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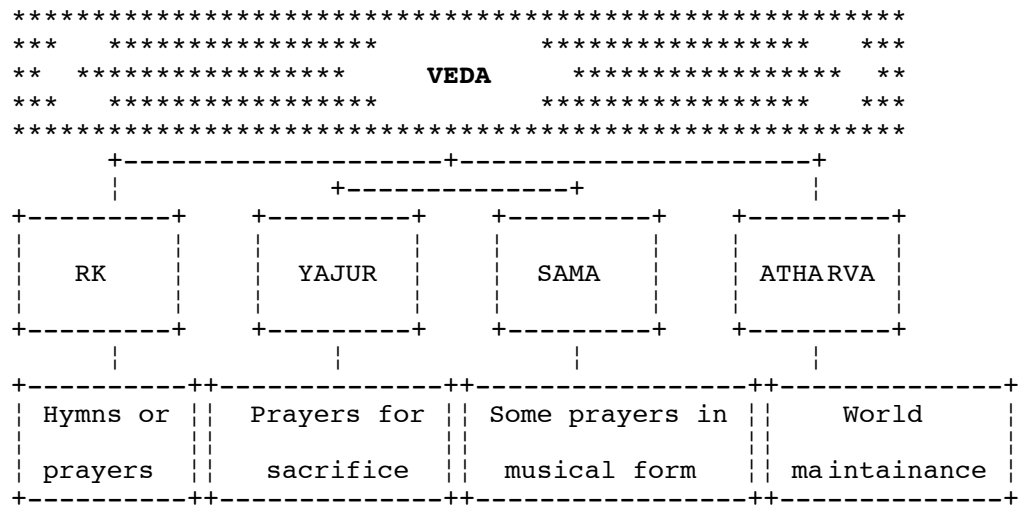
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THE FIFTH VEDA; PURANA

INTRODUCTION

What is Purana?

The Veda is called Sruti (because it is learnt by hearing). It has four interwoven parts.



To make these four sections more easily performable Vyasadeva compiled these four parts into four separate books. Being sympathetic towards the fallen souls of Kali-yuga, who are lazy, misdirected and have no inclination for spiritual life, Vyasadeva compiled the Puranas, from related historical facts, which explain the teachings of the four Vedas. In other words, the Puranas teach the Vedic literature in story form, making spiritual life more simple, and therefore in this age, they are more important.

Ref. (S.B. Canto 1 Ch.4 text 19-23)

There are eighteen Puranas that are divided into three groups along with three predominating Deities.

- 1) GOODNESS - Visnu
- 2) PASSION - Brahma
- 3) IGNORANCE - Siva

They are divided in this way to gradually raise the conditioned soul from ignorance to pure goodness. The three divisions of the Puranas are compiled in this way to appeal to those people in these respective modes and to thus elevate them to the perfection of life.

18 PURANAS

(Verse numbers and most important subject matters for devotees).

LORD VISNU (Predominating Deity)

- 1) Visnu Purana - 23,000 verses.
Stories of various devotees;
A description of varnasrama;
The six angas of the Veda;
A description of the age of Kali;
It describes the Sveta Varaha Kalpa, Visnu dharmotara;
- 2) Naradiya Purana - 25,000 verses.
This purana contains a synopsis of everything;
It describes Jagannatha Puri, Dwaraka, Badrinatha, etc.
- 3) Padma Purana - 55,000 verses.
Contains the glory of Srimad Bhagavatam;
The stories of Rama, Jagannatha, Matsya, Ekadasi, Bhrgu, etc.
- 4) Garuda Purana - 19,000.
Subject of Bhagavad-gita;
Reincarnation;
Visnusahasranam;
It describes the Tarsya Kalpa.
- 5) Varaha Purana - 24,000 verses.
Describes different Vrata;
Lord Visnu's glories.
- 6) Bhagavata Purana - 18,000 verses.
(Included by some in the mode of goodness).

LORD BRAHMA (Predominating Deity)

- 7) Brahmanda Purana - 12,000 verses.
Describes the Vedangas;
Describes the Adi Kalpa.
- 8) Brahmavaivarta Purana - 18,000 verses.
Contains the glories and pastimes of Radha and Krsna.

- 9) Markendeya Purana - 9,000 verses.
Stories of Rama and Krsna.
- 10) Bhavisya Purana - 14,500 verses.
Contains the glories of devotional service;
Prediction of Lord Caitanya.
- 11) Vamana Purana - 10,000 verses.
Contains the story of Lord Trivikrama.
- 12) Brahma Purana - 10,000 verses.

LORD SIVA (Predominating Deity)

- 13) Matsya Purana - 14,000 verses.
Temple construction;
Describes Vamana and Varaha Kalpas.
- 14) Kurma Purana - 17,000 verses.
Contains the conversation between Krsna and the Sun-god;
Danvantari;
Describes the Laksmi Kalpa.
- 15) Linga Purana - 10,000 verses.
Contains the glory of Lord Nrsmhadeva;
Janardhana;
The story of Ambarisha;
The glories of Gayatri.
- 16) Siva Purana - 24,000 verses.
- 17) Skanda Purana - 81,000 verses.
- 18) Agni Purana - 15,400 verses.
Contains the description of Salagrama;
Describes the Isana kalpa.

All these Puranas describe five subjects. The Amarkhasa describes the Puranas as follows:

*sargas ca pratisarga ca
vamsa manvantarani ca
vamsanu caritam capi
puranam panca laksanam*

A Purana describes;

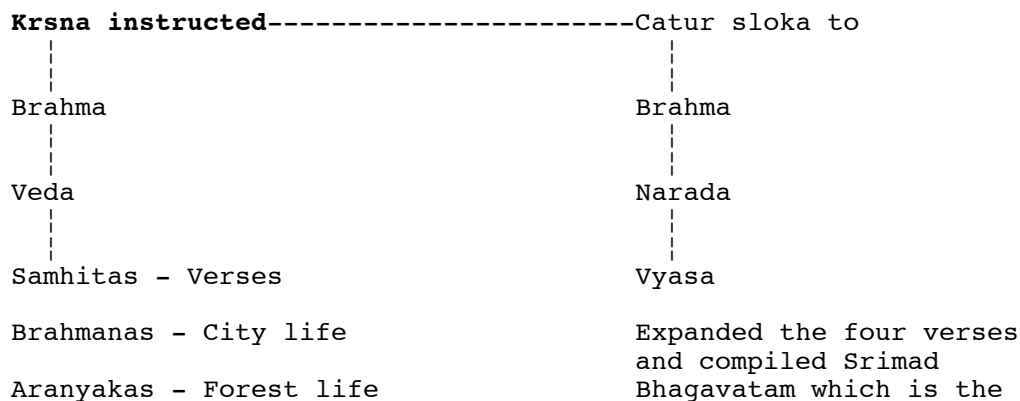
- 1) SARGA (Creation)
- 2) PRATISARGA (Recreation)
- 3) VAMSA (History of the sages)
- 4) MANVANTARA (Periods of Manu)
- 5) VAMSANUCARITA (Geneology of Kings)

Ref. Chapter 12, Puranic Literatures.

THE GREATNESS OF SRIMAD BHAGAVATAM.

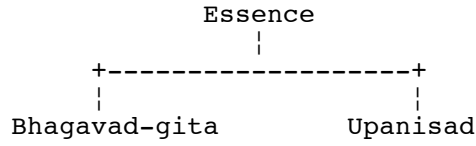
After compiling the Vedic Literatures, Puranas, etc., Vyasadeva was still feeling unsatisfied. While thinking in this way Narada Muni reached the cottage of Vyasadeva and was asked about the cause of dissatisfaction. Narada Muni explained that because he (Vyasadeva) did not directly describe Krsna's pastimes, and instead gave a license to enjoy sense gratification under religious principles, he was remaining unsatisfied. Narada then instructed Vyasadeva in the (Catur Sloka), S.B. 2:9:33-36; the essence of the Veda. Vyasadeva took these four verses and expanded them to compile the Srimad Bhagavatam, which is known as the ripened fruit of Vedic literature because it directly describes Krsna's transcendental pastimes.

Ref. S.B. Canto 1, chapter 5.



ripened fruit of Vedic
knowledge.

Upanisads - Philosophy



*padau yadiyau prathama dvitiyau
tritiyaturyau kathitau yaduru
nabhistatha pancama eva sasto
bhujantaram doryugalam yathanyau
mukharavindam dasamam praphullam
ekadasau yasya lalatha pathakam
siro pi yad dvadasa eva bati
tamadidevam karuna nidhanam
tamala varnam suhitavataram
aparasamsara samudra setum
bhajamehe bhagavata svarupam*

Translation:

I meditate on the most merciful Sri Krsna. Whose bodily hue is like a tamala tree. He has appeared for everyone's benefit in the form of Srimad Bhagavatam. The srimad Bhagavatam is like a bridge for crossing over the unending ocean of birth and death.

The first and second cantos are His lotus feet.

The third and fourth cantos are His two thighs.

The fifth canto is His navel (waist).

The seventh and eighth are His mighty shoulders.

The ninth canto is His throat (neck).

The tenth canto is His face, which is like a fully bloomed lotus flower.

The eleventh canto is His forehead.

The twelfth canto is His head.

(Padma Purana).

*krsna sva-dhamopagate
dharma-jnanadibhih saha
kalau nasta-drsam esa
puranarko 'dhunoditah*

This Bhagavata Purana is as brilliant as the sun, and it has arisen just after the departure of Lord Krsna to His own abode, accompanied by religion, knowledge, etc. Persons who have loost their vision due to the dense darkness of ignorance in the age of Kali shall get light from this Purana.

(S.B. 1:3:43)

The Srimad Bhagavatam describes 10 subjects:

- 1) Creation of the universe
- 2) Subcreation
- 3) The planetary systems
- 4) Protection by Krsna
- 5) The creative impetus
- 6) The change of Manus
- 7) The science of God
- 8) Returning back to Godhead
- 9) Liberation
- 10) Summum bonum

(S.B. 2:10:1)

KRSNA'S THREE ENERGIES

*visnu saktih para prokta
ksetre-jnakhya titha para
avidya-karma samjnaya
tritiya saktir isyate*

The Supreme Lord has diverse and innumerable energies which are beyond our conception; however, great learned sages or liberated souls have studied these energies and have analyzed them into three parts. All of the energies are of visnu-sakti, that is to say they are different potencies of Lord Visnu. The first energy is para, transcendental. Living entities also belong to the superior energy. The other energies, or material energies, are in the mode of ignorance.

(Visnu Purana 6.7.61 quoted in Bg. page 26).

1) ANTARANGA SAKTI - Internal Potency (Yoga-maya)

sat - samvit - external potency
cit - sandhini - knowledge potency
ananda - hladini - pleasure potency

2) BAHIRANGA SAKTI - External Energy (Maha-maya)

- a) bhumih - earth
- b) apah - water
- c) analah - fire
- d) vayuh - air
- e) kham - ether
- f) manah - mind
- g) buddhih - intelligence

h) ahankara - false ego

(Bg. 7.4)

3) TATASTHA SAKTI - Marginal Potency (Living Entities)

(Bg. 7.5; 15.7)

Krsna is the *saktimana* or the source of all energy.

(Bg. 7.6)

- a) The *spiritual energy* is eternal, full of knowledge and bliss. It is transcendental and beyond all changes of material nature.
- b) The *external energy* is the exact opposite and is therefore temporary, full of ignorance and misery. It is mundane and always changing.
- c) The *marginal energy* (jiva) also belongs to the spiritual energy, but because he has the independence to be either in the spiritual world or the material world, he is called marginal.

The whole manifestation is the Lord himself by diffusion of His different energies only, namely the internal, external and marginal. Such energy is simultaneously one with and different from the Lord (*acintya-bheda-abheda-tattva*).

(S.B. 2.9.27)

The material world is also called Durga or jail. Just as the jail is for those people who break the laws of the government, this material world is created for those souls who do not like to accept Krsna's supremacy. Just as the purpose of the jail is to reform criminals, in the same way the purpose of creation is to reform the conditioned soul or to get rid of his criminal desire to use Krsna's property without Krsna.

(S.B. 2.10.46) (S.B. 2.9.19 purport)

LESSON TWO

SARGA - CREATION (Part 1)

The elementary creation of the sixteen items of matter.

- | | | |
|----------|-----------|----------|
| 1) earth | 1) nose | 1) smell |
| 2) water | 2) tongue | 2) taste |
| 3) fire | 3) eyes | 3) sight |
| 4) air | 4) skin | 4) touch |
| 5) ether | 5) ear | 5) sound |
| | 6) mind | |

TOTAL = 16

The five gross elements, the five senses, the five sense objects and the mind make up the sixteen items of matter. The creation of these elementary manifestations is a result of the energies of Maha Visnu. All this is called creation or *sarga*.

The interaction of the modes of nature is called *visarga*, recreation or secondary creation. The secondary creation is a result of the original ingredients and is performed by Brahma.

(S.B. 2.10.3)

After manifesting the universes from the pores of His skin, Maha Visnu expands as Garbhodakasayi Visnu and enters into each and every universe which is half filled with water made from the perspiration from His transcendental body. because He is the Supreme Person or Nara and the water from His body is called Nara, because he lies on this water He is called Narayana.

While lying on His bed of mystic slumber the Lord desired to manifest varieties of living entities from Himself alone.

The Lord divides His potency into three divisions;

- 1) Adhidaiva - controlling entities
- 2) Adhiyatma - controlled entities
- 3) Adhibhuta - material bodies or forms of matter

Verse 15

From the sky situated within the body of the manifesting Maha Visnu sense energy, mental force and bodily strength are all generated, as well as the sum total of the fountainhead of the total living force. (This explains how everything originally comes from Maha Visnu).

Verse 16

When the total energy is in motion, all other entities move, and when the total energy stops endeavouring, all other living entities stop sensual activities.

The individual entities are completely dependent on the total energy of the Lord, just as every electrical instrument depends of the power house.

Verse 17

Being agitated by the virata purusa, the living force generated hunger and thirst

and when He desired to eat and drink the mouth opened.

Verse 18

From the mouth the palate became manifested as well as the tongue. After this all the different tastes came into existence.

The controlling deity Varuna also became manifest along with the tongue.

Verse 19

When the Supreme desired to speak, speeches were vibrated from the mouth. Then the controlling deity of speech Fire (Agni) was generated from the mouth.

Verse 20

When the Supreme desired to smell odors, the nostrils and respiration were generated, the nasal instrument and odors also came into existence, and the controlling deity of air, carrying smell, also became manifested.

Verse 21

When the Lord desired to see the eyes, the Sun, the power of vision and the object of sight all became manifested.

Verse 22

Because of the desire of the great sages to know, the ears, the power of hearing, and the objects of hearing became manifested. The controlling deities of directions also became manifested.

Verse 23

When there was a desire to perceive the physical characteristics of matter, the skin, the skin pores and hairs on the body as well as their controlling deities (the trees), were generated.

Verse 24

When the supreme Person desired to work, the hands and their controlling deity Indra became manifested and acts dependent on the hands were also generated.

Verse 25

Because of His desire to control movement the legs became manifested and the controlling deity Visnu was generated.

Verse 26

Sexual pleasure and the genital organ along with the controlling deity Prajapati developed.

Verse 27

When He desired to evacuate the refuse of eatables, the evacuating hole developed along with the controlling deity Mitra.

Verse 28

When He desired to move from one body to another, the navel and the air of departure and death (apana vayu) were created.

Verse 29

When He desired food and drink the abdomen, the intestines and arteries became manifest. The controlling deities, the rivers and the oceans, are the source of their sustenance and keep these organs healthy.

Verse 30

When there was a desire to think about the activities of his potent energy, the heart, the mind, the moon, determination and desire all became manifested. The minds activities begin only when the heart becomes manifested. The heart becomes manifested when the Supersoul desires to remind the soul of his past activities and to see His creation.

(S.B. 2.10.10-30)

The whole explanation and description given above is on the subject of the absolute dependence of the living entities and absolute independence of the Supreme Lord. Everything must first be desired by the Lord before the subordinate living entity can act upon it. The living entity can only see when the Lord sees. The living entity can only smell when the Lord smells, etc.

(S.B. 2.10.20)

The Visvarupa, the gigantic universal form of the Lord, is not an eternal form. It is manifested after the ingredients of the material creation in each universe by Garbhodakasayi Visnu.

(S.B. 3.6.4)

The conception of the Visvarupa, the universal form is especially meant for the neophytes who cannot understand the transcendental form of the Lord. For them He manifests a material form or the universal form. (S.B. 1.3.3)

CREATION (Part two)

(S.B.2.5.22-31)

Verses 22-24

After the incarnation of the first purusa (Karanadaksayi Visnu) the mahat-tattva (sum total of material energy) becomes manifested. Then time is generated and in course of time false ego appears and transforms into three qualities.

- 1) Goodness - vaikarika ahankara
- 2) Passion - taijasa ahankara
- 3) Ignorance - tamasa ahankara

Manifestations of false ego in ignorance.

Verses 24-29

From the darkness of false ego five elements are generated.

- 1) Sky becomes manifested first. Its subtle form is the quality of sound.
- 2) Because sky is transformed air is generated with its subtle quality of touch. (It also contains the quality of sound).
- 3) When air is transformed fire is generated with its subtle quality of shape or form. (Fire also contains the qualities of sound and touch).
- 4) When fire is transformed water is generated with its subtle quality of taste. (Water also contains the qualities of sound, touch and form).
- 5) When water is transformed earth is generated with its subtle quality of smell. (Earth also contains the qualities of sound, touch form and taste).

(S.B. 3.26.32 Purport)

It appears in this verse that the objects of the senses namely the five gross elements and their subtle counterparts are all products of ignorance.

SUBTLE ELEMENT

GROSS ELEMENT

Sound	is the subtle quality of	sky
Touch	is the subtle quality of	air
Form	is the subtle quality of	fire
Taste	is the subtle quality of	water
Smell	is the subtle quality of	earth

(S.B. 3.5.36)

Each of the elements evolve from subtle to gross. The evolving element has the quality of the previous element as well as its own. Hence the sky, the subtlest of the five gross elements has one quality. As the different elements evolve they have the qualities of the previous elements and so earth, the last element to manifest has all the qualities of all the elements.

Sky	- sound
Air	- sound, touch
Fire	- sound, touch, form
Water	- sound, touch, form, taste
Earth	- sound, touch, form, taste, smell

(S.B. 2.10.31)

The construction of the whole material world is prominently made by three elements, namely earth, water and fire. But the living force is produced by sky, air and water. So water is the common element in both the gross and subtle forms of the material creation. Water is the most prominent element and is therefore the principle element of all the five.

Manifestations of false ego in passion.

Verse 31

From false ego in the mode of passion all of the sense organs are generated.

There are two kinds of senses;

Knowledge acquiring senses

- 1) ears
- 2) skin
- 3) eyes
- 4) tongue
- 5) nose

Working senses

- 1) hands
- 2) legs
- 3) voice
- 4) anus
- 5) genitals

The intelligence and the living energy are also generated.

Manifestations of false ego in goodness.

Verse 30

From false ego in the mode of goodness the mind is generated and becomes manifested. The ten demigods controlling bodily movements are also manifested.

The five knowledge acquiring senses and their controlling deities:

- 1) Ears - sense of hearing - controlling deities of directions
- 2) Skin - sense of touch - controlling deity of air, Vayu
- 3) Eyes - sense of sight - controlling deity the Sun god
- 4) Tongue - sense of taste - controlling deity of water, Varuna
- 5) Nose - sense of smell - controlling deity the Asvin Kumaras

The five working senses and their controlling deities:

- 1) Voice - controlling deity - Agni
- 2) Hands - controlling deity - Indra, king of heaven
- 3) Legs - controlling deity - Lord Visnu
- 4) Anus - controlling deity - Mitra
- 5) Genitals - controlling deity - Brahma

ANIRUDDHA - mind - controlling deity - Moon god

PRADYUMNA - intelligence - controlling deity - Brahma

SANKARSANA - false ego - controlling deity - Siva

Miscellaneous:

The sense of perception is of two kinds; touch and itching.

The controlling deity of air in the body is called Anila.

Anila also controls the sense of touch.

The controlling deity of hairs on the body is called Osadhya.
He also controls the itching sensation.

The controlling deities of the trees control the hairs on the body.

Vayu, the controller of air controls smell because smell is carried by air.

The controlling deities of the rivers control the nervous system.

The ocean is considered to be the controlling deity of the abdomen.

Yamaraja also presides over the anus and genitals because discharging semen is the cause of a horrible death and he is the god of death.

LESSON THREE

THE THREE PURUSA AVATARAS

- 1) Karanadakasayi Visnu (Maha Visnu)
- 2) Garbhodakasayi Visnu
- 3) Ksirodakasayi Visnu

*visnos tu trini rupani
purusakhyany atho viduh
ekam tu mahatah srastr
dvitiam tv anda-samsthitam
trtiam sarva-bhuta-stham
tani jnatva vimucyate*

"For material creation, Lord Krsna's plenary expansion assumes three Visnus. The first one, Maha Visnu, creates the total material energy, known as *mahat-tattva*. The second, Garbhodakasayi Visnu, enters into all the universes to create diversities in each of them. The third, Ksirodakasayi Visnu, is diffused as the all-pervading Supersoul in all the universes and is known as Paramatma. He is present even within the atoms. Anyone who knows these three Visnus can be liberated from material entanglement."

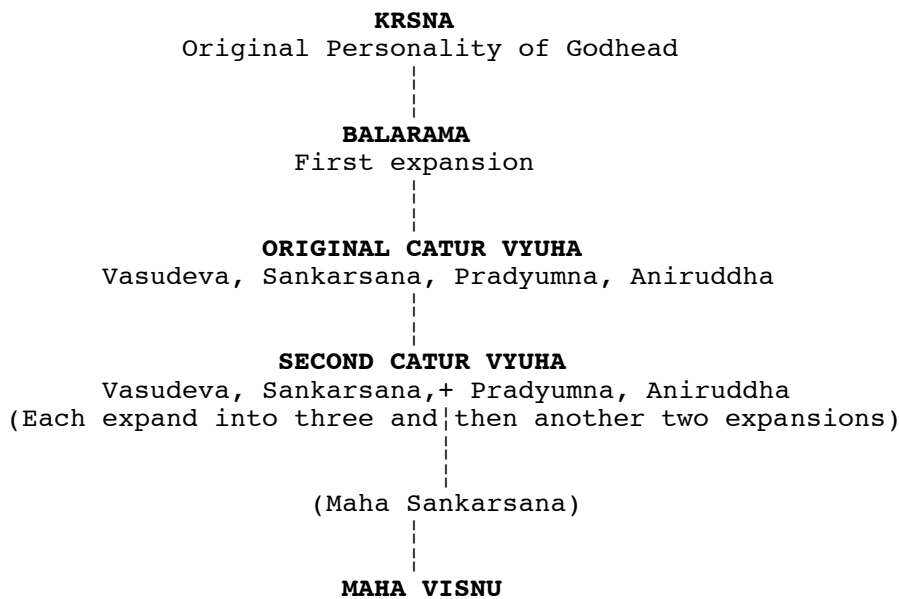
(Satvata-tantra quoted in Bg. 7.4 purport)

Krsna is the original Personality of Godhead. His expansion is Balarama, who expands the original *catur vyuha* or quadruple expansions.

- 1) Vasudeva
- 2) Sankarsana
- 3) Pradyumna
- 4) Aniruddha

These original *catur vyuha* expansions reside in Mathura and Dwaraka. From these original *catur vyuha* expansions twenty four forms of Visnu expand. They are named differently according to the arrangement of the conch, disc, lotus and club in Their hands. All of these twenty four forms reside in each Vaikuntha planet with the predominating Deity of that planet.

From the original *catur vyuha* the second *catur vyuha* expands. In this second *catur vyuha* the form of Sankarsana is also called Maha Sankarsana. It is from maha Sankarsana that Maha Visnu becomes manifested.



1) MAHA VISNU lies on the causal ocean which appears in one corner of the spiritual world. He manifests the *mahat tattva* (or the sum total of material energy). It is into this *mahat tattva* that He exhales all of the seedlike universes through the pores of His skin. These seedlike universes then expand as the different material elements form coverings around them. Each of the coverings is ten times thicker than the previous covering and form a shell-like covering.

When Maha Visnu impregnates the living entities by His glance into the material nature it begins to manifest its various energies.

2) When the universes have thus developed in the womb of material nature, Maha Visnu expands as GARBHODAKASAYI VISNU, Who enters into each universe with the living entities of that particular universe and thus activates each universe by His presence. he lies down on Ananta Sesa who lies on the Garbha ocean, which is the perspiration from the Lord's body and half fills the universe.

From His navel comes a lotus bud which is the total form of the living entities fruitive activity. The lotus grows dissipating the darkness of the universe.

On top of the lotus Brahma, the first living being appears. Not finding his origin, brahma looked in four directions and developed four heads. Situated on the lotus, Brahma could not understand anything. He began entering the stem and climbed

down to find its origin. Not finding anything, Brahma again returned to the top of the lotus where he heard the word *ta-pa* (austerity). Hearing the sound Brahma underwent penance for one thousand celestial years; (6x30x12x1000 earthly years). Being very pleased with Brahma's *tapasya*, the Lord manifested the Vaikuntha planets. Seeing Vaikuntha, Brahma became very happy and bowed to the Lord. Being very pleased with Brahma the Lord shakes his hand and reveals how to create the universe.

3) To maintain the universe Garbhodakasayi Visnu expands as **KSIRODAKASAYI VISNU**, Who is the all-pervading Supersoul (Paramatma). By His entering into every atom He maintains the whole universe. His abode is Svetadwipa an island in the ocean of milk.

References: (S.B.1.3.1-5) (S.B.3.8.11-21) (S.B.2.9.4-9)

THE THREE KINDS OF CREATION - KALPA

(S.B. 2.10.47-48)

First Creation: **MAHAKALPA**

The creation of the sixteen elementary elements, which are all products of the false ego, created by Maha Visnu.
(Maha Visnu creates the total material energy).

Second Creation: **VIKALPA**

The creation of Brahma by Garbhodakasayi Visnu and the dispersion of the material elements.
(Garbhodakasayi Visnu creates the diversities in each universe).

Third creation: **KALPA**

The creation by Brahma in each day of his life after waking from his sleep.

Lord Brahma's one day is called a Kalpa, the creation of Brahma is called Vikalpa and the creation of the total creation is called Mahakalpa.

In the Skanda Purana, Brahma's thirty days are mentioned. Each day of Brahma is a duration of one thousand *divya yugas*. A *divya yuga* comprises of one thousand of the four yugas. The same duration comprises his night.

LORD BRAHMA'S THIRTY DAYS

- | | | |
|-----------------------|---------------------|---------------------|
| 1) Sveta Varaha Kalpa | 11) Dhyana Kalpa | 21) Soma Kalpa |
| 2) Nilalohita Kalpa | 12) Sarasvata Kalpa | 22) Bhavana Kalpa |
| 3) Vamadeva Kalpa | 13) Udana Kalpa | 23) Supuma Kalpa |
| 4) Gathantara Kalpa | 14) Garuda Kalpa | 24) Vaikuntha Kalpa |
| 5) Raurava Kalpa | 15) Kaurma Kalpa | 25) Arcisa Kalpa |
| 6) Prana Kalpa | 16) Narasimha Kalpa | 26) Vali Kalpa |
| 7) Brhat Kalpa | 17) Samadhi Kalpa | 27) Vairaja Kalpa |
| 8) Kandarpa Kalpa | 18) Agneya Kalpa | 28) Gauri Kalpa |
| 9) Sadyata Kalpa | 19) Visnuja Kalpa | 29) Mahesvara Kalpa |
| 10) Isana Kalpa | 20) Saura Kalpa | 30) Paitr Kalpa |

THE NINE KINDS OF CREATION

(S.B. 3.10.15-18)

1) The first creation is of the Mahat-tattva.

(This creation is performed by MahaVisnu).

In the first creation the modes of nature mix and give rise to false ego.

2) False ego or identification of the body, along with the material ingredients, material knowledge and material activities arise.

(working senses and knowledge acquiring senses).

3) The sense perceptions are created and from these the material elements are generated.

i) sound	ii) touch	iii) sight	iv) taste	v) smell
sky	air	fire	water	earth

4) The creation of knowledge and working capacity.

5) The controlling deities become manifest by the interaction of the mode of goodness.

6) The sixth creation is the ignorant darkness of the living entity, by which the master acts as a fool.

NOTE:

All the above are natural creations by the external energy of the Lord. The remaining three are creations of Brahma and will be included in that section.

LESSON FOUR PART 1

VISARGA; RECREATION - CREATIONS OF BRAHMA

(S.B. 3.10.7-9)

Sitting on top of the lotus, which was spread throughout the universe, Brahma contemplated on how to create all the planets. Brahma then entered in the whorl of the lotus and divided it into three divisions and then into fourteen divisions.

The seeds of all the planets in the universe were impregnated in the lotus by the Supreme Lord. The material world and the living entities were already generated in seedling forms by the Lord and Brahma was to disseminate the seedlings all over the universe.

(S.B. 3.10.7 purport)

THE CREATIONS OF THE KUMARAS AND OTHERS

(S.B. 3.12.2-57)

Verse 2

Brahma first created the nescient engagements which are five in number.

- 1) Self-deception - Moha
- 2) The sense of death - Andha Tamisra
- 3) Anger after frustration - Tamisra
- 4) The sense of false ownership - Maha Moha
- 5) Forgetfulness of one's real identity - Tamas

(S.B. 3.20.18)

Before creating the living entities in their different species of life, the conditions under which they live were created by Brahma.

Verse 3

Brahman then gave up his body and began a new term of creation.

Verse 4

In the beginning Brahma created the four Kumaras; Sanaka, Sananda, Sanatana and Sanat Kumara.

Verses 5-20

Brahma asked his four sons to generate progeny. The Kumaras declined, which made Brahma very angry. He tried to control his anger but it came out from between his eyebrows in the form of a child in a mixed colour of red and blue. The child was crying and was therefore called Rudra. He was given eleven places to reside, Rudranis. Rudra then began to increase the progeny of the universe with offspring resembling himself in every way. They attempted to devour the universe, which made Brahma very afraid. He told Rudra to go and perform penance and wait for the time of dissolution, when his services would be called upon.

Verses 21-29

Brahma then created ten sons;

- 1) Narada - born from Brahma's deliberation.
- 2) Vasistha - born from Brahma's breathing.
- 3) Daksa - born from Brahma's thumb.
- 4) Bhrigu - born from Brahma's touch.
- 5) Kratu - born from Brahma's hand.
- 6) Pulastya - born from brahma's ears.
- 7) Angira - born from Brahma's mouth.
- 8) Atri - born from brahma's eyes.
- 9) Marici - born from Brahma's mind.
- 10) Pulaha - born from Brahma's navel.

Verse 25

Religion was manifested from his breast.
Irreligion was manifested from his back.

Verse 26

Lust and desire became manifest from his heart
anger from his eyebrows
greed from his lips
the power of speaking from his mouth
the ocean from his genitals
abominable activities from his anus

Verse 27

Kardama was manifested from his shadow.

Verses 28-32

Brahma had a daughter named Vak born from his body. His mind was attracted

sinfully to her and his sons prayed to the Supreme Lord for the good sense of Brahma.

Verse 33

Brahma gave up his body of sinful thought which became the dangerous fog of darkness.

Verses 34-48

The four Vedas, the four principles of religion, the four social orders, medical science, military art, musical art, architectural science all emanated one after another. The fifth Veda (Purana) as well as histories all became manifest from his different mouths in systematic order. The eight varieties of fire sacrifice, the four divisions of retired life, the four divisions of renounced life, the science of logical argument, law and order, and moral codes all became manifest from his mouth.

The pranava *omkara* was manifested from his heart. The art of literary expression *usnik* was generated from his hair. The principle Vedic hymn, *gayatri* from his skin, *tristup* from the flesh, *anustup* from the veins, and *jagati* from his bones. The art of writing verse, *pankti*, came from the bone marrow and *brhati*, another type of verse was generated from the life-breath. Brahma's soul was manifested as the touch alphabets (*sparsas*), his body as the vowels, his senses as the *sikilant* alphabets, his strength as the intermediate alphabets and his sensual activities as the seven notes of music.

Verses 49-57

When Brahma saw that in spite of the presence of the sages their was no sufficient increase in the poulation, he seriously began to consider how the poulation could be increased. While he was thus contemplating, two forms were generated from his body. They were Svayabhuva Manu and Satarupa. In due course of time Manu begot two sons, Uttanapada and Priyavrata, and three daughters, Akuti, Devahuti and Prasuti. Manu gave Akuti to the sage Ruci, Devahuti to Kardama and Prasuti to Daksa. From them, all the world filled with poulation.

(S.B. 3.20.18-53)

Verse 18

Brahma first created the five kinds of ignorance from his shadow. (*tamisra, andha-tamisra, tamas, moha and maha-moha*).

Verses 19-21

Out of disgust, Brahma threw off the body of ignorance, which became the night.

The Yaksas and Raksasas took possession of that body. Night is the source of hunger and thirst. Overpowered by hunger and thirst they ran to devour Brahma and Brahma became very afraid and asked to be spared.

Verse 22

He then created the chief demigods. he dropped before them the form of daytime and the demigods sportingly took possession of it.

Verses 23-37

Brahma then gave birth to the demons from his buttocks. They were very fond of sex and even approached him for copulation. Brahma first laughed at their stupidity, but seeing their determination grew indignant and ran away approached the Lord for protection. The Lord ordered him to give up that body, which took the form of the evening twilight. The demons became bewildered and took the twilight to be a beautiful woman and seized her.

Verses 38-39

Brahma then evolved the Gandhavas and Apsaras.

Verses 40-41

Brahma then evolved from his sloth the ghosts and goblins. The ghosts took possession of the body thrown off in the form of yawning by Brahma. (This is the sleep that causes drooling. Ghosts attack such unclean people who are subject to be haunted or to go insane).

Verses 42-43

Brahma then evolved the Sandhyas and Pitas from his own invisible form, from his navel.

Verse 44

Brahma then evolved the Siddhas and Vidyadharas and gave his form known as Antardhana. (*Antardhana* means that these living creatures can be perceived to be present, but they cannot be seen by vision.)

Verses 45-46

Seeing his reflection in the water and admiring himself, Brahma evolved the Kimpurusas as well as the Kinnaras out of that reflection.

Verse 47

Brahma once layed down with his body at full length. In a sullen mood he gave up that body which transformed into snakes.

Verses 48-50

From his mind Brahma evolved the Manus who promote welfare activities and Brahma gave them his own human form.

LESSON FOUR PART 2

THE SPECIES OF LIFE.

*jalaja nava laksani
sthavara laksha-vimsati
krimayo rudra sankhyakat
prkshinam dasa-laksanam
trimsal-laksani paravah
catur laksani manusah*

There are 900,000 species living in the water. There are also 2,000,000 nonmoving entities such as trees and plants. There are 1.100,000 species of insects and reptiles and there are 1,000,000 species of birds. As far as animals are concerned there are 3,000,000 varieties and there are 400,000 human species.

(Padma Purana)

(S.B. 2.10.37-40)

Brahma and his sons like Daksa, the periodical heads like Vaivasvata Manu, the demigods like Indra, Candra and Varuna, the great sages like Bhrgu, Vyasa and Vasistha, the Gandharvas, Vidyadharas, Asuras, Yaksas, Kinnaras and Angels, the serpentines, the monkey shaped Kimpurusas, the Human Beings, the inhabitants of Matrloka, the demons, Pisacas, ghosts, spirits, lunatics and evil spirits, the good and evil stars, goblins, the animals in the forest, the birds, the household animals, the reptiles, the mountains, the entities born from the embryo, from eggs, from perspiration, from seeds and all others, whether they be in water, land or air, in happiness or distress. All of them, according to their past deeds are created by the Supreme Lord.

(S.B.5.5.21-22)

Beings who have a living force (vegetables, trees and plants), are superior to

earth, stone or dull matter, etc. Superior to non-moving beings are snakes and worms, etc., or beings that move. Superior to snakes and worms are animals with developed intelligence. Superior to animals are human beings. Superior to human beings are ghosts - because they have no material (gross) bodies. Superior to ghosts are Gandharvas. Superior to Gandharvas are the Siddhas. Superior to the Siddhas are the Kinnaras. Superior to the Kinnaras are the demons. Superior to the demons are the demigods. Of the demigods Indra is the topmost. Brahma's direct sons like Daksa, etc., are superior to Indra. among Brahma's sons Siva is the most elevated.

(S.B. Canto 6, Chapter 6)

Prajapati Daksa begot sixty daughters in the womb of his wife Aksini. These daughters were given in charity to different people to increase the population.

Ten daughters were given to Dharmaraja, thirteen to Kasyapa, and twenty-seven to the moon god. In this way fifty daughters were distributed. Of the other ten, two were given to Bhuta, Angira and Krsasva and the remaining four were given to Kasyapa. Thus Kasyapa got seventeen of Daksa's daughters. It was because of the union of these daughters with various exalted personalities, that the entire universe was filled with various kinds of living entities in various bodies like humans, demigods, birds, etc.

NOTE:

Daksa was the son of Brahma and therefore a brahmana. Due to his misbehaving like a non- brahmana by insulting Lord Siva, he had to take birth in the womb of a ksatriya. Thus he became the son of the Pracetas. Also because of his disrespecting Lord Siva, he had to undergo the tribulation of taking birth in the womb of a woman.

The controversy of the Daksa yajna took place during the Svayambhuva manvantara and as a punishment he was killed by Virabhadra. But because that was not sufficient he also had to take birth from Marisa and the Pracetas. According to Visvanatha Cakravati Thakura, Daksa underwent penance up to the fifth manvantara and then at the beginning of the sixth manvantara (Caksusa), Daksa took birth again (as previously mentioned), and on the order of Brahma, engaged in generating the population of the universe.

(S.B. 4.30.48-50)

LESSON FIVE

PART ONE

CALCULATION OF TIME FROM THE ATOM

(S.B.3.11.1-12)

The atomic description of the Srimad Bhagavatam is almost the same as the modern science. This is further described in the Paraman-vada of Kanada. Time is measured in terms of its covering a certain space of atoms. Standard time is calculated in terms of the movement of the sun. The time covered by the sun in passing over an atom is calculated as atomic time.

Two atoms	- a double atom
Three double atoms	- a hexatom (particle visible in sunshine)
Three hexatoms	- a truti or 18 atomic particles, or one second divided in 16,875 parts.
One hundred trutis	- one veda
Three vedas	- one lava
Three lavas	- one nimesa
Three nimesas	- one ksana
Five ksanas	- one kasha or 8 seconds
Fifteen kashas	- one laghu or 2 minutes
Fifteen laghus	- one (nadika-danda) or 30 minutes
Two dandas	- one muhurta or one hour
Six to seven dandas	- one prahara or quarter of a day
Fifteen days and nights	- two weeks or a fortnight
Two fortnights	- one month

During the period of one month the moon wanes and is called *krsna paksa*, the dark moon or *amavasya*. In the same month the moon waxes and is called *gaur-paksa* or *sukla paksa*, the full moon or *puṇnima*.

Puṇnima to *amavasya* is called *krsnapaksa* (dark moon).

Amavasya to *puṇnima* is called *gaurpaksa* (bright moon).

Two months - one season

During the first six months the sun travels from south to north and is known as *uttarayana*. During the second six months the sun travels from north to south and is known as *daksinayana*. Two solar movements equals one day and night of the demigods.

LESSON FIVE PART TWO

THE FOUR YUGAS

The four yugas are known as a *divya yuga*. One *divya yuga* is 12,000 years of the demigods or 4,320,000 human years.

KRITA or SATYA-YUGA (Golden Age)

Duration - 4,800 demigods years or 1,728,000 human years

Life span - 100,000 years

Yuga dharma - meditation or astanga yoga having eight parts.

- 1) Yama - Rules
- 2) Niyama - Restrictions
- 3) Asana - Sitting postures
- 4) Pranayama - Breathing exercises
- 5) Pratyahara - Sense restriction
- 6) Dharana - Meditation
- 7) Dhyana - Undisturbed meditation
- 8) Samadhi - Total absorption

Yuga Avatara (11.5.21)

The yuga avatara is white with four arms, has matted hair and wears a garment of tree bark. He carries a black deerskin, a sacred thread, prayer beads and the rod and waterpot of a brahmachari.

Symptoms of Satya-yuga

The people are peaceful, non-envious, friendly and naturally Krsna conscious. In Satya-yuga there was no division of asrama, everyone was a paramahansa. There was no demigod worship, only the worship of Krsna and religion was perfectly practiced.

(S.B. 11.5.21-22)(S.B. Canto 9 Ch. 14)

TRETA-YUGA (Silver Age)

Duration - 3,600 demigod years or 1,296,00 human years

Life span - 10,000 years

Yuga dharma - Fire sacrifice, Yajna

Yuga Avatara - The yuga avatara is red. He has four arms and

golden hair. He wears a triple belt representing initiation into the three Vedas. His symbols are the sruk, sruva, etc., (ladle, spoon and other implements of sacrifice).

Symptoms of Treta-yuga

In Treta-yuga the people are thoroughly religious. In Satya-yuga people are naturally Krsna conscious. In Treta-yuga they are inclined to become Krsna conscious. To achieve that end they are very strict in following Vedic principles.

DVARPARA-YUGA (Copper Age)

Duration - 2,400 demigod years or 864,000 human years

Life span - 1,000 years

Yuga Avatara - In Dvapara-yuga his complexion is dark blue. He wears yellow garments. His body is marked with Srivatsa and other distinctive ornaments, and He manifests His personal weapons.

NOTE: In other Dvapara-yugas before Krsna's appearance, the yuga avatara was somewhat greenish.

The original Personality of Godhead from whom all other incarnations expand is Sri Krsna. He appears once in a day of Brahma, during the period of the seventh manu (Vaivasvata) in the 28th divyayuga. The original Personality of Godhead Krsna only comes once in a day of Brahma. Although in every Dvapara-yuga there is a yuga avatara, they are all expansions of Visnu, who is an expansion of Sri Krsna.

Symptoms of Dvapara-yuga

In Dvapara-yuga people have the weaknesses of mortal beings, but they have a strong desire to know about the Absolute Truth and they worship the Lord in the mood of honoring a great king, following the prescriptions of both Vedas and tantras.

KALI-YUGA (Iron Age)

Duration - 1,200 demigod years or 432,000 human years
Life span - 100 years
Yuga dharma - Chanting the Hare Krsna (Maha) mantra
Yuga Avatara - The yuga avatara for the age of Kali is golden or yellow. For this Kali-yuga Lord Caitanya has appeared although He does not appear in every Kali-yuga. The yuga avatara for Kali-yuga is generally black. Lord Caitanya, who is Krsna Himself, appears only in the Kali-yuga immediately following the appearance of Sri Krsna in Dvapara-yuga.

Symptoms of Kali-yuga

O, learned one in the age of Kali, men have but short lives. They are quarrelsome, lazy, misguided unlucky and above all, always disturbed.

(S.B.1.1.10)

NOTE:

There is a chronological order of the four yugas - Satya, Dvapara, Treta and Kali. Sometimes there is an overlapping.

During the regime of Vaivasvata Manu there was an overlapping of the twenty eighth divya-yuga and the third yuga, Treta appears before the second, Dvapara. When this happens the source of all incarnations, Krsna, appears. Every yuga is divided into three periods called sandhyas.

(S.B. 1.4.14)

One thousand divya-yugas equals one day of Brahma. In Brahma's one day there are fourteen Manus. In each one Manu enjoys a life of seventy-two divya-yugas or 852,000 years of the demigods or 306,720,000 human years. After the dissolution of every Manu a new Manu comes. The seven great sages as well as the leaders in the heavenly planets like Indra, etc., also rotate along with each change of Manu. Thus with the change of each and every Manu the universal management also changes.

In Brahma's one day there are 14 Manus
In Brahma's one month there are 420 Manus
In Brahma's one year there are 5,040 manus

In Brahma's lifetime there are 504,000 Manus

MANVANTARA AVATARAS

The present age is the Vaivasvata Manu and Brahma's present day is the Sveta Varaha Kalpa.

14 Manus for this day of Brahma

- 1) Svayambhuva Manu - son of Lord Brahma
- 2) Svarocisa Manu - son of Agni
- 3) Uttama Manu - son of Priyavrata
- 4) Tamasa Manu - brother of Uttama
- 5) Raivata Manu - brother of Tamasa
- 6) Caksusa Manu - son of the demigod Caksu
- 7) Vaivasvata Manu - son of the sun-god Vivasvan
- 8) Savarni Manu - son of the sun-god by his wife Chaya
- 9) Daksa Savarni - son of Varuna
- 10) Brahma Sarvani - son of Brahma
- 11) Dharma Savarni - son of Ruci
- 12) Rudra Savarni - son of Rudra
- 13) Deva Savarni - son of Satyasaha
- 14) Indra Savarni - son of Bhuti

During the period of each manu different sages accept the position of Vyasa or the compiler of the Vedas, Puranas, etc. Thus in the Dvapara-yuga of each divya-yuga a different sage accepts the position of Vyasa.

28 Vyasas of the Vaivasvata Manvantara

- | | |
|----------------------|------------------------------------|
| 1) Brahma | 15) Trayyaruna |
| 2) Prajapati or Manu | 16) Dhananjaya |
| 3) Usana, Sukracarya | 17) Krtanjaya |
| 4) Brhaspati | 18) Rina |
| 5) Savitri | 19) Bharadvaja |
| 6) Yamaraja | 20) Gautama |
| 7) Indra | 21) Uttama |
| 8) Vasistha | 22) Vena |
| 9) Sarasvata | 23) Somasushmapana |
| 10) Tridhama | 24) Riksha or Valmiki |
| 11) Trivishan | 25) Sakti, father of Parasara Muni |
| 12) Bharadvaja | 26) Parasara Muni |
| 13) Antariksa | 27) Jaratkaru |
| 14) Vapra | 28) Krsna Dvaipayana Vyasa |

In the next Dvapara-yuga the Vyasa will be Asvattama the son of Drona.

LESSON FIVE PART THREE

During Brahma's one day there are twenty-five Lila-avatars also known as Kalpa avatars because they appear in every Kalpa. Of these Lila-avatars Hamsa and Mohini are not very well known.

- 1) Caturana - The four Kumaras.

They appeared in the beginning of creation and are specifically empowered to distribute transcendental knowledge. They are empowered with the Lord's *jnana-sakti*. They are also known as Saktyavesa.

- 2) Narada Muni - The son of Lord Brahma.

He is empowered with the Lord's *Bhakti-sakti*. He is also Saktyavesa.

- 3) Varahadeva - Sukara or the Boar incarnation.

The Boar incarnation appeared in two different millenniums. During the period of Svayambhuva Manu, the earthly planet remained submerged in the water of devastation, so the Lord appeared as a white boar and lifted the earth and set it properly. During the period of Caksusa Manu Lord Boar was red and He killed the demon Hiranyaksa.

- 4) Matsya - The Fish incarnation.

He appeared to show special mercy to Satyavrata Muni. After the period of Caksusa when there was a partial inundation, he also protected Vaivasvata Manu by keeping him safe on a boat.

- 5) Yajna - The son of Prajapati Ruci and his wife Akuti.

During the period of Svayambhuva Manu there was no qualified Indra. So the Lord appeared as Yajna and took that position.

6) Nara Narayana - The twin sons of the wife of King Dharma.

They are partial expansions of Krsna and Arjuna. Nara and Narayana Rsis exhibited the Lords renunciation.

7) Kapiladeva - The son of Devahuti.

He explained the Sankhya philosophy. Kapiladeva exhibited the Lord's transcendental knowledge.

8) Dattatreya - The son of Atri Rsi and Anasurya.

He is a combined incarnation of Lord Visnu, Brahma and Siva. He spoke on the subject of transcendence to Alarka, Prahlad, Yadu, etc.

9) Hayasirsa - Lord Hayagriva

At the end of the millenium ignorance personified took the form of a demon, stole the Vedas and took them to the planet Rasatala. At that time the Lord, at the request of Brahma, retrieved them after assuming the form of a horse.

10) Hamsa - The Swan incarnation.

Due to bewilderment, Brahma, could not answer some questions put forward by his sons. At that time the Lord appeared as a swan and answered the questions.

11) Prsnigarbha - The incarnation who appeared before Dhruva.

He created the planet known as Dhruvaloka for the habitation of Dhruva Maharaja.

12) Rsabha - The son of King Nabhi and his wife Merudevi.

His oldest son was Bharata Maharaja of which the earth was named after - Bharat-varsa. He instructed his sons to follow the path of perfection by *tapasya*.

13) Prthu - The incarnation of the Lord's ruling force.

Due to the demonic nature of King Vena, the sages killed him by a curse. They prayed for the Lord to appear and churned the two arms of the dead body according to a specific method and the Lord appeared as Prthu.

14) Nrsimhadeva - The half man half lion incarnation.

He appeared to protect Prahlad by killing Hiranyakasipu.

15) Kurma - The Tortoise incarnation.

He appeared to become the resting place of the Mandara Hill, used as a churning rod by the demons and demigods to produce nectar.

16) Dhanvantari - The father of Ayurveda.

He appeared from the ocean of milk with the pot of nectar.

17) Mohini - The Lord's form of a beautiful woman.

The Lord tricked the demons by appearing in the form of a beautiful woman and asked the demons for the nectar and distributed it to the demigods.

18) Vamanadeva - The Dwarf incarnation.

Assuming the form of a dwarf brahmachari the Lord visited the fire sacrifice of Bali Maharaja. He begged three steps of land and with those steps He took the whole universe. He is the son of Kasyapa and Aditi.

19) Parasurama - Bhrgupati, the son of Jamadagni and Renuka.

He annihilated the administrative class twenty-one times because of their rebellion against the brahmanas.

20) Raghavendra - Lord Ramacandra.

He came to perform pleasing work for the demigods, protect His devotees and kill Ravana and his followers. The Lord assumed the form of a human being and exhibited superhuman powers by controlling the Indian Ocean.

21) Vyasadeva - The son of Parasara Muni and Satyavati.

He divided the one Veda into several branches and sub-branches, seeing that the people in general were less intelligent.

22) Lord Balarama - The first plenary expansion of the Lord.

23) Lord Krsna - The original form of the Lord.

Both Balarama and Krsna appeared in the family of Vrsni (Yadu dynasty) and in doing so removed the burden of the world.

24) Buddha - The son of Anjana.

He appeared in the province of Gaya in Kali-yuga to delude those who are envious of the faithful. He also appeared to stop animal slaughter in the name of Vedic sacrifices by preaching non-violence and by not accepting Vedic authorities.

There is also another Buddha incarnation mentioned. There are seventy-two Kali-yugas during the period of one Manu. During one Kali-yuga the Lord appeared as Buddha to bewilder the demons who were destroying the inhabitants of other planets by flying unseen in space ships made by the demon Maya.

25) Kalki - The son of Visnu Yasa.

He will appear in the village Sambhala. He will mount a horse, Devadatta and taking His sword, will kill millions upon millions of bandits. He will also commence Satya-yuga.

NOTE:

During Brahma's one day there are fourteen manus and twenty-five Lila-avatars. There are thirty such days in Brahma's one month. There are twelve months in a year and Brahma lives for one hundred years.

One hundred years is divided into two halves. The first half is over and the second half is now current. Fifty years complete one *parardha*. Brahma must complete another fifty years after which everything will be destroyed.

Thus Brahma's life span is 311 trillion 40 billion earthly years. Brahma's life, however, is calculated to be less than a moment for the Personality of Godhead. In the Causal Ocean there are millions of Brahmas appearing and disappearing like bubbles in the Atlantic Ocean.

LESSON FIVE PART FOUR

THE FOUR CATEGORIES OF THE UNIVERSAL ANNIHILATION

There are four kinds of annihilation summarized as constant, occasional, material and final.

1) When a person achieves knowledge of his relationship with Krsna or when he understands his factual identity, he is then liberated from the material nature. This is called final annihilation or *Atyantika*.

(S.B.Canto 12 Ch.4)

At the time of devastation, when Lord Ananta desires to destroy the entire creation, He becomes slightly angry. Then from between His eyebrows, the three-eyed Rudra carrying a trident becomes manifested. This Rudra who is known as Sankarsana is the embodiment of the eleven Rudras. He appears to devastate the creation.

In each creation the living entities are given a chance to go back to Godhead. When they misuse this opportunity and do not go back home, Lord Sankarsana becomes angry and annihilates the universe.

(S.B. 5.25.3)

2) When Brahma's life span is finished there occurs the *Prakrtika* or total material annihilation. At that time the entire universal egg is destroyed.

As the annihilation approaches there will be no rain on the earth for one

hundred years. Drought will lead to famine and the starving populace will consume one another. Thus they will gradually be destroyed.

The sun will then drink the water of the oceans, of the living bodies and of the earth itself. But the devastating sun will not give rain in return.

Next the fire of annihilation will flare up from the mouth of lord Sankarsana. Carried by the mighty wind, this fire will burn throughout the universe, scorching the lifeless cosmic shell. Burned from all sides, from above by the blazing sun and from below by the fire of Lord Sankarsana, the universal sphere will glow like a burning ball of cow dung. A great and terrible wind of destruction will begin to blow for more than one hundred years, and the sky, covered with dust, will turn grey.

After that, groups of multicolored clouds will gather, roaring terribly with thunder, and will pour down floods of rain for one hundred years. At that time, the shell of the universe will fill up with water, forming a single cosmic ocean. As the entire universe is flooded, the water will rob the earth of its unique quality of fragrance, and the element earth, deprived of its distinguishing quality, will be dissolved.

The element fire then seizes the taste from water and water merges into fire. Air seizes form from fire and fire merges into air. Ether then seizes the quality of touch from air and air merges into ether. False ego in ignorance seizes sound from ether. False ego in passion seizes the senses and false ego in goodness seizes the demigods. The *mahat-tattva* seizes false ego and thus everything is wound up.

(S.B. 12.4.7-19)

3) One thousand cycles of the four yugas constitute one day of Brahma. During his night Brahma sleeps and the three planetary systems meet destruction. This is called *Naimittika* or occasional annihilation.

(S.B. 12.4.2-4)

When Brahma's night appears, the sun and the moon are without glare. The sun and the moon do not vanish, they appear in the remaining portion of the universe.

The devastation takes place due to fire emanating from the mouth of Sankarsana. The great sages like Bhrgu and other inhabitants of Mahaloka, transport themselves to Janaloka, being disturbed by the warmth of the blazing fire that rages throughout the universe. At the beginning of devastation all the seas become ferocious and in no time all the three worlds become full of water. The fire from Sankarsana's mouth rages for 36,000 years. Then for another 36,000 years there are torrents of rain with wind, etc., and the oceans overflow. These reactions for 72,000 years are the beginning of the partial devastation of the three worlds. When Brahma goes to sleep, the three worlds below Brahmaloaka are submerged in the water of devastation. In his sleeping condition Brahma dreams about the Garbhodakasayi Visnu and takes instruction from the Lord how to recreate the devastated area.

(S.B.Canto 3 Ch 11)

There is also a partial annihilation up to the earthly planet after the period of each Manu.

4) At every moment time invisibly transforms the bodies of all created beings and all other manifestations of matter. This process of transformation causes the living entity to undergo the constant annihilation of birth and death.

Those possessed of subtle vision state that all creatures, including Brahma himself, are always subject to generation and annihilation. Material life means birth and death or generation and annihilation. The only boat suitable for crossing the ocean of material existence, which is otherwise impossible to cross, is the boat of submissive hearing of the nectarean pastimes of the Supreme Personality of Godhead.

(S.B. Canto 12 Ch 4)

LESSON SIX STUDENTS GUIDE

The Big Bang Theory

First there was a big chunk of matter which exploded in a big bang. All the pieces of matter were flung out and scattered all over the universe, separately forming whirling clouds of gas and dust which became galaxies.

Then in each galaxy many millions of smaller discs of gas and dust formed around hot centres called suns. After colliding, merging and cooling off over billions of years, these discs of gas and dust became planets, all travelling and orbiting around their own suns and formed solar systems. This solar system is a group of nine planets including earth.

How Life Formed

The earth is born - a molten ball of rock which condenses from a cloud of dust and gas. As the earth cools the crust buckles and cracks, and the volcanoes belch out gases. With further cooling, water condenses and clouds form. Rains come and wash chemicals out of the atmosphere into the oceans and form a 'primeval' or 'primordial soup'. Electrical storms form organic compounds, which gradually develop into self-supporting cells. Life thus becomes established.

NOTE:

It is believed that the first living things to develop were probably viruses. And the first true cells resembled bacteria. The first plant life is thought to be algae, found in stagnant pools.

LESSON SIX TEACHERS GUIDE

THE MODERN CONCEPTION OF THE CREATION

(Information gathered from Readers Digest Encyclopedia of Modern Knowledge)

NOTE:

Modern science is generally accepted and taught in schools following the ascending process of acquiring knowledge: i.e; from what is already seen or accepted, assumptions and speculations are made about what is not known. Therefore, modern science follows a practice of hypothesis, theory, and accepted law.

Hypothesis - A tentative *assumption* made in order to draw out and test its logical empirical consequences: i.e; arguments relying on observations and experience alone.

Theory - The analysis of a set of facts, principles or circumstances, in their relation to one another. In other words, an idea deduced from other formulas or propositions. A theory is not a proven fact.

Law - An aspect or quality of a phenomenon assumed to hold or is so far known as invariable under given conditions. i.e., When there is experimental proof or when an experiment gives the same result under the same conditions, and the result so far cannot be refuted and is widely accepted by scientists, it is made by them into a *law*.

For the sake of argument someone puts forward a hypothesis and when a set of facts or circumstances are brought together to back this argument it is called a theory. When this theory is applied under set conditions and experiments and the same result occurs, and *so far*, is not able to be disproved, it is called law.

Therefore, when we hear the theories and explanations put forward by modern science we can see their statements filled with words like *maybe, possibly, it is believed, probably, perhaps*, etc. So because modern science is primarily based on the speculative process, one should be cautious about these theories and so-called laws understanding that they are constantly subject to change.

PART ONE THE ORIGIN OF THE UNIVERSE

There are many theories about the origin of the universe, but basically three principle ones are given the most credence.

1) The Big Bang Theory

According to this theory, the universe had its origin in a gigantic explosion about 18,000 million years ago. The matter flung out from the explosion condensed into lumps called galaxies, which are still rushing outwards. As the universe grows old, the matter in it thins out. The expansion continues indefinitely.

In the 1920s an astronomer named Edwin Hubble using a 100 inch telescope in America made a sensational discovery: the galaxies *seemed* to be moving away from one another at speeds that increased with their distances. It *seemed* that the entire universe was expanding.

The Belgian astronomer Georges Lemaitre pointed out that if the outward movements of all the galaxies were traced backwards, then they would *presumably* meet in a single point. This large blob of matter, known as the cosmic egg or primeval atom, *must have* been all that existed of the universe in the distant past. Lemaitre suggested that for some reason this giant blob of matter exploded, flinging materials outwards like a bomb. This marked the creation of the universe. Lemaitre's *idea* became known as the Big Bang theory.

NOTE:

Where the cosmic egg came from, or what existed before the Big Bang, are questions that remained unsolved.

2) The Oscillating Theory

This theory, a variation on the Big Bang theory, suggests that the expansion of the universe will eventually slow down and stop, followed by a contraction of the galaxies into another Big Bang. The outward expansion of the galaxies will eventually be slowed and stopped by gravity, like a stone being thrown upwards. The universe therefore continues in endless cycles of expansion and contraction; the laws of nature may differ in each cycle.

According to this theory there was no one-time creation. However, the

Oscillating theory does not *seem* to be supported by the latest studies because the astronomers can find no evidence that the galaxies are slowing down. Therefore, it *seems most likely*, that the expansion of the universe will continue indefinitely.

3) The Steady State Theory

An alternative view of the Big Bang, this theory says that the universe never originated at any one instant, nor will it ever die. According to the Steady State theory, as the universe expands new matter is created to fill the spaces left. Therefore, the appearance of the universe remains constant with time.

According to the Steady State theory, the universe has always existed in much the same form as present. It had no beginning, and will have no end. However, because of the expansion of the universe, the overall density of the matter in space would decrease with time, unless it were somehow replaced by new matter. The Steady State theory proposes that matter is indeed continuously created. As the galaxies rush apart, new material is created out of nothing to fill the space they leave, so that the overall appearance of the universe remains constant.

However, it appears that the Steady State theory has not stood the test of time and it is not openly accepted at present.

The Present Day Understanding

Many lines of evidence now suggest that the universe did indeed have its origin in a Big Bang 18,000 million years ago. The first facts supporting this belief came during the 1950s, as radio astronomers probed deep into the universe. Light and radio waves take a considerable time to reach us from the most distant objects in space: the further away an object, the longer its light has taken to get here. Distant galaxies are so far off that their radiation has been travelling to Earth for thousands of millions of years; therefore we see them as they appeared thousands of millions of years ago, when the universe was much younger. Counting the number of objects far away in space - and thus far back in time they found that they were more common than objects nearer to Earth. This suggested that contrary to the Steady State theory, the universe has indeed changed in appearance in time.

As well as the discovery of Quasars or the brilliant centres of energetic young galaxies; the most crucial evidence of all in support of the Big Bang theory came in 1965. This was the discovery by radio astronomers of low-energy radiation that indicated a slight warmth filling all of space and giving it a temperature of about 2.7 degrees Celsius above absolute zero. This so-called background radiation is believed to be the heat left after the Big Bang explosion.

PART TWO Birth of the Sun and Planets.

The Galaxy and Sun

In the immensity of space whirl hundreds of millions of galaxies, each of them a complete star system containing thousands of millions of stars. This galaxy, of which the sun and its solar system form a part, is a spiral shaped mass of 100,000 million stars, part of which can be seen as the Milky Way.

Modern scientists believe that there are millions of suns in millions of galaxies in the universe. They believe many of the stars we see in the night sky to be suns similar to the one we see during the day. Galaxies are dotted like islands through the universe. The space between them is empty apart from possible wisps of gas, and perhaps the occasional unseen star which has broken away from a galaxy. Our own galaxy, the Milky Way is one of perhaps 100,000 million such islands. The nearest galaxy which is faintly visible to the naked eye is the constellation of Andromeda.

Through radio astronomy they found the galaxies of the Milky Way and Andromeda to be spiral shaped. Galaxies are believed to have been formed when hydrogen and helium gas, thrown out from the Big Bang explosion, began to break up into individual clouds, which then began to shrink.

The Planets

The likeliest explanation of the origin of the planets is that they formed from a disc of gas and dust spinning around a newly formed star, our sun. Around the young sun, the remains of the gas cloud were gradually smeared out into a disc, or solar nebula. Before the sun begins to glow brightly, the disc of gas resembles a freezing fog, with the lighter matter on the outer edges. Specks of matter within the disc collided with each other, and so coalesced or merged into larger lumps. The lumps eventually swept each other up, forming large, solid bodies around the sun. Sometimes several proto-planets merged; and sometimes one body was captured in orbit round another, like the Moon and Earth.

The Solar System

Modern science teaches that these discs of gas and dust after colliding and merging for millions of years formed what is known as the Solar System. This is a group of nine planets including the Earth rotating around the sun. These nine planets are Mercury, Venus, Earth, Mars, Jupiter, Saturn, Uranus, Neptune and Pluto.

Only Mercury, Venus, Earth and Mars are believed to be solid and the rest are

believed to be spinning globes of liquid gas like Jupiter, or frozen gas. The Moon is considered a satellite of Earth and is believed to be closer to the Earth than the sun. It is believed that the Moon is about one quarter the size of Earth and about 240,000 miles away.

SUMMARY

The modern theory about the origin and formation of the universe is as follows.

First there was a big chunk of matter or gas in outer space. No one knows its origin or what it was made of. This chunk or egg exploded and made a 'Big Bang'. Then all the pieces scattered throughout the universe and seperately formed whirling clouds of gas and dust which became galaxies. Then in each galaxy many millions of smaller discs of gas and dust formed around hot centres called suns. After colliding and merging and cooling off these discs of gas and dust became planets all travelling and orbiting around their own suns and became known as Solar Systems.

The modern scientists believe that this process is still going on. So, if they can somehow get out into space, with rockets and telescopes, they can see if they are right or wrong.

PART THREE How Life Began

Scientists who study the beginnings of all living things see the creation of life as a logical event - not a chance occurrence. They see it as the inevitable product of the conditions that existed on earth more than 3,500 million years ago. Still, what they assume to have happened in the beginning of creation is based not only on the speculations of the origin of life on earth, but also on the speculations of the origin of the universe itself. Therefore, their conclusions are based on the theory of a chance occurrence of a chunk appearing from nothing, then exploding, and from this, conditions became ripe for so-called inevitable events.

This is tantamount to all the ingredients of a house appearing from nowhere, along with some explosives, which for some reason detonates, and a perfectly equipped house is produced. Then on top of that, because such a nice arrangement of a house happened, a family naturally evolved in the house along with all the household paraphenalia, household pets, running water and food to eat.

The only rival to this veiw from the scientists is the so-called panspermia hypothesis, which suggests that primitive life forms could have reached the earth from elsewhere in the universe - either planted deliberately by other intelligent beings, or else brought accidentally by meteorites. Evidence for this theory includes fragments of meteorites that have been found to contain both chemicals characteristic of living things and also some minute structures that could be fossils

of ancient micro-organisms.

But the panspermia theory is not widely held because even the hardiest of micro-organisms would be unlikely to survive the harsh conditions of outer space. It is, in any case, a theory that avoids rather than solves the question of how life itself began.

So the modern accepted theory of how life began on earth is given in the following recipe:

A Recipe for Life.

NOTE:

The chemical elements from which all present day living things are made were present on the primitive earth 4,000 million years ago. However, it is not known for certain how they combined, for about 2,000 million years, to form the first cells.

The earth is born - a ball of molten rock condenses from a cloud of gas. Intense heat and no atmosphere prevail.

As the earth cools, the crust buckles and volcanoes belch out gases to form the first atmosphere.

With further cooling, water condenses and clouds form. Torrential rain, violent storms and radiation occur.

Rains wash chemicals out of the atmosphere into oceans. This created what is called the 'primeval or primordial soup'.

Organic compounds formed by lightning and radiation.

The earth quietens and the storms cease. Water evaporates from the oceans, concentrating the organic compounds.

Chains of nucleic acids and amino acids appear - perhaps catalysed by clay particles on the surface of the ocean floor.

A layer of fats form on the sea. Small droplets splashed from the 'soup' form an early membrane.

The first self-supporting cells appear followed by plants which release oxygen.

Oxygen forms the ozone layer which shields the earth from lethal ultra-violet radiation.

Thus life has become established.

It is believed that the first living organisms to develop were probably viruses and the first true cells to evolve probably resembled bacteria. The first plant life is presumed to be a primitive blue-green algae found today floating in stagnant pools.

The Evolution of Life Forms

Fossils discovered in successive layers of the earth's crust show that plants and animals have changed continuously over millions of years. Unfortunately, such fossil evidence is plentiful only from the start of the Cambrian Period some 570 million years ago, when the earth was well into its 'middle age'.

Nothing is known of Pre-cambrian Life, but among the plants identifiable from the oldest known fossils are seaweeds and aquatic fungi.

It is believed from the beginning of the Cambrian period single celled organisms had evolved into semi-independent cells like sponges. Then they developed into multi-celled organisms like jellyfish and coral.

The next to form were creatures similar to flatworms, which formed into roundworms and then into segmented worms. They could take in food through the mouth then excrete the waste.

Invertebrates or shelled creatures.

After about 25 million years molluscs or shelled animals like snails and squids evolved. These were a very large group of animals, characterised by an external shell of tough, jointed, armoured skin. Modern descendants range from crabs and lobsters to insects and spiders. The most common in these early times were trilobites which varied from pin-head size to two feet in length.

Vertabrates or animals with backbones.

The first vertabrates formed the link that eventually led through the primitive jawless fishes to the highly developed animals of modern times: bony fishes, amphibians, reptiles, birds, and ultimately mammals. (There are few precise fossil records to show how vertabrates evolved).

The first vertabrates were sea-squirts.

Fishes gradually evolved and from them amphibians developed by using their fins to support their weight after they crawled onto land. From their fins grew legs

and they developed strong backbones to support themselves as they began to slither around from pool to pool. The air sacs which complemented their gills formed into lungs that allowed them to breathe out of water.

So the move from the sea to dry land had begun.

When the first amphibians started to crawl further from their shallow pools, they found many other forms of life had preceded them on to dry land. These were plants that had evolved from seaweeds and had adapted to the land by growing roots and woody frames to support themselves. So the amphibians found food on the land. Among the first invertebrates to adapt to the new environment were scorpions and millipedes and soon after them came insects. The earliest vertebrates were about ten feet long and had long-tailed bodies on short sturdy legs. Some had no legs. From these developed reptiles.

Reptiles became very large up to 90 feet long - dinosaurs. Some ate plants and others ate flesh. Some walked on four legs, others ran on their hind legs and others developed wings.

Next evolved the mammals and birds. They became warm-blooded and developed hair and feathers.

About 65 million years ago tremendous changes affected the earth. The reasons are not clear - although it is known that the supercontinents were breaking up and colliding, thereby changing climates and isolating species. So the age of the reptile was cut short abruptly.

From Hedgehog to Monkey to Man

Two main groups of mammals survived into the 'new age'. One group had fur and suckled its young, though its members still laid leathery-shelled eggs like reptiles. This group led to the present-day spiny anteater and the platypus.

All other mammals resulted from the other group. These animals evolved in two ways. One group became pouched mammals - the marsupials. The other group, whose original members resembled the modern insect-eating animals such as the hedgehog, led to the placental mammals, whose offspring developed to an advanced stage in the womb before birth.

Exploiting the habitats left by the reptiles after they became extinct, the mammals developed rapidly in many directions. Quite early, the primates became a distinctive forest group, adept at co-ordinating hand and eye. They eventually gave rise to monkeys, apes and man.

Hooved animals evolved and these led to horses, cattle, elephants, rhinos and

aardvarks.

From Early Primate to Modern Man.

According to anthropologists and modern scientists the more widely a particular characteristic is shared by many different species of animals, the more likely it is that the characteristic was once possessed by a common ancestor from which all the species descended. In other words, man has a large brain, stereoscopic colour vision, a collar bone, and hands instead of paws. So they conclude that other animals such as monkeys are related by a common ancestor.

The common ancestor of all primates was probably a small, rat-like animal adapted for life in trees. Once in the trees, the primates began to separate into different groups, some living in the outer branches, which remained small and some living in the stronger branches, which grew large. Then another group descended from the trees and began to walk upright.

Because of so many features of man are shared with the ape, such as the rib-cage, arm, shoulder-blade and also of the internal arrangement of the chest cavity, The scientists feel that this provides strong evidence that man is closely related genetically to modern apes, such as the gorilla and the chimpanzee.

It is believed that man made his appearance in a form almost indistinguishable to modern man about 35,000 years ago. His brain had completed its extraordinary history of growth. He had a religion that centred upon animals and he was fully adapted to the hunting way of life.

PART FIVE THE MECHANICS OF EVOLUTION

The Theory of Evolution

The theory of evolution is as old as speculation itself. Early Greek speculators propounded a theory known as Spontaneous Generation - that is, the theory that the first living organisms made themselves from the primordial mud. They suggested that all creatures originally inhabited the seas. However, although this was unproven and unscientific, it was accepted until it was disproved by modern scientists.

NOTE:

While it is said that the Spontaneous Generation theory has been disproved by modern scientists, this simply means that the early thinkers thought that creatures

developed independently in their existing forms from water, air, fire and earth. The modern theory is that gradual evolution took place under set conditions and creatures evolved from common ancestors.

Darwin's Theory

Darwin's theory is known as the **Theory of Natural Selection**. This theory is the idea that primitive creatures had gradually changed into the species alive today. Darwin was not the first to suggest this but his contribution was to present evidence to prove evolution had occurred and a theory to explain how.

Evidence in support of Darwin's theory comes from many branches of science. Comparative anatomy, physiology and biochemistry show how the structure of the body and functions of different species are related in a progressive way. Embryology shows that many apparently unrelated creatures go through similar stages of embryo development. And paleontology or the study of fossils can show how life has developed over 3,000 million years.

Before Darwin there was an idea that creatures evolved by passing on to their offspring adaptations developed during their own lifetime. For example they thought that a giraffe's long neck evolved because the animal's ancestors stretched up to browse on the leaves of trees. This would elongate their necks slightly, and this *acquired characteristic* would be inherited and added to by succeeding generations.

However, it is now known that acquired characteristics cannot be inherited.

Darwin looked at the problem in another way. He noticed that individual animals and plants are not identical, but varied (although he could not account for the variations). Some members of a species are taller than others, some have different colours, etc. Some variations may be beneficial to an animal and some may be harmful.

An animal with a variation that helps it cope with its environment will have a better chance of surviving and multiplying. Because there is a better chance of surviving the particular traits that help it to survive will be passed on to its offspring and the new, beneficial *adaptation* will eventually become established. A harmful characteristic will be slowly eliminated.

Darwin knew that the population of any particular species remains constant, even though they produce more offspring than will survive to maturity. From this he deduced that most living things are engaged in a struggle for survival. Therefore he thought those with the most favourable adaptations will have the greatest survival - and breeding - rate. This phenomenon, commonly known as 'Survival of the Fittest', Darwin called 'Natural Selection'.

NOTE:

By 'survival of the fittest' Darwin meant those with adaptations that will give it the greatest survival and breeding rate.

He also believed chance played a role particularly in some isolated oceanic islands. While in the Galapagos Islands, where he gained most of his insight, he found some birds have become flightless because there are no predators to chase them and they didn't need to use the energy flying. So they lost the use of their wings. He thinks that if they were amongst a larger population of animals they might have been forced to fly and wouldn't have passed on the flightless trait.

Darwin believed in heredity but didn't know how it worked. Then an idea was put forward that the variations that allow natural selection to take place are due to spontaneous changes in an organism's *genes*, known as *mutations*. It is still not known for certain whether the accumulation of small variations caused by small mutations within a species is enough to explain the development of a new species. Some think that many new species maybe the result of large mutations, producing monsters. They think these will not survive when there are major environmental changes. But they see little reason why, by chance, some so-called 'hopeful monsters' should not appear occasionally. If enough appeared with positive advantages in the struggle for survival, evolution would be set on a new path.

There are many additions to these speculations but it is this general belief that life evolved from one species to another - not in an orderly progression - like a monkey to a man, but in every direction the environment will allow.

Because the modern scientists do not really know exactly how life itself began, and only follow theories put forward by other blind speculators, they are now engaged in spending billions upon billions of dollars either sending out space probes to find the origin of the universe or trying to recreate, in their laboratories, the exact set of conditions which they think to be the cause of life, to produce a living entity from a combination of chemicals.

LESSON SEVEN PART ONE

The Vedic Authority

The Vedas are not compilations of human knowledge. They come directly from Sri Krsna in the spiritual world and are therefore infallible.

Another name for Veda is Sruti. Sruti means that knowledge which is learnt by hearing. It is not experimental knowledge. It is accepted an axiomatic truth. For example, if one wants to know who one's father is, one has to accept the authority of the mother. There is no question of some experiment for proof that so and so is my father. One just accepts the mothers authority. Similarly, one must accept the Veda in the same way. If something is beyond one's perception, then one must accept a higher authority and that authority is the Vedas. There is no question of experimenting. It has already been experimented. It has already been settled.

There are three kinds of evidence;

- 1) Pratyaksa - direct sensory experience
- 2) Anumana - hypothesis or speculation
- 3) Sabda - accepting by hearing

1) Pratyaksa pramana

This is not perfect or even complete knowledge. In conditioned life one has four defects:

- i) The senses are imperfect
- ii) one can become illusioned
- iii) one has the propensity to cheat others
- iv) one has the tendency to commit mistakes.

With all these imperfections it is not possible to conclude something perfect, even though it may be done with some scientific instrument. For example, if I see, touch, smell, etc., a person I will not get a complete understanding of that person, even though I am perceiving him with my senses. But if I hear about that person I will get a more perfect understanding.

Another example is trying to ascertain whether man is mortal. If one likes he can go and check every person to see. But, in the process of checking one may make mistakes, miss someone, etc., so sensual perception is not complete. It is better to just accept from those who know.

2) Anumana pramana

This is simply speculation. It may be like this or it may be like that. Modern science is full of maybe, probably, may have been, etc.

An example of this is one may see someone's shoes outside a room. That person may or may not be in the room. In other words one speculates. So this is also not perfect evidence.

3) Sabda pramana

This is accepting by hearing from the right authority.

An example of this is if one receives a guide from a radio station he accepts it. One does not need to question it or make an experiment because it is received from authoritative sources. Similarly, Vedic knowledge is accepted on the strength of hearing from the right authority, that is why it is called *sruti*.

LESSON SEVEN PART TWO

Arguing the Scientists' Theories

The conclusions of the scientists are based on the theory of a chunk appearing by chance from nothing, and then exploding. From this, they think that conditions became ready for creation.

This is just like the example of all the ingredients of a house appearing from nowhere, along with some dynamite, which for some reason explodes, and a perfectly built house is produced. Then on top of that, because such a nice arrangement of a house happened, a family naturally grew in the house along with all the household paraphernalia, household pets, running water and food to eat.

How do they know *how* the universe formed if they don't even know where the chunk came from in the first place?

Where is there any example of something appearing from nothing?

The modern contention that the universe originated in a big bang is simply a childish fantasy.

The creation of the universe is like the growth of a great banyan tree from a tiny seed. No one can see the tree within the seed, but all the necessary ingredients for the tree are there. Just as within this universe there are all the eight material elements, these elements are also in everyone's body. Therefore, each body, our body, the insect body, the tree body, etc., are all sample universes. These constituents are also within each atom.

Krsna controls nature just as an engineer controls a train. The engineer controls the locomotive, which pulls one car, and that car in turn pulls another, and so the whole train is moving. Similarly, with the creation, Krsna gives the first push, and then, by means of successive pushes, the entire cosmic manifestation comes into being and is maintained. This is explained in the Bhagavad-gita (9.10),

mayadhyaksena prakrtih suyate sacaracaram

"This material nature is working under My direction and is producing all moving and unmoving beings."

And in the fourteenth chapter (14.4) Krsna says,

*sarva-yonisu kaunteya
murtayah sambhavanti yah
tasam brahma mahad yonir
aham bija-pradah pita*

"All species of life are made possible by birth in this material nature, O son of Kunti, and I am the seed-giving father."

If they say that life comes from a combination of chemicals why can't they create life from chemicals now?

Our understanding is life comes from life and our proof is that everything we see is produced by something already living. Just like I came from my father who is living and he came from his father who was living. The trees come from living trees not dead ones.

Darwin says that the different species were not created simultaneously, but evolved gradually and modern proponents of Darwinism say that the first living organism was created chemically.

If life originated from chemicals, and if their science is so advanced, then why can't they create life biochemically in their laboratories?

They say that they will create life in the future.

What future? When this crucial point is raised, they reply, 'in the future'. But if they are so advanced they must demonstrate now. Otherwise their claim that they will soon prove a chemical origin of life is something like paying a postdated check. What is the value of that check? Scientists are claiming that their science is wonderful, but when a practical example is wanted, they say they will provide in the future. Suppose I say that I possess millions of dollars, and when you ask me for some money I say, "Yes, I will now give you a postdated check. Is that alright?" If you are intelligent you will reply, "At present give me just five dollars in cash so I can see something tangible." Similarly, the scientists cannot produce even a single blade of grass in their laboratories, yet they are claiming that life is produced from chemicals.

They say that in the ultimate analysis, everything came from matter. Living matter came from nonliving matter.

But where is this living matter coming from now? Do the scientists think that life came from matter in the past but does not at the present?

If they cannot prove that life arises from matter in the present, how do they know life arose this way in the past? There must be proof. We can prove life arises from life. For example, a father begets a child. The father is living, and the child is living. But where is the proof that a father can be a dead stone? They cannot prove that life comes from matter.

Scientists think that one species of life evolved into another higher form, like a monkey's body developed into a human body.

Living beings move from one form to another form. The forms already exist. The living entity simply transfers himself, just as a man transfers himself from one apartment to another. One apartment is first class, another is second class and another is third class. Suppose a person comes from a lower-class apartment to a first-class apartment. The person is the same, but now, according to his capacity for payment, or karma, he is able to occupy a higher-class apartment. Real evolution does not mean physical development, but development of consciousness. It is not that the lower-class apartment becomes a higher-class apartment.

Matter is caused by life and matter grows upon life. My body grows upon me, the spirit soul; just like putting on an overcoat.

All the buildings we see on the land, the ships that float on the ocean, planes that fly in the air, etc., are created by living people.

Scientists do not know that there are two types of energy - inferior and superior - although they are actually working with these two energies every day. Material energy can never work independently; it must first come in contact with spiritual energy. A competent machine does not work unless a man who knows how to work it pushes a button. A Cadillac is a nice car, but if it has no driver, what is the use of it? So the material universe is also a machine.

People are amazed at seeing a big machine with many, many parts, but an intelligent person knows however wonderful a machine may be, it does not work unless an operator comes and pushes the proper button. Therefore, who is more important - the operator or the machine? We are concerned not with the material machine, this cosmic manifestation, but with its operator, Krsna.

Someone may say, "Well, how do I know that He is the operator?" Krsna says,

mayadhyaksena prakrtih suyate sacaracaram:

"Under My direction the whole cosmic manifestation is working". If you say, "No Krsna is not the operator behind the cosmos," then you have to accept another operator, and you must present him. But this you cannot do. Therefore, in the absence of your proof, you should accept mine.

The Origin of Nature.

In many scientific journals the scientists speak of 'Nature'. They contain many articles concerning natural products like plants, flowers and minerals, but do not mention God.

We may rightly observe that plants are being produced by nature. But the next question we must ask is, "Who has produced nature?" Where does nature come from? For instance, I speak of *my* nature, and you speak of *your* nature. Therefore, as soon as we speak of nature, the next inquiry should be, "Whose nature?"

Nature means energy. as soon as we speak of energy, we must inquire into the source of that energy. For example, if you speak of electrical energy, you must accept its source, the powerhouse. Electricity does not come automatically. Similarly, nature is not working automatically; it is under the control of Krsna.

Because our senses are imperfect, because we make mistakes, we are influenced by illusions and we have a tendency to cheat or be cheated, whatever knowledge we gain by our senses and mind is also imperfect. Therefore we should accept things by authority. Just like if I want to know who is my father, the best authority to ask is my mother. There is no need to speculate if I accept the right authority. The Vedic literature is also known as mother and by her authority Krsna is the seed-giving father.

END OF SECTION ONE

Section Two

1. History of: the 14 Manus

the Prajapatis

the Kings of the sun & Moon Dynasty