, a householder, a brahmachari, etc. He may also belong to any religion or be associated with absolutely any spiritual organization. Thus, it is difficult to say who is a mayavadi and who is not, but keeping in mind the flaws and dangers of mayavada, it is important to identify mayavadis and keep safe distance from them and spread awareness about them.

Since a mayavadi cannot be identified through his external appearance, the only way to identify them is by hearing them. But as Lord Chaitanya says, the one who hears mayavadi philosophy, he is doomed. Thus, it is necessary to know how much to hear. Hearing too less or too much are both dangerous. If one hears too less from a suspected mayavadi, he will end up forming an opinion about him with half knowledge which is indeed dangerous. And if one hears too much from a mayavadi or from one suspected of being a mayavadi, then as Lord Chaitanya said he is doomed. So it is important to know how much to hear from a person to identify whether he is a mayavadi or not.

Generally by hearing the following statements from someone or reading in certain literatures, one can safely conclude that the person is a mayavadi:

1. God is impersonal and not a person.

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2. The living entities and God are identical in all respects.
3. God is an impersonal void.
4. There is no reality beyond Brahman. The universe, all material objects and the various forms of God are products of maya or illusion and are thus false.
5. Living entities are God but they have forgotten that they are God owing to maya.
6. Devotion to God is only a means of purification from material conditioning. In reality the living entity himself is God and therefore he need not be devoted to any external God.
7. God is within and not outside. The deity of God is only an image and not God Himself.
8. Self realization and God realization can be achieved only through meditation.
9. All religions lead to the same destination and worship of one God is as good as worship of another.
10. Service to man is service to God.

By hearing or reading any one or more of the above statements from a person, one can conclude beyond a doubt that the person speaking is indeed a mayavadi. It is worth noting here that not only Advaita Vedantists, but also many other so called transcendentalists are mayavadis. In other words, every Advaita Vedantist is a mayavadi but every mayavadi is not necessarily an Advaita Vedantist. For example, in the conversation between Lord Shiva and Goddess Paravati recorded in the Padma Puran

6.236.6-11, Lord Shiva informs her that Advaita Vedanta is nothing but Buddhism in disguise. Therefore, since the teachings of Advaita Vedanta are identical to those of Buddhism, we can conclude on the authority of Lord Shiva, that Buddhism too is mayavada since they too consider the world and God's forms to be Maya or illusion and think of the soul or impersonal Brahman as the ultimate reality and for them liberation means to merge with the infinite impersonal void or Brahman, a condition which they call *nirvana* which can be achieved only through intense meditation. Buddhists reject the authority of the Vedas but the Advaita Vedantists accept Vedic authority but contaminate the true Vedic conclusions. Therefore, Advaita Vedantists are more dangerous than the Buddhists. This is the distinction between Buddhists and Advaita Vedantists, yet since both of them reject God and think of merging with an impersonal void as liberation, both of them are mayavadis.

When one has identified a speaker as a Mayavadi, it is necessary to take certain steps immediately in order to avoid becoming spiritually contaminated by further hearing from the mayavadi. If one is well versed with the true Vedic conclusions and can quote from scriptures like Bhagavad Gita, Srimad Bhagavatam, the Vedas and Vedanta Sutra, etc and give logical and practical explanations of the Vedic injunctions, then and only then should one engage in a debate with the mayavadi, not otherwise. If one cannot do so, then it is best to walk away chanting the Holy names of Sri Krishna. One must have minimum or no contact at

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all with mayavadis, since they are offenders of Lord Krishna. However, people in general in Kali Yuga are not very intelligent and thus cannot differentiate between a pure devotee of the Lord and a Mayavadi. Thus, they fall prey to the Mayavadi sanyasis and organizations who ensure their spiritual ruination. Hence, it is necessary to spread awareness about mayavada philosophy and mayavadi philosophers and organizations, so that the people in general do not get lured by their “sweet”, “intelligent” and “practical” instructions and so that they can understand the true conclusions of Vedic injunctions and engage in rendering pure devotional service to the Supreme Personality of Godhead Lord Sri Krishna.

Hare Krishna!

5. Mayavadi Philosophers.

Mayavada or impersonalism and voidism, did not exist prior to Kali Yuga. During Satyuga, Treta Yuga and Dwapar Yuga, people worshiped the personal form of God and strictly followed the injunctions of Vedic Scriptures. The Vedic civilization was not restricted only to modern day India, but it was spread across the globe. Thus, everyone in the world prior to Kali Yuga 5113 years ago were Aryans or adherents of the Vedic culture. This is confirmed in the epic Mahabharata compiled by Srila Vyasadeva another incarnation of Lord Krishna in Dwapar Yuga.

In Kali Yuga however, the process of achieving liberation from the cycle of repeated birth and death is very simple. If one quits his body chanting the Holy names of Lord Krishna, one will not be born again but will go back home back to Godhead. This is confirmed by Lord Krishna in Bhagavad Gita 8.5

anta-kāle ca mām eva
smaran muktvā kalevaram
ya□ prayāti sa mad-bhāva□
yāti nāsty atra sa□śaya□

“And whoever, at the end of his life, quits his body remembering Me alone at once attains My nature. Of this there is no doubt.”

Thus, in Kali Yuga chanting the Holy names of Lord Krishna is the Yuga Dharama or prescribed duty for the age. No other process can help one cross over the ocean of repeated birth, death, old age and diseases permanently. However, it is necessary to ensure that sinful people do not take advantage of this simple method and escape the laws of nature. In order to do so, Lord Krishna Himself asked Lord Shiva to spread Advaita Vedanta or mayavadi philosophy in Kali Yuga so that people lose faith in God and start thinking of themselves as Gods. The one who thinks of himself as God will never chant the holy names of Lord Krishna and thus there is no possibility of liberation for such a sinful soul. The process of achieving perfection has been simplified but the process of accepting the process of chanting the holy names of Lord Krishna has become difficult owing to rampant impersonalism and voidism.

In this section we shall describe in a chronological order the various mayavadi philosophers, their teachings and their contribution towards the deterioration of the Vedic culture. Many of these philosophers are perceived as very scholarly and saintly persons by the general public, but as it is said, a fool's true identity is hidden only up to the moment he opens his mouth. Similarly, a mayavadi no matter who ever he may be in the eyes of the people, his true identity as an offender of Lord Krishna is hidden till the moment he begins speaking.

Thus, people must carefully hear the philosophy of the person and then conclude whether or not he is a mayavadi.

Following is a brief description of various Mayavadi philosophers and organizations which promote impersonalism and voidism:

1. Gautam Buddha (563 BCE to 483 BCE)



Although Adi Shankaracharya is credited with introducing Advaita Vedanta in Kali Yuga, he was not the first person to introduce impersonalism and voidism. In Srimad Bhagavatam 1.3.24 Lord Buddha is described as the 21st incarnation of Lord Krishna in Kali Yuga. At the time of Lord Buddha, people were indiscriminately killing animals in the name of animal sacrifice and were citing Vedic evidence to support their actions. Actually, in the Karma Kanda section of the Vedas which deal

with materialistic activities, animal sacrifices are mentioned but under certain regulations and restrictions. It does not allow indiscriminate slaughter of innocent animals. Lord Krishna took the form of Lord Buddha to preach non violence and rejected Vedic authority. Not only did He want to stop animal slaughter but He also desired to make people reject the Vedas. He gave the following instructions which form the basis of Buddhist philosophy:

- There is no God.
- All living entities are spirit souls and liberation means to be free from the cycle of birth and death and to merge in the impersonal void. This is called nirvana.
- Do not eat meat, do not take intoxicants, do not indulge in illicit sex.
- Meditation is the only way to achieve nirvana.

Since the Buddhists reject the existence of God altogether, they are categorized as nastiks or atheists. Owing to their belief that merging into the impersonal void is liberation, they are mayavadis. However, the Buddhists worship Lord Buddha who is an incarnation of Lord Krishna. Thus, their position although is miserable, they are yet in a better position in comparison to the Advaita Vedantists who reject Krishna altogether and adulterate the Vedic conclusions. Lord Buddha spread non violence and voidism which became very popular in His time and continues to spread till date. However, the pure devotees of the Lord must reject such atheistic philosophies and must

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surrender to Lord Krishna Himself by chanting His holy names
Hare Krishna Hare Krishna Krishna Krishna Hare Hare/Hare
Rama Hare Rama Rama Rama Hare Hare.

2. Adi Shankaracharya. (788 CE - 820 CE)



Sripada Adi Shankaracharya is the incarnation of Lord Shiva as it is confirmed in Padma Puran 6.236.6-11. He appeared at a time when Buddhism was rampant. Lord Krishna Himself was spreading Buddhism as Lord Buddha and on His orders Lord Shiva came to assist Him in spreading impersonalism and voidism by deliberately misinterpreting the Vedic injunctions. Adi Shankaracharya wrote a misleading commentary on the Vedanta Sutra called ‘Sariraka Bhashya’ through which he presented Advaita Vedanta in Kali Yuga. The teachings of Adi Shankaracharya are briefly as follows:

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- God is not a person. He is impersonal Brahman.
- All living entities are qualitatively and quantitatively equal to God. Thus, all living entities are Brahman or impersonal God.
- The whole universe, all material objects and even the various forms of God are products of maya or illusion and are thus false.
- The living entities have forgotten that they are God because of Maya.
- Liberation means to realize that you are Brahman and to merge with the impersonal Brahman.

The above teachings of Adi Shankaracharya are only meant to bewilder the people of Kali Yuga so that they do not take up devotional service to Lord Krishna. However, Adi Shakaracharya himself was a pure devotee of Lord Krishna. This is evident through his compositions like Sri Krishnashtakam, Sri Govindashtakam and Bhaja Govindam. He also established the ‘char dham’ or four holy pilgrimages of Hindus namely, Dwarka, Badrinath, Jagannath Puri and Rameshwaram which are all dear to Lord Hari. Thus, although Adi Shankaracharya was spreading the doctrine of illusion, he was a devotee in disguise.

3. Sai Baba (early 1900s)



Sai Baba who is revered as ‘God’ across India and especially in the state of Maharashtra, arrived in the village of ‘Shirdi’ in Maharashtra, in the late 1800s as a ‘fakir’ or a muslim renunciate, however he never acknowledged his being a muslim. He belonged to the Sufi sect of Islam and promoted communal harmony among Hindus and Muslims. His teachings are a combination of Advaita Vedanta Philosophy and the teachings of the Quran. Through such a combination in his teachings he tried to prove that God is one and the teachings of the two religions are in fact similar in essence.

Sai Baba said that God penetrates everything and every being. He emphasized the complete oneness of God which was very close to the Islamic tawhid and the Hindu doctrine of the

Upanishads. Sai Baba said that the world is transient, and that only God and his gifts are eternal. He emphasized the importance of devotion to God – bhakti – and surrender to his will. He also talked about the need of faith and devotion to one's spiritual guru. He said that everyone was the soul and not the body. He advised his followers to develop a virtuous character, and taught them that all fate was determined by karma.

He gave the following assurances to his disciples and devotees:

1. Whosoever puts their feet on Shirdi soil, their sufferings will come to an end.
2. The wretched and miserable will rise to joy and happiness as soon as they climb the steps of the mosque Dwarakamayi.
3. I shall be ever active and vigorous even after leaving this earthly body.
4. My tomb shall bless and speak to the needs of my devotees.
5. I shall be active and vigorous even from my tomb.
6. My mortal remains will speak from my tomb.
7. I am ever living to help and guide all who come to me, who surrender to me, and who seek refuge in me.
8. If you look at me, I look at you.
9. If you cast your burden on me, I shall surely bear it.
10. If you seek my advice and help, it shall be given to you at once.
11. There shall be no want in the house of my devotee.
12. If you take a step towards me, I will take 100 steps towards you.

From the above, one can deduce that Sai Baba was indirectly claiming himself to be God. Yet his followers deny this and say that “he never said he is God.” This statement is true as well as false, since he never directly claimed to be God but indirectly claimed divinity. There were instances when he displayed mystical powers such as in the case when he lit lamps from water during Diwali festival for the lower caste people of Shirdi who were denied oil by the upper castes. He is also said to have healed numerous people suffering from various diseases, disorders and disabilities.

Even if the above cases are true, it does not necessarily mean that he is God. Mystical powers can be obtained by severe penances and austerities. It is not impossible. There are thousands of mystics who can display feats like levitation, telepathic healing, simultaneous presence in multiple places, manifesting or vanishing objects, indifference to physical pain, walking on water, etc. But that does not make them God. They may be called yogis or mystics but definitely not God.

Sai Baba’s followers claim him to be an incarnation of Lord Shiva. There are others who say he is an incarnation of Lord Dattatreya. And there are some who go to the extent of saying that he was Lord Krishna Himself! But what these fools do not know, is that whenever Lord Krishna or any of the demigods are to take an incarnation that incarnation is mentioned in precise detail in the Vedic Scriptures like the Vedas, Upanishads, Purans, etc. The details include the name of the incarnation, the place of appearance, time of appearance, family details, physical features, future activities of the incarnation or purpose of the incarnation, etc. If one is not mentioned anywhere in any Vedic

literatures as an incarnation of any God or demigod, one must not be accepted as God or his incarnation. This information is provided in the Vedic Scriptures so that people can remain assured that the Lord is going to come to relieve them and to kill the demons. Also these details help in identification of the true incarnation of God. As far as Sai Baba is concerned, he is not mentioned anywhere in the authoritative Vedic scriptures like the Vedas, Upanishads, Purans, etc and hence he is neither God nor an incarnation of God.

Although he was a Sufi Muslim saint and never wore orange or yellow garments as worn by Hindu saints, many of his Hindu followers worship his pictures and idols where he is depicted wearing orange robes. In none of his original photographs taken by his followers, is he ever seen wearing orange robes. He always wore white clothes. Yet, his Hindu followers in order to satisfy their hearts that they are worshipping a Hindu, they depict him so.

Sai Baba intended to bring about communal harmony, eradicate caste based discrimination and serve the poor and suffering humanity. Yet, since, his teachings include elements of Advaita Vedanta and a watered down version of Vedic religious system and owing to his indirect claim of divinity, Sai Baba was indeed a mayavadi and intelligent people will guard against worshipping him or following his teachings.

4. Rajaram Mohan Roy (22 May 1772 – 27 September 1833).

Rajaram Mohan Roy was a 19th century educationist, journalist and socio-religious reformer. He is the founder of the ‘Brahmo Samaj’ a pseudo religious institution.



He is also known as the ‘father of modern India’. He is well known for the renaissance movement of Bengal, India through which he strived to remove social evils prevailing in Hindu society such as child marriage, polygamy, untouchability or caste discrimination, and sati- the practice of a widow being cremated alive along with her dead husband.

Rajaram also established several educational institutions in India to promote western education among Indians. Since he had worked with the British government, he knew that the British view the Indian society and its religious customs as primitive

and uncivilized in comparison to the western civilized society and Christianity- a religion which advocates love, mercy and compassion. He desired to prove that the Hindu religious system seemed primitive only because of the prevailing social evils. He believed that once these social evils would be eradicated, the true essence of Hinduism would be evident to the world. Thus, to eradicate the social evils prevailing in Hindu society, Rajaram Mohan Roy established the 'Brahmo Samaj' in the year 1830.

Following is the doctrine of the Brahmo Samaj:

- **Brahmo Samajists have no faith in any scripture as an authority.**
- **Brahmo Samajists have no faith in Avatars.**
- **Brahmo Samajists denounce polytheism and idol-worship.**
- **Brahmo Samajists are against caste restrictions.**
- **Brahmo Samajists make faith in the doctrines of Karma and Rebirth optional.**

From the above stated beliefs of Brahmo Samajists, it is clear that they are mayavadis. They do not recognize Vedic scriptures as authorities and have no faith in the incarnations and various forms of God. They think of the Archa Vighraha of the Lord as a mere idol. They do not believe in the Varnashrama Dharma

which is established by Lord Krishna Himself as He confirms in Bhagavad Gita 4.13

cātur-varṇyam mayā sṛṣṭam
guṇa-karma-vibhāgaśaḥ
tasya kartāram api mām
viddhy akartāram avyayam

“According to the three modes of material nature and the work associated with them, the four divisions of human society are created by Me. And although I am the creator of this system, you should know that I am yet the non doer, being unchangeable.”

Thus, Brahma Samajists have no faith in the religious system established by the Supreme Lord Krishna Himself and neither do they have faith in the Lord. They leave it up to their members to believe or not in rebirth. Reincarnation of the conditioned soul is confirmed by Lord Krishna in the Bhagavad Gita 2.13

dehino 'smin yatha dehe
kaumaram yauvanam jara
tatha dehantara-praptir
dhiras tatra na muhyati

“As the embodied soul continuously passes, in this body, from boyhood to youth to old age, the soul similarly passes into another body at death. A self-realized soul is not bewildered by such a change.”

Hence, Brahma Samaj is a mayavadi institution established on the principles of Advaita Vedanta. Although, they strive to bring about progressive changes in society by fighting against social

evils, they have denied the existence of the Supreme Lord, rejected the authority of the Vedic scriptures and invented a pseudo religious order which is the brain child of Rajaram Mohan Roy. In Bhagavad Gita 7.15, Lord Krishna states that four types of people do not become His devotees. 1. The foolish materialistic people who simply want to enjoy sense gratification, 2. Those who are the lowest of mankind, 3. Those who are puffed up with mundane knowledge and egoistical about their achievements and qualifications, 4. Those of demoniac nature.

Rajaram Mohan Roy belongs to the third category from the above mentioned four. Although he was highly learned, well experienced as a journalist, educator, government official and social reformer who wanted to do good to society, he ended up manufacturing a religious system which denies God himself. Thus, Rajaram Mohan Roy although highly qualified, dignified and respected, was a mayavadi philosopher.

5. Dayananda Saraswati (12 February 1824 – 30 October 1883).



Swami Dayananda Saraswati is the founder of ‘Arya Samaj’ a religious institution based on the Traitvad vedic philosophy based on samhita of four vedas and its theory derived on nighantu and nirukta with six darshanas supported by paniniya vyakran.

Arya Samaj condemns idol worship, animal sacrifice, ancestor worship, pilgrimages, priest craft, offerings made in temples, the caste system, untouchability, child marriages and discrimination against women on the grounds that all these lacked Vedic sanction. The Arya Samaj discourages dogma and symbolism and encourages skepticism in beliefs that run contrary to common sense and logic. To many people, the Arya Samaj aims to be a "universal society" based on the authority of the Vedas.

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Following are the ten principles on which Arya Samaj was founded:

1. God is the efficient cause of all true knowledge and all that is known through knowledge.
2. God is existent, intelligent and blissful. **He is formless**, omniscient, just, merciful, unborn, endless, unchangeable, beginning-less, unequalled, the support of all, the master of all, omnipresent, immanent, un-aging, immortal, fearless, eternal and holy, and the maker of all. He alone is worthy of being worshiped.
3. The Vedas are the scriptures of all true knowledge. It is the paramount duty of all Aryas to read them, teach them, recite them and to hear them being read.
4. One should always be ready to accept truth and to renounce untruth.
5. All acts should be performed in accordance with Dharma that is, after deliberating what is right and wrong.
6. The prime object of the Arya Samaj is to do good to the world, that is, to promote physical, spiritual and social good of everyone.
7. Our conduct towards all should be guided by love, righteousness and justice.

8. We should dispel Avidya (ignorance) and promote Vidya (knowledge).
9. No one should be content with promoting his/her good only; on the contrary, one should look for his/her good in promoting the good of all.
10. One should regard oneself under restriction to follow the rules of society calculated to promote the well being of all, while in following the rules of individual welfare all should be free.

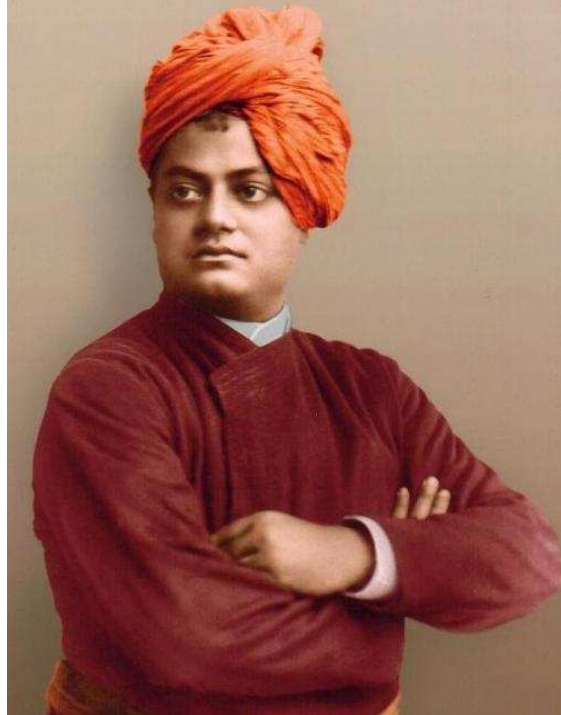
From the above tenets of Arya Samaj as founded by Swami Dayananda Saraswati, it is clear that the Arya Samajists believe God to be impersonal Brahman. Moreover, they decry the authorized Vedic practices of deity worship in the name of idol worship. They are also against animal sacrifices which are actually recommended in the Karma Kanda section of Vedas to be performed under certain restrictions and regulations.

The Arya Samajists are advocating Vedic knowledge but they do not understand that the ultimate purpose of all Vedic study is to understand Lord Krishna as is confirmed in Bhagavad Gita 15.15 vedais ca sarvair aham eva vedyo vedanta-krd veda-vid eva caham **“By all the Vedas I am to be known; indeed I am the compiler of Vedanta, and I am the knower of the Vedas.”**

Ignoring this fact, the Arya Samajists deny the personal form of the Lord and accepting the mayavadi philosophy they consider God to be impersonal. Thus, Swami Dayananda Saraswati who

is the founder of the Arya Samaj was a mayavadi philosopher who accepted and advocated impersonalism and denied the other Vedic scriptures like Purans and practices which are integral to the Vedic culture.

6. Swami Vivekananda (12 January 1863 – 4 July 1902)



Swami Vivekananda (born Narendranath Dutta) is the disciple of the 18th century saint Ramkrishna Paramhansa. He is also the founder of Ramkrishna Mission and Ramkrishna Math. He accepted and advocated the Advaita Vedanta philosophy in India and abroad and emphasized on social service as the ultimate means to salvation for mankind which he referred to as “practical Vedanta”.

His guru Ramkrishna Pramahansa had instructed him that every jiva is shiva and thus encouraged him to take up service of mankind as the highest religion. Swami Vivekananda having

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been thus instructed by his guru, established the Ramkrishna Math after the death of his guru in 1886.

Following is a brief sketch of the teachings of Swami Vivekananda:

- Each soul is potentially divine.
- The goal is to manifest this Divinity within by controlling nature, external and internal.
- Do this either by work, or worship, or mental discipline, or philosophy—by one, or more, or all of these—and be free.
- This is the whole of religion. Doctrines, or dogmas, or rituals, or books, or temples, or forms, are but secondary details.
- So long as even a single dog in my country is without food my whole religion is to feed it and serve it, anything excluding that is nonreligious.

Swami Vivekananda's philosophy of Vedanta is based on Advaita Vedanta of Adi Shankracharya. Since Advaita Vedanta maintains that God is impersonal and every living entity is qualitatively and quantitatively equal to God, every living entity is in fact God himself who has forgotten that he is God owing to the influence of Maya or illusion. Thus, Swami Vivekananda and his Guru Sri Ramkrishna Paramhansa were Advaita Vedantists or mayavadis. According to them, "since man and God are equal, service to man is service to God". And this led to

their “practical Vedanta” theory which emphasizes on social service rather than devotional service or Bhakti Yoga. According to Swami Vivekananda, rendering devotional service to the personal form of God, temple worship, Vedic rites and rituals, etc are only secondary processes meant for purification from maya’s influence, while serving humanity is the highest principle. He coined the term ‘*Daridra-Narayan Seva*’ or rendering service to the poor Narayans. Hereby, Swami Vivekananda has tried to equate Nara (living entities) to Narayan (the Supreme Lord) and has thus made a very cheap use of the word Narayan. Even Adi Shankaracharya in his Bhagavad Gita commentary acknowledges the supreme and transcendental position of Lord Narayana. Thus, Swami Vivekananda misused and misinterpreted the holy name of Lord Narayana. The one who is daridra or poor cannot be Narayana and Narayana can never be daridra since the goddess of fortune Mahalakshmi is always engaged in massaging the lotus feet of her beloved husband Lord Narayana.

Social service involves fulfilling the unfulfilled needs of the temporary material bodies of conditioned souls. It involves activities like distributing food, water, clothing and making arrangement for basic amenities like sanitation available to the needy people at nominal or no costs. It also involves establishing educational institutions, health care centers/hospitals, orphanages, old age homes, etc. These social welfare works fulfill the unfulfilled needs and wants of the conditioned souls. Social Service solves social problems but it fails to solve the root cause of the problems which causes these problems to appear again and again. It is like curing the symptoms of a disease without addressing the root cause of the

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disease. In such a case, although the symptoms of the disease may be cured temporarily, they will keep appearing again and again since their root cause has not been addressed.

The root cause for all material suffering is that the living entities have abandoned the spiritual abode of Lord Krishna and have fallen in the material world searching for temporary material pleasures. Falling into the material world, the living entities become conditioned by the three modes of material nature and undergo repeated birth, death, old age and diseases. This is how and why the living entities are suffering in the material world. No amount of social service can solve this problem. The only way to counteract the root cause of material suffering is to strive to go back to the original home, the abode of Lord Krishna. This can be achieved only through the process of devotional service and not social service. According to the Kali Santarna Upanishad,

Hare Krishna Hare Krishna Krishna Krishna Hare Hare

Hare Rama Hare Rama Rama Rama Hare Hare

Iti sodasakam namnam kali kalmasa nashnam

Nataha parataropaya sarva vedeshu drishyate

“Only by chanting Hare Krishna Hare Krishna Krishna Krishna Hare Hare/Hare Rama Hare Rama Rama Rama Hare Hare can the ill effects of the age of Kali be counteracted. No other method is to be found in the Vedic Scriptures.”

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Further the Brihad Naradiya Puran states,

Harer nama harer nama harer namaivam kevalam
kalau nasty eva nasty eva nasty eva gatih anyatha

“Only by chanting the holy names of Lord Hari, Only by chanting the holy names of Lord Hari, Only by chanting the holy names of Lord Hari, can one achieve salvation in Kali Yuga. There is no other way. There is no other way. There is no other way.”

Thus, social service cannot solve the root cause of material sufferings. It can only solve temporary material bodily issues which are in fact the results of the past sinful actions of sinful souls. Devotional service to the Supreme Lord Sri Krishna is the only way to achieve salvation. And the process of devotional service has been simplified by the mercy of the Lord. One must simply chant the holy names of Lord Krishna-

Hare Krishna Hare Krishna Krishna Krishna Hare Hare

Hare Rama Hare Rama Rama Rama Hare Hare

and never forget Him. One who quits his body at death remembering Lord Krishna, achieves freedom from the pangs of material nature and goes back home back to Godhead.

7. Dr. Sarvepalli Radhakrishnan (5 September 1888 to 17 April 1975).



Dr. Sarvepalli Radhakrishnan was the first vice president and second president of the Republic of India. He was also one of India's most influential scholars of comparative religion and philosophy. Among the many honors he received were a knighthood (1931), the Bharat Ratna (1954) and the Order of Merit in 1963. His birthday is celebrated in India as Teachers' Day on 5 September.

During his lifetime he wrote many books on Indian religion and philosophy which also include commentaries on the Prasthanas Trayi namely, the Bhagavad Gita, the Upanishads and the Vedanta Sutra.

He believed in the impersonality of God. This is evident from his writings and commentaries. For example take Bhagavad Gita 18.65,

OM TAT SAT

man-manā bhava mad-bhakto
mad-yājī mām namaskuru
mām evaiṣyasi satyaṁ te
pratijāne priyo 'si me

“Always think of Me, become My devotee, worship Me and offer your homage unto Me. Thus you will come to Me without fail. I promise you this because you are My very dear friend.”

While commenting on this verse, he writes “it is not the person Krishna to whom we should offer our worship and respects. Rather, we should make these offerings to the impersonal void within Krishna.”

In the above verse, Lord Krishna Himself is clearly stating that He must be worshiped, offered respects and homage and must be remembered by His devotees and surely they shall go back to Him since they are His dear friends. But according to Dr. Sarvepalli Radhakrishnan, there is an impersonal void within Krishna whom we should worship, offer our respects, remember always and this impersonal void is also our dear most friend! This statement raises certain questions.

1. If there is something impersonal within Krishna who is talking through Krishna, then why doesn't Krishna acknowledge this anywhere in the Bhagavad Gita?
2. How do you offer worship, respects, homage, and always remember something which is impersonal and void?

3. How can something which is not a person and is void engage in a relation of friendship or any other relation with anyone?

The truth is that there is nothing impersonal or void within Krishna. Krishna is the Supreme Absolute Truth Himself. This means there is no difference between Krishna's within and without. The philosophy that Dr. Sarvepalli Radhakrishnan is advocating through his commentaries on authoritative Vedic scriptures is nothing but Advaita Vedanta or mayavada philosophy. Not only Dr. Sarvepalli Radhakrishnan, but all mayavadi philosophers who have been bewildered by Adi Shankaracharya's Advaita Vedanta, have made similar commentaries on the Vedic scriptures and have thus contaminated them and also done the greatest injustice to them. Because Dr. Sarvepalli Radhakrishnan advocated the impersonalist and voidist philosophy of the mayavadis, indeed he too was a mayavadi philosopher.

One may think that how can a highly educated and intellectual man like Dr. Sarvepalli Radhakrishnan can be wrong? There is nothing astonishing in this. Like him many philosophers try to understand Lord Krishna through mental speculation but fail ultimately. This is so because Lord Krishna can be understood only through the process of pure loving devotional service. As long as one is trying to understand Him through intelligence, it is not at all possible since He is beyond the senses, mind and intelligence of the living entities and is approachable only through pure devotion rendered by His pure devotees.

As stated in Bhagavad Gita 7.15

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na mam duskrtino mudhah
prapadyante naradhamah
mayayapahrta-jnana
asuram bhavam asritah

“Those miscreants who are grossly foolish, lowest among mankind, whose knowledge is stolen by illusion, and who partake of the atheistic nature of demons, do not surrender unto Me.”

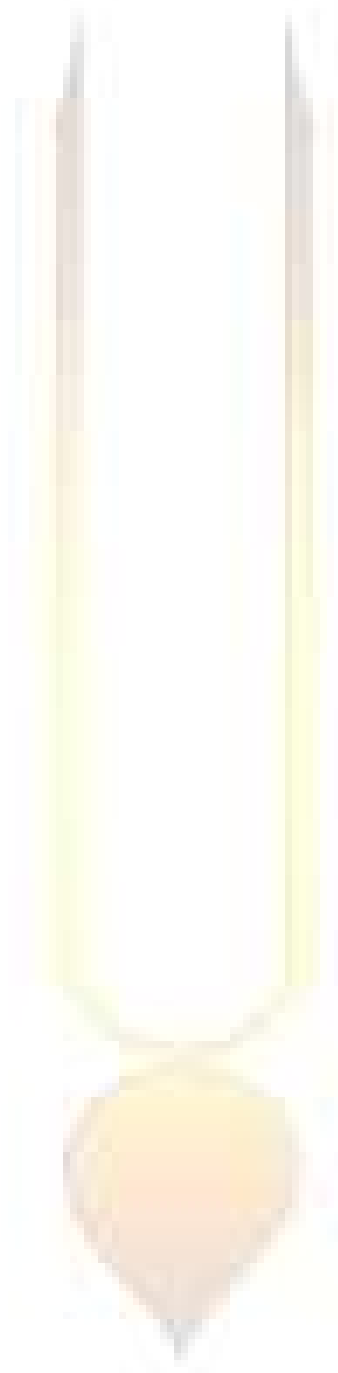
Many Mayavadi Philosophers are seemingly very intellectual and they may even have high academic qualifications and other material achievements in their names. However, all their opulence is limited to the material world. Being materially opulent in knowledge, wealth, power, fame, beauty, renunciation, etc. does not mean that person has a pure understanding of God. This is why Lord Krishna states in Bhagavad Gita 7.3 that out of thousands and thousands of people, one may be interested in spiritual subject matters. And out of such thousands of transcendentalists, there is hardly anyone who understands Him as He is. This is how difficult it is to understand God. But if one has the mercy of the one who has understood God even to a certain extent (in other words a pure devotee of the Lord), then one can begin to understand Krishna as He is and engage in the process of rendering pure devotional service at the lotus feet of the Lord.

Thus, it is necessary to approach a bonafied spiritual master who is a pure devotee of Lord Krishna and take knowledge and instructions from him by serving him and rendering devotional service to Lord Krishna. One must keep a safe distance from mayavadis no matter how sweet they may sound, or how

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intelligent, scholarly or opulent they may seem. Otherwise, one's devotional life is ruined and one ends up becoming a mayavadi and thus an offender of the Supreme Lord Sri Krishna.

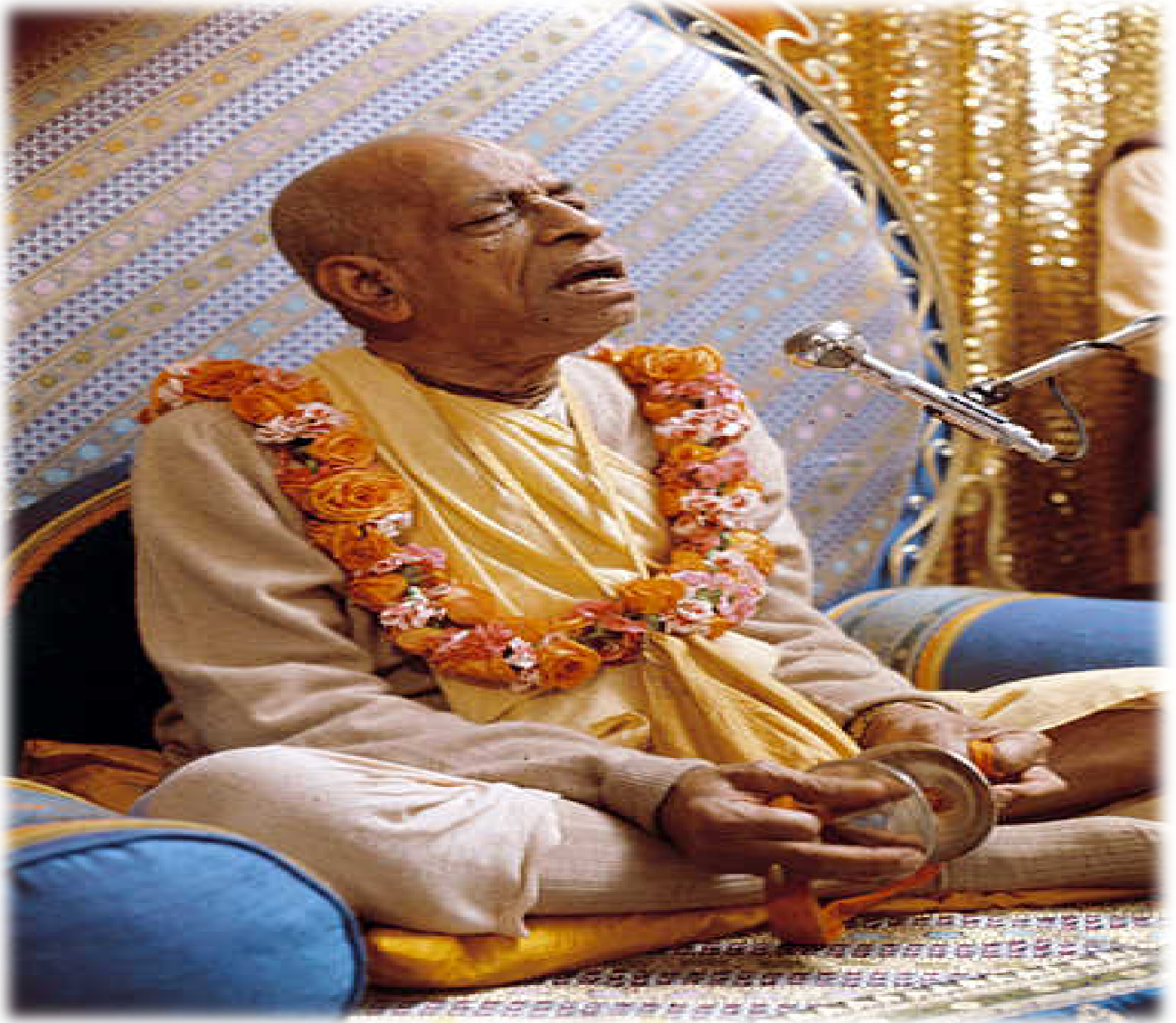
Hare Krishna!



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Dedicated at the lotus feet of Lord Sri Krishna.



*Dedicated at the lotus feet of
His Divine Grace A.C Bhaktivedanta
Swami Prabhupada-
Founder Acharya of the International
Society for Krishna Consciousness.*

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Rasabihari Dasa (Vinay D Chakraborty)

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Chant Hare Krishna and be happy!