



Part Two

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IBSA (ISKCON Bhaktivedanta Sadhana Asrama), Govardhana, India
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Chicken Soup (and frogs' legs, snails, and martinis) for the Soul

The reader may be aware that there's a New Age sort of book published not long ago with the title *Chicken Soup for the Soul*. Since then a string of sequels was put out by the same author. Well, here I'm not writing about that book. The review you're about to read in today's journal is about a book that was published in magazine form in the late 1950's and then in book form in 1961. Though nearly fifty years old, the book is remarkably New Age-y in a folksy American way. It even has something to say about the spiritual significance of chicken soup.

But if it's the religious life you want, you ought to know right now that you're missing out on every single [expletive deleted] religious action that's going on around this house. You don't even have sense enough to *drink* when somebody brings you a cup of consecrated chicken soup--which is the only kind of chicken soup [Mother] ever brings to anybody around this madhouse. . . How in *hell* are you going to recognize a legitimate holy man when you see one if you don't even know a cup of consecrated chicken soup when it's right in front of your nose?

The name of the book is *Franny and Zooey*. The author is J. D. Salinger, whose *Catcher in the Rye* I wrote about last summer in this journal. Somewhere, years ago, HH Satsvarupa dasa Gosvami discussed *Franny and Zooey*, but what I have to say does not refer to his remarks.

The title characters, Franny (for Francis) and Zooey (for Zachary) are sister and brother in a large New York family called Glass. The Glass family figures prominently in Salinger's fiction; in 1948, for instance, he published a short story, "A Perfect Day for Bananafish," in which Seymour Glass, Franny and Zooey's eldest brother, plays in the sea with a little girl and then goes back to his beachfront hotel to shoot himself in the head.

Anyway, for a book published nearly fifty years ago, the central theme of *Franny and Zooey* is quite interesting--yes, interesting even for Hare Krsna devotees. The *Franny* part of the book saw print in 1955 in *The New Yorker* magazine; thus ten years before Srila Prabhupada arrived in New York, people in that city were reading about Francis Glass, a modern American college girl who committed herself to chant the Jesus Prayer constantly. (For more about the Jesus Prayer, see In2-MeC of 24 December 2003.) Franny's inspiration was a little book called *The Way of a Pilgrim*. Quite a number of Hare Krsna devotees have read this book too. If you've read it, you know it's about a Russian peasant who walks from holy place to holy place around Russia of the 1800s, taking only bread, salt and water for nourishment, while constantly chanting "Lord Jesus Christ, have mercy on me. "

The chanting of the Jesus Prayer is a practice most known in Eastern Orthodox Christianity, although Catholicism has a place for it too. The practice has its root in a New Testament injunction, "Pray without ceasing. " It is expounded upon in *The Philokalia*, a collection of quotations from early Fathers of the Church. Sample:

Those who meditate unceasingly upon this glorious and holy name in the depths of their hearts can sometimes see the light of their own intellect. For when the mind is

closely concentrated upon this name, then we grow fully conscious that the name is burning up all the filth which covers the surface of the soul; for it is written: Our God is a consuming fire (Deut. 4:24). Then the Lord awakens in the soul a great love for His glory; for when the intellect with fervour of heart maintains persistently its remembrance of the precious name, then that name implants in us a constant love for its goodness, since there is nothing now that stands in the way.

The practice of chanting the Jesus Prayer is to be taken up under the instruction of a spiritual master. In *The Way of a Pilgrim*, the peasant begins his chanting with the blessings of a starets, an elderly religious teacher. Franny, speaking in a restaurant to her boyfriend Lane, explains:

. . . the starets tells the pilgrim that if you keep saying that prayer over and over again--you only have to just do it with your *lips* at first--then eventually what happens, the prayer becomes self-active. Something *happens* after a while. I don't know what, but something happens, and the words get synchronized with the person's heartbeats, and then you're actually praying without ceasing. Which has a really tremendous, mystical effect on your whole outlook. I mean that's the whole *point* of it, more or less. I mean you do it to purify your whole outlook and get an absolutely new conception of what everything's about.

A bit later Franny says:

I just think it's a terribly peculiar coincidence that you keep running into that kind of advice--I mean all these really advanced and absolutely unbogus religious persons that keep telling you if you repeat the name of God incessantly, something *happens*. Even in India. In India, they tell you to meditate on the 'Om,' which means the same thing, really, and the exact same result is supposed to happen.

It seems that Franny has reached a crisis in her life, much as Holden Caulfield came to a breaking point in *Catcher in the Rye*. But whereas Holden ends up in an institution for the psychologically disturbed, Franny takes up chanting the Jesus Prayer. About her frustrations with life around her, she says:

Everything everybody does is so--I don't know--not *wrong*, or even mean, or even stupid necessarily. But just so tiny and meaningless and--sad-making. And the worst part is, if you go bohemian or something crazy like that, you're conforming just as much as everybody else, only in a different way.

Lane is concerned. Not just by Fanny's babbling about how empty life is, nor that she's taken up the Jesus Prayer--but she's pale and moody. She has a headache and no appetite. She even faints in the middle of the restaurant. Later, when they're alone, he suggests her troubles are because they haven't had sex for a month. Which may be a hidden joke by Salinger, since--though it is never stated openly--some of Franny's symptoms indicate that she is pregnant. It's been said, "Motherhood is the cause of *all* the world's problems. " If Franny is becoming a mother, then it was sex with Lane that put her in that condition. Yet lusty Lane thinks having sex with him again will pull her out of her condition.

At lunch in the restaurant Franny drinks a martini. She orders a chicken sandwich but has no appetite to even take a bite. Lane has a martini too, and while she's preaching to him about the Jesus Prayer, he tucks into frogs' legs, snails, and salad.

I've read *The Way of a Pilgrim*, and I remember that the pilgrim was firm in his diet of renunciation--bread and water only. He even refused fish offered him by a pious Christian family. People my age remember when Catholics didn't eat meat on Fridays; but fish was a bona fide substitute. Yet even fish was too worldly for this pilgrim committed to unceasing prayer. Salinger doesn't develop this line of thought at all. Another thing is, he has all his characters smoking like chimneys from the novel's beginning to its end.

In "Zooney," the second part of the book, Franny's at home. Her slightly older brother Zooney comes to counsel her at the urgings of their mother Bessie. Franny won't eat. She took only two spoonfuls of Bessie's chicken soup for the soul. Her lips are constantly moving in prayer.

It's this talk Zooney has with Franny that I find annoying. From what I've read about him, Salinger was a home-made Buddhist, as were other 1950's American authors and poets like Jack Kerouac, Allen Ginsberg and Gary Snyder. Kerouac etc. were Beats, but Salinger didn't hang out with them; he was a recluse. Anyway, Zooney means to undermine Franny's new-found dedication to the Jesus Prayer, and there is a voidistic thrust to his arguments.

As a matter of simple logic, there's no difference at all, that *I* can see, between the man who's greedy for material treasure--or even intellectual treasure--and the man who's greedy for spiritual treasure. . . it seems to me that ninety per cent of all the world-hating saints in history were just as acquisitive and unattractive, basically, as the rest of us are.

Now, in the next quotation Salinger, through the mouth of Zooney, seems to be dabbling in that paradoxical line of thought found in Zen Buddhism: that the material world, when seen rightly without ego, is perfect.

. . . there are nice things in the world--and I mean *nice* things. We're all such morons to get so sidetracked. Always, always, always referring every [expletive deleted] thing right back to our lousy little egos.

In one of his hit songs of the 'sixties, pop star Donovan sang a line from Zen Buddhist philosophy: "First there is a mountain, then there is no mountain, then there is. " Which means before enlightenment one sees a mountain as everybody else sees it. Then at the moment of *satori* (the Zen state of peak insight), the mountain fades into nothingness. After *satori*, the mountain is seen once again--but not as the unenlightened egoist sees it. It has become, to use Zooney's words, a really *nice* thing of the world.

All right. At this point Pandit Quibblebrain might pipe up, "But devotees also see the material world differently in Krsna consciousness. Srila Prabhodananda Sarasvati writes, *visvam purna-sukhayate*, 'the whole world becomes bliss' for a devotee who's been blessed by Mahaprabhu's mercy. "

Yeah, but *chicken soup*? Consecrated chicken soup? *Murgi-rasam prasad*?

Franny wants to renounce. She was an aspiring actress, but now she's quit her college theater. What's more, she's decided to quit college altogether. She realizes

she doesn't love Lane. Her mind is following the Russian pilgrim, and it seems her body will soon follow too. Zoey wants her to drink Bessie's consecrated chicken soup, get back into theater, continue her studies, get on with her life as it was. It comes down to this:

You can say the Jesus Prayer from now till doomsday, but if you don't realize that the only thing that counts in the religious life is detachment, I don't see how you'll ever move an inch. Detachment. . . and only detachment. Desirelessness. 'Cessation from all hankerings. ' It's this business of desiring, if you want to know the [expletive deleted] truth, that makes an actor in the first place. Why're you making me tell you things you already know? Somewhere along the line--in one damn incarnation or another, if you like--you not only had a hankering to be an actor or an actress but to be a good one. You're stuck with it now. You can't just walk out on the results of your own hankerings. Cause and effect. . . cause and effect. The only thing you can do now, the only religious thing you can do, is *act*. Act for God, if you want to--be *God's* actress, if you want to.

Pandit Quibblebrain is all excited. He's bursting to point out that similarly, *Bhagavad-gita* teaches us to be detached and engage our *karma* in the service of the Lord.

Indeed, Salinger has Zoey read the *Bhagavad-gita* to prepare himself for his onslaught on Franny's resolve to renounce everything and just chant.

You have the right to work, but for the work's sake only. You have no right to the fruits of work. Desire for the fruits of work must never be your motive in working. Never give way to laziness, either. Perform every action with your heart fixed on the Supreme Lord. . .

Still, there's a difference between what this passage of the *Gita* instructs and what Zoey says to Franny. The *Gita* emphasizes *acting in devotion to the Supreme Lord*. Zoey tells Franny that the main thing that counts is detachment and only detachment. "If she wants to" she can act for God. If she wants to. The main thing is to not act for herself and thus become one of those world-hating, unattractive saints greedy for spiritual treasure.

Zoey's final argument so annoys me I shall not quote it. I'll just give a summary. He urges her to act (in both senses of general activity and acting on stage), and to act *well*, not merely apathetically, by imagining a sickly fat lady out in the audience who is depending up Franny to lift her out of her depression. "Be funny for the Fat Lady. " It turns out that everybody in the world is that fat lady. In the end the fat lady is God. "And don't you know--*listen* to me, now--*don't you know who that Fat*



The Gita emphasizes acting in devotion to the Supreme Lord.

Lady really is?" Zooney asks Franny urgently. ". . . It's Christ Himself. Christ Himself. . . "

Work is worship. The poor man in the street, the sickly fat lady sitting at home next to her radio, are God. God means a whole world full of poor *daridra-narayanans* in need of consecrated chicken soup.

Not this rascaldom, *daridra-narayana*. Just like one rascal has manufactured this *daridra-narayana*. The poor man has become Narayana, and the goat Narayana is killed for their feeding. Not this kind of *sadhu*. *Suhrdam sarva-bhutanam*. A *sadhu* will not allow any kind of killing. See in the Christian religion, its first injunction is "Thou shalt not kill. " If you want to become religious. . . They are simply killing, and still, they are claiming "Christian. "

Shall I say more? I don't think it's worth it. Though I did like reading about self-activated chanting of the Lord's holy name, which is really our goal, isn't it?



Sketches of a Devotee's Pre-Krsna Conscious Life in India

Back in the late 1980's I tape-recorded a series of interesting stories told me by an Indian devotee, whom I shall not name to protect his privacy. These stories relate his life as a young man from a South Indian smarta brahmin family, and trace how he gradually turned away from material life to Krsna consciousness. What you will read below begins in the holy town of Haridwar.

A pretty town of temples and lodges clustered where the Ganges surges out of the hill country into the plains, Haridwar draws swarms of Hindu and Sikh pilgrims from all over India who attend the sunset ceremony at Har Ki Pauri, a sacred spot on the west bank. Votive lamps are set afloat in the river, sometimes so many that for half an hour it seems the Akashganga (Celestial Ganges) has descended from heaven to earth, bringing all the stars down with it.



Evening arati to the Ganga at Har Ki Pauri in the holy city of Haridwar.

After the ceremony, the Har Ki Pauri bankside and the footbridge that crosses from it to the other side teem with beggars, thieves, lodge agents, dealmakers, charlatans, pimps--and the herd that is fleeced by them. As a sadhu cynically told me, "Those who have washed off their sins by bathing in the holy waters are rushing out of the Ganges to commit new sins, and those who have not yet washed off their sins are rushing to get themselves good and dirty before bathing. "

Dressed as a holy man, I had no difficulty in getting an evening meal once the ceremony had ended. I simply stood on the footbridge waiting for some moneyed soul to come along who was looking to get relieved of some sin by feeding a sadhu. The standard fare was milk, puris and halvah, served up at any number of food stalls nearby. I found it wasn't very hard to convince my patrons that I was a budding Godman. Some were desperate, ready to believe anything that might help them turn their lives around.

In Haridwar I saw the truth of Sai Baba's prophecy that he and I would meet again, and that I myself would 'become God. ' It happened when a patron took me to a gathering of Sai Baba followers. I did all the moves I'd learned at Shanti Niketana, I sang Chitta Chora and other songs, and my mystic tube played magic upon their minds. There were murmurs through the crowd: "Baba has come!" Afterwards a man came to me with tears streaming down his face. "I was not fortunate enough to go to Puttappathi, but seeing you I feel that Puttappathi has come to me. " I told him that I really had nothing to do with that place.

"Yes you do, Swamiji, because you are a mahatma, an all-pervading soul. You are linked to everywhere, including Puttappathi. You are in Baba, and Baba is in you. Be honest with us, Swamiji. You are God. Why hide it?"

As at Shanti Niketana, I vacillated between upright idealism and willfull deception in my dealings with such people, who seemed to be everywhere in Haridwar. My conscience reminded me that when I was in the TVS accounting department I could have swindled huge sums away, but it was against my principles. Why should I become a cheater after having taken to spiritual life? The wicked side of my mind nagged, 'These people want to be defrauded. If they don't come to me, they'll go to someone else. All I want is my maintenance, not their riches. If I can help them by increasing their faith in something, let me. There's no harm. They are suffering. "

A lady schoolmistress of about fifty years of age let me use a schoolroom for the week I stayed in Haridwar. Thinking her pious and intelligent, I confided in her about my dilemma. "I left TVS only two months ago. I am just a beginner in spiritual life, but sometimes I get visions in my mind. People take this as a sign of my divinity. But the fact is I have no control over these visions. All I have done as a sadhu is stayed for a few weeks in Rishikesh. I don't even have a guru. I'm just a fool. "

But she argued, "Shivananda, Bhagat Singh, Aurobindo and so many others were the same way. They were ordinary men who stumbled into being God. You just have to flow along with the divine current wherever it takes you, like a lamp in the Ganges, and you will end up as God. "

I tried to see some sense in her advice. But after a few days I discovered she was having a secret love affair with a Haridwar guru. Without a further word to her I vacated the room and went to Daksha Mahadeva temple at Kankal, four kilometers away. There I met with Anandamayi Ma, the famous yogini. At the time I saw her, she was ill and bedridden, being attended by her young female disciples.

Some sixty years old, her hair worn long and loose, Anandamayi Ma was dressed in flowing saffron and sat upon a saffron-draped bedstead. Though in poor health, she was still receiving guests in the afternoon. I entered with a foreign couple from Europe. After speaking with her briefly, they left; she then turned to me and said, "Anand ho (let there be bliss). Are you happy?"

"No," I admitted.

"Everywhere there is happiness, so why are you are not happy?"

I said, "You may have happiness, mataji, but has not come my way. "

She told the young servant girl to go out and make up a plate of lunch for me. "The thing is," she continued, "you're trying for things that are not necessary. You've gone here and there, searching, searching. But ananda is right there in the heart. "

"Look, mother," I said, "I started out with tantra. That caused the whole trouble--visions and mental disturbances. Then I got bewildered by a South Indian siddha-yogi, Brahmendra Sarasvati, who is not even in this world any longer yet could exert a powerful influence over my mind. Then I went to Aurobindo. "

She broke in, chuckling. "Then you went mad. You left your job, you went to Tirupati, you've even gone up to Neelkanth Mahadev. And you'll go on like this for a long time. You are attracted to siddhis, powers. In your previous lifetimes you developed siddhis, but now you've only a little power, psychic power, left. You should kick this nonsense away. Then you'll find your real path to ananda. "

"Ma, please remove my wrongheaded ideas of spiritual life. Take me off this wrong path, put me on the right one. I need guidance. "

She sighed. "You say that to every yogi you meet. Guidance. . . I never guided anyone. People follow me, but I'm not leading them. They just know that they should follow. But you are looking for someone to lead you, to convince you--and to save you. All I can tell you is, you are saved through purity. If you forget that and just use up your time looking for someone who is powerful, who'll just touch you on the head and remove your all your troubles so that you won't have to do anything to save yourself, you'll be cheated again and again. But you know this already. People come to you for blessings, and you know they are foolish. So don't come to me for that. Anyway, what you've been seeing up here is just meant to make you disgusted. Saaf nahi he--so many of these people, leaders and followers alike, they are not

clean. Austerity and cleanliness clears the way to ananda. So kindly go down now and take your lunch. "

I went back to Haridwar. While bathing in the Ganges I saw a baba in water over his nose. He was doing a technique called akamashana-japa. Bubbles rose to the surface from his mouth as he chanted his mantra, but he did not raise his nose above the water for air. This went on for half an hour.

When he came out of the water, I asked, "Swamiji, what mantra do you chant?"

"Mantra and guru should be kept secret," he said as he dried himself with a gamcha.

"But sadhus should teach others, isn't that so? I want to learn how to do akamashana-japa also. "

He looked at me and shook his head. "How many different things do you want to do? Now you chant Vishnu-sahasra nama, you do trotak, and you think by adding more you'll get more. But more of what are you trying to get? Your goal is not even known to you. "

"Babaji Maharaja, what I need is a guru. Why don't you become my guru? You seem to know me through and through. "

"This is another problem you have. You think that because I or someone else can see a few things about you that we must be your gurus. You are attracted to the unreal. You should give all this up and concentrate on the truth. The real mantra is Bhagavad-gita, if you can understand and follow it. "

"But I can't be satisfied with only that. "

"Hah! So you think I am satisfied standing underwater chanting my mantra? If I was satisfied, I wouldn't be doing this. "

The mystic tube in my head buzzed and flickered. I suddenly blurted, "Swamiji, you are chanting the Maha-mrtyunjaya mantra. "

"See?" he said. "Now you are doing it to me. So what is so wonderful about peering into someone's mind?"

"I just came from Anandamayi Ma. You're just telling me the same things she did. "

He grinned for the first time. "We're all on the same frequency around here. Our minds interchange on a platform above the gross senses, like radio communication. Some are more powerful, so they generate signals, like radio transmitters. The rest of us are receivers. We all share the same messages. But the messages we send and receive are not ours. That comes from higher up. You, you're just a small fry bouncing between us. You wander around, get an experience here, an intuition there, but that is the limit of your participation in our network. Garbled signals fading in and out of your head--that's all you can pick up. You're not meant to play this game. You should get out of it while you can. Otherwise you'll just lose your mind to some higher power and become his speaker. Behind everyone you see up here, no

matter how great they are, there is someone greater from whom he gets his power, and he's being manipulated by that power. "

"So how I will ever see the truth, with all this going on?"

"Well, I'm just telling you that this is what goes on up here. Be very careful whom you choose to follow. Remember, the world is full of fools, and fools follow fools. A foolish guru will be popular--he has a whole world of fools for disciples. And a sage will have disciples who are sages, because only sages will follow him. But real sages are hard to find. "

I touched his feet and he blessed me. Then he went on his way.

I returned to Rishikesh. I went to the Shrinivas Mandir, a branch of the Tirupathi temple. Next to it stands the Andra Ashram where prasada is served to pilgrims. There I saw a shaven-headed sadhu with twelve Shri Vaishnava tilak marks on his body. Most sadhus in Rishikesh have beards and long hair, and if they wear tilak at all, they wear the three lines of Shiva.

He was a South Indian, so we started talking in Tamil. I told him, "I am really disappointed that Rishikesh has turned out to be such a useless place for spiritual life. I expected to find great sadhus, but mostly all I've seen is commercialism. If I do meet a real yogi, he won't share anything. "

He said, "You haven't missed much. Even if the strict yogis took you on as their disciple, all they could teach you is, 'The truth is yourself. '"

"What do you mean?"

"You'll find different standards of practice among different yogis, but their philosophy is all the same: 'everybody is God, and you must just realize yourself to become God-realized. ' To overturn that idea, Shri Ramanujacharya came. He started alone, opposed by everyone, because at that time the whole of India believed that man himself is God. Even Ramanuja's own brother, Govinda, was just the type yogi you'll find up here, thinking he himself has become Shiva. But Ramanuja brought Govinda and many others to the right path. He taught what the Alvars taught long before. The Alvars were the greatest of yogis. They had real power, not just cheap magic, but their conclusion was *kandu kondan narayana yennam namam*: 'Finally I've found that the name of Narayan (Vishnu) is the ultimate Truth. ' They pursued yoga to its furthest limit and found that without bhakti, devotion to God, there is no way to be satisfied with the self alone. You are also not satisfied with yourself. That's why you are looking for someone to devote yourself to, to serve, to take shelter of. "

I had to admit that on that count, he was right. I had always felt distant from the Shri Vaishnava doctrine before. It seemed so restrictive to me. But today I listened for three hours to this sadhu, and much of what he said I could now appreciate. The Vaishnavas truly had insights into the deep needs of the soul.

I asked him, "But why are you up here? The Shri Vaishnavas stay in the south. I've not met any sadhus who follow your line in Rishikesh or Haridwar. "

"I came here for seclusion. I don't associate with the yogis. I just stay here in the Andhra Ashram. I study Ramanuja's books and I worship Krishna with offering of Ganges water. Sometimes I give lectures here. "

Then I asked about something that had always disturbed me about the Vaishnavas. "Why do you have to criticize others? There are many paths. I think people have to find their own way to the truth. If every teacher criticized the other teachers and said 'only my way is right,' I think people would become disheartened and would just give up the search. "

"But this is not criticism," he said. "You admit you've become confused by meeting so many teachers. I am telling you why you are confused. Even they tell you that to make progress you must stick to one path. But you can't find the path. That is what Ramanuja came to show. The path is service to Lord Vishnu, who dwells in your heart with you, the soul. Even they tell you that ananda is in the heart. But they don't point out the way to get that ananda. They just leave you thinking that there is no way to the truth, that the truth is just you. And you're confused. You don't know what to do. "

I left wondering why, if this Vaishnava sadhu had the ultimate knowledge, he had isolated himself. It seemed to me that true accomplishment in spiritual knowledge would give one the strength of conviction to go anywhere and discuss philosophy with anyone. But he had cut himself off even from his fellow Vaishnavas.

*IBSA (ISKCON Bhaktivedanta Sadhana Asrama), Govardhana, India
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NASA: Spirit Rover Not Sending Data By ANDREW BRIDGES, AP Science Writer

PASADENA, Calif. - NASA's Spirit rover stopped transmitting data from Mars for more than 24 hours, mission managers said Thursday, calling it an "extremely serious anomaly. "



NASA last heard from Spirit early Wednesday, its 18th day on Mars. Since then, it has only sporadically returned random, meaningless radio noise, scientists said. Initially, the scientists believed weather problems on Earth caused the glitch. They said they now believe the rover is experiencing hardware or software problems.

"This is a serious problem. This is an extremely serious anomaly," project manager Pete Theisinger said.

Spirit is one half of a \$820 million mission. Its twin, Opportunity, is scheduled to land on Mars on Saturday.

NASA last heard from Spirit as it prepared to continue its work examining its first rock, just a few yards from its lander.



Since then, Spirit has transmitted just a few beeps to Earth in response to attempts to communicate with it. It also has skipped several scheduled communications opportunities, either directly with Earth or by way of two NASA satellites in orbit around Mars.

Engineers at NASA's Jet Propulsion Laboratory worked to pinpoint the yet-unknown problem.

"It's not clear there is one cause . . . that would explain the observables we're seeing," deputy project manager Richard Cook said.

Preliminary indications from the spacecraft suggest its radio is working and it continues to generate power from the sun with its solar panels, Cook said.

It was unclear if the problem was with the rover's software or hardware, Theisinger said.

NASA can fix software from Earth, beaming fixes across more than 100 million miles of space. If the problem lies with the rover's hardware, the situation would be far more grave, Theisinger said.

The six-wheeled robot had been scheduled Thursday to grind away a tiny area of the weathered face of a sharply angled rock dubbed Adirondack. Examination of the rock beneath could offer clues to Mars' geologic past. Spirit has since remained immobile, Cook said.

On Wednesday, NASA scientists said a thunderstorm near a Deep Space Network radio antenna in Canberra, Australia disrupted controllers' efforts to initiate the drilling. It has since discounted the weather as the source of the communications blackout.

Spirit landed on Mars on Jan. 3 for a three-month mission to search Gusev Crater, a rock-strewn stretch of dusty, streaked soil that scientists believe may be the bed of an ancient lake. If Mars once had surface water, it had the potential to support life.



Sketches of a Devotee's Pre-Krsna Conscious Life in India

Back in the late 1980's I tape-recorded a series of interesting stories told me by an Indian devotee, whom I shall not name to protect his privacy. These stories relate his life as a young man from a South Indian smarta brahmin family, and trace how

he gradually turned away from material life to Krsna consciousness. What you will read below begins in the holy town of Deoprayag.

In late September 1974, I moved to Deoprayag, seventy-two kilometers north of Rishikesh. This ancient settlement of brahmins clings to the sides of a forked river valley through which the waters of the Bhagirathi and Alaknanda gush. Where the forks join, the rivers form what is from then on called 'the Ganges.' In these misty Himalayan forest environs I found the quiet haven that was wanting in Rishikesh and Haridwar.

I moved into a cave at the confluence. During my first week there I made friends with the local high school principal, Professor Bhagwat Prasad Khotwala. A cultured, hospitable gentleman committed to sadhu-seva (service to sadhus), Dr. Khotwala made sure I never went hungry while in Deoprayag. For the next five months this was my base.

I used to often take walks with Dr. Khotwala, his astrologer friend, Mr. Joshi, and other members of Deoprayag's intelligensia. On one walk a large black dog joined us. The gentlemen were friendly to the dog; Dr. Khotwala fed it some badam (fried peanuts). I remarked that all the other dogs I'd seen in Deoprayag were mangy and neglected. Dr. Khotwala smiled and said, "But this dog is a sadhu, and we are sadhu-sevakas." Everyone laughed, so I took his remark to be a joke.

The next day Dr. Khotwala took me to see a yogi-baba who lived on the side of the Bhagirathi River. We floundered our way down a slipperey embankment through thick bush to the yogi's den, an earthen hollow obscured by overgrowth. He came out to greet us with a hearty smile. His loincloth and matted locks were what I expected to see, but instead of having the typical emaciated physique of an ascetic, this yogi was as stout and muscular as an athlete. Khotwala touched his feet, I made pranams, and Khotwala introduced me as 'Madrasi Baba' (South Indian baba).

"So, Madrasi Baba," the yogi began, "why have you come up here? Why didn't you go to the Shivananda Ashram?"

"I was there. It is useless." He laughed and bade me to enter his lair. Khotwala excused himself and left. There was barely enough room for both of us to squat inside, but I noted that it was at least shelter enough to keep out the rain. His possessions consisted of a bedroll, a cloth bag and a brass kamandalu (a sadhu's water pot).

"So, you found Shivananda's ashram useless," he continued in his friendly tone once we had settled inside. "Yes, it is useless. And you are also useless, at least as far as yoga is concerned. You don't have the body for yoga, I can see that immediately. Therefore these people tell you to attain everything through the mind. But with the mind you can neither enjoy this world nor become liberated from it. All you can do is think, either your own thoughts or another's thoughts. But thinking is nothing more than thinking.

"The Rishikesh swamis think, 'I am Brahman,' but when it gets cold, their health breaks and their disciples carry them to the hospital. They think they are liberated in this life, but if they can't even maintain their bodies properly in this life, how will they attain liberation, which is beyond the body? They can't do the lesser, so how

will do the more? They sit and think, 'I am everywhere and everything is in me. ' What is in you is just three things--kapha, pittha and vayu (mucous, bile and air.)"

I asked him what his sadhana was. "I chant the name of Rama one hundred thousand times daily. I also used to do a full yoga program. I gave that up because I could not find a disciple who could learn it properly. I was taught yoga from childhood by my father, who was a great master of the Patanjala system. But yoga is useful only for a strong man who is determined to sever his link with the world of the senses. I've not found one person who is either strong enough or renounced enough to learn it. It's unpracticible. So now I just stick to Rama-nama. My father taught me this also. He said this is all that is really necessary. But either by yoga or by mantra, you have to get beyond the mind. This thinking, thinking, thinking is useless. "

"Swamiji, you are so stout and strong. How do you get your food?"

"Dogs are also eating," he said, amused.

"No, but do you go to town to get bhiksha, or does someone come here and bring you food?"

"Have a look there," he pointed in the direction of a nearby tree. Peering through the underbrush I could see the large black dog I'd noticed the day before, resting itself beneath the tree.

"You eat through the mouth of your own body," he continued. "I eat through the mouth of his body. "

I mentioned Bala Yogi and his cobra.

"Yes, he's doing the same thing. There is a method to take energy from the body of a pet animal. Then you don't have to waste your time worrying about your belly. There's nothing really remarkable about it. All Hindus make offerings to their departed forefathers by putting food out for the birds. Did you ever think about what this really means? The departed forefathers eat through the mouth of the birds, by mystical connection. Millions of Hindus believe it, but only a few yogis know the actual science behind it. It comes from the Pitriloka (the planet of the forefathers). But people like you should stick to the sadaloka (human society) for your food. "

I told him about the yogi I'd met above Nilakanda Mahadeva, and his recommendation that I go to Badrinath to find bliss. "Yes, go up there. If you do that, you'll never want to go up there again. " He laughed.

"Swamiji, have you realized bliss?" I asked him.

"I sit here, chant Rama's name and look at the river. I am counting my days until I leave this world, that's all. Mother Ganges will take me to bliss. "



The town of Badrinath. The temple can be seen in the middle.

At the end of September, I hitched a ride with a military convoy up to Badrinath in the high Himalayas. There was almost no one there--the pilgrimage season had ended, the surrounding peaks were already white with snow, and it was bitterly cold. The sun peeked over the steaming crags at 11 o'clock and was out of sight by 2:30.

Badrinath--one of Hinduism's most ancient and sacred sites--marks the threshold of Badarikashrama, a

mysterious region that lies somewhere in the frozen wasteland beyond the perception of ordinary human beings. Seven hundred years ago the learned Vaishnava philosopher Madhva left his disciples in Badrinath and entered the forbidden region alone. After many days he returned with with a commentary on Bhagavad-gita that he had written in consultation with the great sage Vyasa, the compiler of the Vedic scriptures, who retired to Badarikashrama five thousand years ago. Madhva had also spoken to Nara and Narayan Rishi, two transcendental masters of yoga and renunciation. They instructed him to write a commentary on Srimad Bhagavatam. But except for a few pure souls like Madhva, Badarikashrama remains inaccessible. The pilgrims who come nowadays go only to the Badrinath temple to worship Nara-Narayana Rishi and Vyasa in their Vishnu murti forms.

The garbha-griha, or inner sanctum where the murtis are situated, was constructed under the direction of Adi Sankaracarya, who visited this place with his disciple Padmapada. Before their arrival there was no temple to be seen at all. Sankaracarya had a dream in which Lord Badrinarayana revealed He was under the waters of the Narada Kunda, a pond near the Alaknanda River. The great Advaitist acarya and his disciple retrieved the Deity, who had been worshiped in very olden times in a temple long disintegrated. A small temple was built that in time has been rebuilt and expanded by various kings. At the time of the first construction, Adi Sankaracarya established the Jyotirmatha, a seat of Mayavadi learning that is presided over by a sannyasi in disciplic succession who is titled the Jyotirmath Sankaracarya.

Over a thousand years ago, Ramanujacarya came to Badrinath; five hundred years ago



Lord Nityananda Prabhu visited also. The word badri is a local term for a berry that is a favorite of Goddess Lakshmi. When Nara-Narayana Rishi came here to meditate, She appeared behind Him as a *badri* tree to give Him shade. The Badrinarayana murti sits in the yoga posture of padmasana, which makes Him a very unusual Deity, as most worshipable forms of Visnu are in a standing posture.

After visiting the temple I followed the road higher into the mountains, wondering where I would stay. I was hungry and chilled to the bones. Soon I saw a small stone house. The smoke billowing from its chimney and the smell of cooking drew me closer. An old brahmin lady answered my knock and sat me down on a straw mat inside. Within five minutes I was eating a hot South Indian-style meal of doshas (hotcakes) and coconut chutney.

Between bites I tried to tell her that I'd just arrived and needed a place to stay, but she simply dropped another dosha on my plate and said, "Eat. This is what you need now. Don't tell me about your meditation and spiritual searching and all of that. What's most important to you is on your plate. Don't let it get cold. "

After feeding me, she ate. Then she cleaned up, put coals in the stove to heat the house and wrapped me in quilted blankets. At last she sat down and said, "Now tell me what you're doing up here. "

"Well, immediately I am looking for a place to stay. And in general I am looking for a guru to teach me sadhana. "

"Where are you from?"

"From Tamil Nadu," I told her.

We'd been speaking in Hindi, but when she heard this she laughed and switched to Tamil--clearly her native tongue. "Ada pavi! You useless fellow! All this way you've come, just to waste your time. What fool told you there are gurus up here?"

"But mother, why are you up here?"

"Not for sadhana, that's for sure. I came here twenty-six years ago to get away from my family in Madras. I sold my property, came here with the money and bought this house for next to nothing. The rest of the money is in the bank, and that's what I'm living from until the end of my days.

"Now I've told you the truth about myself, which is more than you'll hear from these sadhus up here. They have also come for reasons other than sadhana. There's a naked baba up the road who came with a tourist bus from Gujarat. He was robbed by a sadhu and lost everything, including his clothes. The military people took pity on him and arranged an electrical extension for him from their outpost. He gets cashews from them too. Now he sits naked in a hut. People think, 'Such a yogi, naked in the Himalayas. ' They don't see he has an electric heater behind him, and next to that, a full tin of cashews. "

"But mother, the Shankaracharya of Jyotirmath is here. You can't tell me he's not here for sadhana. "

"Fine," she said, "but if they make me Shankaracharya, I could do sadhana just as well as he. You just sit in the seat and automatically you're the guru of a few thousand people. And they come and fall at your feet. I could also sit in that seat and bless people. Why not? The Shankaracharya says we're all one, so I am the same as him. But I am too busy doing housework. "

"Ma, all I want is to learn some special tapas and to get higher knowledge of God. I want to learn from the sadhus, the real sadhus who know how to live by sadhana. "

"Look, boy, you're shivering," she hooted. "With two blankets you're cold. What special tapas are you going to do? The only sadhus you'll find up here live by the hot springs, not by sadhana. If that heat wasn't there, do you think they'd stay? From now on the climate gets so bad that you can't live longer than one hour outside unless you're fully covered. I am sixty years old and I've been here almost half my life. I haven't seen anyone like that whom you dream about. "

Seeing no further reason to stay, the next day I hopped a military truck back to Deoprayag. I gave lectures at Dr. Khotwala's school and got a following of young people. Though I basked in their acclaim, I felt like a fake. In February 1975 I got an invitation to give a lecture at a girl's school in Rourkee. I used this as a chance to leave the Himalayas.

From Rourkee I went to Kurukshetra. Some sadhu had told me I'd find what I was looking for there. But by this time I was losing all hope. My high-flown spiritual ambitions had wilted into self-serving cynicism.

*IBSA (ISKCON Bhaktivedanta Sadhana Asrama), Govardhana, India
25 January 2004*



Email from a London Philosophy Student

Hare Krishna Maharaja,

PAMHO. All glories to Srila Prabhupada!

My name is Lucian. Recently I came across your archive site and I read a few articles concerning reductionism vs KC, how Kants philosophy became degraded etc

These were really of interest to me as at the moment I am at a London University studying philosophy. Although at first I was very enthusiastic about the opportunity to learn the philosophies of western thinkers (perhaps with a hint of a challenging mood), I am coming to realise that I am just a tiny, finite being who has perhaps

bitten off more than he can chew. But just wanted to let you know that reading some of your essays has given me some guidance as to how I could approach the course in terms of being able to relate the Gaudiya Vaisnava philosophy to those who have not yet attempted to explore other means of understanding Truth other than induction. So thank you very much Maharaja.

Also I was wondering whether you could advise me as to where else it is possible to find more information regarding these and similar subjects. Sorry to take your time. I hope that this meets you in good health.

Dandavats,

Lucian (email: lucian_wong@hotmail.com)
21-Jan-04 19:24



*Hare Krsna, Lucian. Thank you very much for your email. It is nice to know that **In2-MeC** is a help in your field of study.*

You ask for advice on where you might find more information on philosophical issues. I assume you mean the issues that on one hand divide, and on the other connect, Gaudiya Vaisnava philosophy and western philosophy. Comparative philosophy, in short.

For comparative philosophy materials that are available in and around ISKCON, you ought to contact BBL (Bhaktivedanta Book Limited) there in the United Kingdom. The snail mail address that I have for BBL--no guarantee that it is up to date--is PO Box 324, Borehamwood Herts WD6 1NB, UK. I don't know the email address but this should be easy for you to find. Just do a Web search.

As to what the Internet might have on offer in the way of sites dedicated to comparing and contrasting Gaudiya Vaisnava and western philosophy, I haven't seen any that go the in-depth route. But I'm not "Web-versed" in all that's out there in cyberspace. Again, best you do a Web search on the specific topics that interest you.

Here's the advice that I can give you. Equip yourself in four ways:

*1) have access to a good philosophical dictionary. Why? Because so much of understanding western philosophy and how it compares and contrasts to Gaudiya Vaisnava philosophy hangs on terminology. If you can cut through the fog of words and get your mind around basic ideas, you will be able to find your way through western philosophy using Srila Prabhupada's books as a compass. I can recommend from my own experience the **Cambridge Dictionary of Philosophy** (this is for your bookshelf only, as it is too big to carry around) and the **Harper-Collins Dictionary of Philosophy** (portable). These or similar dictionaries may be available as software, but I'm not informed about that.*

*2) Get acquainted with the basic concepts and issues of western philosophy. There's a helpful book published in England, available in paperback, called **What***

Philosophy Is by (this is from memory, I hope I get the name right) Anthony O'Hare. My own favorite book in this regard is **The Philosopher's Way** by Jean Wahl, but this book is likely to be hard to find as it was published in 1948. I like it because the concepts and issues are nicely categorized in a way that a devotee familiar with Srila Prabhupada's books can get a handle on:

Substance;
Being, Existence, and Reality;
Essences and Forms--the Idea of Matter;
Causality;
Theories of Knowledge;
Soul;
God;

like that.

3) Intellectually digest an overview of the historical development of western philosophy. That means, learn basically what ancient Greek and Roman philosophy was about; then Medieval philosophy; then modern philosophy. My own favorite book in this regard is another oldie, **History of Philosophy** by Alfred Weber (translated from the German by Frank Tilly) with the appended **Philosophy Since 1860** by Ralph Barton Perry. It was published in 1925.

4) Develop a perspective--a line of approach or attack--on western philosophy. The basic perspective is given in Srila Prabhupada's books, of course. You can fill that out by studying western books that address philosophical controversies from the Platonic point of view. Platonism shares important concepts with Vedic philosophy: a non-material soul that undergoes reincarnation; a transcendental realm of pure forms that is pervertedly reflected as the material world; even a basic understanding of the three modes of material nature. Some titles I've read: **The Death of the Soul** by William Barret; **Body and Soul--The Transcendence of Materialism** by Kelly Nicholson; **The Tragedy of Reason--Toward a Platonic Conception of Logos** by David Roochnik. In these and similar books, materialism, sophistry, relativism and other questionable delights of modern thought are strongly attacked. Reading such books helps you to see the controversies of philosophy from within the western perspective; while at the same time it helps you to appreciate the perspective that Srila Prabhupada gives on the same controversies.

Hope this was of some help...



Sketches of a Devotee's Pre-Krsna Conscious Life in India

Back in the late 1980's I tape-recorded a series of interesting stories told me by an Indian devotee, whom I shall not name to protect his privacy. These stories relate

his life as a young man from a South Indian smarta brahmin family, and trace how he gradually turned away from material life to Krsna consciousness. What you will read below begins at Kuruksetra, where Lord Krsna spoke the Bhagavad-gita to Arjuna 5000 years ago.

I met a professor in his thirties who taught at the University of Kurukshetra. He was from Kerala and warmed up to me immediately when I conversed in Malayalam. In an educated and philosophical manner, I spoke to him about my life and travels. He was impressed, not having met such an engaging sadhu before, and eagerly invited me to give a lecture the next day on yoga to a class of his at the university. I chuckled, "Yoga? Yoga means sleep--to realize God through sleep, and that God is also asleep." That only increased his eagerness: "Then teach us about it!"

"If that's what you want, Professorji, that's what you'll get."

There were about thirty students in the classroom. "I hear you're interested in yoga," I began. "I'm not going to explain theory. I shall simply request you all to participate in a demonstration and experience what yoga is yourself." I told everyone to lie down on the floor. The professor and his students moved their chairs to the rear of the classroom, clearing an open area where they obediently stretched out on their backs.

"Bring your minds to the tips of your fingernails and toenails," I said in a mellifluous voice. "Slowly move your minds from there up to your wrists and ankles...now to the knees and elbows, ever inward to the torso. As your mind moves inward, let it absorb the stress of each of your limbs, leaving them numb. Inward, bring your mind ever inward, until it converges in your stomach. You are now conscious only of your stomach. All your stress is there. The rest of you is floating in a state of total relaxation and peace. Now concentrate your mind on the navel. Now lift the mind up out of the navel. You are floating upwards away from your body. Rise up, rise up, now look down. See your body and the other bodies around it--know that you are different from the body."

I chanted verses from the Yoga Sutra over and over to a slow, dreamy melody. Everyone fell asleep, and a few began to snore. Quietly I walked out.

Later that day I visited the professor at his office and collected a donation for my 'lecture.' "It was wonderful," he gushed as he handed me the money. "Swamiji, you are so powerful. You can be whatever you want, another Vivekananda!" I tied the money in my cloth, blessed him with the abhaya-mudra, and left.

I went to the Jyoti Sar, the sacred pool marking the place where Shri Krishna spoke the Bhagavad-gita to Arjuna. I sat on the stone steps leading down to the dark waters and gazed at my gently rippling reflection.

"Krishna," I prayed aloud, "what do you want from me? Either make me a devotee or a demon. I never willfully meant to go wrong. In Salem I was a victim of uncontrolled senses. I was weak. But I am not a bad person. I just don't know what to do. Please give me a sign. What course of action should I take?"

I chanted the eleventh chapter of the Bhagavad-gita, and the Thousand Names of Vishnu, and sang the songs I knew in praise of Krishna. Then I circumambulated the Jyoti Sar. Almost in a trance, I gazed upon the scattered beads of reflected sunlight that silently danced upon the pool's blue black surface. Each bead was a radiant world that twinkled in and out of existence upon the surface of eternity, and in each world I saw myself, searching. But searching for what? After Badrinath I was convinced that the search for 'myself as God' was a waste of time. So what meaning did my life as a sadhu have now? The professor said I could be whatever I wanted to be. In my heart I knew that I didn't want to be a cheater. Yet most people wanted sadhus to cheat them by posing as God. I knew all the cheating skills--but my heart wasn't in it. There was as little sense in this world of cheaters and cheated as in the shimmering water- blinks of Jyoti Sar.

With a sigh, I turned and moved on. A few steps from the Jyoti Sar was a newsstand tended by an unshaven, oafish-looking man dressed as a sannyasi. As I walked past, he offered me a magazine called Voice of the Land. I leafed through it and found an article that proclaimed, 'No one needs to make pilgrimages, no one needs to seek God.' With a forefinger laid next to these words, I asked the sannyasi, "Then what is a seeker of truth to do, if not this?"

His vapid grin revealed a mouthful of gapped, pan-stained rotten teeth. "What is meant by that is, you are God," he croaked. "Why should you seek Him anywhere? You already are what you seek."

I couldn't hide my irritation. "Almost nine months ago I left a good job in South India to find God because I was miserable. I took up the life of a wandering sadhu. I spoke to many gurus and godmen. Almost all of them told me the same thing you just said-- I am what I seek, I am God. But I am still miserable." As I spoke, the pent-up frustration spilled out of my mouth all over the orange-robed blockhead. "If I am God, then God is miserable. Is this all there is to know then? You're saying I should just be satisfied with that?" I slapped the magazine atop the pile from whence it came. "And this is your advice to everyone who comes here from far away to pay homage to Krishna? 'Oh, why have you come here? Go back--you are God.'"

Startled, he squinted at me with cheek muscles aquiver, then blurted, "But do you know who spoke these words you just read? That was Vivekananda!"

"Vivekananda or your grandfather, he's a humbug. And you peddle this trash even where the Bhagavad-gita was spoken. If you had more sense, you'd be a half-wit."

"Look, why are you criticizing me?" he whined. "If you don't like it, just walk away."

Silencing him with more insults, I continued to vent my rage at what he represented--my own failed attempt to become God. A small crowd gathered around, staring at the scene uncomprehendingly. Before stalking off, I turned to them and said, "He told me I am God, so I gave him my mercy."

From Kurukshetra I left in the direction of Kalka; my plan was to go on to Simla and return to the Himalayas. Although I saw little chance in my ever finding satisfaction in this life I was leading, I didn't know what else to do.

*IBSA (ISKCON Bhaktivedanta Sadhana Asrama), Govardhana, India
26 January 2004*



Where are the *upanisads* located in the Vedas?

10 *upanisads* of the *Rg Veda*:

- 1 *Aitareya Upanisad*
- 2 *Aksha-Malika Upanisad*
- 3 *Atma-Bodha Upanisad*
- 4 *Bahvrica Upanisad*
- 5 *Kausitaki-Brahmana Upanisad*
- 6 *Mudgala Upanisad*
- 7 *Nada-Bindu Upanisad*
- 8 *Nirvana Upanisad*
- 9 *Saubagya-Laksmi Upanisad*
- 10 *Tripura Upanisad*

19 *upanisads* of the *Sukla-Yajur Veda*:

- 11 *Adhyatma Upanisad*
- 12 *Advaya-Taraka Upanisad*
- 13 *Bhiksuka Upanisad*
- 14 *Brihadaranyaka Upanisad*
- 15 *Hamsa Upanisad*
- 16 *Isavasya Upanisad*
- 17 *Jabala Upanisad*
- 18 *Mandala-Brahmana Upanisad*
- 19 *Mantrika Upanisad*
- 20 *Muktika Upanisad*
- 21 *Niralamba Upanisad*
- 22 *Paingala Upanisad*
- 23 *Paramahamsa Upanisad*
- 24 *Satyayaniya Upanisad*

- 25 *Subala Upanisad*
- 26 *Tara-Sara Upanisad*
- 27 *Trisikhi-Brahmana Upanisad*
- 28 *Turiyatita-Avadhuta Upanisad*
- 29 *Yajnavalkya Upanisad*

32 *upanisads of the Krsna-Yajur Veda:*

- 30 *Aksi Upanisad*
- 31 *Amrita-Bindhu Upanisad*
- 32 *Amrita-Nada Upanisad*
- 33 *Avadhuta Upanisad*
- 34 *Brahma-Vidya Upanisad*
- 35 *Brahma Upanisad*
- 36 *Dakshinamurti Upanisad*
- 37 *Dhyana-Bindu Upanisad*
- 38 *Ekaksara Upanisad*
- 39 *Garbha Upanisad*
- 40 *Kaivalya Upanisad*
- 41 *Kalagni-Rudra Upanisad*
- 42 *Kali-Santarana Upanisad*
- 43 *Katha Upanisad*
- 44 *Katharudra Upanisad*
- 45 *Kshurika Upanisad*
- 46 *Maha-Narayana or Yajniki Upanisad*
- 47 *Panca-Brahma Upanisad*
- 48 *Pranagnihotra Upanisad*
- 49 *Rudra-Hridaya Upanisad*
- 50 *Sarasvati-Rahasya Upanisad*
- 51 *Sariraka Upanisad*
- 52 *Sarva-Sara Upanisad*
- 53 *Skanda Upanisad*
- 54 *Suka-Rahasya Upanisad*
- 55 *Svetasvatara Upanisad*
- 56 *Taittiriya Upanisad*
- 57 *Tejo-Bindu Upanisad*
- 58 *Varaha Upanisad*
- 59 *Yoga-Kundalini Upanisad*
- 60 *Yoga-Sikha Upanisad*
- 61 *Yoga-Tattva Upanisad*

16 *upanisads in the Sama Veda:*

- 62 *Aruni Upanisad*
- 63 *Avyakta Upanisad*
- 64 *Chandogya Upanisad*
- 65 *Darsana Upanisad*
- 66 *Jabali Upanisad*
- 67 *Kena Upanisad*
- 68 *Kundika Upanisad*
- 69 *Maha Upanisad*
- 70 *Maitrayani Upanisad*

- 71 Maitreya Upanisad
- 72 Rudraksa-Jabala Upanisad
- 73 Sannyasa Upanisad
- 74 Savitri Upanisad
- 75 Vajrasucika Upanisad
- 76 Vasudeva Upanisad
- 77 Yoga-Cudamani Upanisad

31 upanisads of the Atharva Veda:

- 78 Annapurna Upanisad
- 79 Atharvasika Upanisad
- 80 Atharvasiras Upanisad
- 81 Atma Upanisad
- 82 Bhasma-Jabala Upanisad
- 83 Bhavana Upanisad
- 84 Brihad-Jabala Upanisad
- 85 Dattatreya Upanisad
- 86 Devi Upanisad
- 87 Ganapati Upanisad
- 88 Garuda Upanisad
- 89 Gopala-Tapaniya Upanisad
- 90 Hayagriva Upanisad
- 91 Krsna Upanisad
- 92 Maha-Vakya Upanisad
- 93 Mandukya Upanisad
- 94 Mundaka Upanisad
- 95 Narada-Parivrajaka Upanisad
- 96 Nrsimha-Tapaniya Upanisad
- 97 Para-Brahma Upanisad
- 98 Paramahamsa-Parivrajaka Upanisad
- 99 Pasupata-Brahmana Upanisad
- 100 Prasna Upanisad
- 101 Rama-Rahasya Upanisad
- 102 Rama-Tapaniya Upanisad
- 103 Sandilya Upanisad
- 104 Sarabha Upanisad
- 105 Sita Upanisad
- 106 Surya Upanisad
- 107 Tripadvibhuti-Mahanarayana Upanisad
- 108 Tripura-Tapini Upanisad

Sketches of a Devotee's Pre-Krsna Conscious Life in India

Back in the late 1980's I tape-recorded a series of interesting stories told me by an Indian devotee, whom I shall not name to protect his privacy. These stories relate his life as a young man from a South Indian smarta brahmin family, and trace how he gradually turned away from material life to Krsna consciousness. What you will read below begins in the city of Kalka.

I had set out from Kalka on the road to Simla when I saw a block-shaped whitewashed hut flying a triangular maroon flag from a high mast near a railway crossing just past the Kalka outskirts. The flag announced the hut to be an ashram. Perhaps this was the omen I had prayed for. Curiosity impelled me to leave the road and follow the railway tracks for three hundred or so meters until I stood in front of the ashram door.

Within the hut a sadhu baba sat on the ground before a homakunda, a meter-square pit in which a sacrificial fire (homa) blazed. The baba had matted locks and a long beard and was dressed in wine-red robes. Around his neck hung strands of large rough rudraksha beads, tangled pavitras (red and yellow garlands of silken rope), and a chain of inch-square paper-thin copper plates, each of which bore an engraved yantra design. Chanting mantras to Devi, he ladled ghee from a brass pot into the flames. An altar was built against the wall opposite the sadhu. Upon it stood a small black murti of goddess Kali, with three eyes and a blood-red tongue hanging down to her chest.

I sat down in the doorway and watched the proceedings. Finishing the fire offering, he nodded in my direction and asked, "Do you know any prayers?" I chanted about fifty verses of Lalita-sahasra-nama, a prayer comprised of one thousand names of Devi. I had learned these prayers in Kerala while studying under my tantric master. Then I switched to verses in praise of Durga composed by Adi Shankara, which I sang to a nice tune.

When I finished, the babaji showed his pleasure by blessing me. He then asked, "What is your sadhana?" I gestured to the railway tracks and joked, "Until now, I've had no signal. The signalman hasn't come to me yet. I'm waiting on the outer track for his sign to begin rolling."

He chuckled and then was suddenly grave; for a long moment he gazed at me in silence, his eyes glinting in the firelight. At last he spoke. "I am the signal man. Stay with me."

"Well, I'm just on my way to Simla."

"What will you obtain in that place? You'll find only Christians and the Theosophical Society there. It is no place for shaktas."

"I'm not really a shakta," I told him. "I've gone through the training, but I didn't stick with it. I've learned tantra, pranayama, yoga and other things as well, but I haven't found what I'm looking for."

"That's because no one put you on the proper track. Just stay here. Look around--there's nobody here to cause distraction. My ashram is outside the town, and I get no visitors. There's no disturbances except for the occasional train. You can do your yoga, chant your mantras, whatever you like. I'll just add certain things."

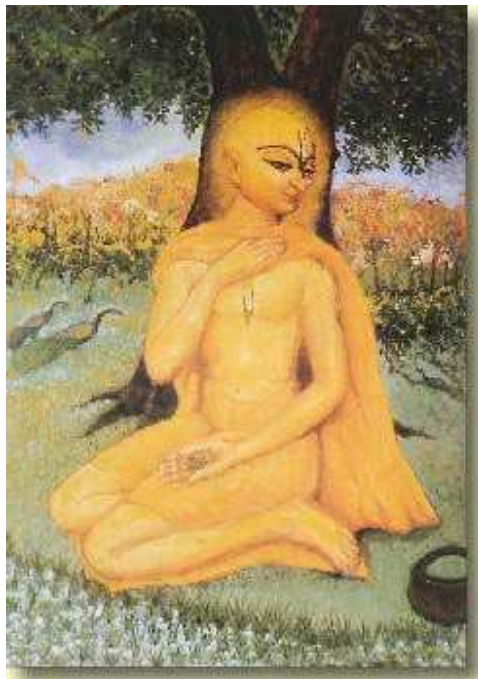
He gazed intently at the Kali murti for a few moments. Then with a sigh he looked back at me and said softly, "She will take you."

I was heartened. Since leaving South India I'd not met a sadhu who took personal interest in me. I wondered if my finding him was by divine design. The calm and assured way he said that Kali would accept me made me curious to find out just how profound his knowledge of both her and I was. Perhaps, just perhaps, he was the guru I'd been praying in my heart to find.

"I'm very inclined to stay with you," I said to him, "but I would like to get a sign from Ma for myself."

"Then go visit the Durga temple in Kalka," he replied. "See the deity and ask for her blessings. Then return here and tell me what your decision is." I offered pranams and walked back into Kalka.

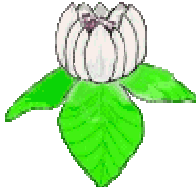
*IBSA (ISKCON Bhaktivedanta Sadhana Asrama), Govardhana, India
27 January 2004*



A painting of Lord Caitanya Mahaprabhu sitting under the tamala tree.

Predictions from *Vayu Purana*

The following is an excerpt of *Sesi-khanda* of *Vayu Purana*. These verses predict the advent of Sri Caitanya Mahaprabhu, the most merciful *avatara* of Lord Krsna.



Sketches of a Devotee's Pre-Krsna Conscious Life in India

Back in the late 1980's I tape-recorded a series of interesting stories told me by an Indian devotee, whom I shall not name to protect his privacy. These stories relate his life as a young man from a South Indian smarta brahmin family, and trace how he gradually turned away from material life to Krsna consciousness. What you will read below begins at a Durga temple in the city of Kalka.

While at the temple I asked the pujari if I could do prashna, a way of putting questions to the murti. He handed me a red and yellow flower. I touched them, and gave them back. He put them on the deity and told me to stand before the altar and think of my question. If the red flower fell, the answer was no. I gazed at Durga's form with my palms pressed together, fingertips touching my chin. 'Should I stay with the shakta baba?' After two or three minutes, the red flower dropped.

I was disappointed. But as I left the temple, I cheered myself up. 'I can check the worth of the prashna by staying with the baba,' I thought. 'Let's see if there's any truth in it. Besides, I don't have a reason to go anywhere else. It's not that the prashna gave me an alternative course of action.' I returned to the ashram and told Babaji I would remain with him.

The first three days of my stay were uneventful. In the morning I chanted Vishnu-sahasra-nama and did my trotak meditation and pranayama. I sang prayers when he did his homas to Kali, and also did simple chores like fetching firewood. Although Babaji gave me no particular instructions as I expected a guru should, I could see that he had a clear plan in mind for me. I waited to see what would unfold.

Thrice daily he left the ashram with a plate of puja articles-- incense, flowers and a bowl of sindhur--and returned after about half an hour. On the morning of the second day he took me with him. We walked along the tracks in the direction of Kalka, crossed the Simla road and continued for a few minutes until we came to a sand and rock hill a short hike from the rail bed. Babaji led me up a trail to the top. There he showed me a sindhur-covered rock which he said was a drop of Devi's blood. In the Puranas it is said that the goddess, in her incarnation as Sati, gave up her life when her father Daksha insulted her husband Shiva. Maddened with grief, Shiva danced across the sky with her dead body which disintegrated and fell in pieces upon the earth. There are one hundred and eight important Devi temples (devi-pitham) in India that are said to be built on sites where a part of Sati's body landed. "Most people do not know that this site is also a pitha," Babaji confided to me. "The goddess has revealed this place to me alone. It is full of power." He said this with such conviction that I believed him at once and offered my respects to the blood-red stone. He did a short puja to it and we returned.

The fourth day was amavasya (the dark moon day). That morning, as he left to worship at the pitha, Babaji told me he would go into town from the hill to get

ingredients for a special festival we were to observe this evening. He also said I should not eat anything today. While he was gone, I cleaned the ashram. He returned after several hours, his cloth shoulderbag full.

After bathing, Babaji did a homa, this one a little different from the others I'd seen him do. From a metal trunk he took a khadga (a large knife, a type of weapon held by Kali) and placed it in the kunda before lighting the fire. At the completion of the fire sacrifice, he prepared eighteen kinds of offerings from various mixtures of the raw ingredients he'd brought--puffed rice, fruit, sugar candy, flat rice, and so on.

He told me we'd be doing an all-night ceremony at the pitha at which I would have to chant from dusk to dawn. I was excited. Sure that he would judge my worth as a disciple by what he saw tonight, I resolved to play my role in the ceremony with unflagging enthusiasm. A hour before sunset he set out a plate with eighteen bowls, filling each with a preparation. He gave me the plate and told me to bring it up to the pitha. "I'll come shortly," he said. "I must prepare the khadga. We'll be doing a special worship to this at the pitha also. "

Carrying the plate in my hands, I walked down the tracks and up the hill. There was a light drizzle in the air. I hoped it would not get worse and spoil Babaji's ceremony. After setting the plate down near the sacred stone, I felt the need to urinate. Considering the hill a sanctified spot, I reversed my steps and descended to the rail bed to relieve myself there. A freight train had stopped on the tracks next to the hill. I had just finished urinating when a man with a lantern came walking alongside the train. It was a signalman.

"Kon hai thum?" (Who are you?) he asked.

"I am with that trackside babaji," I answered smilingly. "Tonight is amavasya, so we're having a special puja up on the hill. I need to wash my hands after passing urine--do you have water?"

Astonished, he stared hard at me. All at once he barked, "Escape-- right now! Quickly--go!"

Not understanding what he meant, I repeated my question about water. "Never mind water," he yelled, seizing me by the shoulder. "That man is going to kill you tonight if you don't leave here. Go down the track to the Kalka station. You'll find water there. Report to the stationmaster. " He gave me a push.

Propelled by the urgency of his voice, I trotted the whole way to the station. Who was the killer the signalman warned me about? I wondered if a madman was on the loose. At last, panting and weary, I clambered from the rail bed to the station platform. I saw a spigot and washed my hands and face. After a long refreshing drink, I looked for the stationmaster.

In an office I found a man in a blue uniform. "Excuse me," I said to him, "but I've come here sent by the signalman down the track who said someone wants to kill me. "

"What are you talking about?" he asked, perplexed.

"You see, I'm staying with the babaji down the track. . . "

No sooner than these words had escaped my lips, the man ran out and shouted for a khaki-uniformed guard with an Enfield rifle on his shoulder. "Stay here with him," he ordered the guard. "I'll get the police. Don't let him go anywhere, and don't let anyone enter this room. " 'Oh no,' I thought to myself as the stationmaster rushed out. 'What have I got myself into?'

After fifteen minutes the stationmaster returned with a police inspector and his uniformed driver. The inspector ordered me to identify myself and explain my connection to the baba. I did, but I insisted he tell me what was happening.

"Yes, I'm coming to that. We have reason to believe that man was going to kill you tonight. If you make a complaint against him, we'll take action. "

"You see," the stationmaster added, "for a long time our rail workers have noticed very peculiar things about that baba. He's had assistants like you before, all strangers to these parts, and they just seem to disappear one after the other. "

The police inspector continued, "We've questioned him several times, and he always says his men just suddenly leave to go elsewhere. But bloodstained clothes have been found on the tracks near that hill. He of course denies knowing anything, and we would need more evidence to take further steps against him. But we suspect he's made human sacrifices on that hilltop. There's a rumor going around that he's killed twelve or thirteen people in this way, and that he wants to perform one thousand such sacrifices to gain total control over the elements of nature. "

As I remembered the khadga, an eerie feeling crept over me. But I didn't want to get involved in the entanglement of a police investigation. Clearly it was time I moved on. 'I should have done what the prashna said,' I moaned inwardly.

"Look," I told the inspector. "I stayed with him for four days, and I have no reason to suspect he meant me any harm. But I can see that your concern must be well-taken. I'll not return to that baba. Tomorrow I'm leaving for Simla. "

The stationmaster said earnestly, "People are gossiping about that man. They criticize us--the rail service and the police--for not doing anything about him. If you would testify, we could be rid of this scandal. "

I refused. It was likely that the suspicions against the baba were the result of nothing more than vicious rumors. In any case, he'd done nothing to me. But I wondered what would have happened had I not met the signalman. The stationmaster, genuinely worried for my safety, gave me a room at his house that night. The next day he put me on a bus to Simla, gratis. From a person at the Theosophical Society, I heard the Dalai Lama was in Dharamshalla.

*IBSA (ISKCON Bhaktivedanta Sadhana Asrama), Govardhana, India
28 January 2004*

Sri Advaitastaka
Eight Prayers Glorifying Lord Advaita

by

Srila Sarvabhauma Bhattacharya



*Deity of Sri Advaita Acarya at Santipur,
Navadvipa Dhama.*

Text 1

*ganga-tire tat-payobhis tulasyah
patraih puspaih prema-hunkara-ghosaih
prakatyartham gauram aradhayad yah
srila advaitacaryam etam prapadye*

Let me surrender to Srila Advaita Acarya, who with tulasi leaves flowers water from the Ganges§ shore and loud calls of love worshiped Lord Gaura and begged Him to appear.

Text 2

*yad-dhunkaraih prema-sindhor vikarair
akrstah san gaura-goloka-nathah
avirbhutah sri-navadvipa-madhye
srila advaitacaryam etam prapadye*

Let me surrender to Srila Advaita Acarya. Attracted by His loud calls, the golden Lord of Goloka Vrndavana who is an ocean of ecstatic love appeared in Sri Navadvipa.

Text 3

*brahmadimam durlabha-prema-purair
adinam yah plavayam asa lokam
avirbhavya srila-caitanyacandram
srila advaitacaryam etam prapadye*

Let me surrender to Srila Advaita Acarya who by making the moon of Lord Caitanya rise flooded the world with a love even Brahma and the great demigods cannot attain.

Text 4

*sri-caitanyah sarva-sakti-prapurno
yasyaivaja-matrato 'ntardarde 'pi
durvijeyam yasya karunya-krtyam
srila advaitacaryam etam prapadye*

Let me surrender to Srila Advaita Acarya whose mercy is beyond understanding and by whose request alone all-powerful Lord Caitanya disappeared from this world.

Text 5

*srsti-sthity-antam vidhatum pravrtta
yasyamsamsah brahma-visnv-isvarakhyah
yenabhinnam tam maha-visnu-rupam
sriladvaitacaryam etam prapadye*

Let me surrender to Srila Advaita Acarya who is not different from the form of Lord Maha-Visnu and whose parts and parcels are the Brahma Visnu and Siva engaged in the creation maintenance, and destruction of the worlds.

Text 6

*kasmimscid yah sruyate casrayatvat
sambhor ittham sambhavan-nama dhama
sarvaradhyam bhakti-matraika-sadhyam
sriladvaitacaryam etam prapadye*

Let me surrender to Srila Advaita Acarya who is worshiped by all who is attained only by devotional service and who as is heard in a certain Vedic literature because He is Lord Siva's shelter has a name and glory like Lord Siva's.

Text 7

*sita-namni preyasi prema-purna
putro yasyapy acyutananda-nama*

*sri-caitanya-prema-pura-prapurnah
sriladvaitacaryam etam prapadye*

Let me surrender to Srila Advaita Acarya who is flooded with love for Lord Caitanya and whose beloved Sita-devi and son Acyutananda are also filled with love.



*Deities of Sri-Sri Gaura-Nitai and Sri Advaita Acarya
at Radhakunda, Vraja Dhama.*

Text 8

*nityanandadvaitato 'dvaita-nama
bhaktyakhyanad yah sad-acarya-nama
sasvac-cetah-sacarad-gaura-dhama
srila advaitacaryam etam prapadye*

Let me surrender to Srila Advaita Acarya whose heart is Lord Gaura's eternal home who is named Advaita because He is not (a) different (*dvaita*) from Lord Nityananda and who is named Acarya because He teaches devotional service.

Text 9

*pratah pritah pratyaham sampathed yah
sitanathasyastakam suddha-buddhih
so 'yam samyam tasya padaravinde
vindan bhaktim tat-priyatvam prayati*

A person whose intelligence is pure and who every morning happily reads these eight verses glorifying Lord Advaita the husband of Sita attains devotion for His lotus feet and becomes dear to Him.



Good News from Outer Space!

Second NASA Rover Lands Successfully and is Sending Pictures There's Hope for NASA's Mars Spirit Rover European Satellite Confirms Water on Mars



NASA scientists are in ecstasy. On Sunday, 25 January, the six-wheeled, 384-pound robot rover called Opportunity descended from space to a smooth landing in Meridiani Planum, an area that scientists think is the smoothest, flattest region on Mars. Opportunity is 6,600 miles and halfway around the planet from where the rover's twin, Spirit, landed on 3 January. Within four hours Opportunity was transmitting photographs across 124 million miles back to Earth. The main scientist of the mission, Steven Squyres, said of Opportunity's photos:

I am flabbergasted. I am astonished. I am blown away. Opportunity has touched down in an alien and bizarre landscape. I still don't know what we're looking at.

Each rover is equipped with 9 cameras and 6 scientific instruments. Spirit is in the Gusev Crater, believed to be a dry lakebed. On 21 January, Spirit developed serious problems and is no longer transmitting photographs. Some communication is sustained between the rover and its controllers on Earth, enough to keep alive NASA's hopes that Spirit can be repaired in weeks to come.

In2-MeC interviewed two leading space scientists, Stanley Gammon and Oliver Quatsch. "We're delighted," Dr. Gammon exulted. "This project cost nearly a trillion dollars, and it is worth every penny. Look at these latest photographs from Opportunity! There's no doubt about water on Mars now!"



Dr. Quatsch cautioned: "I wouldn't be too hasty in drawing conclusions from these new photographs. I mean, they're just pictures. We don't know if that's real water, some other type of liquid, or merely a mirage. If we can get Opportunity over there to test-taste that liquid, we *may*--and I stress *may*--be able to say what it is with certainty. "

Dr. Gammon broke in: "Now look here, Dr. Quatsch--the European Space Agency satellite that's in orbit around Mars has sent in conclusive evidence that the Martian surface has water on it!"

Dr. Quatsch: "Conclusive? What's conclusive in science? What's established as truth today may be overturned tomorrow by a newer truth. Try to maintain the progressive viewpoint, my good Dr. Gammon. "

Dr. Gammon: "Go ahead, tell the people everything you know. It will take only ten seconds!"

Dr. Quatsch: "Gammon, I don't know what makes you so stupid, but whatever it is, it really works!"

Dr. Gammon: "That's enough, Quatsch! I'm out of here. I'd leave you with one last thought, but I don't know where to put it!"

Dr. Quatsch: "Oh, a thought crossed your mind? That must have taken as long as the journey of a spacecraft going to Mars--six months, at least!"



*Drs. Gammon and Quatsch
celebrate the news from
Mars.*

Another piece of news from outer space: NASA's space telescope, Hubble, may soon rain down from outer space in pieces. The telescope, launched into a 600-kilometer high orbit above Earth in 1990 at a cost of millions, needs repairs. Unfortunately, since the space shuttle *Columbia* burnt up in the atmosphere in February 2003, killing its crew, NASA doubts whether another repair to the Hubble is feasible. The telescope can be fixed only when visited by a space shuttle.



The Hubble was scheduled to go out of service in 2011 when a new space telescope is to be put into orbit. Now NASA is contemplating sending a space tug to the Hubble. The tug would pull it over the Pacific Ocean. There the telescope could be dropped safely into the Earth's atmosphere to burn up with no danger to human population. If left unattended, the Hubble will probably enter the atmosphere in 2013. Its debris could fall upon populated areas. The tug program will cost \$300 million.

The Hubble has made what science considers important discoveries. Because it looks into space from beyond the Earth's atmosphere, it sees much farther than telescopes positioned upon the Earth's surface. The Hubble plotted storms on Mars and mapped weather conditions on Neptune. It detected a distant planet thought to be 13 billion years old. It is supposed to have looked back in time to a moment relatively soon after the Big Bang.

Such successes won great support for the Hubble among the public. Since announcing its plans to let the space telescope "drop," NASA has been flooded with pro-Hubble email. Chad Pavian, age 13, wants to be an astronaut when he grows up. He wrote to NASA:

I came into this world the same year as Hubble went into orbit. This is my poem of solidarity with him.

Like brothers, Hubbie and I.
NASA, why oh why
Do you try
To do the crime
Of letting Hubbie fry

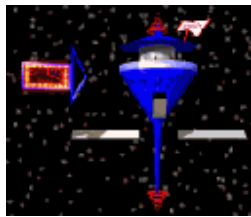
In the dark Pacific sky?
Let my brother fly!

Tina Nudge, 17, who wants to be a nuclear physicist ("just like Nicole Kidman was in that movie with George Clooney"), wrote:

I keep a poster of the Hubble on my bedroom wall. He seems so lonely up there in outer space. He doesn't complain because he's the strong, silent type. But a girl can tell. NASA, don't hurt him! The Hubble's got feelings like the rest of us.

Businessmen argue that NASA isn't showing good economic sense in its \$300 million plan to drag Hubble over the Pacific and let it fall. Software magnate Gil Bates, CEO of Micropulp Corporation:

Interplanetary space travel is happening. Right now we've got two rovers on the surface of the red planet and five satellites in orbit above them. It won't be long before people are going to Mars. Computer hardware and software are essential to space travel. But it takes six months to get from the Earth to Mars, what to speak of to other planets even farther out. In that time your technology goes obsolete. You need to upgrade. Let's turn the Hubble into a one-stop shopping mall where space travellers on their way to and from the Moon, Mars and elsewhere can get the hardware and software fixes they need--fast! Let's have repair vehicles parked at the Hubble that we can send to Mars in case a system goes offline, as it happened with the Spirit Rover.



Sketches of a Devotee's Pre-Krsna Conscious Life in India

Back in the late 1980's I tape-recorded a series of interesting stories told me by an Indian devotee, whom I shall not name to protect his privacy. These stories relate his life as a young man from a South Indian smarta brahmin family, and trace how he gradually turned away from material life to Krsna consciousness. What you will read below begins at Dharamshala, where the Dalai Lama has his headquarters.

Arriving at the Dalai Lama's headquarters, I saw some purple- robed monks chanting Om Mani Padme Hum while others played badminton. I asked a young unordained monk who spoke a little English if it would be possible for me to have an audience with His Holiness. The lad shook his head emphatically: "He is Buddha. You can't see him. " But he did take me to an old ordained monk who spoke Hindi.

The old man showed me around the monastery. I offered my pranams to a huge murti of the Buddha, three times life-size, with four arms hands bearing the symbols of Vishnu in each hand. He took me to a large hall displaying many other murtis of Buddha, Buddhist saints and goddesses, all of colossal proportions. The monk explained that these forms represented different levels of buddhatva, or Buddha-

consciousness. He pointedly told me they were not worshiped as living personalities, as murtis are worshiped in Hindu temples. Yet everywhere I looked I saw the familiar accouterments of tantric puja.



A temple near the foothills outside of Dharamshala. This town has special religious significance to Buddhists and Jains.

Prayer-time came. The hall filled up with monks, and my guide told me I could stay and watch. The steady drone of Om Mani Padme Hum from a hundred tongues, the serene golden Buddhas wavering in the glow of many candles, the Tibetan symbolism and architecture all around, blended in my mind to form a numbing arabesque of color and sound.

After half an hour, the Dalai Lama entered to a welcome of ringing bells and flaming lamps. The chanting stopped and everyone left the hall except His Holiness and six monks. What seemed to be a

private ceremony then commenced. I had been leaning against a column in the rear of the hall, unnoticed by anyone, and gradually become drowsy. Suddenly I felt someone tugging my cloth. I opened my eyes to see a monk gesturing that I was to come before the Dalai Lama. As I stepped forward, I saw that His Holiness was now alone. I offered prostrations to him as I'd seen the others do.

He asked me what I was doing, and I said that I'd been looking for a chance to speak to him. I explained my spiritual search. He asked about my education and what languages I knew. Then he asked about my knowledge of Buddhism. I admitted I knew very little. He invited me to stay and study, and I gratefully consented. Several South Indian monks were then called and ordered to take care of me. I was given a room. The Dalai Lama seemed to be more personally concerned about freedom for Tibet, the third world war and current world events than giving practical spiritual direction. After twelve days of reading books and attending prayer sessions, I found myself listlessly gazing out of my window at the monks playing badminton. I wrote the Dalai Lama a thank-you note and left for Delhi.

There I put up in a Sikh Gurudvara, which offered clean accommodations and hot food for a cheap price. By now I'd grown weary of my aimless wandering and decided to find a job and lead a sinless life. A chance encounter with a man named Lakhan Pal at a Ganesh temple got me a job in his television retail company as a business advisor. I brought my TVS experience to bear and showed him how to manage his office much more efficiently. But when his unmarried teenage daughter began to make eyes at me, I quit after only one week, fearing that my passions would be inflamed again.

This was a new quandary. I'd only wanted to take up an honest and unassuming life in the city and maintain the clean habits I'd adopted as a sadhu. But even this seemed to be beyond my grasp. At least now I had a little money to live on for a while. Sleeping at the Gurudvara at night, I took to wandering in my sadhu dress through the streets of Delhi by day, still searching for what I hadn't found even in the Himalayas. Every day I visited one or two religious institutions to hear what they had to say. And I remained dissatisfied wherever I went.

Before long this self-made swami met a party of disciples of His Divine Grace A. C. Bhaktivedanta Swami Prabhupada. In their association he began to chant Hare Krsna Hare Krsna Krsna Krsna Hare Hare/Hare Rama Hare Rama Rama Rama Hare Hare. Even before meeting the devotees he had begun to see the grave faults of Mayavadi philosophy, and the profound logic of Vaisnava philosophy. So he did not have much trouble giving up his search to become God. He took up the sadhana of devotional service to Krsna and in 1976 was initiated in Vrndaban by Srila Prabhupada. Srila Prabhupada ki jaya! Sri Advaita Acarya ki Jaya! Sri-Sri Gaura Nitai ki Jaya!

*IBSA (ISKCON Bhaktivedanta Sadhana Asrama), Govardhana, India
29 January 2004*

About Bhavisya-Purana

I was in the Bhaktivedanta Hospital near Mumbai in 2002. A Sanskrit-knowing member of the Chowpatti ISKCON congregation named Kartik (radhey_govinda@hotmail.com) came to see me there. This intelligent young man presented me with a paper that was the fruit of his study of *Bhavisya Purana*. Over the next several days Kartik Prabhu and I discussed his work on that *purana*. I am very thankful to him for sharing the fruit of his research with me. For the next few days I will write about some of the points Kartik and I discussed; today it is useful to publish Kartik's introduction to his paper.



BHAVISHYA PURANA is Eleventh among the *puranas*, and is considered amongst the eighteen principal *puranas*. It contains five parts. The first part contains a description of the genesis, greatness of the . . . worship of Lord Vishnu, Shiva and Surya. Second, third and fourth parts describe about the greatness of Shiva, Vishnu and Surya respectively. The fifth part contains a description of the heaven. Like other *puranas*, *Bhavishya Purana* also contains a description of the ancient kings and Chandra and Surya dynasties. The predominant deity of the purana is Lord Brahma.

The *Bhavishya Purana* is an ancient scripture compiled by Srila Vyasadeva, the literary incarnation of Krishna. It is listed among the eighteen major *puranas*. *Bhavishya* means "future" and *purana* means "that which happens (history)", so the text's name would translate literally as "The history of the future. "

Though the *purana* was written five thousands of years before the recorded events took place. By the power of his mystic vision, Srila Vyasadeva was able to accurately predict the happenings of the modern times.

Modern mundane scholars reject the contents of *Bhavishya Purana* mostly on grounds that its information is too accurate.

In the opinion of some mundane scholars the *Bhavishya Purana* is interpolated. However, if be an interpolation, it is the burden of these so called scholars to prove what they say; and in their inability to prove so, the *Bhavishya Purana* stands authentic.

As far as the Vaishnavas are concerned they can rely on the three evidences of *Guru*, *Sadhu* and *Shastra*.

Proving the authenticity of the scriptures based on Guru, Sadhu and Shastra:

(1) and (2) Proof from Guru and Sadhu:

Jagadguru H. D. G Srila A. C. Bhaktivedanta Swami Prabhupada, the foremost Vedic scholar of the modern age had this to say about Bhavishya Purana:

In a Room Conversation on April 2, 1977, Bombay

Tamala Krsna: He says he read a passage of the *Bhavishya Maha-Purana* written by Vyasadeva three thousands years before Christ foretelling Jesus Christ's presence in the himalayas in 78 of the Christian era, and his meeting with King Shalivahan. Are there any other prophecies in the *Bhavishya Maha-Purana* or in any other scriptures telling more accurately Jesus Christ`s birthday?

Prabhupada: Everything is accurate there.

So, Srila Prabhupada`s statement was: "Everything is accurate there (in the *Bhavishya Purana*)".

(3) Proof from Srimad Bhagavatam, the *amala* (spotless) *purana*:

The following Sanskrit verse is taken directly from the *Srimad-Bhagavatam* of Srila Vyasadeva, the compiler of the Vedas, which states that the *Bhavishya Purana* is an authorized scripture. (Compiled by Srila Vyasadeva, 5000 years ago)

Srimad-Bhagavatam (12. 7. 23-24)

*brahmam padmam vaishnavam ca shaivam laingam sa-garudam
naaradiyam bhaagavatam agneyam skanda-samhitam (23)
bhavishyam brahma-vaivartam markandeyam sa-vaamanam
varaaham matsyam kaurmam ca brahmanadakhyam iti tri-sat (24)*

The Purana's are according to the three modes of material nature, their names are: *Brahma, Padma, Vaishnava, Shaiva, Linga, Garuda, Naradiya, Bhagavata, Agni, Skanda, Bhavishya, Brahma-Vaivarta, Markandeya, Vamana, Varaha, Matsya, Kurma and Brahmanda.*

Srila Jiva Goswami has quoted from the *Varaha Purana* and *Matsya Purana* in confirmation of the above two verses.

Except for the devotees of Lord Vishnu nobody can know the real purport of the Vedas or the essence of the Universe. There are two verses in this regard, found in the last section of *Bhavishya Purana*, also known as the *Bhavishya-Uttara-Purana* (Chapter 16):

*ye tu vai vishnubhaktaasca te hi jaananti vishvagam (31)
yathaiva nripatedrasaah svaraagyah kaaryagauravam
jaanaati naapare vipre tahaa daasaa hareh svayam (32)*

Only those who the devotees of the Supreme Lord Vishnu know the Universal creation in Truth. Just as those ministers in the court of the king who are always near to the king, only know the real glories and acts of the king. Oh Brahma! In the same way others do not understand these secrets as do the servants of the Supreme Personality of Godhead, Hari.



Today I read a chapter in a book of very valuable teachings called *Trnad api Sunicena--Lower than the Straw in the Street*. It is written by that great disciple of Srila Prabhupada, HH Gour Govinda Maharaja. In this chapter, Maharaja discusses the following verse.

*asuranam sudha-danam
sarpanam iva durnayam
matva jati-nrsamsanam
na tam vyabhajad acyutah*

Demons are by nature crooked like snakes. Therefore, to distribute a share of the nectar to them was not at all feasible, since this would be as dangerous as supplying milk to a snake. Considering this, the Supreme Personality of Godhead, who never falls down, did not deliver a share of nectar to the demons. (*Bhag.* 8. 9. 19)

Srila Prabhupada remarks in his purport:

It is said, *sarpah krurah khalah krurah sarpat kruratarah khalah*: "The snake is very crooked and envious, and so also is a person like a demon. " *Mantrausadhi-vasah sarpah khalah kena nivaryate*: "One can bring a snake under control with *mantras*, herbs and drugs, but an envious and crooked person cannot be brought under control by any means. "

While considering his translation of the above verse, I was struck at how Srila Prabhupada uses the word "crooked" to describe the demons. I think here Prabhupada is preaching to his readers. I don't find a word for "crooked" in the word-for-word translation. When there are words or phrases that Prabhupada seems to have introduced into a translation--which do not seem to literally match up to the Sanskrit--I conclude that Srila Prabhupada is preaching for our benefit.

Anyway, elsewhere in Srila Prabhupada's books we do find a Sanskrit word, *kapata*, which means duplicity or crookedness. It is explained in Prabhupada's purport to *Srimad-Bhagavatam* 3. 27. 6:

In this connection Svami Sridhara comments that *satyena* means *niskapa-tena*, "without duplicity. " The impersonalists are full of duplicity. Sometimes they pretend to execute devotional service, but their ultimate idea is to become one with the

Supreme. This is duplicity, *kapata*. The *Bhagavatam* does not allow this duplicity. In the beginning of *Srimad-Bhagavatam* it is clearly stated, *paramo nirmatsaranam*: "This treatise *Srimad-Bhagavatam* is meant for those who are completely free from envy. "

The *Brahmananda Purana* has this to say about impersonalists and demons:

*siddha-lokas tu tamasah
pare yatra vasanti hi
siddha brahma-sukhe magna
daityas ca harina hatah*

In Siddhaloka [the realm of impersonal Brahman] there live two kinds of living entities--those who are killed by the Supreme Personality of Godhead due to their having been demons in their previous lives and those who are very fond of enjoying the impersonal effulgence of the Lord.

Kaivalya narakayate, Srila Prabodhananda Sarasvati has written: "oneness in impersonal Brahman is hellish. " A Vaisnava does not accept impersonal liberation because it is incompatible with devotional service. The impersonalists aspire for it because they are very envious of Krsna, as are the demons. Their envy moves them to crookedness. They approach Krsna in the way the Putana demoness approached Him. Apparently she came to serve the Lord, but her intention was to kill Him. Impersonalists likewise render apparent service to Krsna but their goal is to destroy His personal form by their negationist (*nirakara*) meditations.

Some Buddhists even have a slogan: "If you meet the Buddha on the road, kill him. " This is their way of saying that a Buddhist must rid his spiritual life of personal relationship, even relationship to the Buddha himself. This is envy. This is demonic. Out of His causeless mercy, Krsna absorbs the greatest of the impersonalists and demons into the *brahmajyoti*, the rays of His impersonal effulgence. Here they can think they have become God at last. Of course, they are never God in any condition. But in the *brahmajyoti* they can do no harm to others.

As we see in the *Bhagavatam* verse quoted above, the Lord considers it best for all concerned that the demons be thwarted in their endeavors. That they do not attain their goals is even the best for the demons themselves. In fact it is a curious feature of demonic mentality that, at the end of the day, demons *like* to be defeated. They feel, "At last I've been relieved of all the anxiety of trying to maintain my artificial power and prestige. "

In Chapter Sixty-One of *Krsna*, Srila Prabhupada explains this very nicely.

It appears that foolish, demoniac human beings, when unnecessarily overpowered with material opulences, want to exhibit these opulences, and such foolish people feel satisfaction when these opulences are exhausted. The idea is that they do not know how to expend their energy for right causes, being unaware of the benefit of Krsna consciousness. Actually, there are two classes of men--one is Krsna conscious, the other is non-Krsna conscious. The non-Krsna conscious men are generally devoted to the demigods, whereas the Krsna conscious men are devoted to the Supreme Personality of Godhead. Krsna conscious persons utilize everything for the service of the Lord. The non-Krsna conscious persons utilize everything for sense

gratification, and Banasura is a perfect example of such a person. He was very anxious to utilize for his own satisfaction his extraordinary power to fight. Not finding any combatant, he struck his powerful hands against the mountains, breaking them to pieces. In contrast to this, Arjuna also possessed extraordinary powers for fighting, but he utilized them only for Krsna.

The above paragraph offers acute insight into the mind of a demon.

The devotee, on the other hand, is *niskapa-tena*, without duplicity. This is because he is without envy of the Lord and His parts and parcels. A synonym for *niskapa-tena* is *saralata*. Srila Prabhupada explains this word in his purport to *Sri Caitanya-caritamrta Antya 2. 117*.

Srila Bhaktisiddhanta Sarasvati Thakura comments that *saralata*, or simplicity, is the first qualification of a Vaisnava, whereas duplicity or cunning behavior is a great offense against the principles of devotional service. As one advances in Krsna consciousness, one must gradually become disgusted with material attachment and thus become more and more attached to the service of the Lord. If one is not factually detached from material activities but still proclaims himself advanced in devotional service, he is cheating. No one will be happy to see such behavior.

Now, in the book *Trnad api Sunicena*, HH Gour Govinda Maharaja says that Srila Bhaktisiddhanta Sarasvati Thakura taught *saralata vaisnava atva*--"Simplicity is Vaisnavism. " Simplicity means to be honest about the level on which one is situated. Maharaja gives an example: if one is taking *prasadam* in an assembly of devotees and eats enough to satisfy his hunger, even though it may seem to others that he is eating quite a lot, that is *saralata*. But if one thinks, "I have to show these people I am advanced, that I do not indulge my tongue and belly," and so eats less and leaves the assembly secretly unsatisfied, he is not *saralata*.

There is an English rhyme that nicely sums up the opposite of *saralata*.

"Oh what a tangled web we weave, when we practice to deceive. "

Deception is *maya*, pure and simple. By practicing to deceive, one becomes a devotee of *maya*. Thus one is entangled in a web of little lies, then big lies, diplomatic behavior, and worse. And the point of all this *maya* is to garner prestige.

Gour Govinda Maharaja cites *Manah-siksa* by Srila Raghunatha dasa Gosvami to prove this connection between crookedness and false prestige. Dasa Gosvami has used the phrase *svapaca-ramani* to indicate *pratistha*, the desire for name, fame and position. *Svapaca-ramani* means "a dog-eating woman," in other words a most degraded, though externally very beautiful, young girl. Such a woman is a most powerful agent of *maya*. To desire prestige is to consort with such a Maya-devi. And the method of consorting with her is deception. This crookedness, in turn, has its root in envy.

The result of this train--envy, crookedness, and false prestige--is that the heart is flooded with lusty desires. Such a polluted heart sets one on the path of material life.

My dear friends, O sons of the demons, it is certain that no one bereft of knowledge of the Supreme Personality of Godhead has been able to liberate himself from material bondage at any time or in any country. Rather, those bereft of knowledge of the Lord are bound by the material laws. They are factually addicted to sense gratification, and their target is woman. Indeed, they are actually playthings in the hands of attractive women. Victimized by such a conception of life, they become surrounded by children, grandchildren and great-grandchildren, and thus they are shackled to material bondage. Those who are very much addicted to this conception of life are called demons. Therefore, although you are sons of demons, keep aloof from such persons and take shelter of the Supreme Personality of Godhead, Narayana, the origin of all the demigods, because the ultimate goal for the devotees of Narayana is liberation from the bondage of material existence. (*Bhag.* 7. 6. 17-18)

Having read what I've written here up to this point, one may conclude, "Yes, such is the condition of the fallen souls. But Lord Caitanya Mahaprabhu, Lord Nityananda Prabhu, Sri Advaita Acarya, Sri Gadadhara Pandita, Srivasa Thakura, and the great assembly of pure devotees of the Panca-tattva, have come to deliver such *patita* persons. "

However, there is a difference between *patita* (fallen) and *kapatya* (crooked). In his book Gour Govinda Maharaja offers us this line of wisdom: *sadhu guru mahajana patita-pavana kapatya-pavana moi*, that while Sri-Sri Gaura-Nitai and Their associates are certainly the deliverers of the fallen and degraded souls, they are not the deliverers of the crooked souls. The reason is simple. The *kapatya* person puts unnecessary obstacles in the way of his path back home, Back to Godhead. As Srila Prabhupada said in an initiation lecture in 1970,

You keep to Krsna consciousness. Then your life is sublime. Very simple thing. Very simple thing. But it is simple for the simple, but it is very hard for the crooked.

Suppose one has somehow reached a position as "a senior devotee. " It is harder for him to get advice, because everyone thinks, "Oh, no, it is not *my* position to advise *him*. He is supposed to advise me only. " If he is not very careful to practice the *trnadapi sunicena* verse, the person in that "senior position" tends to think the same way also. "What can anyone tell me? I know the books. I've been a devotee for so many years. And these people are just neophytes. " So in his seeming advanced state, if he secretly practices sinful life, how can he be delivered? If he presumes to relish *lila-katha* while at the same time retaining a taste for mundane activities, how can he be delivered? All that his "*bhajan*" consists of is the weaving of a cloak of deceit around himself. Another English saying:

Religion is the best armor and the worst cloak.

Saralata vaisnava atva means that real religion--Vaisnavism--is simplicity. If one is truly humble and simple, even though very fallen, then by the delivering mercy of *sadhu guru mahajana* one is armored against *maya*. We see in Srila Bhaktivinoda Thakura's prayers, in *Gopinatha* for example, this rarest quality of *saralata*. See how his prayers stand in glorious opposition to false prestige, cheating, and envy of the Lord.

O Gopinatha, Lord of the gopis, please hear my request. I am a wicked materialist, always addicted to worldly desires, and no good qualities do I possess. O Gopinatha,

You are my only hope, and therefore I have taken shelter at Your lotus feet. I am now Your eternal servant. O Gopinatha, how will You purify me? I do not know what devotion is, and my materialistic mind is absorbed in fruitive work. I have fallen into this dark and perilous worldly existence. O Gopinatha, everything here is Your illusory energy. I have no strength or transcendental knowledge, and this body of mine is not independent and free from the control of material nature. O Gopinatha, this sinner, who is weeping and weeping, begs for an eternal place at Your divine feet. Please give him Your mercy. O Gopinatha, You are able to do anything, and therefore You have the power to deliver all sinners. Who is there that is more of a sinner than myself? O Gopinatha, You are the ocean of mercy. Having come into this phenomenal world, You expand Your divine pastimes for the sake of the fallen souls. O Gopinatha, I am so sinful that although all the demons attained Your lotus feet, Bhaktivinoda has remained in worldly existence.

But if one cloaks oneself in Vaisnavism for the purpose of sense enjoyment, he becomes worse than fallen. He becomes corrupt. *Jnana-lava-durvidagdhastra-acikitsya-atva-dupeksa*, writes Srila Jiva Gosvami. There are offenders to the holy names who are *acikitsya*, incurable. These is because the *acititsya-namaparadhi* does not like to acknowledge his offenses. Thus we come back to the example of the snake drinking the milk. Milk is liquid *dharma*, but when the serpent touches it with his tongue, two things happen. The serpent's poison increases. Poison is introduced into the milk.

The effect is only hurtful. But the serpent lives to hurt. That's the root of it all--envy and cruelty. The serpent simply cannot consider the welfare of others. Plus his conception of his own welfare is reversed. He is just being cruel to himself. He doesn't understand that it is only due to his being a dangerous creature that he invites the blows of death to rain down upon his head. All he can understand is, "They are my enemies," that's all. "They are against me and so deserve to be bitten."

He is my enemy, and I have killed him, and my other enemies will also be killed. I am the lord of everything. I am the enjoyer. I am perfect, powerful and happy.

Detecting the difference in oneself between the *fallen state* and the *crooked state* seems to be a most difficult crossroads in spiritual life. Who is going to help me? In the society of Vaisnavas, nobody likes to point out faults. . . *especially* if it means telling another point-blank, "I see demonic qualities in you, Prabhu. " Even the spiritual master does not like to have to say such things to his disciples. Srila Prabhupada used to tell us, "I am ninety percent lenient. "

So this is a challenge that, in a sense, each devotee has to meet individually. The challenge is facing and defeating one's own propensity for crookedness; as much as crookedness is there in the heart, that much one's *anarthas* are incurable. Yet again, it is not a lonely struggle. The association of devotees is there. One must be determined to stay a part of that association. That requires individual determination; at the same time, Vaisnava association purifies from the outside. If one really values that association, one will find a way by the grace of *sadhu guru mahajana* to cure the disease of crookedness.

Bhavisya Purana and the Old Testament



The "history of the future" given in Bhavisya Purana includes names and events similar to those found in the Old Testament of the Bible.

In Chapters 3-5 of the *Pratisarga Parva* of *Bhavisya Purana*, Srila Suta Gosvami relates events that in part are described in the Old Testament of the Bible. These events commenced at approximately 11200 BC, or 8200 years before the start of Kali-yuga. At that time King Ksemaka ruled India. While touring the forest areas he was killed by *mlecchas*, uncivilized meat-eaters. His son, Prince Pradyota, assumed the throne and inquired from the *brahmanas* about the destination his father achieved after death. They informed the new king that Ksemaka was in Yamaloka (the planet of Yamaraja, the demigod who judges sinful souls after their deaths). Ksemaka had not gone to heaven because of having died at the hands of sinful *mlecchas*. King Pradyota asked how his father might be delivered from that condition. The *brahmanas* told him to arranged for a *mlecchayagya*, a great sacrifice in which the world's uncivilized meat-

eaters would be consumed in the sacred fire.

Considering such a *yajna* a blessing for his father and for the whole world, which would thus be purified of the presence of so many sinful people, Pradyota made the necessary arrangements. A tremendous fire *kunda* (altar) was constructed that was many miles square. To fill it with wood, whole forests must have been cut down. The fire must have been a towering conflagration. How much ghee was offered into it by the *brahmanas*? Chanting Vedic *mantras*, they transported by sound *mlecchas* from all around the world and dropped them into the flames. Thus these greatly sinful men were liberated from birth and death.

Verses 7 and 8 of *Bhavisya Purana Pratisarga Parva* Chapter 4:

*haarahuunaanbarbaraashcaiva gurundaamsca shakankhasaanan
yaavanaanpallavaamshcaiva romajaa nkharasambhavaan
dviipasthitaankaamarushca chinaansaagaramadhyagaan
praahuyabhasmataatkurvanvedamantraprabhavatah*

Mlecchas are uncivilized people who do not follow Vedic scriptures. They are of various tribes, known as Hara (warriors possibly from Arabia, since the Haras were

worshippers of Hara or Lord Shiva, and Arabia in those days was a place of Shiva worship), Hunas (Huns), Barbara (barbarians), Gurundas, Shaka, Khasas (people from the mountainous countries north of India), Yavanas (Ionian or Greeks), Pallava (Persians), Romajaa (Etruscans, the ancient people of Italy) and Kharasambhava (literally means those born of donkeys) along with those who lived in different places in China and Assam and islands in the middle of the oceans. All these were killed and turned into ashes by Vedic *mantra*.

The personality of Kali became most unhappy at the extinction of the *mlecchas* world-wide. As the demigod in charge of quarrel and sinful activities, he was left with nothing to do, as in those days only the *mlecchas* were under his control. Along with the bereaved wives of the *mlecchas* who were killed in the sacrifice, Kali performed penances and austerities for a long time. At last the Supreme Lord Hari, who is pleased by devotional service, personally appeared before Kali and addressed him as *yugottama*, the best of the *yugas*. By saying this, the Lord indicated that soon Kali's own *yuga* (epoch) would begin. In that epoch, Kali would rule not only the tribal people but the whole world. "I shall assume many forms during your reign," the Lord declared. He said that Prajapati Kardama Muni had sired a man named Adama and a woman named Havyavati who together were to be the parents of a new race of *mlecchas*. Hearing this, Kali became very happy. After that time the Aryan peoples became weaker as the *mlecchas* gained strength again.

Adama (the Biblical Adam) was a self-controlled sage who constantly meditated upon his spirit self. He lived with Havyavati (Eve) in Pradan (Eden), a God-given forest area 4 *krosas* square. Adama and Havyavati had been instructed by the Lord to never eat of the *ramyaphala*, a kind of fruit that stimulated the senses with pleasurable feelings. But Kali took the form of a serpent and persuaded the two to eat it. This act caused their falldown from austerity. They took to the path of the world and all of its so-called needs. Desiring to wear nice clothing, they covered themselves with *udumbuh* leaves. In due course they begot sons who in turn were the progenitors of *mlecchas*.



Havyavati (Eve) was deluded by Kali in the form of a serpent to feed her husband the ramyaphala fruit. In this way Kali took control of the whole world.

In the Bible Adam and Eve are said to be the first man and woman from whom the human race sprang up. The Biblical account of the origin of human beings occurs

twice, in Genesis 1:26-27 and Genesis 2:18-24. In a purport to *Sri Caitanya-caritamrta*, Srila Prabhupada states that there are three scriptures given to the *mlecchas*: the Old Testament, the New Testament, and the Koran. Thus in these scriptures, the creation of mankind means the creation of *mlecchas*.

Bhavisya Purana lists some of Adama's descendents. There is a remarkable similarity between the names of this list and the names of Adam's descendents found in the Bible:

Swet -- Seth.

Anuh -- Enoch/Enosh

Kinash -- Kenan

Mahallal -- Mahallalel, also known as Managara.

Varada -- Jered or Riyad, who established a town named after him, Riyadh in Saudi Arabia.

Hanuk -- Enoch

Matocchil -- Methuselah

Lomak -- Lamech

Nyuha -- Noah of the flood, who became the second father of all humanity as told in the Bible, Genesis 6-9.

Nyuha's 3 sons were Seem (Shem), Sham (Ham) and Bhav (Japeth/Japith). According to *Bhavisya Purana*, Nyuha (Noah) was a worshiper of Lord Vishnu. He meditated on the *mantra* "*soham*," which means "I am the same quality as the Supreme Spiritual Being. "

Verses 47-50 of *Bhavisya Purana Pratisarga Parva* Chapter 4 state as follows:

ekadaa bhagavaan vishnu tat svapnena tu samaagatah

*vatsa nyuha srunushvedam pralayah saptame ahani
bhavitaa tam janaissardha naavamaaruhaa stavaram*

*jiivanam kuru bhaktendra sarvasreshtho bhavishyasi
tatheti matvaa sa munirnaavam krtvaa supushtitaam*

*hastatrishatalambaam pascaashaddhastavismrtaam
trimshaaddhastocchritaam ramyaam sarvajivasamanvitaam*

Once Lord Vishnu came to Nyuha in a dream and said: "Dear son Nyuha! Hear my words. Seven days from now there will be a devastation. Get on a boat and save your life and other people as well. Oh great devotee of mine, you will become the supreme saviour. "

Accepting the order of the Lord that was conveyed to him in his dream, Nyuha built a strong boat that was 300 hands long, 50 hands wide and 30 hands high. He accommodated all living creatures on it.

Verses 51-2:

*aaruhya svakulaissaarddham vishnudhyaanaparoabhavat
saamvartako meghagano mahendrena samanvitah*

*catvaarimshaddinaanyova mahaavrishtimakaarayat
sarva tu bhaarata varsha jalaihplaavya tu sidhavah*

Along with his family members, he entered the boat and meditated on Vishnu. The *samvartaka* clouds sent by Indra showered rains for 40 days, bringing devastation. The whole land of Bharatavarsha was flooded with water and so became an ocean.

A flood of the whole world or a large part of it that was caused by a rain lasting 40 days is described in Genesis 6-9. The only survivors were the occupants of the ark, a vessel calculated to have been 26. 7 m (87. 5 ft) wide and 160 m (525 ft) long. The ark was built by Noah at God 's command. Noah, his wife, his 3 sons and their wives, and pairs of every species of animal, took refuge on that ark during the flood.

Bhavisya Purana mentions that the waters of the flood did not reach up to Badrinath. Eighty-eight thousand sages gathered there to hear and chant the glories of the Lord. Suta Gosvami, speaker of the *Srimad-Bhagavatam* at Naimisharanya, was among them. The sages prayed to the Lord's potency known in the Vedas by the names Mahakali, Devaki, Mahalaksmi, Radha-devi, Revati, Pushpavati, Svargati, Kamakshi, Mayadevi and Bhairavi. The Devi was pleased and the rains subsided.

Within a year the land emerged again. Nyuha with his family left the boat to live in a place called Shishina in the Himalayas. At this time Nyuha was inspired by the Supersoul to create a new language, *brahmi-bhasam*, which was non-Vedic and meant to expand Kali-yuga. Nyuha's descendents occupied different lands and gave these lands new names in *brahmi-bhasa*. Some of these countries were Madi, Yunan, Stuvlocetas, Tirat, Elish, Tarliksh, Kitti and Huta.

Among Nyuha's descendents was Aviram, called Abraham in the Bible and known to Muslims as Ibrahim. In the West it is supposed Abraham lived in the period between 2000 and 1500 BC.

Bhavisya Purana states: *vishnubhaktyaagnipujaa ca hyahinsaa ca tapo
damahdharmaanyetaani munibhihmlechhanaam hi smrtaanivai*, "The *munis* have explained that the *dharma* of the *mlecchas* is devotion to Lord Vishnu, fire sacrifice, non-violence, austerity and sense control. "

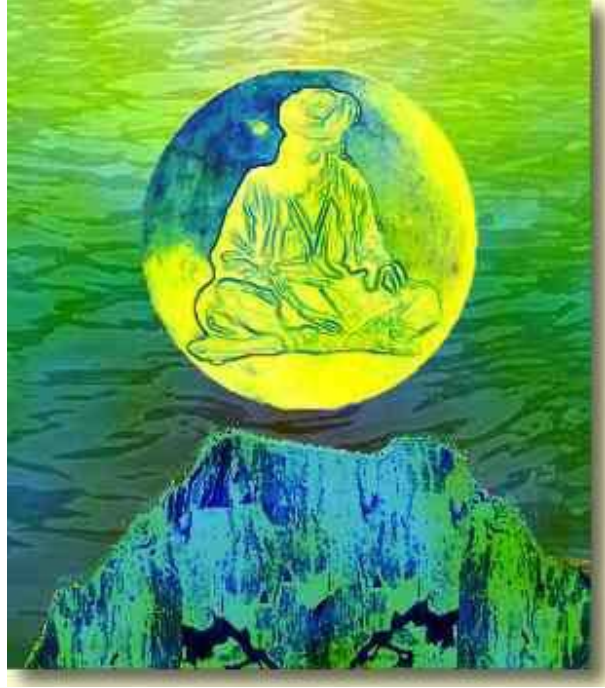
(to be continued)

*IBSA (ISKCON Bhaktivedanta Sadhana Asrama), Govardhana, India
31 January 2004*

Bhavisya Purana and Jesus Christ

Bhavisya Purana, composed 5000 years ago, looks ahead to the period several decades after the birth of Jesus Christ. At that time a king names Shalivahan ruled Bharatavarsa. His kingdom was called Sindhustan. *Mlecchas* by this time were very populous, and Shalivahan brought order to their society by given them laws and codes to follow.

Once Shalivahan visited Himatunga (the Himalayan region). The king came to the land of the Hunas amid the mountains and there saw an auspicious person of white complexion, strongly built, clothed in white cloth. Shalivahan was pleased and inquired as to the man's identity. He replied *iishaputra ca maam vidhi kumaari garbha sambhavam* --"I am Ishaputra, a son of God, born from the womb of a virgin girl. "



Ishaputra told the king he was a preacher to the *mlecchas*. Among those fallen people he had established the path of truth. The king asked Ishaputra to kindly explain the principles of his religion. That saintly person replied that he was known as "Masiha" (the Messiah) among the *mlecchas* because he restored their faith in God and the conduct of goodness that had greatly declined among them. That his doctrine would be accepted by the *mlecchas*, Ishaputra had even taken initiation from a *mleccha guru*. His doctrine featured these principles:

Ishaputra, or Isha Masiha, lived in the Himalayan region at the time of King Shalivahan.

maanasam nirmala krtva malam dehe shubhashubham
mind and body are to be kept pure

naigamam japamaasthaaya japata nirmala param
one should be strictly situated in *japa* --internal chanting or prayer

nyaayena satyavarcasaa manasaikyena maanavah
people should speak truthfully and control their minds

dhyaayena pujayediisham suryamandalasamsthitam
acaloayam prabhuh saakshaattathaa suryocalah sadaa
one should attentively worship the Lord who is constant like the sun

tatvaanam calabhutaanaam karshanah sa samatatah

The Lord attracts to Himself the flickering living entities and assumes control of them

Summing up, he told the king:

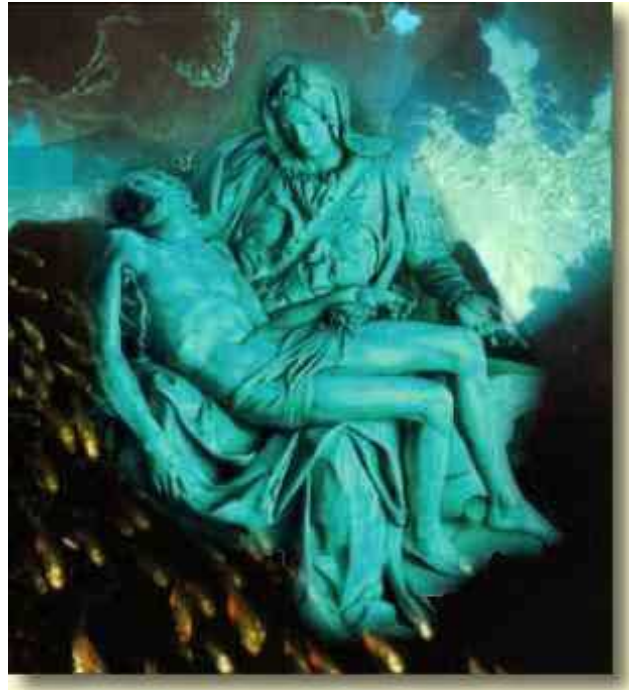
*iishamurthyandi praaptaa
nityashuddhaa shivakarti
iishaamasiiha iti ca mama naama
pratishitam*

I keep the form of the Lord in my heart. That is why I am known as Isha Masiha, Jesus the Messiah, ever-pure and auspicious.

*iti krityena bhupaala masihaa vilaya
gataa*

Because of his teachings, the authorities put the Messiah to death.

At www.tombofjesus.com, evidence is offered that Jesus lived in Kashmir after the authorities in Palastine had him crucified. I've never visited this website so I have no opinion about the claims made there. But several times Srila Prabhupada mentioned that because Jesus was a great *yogi* his persecutors could not kill him, though they thought they killed him; and several times Srila Prabhupada mentioned that Jesus lived in India. As we have seen, *Bhavisya Purana* reveals that after the attempt on his life, Jesus stayed in the Himalayas. About the account of Jesus this Purana gives, Srila Prabhupada specifically said, "Everything is accurate there. "



The Vedic Background of the Western Religious Tradition



The Western religions--Judaism, Christianity, and Islam--are derived from scriptures originally spoken in the Semitic languages of Hebrew and Arabic.

By the term "Western," the lands to the northwest of India are meant: the Middle East and Europe. The predominate religions of that area are derived from scriptures originally spoken in the Semitic languages of Hebrew and Arabic. Semitic means "descended from Shem," a son of Noah. The Western religions are monotheistic. They all give respect to Abraham and Moses as founding personalities. The Western religions are basically counted as three--Judaism, Christianity, and Islam--although there are countless subsets.

The goal of Western religion is salvation, which for the most part is equated with ascension into heaven. This concept of salvation is traced through history by scholar Henry Corbin to the pre-Biblical "paradise of Yima" described in the Zoroastrian scriptures of Persia (ancient Iran). Scholars identify Zoroastrianism as the prototype Western religion, though its scriptures are not linguistically Semitic. Actually the language of Zoroastrianism is close to Sanskrit. The name Iran is related to the Sanskrit *arya*,

as in *aryadesa*, "the land of the Aryans. "

Yima, a form of the name Yama, was said to be the ruler of an underworld heaven. Just as Vedic Yama is the son of the sun-god Vivasvat, so Zoroastrian Yima is the son of Vivanghant. Yama is described in *Srimad-Bhagavatam* and other *puranas* as a fearsome judge and punisher of sinful souls. But there are verses in *Mahabharata* that describe Yama's *sabha* (assembly palace, where he associates with his companions) as heavenly. Yamaraja is designated in *Srimad-Bhagavatam* 5. 26. 6 as Pitr-*raja*, the king of the Pitrs (the departed ancestors, who are pious *karma-margis* enjoying their heavenly reward).

The *karma-marga*, the path of fruitive work leading to heaven, is unarguably prominent in the Western religious tradition. That does not mean that *bhakti* is entirely lacking. Great souls were undoubtedly sent by God to turn the attention of Western people away from their hopes for heavenly reward to selfless loving service to God. Thus we find in the Old and New Testaments:

Have you never learned that love of the world is enmity to God? Whoever chooses to be the world's friend, makes himself God's enemy. (James 4:4)

Satan himself masquerades as an angel of light. (II Corinthians 11:14)

Stand up to the devil and he will turn and run. Come close to God and He will come close you. (James 4:8)

In heaven the angels do always behold the face of my heavenly Father. (Matthew 18:10)

As a hart longs for flowing streams, so longs my soul for thee, O God. My soul thirsts for God, for the Living God. (Psalms 42:1,2)

Whoever wants to be great must be your servant. . . like the Son he did not come to be served but to serve. (Matthew 20:27-28)

Offer the sacrifice of praise to God continually, that is, the fruit of our lips, giving thanks to His name. (Hebrews 13:15)

Love the Lord your God with all your heart, and with all your soul, and with all your mind, and with all your strength. (Mark 12:30)

Yet a Western religious authority of the present day admits:

We are an indulgent people in a selfish age. Even as Christians we do not celebrate discipline, whether physical, intellectual, social, or spiritual. (David L. McKenna, president of Asbury Theological Seminary, cited in *Celebration of Discipline* by Richard J. Foster, p. 205)

Why do pious Westerners falter in the pure celebration of the *bhakti* discipline so clearly evident in their own tradition? From the Vedic perspective, it seems there is a historical explanation. The explanation in brief is that transcending the body-based duality of good and evil has never been an option in Western religion, which has its root in an ancient distortion of the Vedic path of fruitive activities. While *karma-marga*, the path of fruitive work, is certainly a doctrine taught by the Vedas, it is not an end itself. Karma yields no eternal gain. Its good and bad fruits are strung together by time to form an endless chain of duality, a "carrot and stick" combination that drives the living entity ever onward in the cycle of birth and death.

*karmana jayate jantu karmanaiva praliyate
sukham dukham bhayam sokam karmanaiva prapadyate*

A living entity takes birth by *karma* . He passes away by *karma* . His *karma* brings about happiness, suffering, fear and misery. (*Brahmavaivarta Purana* 2. 24. 17)

Jnana-marga, which the *upanisads* much emphasize, attempts to throw off the bondage of this chain of duality by teaching knowledge of the *atman*, the spirit self, as transcendental to the "good" and "bad" we perceive in matter. *Hanti karma subhasubham*: "Annihilate karma, good and bad!" cries *Maitri Upanisad* 6. 20. The same scripture (6. 7) advises how karma may be uprooted: *vijnanam karyakarana-karmanirmuktam* --through "transcendental knowledge free of both the cause and effect of *karma* . " Human beings should learn to 1) live aloof from desires (the cause), and 2) live aloof from sensory and mental happiness and distress (the effect). Thus duality is to be overcome by asceticism and the insight that the Absolute Truth is one.

We don't find in the Western religious tradition evidence of a strong "*jnana* revolution" as seen in the history of India, where for example the impersonalist

Sankaracarya popularized his philosophy of "the world of duality is false--absolute oneness is true. "

The West has certainly been host to upsurges of theistic devotion. But devotion was rarely practiced apart from the Western version of the doctrine of fruitive work. Thus devotion in the West was aimed at promoting the religious person out of material distress to material happiness. At first the reward of heavenly happiness was to be had in the afterlife. But as time went on, it became an expectation of Western religionists in the present human existence. Hence doctrines like Calvinism approve the amassing of wealth by God's elect on Earth.

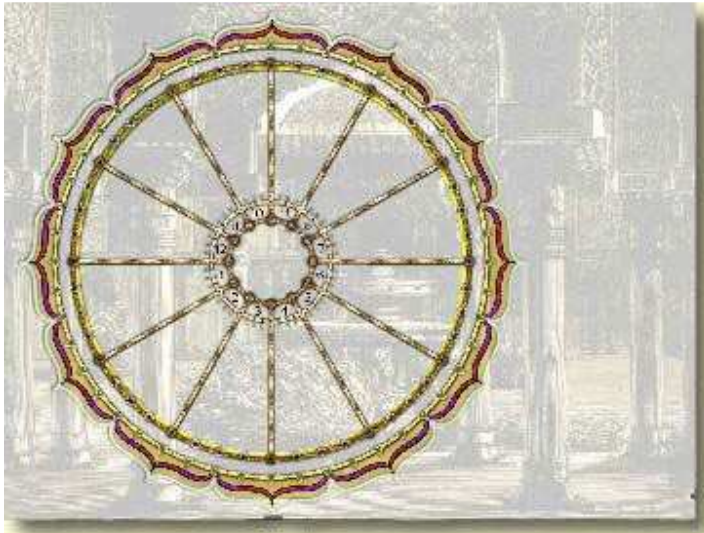
Between the Western religious tradition and Vedic *dharma* there is an ancient nexus, or link. It is a link that divides as well as connects, like a locked door between two rooms for which the key was long ago lost. History holds the key.

Scholars admit a link between Vedic India and the ancient West. A historian of mathematics named A. Seidenberg has collected evidence to show that the geometry used in building the Egyptian pyramids and the Mesopotamian citadels was derived from Vedic mathematics. The Oxford scholar M. L. West has tracked core ideas of ancient Greek and Middle Eastern philosophy to India.

At one point, though, something that India *rejected* took hold in the West. This something accounts for the major differences between Western and Vedic theology. This something is Zoroastrianism. It is at once the tie that binds the Western religious heritage and Vedic *dharma*, and the point at which they departed from one another.

Zoroastrianism is an ancient doctrine of "theological dualism" propagated in Persia at some unknown date by the prophet Zarathushtra. Theological dualism means any religious doctrine in which God is thought to have a rival in the person of an anti-God like Satan. As a religious faith Zoroastrianism is almost extinct. But its dualism lives on to a recognizable degree in Judaism, Christianity and Islam. The teachings of Zarathushtra were not unknown in ancient India. He is named Jarutha in several passages of the *Rg Veda* . However, these references are not flattering. *Rg Veda* 7. 9. 6 indicates that Jarutha's theology was opposed by the sage Vasistha.

In the Zoroastrian scripture called *Zend Avesta*, Vasistha is named Vahishtha. He is said to be a person of harmful intellect who opposed Zarathushtra. *Srimad-Bhagavatam* 6. 18. 5-6 states that Vasistha was fathered by the demigods Varuna and Mitra; 9. 1. 13 confirms that he was a worshiper of Varuna. *Rg Veda*, Mandala Seven, has much to say about Vasistha's devotion to Varuna. It appears that Vasistha and Zarathushtra were rival priests of Varuna, who is called Asura-maya in the *Rg Veda*.



The wheel of time has twelve spokes, which are the twelve adityas ruling the twelve months of the year. Varuna is said to be the chief aditya in Chandogya Upanisad.

twelve spokes of the *kala-cakra*, the wheel of time. *Chandogya Upanisad* 3. 8. 1 proclaims Varuna the chief Aditya.

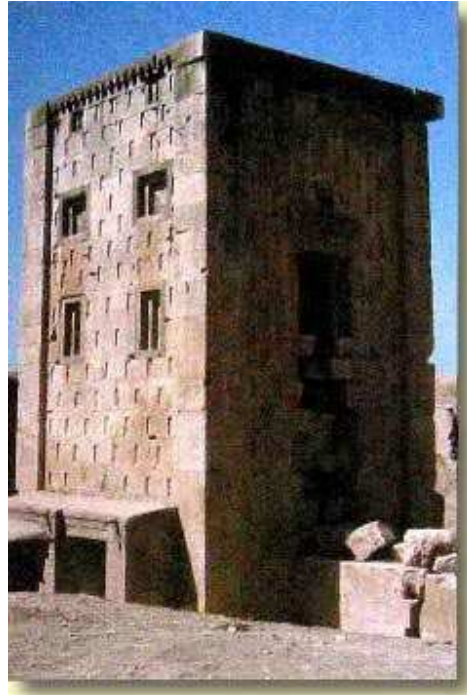
In successive months of the year each of these twelve takes his turn in piloting the solar chariot across the sky. It would appear that the lineage of Jarasabdha (Jarutha, Zarathushtra) begins from Varuna, leader of the Vedic solar deities. The sun, like Varuna, is called Asura (from *asun rati*, "he who gives life or rejuvenates"). Because Varuna is very powerful, and because he measured out the sky (as does the sun), he is called *maya*. Thus the title Asura-maya fits both demigods. Varuna is furthermore called Asura because he commands a host of demonic undersea creatures. (Lord Krsna killed one of these *asuras* named Sankhasura; another *asura* of Varuna arrested Nanda Maharaja, Krsna's father, as he bathed in the Yamuna River.)

The name Zoroaster is a variant of Zarathushtra; similarly, in the Vedic scriptures Jarutha is also called Jarasabdha. *Bhavisya Purana* presents an extensive account of the background of Maga Jarasabdha. The word *maga* refers to a dynasty of priests of whom Jarasabdha was a progenitor. In ancient Iran, the hereditary priestly caste was called the Magi. *Bhavisya Purana* states that Jarasabdha was born in the family line of *vira-aditya*, "the powerful Aditya" (sun-god). The Vedic scriptures list twelve Adityas (sons of Aditi, the mother of the demigods). They are the

In the Zoroastrian *Zend Avesta* the name of the worshipable deity of Zarathushtra is Ahura-mazda (Wise Lord), which matches Varuna's title Asura-maya. *Bhavisya Purana* states that Jarasabdha's descendents, the Magas (Magi), follow scriptures that are reversed in sense from the Vedas (*ta eva viparitas tu tesam vedah prakirtitah*). Indeed, *Zend Avesta* presents the "daevas" as demons and the "ahuras" as good spirits. *Bhavisya Purana* describes the Magas as attached to the performance of fire sacrifices. Even today the small remnant of the Magi--the Parsi community in India--is known as "fire-venerating." It appears from the *Bhavisya Purana* that Jarasabdha was dear to the sun-god. In return he placed himself fully under the protection of this deity. The Zoroastrian scriptures (*Korshed Yasht 4*) do indeed prescribe worship of the sun:

He who offers up a sacrifice unto the undying, shining, swift-horsed Sun--to withstand darkness, to withstand the Daevas born of darkness, to withstand the robbers and bandits, to withstand the Yatus and Pairikas, to withstand death that creeps in unseen--offers it up to Ahura-mazda, offers it up to the Amesha-spentas, offers it up to his own soul. He rejoices all the heavenly and worldly Yazatas, who offers up a sacrifice unto the undying, shining, swift-horsed Sun.

It is in this special allegiance to Varuna as a solar deity that the Vedic root of Zoroastrian dualism can be discerned. Varuna is a close companion of another Aditya, Mitra. *Rg Veda* 10. 37. 1 states that the sun is the eye of Mitra-Varuna. (The followers of Zarathushtra regarded Mitra--Mithra in the Zoroastrian scriptures--to be one with Ahura-mazda, since Mithra was the light of the Wise Lord.) In the Vedas, Mitra-Varuna together are the all-seeing keepers of *dharma*. Of the two, mankind has more to fear from Varuna. A hymn in *Atharva-veda* 1. 14 is addressed to *varuno yamo va*, Varuna or Yama. Thus a link is made between Varuna and Yamaraja, the judge of the dead and punisher of the sinful. Mitra-Varuna are equals in upholding universal law and order, but *Taittiriya Samhita* identifies Mitra with the law of the day and Varuna with the law of the night. Though at night the eye of the sun is closed, Varuna, with his thousand eyes or spies, observes the acts men do under cover of darkness.



This structure at the ruins of Persepolis, the ancient capital of Iran, is thought to have been a fire temple where sacrifice was offered to Ahura Mazda.



Ahura Mazda as seen in a stone carving at Persepolis. The deity is set within a winged sun.

Here, then, emerges a duality. Mitra (which means friendship), the daytime witness, is kinder than Varuna (which means binder), the nighttime witness. *Mitro hi kruram varunam santam karoti*, says the *Taittiriya Samhita* : "Mitra pacifies the cruel Varuna. "

It is curious how Zoroastrianism amplified this duality. In the Vedic version, Asura-maya Varuna, lord of the waters, dwells in the depths of the cosmic Garbhodaka ocean, far below

the earth. Yama's underworld heaven and hell are very near that ocean; in the matter of chastising the sinful, Yama and Varuna are closely allied. In the Zoroastrian version, Ahura-mazda (Varuna) is the lord of light who gave his servant Yima an underworld kingdom called Vara, a realm that, while dark to human eyes, is mystically illuminated.

In the Vedic version, Mitra-Varuna are a pair of demigods who in ancient times served the Supreme Lord as a team by supervising the realms of light and darkness. In the Zoroastrian version, Varuna is the supreme lord. Mitra is his light. The mantle of darkness (evil) is worn by an unceasing enemy of Ahura-mazda named Angra Mainyu or Ahriman. It appears that Angra Mainyu is the Vedic Angirasa (Bṛhaspati), spiritual master of the devas and a great foe of Sukracarya, the spiritual master of the *asuras*. From *Mahabharata* 1. 66. 54-55 we learn that Varuna took the daughter of Sukracarya, named Varuni, as his first wife.

In the Vedic version, the powers of light and darkness or good and evil are not ultimate. By taking them to be ultimate, and moreover by reversing them (portraying the *asuras* as good and the *devas* as evil), Zarathushtra twisted the Supreme Lord's purpose for the cosmos that is administered on His behalf by such agents as Varuna, Yama and Brhaspati. In these ways Zoroastrianism was a revolutionary departure from Vedic theology. Jeffrey Burton Russell, writing in *The Devil*, pages 98-99:



The Zoroastrian "anti-God" Angra Mainyu appears to be the Vedic Angirasa or Brhaspati. Note the two horns that adorn his head. The chief devil among the Daevas, Angra Mainyu opposes the coming of the earthly paradise promised to the faithful by Ahura Mazda.

A revolution in the history of concepts occurred in Iran. . . with the teachings of Zarathushtra, who laid the basis for the first thoroughly dualist religion. Zarathushtra's revelation was that evil is not a manifestation of the divine at all; rather it proceeds from a wholly separate principle. . . .

The dualism of Zoroastrianism. . . is overt; that of Judaism and Christianity is much more covert, but it exists, and it exists at least in large part owing to Iranian influence. . . . All posit a God who is independent, powerful and good, but whose power is to a degree limited by another principle, force, or void.

Professor Norman Cohn heads an influential school of thought among historians of religion. In his opinion, the teachings of Zarathushtra are the source of apocalypticism--the belief in a final cataclysmic war between God's army of angels and the devil's army of demons. In Zoroastrianism, this war was expected to be sparked by the appearance of a Saoshyant or messiah who would prevail against the forces of evil, resurrect the dead and establish the Kingdom of God on earth.

An important movement within Zoroastrianism was Zurvanism, which became the Persian state religion during the fourth century BC. Zurvan in the Avestan language means "time"; scholars like M. L. West note the similarity between the Zurvan deity and the Vedic Kala, who in Vaisnava philosophy is a reflection of the Supreme Lord as well as His agent of creation, maintenance and destruction. Kala powers the cosmic wheel of time (*kala-cakra*) upon which the effulgent chariot of Surya (the sun-god) moves through the heavens, illuminating the universe and marking the passage of hours, days and years.

In *Omens of Millenium*, Harold Bloom, following Cohn's line of thought, claims on pages 7-8 that Zurvanism was assimilated into Judaism. Thus the Jews came to equate Zurvan with Yahweh. Citing Henry Corbin, Bloom says Zurvanism lives on today in the Iranian Shi'ite form of Islam. Damian Thompson, on page 28 of *The End of Time*, suggests that Zurvanism influenced John of Patmos, author of the New Testament Book of Revelation.

On page 32 of *Early Greek Philosophy and the Orient*, Oxford professor M. L. West cites testimony by an ancient Greek that the Magi taught that Zurvan (Time) divided the cosmos into realms of light and dark, or good and evil. West, showing a Vedic parallel, cites the *Maitri Upanisad* Chapter Six. Here, God (Brahman) is said to have two forms--one of time, the other timeless. That which existed even before the sun is timeless. Timeless, transcendental Brahman cannot be divided into parts (i. e. light and dark, good and evil), hence He is ever non-dual. But the Brahman that began with the sun--time--is divided into parts. Living entities are born in time, they grow in time, and die in time. This Brahman of time has the sun (Surya) as its self. One should revere Surya as being synonymous with time. The correspondence between the Vedic Surya and the Persian Zurvan is thus quite clear.

From the foregoing section seven conclusions can be developed.

1) In ancient times, one Jarutha, Jarasabdha, Zarathushtra or Zoroaster, the founding priest of the Magas or Magi clan, departed from the Vedic tradition. Western historians believe that Judaeo-Christianity and Islam share principles derived from his doctrine of Zoroastrianism, predominate in pre-Islamic Iran.

2) Zoroastrianism seems to concern itself only with the Brahman of time (the sun), leaving aside the timeless Brahman, Purusottama Sri Krsna. The Zoroastrians identified the Supreme with the solar disk and the demigod Aditya Varuna, who is known in the Vedas as Asura-maya and in the Zoroastrian scriptures as Ahura-mazda.

3) The Vedas teach that Varuna is teamed with Mitra to uphold the law of *dharma* within the realms the sun divides (light and darkness). Here *dharma* means religious fruitive works that yield *artha* (wealth) and *kama* (sense enjoyment) on earth and in heaven. Varuna is associated with Yama, the judge of the dead. Yama's abode is the place of reward and punishment for good and evil *karma*.

4) Zoroastrian dualism results in a theological quandary: though Ahura Mazda is all-good, he is not all-powerful. The anti-God Angra Mainyu is not under his control.

(*Srimad-Bhagavatam*, Canto Ten, relates that a demon named Bhaumasura bested



Varuna in combat; thus sometimes evil gets the upper hand over Asura-maya Varuna).

5) Scholars who specialize in the history of the Western religious tradition believe

Zarathushtra was the first person to put forward the idea of an absolute principle of evil, whose personification, Angra Manyu or Ahriman, is the first real Devil in world religion. Although the two principles are entirely independent, they clash, and in the fullness of time the good spirit will inevitably prevail over the evil one. (Jeffrey Burton Russell, *The Prince of Darkness*, p. 19)

6) The apocalyptic End of Time envisioned by Judaeo-Christianity and Islam is believed by historians to have been devised by

Zoroaster, originally a priest of the traditional religion, [who] spoke of a coming transformation known as "the making wonderful," in which there would be a universal bodily resurrection. This would be followed by a great assembly, in which all people would be judged. The wicked would be destroyed, while the righteous would become immortal. In the new world, young people are forever fifteen years old, and the mature remain at the age of forty. But this is not a reversion to the original paradise; nothing in the past approaches its perfection. It is the End of Time. (Damian Thompson, *The End of Time--Faith and Fear in the Shadow of the Millennium*, p. 15)

In the main, Zoroastrianism, Judaeo-Christianity and Islam do not accept the Vedic doctrine of reincarnation. On the contrary, the Western religious tradition is resurrectionist.

7) Those who await this End of Time expect to achieve eternal life in a resurrected body of glorified matter on a celestial earth cleansed of all evil. They expect, as human beings, to be "above even the gods, or at least their equal. "

From historian Jeffrey Burton Russell comes another key element of the Zoroastrian faith that needs to be mentioned:

Indeed, celibacy was regarded as a sin (as was any asceticism), a vice of immoderation, a refusal to use the things of this world for the purposes that the God intended. (Russell, *The Devil*, p. 11)

Celibacy--which is highly respected in Vedic religious culture--is likewise a sin in Judaism and Islam. It was a discipline important to early Christianity. But reformed Christianity has discarded it entirely, heeding Martin Luther's admonition that:

The state of celibacy is the greatest enemy that faith has; it never comes to the aid of spiritual things, but--more frequently than not--struggles against the divine Word, treating with contempt all that emanates from God. (Table Talk CCCCXCI)

That Zoroastrianism regarded celibacy and all asceticism as sinful returns us to an observation that launched this survey of the historical foundation of Western religion: "transcending duality has never been an option in Western religion, rooted as it is in an ancient distortion of the Vedic path of fruitive activities. " The *karma-marga* is

concerned with what is termed *tri-varga*, or *dharma-artha-kama* (religious piety, economic development and bodily happiness). Householders pursue these principles in the course of their productive lives.

But the Vedic path takes mankind further, to the *varga* (principle) of *moksa*, liberation. This *varga* is the goal of the *jnana-marga*, tread by those who have passed from *grhastha-asrama* (household life) to *sannyasa-asrama* (renunciation). The *jnana-margi* aims to pass over the time-defined duality of good and evil to the timeless absolute, beyond birth and death. The *Prasna Upanisad* 1. 9 advises the *jnana-margi* to renounce *istapurta* --Vedic sacrifices (*ista*) and charitable work (*purta*)--for it is by *istapurta* that the soul remains bound to the cycle of birth and death. *Bṛhadaranyaka Upanisad* 4. 4. 7 states that one achieves immortality in the timeless Brahman upon the departure of all material desire--*sarve pramucyante kamah*. This anticipates the cessation of sexual attraction, which is the foundation of all other desires.

The pure *bhakti-marga* begins here, with the transference of the soul's attraction from dead material forms to the divine ecstatic Form of all forms, the all-attractive Sri Kṛṣṇa. Pure loving attraction to Kṛṣṇa is called *rasa*. It is reflected in this world of time as our attraction to material forms. That reflected attraction powers our *karma*. *Taittiriya Upanisad* 2. 7 explains:

*raso vai sah
rasam hy evayam labdhanandi bhavati
ko hy evanyat kah pranyat
yad esa akasa anando na syat
esa hy esanandayati*

The supreme truth is *rasa*. The *jiva* becomes blissful on attaining this *rasa*. Who would work with the body and *prana* (sensory powers) if this blissful form did not exist? He gives bliss to all.

Though *rasa* impels fruitive work, fruitive work does not permit the soul the pure, eternal taste of *rasa*. This is because fruitive work, by definition, brings one no farther than to the enjoyment of temporary material fruits. Even when fruitive work is governed by scriptural direction, it yields only ephemeral enjoyment in the heavenly spheres of the material universe.

Whether on earth or in heaven, the *sine qua non* of material enjoyment is sex. Sexual attraction is a perversion of attraction to Kṛṣṇa. To achieve personal association with Kṛṣṇa, this attraction must be purified.

*tenatmanatmanam upaiti santam
anandam anandamayo 'vasane
etam gatim bhagavatim gato yah
sa vai punar neha visajjate 'nga*

Only the purified soul can attain the perfection of associating with the Personality of Godhead in complete bliss and satisfaction in his constitutional state. Whoever is able to renovate such devotional perfection is never again attracted by this material world, and he never returns. (*Srimad-Bhagavatam* 2. 2. 31)

Time is the irresistible force that pulls living beings together in sexual relationships all over the universe. The same time factor brings them distress and separation. Ultimately, time dissolves the entire cosmic manifestation. Thus sexual attraction is inseparable from fear of destruction.

*stri-pum-prasanga etadrk
sarvatra trasamavahah
apisvaranam kim uta
gramyasya grha-cetasah*

The attraction between man and woman, or male and female, always exists everywhere, making everyone always fearful. Such feelings are present even among the controllers like Brahma and Siva and is the cause of fear for them, what to speak of others who are attached to household life in this material world. (*Srimad-Bhagavatam* 9. 11. 17)

Vedic dharma is termed *sanatana-dharma* (eternal religion). It leads the worshiper from the Brahman of time--the universal form of the Lord, in which demigods like Brahma, Siva, Varuna, Yama, Brhaspati and the sun-god Surya are stationed as departmental heads--to timeless Brahman: Parambrahman Sri Krsna. Parambrahman is achieved when the soul, purified of sexual attraction, dives into the rasa-ocean of Krsna's holy name, form, qualities, pastimes and His loving relationships with His pure devotees in the timeless realm of Goloka.

The conviction that religion is *tri-varga* --encompassing piety (*dharma*), economic development (*artha*) and bodily happiness (*kama*), with no scope for liberation from time-bound attraction to the body and material sense objects--is demonic. This is clear from *Srimad-Bhagavatam* Canto Seven, Chapter Five, where the *brahmanas* in the employ of the demon Hiranyakasipu are depicted as teaching only *tri-varga* . When Hiranyakasipu suspected these *brahmanas* of schooling his young son Prahlada in Visnu-bhakti, he angrily rebuked them. They assured the demon they'd taught Prahlada no such thing; apparently, the boy's devotion to Krsna was spontaneous. Hiranyakasipu then decided to kill his own son. But in the end Hiranyakasipu was destroyed by Lord Nrsimhadeva, the half-man, half-lion incarnation of Krsna. Lord Nrsimhadeva installed Prahlada as the crown jewel of his dynasty, though his teachers had mocked him as a "cinder. "

Nowadays thoughtful people regret the lack of discipline in modern culture. They would do well to consider Lord Krsna's instruction to Arjuna (*Bhagavad-gita* 2. 62-63), in which the total breakdown of discipline is traced to contemplation of the objects of the senses.

While contemplating the objects of the senses, a person develops attachment for them, and from such attachment lust develops, and from lust anger arises. From anger, complete delusion arises, and from delusion bewilderment of memory. When memory is bewildered, intelligence is lost, and when intelligence is lost one falls down again into the material pool.

Because the *karma* philosophy begins with the contemplation of sense objects, it ends in the breakdown of all spheres of human endeavor--physical, intellectual, social, and religious. The *karma* philosophy was, is, and remains the main root of Western culture and materialistic culture everywhere.

Further Notes

From *A World History* by William H. McNeill, p. 75:

Zoroastrian dualism explained evil more plausibly than any strictly monotheistic faith could do. Dualisms which trace their origin to Zoroaster have therefore cropped up repeatedly in the Judaeo-Christian-Moslem tradition; but Zoroastrianism itself barely survives and not without extensive later emendation, among the Parsi community of India.

Rg Veda 7. 9. 6:

*tvam agne samidhano vasistho
jarutham han yaksi raye puramdhim
purunitha jatavedo jarasva
yuyam pata svastibhih sada nah*

Vasistha is kindling thee. Agni (the fire god): destroy the malignant Jarutha. Worship the object of many rites. The community of demigods, on behalf of the wealthy institutor of the sacrificial ceremony, offer praise--Jatavedas, with manifold praises--and do ever cherish us with blessings.

Rg Veda 7. 1. 7 and 10. 80. 3 also mention Jarutha as an enemy who was consumed by the flames of Agni.

In *The Study of Indian History and Culture* edited by S. D. Kulkarni, vol. 1, is a passage from *Zend Avesta* (*Yasna Ha* 43. 15) as translated by the scholar S. K. Hodayala:

O Ahura-mazda, then indeed I regarded thee as bountiful when that angel came to me with good mind and informed me with wisdom that neither the harmful-intellected Vahishtha, nor Puru belonging to the Dregvant [=Grehma or Brahma] is dear to us: indeed they have all regarded all the Angras [followers of Angirasa] as righteous.

Ahura-mazda is translated as Wise Lord in *Cambridge Dictionary of Philosophy*, under "Zoroastrianism", p. 866.

Besides meaning "demon," the word *asura* can mean "spirit," "good spirit," and "supreme spirit. "

The opinion of some Indian historians is that Zarathushtra, like Vasistha, was a worshipper of Varuna. Such is the view expressed in *The Study of Indian History and Culture*, vol. 1, p. 198.

The name Zoroaster is a variant of Zarathushtra: Zoroaster is the Greek form, Zarathushtra the Persian form.

Zend Avesta presents the "daevas" as demons and the "ahuras" as good spirits. Jeffrey Burton Russell, on page 104 of *The Devil*, writes:

Zarathushtra was largely responsible for the relegation of the daevas to the ranks of the demons by elevating one of the ahuras, Ahura Mazda, to the position of the one God. The daevas then logically had to be categorized as enemies of the God.

"Even today the small remnant of the Magi--the Parsi community in India--is known as 'fire-venerating'": see the article by Maseeh Rahman in *Time Magazine* of 16 March 1998, p. 25.

"The Zoroastrian scriptures (*Korshed Yasht* 4) do indeed prescribe worship of the sun": The quotation is from *The Zend-Avesta*, translated by James Darmesteter (1883).

"In the new world, young people are forever fifteen years old, and the mature remain at the age of forty": In a book published by a modern Christian missionary movement, we find the same Zoroastrian theme.

. . . God has, and will yet use, the power to reverse the aging process. As the Bible describes it: "Let his flesh become fresher than in youth; let him return to the days of his youthful vigor. " (Job 33:25) The aged will gradually return to the perfect manhood and womanhood that Adam and Eve enjoyed in Eden.

The long-standing orthodox Christian position on the resurrection of the body is succinctly stated by Macrina the Younger, a principle theologian of the early Greek church: "We assert that the same body again as before, composed of the same elements, is compacted around the soul. " (See page 289 of Jaroslav Pelikan's *Christianity and Classical Culture*, 1993.) Augustine, in *De civitate Dei* (The City of God), suggested that when the bodies of dead believers are resurrected, they will be restored to thirty years of age. (See page 98 of Caroline Walker Bynum's *The Resurrection of the Body*, 1995.)

Questions about physical resurrection were heavily debated in the history of the Christian church, particularly in the fifth, twelfth and thirteenth centuries. Some theologians who defended a purely spiritual conception of resurrection--that a non-material body is raised--were condemned as heretics. The orthodox position was, "I am not 'I' if I rise in an aerial body" (Bynum, p. 60). Bynum comments on page 229, "materialistic conceptions of bodily resurrection were significant elements of the positions that triumphed as mainstream Christianity. "

That sexual attraction is the foundation of all other desires is made clear in *Srimad-Bhagavatam* 5. 5. 8:

*pumsah striya mithuni-bhavam etam
tayor mitho hrdaya-granthim ahuh
ato grha-ksetra-sutapta-vittair
janasya moho 'yam aham mameti*

The attraction between male and female is the basic principle of material existence. On the basis of this misconception, which ties together the hearts of the male and female, one becomes attracted to his body, home, property, children, relatives and wealth. In this way one increases life's illusions and thinks in terms of "I and mine. "

That pure *bhakti* begins with the transference of the soul's attraction from dead material forms to the divine ecstatic Form of all forms, the all-attractive Sri Krsna, does not mean that one must formally pass from the *karma-marga* (household life) through the *jnana-marga* (renunciation, or *sannyasa*) before one can arrive at pure *bhakti*. Lord Krsna gives His own definition of *sannyasa* in *Bhagavad-gita* 18. 57.

*cetasa sarva-karmani
mayi sannyasya mat-parah
buddhi-yogam upasritya
mac-cittah satatam bhava*

In all activities just depend upon Me and work always under My protection. In such devotional service, be fully conscious of Me.

The Lord says that in *sarva-karmani* (all activities) one can be a *sannyasi* by remembering Him and working under His protection. He spoke this verse to Arjuna, who was a ksatriya householder engaged in battle, not an ascetic monk engaged in the pursuit of transcendental knowledge. Thus the *bhakti-marga* does not require one to first graduate through the Vedic social divisions before one is allowed to devote one's life to Krsna. Householders can cross from the *karma-marga* to *bhakti-marga* by surrendering all their works to the Lord, just as Arjuna did.

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Bhavisya Purana and the Prophet Mohammed

Some five hundred years after the time of Salivahan Maharaja, a king in his family line named Bhoja Raja crossed the Sindhu river into Gandhara (Afghanistan) and other westward lands. *Bhavisya Purana* states that while he was in this western region, Bhoja Raja worshiped a Sivalinga situated in the desert.

*nripascaiva mahaadevam marusthalanivaasinam
gangaajalaishca sasnaapya pancagavyasamanvitaih
candanaadibhirabhyarcya tushtaava
manasaa harim*

He offered that linga Ganges water, *pancagavya* and sandalwood pulp.

From Kartik Prabhu's notes, we learn that the central shrine of Islam is the Kabba, which is a cube-shaped, one-room stone structure in Mecca, Saudi Arabia. In pre-Muslim Arabia it already attracted pilgrims as the most important sanctuary. The traditional belief is that it was built by Abraham and Ishmael (to whom the Arabs trace their descent). This is confirmed in the Qur'an (Koran). A black stone is worshiped in the shrine. This kaaba stone is also called as Sange-Aswad, which is corruption of Sanskrit *linga-asveta* which literally means the Black (*asveta*=not white) Shiva Linga.

Near this shrine there is a sacred well called Zamzam, a name that sounds remarkably like "ganga." The Zamzam well was holy even before the rise of Islam in Arabia, and it remains holy to the Muslims. It appears that Bhoja Raja bathed the Shivalinga with water from this well, which is non-different from the Ganges. That a well far from the Ganges river yields Ganges water is not remarkable. There is such a well at Ramesvaram in South India.

Bhavisya Purana continues:

*etasminnantare mleccha aacaaryayena samanvitam
mahaamad iti khyaatah shishya shaakhaa samanvitah*

At that time a *mleccha* acarya, famous by the name Mahamad (Mohammad), dwelt there accompanied by his followers.

Kartik Prabhu notes:

The prophet Mohammad (570?-632), founder of Islam, taught political and social as well as religious principles that are the basis of Islamic civilization and that have had a vast influence on world history. Mohammad was born in Mecca. He belonged to the clan of Hashim, a poor but respected branch of the prestigious and influential tribe of Quraysh. His father died before he was born, and after his mother's death when he was six, he was brought up by his uncle Abu Talib, who was the priest at the kaaba.



For persons in darkness and ignorance, Mahadeva Lord Shiva is God. He is known as Bhutanatha, the lord of ghostly entities like pishachas, yakshas, and rakshashas. And he is the lord of destruction. Direct or indirect worship of Shiva is seen in many guises all around the world. His linga (symbol) is a type of stone. Ganga-devi lives in his matted locks; thus wherever Shiva appears, the water of the Ganges appears also.



The prophet Mohammed propagated the religion of Islam among the people of the Arabian desert.

Mecca (Makkah, called Macoraba in very olden times), is a city in western Saudi Arabia. It is located in Al ijaz (Hejaz) Province near Jiddah. Mecca is the most sacred of the Muslim holy cities. Muslims around the world must face Mecca during their daily prayers. Every year, during the last month of the Islamic calendar, more than 1 million Muslims make a pilgrimage, or hajj, to Mecca. The city's location on several trade routes has made it commercially important since ancient times. Mecca was a religious center before the time of Muhammad, and several holy sites within the sacred precincts of the great

mosque, called al-Haram, had religious significance in pre-Islamic times.

Many Vedic deities were worshiped at Mecca in pre-Islamic times. These were destroyed by Mohammad and his followers. The Kabba, a windowless cube-shaped building in the courtyard of the mosque, is believed to have been built by the Hebrew patriarch Abraham. In the southeastern corner of the Kaaba is the Black Stone, supposedly given to Abraham by the angel Gabriel. Also within the precincts of the mosque is the sacred well, called the Zamzam (Zemzem), a corruption of Sanskrit word Ganga, which was reputedly used by Hagar, mother of Abraham's son Ishmael. The city is first mentioned by the Alexandrian geographer Ptolemy, who in the 2nd century ad called it Macoraba.

Mohammad secretly came to meet Bhoja Raja, as the *Bhavisya Purana* now describes. It appears that this meeting took place before Mohammed had achieved prominence in Arabia.

*raatrau sa devaruupashca bahumaayavishaaradah
paishaacam dehamaasthaaya bhojaraajam hi soabravat*

At night, he (Mohammad) of angelic disposition, this shrewd man in the guise of a Pishacha [a desert spirit or jinn], spoke to Bhoja Raja.

*aaryayadharmohi te raajansarvadharmottamah smritah
iishaagyayaa karishyaami paishaaca dharma daarunam*

O Raja! Your Arya Dharma has been considered to be the best of all religions, but according to the commandments of the Supreme Controller, I shall enforce the strong creed of the Pishachas.

*lingacchedii shikhaahinah shmashrudhaari sa dushakah
uccaalaapii sarva bhakshi bhavishyati jano mama*

My followers will see to it that men are circumcised and that they wear no shikha on their heads. Instead they will wear beards and behave against brahminical principles. They will call out loudly in their prayers. They will eat all things.

*binaa kaala caa pashavaasteshaam bhakshyaa mataa mama
naimusaleva samskaarah kushariva bhavishyati*

According to my teachings, they will eat all animals except swine. They will not seek purification by sitting on Kusha grass, rather their purification will come by warfare. (Musal).

*tasmaanmusalavanto hi jaatayo dharmadushakaah
iti paishaaca dharmashca bhavishyati maya krutah*

They shall be known as Musal because of their battles with irreligious nations, and I shall be known as the originator of this *pisaca-dharma*.



The Beginning of Quarrel

An *asura* is defined as *suravirodhi* , a being of intelligence and power who does not agree with the *suras* or demigods. The *suras* are ever-firm in their devotion to Lord Visnu: *om tad visnoh paramam padam sada pasyanti surayah--*"Lord Visnu, who is beyond this world, is sought by the suras. " (*Rg Veda* 1. 22. 20) But as *Padma Purana* makes clear, *asuras tad viparyaya* , "Visnu and His devotees are opposed by the asuras. "

In ancient times, so the Vedas report, the *asuras* were once equals of the *suras* in every way. But their disdain for serving anyone other than their own selves grew so strong that it polluted their performance of Vedic dharma. From *Satapatha Brahmana* 5. 1. 1. 1. we learn the following.

*devas ca va asurasca. ubhaye
prajapatyah pasprdhire tato
'sura timanenaiva kasmin nu vayam
juhuyameti svesv evasyesu
juhvatas cerus te 'timanenaiva
parababhuvus tasman natimanyeta
parabhavasya haitan mukhamy yad
atimanah*



Both demigods and demons come from Prajapati. The arrogant demons asked, "To whom should we offer?" They placed the offerings into their own mouths, and through arrogance they were overcome. Therefore no one should be arrogant. Arrogance is indeed the source of destruction.

Even the superior beings who dwell in the upper levels of the universe are divided by disagreement and quarrel.

Sripad Madhvacarya, in his commentary on *Bhagavad-gita* 7. 15, defines *asura* thus: *asusu rata asurah--*"Those who take pleasure in the enjoyments of life are asuras. "

But it wasn't always like that. Verse 26 of *Mahabharata* 7. 221 tells us that the demons used to be firm adherents of *dharma* (religion): *asuresvavasam purvam satyadharmanibandhana*. They followed *svargamarga*, the pathway to heaven (verse 28), they gave charity, they performed sacrifices, they worshiped *guru* and gods, and they showed hospitality to learned *brahmanas* (verse 29). But in time lust and anger covered these virtues. *Mahabharata* 3. 92. 6 says that during a period of history known as the Deva-yuga, the asuras became distinct from the demigods at the moment they abandoned *dharma*. Laksmi (the goddess of good fortune) left them, and Alaksmi (the goddess of misfortune) became their constant companion (verse 9). Verse 10 states:

*tan alaksmi samavistan darpopahatacetasah
daiteyan danavams caiva kalir apy avisat tatah*

Kali entered the demons, whose minds were afflicted with pride and who were surrounded by Alaksmi.

Kali (a male personage, never to be confused with goddess Kali) is quarrel personified. His family lineage is described in *Srimad-Bhagavatam* 4. 8. 2-3. It begins with Brahma, the creator and soon comes under the shelter of Nirrti, the goddess of the southwest who is associated with untimely death, difficulty, poverty and infertility. Kali consorted with his own sister, Durukti (Harsh Speech), and begot in her two children, Bhaya (Fear) and Mrtyu (Death). Wherever Kali is, there will be

irreligion, greed, falsehood, robbery, incivility, treachery, misfortune, cheating, and vanity.

By his superior skill as an agent of suffering, Kali became the leader of the *asuras* as much as Brahma is the leader of the demigods by his superior Vedic knowledge (*asurah kali-prayanta evam duhkottarottarah kalir dukhadhikas tesu te'py eva brahmavad ganah*). So writes Madhvacharya in his *Mahabharata Tatparya-nirnaya* 1. 136. From Padmanabhasuri's *Padartha-sangraha* with Madhva's *Siddhantasara* commentary (552), we learn that Kali appeared on earth five thousand years ago as the rulers Duryodhana, Jarasandha and Sisupala. But these were *amsas* (empowered expansions) of Kali. His *mula-rupa* or root form lives on to this very day.



In that *mula-rupa* Kali takes the dress of a king to perform abominable activities such as cow slaughter. Seeing his sinful behavior not long after the Kuruksetra war,

Kali in the dress of a king spreads abominable activities all over the world.

the great devotee King Pariksit brought Kali under control. Kali then entered a young *brahmana* and provoked him to curse Pariksit. After the king departed this world, the Age of Kali spread over the whole earth.

Kali is ever on the lookout for discrepancies in a person's execution of religion (*dharma*). When, for example, the pious King Nala forgot to wash his feet after going to the toilet, and then sipped water and performed his *sandhya* rituals, Kali entered his body and pulled him down to ruination. After a terrible struggle Nala at last got free of Kali's clutches and recovered his former status, but those who deliberately abandon *dharma*--i. e. the demons--willingly follow Kali into the moral abyss.

However, Lord Krsna never abandons His parts and parcels, even when they abandon religion and by so doing abandon themselves. Krsna comes to this world again and again in many *avatara* forms so as to revive *dharma*. Even to demons, He preaches *dharma* in ways that they can accept and follow. And so He gives them a chance to change from *asura* nature to *sura* nature.



In His form as Buddhadeva, for example, He preached against the authority of the Vedas and thus attracted to Himself a large following of *nastikas* or atheists. Having abandoned devotion to Visnu, they became devotees of Buddha. But Buddha *is* Visnu. He put them on the path of the four regulative principles respected by the Vaisnavas (the devotees of Visnu): abstinence from meat, fish, eggs, onions and garlic; abstinence from illicit sexual activity; abstinence from gambling and unnecessary mental speculation; and abstinence from intoxication.

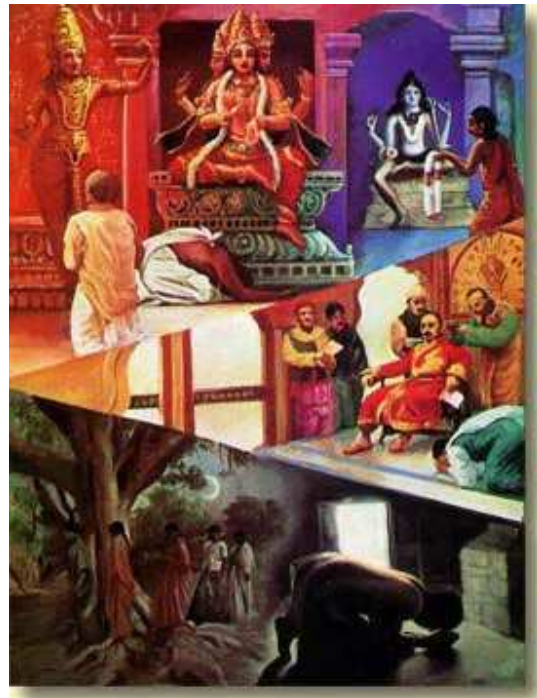
But conditioned souls rarely change their natures overnight. When *dharma* is practiced by persons who cling to their lower natures, it is called *gauna-dharma* or religion influenced by the *tri-guna*, the three modes of material nature--*sattva-rajastamas*, goodness, passion and ignorance. *Gauna-dharma* in the mode of

goodness lifts the spirit soul into *svarga*, the heavenly realm of this material cosmos. *Gauna-dharma* in the mode of passion puts the spirit soul into the *martyaloka*, the realm of mortal human beings. *Gauna-dharma* in the mode of ignorance leads the spirit soul down into the realm of ghosts.

Because these three situations are material, they are subject to duality. Duality invites disagreement. If disagreement is seasoned with arrogance, it provokes quarrel. To engage in quarrel means to come under the control of Kali. If quarrel divides even the denizens of heaven where goodness predominates, then how shall people of Earth who are prone to be overcome by passion and ignorance ever be free of quarrel?

The Old Testament tells of the brothers Cain and Abel, the sons of Adam and Eve. Both worshiped the Lord by the fruits of their work. Cain was a farmer. Abel was a shepherd. Cain made an offering of vegetables and grain. Abel made an offering of lamb.

Now, a devotee of Krsna might expect God to accept Cain's offering and reject Abel's, but the Old Testament says the



opposite. How to understand this? Well, for one thing the Bible teaches *mleccha-dharma*. For another, to make an offering that is externally in the mode of goodness but internally corrupted by sinfulness is displeasing to the Lord. And indeed this is why God told Cain he rejected his offering:

If thou doest well, shall thou not be accepted? And if thou doest not well, sin lieth at the door.

Cain's inner sinfulness was exposed when in anger and envy he killed his brother Abel. God told Cain that the earth which had drunk the blood he spilled would henceforward not nourish his crops with her strength. Thus farming would be a hard life for Cain and his descendents.



But God did not abandon Cain. The reader may have heard the expression, "the mark of Cain." People who have only vague knowledge of the story think the mark of Cain is something bad, a mark of God's condemnation perhaps. In fact, Cain worried aloud before God that his crime would outrage other men to kill him, and so God replied that whosoever would slay Cain would have to suffer seven times the deserved reaction for murder; God put a mark on Cain's body for all to see so that no man would dare do him harm. Thus "the mark of Cain" was actually God's protection upon this fallen soul. The lesson is that even if one's religious practice is polluted by great sins, he is still better off than one who practices no religion at all.

Now, there is another kind of *dharma* that is untouched by the three modes of nature. It is called *mukhya-dharma*. And what religion is that? The pure chanting of the *mahamantra* Hare Krsna Hare Krsna Krsna Krsna Hare Hare/Hare Rama Hare Rama Rama Rama Hare Hare, or indeed the pure chanting of any names of God found in bona fide scripture, is *mukhya-dharma*.

Chanting the holy names of the Lord loudly to music is called *sankirtana*. *Sankirtana* was introduced in the Kali-yuga by Lord Caitanya Mahaprabhu as the transcendental religion of *prema*. *Prema* means love of Godhead and love for all of Godhead's parts and parcels. If one chants the holy names and is blessed by Mahaprabhu with a heart flooded with *prema*, how then can Kali impell that person to quarrel with others? Kali afflicts those who are in duality, which means those whose hearts lack love of God and who are therefore under the modes of material nature.



Duality means *dharmadharma* ("religion-irreligion"). *Dharmadharma* is another way of saying *gauna-dharma*. It is a creation of the material world, as *Manu-samhita* 1. 26 explains:

*karmanam ca vivekartham
dharmadharman vyaveccayat
dvandvair ayojayat cemah
sukha-dukhadibhih prajah*

Those who take shelter of Lord Caitanya Mahaprabhu's sankirtana movement are raised out of the duality of sin and piety. In that transcendental situation, the personality of Kali cannot touch them.

To distinguish actions (*karma*), the Lord separated piety (*dharma*) from impiety (*adharmā*), and He caused the living entities to be affected by pairs [of opposites] such as pain and pleasure.

In all different mixtures of the three modes, *dharmadharma* manifests. In all its forms, *dharmadharma* is more concerned with personal position and respectability--"I, me and mine"--than with satisfying Krsna. Even among the low and fallen *mlecchas*, someone like Cain thinks, "I am a high-class pious man. My offering to the Lord is respectable. This other fellow, my brother here, has made an inferior offering to mine. Why should he get more respect than me?" Everywhere in the material world, on earth and in heaven, such division and quarrel is going on.

But this egoistic me-versus-him *dharma* is not the transcendental, nonmaterial *dharma* taught by Sri Krsna Himself in *Bhagavad-gita* and *Srimad-Bhagavatam*. As the Lord declares in *Bhagavatam* 11. 19. 27: *dharmo mad-bhakti-krt prokto*--"Real dharma leads one to My devotional service. "

Srila Bhaktivinoda Thakura prays:

*bhaktivinoda nahi jane dharmadharma
bhakti-anukula tara hau saba karma*

Bhaktivinoda knows neither religion nor irreligion. He simply prays that all his activities be conducive for pure devotion to You. (*Bhakti-anukula-matra Karyera Svikara* 1. 9, from *Saranagati*)

How does pure devotion to Krsna surpass the duality of religion and irreligion? Consider the story of Haridasa Thakura and the prostitute. Haridasa was the Namacarya, appointed by Sri Caitanya Mahaprabhu to be the teacher of the chanting of the holy names for His *sankirtana* movement. He used to live in a cave and chant hundreds of thousands of names of Krsna each day. An aristocratic landholder grew envious of Thakura Haridasa's fame. This man hired a young, beautiful prostitute to seduce the Namacarya and so ruin his reputation as a saintly person. When she arrived at his cave, Thakura Haridasa bade her to sit down and hear while he chanted. Doing so, her heart was purified. She renounced prostitution and later became famous as a pure devotee herself. So the point here is that Haridasa Thakura did not associate with this woman in a sinful manner, as the envious landholder hoped he would; nor did he try to maintain religious respectability in the eyes of the world by rejecting her association outright. Haridasa was simply fixed in love of God. Fully absorbed in the Lord's holy names, he could not be deviated. His pure devotion set the woman on the path of pure devotion too.

The *sankirtana* movement spreads throughout the world by this principle of transcendental association (*sat-sanga*). *Radha-krsna bolo sange cholo ei matra bhika cai* --"Chant the holy names of Sri-Sri Radha-Krsna in Our association," Lord Caitanya Mahaprabhu and Sri Nityananda Prabhu invite everybody. "These are the alms we beg. "

In such powerful and uplifting association, material duality cannot intrude. Even among the purest personalities, *bheda* (difference) will not disappear, since difference exists even in transcendence. The individual soul (*jivatma*) is always different from the Supreme Lord, for example. But in transcendence, *bheda* does not contradict *abheda* (oneness). Oneness in difference means relationship, and love harmonizes and sweetens relationships. It's when love is lacking that difference becomes hopelessly exaggerated by selfishness and forces relationships asunder. By loving Krsna, the Self of all selves, one can relate lovingly to all selves. In the absence of that love, one is obliged by nature to try to love one's own self as Supreme. In that event, harmony with other selves is impossible.

Of course, an individual always has his free will. If he wants to he can refuse to enter the transcendental *sanga* of Sri Caitanya Mahaprabhu and His associates. He can even try to oppose the *sankirtana* movement. But he cannot stop it. And indeed by trying to oppose *sankirtana* he has to associate with the chanting of Hare Krsna. Even such negative association is purifying. Nearly five centuries ago the soldiers of the Kazi, the Muslim ruler of Navadvipa in Bengal, tried to stop *sankirtana*. The result was that these soldiers started chanting Krsna's name themselves, even in the presence of the Kazi who had ordered them to forbid others from chanting.

The *Bhavisya Purana* presents Islam as *pisaca-dharma*, a religion of the ghosts that inhabit the wastelands of Arabia. Mohammad is depicted as warning a Hindu king that the *pisaca-dharma* of Arabia would disturb India's *arya-dharma*. Now, trying to decide whether this account of such an important world religion is "bad" or "good" would involve an intense discussion. Most likely that discussion would not be successful in satisfying everybody. But this controversy of "good" versus "bad" is just another instance of exaggerated duality. That very fallen persons who followed a ghostly religion crossed the western desert to invade India is all within the Lord's plan. Thus Muslims too were caught up in Lord Caitanya's *sankirtana* movement. Namacarya Haridasa Thakura himself was born in a Muslim family. Such is the power

of *sankirtana* which continues to spread to every town and village of the world regardless of all the ceaseless arguments about this religion verses that religion, this race verses that race, this material body versus that material body.

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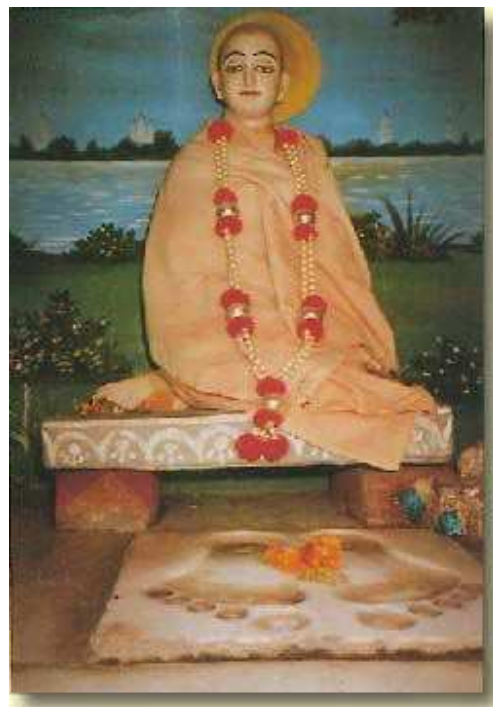
Bhavisya Purana,
Lord Caitanya, Lord Jagannatha,
and Srila Prabhupada's Movement

Srimad-Bhagavatam is the *amala-purana*. Srila Prabhupada writes in his purport to *Bhag.* 1. 1. 2, "Lord Caitanya Mahaprabhu has recommended the *Srimad-Bhagavatam* as the spotless Purana and distinguishes it from all other Puranas. *Bhagavatam* 12. 13. 15 declares,

*sarva-vedanta-saram hi
sri-bhagavatam isyate
tat-rasamrta-trptasya
nanyatra syad ratih kvacit*

Srimad-Bhagavatam is declared to be the essence of all Vedanta philosophy. One who has felt satisfaction from its nectarean mellow will never be attracted to any other literature.

Thus there is not only no need to take up a study of *Bhavisya Purana*, it is not even to be advised. One cannot hope to gain as much spiritual benefit by studying *Bhavisya Purana* as one can get from studying the *Bhagavatam*. And spiritual benefit--tasting the *rasa* of *vedanta-sara*--is the whole point.



The Deity of Lord Caitanya at Imli Tala

The history narrated in *Srimad-Bhagavatam* gives illustration to the philosophy and practice of pure devotional service. Even more, the transcendental personalities of Srila Vyasadeva, Narada Muni, Suta Gosvami, Sukadeva Gosvami, other *mahajanas* and of course Lord Krsna Himself and His different *avatara* forms, actually appear in the pure sound vibration of that narrative. This is by the Divine Grace of the *parampara* system.

Bhavisya Purana has many interesting things to tell us about the history of the world in Kali-yuga, but that history is hardly *rasamrta*; thus such historical narratives cannot satisfy to soul. Becoming fully absorbed in such narrations may lead to mental speculation and useless argumentation.

So therefore I want to make clear that I haven't presented these few selections from *Bhavisya Purana* in my journal so that we can wander and wonder together through the riddles of world history. That would be a diversion from Krsna consciousness. I've known a few devotees to buy lock, stock and barrel into the curious account of world history presented in books written by Hindu esoterics and nationalists. These books claim to be based upon *Bhavisya Purana* and other Sanskrit texts. I've seen that the authors of such books argue that Westminster Abbey was a Shiva temple before Christianity came to England; that Argentina is named after Arjuna, who visited that land in *Mahabharata* times; that the name Jerusalem is a contraction of Yadu-Isha-Alayam, which is supposed to prove that the city of Jerusalem was founded by Lord Krsna and the Yadu dynasty.



There is no profit in speculating upon the riddles of world history.

There's just no profit I can see in such speculation, no intellectual profit nor spiritual profit. Let me just point out that the Spanish word for silver is *argenta*; thus Argentina got its name from the Spanish conquistadores when they found a lot of silver there. For a devotee to argue with large-eyed earnestness, "No, the real fact is Arjuna went to South America 5000 years ago. . ." will likely not make the best impression upon the learned section of society. Moreover there's not a great deal of spiritual satisfaction to be had from hearing and chanting about Argentina, Westminster Abbey, Jerusalem, etc.

On the other hand, we have seen that Srila Prabhupada did say in a conversation--on one occasion that we know of--that all that is there in *Bhavisya Purana* is accurate. Against that fact it can be argued that statements made by Srila

Prabhupada in his books are of sastric weight; but what he said in conversations may not necessarily be as important. For example, in talks Srila Prabhupada referred more than once to a scripture called *The Aquarian Gospel* as evidence that Jesus Christ went to India and had *darsana* of Lord Jagannatha. But the *Aquarian Gospel* is a recent creation by a self-styled Christian mystic. To that argument, Srila Prabhupada replied that the Bible itself is not a very authorized scripture. It was written by Christians, and *The Aquarian Gospel* was written by a Christian, so he considered the Bible and *The Aquarian Gospel* to be more or less on the same level. (An excellent argument!) Anyway, the conclusion is that Srila Prabhupada did not quote *The Aquarian Gospel* in his purports. Be that as it may, we can't compare *The Aquarian Gospel* to *Bhavisya Purana*, which is a *maha-purana*. Srila Prabhupada certainly *does* quote *Bhavisya Purana* in his purports. To be sure, he does not quote the historical portions, but he does quote verses about devotional service. Quoting is quoting--it demonstrates authenticity. I don't see how anyone can claim the authority for themselves to dismiss that authority by arguing, "Yes, what Prabhupada

quoted from *Bhavisya Purana* may be okay, but the historical parts of that book are falsified. " I am quite sure that Srila Prabhupada would not speak against the histories related in the pages of *Bhavisya Purana*.

The account of the flood given in *Bhavisya Purana* answers some questions in my mind. Vaisnavas believe that after Lord Krsna concluded His *lila* on this earth 5000 years ago and returned to the spiritual world, His city Dvaraka was swallowed up by the sea. Scientists cannot dispute this belief of the devotees since the scientists themselves are busy investigating the submerged ruins of Dvaraka. There are other geological and archaeological evidences of some kind of catastrophe--a great flood or some such--that struck India several thousands of years ago. I've wondered about this. Where is the evidence for such a flood in the *sastra*? The Old Testament tells of a flood that took place around that time (Biblical history does not go back more than 4004 BC, according to the accepted calculation of Christian authorities). The Biblical flood can't be the same flood at the time of Lord Matsya's appearance, millions of years ago. That flood was much vaster than that this recent local flood, for that flood drowned whole planetary systems. *Bhavisya Purana* offers, it seems to me, a not unreasonable answer.

It also seems to me that the Purana's account of Jesus Christ and Mohammad are not unreasonable. I find the way Mohammad is presented to be quite insightful. He himself is described as an angelic personality, but he is sent to earth with a special mission, which seems to be to shake the followers of *arya-dharma* out of their complacency.

Today I will conclude this look at *Bhavisya Purana* by offering the reader some verses that are about much more than just the passing history of world events in Kali-yuga. These verses are the transcendental high point of Kartik Prabhu's study of that *purana*.

Oops! Here's Quibblebrain Prabhu interrupting me with a question: "But how can we be sure that *Bhavisya Purana* wasn't "back engineered" by *brahmanas* who, in more recent times, consulted the Bible, Koran and other Western history texts and "Hinduized" those old stories?" Well, my answer is that you may have your opinion, but the truth is that no one alive now can honestly say he knows for certain that *Bhavisya Purana* is not exactly what it proposes itself to be--a history of the future written down 5000 years ago. There is no document of testimony in a Bombay records office that was given by some person who came forward to raise his palm and swear, "Yes, I personally witnessed a team of Maharastrian pandits forge the predictions of *Bhavisya Purana*!" In fact there is good evidence that *Bhavisya Purana* really did predict events before they happened.

For example, Kartik Prabhu told me the edition of *Bhavisya Purana* that he consulted in his research is older than 150 years. If I remember correctly, he said it was published in Bombay. Now, as I have observed myself during my visits to Maharashtra, even today after the spread of ISKCON, Lord Caitanya Mahaprabhu and Lord Jagannatha are not well-known on that side of India. I think it stands to reason that 150 years ago they were much less well-known than now. So it is quite remarkable that this verse is found in that edition of *Bhavisya Purana*:

*visarjati naraanbhavaamkarunayaa prapaalya kshitau
nivedayitumudbhavah paraatparam svakiyam padam*

*kalau diti jasabhavaadhivathaaydhisuramagnamaansamuddhara
mahaaprabho krishnacaitanya shaci-sutah*

You have incarnated on this earth planet to distribute freely Your great mercy. O Mahaprabhu Sri Krsna Caitanya! O son of Mother Saci! You have come to deliver those *daitya*-like beings who are encaptured in the shackles of Your material energy.

Okay, so let's suppose for argument's sake that this edition of *Bhavisya Purana* was written by *brahmanas* sometime in the early 1800s. Even if that is so, the following verses still stand as accurate predictions!

*iti shrutvaa tu vacana
jagganatho svayam hari
uvaaca vacanam ramya loka
mangala hetave*



*mishradeshodbhaa mlecchah The ISKCON Jagannatha Deities in London.
kaashyapenaiva shaasitaah
samskrtaah shudravarnena
brahmavaramupaagataah*

*shikhaa sutram samaadhaaya
pathitvaa vedamamuttamam
yajnasica
pujyaamaasudreyadeva
shacipatim*

Lord Jagganatha Hari came disguised as a *brahmana* and Himself spoke the following words to bless the population of Kali-yuga: "The *mleccha*'s of the mixed lands (outside of India) who are the descendents of Kasyapa Muni will accept *varnasrama-dharma* and become *brahmacari*'s, though they

are *sudras* by birth. They will wear *sikha*, and by initiation they will wear *brahmana* threads. They will study the topmost Vedic scripture. They will perform *yajna*, worshiping Me and the followers of the Lord of Saci-devi. "

Bhavisya Purana clearly predicts that Lord Jagannatha will be worshiped by sankirtana yajna in lands outside of India.

The topmost scripture is *Srimad-Bhagavatam*. The *yajna* of worship of Lord Jagannatha and Lord Caitanya is *sankirtana*. This indication of the rise of ISKCON, with its *namasankirtana* and Jagannatha Rathayatras in the streets of western cities,

is quite clear. Srila Prabhupada, Sri Gauranga Mahaprabhu, Sri Jagannatha-Baladeva-Subhadra-devi *ki jaya!*



*IBSA (ISKCON Bhaktivedanta Sadhana Asrama), Govardhana, India
5 February 2004*

The Vyasa-puja of Sri Nityananda Prabhu

by Srila Vrndavana dasa Thakura
(as found in *Sri Caitanya Bhagavat*)

All glories to the Supreme Personality of Godhead, Lord Sri Caitanya, who is also praised by the name of Murari. He is the constantly glowing lamp of Navadvipa. He is like the fearless lion come to slay the elephant-like atheists. He has taken the knotted thread in order to exemplify the need of chanting a specific number of times the Lord's holy names, which are His own names. All glories to Lord Visvambhara, the Supreme Lord of all living entities. He is the Lord an master of Lord Nityananda and Gadadhara Pandita. All glories to the Lord, for He is subjugated by the love of pure devotees like Advaita Acarya Prabhu and others. O Lord, please engage the conditioned living entities in the eternal loving service of Lord Krsna and release them from the bondage of material existence.

In this manner all the devotees passed their time in great joy discussing topics of Krsna's pastimes with Lord Nityananda Prabhu. All the assembled Vaisnavas were very elevated souls and unalloyed devotees of the Lord. They became totally immersed in the nectar of Krsna consciousness. Lord Nityananda was extremely joyful and He kept looking around at the Vaisnavas. It was a scene of extreme ecstasy and tears of happiness cascaded down everyone's eyes.

Seeing this ecstasy, Lord Visvambhara spoke to Lord Nityananda Prabhu. "Listen My dear Nityananda Gosvami, where shall Your Vyasa-puja be performed. Tomorrow is a full moon and it is on this day that Srila Vyasadeva is worshiped, so You may choose anyone and make arrangements with him.

Nityananda Prabhu could understand Lord Visvambhara's mind so He took Srivasa Pandita by his hand and smilingly said, "Listen Visvambhara, I will have My Vyasa-puja in this brahmana's house.

Lord Visvambhara then spoke to Srivasa Pandita. "Now you have a heavy responsibility over your head. Srivasa replied, "No my Lord, this is no botheration. By Your grace everything is in this house. The paraphernalia required like clothes, grains, brahmin threads, ghee, etc. , are all available here. I have only to get the

book which gives the procedures for performing a Vyasa-puja ceremony. And then tomorrow by my great fortune, I shall witness a Vyasa-puja. Lord Visvambhara was very pleased with Srivasa's reply and all the devotees were jubilant.

Lord Visvambhara said, "Listen Nityananda Gosai, let us all make preparations to go to Srivasa Pandita's house. Lord Nityananda very much appreciated Lord Visvambhara's words and immediately proceeded to Srivasa Pandita's house. The Lord and Nityananda Prabhu, accompanied by Their associates looked exactly like Krsna and Balarama of Gokula as They went about accompanied by Their friends.

As they entered Srivasa Pandita's house, the devotees felt a current of joy run through their bodies. The Lord ordered the door to be closed, allowing only friends and relatives to be inside. Then on the signal from Lord Visvambhara they began singing bhajanas and kirtanas and gradually the external world faded away into oblivion. The chanting was ecstatic and befitting the occasion of Vyasa-puja. The two Lords began to dance ecstatically. The bond of love and affection existed eternally between Lord Nityananda and Lord Visvambhara and now as They danced together each one was immersed in thoughts of the other. The devotees were experiencing extraordinary joy. Some began to roar loudly, some fell unconscious and others could not restrain the flow of joyful tears. The two Supreme Lords were experiencing all the symptoms of ecstasy like shivering, paling, horripilating, crying and falling unconscious Who can describe all the ecstatic symptoms that They manifested. The two Lords danced, lost in Their ecstasy and often They would embrace each other crying. In the mood of brotherly love They tried to catch each other's feet, but because both were warm and cunning, They could not succeed. They were overwhelmed in happiness and they rolled on the ground, forgetting Their Absolute Supreme positions. Their world of phenomena was forgotten and Their clothes fell from Their bodies. They could not sit still and even though the Vaisnavas tried to hold Them down, they were unsuccessful. How is it possible for the Vaisnavas to hold on to the personality Who holds the entire universe?

The two Supreme Lords were lost in the nectar of chanting and dancing. Lord Gaurasundara kept repeating, "Chant, chant!", drenching His whole body with tears of happiness. The Lord, having found that personality whose association He always desired, His eternal brother Lord Nityananda, was floating on an ocean of eternal endless ecstasy. Lord Visvambhara's dancing was so enchanting. Sometimes he would touch His head with His feet. When Lord Nityananda Prabhu danced, it seemed there was an earthquake. Thus, the Supreme Lords danced in ecstasy. Who can describe that scene of great jubilation?

Lord Visvambhara then sat on the seat of Lord Visnu feeling in the mood of Lord Balarama. Like Lord Balarama, He was expressing madness and repeatedly cried out "Bring Me wine, bring Me wine. "

To Lord Nityananda Prabhu the Lord said, "Immediately bring Me a plough. At the Lord's request, Lord Nityananda stretched out His hands and Lord Gauracandra received it in His hand. Some saw the two Lords go through these motions empty handed while others saw Lord Nityananda give a plough to Lord Caitanya.



Only by the Lord's mercy can one understand His supreme position. Such confidential pastimes and topics of the Lord as displayed by Lord Caitanya and Lord Nityananda are known to a very limited few.

Receiving the plough from Lord Nityananda Prabhu, Lord Caitanya now began to ask for wine, acting agitated and mad. Most of the devotees could not understand this mood of Lord Caitanya. They looked at each other's faces in bewilderment wondering why the Lord was asking for wine. Trying to think logically they finally brought a pot of Ganges water to everyone and drank much of it Himself, thinking this to be real wine.

All around the devotees began to chant hymns about Lord Balarama, and Lord Visvambhara kept repeating "Nara," the name by which He would call Advaita Acarya Prabhu. The Lord continuously called out "Nara," and His head kept dropping as if drunk. They asked, "Lord, who is Nara?" The Lord replied, "On whose loud beckoning I am here. The personality you call Advaita Acarya Prabhu is Nara to Me. In My present incarnation Nara has brought Me down from the Vaikuntha planets, but He is enjoying peacefully with Haridas Thakura. In this incarnation I shall propagate congregational chanting of the holy name in every house. Those who are intoxicated with material knowledge, wealth, family, austerity, etc. are naturally offensive to My pure devotees. To such wretched and fallen people I will not give the gift of loving devotional service to the Supreme Lord, but to the residents of Navadvipa Mayapura I shall bestow that supreme gift of love of God which is most desirable even by Lord Brahma. " The devotees were overjoyed on hearing the Lord, and the Lord gradually became tranquil and still.

The Lord asked the devotees, "Were My speech and action uncontrolled?" The devotees replied, "No, nothing inconsistent. " The Lord entranced everyone with great love and affection and said, "Please always forgive My offensive nature. " All the devotees began to laugh. "Surely," they thought, "the Lord was joking. "

Unable to control His ecstasy, Nityananda Prabhu began to roll on the ground. Lord Nityananda was totally immersed in the nectar of love of Godhead. Sometimes He laughed, sometimes He cried. And sometimes He opened His clothes and stood naked being in the mood of a young boy, and His body manifested this mood. His stick fell in one direction and His water pot and clothes in another. That great and tranquil personality, Lord Nityananda, was now restless and uncontrollable. Lord Visvambhara had to hold Him still. Lord Caitanya's words acted on Lord Nityananda Prabhu just as a guard acts on a mad elephant. Lord Nityananda Prabhu became still. The Lord said, "Be calm and if You want, tomorrow You can have the Vyasa-puja. Then the Lord left from His home.

All the devotees returned to their respective homes, and Lord Nityananda remained in Srivasa Pandita's house. Later in the night, overcome with ecstasy, Lord Nityananda began roaring like a lion. He broke His stick and water pot. Who can fathom the activities of the Supreme Personality of Godhead? Who knew why Lord Nityananda broke His stick and water pot?

Early next morning, Ramai Pandita saw the broken stick and water pot. He was amazed and perplexed. He went quickly to Srivasa Pandita and reported the matter to him. Srivasa Pandita said, "Go to Lord Visvabhara. "

When Lord Caitanya heard from Ramai Pandita the activities of Lord Nityananda Prabhu, He immediately came to the house of Srivasa Pandita. There, He found Lord Nityananda in a trance and laughing constantly. Lord Visvambhara took the broken stick and led Lord Nityananda Prabhu to the Ganga. Srivasa Pandita and the other Vaisnavas accompanied Their Lordships to the Ganga for a bath, and there Lord Visvambhara threw the stick into the river. Lord Nityananda Prabhu, still in a trance was restless and did not heed anyone's advice so Caitanya Mahaprabhu loudly chastised Him, which pacified Him a little. A crocodile was swimming down the river and on seeing it, Lord Nityananda jumped in to catch it. Immediately Srivasa Pandita and Gadadhara Pandita ran toward midstream. Only Lord Caitanya's words could hold Him still and bring Him back.

Lord Visvambhara cried out to Lord Nityananda, "Come immediately and let us proceed with the worship of Vyasadeva. Obeying Lord Visvambhara, He came out of the water and accompanied the Lord back to His house.

Soon after all the devotees assembled and began chanting the holy name of Lord Krsna. Srivasa Pandita was the preceptor for the rules of worship for the Vyasapuja, and by receiving instructions from Sri Caitanya Mahaprabhu, he executed them. A continually sweet kirtan converted Srivasa Pandita's house into the spiritual world of Vaikuntha. Well versed in all scriptures, Srivasa Pandita performed the ceremony according to the strict injunctions of the scriptures. He gave Nityananda Prabhu a garland of fragrant flowers and said, Oh Nityananda Prabhu, please take this garland and offer Your prayers and obeisances to Srila Vyasadeva. The scriptures instruct that Srila Vyasadeva should be garlanded when He is being worshiped, and if Srila Vyasadeva is satisfied then all our desires will be fulfilled. "

The more Srivasa Pandita spoke, the more Lord Nityananda continued repeating "Yes, yes. " But He did not pay any heed to his words. He held the garland and muttered something softly underneath His breath which nobody could hear and just looked all around.

Srivasa Pandita went to Lord Caitanya and reported this matter. "Your Sripada does not want to worship Srila Vyasadeva. The Lord immediately came to the presence of Lord Nityananda and said, "Nityananda, please listen to Me. Offer the garland to Srila Vyasadeva and worship Him. " Lord Nityananda saw that Caitanya was there and He immediately placed the garland on the Lord's head. The fragrant flower garland on the Lord's curly hair made a beautiful sight.

At that very moment Lord Caitanya revealed His six-handed form to Lord Nityanada Prabhu. The Lord held in His hands the conchshell, disc, mace, lotus and plough. Seeing this, Lord Nityananda Prabhu immediately went into ecstatic trance and fell unconscious. All the devotees became very afraid and started praying. "Protect Him Krsna, protect Him Krsna!" while Lord Caitanya clapped his hands loudly on His four arms and continued to roar loudly.

Lord Caitanya then bent down to lift Lord Nityananda up from the ground saying, "Nityananda please get up and steady Your mind. Listen to the chanting of the holy name. The reason You descended to this material world is to propagate the chanting of the holy name and now You have perfectly succeeded in this mission. What more do You want? You are the absolute proprietor of the treasure house of love of Godhead and the embodiment of sublime devotional love. No one can receive love of God unless and until You distribute it. Therefore please get up and look around You. You are surrounded by Your own beloved associates. You may distribute it to anyone You want to. If anyone nurtures even the slightest dislike for You, then, although He may worship Me, I will never recognize him as dear to Me. "

Lord Caitany's words brought Him out of His trance and seeing the Lord's ecstasy. Lord Nityananda Prabhu is nondifferent from Lord Ananata Sesa, in whose heart Lord Gauracandra is an eternal resident. Without a doubt Lord Nityananda Prabhu is Lord Balarama. The Supreme Personality of Godhead appeared as Lord Gauracandra, the source of all incarnations. Therefore, it is not surprising that He should manifest His six-armed form. In His incarnation as Lord Ramacandra He offered oblations to His departed father. At that time His father, King Dasaratha, appeared in person to receive the oblations. If this can be considered to be wonderful, then the Lord's six-armed form is also wonderful. But all of this is natural for the Supreme Lord Krsna because His pastimes are extraordinary and supramundane.

Lord Nityananda Prabhu's natural propensity is to serve Lord Gaurasundara, and He is never distracted from this service even for a moment. Just like Laksmana served Lord Ramacandra constantly with His mind, body and heart, similarly, Lord Nityananda Prabhu constantly engages in Lord Gauracandra's loving devotional service. The Supreme Personality of Godhead is the Lord of every living entity. He is unlimited and the source of everything. Yet He enters the material realm and causes the creation, maintenance and annihilation of the material world. According to the verdict of the Vedas, He is the Absolute Truth, the Supreme Controller, yet He remains unaffected by the phenomena of material nature.

In spite of His supreme lordship over everything, Anantadeva, Sri Nityananda Prabhu, is eternally engaged in rendering loving devotional service to Lord Gauracandra. In every millenium, and in every incarnation, He accepts that His natural mood is to serve His Supreme Lord Krsna. As Laksmana, He became the younger brother of Lord Ramacandra and served Him constantly. He neglected

eating, drinking, sleeping and other such activities to constantly serve the lotus feet of Lord Ramacandra, yet He felt unable to satisfy His intense desire to serve.

As Lord Balarama He was the elder brother of Lord Krsna, yet He could not forsake His attitude of serving the Lord deep within His self. He always referred to Krsna as Lord, and he was always in the mood of rendering loving devotional service to Lord Krsna. Such is the wonderful nature of Lord Nityananda Ananta Sesha. Only the most foolish rascals will see a difference between Lord Nityananda Prabhu and Lord Balarama. One who disrespects a devotee who is fully surrendered to the lotus feet of the Supreme Lord Visnu commits a great offense at the lotus feet of Lord Visnu Himself.

Sri Laxmidevi, the goddess of fortune, is so elevated that Lord Brahma and Lord Siva offer praise to her, yet she is naturally inclined to serve the lotus feet of Lord Visnu, Krsna. Lord Balarama, Sesha, is the omnipotent Supreme Personality of Godhead yet His natural inclination is to serve the Supreme Lord. Therefore, Lord Gauracandra feels most satisfied when He can describe the glories and wonderful devotional attitude of Lord Nityananda Prabhu. It is the nature of the Supreme Personality of Godhead, Lord Gauracandra, to be subservient to the loving devotional attitude of His devotees. Therefore the Lord specifically likes to glorify His own surrendered devotees.

There is special significance to hearing the Supreme Lord glorify His own devotees. The Lord and His devotees like to glorify each other, and in this way increase their attachment for one another. I have faithfully presented that which has been propounded in the Vedic literatures and Puranas about the relationship between the Supreme Lord Visnu and His devotees.

Lord Nityananda has only one thought in His mind, "Lord Caitanya is My Lord in every respect, and I am His devoted servant. Whoever considers Me to be the servant of My Lord and master, Sri Caitanya Mahaprabhu, becomes very dear to Me and receives My shelter. "

For the pleasure of Lord Nityananda I have described this pastime of His seeing the six-armed form of Lord Caitanya. Lord Nityananda always sees the transcendental pastimes of Lord Caitanya within His heart, and Lord Caitanya always exhibits His transcendental pastimes in Lord Nityananda's heart, yet still the Lord externally manifests His pastimes according to His incarnations. Although Lord Nityananda is the Supreme Personality of Godhead, He always serves Lord Gauracandra. Who can understand such ecstatic topics?

The Vedas and Puranas have revealed these philosophical matters. The Vedic literature is actually a compilation of the wonderful activities of the Supreme Lord, and it is the foremost objective of the Vedic literature to propagate the pastimes of the Lord. However, it is not possible to comprehend these spiritual matters without engaging in pure devotional service of the Lord. There are only a few who, by the mercy of Lord Gauracandra, have realized the truth.

The Vaisnava devotees of the Lord are eternally pure and realized souls. Sometimes there are differences of opinions amongst them which might appear like an argument, but in fact it is an amazing relationship between devotees. Foolish rascals who do not understand this exchange, praise one Vaisnavava and denounce the other.

Such mentality will lead to destruction of faith and knowledge. In the scriptures it says that when a foolish wretch worships the lotus feet of a brahmana and then strikes him on the head, he will be sure to go to hell. Similarly, when someone worships the Deity of Lord Visnu, but disrespects or disregards Lord Visnu residing in everyone's heart, he also goes to hell. What to speak of committing offense and violence to a Vaisnava devotee, if someone offends or tortures even an ordinary living entity, yet worships Lord Visnu, the Lord of every living entity, then all his worship is worthless and he suffers great pain. It is verified that to worship Lord Visnu on one hand, and be ignorant about Lord Visnu being the Supersoul in everyone's heart on the other, is like touching a brahmana's feet for blessings with one hand and beating him on the head with the other. Such foolish persons do not know what is most beneficial for themselves. To criticize a Vaisnava devotee is a thousand times more sinful than offending an ordinary living entity. The person who faithfully worships the Deities, but has no love and respect for the devotees, also does not possess any compassion for the ignorant and fallen conditioned souls. He accepts one incarnation of the Supreme Lord and worships Him, while he rejects another, Ramacandra, seeing a difference between them. He does not show any respect or devotion for Lord Balarama or Lord Siva. Such persons are described in the scriptures as the weakest devotees. In the Srimad-Bhagavatam, it is stated that a person who has surrendered to a spiritual master and received initiation, who has left the association of nondevotees, and who worships the Deity of the Supreme Lord according to the Pancaratra injunctions, but who does not worship the devotees, due to lack of proper understanding of the different categories of devotees, is known as a neophyte, or kanistha devotee, not a pure devotee. I have just briefly mentioned the symptoms of a neophyte devotee incidentally in the course of discussion.

Seeing the six-handed form of Caitanya Mahaprabhu, Lord Nityananda was totally overwhelmed. Whoever hears this wonderful pastime of Lord Nityananda is immediately released from material bondage. When Lord Nityananda came out of His ecstatic trance, He began to cry profusely, tears flowing from His eyes like rivers. Lord Caitanya then said to everyone, "Vyasa-puja worship has been completed, now begin kirtan. "

The devotees were jubilant when they received Lord Caitanya's orders and immediately began to loudly chant Lord Krsna's transcendental names. The brothers, Lord Nityananda and Lord Caitanya dance like two mad men, having severed all contact with this phenomenal world. The Vyasa-puja was celebrated with great joy and singing, and the Vaisnavas became even more inspired and jubilant. Some danced, some sang, while others rolled on the ground, catching each other's feet.

Lord Caitanya's mother, Sacimata, everyone's worshipable mother, sat alone and watched the transcendental merry making. Each time she saw Lord Nityananda and Lord Visvambhara she thought to herself, "Both of Them are my sons. "

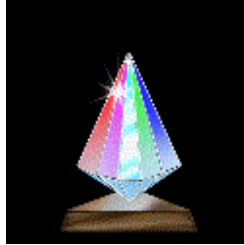
The celebration of the Vyasa-puja was very ecstatic. It is only possible for Lord Sesa Himself to fully describe it. I am able to give only indications about the wonderful activities of Lord Caitanya Mahaprabhu. I know that one advances spiritually if one glorifies the Supreme Lord Krsna in any manner.

The day passed into night, and the devotees went on celebrating the Vyasa-puja, dancing with Lord Visvambhara. The Vaisnavas were mad with ecstatic joy, and they

wept crying out, "Oh Krsna! Oh Krsna!" In this way the Lord propagated the process of loving devotional service to Himself.

After the kirtana the Lord sat down with all His devotees. He spoke to Srivasa Pandita saying, "Quickly bring the Vyasa-puja offerings. " Srivasa Pandita arranged for all the prasadam to be brought in, and Lord Visvambhara Himself distributed the prasadam to all the devotees. The devotees were in bliss to be personally served by the Supreme Lord Gauracandra. The Lord called everyone from inside the house and gave them prasadam with His own hands. Receiving prasadam directly from the Lord is extremely fortunate for great personalities like Brahma; but now, even the servants and maidservants of the house were receiving that great spiritual treasure. Who can describe the glories of Srivasa Pandita, in whose house such spiritual activities occurred? Thus, the Supreme Lord performed wonderful pastimes in Navadvipa, but not everyone was aware of them.

Lord Sri Krsna Caitanya and Lord Nityananda are my life and soul. I, Vrndavana Dasa, humbly offer this song at Their lotus feet.



Nitai Guna Mani

Nitai, The Jewel of All Good Qualities

by Lochan das Thakur (from his *Chaitanya Mangala*)

*nitai guna-mani amar nitai guna-mani
aniya premer vanya bhasailo avani*

1) My Lord Nityananda, the jewel of all good qualities, my Lord Nityananda, the jewel of all good qualities, has brought the flood of ecstatic love of God that drowned the entire world.

*premer vanya loiya nitai aila gauda-dese
dubiolo bhakata-gana dina hina bhase*

2) Bringing this overwhelming deluge of prema when He returned to Bengal from Jagannatha Puri on Lord Chaitanya's order, Nitai has inundated the assembly of devotees. The fallen non-devotees did not drown, however, but remained floating on that ecstatic ocean.

*dina hina patita pamara nahi bache
brahmar durlabha prema sabakare jace*

3) Lord Nityananda freely offered this exalted prema, which is difficult for Lord Brahma to attain, even to the fallen and wretched souls who were not desirous of receiving it.

*abaddha karuna-sindhu nitai katiya muhan
ghare ghare bule prema-amiyar ban*

4) The ocean of mercy had formerly been sealed tightly, but Nitai cut a channel in its boundary to allow the great flooding waves of nectarean prema to splash from house to house.

*locan bole more nitai jeba na bhajilo
janiya suniya sei atma-ghati hoilo*

5) Locana Dasa says, "Whoever has not worshipped my Nitai or taken advantage of this excellent opportunity offered by Him, knowingly commits suicide. "

*IBSA (ISKCON Bhaktivedanta Sadhana Asrama), Govardhana, India
6 February 2004*

The Gift of *Haritaki* and Cardamon

There is a story that Srila Bhaktisiddhanta Sarasvati Thakura used to tell. It is about a disciple who made a gift of *haritaki* to his *guru*. *Haritaki* is a fruit that is often employed in ayurvedic medicine. It is a blood purifier and helps digestion. So this disciple had invited his spiritual master to his house and had offered him *prasada*. After the *guru* had finished his meal, the disciple offered *haritaki* to ease digestion. But he offered it in a whole, unpeeled condition. The spiritual master said, "Please prepare it properly. I can't accept it like this. " So the disciple took the fruit back to the kitchen.

Now, this disciple had two disqualifications. One was that he was not well-informed about the niceties of offering digestives after meals. He had heard that it is first-class to present *haritaki* to a guest after lunch, but he didn't know exactly how to prepare the fruit. His second disqualification was a propensity to speculate.

He thought, "This is a fruit. Like so many other fruits, it has an outer skin and an inner part. Now, with every other fruit, I know that you



prepare it by removing the skin and serving the inside. So I'll prepare this *haritaki* the same way. "

Unfortunately, with *haritaki* it is the skin that is the desirable item. The inner portion is as hard as the shell of a nut. So when the disciple returned with the inner part of the *haritaki* on the plate, his spiritual master was naturally dissatisfied. "I'm sorry, I can't accept *haritaki* like this. Don't you know that you should give the skin? This hard inner part is useless. "

Feeling bad, the disciple brought the fruit back into the kitchen. "I've spoiled the offering of a digestive to my *guru*. What to do?"

Then he remembered that a cardomon pod is also a nice thing to give a guest after feeding him. Thinking about how it should be prepared, he said to himself, "Guru Maharaja has taught me to serve the outer skin and reject the inner part. So I'll follow his instruction nicely this time. " But preparing cardomon is opposite to that of *haritaki*. It is the seed that is wanted, not the husk. In this way, that disciple made a total fool of himself before his *guru*.

This story is about missing the *sara*, the essence. See how Srila Prabhupada explained *sara* in a song by Srila Narottama dasa Thakura:

Gauranga dyuti pada, yara dhana sampada, sei jane bhakati rasa sara. This is another song composed by Narottama das Thakura, and he says that "One who has accepted the lotus feet of Lord Caitanya, in other words, one who has the only asset of possession, the two feet of Lord Caitanya, such person is supposed to know what is the essence of devotional service. " *Sei jane bhakati rasa sara.* What is the purport of devotional service, or what is the humor of devotional service, can be understood by a person who has accepted Lord Caitanya's lotus feet as everything. The idea is that actually Lord Caitanya, He is Krsna Himself, and He is teaching devotional service to the living entities personally. Directly. Therefore the modes of devotional service, as taught by Lord Caitanya, is the most perfect. There cannot be any doubt. The expert, or the master, is teaching the servant how to work. If a . . . If somebody is master of some engineering work and he is personally teaching some assistant, that teaching, instruction, is most perfect.

Bhakati rasa sara, the essence of devotional service, is compared to the skin of the *haritaki* fruit or the seed of a cardomon. One must learn from Guru-Gouranga what that essence is, and not attempt to obtain it under the influence of mental speculation. The speculative tendency is a crooked tendency. Now, who is cheated by such a crooked tendency? Not Krsna, obviously. One only cheats oneself. Cheating oneself means that one ends up accepting the unnecessary aspect, and missing the necessary essence.



Political and doctrinal controversy are examples of the unnecessary aspect of the *bhakti* process. It's unfortunate, but these things are seen among devotees. Politics: one section of the devotee community becomes dissatisfied with another section. Thinking back over all the years I was in ISKCON, I can cite a good number of examples. At one time, the *sannyasis* were expressing great dissatisfaction with the *grhastha* community. "They

are lazy and too attached to their lives at home. Such men should not hold official posts in ISKCON. It harms the mission. Everything should be done by *sannyasis* and *brahmacaris*. " Then the *grhastas* turned around and expressed dissatisfaction with the *sannyasis*. "Why do they want all the power in their hands? A *sannyasi* should be humble and detached. He should depend upon Krsna. These men want name, fame, position and followers. "

Doctrinal controversy: "The *jiva* was originally with Krsna in a personal relationship. " "No, never. The *jiva* has no original position with Krsna. The starting point is impersonal Brahman. " "You're wrong. Srila Prabhupada said in a letter that impersonal Brahman is already the fallen state of the *jiva*. " "But in his *Isopanisad* purport, Srila Prabhupada writes the living entities are manifested from the marginal potency. "

The problem is not so much these "problems. " What I mean is, it is practically inevitable that in any society, even a spiritual one, and especially in Kali-yuga, tension will be felt between different sections. It is practically inevitable that there will be different opinions about the meaning of seemingly contradictory scriptural statements. But the real problem is seen when we start taking these conflicting situations as the essence. "I can't serve Krsna in the association of these people!" "I cannot tolerate this point of view that is opposite to my understanding!"

Spiritual life is a razor's edge. Thus it is also not correct to conclude, "Whatever other devotees do and say is perfectly okay, because they are devotees. I should simply tolerate everything. " That is not the essence either. The essence is to be learned from Sri-Sri Guru and Gouranga. For example, Sri-Sri Guru-Gouranga teach, "Chant Hare Krsna Hare Krsna Krsna Krsna Hare Hare/Hare Rama Hare Rama Rama Rama Hare Hare. " Now, suppose a person wearing *tilaka* and neckbeads argues, "But chanting that way leaves out Lord Shiva's name. *Sastra* says that if Lord Shiva is neglected by one who worships Visnu, it's a great offense. We should chant Hare Krsna Siva Hare Krsna Siva Krsna Krsna Siva Hare Hare/Hare Rama Siva Hare Rama Siva Rama Rama Siva Hare Hare. " (Don't laugh--I have actually heard a *sankirtana* party dressed in kurta-dhoti-tulasi beads and wearing Vaisnava *tilaka* on their foreheads chant this!) To take the names of demigods as being on the same level as the holy name of Lord Krsna is one of the ten offenses to the holy name. It is not

that the essence of *bhakti* is to join in such an offensive *kirtana* just so as to circumvent a disagreement. That is another way of mistaking social and doctrinal differences to be the essence--by giving in to a wrong view simply to keep peace in the community.

So if the essence are the lotus feet of Sri Gauranga, how do we gain that essence exactly?

From the same explanation of the song *Gauranga dyuti pada*, Srila Prabhupada explains:

As in the *Bhagavad-gita* it is said that anyone who can simply understand the transcendental appearance, disappearance, activities, work of Krsna, he immediately becomes eligible to enter into the kingdom of God. Simply by understanding the pastimes and the work, transcendental activities of Krsna. Similarly, one who enters into the pastimes of Lord Caitanya, he immediately becomes freed from all contamination of the heart. *Gaurangera madhuri lila, yara karne pravesila. Karne pravesila* means simply one has to receive the message of Lord Caitanya. *Karne* means in the ear. To give the message a submissive aural reception. Then immediately one's heart becomes freed from all material contamination.

Thus, by hearing about Krsna and in this way purifying the heart of contamination, and so in turn gaining realization of the Lord's divine appearance and activities, one becomes eligible to enter into the kingdom of God. This is the essence. This is indeed why Sri Caitanya Mahaprabhu descended into this world. Where the higher taste is cultivated, there and there only can political and doctrinal divisions be resolved--in *transcendence*,



by the mercy of Krsna and by the good qualities of Vaisnava *sanga*. Nothing can ever be permanently resolved on the material platform of sectarean division and/or diplomatic compromise.

This is why *titiksatva*, tolerance, and *amanitva*, humility, are such important qualities. Again, not that one is to tolerate offenses in devotional service, not that one is to be humble simply for the sake of maintaining so-called social harmony. That is pretense. Tolerance and humility are to be unpretentious, genuine character traits geared for the essential purpose of cultivating the taste of transcendence. The combination of pure, refined character and high spiritual taste is culture--Vaisnava culture. It is this culture alone that solves all human problems, for to be only "human" is to be still under the modes of material nature. To be a Vaisnava is to be transcendental.

IBSA (ISKCON Bhaktivedanta Sadhana Asrama), Govardhana, India
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During the middle two weeks of the month of March I am scheduled to give a seminar on philosophy--Vaisnava philosophy, of course, but it is wanted that I look at the methods and concerns that are general to all traditional philosophy, East and West. The seminar is to be held in Salem, Tamil Nadu (South India). A couple of days ago I received an email from one of the organizers. He suggested that during the course I spend a little time on the following:

destiny and personal endeavor

No need to endeavor (*tasyaiva hetoh prayateta. . . , sukham aindriyakam*)

vis-a-vis

nahi suptasya simhasya pravisanti mukhe mrgam

The first two verses cited (*tasyaiva hetoh* and *sukham aindriyakam*) are from *Srimad-Bhagavatam* 1. 5. 18 and 7. 6. 3. The last verse mentioned is from *Hitopadesa*. The two *Bhagavatam* verses tell us that the happiness and distress one achieves in this life come by the superior arrangement of nature. Thus there is no need to endeavor for relief of distress nor the securing of happiness, since these are one's karmic due and can't be adjusted. The *Hitopadesa* verse seems to make the opposite point--that while a lion may be king of the jungle, it still has to go out and hunt for its food. It cannot just lay in its cave waiting for food to be served.

In terms of Western philosophy, the question raised here is of "free will versus determinism." The deterministic viewpoint holds that all the events in our lives are settled up before they happen, either by the blind mechanistic arrangement of nature or by the will of God or the demigods. This point of view is also called fatalism. The free will viewpoint is that man is the architect of his own destiny (a phrase Srila Prabhupada often used).

The problem comes up in Vaisnava philosophy also. Within the Sri Vaisnava community of South India are two subsets of the *sampradaya* that go by the names Tengelai and Wadagalai. Members of each subset wear their *tilaka* a little differently from the other. Doctrinally, one side believes liberation will come by surrendering completely to the Lord, as a kitten surrenders to the mother cat when she picks the baby up by the back of the neck with her mouth. The other believes that liberation requires a degree of endeavor on the part of the devotee, as when a baby monkey clings to the mother monkey as she moves about.

In the Gaudiya Vaisnava philosophy, both viewpoints have their place. On the one side, the individual soul is responsible for what transpires in his life. Thus by suitable exercise of will he can shape his destiny for the better. On the other side, the soul's will is subordinate to the superior law of the Lord and nature. He cannot just do whatever he likes. Whatever he gets, comes by the mercy of Krsna.

From the *Govinda Bhasya* commentary of Srila Baladeva Vidyabhusana on *Vedanta-sutra*, we have a most helpful analysis of both sides of the question. Below are some

portions of the second chapter, third part of *Govinda-bhasya*. The translation is by my Godbrother HG Kusakratha Prabhu.

The *Chandogya Upanisad* (8. 12. 3) describes the activities of the liberated souls:

"In the spiritual world the individual spirit soul eats, plays, and enjoys. "

Therefore action by itself does not bring pain and unhappiness to the soul, rather it is the bondage of the three modes of nature that brings unhappiness. This is so because the three modes of nature obscure the reality of the soul's spiritual nature.



In their liberated positions in Krsna-lila, the individual spirit souls eat, play and enjoy. Thus by their own original, transcendental nature, the living entities are performers of action.

In the *Brhad-aranyaka Upanisad* (2. 1. 18) it is said:

"In the dreaming state the individual spirit soul acts like a king. The soul grasps the life-air and does as it wishes. "

In the *Bhagavad-gita* (15. 8) it is also said:

"The living entity in the material world carries his different conceptions of life from one body to another as the air carries aromas. Thus he takes one kind of body and again quits it to take another. "

In these passages it is seen that the individual spirit soul does perform actions, for the soul moves the life-air as a magnet moves iron. The life-air may move many things, but it is the individual spirit soul who moves the life-air. Nothing else moves them.

In the *Taittiriya Upanisad* (2. 5. 1) it is said:

"Consciousness (*ujnana*) performs *yajnas*. Consciousness performs actions. "

These words clearly show that the individual spirit soul is the primary performer of Vedic and ordinary actions. If the word "*vijnanam*" is interpreted to mean not the individual spirit soul, but the intelligence, then the grammatical structure of the sentence would be different. Then the word "*vijnanam*" would be in the instrumental case, for the intelligence would be the instrument by which the action is performed. However, the word is not in the instrumental case. If the intelligence were the performer of the action here, then another word must be given in the instrumental case to show with what instrument the intelligence performs the action, for there must be an instrument in every action. However, if the individual spirit soul is the

performer of the action there is not need for another word in the instrumental case to show the instrument used, for in that situation the individual spirit soul is both the performer of the action and the instrument employed.

Here someone may object: Is it not so that the individual spirit soul, being independent and able to act as he likes, will naturally act for his own welfare and will not perform actions that bring him harm?

To this I reply: No. It is not like that. The individual spirit soul desires to benefit himself, but because his past *karma* acts against him, he sometimes creates his own misfortune.

For these reasons it is clear that the individual spirit soul certainly performs actions. When the scriptures sometimes say that the individual spirit soul does not perform actions, the meaning is that the soul is not independent and free to do exactly everything he wishes.

Here someone may object: It is not possible that the individual spirit soul is the performer of actions, for it is clearly seen that these actions often bring him suffering.

To this I reply: No. It is not so. If the individual spirit soul is not the performer of actions, then the scriptural descriptions of [different kinds of sacrificial rituals] would not make any sense.

In previous *sutras* it was shown that if the individual spirit soul were all-pervading, then consciousness would be vague and indefinite. In the same way if all-pervading material nature were the sole performer of all actions, then all actions would bring the same result to all spirit souls simultaneously. Clearly this is not so. Also, it could not be said that the individual spirit soul would need to be near the place where a certain action was performed in order to experience the result of that action. The Sankhya philosophers cannot say this, for in their theory each individual spirit soul is all-pervading and is thus already near the places where all actions are performed.

If the material nature is the performer of actions, then material nature must also experience the good and bad results of those actions. However, the *Svetasvatara Upanisad* (1. 8) affirms:

"The individual spirit soul enjoys the good and bad results of actions. "

In this way the idea that the material nature is the performer of actions is refuted. Because the individual spirit soul enjoys the good and bad results of actions, the individual spirit soul must also be the performer of those actions.

Actions are meant to bring one to liberation from the material world. Because it is not possible for the material nature to act in such a way and attain such a goal, the idea that the material nature is the performer of actions cannot be entertained. Liberation means understanding the truth "I am different from matter". Because it is unconscious, and also because it really is matter, it is not possible for the material nature to come to this understanding. In this way it is proved that the individual spirit soul is the performer of actions.

As a carpenter performs actions, employing both his own power and a host of tools, so does the individual spirit soul, employing both his own power and the various life-air. Thus the soul employs the material body and other instruments also, to perform actions. It is the pure spirit soul who thus uses the modes of material nature to perform actions. That is why the scriptures sometimes say that the modes of material nature are the performer of actions.

That the individual spirit soul is indeed the performer of actions is confirmed in *Bhagavad-gita* (13. 22), where it is said:

"The living entity in material nature thus follows the ways of life, enjoying the three modes of nature. Thus he meets with good and evil among the various species. "

These words explain the scripture passages that declare the modes of nature to be the performers of action. It is foolish for a person to think himself the sole performer of action and ignore the five factors of action. Of course it is not that the individual spirit soul never performs any action. The idea that the soul never does anything is clearly refuted by the many scriptural statements urging the soul to act such a way that he may attain liberation. When in the *Bhagavad-gita* (2. 19) the Lord says:

"The self slays not nor is slain. "

That does not mean that the individual spirit soul never performs any action, but rather that the eternal spirit soul can never be cut or slain. The meaning of the statement that the soul never acts has thus already been explained.

In both this life and the next the devotees perform various actions of devotional service to the Lord. Because these actions are free from the touch of the modes of nature, because they are under the jurisdiction of the Lord's spiritual potency and because they lead to liberation, these actions are said not to be action, for they are not material actions. This is explained by the Supreme Lord Himself in these words:

"One who acts without attachment is in the mode of goodness. One who is blinded with desire is in the mode of passion. One whose intelligence is broken is in the mode of ignorance. One who takes shelter of Me is free from the grip of the modes of nature. "

That the pure spirit soul experiences the results of his actions is described in *Bhagavad-gita* (13. 21):

"The living entity is the cause of the various sufferings and enjoyments in this world. "

Because it is by nature conscious it is the soul that experiences the results of actions, the modes of nature do not experience them. This refutes the idea that the modes are active and the soul is not. In this way it is proved that it is the conscious soul who experiences happiness and other sensations. In this way the individual spirit soul brings knowledge to itself and others. Both kinds of action exist for the soul. In the *Prasna Upanisad* (4. 9) it is said:

"It is the soul who sees, touches, and hears. "

Thus, by this example of the carpenter, the idea that the individual spirit soul is the only factor in action, and there are no others, is clearly refuted.

To the degree the living entity neglects pure devotional service, which is facilitated by the *antaranga-sakti* or internal potency of the Lord, to that degree he comes under the jurisdiction of the *bahiranga-sakti*, the external, material potency. In that condition his activities take on the characteristics of struggle, for he is bound by the three *gunas* of goodness, passion and ignorance. As Srila Baladeva Vidyabhusana noted above, it is this condition of bondage that brings suffering to the living entity, for the three *gunas* obscure the pure eternal, conscious and blissful nature of the spirit soul. Suffering is not brought by activity itself.

Srila Prabhupada taught that one endeavoring to make spiritual progress should be "callous" to his material situation. He should not let either *sukha* or *dukha* provoke him to take desperate measures to adjust his karmic situation. One should tolerate material happiness and distress and focus his energy on spiritual activity. Strenuous attempts to change one's material situation constitute the struggle for existence under the modes of nature. We become devotees to end that struggle. Therefore *sthane-stithah sruti-gatan van manobhir*, it is said in a *Bhagavatam* verse much appreciated by Sri Caitanya Mahaprabhu for expressing the essence of pure



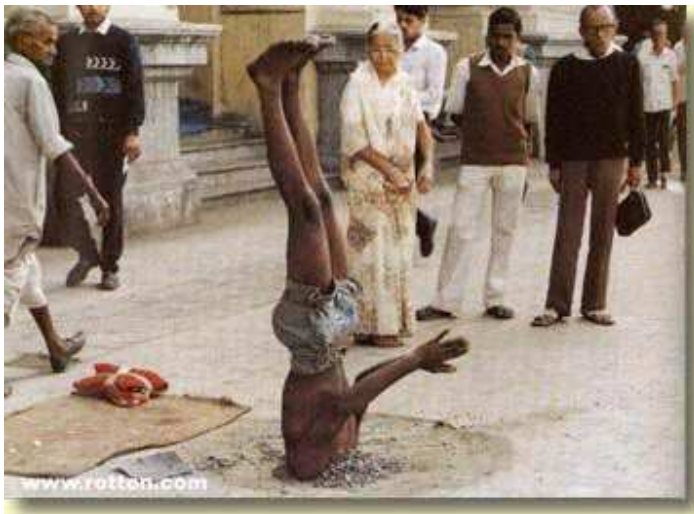
The individual soul is responsible for his destiny. His responsibility arises out of his choice of association. If he chooses pure association, he is freed from the grip of material nature. If he chooses impure association, he bound by the three modes.

devotional service. One should accept the situation awarded by his *karma*, and in that position one should associate with devotees and hear about Krsna.

So in this sense a devotee is "fatalistic." For example, if he was born in a body with dark skin and African facial features, a devotee will not spend untold thousands of dollars in cosmetic surgery like Michael Jackson did, trying to look white and beautiful artificially. A devotee knows that manipulating the external energy in this way cannot bring real happiness. At best such manipulation only seemingly improves one's life. But in time all happiness based on arrangements of the external energy must be lost. Therefore such happiness is not real. And so the *Bhagavatam* advises us not to waste our efforts on ephemeral goals.

But this does not mean that a devotee doesn't act at all to improve his situation. We have seen above that Baladeva Vidyabhusana states that actions are meant to bring liberation from the material world. Thus a devotee does endeavor to liberate himself from the body by acting under the shelter of the *antaranga-sakti*. Such action yields a spiritual result.

There is nothing wrong with working to get a better body. One should go about it in a spiritual way. Acting under the internal potency in pure devotional service results in a pure spiritual body that is never lost in time.



Impersonalists wrongly conclude that material nature is the cause of action while the soul is inherently inactive. The logic of such a doctrine leads some impersonalists to extreme attempts to liberate themselves by ceasing activities.

service to Krsna. For example, at present we have a body that is material. It is surely nowhere near as nice as a spiritual body, but that is not a reason for stopping all actions in this body. We should act to purify and spiritualize this body so that it becomes less and less of an obstacle to Krsna consciousness.

Some impersonalists artificially neglect the body. Actually, what they are neglecting is devotional service, which is conducted with a *sattvik* attitude towards material

Another point that ought to be mentioned is that both the external and internal potencies are related to Krsna as His *saktis*. Thus, just as it is hopeless to invest one's full energy in seeking happiness in the external energy, it is also hopeless to pretend that one has no relationship whatsoever to the external energy. If matter has a relationship to Krsna, and I have a relationship to Krsna, then I will surely have a relationship to matter also. A devotee works within the material world, but his work is devotional sacrifice. Such sacrifice transforms matter into spirit. Thus matter is not "bad" in and of itself. It is an essential start-ingredient for

nature. The impersonalists try to conduct their spiritual lives without letting go of the mode of ignorance; they can't let go of the *tamo-guna* because they are averse to taking shelter of Lord Krsna's lotus feet as His humble servants. Due to ignorance, the extreme *tapasvis* among the impersonalists try to cease all activity. In *Gita* Krsna clearly points out that this is impossible. Other impersonalists admit that impossibility. But due to ignorance they are unable to properly discriminate between material activities and spiritual activities. And so they fall back into bodily indulgences.

A devotee uses the body in Krsna's service, neither neglecting it nor indulging it. Devotional service is actually transcendental because it is aimed at satisfying Krsna only. But Krsna has instructed us how to live and work within His external energy. The reference point He gives to matter is the *sattva-guna*. As long as we have a psychophysical body, there is no avoiding a relationship to matter. We can satisfy Krsna by relating to matter in the mode of goodness while performing our devotional service to Him.

To return to the original point, one of the characteristics of that *sattvik* way of relating to matter is tolerance. Whatever embodied state and place I may have achieved under the laws of nature, I should tolerate. In this position my active energy is to be focused on satisfying Krsna. But in the course of trying to satisfy Krsna, His internal potency--in the form of *hari-guru-vaisnava-bhagavata-gita*, i. e. the Holy Name and the Deity, the spiritual master, the society of devotees, the revealed scriptures--may direct me to change my position. The object of such an authorized change is to satisfy Krsna even more. For example, some ISKCON devotees perform their devotional service in countries other than the ones in which they were born. In other words, they didn't "stay in their position" (*stane-stithah*). Yet that change was not wrought in search of material happiness. The object is to satisfy the Lord.

Thus a pure devotee lives and works in the mode of goodness but *under the authority of the internal potency*. Because of the direction of that potency, it may appear to some who are conditioned by the material mode of goodness that a pure devotee is not "steadily situated" in *sattvik* life. They see him endeavoring very strongly for big results--he writes, prints and distributes many books, he opens large temples, he attracts many people, he even makes a lot of money. "Then what about *na janam na dhanam na sundarim kavitam va jagadisa kamaye?*", they ask. The answer is that for himself, the pure devotee is content to chant Hare Krsna and live as a simple *sadhu* under a tree. He has no personal desires to change his position in the external world. But the internal potency impels him to satisfy Krsna by making strenuous endeavors. Hanuman, Arjuna, and our own Srila Prabhupada are such devotees--greatly empowered yet completely selfless servants of Sri Krsna.

Srila Prabhupada ki Jaya!

*IBSA (ISKCON Bhaktivedanta Sadhana Asrama), Govardhana, India
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Archaeological Cover-ups A Plot to Control History?

The scientific establishment tends to reject, suppress or ignore evidence that conflicts with accepted theories, while denigrating or persecuting the messenger.

From the Internet, by Will Hart © 2002

"THE BRAIN POLICE" AND "THE BIG LIE"

Any time you allege a conspiracy is afoot, especially in the field of science, you are treading on thin ice. We tend to be very sceptical about conspiracies--unless the Mafia or some Muslim radicals are behind the alleged plot. But the evidence is overwhelming and the irony is that much of it is in plain view.

The good news is that the players are obvious. Their game plan and even their play-by-play tactics are transparent, once you learn to spot them. However, it is not so easy to penetrate through the smokescreen of propaganda and disinformation to get to their underlying motives and goals. It would be convenient if we could point to a plumber's unit and a boldface liar like Richard Nixon, but this is a more subtle operation.

The bad news: the conspiracy is global and there are many vested interest groups. A cursory investigation yields the usual suspects: scientists with a theoretical axe to grind, careers to further and the status quo to maintain. Their modus operandi is "The Big Lie"--and the bigger and more widely publicised, the better. They rely on invoking their academic credentials to support their arguments, and the presumption is that no one has the right to question their authoritarian pronouncements that:

1. there is no mystery about who built the Great Pyramid or what the methods of construction were, and the Sphinx shows no signs of water damage;
2. there were no humans in the Americas before 20,000 BC;
3. the first civilisation dates back no further than 6000 BC;
4. there are no documented anomalous, unexplained or enigmatic data to take into account;
5. there are no lost or unaccounted-for civilisations.

Let the evidence to the contrary be damned!

Personal Attacks: Dispute over Age
of the Sphinx and Great Pyramid

In 1993, NBC in the USA aired *The Mysteries of the Sphinx*, which presented geological evidence showing that the Sphinx was at least twice as old (9,000 years) as Egyptologists claimed. It has become well known as the "water erosion controversy". An examination of the politicking that Egyptologists deployed to combat this undermining of their turf is instructive.



Self-taught Egyptologist John Anthony West brought the water erosion issue to the attention of geologist Dr Robert Schoch. They went to Egypt and launched an intensive on-site investigation. After thoroughly studying the Sphinx first hand, the geologist came to share West's preliminary conclusion and they announced their findings.

Dr Zahi Hawass, the Giza Monuments chief, wasted no time in firing a barrage of public criticism at the pair. Renowned Egyptologist Dr Mark Lehner, who is regarded as the world's foremost expert on the Sphinx, joined his attack. He charged West and Schoch with being "ignorant and insensitive". That was a curious accusation which took the matter off the professional level and put the whole affair on a personal plane. It did not address the facts or issues at all and it was highly unscientific.

But we must note the standard tactic of discrediting anyone who dares to call the accepted theories into question. Shifting the focus away from the issues and "personalising" the debate is a highly effective strategy--one which is often used by politicians who feel insecure about their positions. Hawass and Lehner invoked their untouchable status and presumed authority. (One would think that a geologist's assessment would hold more weight on this particular point.)

A short time later, Schoch, Hawass and Lehner were invited to debate the issue at the American Association for the Advancement of Science. West was not allowed to participate because he lacked the required credentials.

This points to a questionable assumption that is part of the establishment's arsenal: only degreed scientists can practise science. Two filters keep the uncredentialed, independent researcher out of the loop: (1) credentials, and (2) peer review. You do not get to number two unless you have number one.

Science is a method that anyone can learn and apply. It does not require a degree to observe and record facts and think critically about them, especially in the non-technical social sciences. In a free and open society, science has to be a democratic process.

Be that as it may, West was barred. The elements of the debate have been batted back and forth since then without resolution. It is similar to the controversy over who built the Giza pyramids and how.

This brings up the issue of The Big Lie and how it has been promoted for generations in front of God and everyone. The controversy over how the Great Pyramid was constructed is one example. It could be easily settled if Egyptologists wanted to resolve the dispute. A simple test could be designed and arranged by impartial engineers that would either prove or disprove their longstanding disputed theory-- that it was built using the primitive tools and methods of the day, circa 2500 BC.

Why hasn't this been done? The answer is so obvious, it seems impossible: they know that the theory is bogus. Could a trained, highly educated scientist really believe that 2. 3 million tons of stone, some blocks weighing 70 tons, could have been transported and lifted by primitive methods? That seems improbable, though they have no compunction against lying to the public, writing textbooks and defending this theory against alternative theories. However, we must note that they will not subject themselves to the bottom-line test.

We think it is incumbent upon any scientist to bear the burden of proof of his/her thesis; however, the social scientists who make these claims have never stood up to that kind of scrutiny. That is why we must suspect a conspiracy. No other scientific discipline would get away with bending the rules of science. All that Egyptologists have ever done is bat down alternative theories using underhanded tactics. It is time to insist that they prove their own proposals.

Why would scientists try to hide the truth and avoid any test of their hypothesis? Their motivations are equally transparent. If it can be proved that the Egyptians did not build the Great Pyramid in 2500 BC using primitive methods, or if the Sphinx can be dated to 9000 BC, the whole house of cards comes tumbling down. Orthodox views of cultural evolution are based upon a chronology of civilisation having started in Sumeria no earlier than 4000 BC. The theory does not permit an advanced civilisation to have existed prior to that time. End of discussion. Archaeology and history lose their meaning without a fixed timeline as a point of reference.

Since the theory of "cultural evolution" has been tied to Darwin's general theory of evolution, even more is at stake. Does this explain why facts, anomalies and enigmas are denied, suppressed and/or ignored? Yes, it does. The biological sciences today are based on Darwinism.

Pressure Tactics: The Ica Stones of Peru

Now we turn to another, very different case. In 1966, Dr Javier Cabrera received a stone as a gift from a poor local farmer in his native Ica, Peru. A fish was carved on the stone, which would not have meant much to the average villager but it did mean a lot to the educated Dr Cabrera. He recognised it as a long-extinct species. This aroused his curiosity. He purchased more stones from the farmer, who said he had collected them near the river after a flood.

Dr Cabrera accumulated more and more stones, and word of their existence and potential import reached the archaeological community. Soon, the doctor had amassed thousands of "Ica stones". The sophisticated carvings were as enigmatic as

they were fascinating. Someone had carved men fighting with dinosaurs, men with telescopes and men performing operations with surgical equipment. They also contained drawings of lost continents.

Several of the stones were sent to Germany and the etchings were dated to remote antiquity. But we all know that men could not have lived at the time of dinosaurs; Homo sapiens has only existed for about 100,000 years.

The BBC got wind of this discovery and swooped down to produce a documentary about the Ica stones. The media exposure ignited a storm of controversy. Archaeologists criticised the Peruvian government for being lax about enforcing antiquities laws (but that was not their real concern). Pressure was applied to government officials.

The farmer who had been selling the stones to Cabrera was arrested; he claimed to have found them in a cave but refused to disclose the exact location to authorities, or so they claimed.

This case was disposed of so artfully that it would do any corrupt politician proud. The Peruvian government threatened to prosecute and imprison the farmer. He was offered and accepted a plea bargain; he then recanted his story and "admitted" to having carved the stones himself. That seems highly implausible, since he was uneducated and unskilled and there were 11,000 stones in all. Some were fairly large and intricately carved with animals and scenes that the farmer would not have had knowledge of without being a palaeontologist. He would have needed to work every day for several decades to produce that volume of stones. However, the underlying facts were neither here nor there. The Ica stones were labelled "hoax" and forgotten.

The case did not require a head-to-head confrontation or public discrediting of non-scientists by scientists; it was taken care of with invisible pressure tactics. Since it was filed under "hoax", the enigmatic evidence never had to be dealt with, as it did in the next example.

Censorship of "Forbidden" Thinking: Evidence for Mankind's Great Antiquity

The case of author Michael Cremo is well documented, and it also demonstrates how the scientific establishment openly uses pressure tactics on the media and government. His book *Forbidden Archeology* examines many previously ignored examples of artifacts that prove modern man's antiquity far exceeds the age given in accepted chronologies.

The examples which he and his co-author present are controversial, but the book became far more controversial than the contents when it was used in a documentary.

In 1996, NBC broadcast a special called *The Mysterious Origins of Man*, which featured material from Cremo's book. The reaction from the scientific community went off the Richter scale. NBC was deluged with letters from irate scientists who called the producer "a fraud" and the whole program "a hoax".

But the scientists went further than this--a lot further. In an extremely unconscionable sequence of bizarre moves, they tried to force NBC not to rebroadcast the popular program, but that effort failed. Then they took the most radical step of all: they presented their case to the federal government and requested the Federal Communications Commission to step in and bar NBC from airing the program again.

This was not only an apparent infringement of free speech and a blatant attempt to thwart commerce, it was an unprecedented effort to censor intellectual discourse. If the public or any government agency made an attempt to handcuff the scientific establishment, the public would never hear the end of it.

The letter to the FCC written by Dr Allison Palmer, President of the Institute for Cambrian Studies, is revealing:

At the very least, NBC should be required to make substantial prime-time apologies to their viewing audience for a sufficient period of time so that the audience clearly gets the message that they were duped. In addition, NBC should perhaps be fined sufficiently so that a major fund for public science education can be established.

I think we have some good leads on who "the Brain Police" are. And I really do not think "conspiracy" is too strong a word--because for every case of this kind of attempted suppression that is exposed, 10 others are going on successfully. We have no idea how many enigmatic artifacts or dates have been labelled "error" and tucked away in storage warehouses or circular files, never to see the light of day.

Data Rejection: Inconvenient Dating in Mexico

Then there is the high-profile case of Dr Virginia Steen-McIntyre, a geologist working for the US Geological Survey (USGS), who was dispatched to an archaeological site in Mexico to date a group of artifacts in the 1970s. This travesty also illustrates how far established scientists will go to guard orthodox tenets.

McIntyre used state-of-the-art equipment and backed up her results by using four different methods, but her results were off the chart. The lead archaeologist expected a date of 25,000 years or less, and the geologist's finding was 250,000 years or more.

The figure of 25,000 years or less was critical to the Bering Strait "crossing" theory, and it was the motivation behind the head archaeologist's tossing Steen-McIntyre's results in the circular file and asking for a new series of dating tests. This sort of reaction does not occur when dates match the expected chronological model that supports accepted theories.

Steen-McIntyre was given a chance to retract her conclusions, but she refused. She found it hard thereafter to get her papers published and she lost a teaching job at an American university.

Government Suppression and Ethnocentrism:
Avoiding Anomalous Evidence in NZ,
China and Mexico

In New Zealand, the government actually stepped in and enacted a law forbidding the public from entering a controversial archaeological zone. This story appeared in the book, *Ancient Celtic New Zealand*, by Mark Doutré.

However, as we will find (and as I promised at the beginning of the article), this is a complicated conspiracy. Scientists trying to protect their "hallowed" theories while furthering their careers are not the only ones who want artifacts and data suppressed. This is where the situation gets sticky.

The Waipoua Forest became a controversial site in New Zealand because an archaeological dig apparently showed evidence of a non-Polynesian culture that preceded the Maori--a fact that the tribe was not happy with. They learned of the results of the excavations before the general public did and complained to the government. According to Doutré, the outcome was "an official archival document, which clearly showed an intention by New Zealand government departments to withhold archaeological information from public scrutiny for 75 years".

The public got wind of this fiasco but the government denied the claim. However, official documents show that an embargo had been placed on the site. Doutré is a student of New Zealand history and archaeology. He is concerned because he says that artifacts proving that there was an earlier culture which preceded the Maori are missing from museums. He asks what happened to several anomalous remains:

Where are the ancient Indo-European hair samples (wavy red brown hair), originally obtained from a rock shelter near Watakere, that were on display at the Auckland War Memorial Museum for many years? Where is the giant skeleton found near Mitimati?

Unfortunately this is not the only such incident. Ethnocentrism has become a factor in the conspiracy to hide mankind's true history. Author Graham Hancock has been attacked by various ethnic groups for reporting similar enigmatic findings.



The problem for researchers concerned with establishing humanity's true history is that the goals of nationalists or ethnic groups who want to lay claim to having been in a particular place first, often dovetail with the goals of cultural evolutionists.

Archaeologists are quick to go along with suppressing these kinds of anomalous finds. One reason Egyptologists so jealously guard the Great Pyramid's construction date has to do with the issue of national pride.

The case of the Takla Makan Desert mummies in western China is another example of this phenomenon. In the 1970s and 1980s, an

unaccounted-for Caucasian culture was suddenly unearthed in China. The arid environment preserved the remains of a blond-haired, blue-eyed people who lived in pre-dynastic China. They wore colourful robes, boots, stockings and hats. The Chinese were not happy about this revelation and they have downplayed the enigmatic find, even though Asians were found buried alongside the Caucasian mummies.

National Geographic writer Thomas B. Allen mused in a 1996 article about his finding a potsherd bearing a fingerprint of the potter. When he inquired if he could take the fragment to a forensic anthropologist, the Chinese scientist asked whether he "would be able to tell if the potter was a white man". Allen said he was not sure, and the official pocketed the fragment and quietly walked away. It appears that many things get in the way of scientific discovery and disclosure.

The existence of the Olmec culture in Old Mexico has always posed a problem. Where did the Negroid people depicted on the colossal heads come from? Why are there Caucasians carved on the stele in what is Mexico's seed civilisation? What is worse, why aren't the indigenous Mexican people found on the Olmec artifacts? Recently a Mexican archaeologist solved the problem by making a fantastic claim: that the Olmec heads--which generations of people of all ethnic groups have agreed bear a striking resemblance to Africans--were really representations of the local tribe.

STORMTROOPERS FOR DARWINISM

The public does not seem at all aware of the fact that the scientific establishment has a double standard when it comes to the free flow of information. In essence, it goes like this. . . Scientists are highly educated, well trained and intellectually capable of processing all types of information, and they can make the correct critical distinctions

between fact and fiction, reality and fantasy. The unwashed public is simply incapable of functioning on this high mental plane.

The noble ideal of the scientist as a highly trained, impartial, apolitical observer and assembler of established facts into a useful body of knowledge seems to have been shredded under the pressures and demands of the real world. Science has produced many positive benefits for society; but we should know by now that science has a dark, negative side. Didn't those meek fellows in the clean lab coats give us nuclear bombs and biological weapons? The age of innocence ended in World War II.

That the scientific community has an attitude of intellectual superiority is thinly veiled under a carefully orchestrated public relations guise. We always see Science and Progress walking hand in hand. Science as an institution in a democratic society has to function in the same way as the society at large; it should be open to debate, argument and counter-argument. There is no place for unquestioned authoritarianism. Is modern science meeting these standards?

In the Fall of 2001, PBS aired a seven-part series, titled Evolution. Taken at face value, that seems harmless enough. However, while the program was presented as pure, objective, investigative science journalism, it completely failed to meet even minimum standards of impartial reporting. The series was heavily weighted towards the view that the theory of evolution is "a science fact" that is accepted by "virtually all reputable scientists in the world", and not a theory that has weaknesses and strong scientific critics.

The series did not even bother to interview scientists who have criticisms of Darwinism: not "creationists" but bona fide scientists. To correct this deficiency, a group of 100 dissenting scientists felt compelled to issue a press release, "A Scientific Dissent on Darwinism", on the day the first program was scheduled to go to air. Nobel nominee Henry "Fritz" Schaefer was among them. He encouraged open public debate of Darwin's theory:

Some defenders of Darwinism embrace standards of evidence for evolution that as scientists they would never accept in other circumstances.

We have seen this same "unscientific" approach applied to archaeology and anthropology, where "scientists" simply refuse to prove their theories yet appoint themselves as the final arbiters of "the facts". It would be naive to think that the scientists who cooperated in the production of the series were unaware that there would be no counter-balancing presentation by critics of Darwin's theory.

Richard Milton is a science journalist. He had been an ardent true believer in Darwinian doctrine until his investigative instincts kicked in one day. After 20 years of studying and writing about evolution, he suddenly realised that there were many disconcerting holes in the theory. He decided to try to allay his doubts and prove the theory to himself by using the standard methods of investigative journalism.

Milton became a regular visitor to London's famed Natural History Museum. He painstakingly put every main tenet and classic proof of Darwinism to the test. The results shocked him. He found that the theory could not even stand up to the rigours of routine investigative journalism.

The veteran science writer took a bold step and published a book titled *The Facts of Life: Shattering the Myths of Darwinism*. It is clear that the Darwinian myth had been shattered for him, but many more myths about science would also be crushed after his book came out. Milton says:

I experienced the witch-hunting activity of the Darwinist police at first hand. It was deeply disappointing to find myself being described by a prominent Oxford zoologist [Richard Dawkins] as "loony", "stupid" and "in need of psychiatric help" in response to purely scientific reporting.

(Does this sound like stories that came out of the Soviet Union 20 years ago when dissident scientists there started speaking out?)

Dawkins launched a letter-writing campaign to newspaper editors, implying that Milton was a "mole" creationist whose work should be dismissed. Anyone at all familiar with politics will recognise this as a standard Machiavellian by-the-book "character assassination" tactic. Dawkins is a highly respected scientist, whose reputation and standing in the scientific community carry a great deal of weight.

According to Milton, the process came to a head when the London Times Higher Education Supplement commissioned him to write a critique of Darwinism. The publication foreshadowed his coming piece: "Next Week: Darwinism - Richard Milton goes on the attack". Dawkins caught wind of this and wasted no time in nipping this heresy in the bud. He contacted the editor, Auriol Stevens, and accused Milton of being a "creationist", and prevailed upon Stevens to pull the plug on the article. Milton learned of this behind-the-scenes backstabbing and wrote a letter of appeal to Stevens. In the end, she caved in to Dawkins and scratched the piece.

Imagine what would happen if a politician or bureaucrat used such pressure tactics to kill a story in the mass media. It would ignite a huge scandal. Not so with scientists, who seem to be regarded as "sacred cows" and beyond reproach. There are many disturbing facts related to these cases. Darwin's theory of evolution is the only theory routinely taught in our public school system that has never been subjected to rigorous scrutiny; nor have any of the criticisms been allowed into the curriculum.

This is an interesting fact, because a recent poll showed that the American public wants the theory of evolution taught to their children; however, "71 per cent of the respondents say biology teachers should teach both Darwinism and scientific evidence against Darwinian theory". Nevertheless, there are no plans to implement this balanced approach.

It is ironic that Richard Dawkins has been appointed to the position of Professor of the Public Understanding of Science at Oxford University. He is a classic "Brain Police" stormtrooper, patrolling the neurological front lines. The Western scientific establishment and mass media pride themselves on being open public forums devoid of prejudice or censorship. However, no television program examining the flaws and weaknesses of Darwinism has ever been aired in Darwin's home country or in America. A scientist who opposes the theory cannot get a paper published.

The Mysterious Origins of Man was not a frontal attack on Darwinism; it merely presented evidence that is considered anomalous by the precepts of his theory of evolution.

Returning to our bastions of intellectual integrity, Forest Mims was a solid and skilled science journalist. He had never been the centre of any controversy and so he was invited to write the most-read column in the prestigious Scientific American, "The Amateur Scientist", a task he gladly accepted. According to Mims, the magazine's editor Jonathan Piel then learned that he also wrote articles for a number of Christian magazines. The editor called Mims into his office and confronted him.

"Do you believe in the theory of evolution?" Piel asked.

Mims replied, "No, and neither does Stephen Jay Gould. "

His response did not affect Piel's decision to bump Mims off the popular column after just three articles.

This has the unpleasant odour of a witch-hunt. The writer never publicly broadcast his private views or beliefs, so it would appear that the "stormtroopers" now believe they have orders to make sure "unapproved" thoughts are never publicly disclosed.

TABOO OR NOT TABOO?

So, the monitors of "good thinking" are not just the elite of the scientific community, as we have seen in several cases; they are television producers and magazine editors as well. It seems clear that they are all driven by the singular imperative of furthering "public science education", as the president of the Cambrian Institute so aptly phrased it.

However, there is a second item on the agenda, and that is to protect the public from "unscientific" thoughts and ideas that might infect the mass mind. We outlined some of those taboo subjects at the beginning of the article; now we should add that it is also "unwholesome" and "unacceptable" to engage in any of the following research pursuits: paranormal phenomena, UFOs, cold fusion, free energy and all the rest of the "pseudo-sciences". Does this have a familiar ring to it? Are we hearing the faint echoes of religious zealotry?

Who ever gave science the mission of engineering and directing the inquisitive pursuits of the citizenry of the free world? It is all but impossible for any scientific paper that has anti-Darwinian ramifications to be published in a mainstream scientific journal. It is also just as impossible to get the "taboo" subjects even to the review table, and you can forget about finding your name under the title of any article in Nature unless you are a credentialed scientist, even if you are the next Albert Einstein.

To restate how this conspiracy begins, it is with two filters: credentials and peer review. Modern science is now a maze of such filters set up to promote certain orthodox theories and at the same time filter out that data already prejudged to be unacceptable. Evidence and merit are not the guiding principles; conformity and

position within the established community have replaced objectivity, access and openness.

Scientists do not hesitate to launch the most outrageous personal attacks against those they perceive to be the enemy. Eminent palaeontologist Louis Leakey penned this acid one-liner about Forbidden Archeology: "Your book is pure humbug and does not deserve to be taken seriously by anyone but a fool. " Once again, we see the thrust of a personal attack; the merits of the evidence presented in the book are not examined or debated. It is a blunt, authoritarian pronouncement.

In a forthcoming installment, we will examine some more documented cases and delve deeper into the subtler dimensions of the conspiracy.

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About the Author:

Will Hart is a freelance journalist, book author, nature photographer and documentary filmmaker. He lives and does much of his research in the Lake Tahoe area in the USA, and writes a column titled "The Tahoe Naturalist" for a regional publication. He has produced and directed films about wolves and wild horses.

Redshift

What is redshift?

From the Internet

If the lines in the spectrum of the light from a star or galaxy appear at a lower frequency (shifted toward the red) than where they are observed in the spectrum of the Sun, we say this object has "positive redshift". The accepted explanation for this effect is that the object must be moving away from us. This interpretation is drawn by analogy with the downward shift in the pitch of a train whistle as it passes through a railroad crossing and then speeds away from us. The question is: "Is recessional velocity the only thing that can produce a redshift, as modern astrophysicists presume?" It has become clear that the answer to that question is an emphatic "NO!"

If the wavelength of an absorption line in an object's observed spectrum appears at a wavelength that is, say, 1.56 times its "normal wavelength" (the wavelength at which it is observed in a laboratory experiment here on Earth), then we say this object has a "positive redshift of $z = 0.56$ ". The "z value" is simply the observed fractional increase in the wavelength of the spectral lines. The accepted interpretation of this is to say that this object must therefore be receding from us at 56% of the speed of light or $0.56 \times 300,000$ km/sec. Mainstream astrophysicists believe that recessional velocity, $v = cz$. This object, therefore, must be very far away from Earth.



What does the cosmos really look like? How big is it? How old is it? How did it begin? As this article shows, the evidence of the senses in the form of scientific observation offers far from conclusive answers to these questions.

But a high redshift value does not necessarily mean the object is far away. There is another, more important cause of high redshift values.

Halton Arp

Halton C. Arp is a professional astronomer who, earlier in his career, was Edwin Hubble's assistant. He has earned the Helen B. Warner prize, the Newcomb Cleveland award and the Alexander von Humboldt Senior Scientist Award. For years he worked at the Mt. Palomar and Mt. Wilson observatories. While there, he

developed his well known catalog of "Peculiar Galaxies" that are misshapen or irregular in appearance.



American astronomer in "professional exile" at Germany's Max Planck Institute. He was shut out of astronomy in the USA because his findings contradict mainstream theories about the origin, age and size of the universe.

Arp discovered, by taking photographs through the big telescopes, that many pairs of quasars ("quasi-stellar objects") which have extremely high redshift z values (and are therefore thought to be receding from us very rapidly--and thus must be located at a great distance from us) are physically associated with galaxies that have low redshift and are known to be relatively close by. Arp has photographs of many pairs of high redshift quasars that are symmetrically located on either side of what he suggests are their parent, low redshift galaxies. These pairings occur much more often than the probabilities of random placement would allow. Mainstream astrophysicists try to explain away Arp's observations of connected galaxies and quasars as being "illusions" or "coincidences of apparent location". But, the large number of physically associated quasars and low red shift galaxies that he has photographed and cataloged defies that evasion. It simply happens too often.

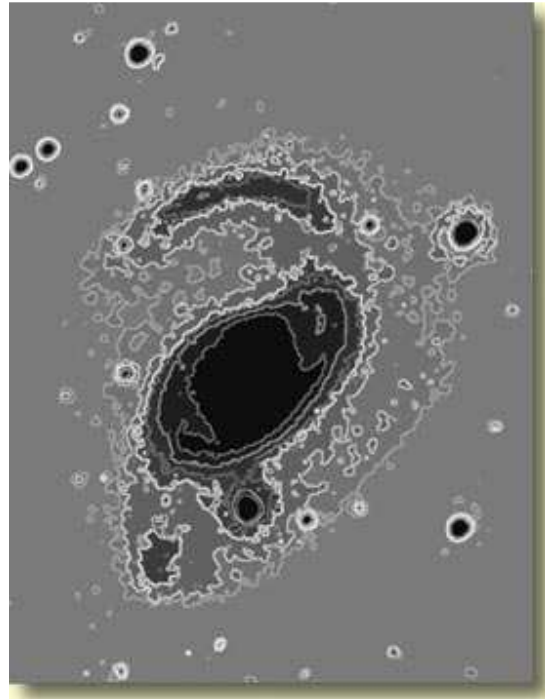
Because of Arp's photos, the assumption that high red shift objects have to be very far away --on which the "Big Bang" theory and all of "accepted cosmology" is based--is proven to be wrong! The Big Bang theory is therefore falsified.

NGC 4319 and Markarian 205

A prime example of Arp's challenge is the connected pair of objects NGC 4319 and Markarian 205.

Dr. Arp has shown in his book "Quasars, Redshifts and Controversies" that there is a physical connection between the barred spiral galaxy NGC 4319 and the quasar-like object Markarian 205. This connection is between two objects that have vastly different redshift values. Mainstream astronomers deny the existence of this physical link. They claim these two objects are not close together-- they are "coincidentally aligned".

Instead of nominating him for a prize (and simultaneously reexamining their assumption that "redshift equals distance"), mainstream astronomers systematically denied publication of Arp's results and refused him telescope time. One would at least expect the "powers that be" to immediately turn the Chandra X-ray orbiting telescope, the Hubble space telescope, and all the big land based telescopes toward Arp's exciting discoveries in order to either confirm or disprove them once and for all. Instead, these objects have been completely excluded from examination. Official photographs are routinely cropped to exclude them. Those familiar with the Galileo story will remember the priests who refused to look through his telescope.



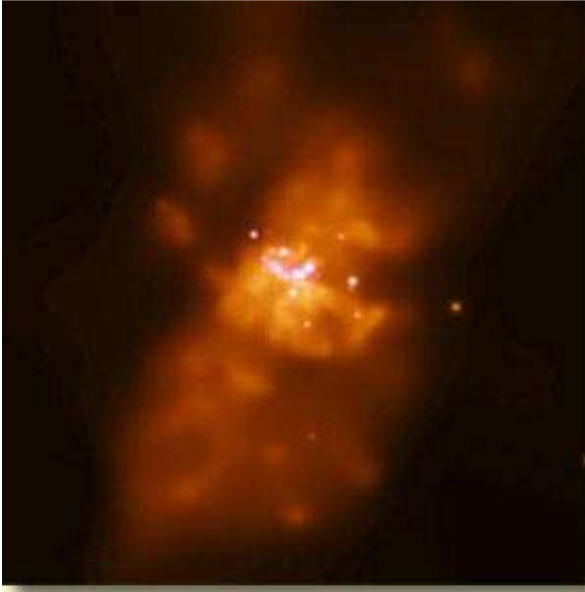
This computer-enhancement of a telescopic photograph reveals the physical connection between a galaxy and a quasar that according to mainstream redshift theory are supposed to be separated by light-years of distance.

Evidence Says Arp is Right

An image taken by the Chandra orbiting x-ray telescope shows what may be exactly the quasar emission phenomenon Arp suggests is happening.

The official caption says:

Chandra Images Seething Cauldron of Starburst Galaxy



The M82 starburst galaxy photographed by the Chandra orbiting x-ray telescope.

Chandra X-ray Image of M82, at a distance of 11 million light years from Earth, is the nearest starburst galaxy. Massive stars are forming and expiring in M82 at a rate ten times higher than in our galaxy. The bright spots in the center are supernova remnants and X-ray binaries. These are some of the brightest such objects known. The luminosity of the X-ray binaries suggests that most contain a black hole. The diffuse X-ray light in the image extends over several thousand light years, and is caused by multimillion degree gas flowing out of M82. A close encounter with a large galaxy, M81, in the last 100 million years is thought to be the cause of the starburst activity. Image made with the Advanced CCD Imaging Spectrometer (ACIS).

Notice that, even though no "black hole" has ever been directly observed, the presence of one is often proclaimed.

In the image shown above there is obviously a line of five or more high intensity, young, X-ray emitting objects being symmetrically formed along the spin axis of M82. No black-hole magic is needed. There is a high level of plasma activity - it is not just "multimillion degree gas". There are undoubtedly high amplitude electrical currents producing large pinch forces that create these objects.

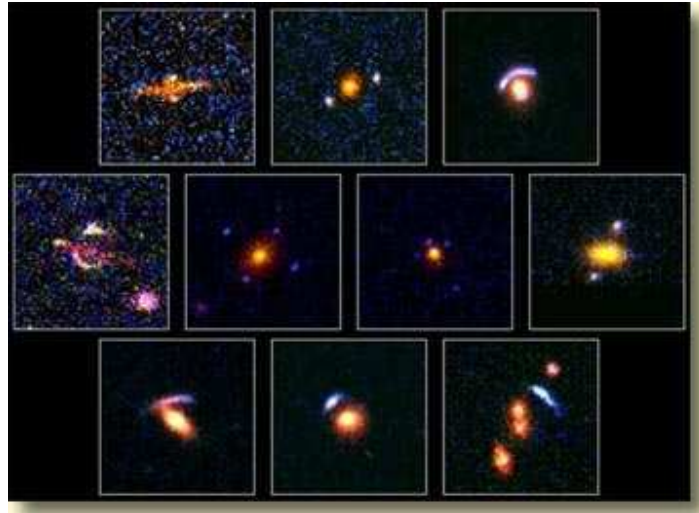
If there is a black hole in the middle of everything, why is matter pouring OUT rather than IN? There is an old saying: "When you hear hoof beats, do not only look for zebras. " When there is a powerful emission of material occurring, it might be wise not to immediately postulate the presence of a black hole that sucks everything, including light, IN. There are many images taken by the Hubble space telescope available on the internet. Here is one example. The typical official commentary is shown (in color).

Hubble astronomers conducting research on a class of galaxies called ultra-luminous infrared galaxies (ULIRG) have discovered that over two dozen of these are found within "nests" of galaxies, apparently engaged in multiple collisions that lead to fiery pile-ups of three, four or even five galaxies smashing together.

If you read official explanations usually placed on images such as these, you will see a preoccupation with the DEATH of stars and descriptions of COLLIDING and MERGING and CANABALISING galaxies that are SMASHING together. In actuality it is highly likely, in view of Arp's observations, that what we are actually seeing most often is the birth of galaxies and quasars not their deaths. And, instead of collision, the separation of parent and offspring. Anyone looking at these images in an unbiased way will see "fireworks!" - the birth and ejection of new galaxies. And, if

the universe is really expanding as Big Bang proponents say, everything should be getting farther away from everything else. Collisions of previously unrelated objects should be highly improbable.

Mainstream astronomy is presently trying to explain away a large set of high redshift quasars that are closely associated with low redshift galaxies as being optical illusions caused by "gravitational lensing". Here, below, are ten examples of such groupings. The only way such an optical illusion could occur is if Earth, a nearby galaxy, and a distant quasar (all three) precisely fall on a single straight line. Could this happen once? Surely. But dozens of times?! Not likely. In fact the probability is vanishingly small.



Images of ten groupings of galaxies and quasars. Mainstream science claims the objects in each image are separated by huge distances.

And if Halton Arp is correct, the quasars are not that far away in the first place.

These sets of objects are not illusions or mirages--rather, they are visual proof that Arp is indeed correct in what he says: Young, high redshift objects are ejected from the centers of active galactic nuclei (AGNs) and Seyfert galaxies. The images show exactly that happening.

The most (in)famous of these supposed "mirages" is the so-called "Einstein Cross" which is simply another example of objects in the process of being formed and ejected from the nucleus of an active galaxy. Arp has observed plasma clouds (whose light is strongly redshifted) connecting the ejected objects in the Einstein Cross.

So, modern mainstream astronomy is full of "illusions" and "mirages" (their explanation of why we should not believe our eyes) and "strange and dark" energy, matter, "neutron stars" and "black holes", none of which have ever been seen or photographed but whose existence they continually invoke in order to save their otherwise failed theories. Their attitude is, "Don't believe what you see; believe what we tell you!"

Arp says we should believe our own eyes rather than the tall tales of black-holes, and gravitational lensing told by the defenders of mainstream astronomy and cosmology whose continued research funding depends on their not rocking the boat of established theory.

*IBSA (ISKCON Bhaktivedanta Sadhana Asrama), Govardhana, India
11 February 2004*

Welcome, dear visitors, to my e-journal on the Wednesday of the second week of February. The end of my long stay here in the holy land of Vraja is in sight. I am planning to leave for Delhi on the 16th--only 5 days from now!--and there, on the 19th, board a train bound for Calcutta.

In the last two days here at In2-MeC I've been publishing articles I found on the Internet that are critiques of the beliefs imposed upon society by mainstream science. I will continue publishing such articles. But today I'll pause to make a comment.

None of the articles are written by members, doctrinal believers or sympathizers of the International Society for Krsna Consciousness (ISKCON) or another Gaudiya Vaisnava institution. So why am I publishing articles written by nondevotees? Well, it's because a significant number of members, doctrinal believers and sympathizers of ISKCON are of the opinion that the movement has important lessons to learn from the nondevotees. To that I say: fine! Dovetail away, dear Prabhus and Sadhvis!

There's a bit more I have to say as well. You who are walking a path of "nondevotee" knowledge hope to pluck the useful fruits you see growing along the length of that path. You hope to use such fruits in Krsna's service. I ask you to please be intelligent enough to look ahead to the conclusion that awaits you at the end of the path.

Does the path bring you to the conclusion that you should accept the eternal individual soul? Or does it conclude that you should accept the readily-perceivable, ever-changing material world? Does it conclude that you should accept one ultimate impersonal principle? Does it conclude that you should accept a mysterious combination of two principles, matter and spirit?

Now, if you are expecting *me* to conclude, "If this path of knowledge you're on ends in a material conclusion, or an impersonal conclusion, then it is bad--and you should reject it if you are any kind of devotee at all!", no, that's not my conclusion. My conclusion is that there is a greatly valuable lesson in spiritual life to be learned at the ends of *all* paths of knowledge. Narada Muni explains that lesson to Maharaja Yudisthira.

*yan manyase dhruvam lokam
adhruvam va na cobhayam
sarvatha na hi socyas te
snehad anyatra mohajat*

O King, in all circumstances, whether you consider the soul to be an eternal principle, or the material body to be perishable, or everything to exist in the impersonal Absolute Truth, or everything to be an inexplicable combination of matter and spirit, feelings of separation are due only to illusory affection and nothing more. [*Bhag.* 1. 13. 44]

Narada is saying here that no matter the end conclusion of the path of knowledge you are on, the valuable lesson you'll gain at the end is detachment. Detachment

arises from the perception that nothing in this material world lasts, and nothing in this material world satisfies. All knowledge, even material knowledge, comes to this end.

For example, here's some favorite lines from a poem I came to know years before I had any involvement with Krsna consciousness.

. . . for the world which seems
To lie before us, like a land of dreams,
So various, so beautiful, so new,
Hath really neither joy, nor love, nor light,
Nor certitude, nor peace, nor help for pain
And we are here as on a darkling plain
Swept with confused alarms of struggle and flight
Where ignorant armies clash by night.
(from "Dover Beach" by Matthew Arnold, 1822-1888)

Matthew Arnold was not a devotee. His poem does not conclude, "Surrender to Krsna!" But from Mr. Arnold I gained valuable knowledge. I never saw this world the same again after my mind was impregnated by the stark, melancholy beauty of that phrase, "And we are here as on a darkling plain. . . "

So, dear visitors, this is why I am publishing these articles by nondevotees here: to help you see that thoughtful people who are not Krsna-*bhaktas* have arrived at the conclusion that the world is not as we see it, or as we are told to see it; and that much of what passes as proven scientific fact is a load of propaganda. We ought to detach ourselves from "this world" which the majority blindly accepts as real.

But are the members, doctrinal believers and sympathizers of ISKCON *interested* in that valuable lesson? Most of them are. But not all. Here's what a self-proclaimed devotee of Krsna has to say on the Internet about the lesson *he's* learned from the path of modern science.

Welcome to the God of Science web page. This web page is devoted to showing that we can be Hare Krishna devotees even if we believe modern scientific theories, including evolution. I also hope to show people who believe modern scientific theories that God can exist. I depend on better preachers than myself to show that God does exist.

Devotees are often told that in order to be devotees, they need to believe that the moon is farther away from the earth than the sun is, the earth is flat, we did not evolve from apes, and that there was a Vedic civilization with atom bombs and airplanes, etc.

My problem is that I want to be a devotee, but I have a science education, and know that evolution is a fact. I have come to the conclusion that one can believe in modern science and still be a Hare Krishna devotee.

I get so mixed up and confused. I know that the theory of evolution is true, and at the Temple they often say its not true, but I also know I need to go to the Temple and try to be a devotee. Its like what Woody Allen said about relationships at the

end of his movie "Annie Hall": There's a guy who complains: "My friend thinks he's a chicken" Someone asks: "Why don't you have him committed?" The guy says: "I need the eggs. "

We all need the eggs. I hope this web page will help. People need to learn that they can believe in Krishna and our tradition, even when they know the truth of evolution. The Catholic Church is now pro-evolution, so why not us? This can have a major positive impact on preaching.

My surprise at reading this was not altogether unpleasant. Krsna is all-attractive, and that is proven by the fact that He draws to Himself even persons who remain persistently attached to positivism, like our scientific friend quoted above. The Lord is so kind to attract the bewildered minds of the conditioned souls and thus give them His shelter!

I wrote above that our scientific friend is attached to positivism. What is that? From the dictionary:

a. A doctrine contending that sense perceptions are the only admissible basis of human knowledge and precise thought. b. The application of this doctrine in logic, epistemology, and ethics. c. The system of Auguste Comte designed to supersede theology and metaphysics and depending on a hierarchy of the sciences, beginning with mathematics and culminating in sociology. d. Any of several doctrines or viewpoints, often similar to Comte's, that stress attention to actual practice over consideration of what is ideal.

Positivism is indeed our scientific friend's philosophy. On his website's feedback page he answers a letter by arguing that God exists, but He exists in the realm of the impossible. Science establishes what is possible. By allowing the reality of both realms--the possible and the impossible--he shows he is not an all-out atheist. But he divides them in a way that reminds me of Kant (see In2-MeC for 25 and 26 December). His conclusion is that in the realm of the possible, everybody, including devotees, must accept science.

As we have seen, even the dictionary classifies positivism as a *doctrine* and a *viewpoint*. Which means it is a *method of interpretation* of sense data. In turn, this means that sense data needs explaining to bring us to knowledge. Sense data does not stand alone as knowledge of anything. *Words* must be applied to make sense data understandable. A six-months-old baby sees, touches and even tastes the wristwatch worn by Mother as she holds the child in her arms. But that watch as "an instrument that tells time" remains unknown to the child. That knowledge can come only as the child acquires language.

It is unavoidable: sense data must be interpreted. Under whose authority do we do that? I learned from Srila Prabhupada to accept the authority of *Srimad-Bhagavatam* and the authorized Vedic scriptures. But did I arrive at the point of accepting that authority by blind faith? Not at all. In my high school and college years, before I knew about Krsna consciousness, I was very interested in science and philosophy. But the lesson I learned from these disciplines is the one Narada suggests to be the really valuable lesson of life: detachment from the everchanging material nature.

As soon as detachment is accepted as the desirable lesson of knowledge, one takes distance from the doctrines and viewpoints that encourage attachment to matter. I am still interested in philosophy and science today, but my interest gravitates toward whatever lessons of detachment are to be gained from them.

Now, our scientific friend adheres to Darwinian evolution. That's the drum he beats on his website. But that *doctrine*, that *viewpoint*, is constructed from the logic that a living entity is the material body and nothing more. It is constructed from the logic that the shape and purpose of the body is sense gratification and nothing more. I think that makes for a very stupid conclusion. There's no valuable lesson there. I think like that not because I was brainwashed by a cult. I already thought like that years before I became a devotee. My thoughts began to move in that direction by my readings into "mundane thinkers" like Matthew Arnold and so many others. Since no positivist can hand-wave away the fact that material life ends in death for everybody who is born, I concluded that detachment is the much more worthy and valuable lesson to be gained from science and philosophy than attachment is.

Tomorrow I'll have more to say about Darwinian evolution as "attachment science. "

Today I'll remind my visitors that in the In2-MeC entries of 10 and 11 December '03 I offered a few key reasons why I cannot intellectually accept Darwinian evolution and the whole "scientific" story that the Earth and Moon flew out of the sun as gigantic blobs of molten matter. I'll not repeat those reasons here. But I will add another key reason.

On his website our scientific friend cites Galilei (see In2-MeC 28 December '03) as saying that one should not reject the God-given evidence of the senses. Fine; *pratyaksa* (sense perception) is also a *pramana* (evidence) acceptable to Gaudiya Vaisnavas. But its acceptability is subordinate to *sabda-pramana* (the evidence of spiritual sound vibration, or *sastra-sadhu-guru*). *Pratyaksa-pramana* is limited (the example of the frog in the well) and defective (*bhrama-pramada-karanapatava-vipralipsa*).

Now here's a next key point, to be added to the points I made in 10 and 11 December, why I dismiss "scientific" talk about what it's like in outer space or what it was like in prehistoric times. The limited, defective nature of the senses is evident in that they are constituted to function within a very narrow spectrum of conditions--only on this planet, for example, and only in the present age of Kali-yuga.



Here on Earth our senses reveal a world full of life, variety and activity. On the Moon they present us with a deadly wasteland. Since, undeniably, our senses are given by nature to operate on the Earth and not on other planets, how can we be sure that there is not more on the Moon than our senses permit us to see?

What would happen if a human being were to be instantly teleported, with no preparation at all, to the Moon? He would never know he was on the Moon because he would die as immediately as he arrived. Of course, scientists *claim* that mankind has walked on the surface of the Moon. . . but then again, they admit the astronauts had to be fully protected from lunar conditions by bulky space suits. Which means human senses are not meant by nature to gather data nor to perform work on the Moon.

Oh, scientists will exult, "But still, we *broke* that limitation of nature and did it anyway!" Oh, yeah? Well, to rephrase an argument Srila Prabhupada made, when we are on Earth our senses inform our minds about a world full of variety and activity. On "the Moon," the mind is told by the senses only about an empty, sterile wasteland. My conclusion, drawn from *sastra-sadhu-guru*, is that there *is* a full world of variety and activity on the Moon--but human senses cannot

operate there as they do on Earth. Thus we do not perceive the moon as *Ding-an-Sicht*: "the thing in itself. " We perceive only what we can perceive, which is precious little.

Our scientist friend will likely retort, "We perceive what we perceive there because *that's all that there is on the Moon!*"

My friend, that's your doctrine, your viewpoint, your interpretation of sense data.

"But Galilei said God gave us our senses, so why should we disbelieve them?"

My answer is, He didn't give us senses suitable for living on the Moon. So how can you trust them to show you all that is there on that or any other planet?

Here's an example that may make my point clearer. Suppose I have a very nice high-quality camera that takes beautiful photographs of the world around me. But I hope to use it under extremely adverse conditions--at the bottom of the Marianas Trench in the Pacific Ocean some five miles below the waves. My camera is simply not made to work in water, especially not so deep underwater that the pressure crushes it in an instant. So I am obliged to take all sorts of expensive measures to insure that the camera can survive and function. I go down in a deepsea bathyscape mounted with powerful electric lamps. Through the thick protective glass of the

submarine's porthole, I take some snaps of whatever is visible outside in the limited halo of the lamplight. Will my photographs reveal the undersea "world" of the Marianas Trench as it is known to the creatures who are down there all the time, who move freely here and there in bodies suitable for life in total darkness at the bottom of five miles of ocean water? Of course not. My photos will show only what a human being is able to see under very artificial conditions. My photos will show only rocks. Dust (well, *mud* actually, at the ocean bottom). Emptiness.

Our senses and bodies are not only conditioned by their physical environment, they are conditioned by time itself. We were born as denizens of Kali-yuga. That means we aren't able to perceive this Earth as people did in Dvapara-yuga, 5000 years ago, when the Vedas were compiled. Yes, modern man tries to see the past from the present by scientific means. But as he approaches 3000 BC, where does he find himself? Deeper and deeper in the midst of his own mental speculations. It's quite like looking at "the Moon" up close (supposedly). On the surface of "the Moon," what do the senses offer the mind to grab onto? Rocks. Dust. Emptiness. At Stonehenge in England or at Tiahuanaco in Bolivia, two relics of ancient societies thousands of years old, what do the senses offer the mind to grab onto? Rocks. Dust. Emptiness. Both on the Moon and at prehistoric sites, scientists try to fill the gaps of human knowledge with their doctrines and viewpoints. But the plain fact is, we know very little about the people who built Stonehenge, Tiahuanaco and the other sites of great antiquity.

Anyway, never mind other worlds and other times. Even scientists themselves raise fundamental questions about what science tries to say about *this* world (Earth), right *now*. For example, Albert Einstein, in *Out of My Late Years* (1936), had this to say about the scientific method:

Out of the multitude of our sense experiences we take, mentally and arbitrarily, certain repeatedly occurring complexes of sense impression . . . and we attribute to them a meaning--the meaning of bodily objects.

Einstein admitted that this method cannot even prove the existence of the world around us right now. So how can we be sure that the bodily objects scientists study are even *real* in the most elementary way? Aren't such objects just mental interpretations of a jumble of sense data that, with another kind of mind--superhuman, subhuman, or even a human mind culturally different than ours at present--could be interpreted in very different ways? Wouldn't a different interpretation of sense data reveal a very different world? Of many such possible interpretations, which is the right one? And one last vexing question: by the method Einstein described, how could we know whether something most important--like God--exists outside the range of our human sense experiences?

A philosopher, Thomas Nagel, writing in *What Does it All Mean* (1987), describes the circular logic inherent in relying upon sense data for proof of even the most elementary facts.

If you try to argue that there must be an external physical world, because you wouldn't see buildings, people, or stars unless there were things out there that reflected or shed light into your eyes and caused your visual experiences, the reply is obvious: How do you know that? It's just another claim about the external world and your relation to it, and it has to be based upon the evidence of your senses. *But you*

can rely on that specific evidence about how visual experiences are caused only if you can already rely in general on the contents of your mind to tell you about the external world. And that is exactly what has been called into question. If you try to prove the reliability of your impressions by appealing to your impressions, you're arguing in a circle and won't get anywhere.

I would recommend to our scientific friend that he try to understand the difference between the positivist-scientific approach and the philosophical approach to knowledge. It isn't very remarkable that a scientifically-minded person will have a problem with the Krsna conscious viewpoint on issues of evolution and so on. The Krsna conscious viewpoint has, in my opinion, rather more in common with the philosophical approach than with the positivist-scientific approach.

What is the difference between the two? Scientific positivism inquires how mankind's physical life may be improved and does not bother about how mankind might become self-realized, or transcendental to the illusion of material existence, or a better moral and spiritual entity. Self-realization, transcendence, morality and spirituality cannot be seen in microscopes and telescopes. Hardcore positivists jump to the conclusion, "Therefore such things don't exist at all!" Classical philosophy endeavors to improve our understanding in four areas: epistemology, logic, metaphysics and ethics or morality. This endeavor entails at least considering the human being to be a non-material, moral, and spiritual entity. Of course, some philosophers are materialists and empiricists. They defend the same conclusion as the scientific positivists. But at least they *think rigorously* about the possibility of mankind, in essence, being a soul beyond the body. And many philosophers, even today, are transcendentalists (at least in their thinking). The essential difference between the scientific positivist and the philosopher is that the latter is willing to systematically employ the intellect to probe beyond sense data. The former is also obliged to probe beyond sense data--since sense data cannot stand alone and has to be explained, whether by science, philosophy or Vedic knowledge--but as we shall see shortly, scientists themselves admit that they are not trained in the rigorous philosophical method. They are not *interested* in philosophy. Thus scientific explanations of sense data are often pretty strange. They are neither philosophical, nor even common-sensical.

Scientists should try to understand the philosophical approach because science began in philosophy. However, it cut its ties to the parent as it accelerated down the narrow path of the study of bodily objects.

Professor Lewis Wolpert, erudite biologist at London's University College, writes that most scientists today are ignorant of philosophical issues. Though at the beginning of the twentieth century a professional scientist normally had a background in philosophy,

Today things are quite different, and the 'stars' of modern science are more likely to have been brought up on science fiction . . . the physicist who is a quantum mechanic has no more knowledge of philosophy than the average car mechanic. "¹

Wolpert admits that the fundamental assumptions of science may not be acceptable as philosophy, but speaking as a scientist, he finds that irrelevant. And that would be okay, I suppose, if scientists, as ignorant as they may admit they are of philosophy and theology (which is simply philosophy with God at the center), *would not strive as*

they do to take the place of philosophers and theologians. A noted journalist in the field of cybertechnology writes:

Science, as we have already discovered, is outrageously demanding. It demands that it is not simply a way of explaining certain bits of the world, or even the local quarter of the universe within telescopic range. It demands that it explains absolutely everything. . . ²

Yes, today's scientists are not shy about tackling philosophical questions--yet they are not trained in philosophy and, as Wolpert admits, they follow "a rule that all scientific ideas are contrary to common sense." ³ Here's an example. Wolpert puts forward the oft-heard argument that a scientific theory ultimately counts for nothing if it does not measure up to what can be observed in nature. ⁴ Yet he approvingly quotes Albert Einstein as saying that a theory is significant not to the degree it is confirmed by facts observed in nature, but to the degree it is simple and logical; and he quotes Arthur Eddington as saying that observations are not to be given much confidence unless they are confirmed by theory. ⁵

Common sense tells us there's a contradiction here. Wolpert admits it: "Scientists have to face at least two problems that drive them in opposite directions." ⁶ The first problem is that science postulates causal mechanisms to explain why the world appears as it does to us. The second is that since a fundamental cause is always before its visible effect in the form of the bodily objects of this world, the cause cannot be perceived as a bodily object can be. In other words, the "objectivity" of a scientist is restricted by his material body. Thus from his embodied standpoint, he has a difficult task proving that his postulated fundamental cause is real. But prove it he will try, starting with what Einstein termed "free fantasy." ⁷

Thus fundamental causes (or to be precise, *postulations about fundamental causes*) such as mechanical forces, electromagnetic and other fields, wave functions, ultimate particles like the Higgs boson, and Darwinian natural selection, acquire by free fantasy the same "real" status as bodily objects. And by the same free fantasy, the everyday bodily objects around us like people, animals, plants, houses, tables and chairs become unstable, hazy theoretical concepts. In the meantime, where did common sense go? "I would contend," writes Wolpert, "that if something fits in with common sense it almost certainly isn't science." ⁸ LSD prophet Timothy Leary may have best put his finger on it when he wrote that in science, "realities are determined by whoever determines them." ⁹

Here's a likely retort from someone like our scientific friend. "Scientists are reasonable people. We can trust them because we know who they are and how they arrived at their determinations of what is real and what isn't. But there is no such background for mythology. The Vedic myths are just a body of old stories handed down blindly from olden times. Who really wrote those stories, and why, and when, we don't know--not like we know about the persons who wrote the body of knowledge that is science. "

That's not a statement of fact. That's doctrine and viewpoint. For one thing, when Vedic narratives are received from *guru-parampara*, we get a full account of how, when and why these narratives were composed, and how they are to be rightly understood. For another, the body of knowledge that is science has a lot in common

with what was described in the previous paragraph as mythology. See what Wolpert has to say:

no one is interested that [calculus] was discovered independently by Leibniz and by Newton . . . and no one would now read their almost impenetrable papers. As ideas become incorporated into the body of knowledge, the discoverers, the creators (of whom there may be many), simply disappear. Likewise, no one reads Watson and Crick's original paper if they want to know about DNA, or Darwin if they wish to understand evolution . . . ¹⁰

Dramatic storytelling is essential to mythology, and through popular science books and magazines, myth is reborn today as Wolpert's "body of knowledge." It is the science writer's myth, not the science researcher/theorist's grind, that captures the public's imagination, seizing for science popular credibility. Even if the myth insults common sense, that only adds to the mystique scientists enjoy in society. ¹¹ Swedish physicist Hannes Alfvén explains this in his 1978 paper entitled *How Should We Approach Cosmology?*

The people were told that the true nature of the physical world could not be understood except by Einstein and a few other geniuses who were able to think in four dimensions. Science was something to believe in, not something which should be understood. Soon the best-sellers among the popular science books became those that presented scientific results as insults to common sense. One of the consequences was that the limit between science and pseudo-science began to be erased. To most people it was increasingly difficult to find any difference between science and science fiction.

If one is really persistent in searching out the roots of the body of knowledge that is science, one finally comes to philosophers (Pythagoras, Plato, Aristotle, Descartes, Leibniz and Kant) and theologians. Today, scientists are often heard to dismiss the speculations of these great thinkers of old as unreliable. But what of the speculations of scientists themselves? As we see from the quotations I've offered in this article, behind the facade of objectivity, science is rent by deep philosophical controversies. I described these controversies a bit in *In2-MeC* of 10 December.

But Wolpert, as if to demonstrate to his readers how avidly he sticks to his belief that science flies in the face of common sense, dismisses philosophical speculation as if it doesn't exist within the borders of science. This is really interesting. After all, philosophy tries to *explain information*--to probe beneath the surface data that makes up the world of bodily objects. So doing, philosophy grapples with the why of the world. Professor Wolpert argues that all this is irrelevant to today's scientists. What he means to say, I think, is that science avoids getting tied up in the metaphysics of trying to explain information. It just goes on discovering and teaching information.

Here's where philosophers point out that science plays a dishonest game with words--because science, like philosophy, is *full* of metaphysical theories! (The word metaphysics comes from the Greek *ta meta ta physika*, which means "those past the physics. " In other words, metaphysics points to a realm of higher truth that is less "proven" by experience and more "known" by some sort of inner intuition or realization.)

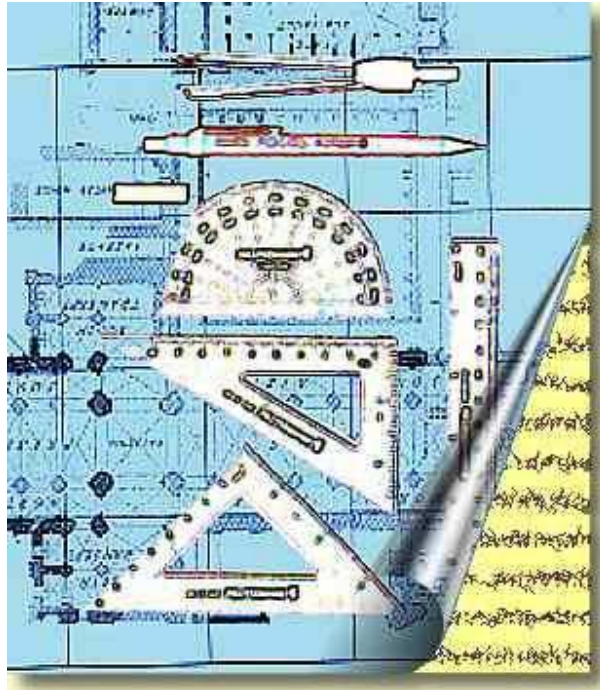
Philosopher Claude Alvares, writing on page 76 of *Science, Hegemony and Violence* (1988), explains that science ". . . seems to start from scratch, from empirical fact, and its postulates seem to deny all metaphysics. Nevertheless, its postulates function as a front for a new metaphysics, and because they, like all other kinds of postulates, are assumed, they distort reality and define it selectively. "

But scientists who don't care to understand philosophy seem to think their own metaphysical theories are in a different league from those of philosophers. Darwinian evolution is nothing else than a metaphysical theory, but people like our scientific friend write on the Internet that they just "know" it to be true. Wow.

For people who buy into science, a theory is more than a systematic assumption. It is *information*, a cash-value commodity. Information is marketed so as to shape the way the human race sees the world, just as designer wear is marketed to shape the way we dress. Scientists take credit that today's world is perhaps better informed than it ever has been. But the foundation of all this information is uncertain, because scientists by their own admission are not very good at philosophy, at coming to grips with the "why" behind all the "hows" and the "whats. " The result is information chaos.

To the question "What problem does the information solve?" the answer is usually "How to generate, store, and distribute more information, more conveniently, at greater speeds than ever before. " . . . For what purpose or with what limitations, it is not for us to ask; and we are not accustomed to asking, since the problem is unprecedented. ¹²

The Krsna conscious viewpoint, as I said, has many things in common with the philosophical approach. But the attempt to explain sense data by mental speculation--even deeply reasoned speculation like that done by great philosophers--is a lower



Behind the so-called empirical, measurable facts of science are metaphysical theories. Metaphysics belongs to philosophy, yet scientists admit that they don't much care for philosophy. They even admit that science doesn't conform with common sense either.

method of knowledge. The failure of Western philosophy is that it never rose above this level, which is sorely affected by factors of time, space, the defects of human sense organs and the distortion and unclarity inherent in mundane vocabulary and grammar. That's why scientists don't trust philosophers.

The Vedic method of knowledge is darsana, a systematic revelation of deep reality. It does not fish in muddy depths for meaning; rather, it purifies the depths so that the self-evident truth emerges.

The Vedas are spiritual sound, and therefore there is no need of material interpretation for the sound incarnation of the Vedic literature . . . In the ultimate issue there is nothing material because everything has its origin in the spiritual world. The material manifestation is therefore sometimes called illusion in the proper sense of the term. For those who are realized souls there is nothing but spirit.¹³

Krsna consciousness and modern science approach knowledge differently--but they share themata (background principles) such as:

- 1) within nature there are regularities;
- 2) knowing the regularities, one can predict certain events in nature;
- 3) thus a reliable body of knowledge about nature is useful;
- 4) such knowledge is taught in a language of numerical measurement.

As Wolpert writes, "these presuppositions are universal."¹⁴ It is wrong to style devotees of Krsna as anti-scientific simpletons or fanatics. They certainly do respect these themata. But Western science attempts to demonstrate the universality of its account of themata from human powers of observation and theory. This is like trying to hold an elephant on a dish. The universe is a display of the unlimited power of the Supreme. Human power is limited. Freely admitting this, Vedic science follows the universal standard of regularity, prediction, reliability and numerical measurement given by the Supreme.

I'll have more to say tomorrow, specifically about the Darwinian theory of evolution.

1. Lewis Wolpert, *The Unnatural Nature of Science*, 1992, p. 108.
2. Benjamin Wooley, *Virtual Worlds*, 1992, p. 100.
3. Wolpert, p. 5.
4. Wolpert, p. 118.
5. Wolpert, pp. 99-100.
6. Wolpert, p. 145.
7. As cited by Valentin Turchin in *The Meaning of Metaphysics*, 1994, Einstein stated: "Physics is a developing logical system of thinking whose foundations cannot be obtained by extraction from past experience according to some inductive methods, but come only by free fantasy. "
8. Wolpert, p. 11.
9. Timothy Leary, "Quark of the Decade?", *Mondo 2000* No. 7, Autumn 1989, p. 54.
10. Wolpert, pp. 85-86.
11. Benjamin Wooley writes, "even the scientific establishment is prepared to admit the laws it currently assumes to be correct are in all probability incorrect. " *Virtual Worlds*, 1992, p. 100.
12. Neil Postman, *Techopoly*, 1992, p. 61.

13. Srila Prabhupada, *Srimad-Bhagavatam* 3. 12. 47, purport.
14. Wolpert, p. 107

IBSA (ISKCON Bhaktivedanta Sadhana Asrama), Govardhana, India
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Yesterday I wrote in a general way about some grave philosophical problems that science has. These are problems that scientists don't seem to wish to face since they are not that concerned with philosophy anyway. . . although too often they aspire to solve all the age-old questions of philosophy and theology.

Today I'll write something about the Darwinian, neo-Darwinian and post-Darwinian theories of evolution. As you can see by reading what I wrote yesterday, I am more interested in the philosophy behind the scientific content. The measurements of sense data--which is what scientific content is all about--has to be interpreted. For example, the same evidence that Darwin had at his fingertips was interpreted in very different ways by Linnaeus and Cuvier, who were outstanding naturalists of their time. The philosophical interpretation of evolution, and its consequences--that's my interest.

Whether the science of Darwinian evolution passes the muster of scientific credibility--i. e. whether its evidence is really good enough to be called science--I will leave up to the series of articles written by "nondevotees" that will be published here starting tomorrow. I'll just drop a reminder here that I did look a little into that question on 22 December.

Yesterday I referred to Darwinian evolution as "attachment science. " By that I mean that its philosophy leaves no room for anything like "spiritual liberation" or even "life after death. " It preaches that you are this body, and that the purpose of this body is sense gratification. There's nothing else we can expect from our existence here. Oh, sorry, there is something else. And that is death. Not only death of ourselves as individuals, but the eventually death of the whole human species. Yep, sooner or later old homo sapiens has to go the way of the dinosaurs. You can see why scientists are uncomfortable with philosophy. Because philosophers tend to ask questions like, "Why is this so? Why propose such an elaborate mechanism for the evolution of the species, when it just ends with the annihilation of the species so evolved? What's the point?"

Charles Darwin wrote in his Autobiography:

Believing as I do that man in the distant future will be a far more perfect creature than he now is, it is an intolerable thought that he and all other sentient beings are doomed to complete annihilation after such long-continued progress.

Well, dear Charles, that's the consequence of the philosophy of materialism: all things formed from matter shall be annihilated in the end. That's why Narada Muni told Maharaja Yudhisthira that no matter which philosophy you follow, all of them bring us to the lesson of detachment. If you find impending annihilation intolerable,

Charlie, you need a method of cultivating detachment. May I suggest Krsna consciousness?

Last September I summarized an account of the philosophy of evolution that the British philosopher C. E. M. Joad gives on pages 146-187 of his book *God and Evil*, published in 1942. Because that summary has direct bearing on my contention that Darwinism is "attachment science," I shall present it again today.

What Joad criticizes are two forms of evolutionary theory known as Emergent Evolution and Creative Evolution. These theories are interesting because they try to make room for God and moral consciousness within the basic Darwinian evolutionary paradigm. Our scientific friend of the God of Science website, whom we met yesterday (more about him later), similarly thinks that belief in God and in evolution can get along just fine together if we devotees would just not be so narrow-minded. He wants us to be more like the Catholics, who lately are told by the Pope that "Darwin is just all right with me" (to the tune of The Byrds' "Jesus is Just All Right with Me").

Well my dear scientific friend, I for one can't accept your well-intentioned advice. And that's because *I think*. I learned how to think from Srila Prabhupada; but even before my life in Krsna consciousness, I tried out my thinking wings under the tutelage of persons like C. E. M. Joad. In this way my thinking soars toward detachment from this world, toward release from matter, toward liberation from birth and death. And that just isn't what Darwinians are about at all, even when they try to make room for God.

Joad relates that the theory of Emergent Evolution is based on the observation that simple elements combine to form compounds that display properties unknown in the ingredient elements. The theory calls the new properties "emergent"--meaning that they appear out of nowhere. For example, oxygen and hydrogen combine to form water. The wetness of water is not observed in oxygen and hydrogen. Thus wetness is called "an emergent property. " From such examples, the Emergent Evolutionists build a belief that consciousness and even God emerge from a certain stage of material combination.

Joad points out that this belief is unscientific, since a fundamental aim of science is to predict events that are determined by preceding conditions. Consciousness is nowhere observed in dead matter. If consciousness as a completely new, unforeseen quality does indeed emerge at a particular level of material combination, then consciousness is not linked to a logical chain of causation. It just happens. "We might as well drop the language and concepts of science," Joad asserts, "and pronounce wholeheartedly for an independent creative force of life, or even for a creative God. "

Joad adds that a God who emerges from evolution cannot be the eternal and transcendent Deity who is the object of mankind's religious emotions: reverence, awe, the sense of mystery, the desire to worship. The Emergent God "is latent in the natural world and is, therefore, a part of it, changing as it changes, evolving as it evolves. . . As with the universe, so with God; He will cease to exist as the universe which has evolved him ceases to develop. . . He is certainly not the creator of the world; nor is he the loving father of us all participating in, yet apart from the sufferings of His creatures. " Another criticism Joad makes is that since Emergent

Evolution sees God as a product of the evolution of the consciousness of mankind, there is nothing worthy of man's reverence that man is himself not the author of. In other words, God is just one more "fact" of the human sphere of existence.

Emergent Evolution is monistic, in that it holds that all is one: matter alone. The theory of Creative Evolution is dualistic and thus reminiscent of the atheistic Sankhya philosophy of India. The components of the dualism are the Life Force (the animating principle of the universe, similar to the *purusa* of Sankhya) and Matter (the stuff of the physical universe, similar to the *pradhana* of Sankhya). Matter behaves in accordance with the laws of physics. The Life Force associates with Matter to form the bodies of living organisms. At the earliest stage of this association, the Life Force appeared as a blind, instinctive urge. By evolution it gradually acquired consciousness and purpose. Evolution is a universal moral code. By this code, a living entity is expected to raise the Life Force, as expressed in itself, to a higher level of development. This is a code of effort and endeavor. One ought never take life easily. Rather one ought always commit oneself with full sensory and mental energy to the difficult and dangerous path in order to advance to higher levels.

Joad argues that it is a logical fallacy to speak of the evolution of "higher life," "better life" or a "better quality of life" without reference to a standard of value that is outside life in the material world. For example, one cannot measure a roll of cloth without reference to a standard of value outside the cloth: yards and feet marked out on a tape measure.

Similarly, unless there exists a standard of progress to an ultimate goal of consciousness that is outside the evolutionary process, it is meaningless to speak of advancement to higher levels of life. Another problem with Creative Evolution is that the Life Force, Matter and their scheme of interaction (the "moral code" of evolution) have no common source and thus no fundamental unity. Why should they even exist, let alone function synchronously? Writes Joad, "The unity of a single Creator using these as the basic elements from which to construct. . . His universe would be an obvious example of such a unity. " He argues that Creative Evolution has no explanation for the appearance of life's sense of purpose at the later stage of evolution. Why should life, initially a blind instinctive urge, acquire mind and intelligence to conceive of a higher goal of life? This question leads to another question: why should the mind and intelligence purposefully interact with the body (for example, when the body is cold, why is that condition perceived as distressful by the mind, and why does the intelligence therefore plan the lighting of a fire to warm the body)? Creative Evolution has no answer.

Joad takes Creative Evolution to task for its moral implausibility. "In a creative evolutionary world. . . evil would disappear at a certain stage of life's development. " But the evil of birth, death, disease and old age afflicts living beings now as much as it ever has in the past. And just as Creative Evolution offers no plausible explanation for the unity of the Life Force, Matter and the evolutionary moral code by which these two interact, similarly it offers no plausible explanation of the co-existence of good and evil within the universe. Nor can it account for moral conflict: mankind's struggle with good and evil, in which we find ourselves tempted to pursue evil while knowing we have a duty to overcome that temptation and be good. Finally, if the only real moral code is that we ought to advance the cause of evolution, then we are "good" insofar as we keep ourselves fresh and vigorous, our sensory and mental faculties at cutting edge, and our powers stretched to full capacity. This definition of

good is attained by a tiger on the prowl. A criminal similarly thinks himself good if he meets these criteria. Thus the "good" of Creative Evolution is inadequate even for civilized human life, what to speak of the ultimate goal of human life: the revival of our eternal loving relationship with the Supreme Personality of Godhead.

At this point it is useful to note how some present-day evolutionists suppose God evolved. In *God-The Evidence* (1997), Chapter Three, Patrick Glynn tells of the thinking of Dr. Herbert Benson, a professor at the Harvard Medical School. In an evolutionary sense, Benson accepts the reality of God. His studies of patients showed him that their religious beliefs calm their minds, increase their hopes and even aid the efficacy of some medical treatments. Benson accepts God as a powerful "survival instinct" or "primal motive" within the human organism. He thinks the human mind had to construct God to cope with the rigors of the natural environment during the early stages of evolution. We are "wired for God", he says--the spiritual drive is absolutely fundamental to human physiology, as much as hunger or the sex drive. But the spiritual drive is really a biological drive.

This is why I say that Darwinian evolution is "attachment science. " It leaves us with nothing but matter to hold onto.

The seeds of the notion that God is hard-wired by biology into the human nervous system can be traced back to Charles Darwin himself. I'll refer now to pages 481-482 of a book entitled *History of Philosophy with Philosophy Since 1860* by Alfred Weber and Ralph Barton Perry, where the philosophy of evolution is discussed. Here it is written:

There were, however, certain moral and religious implications which [Darwin] drew himself, or which his teachings suggested to others. What is, in the broad sense, known as "evolutionary ethics," assumed three quite distinct forms.

The three forms of evolutionary ethics are:

- 1) Traditional ethics (i. e. conscience, mutual aid and sympathy) which came into human nature from self-seeking adaptation over long periods of time. Darwin himself proposed it and Spencer advanced it.
- 2) Huxley's notion that natural life is antithesis of moral life. In natural life, the individual exploits his superiority while the weaker around him suffer the consequences. In moral life the weak are protected by the self-sacrifice of others.
- 3) "Good" is defined as meaning only the capacity to survive. "Let the strong man assert his strength, and in this way guarantee the future of the race," Ralph Barton Perry explains. "It is this idea that links the teachings of Darwin with the ethics of Nietzsche. "

Regarding Darwin's thoughts on God, Perry notes:

As regards the religious implications of his teachings, Darwin began as a theist, but was led more and more to the rejection of the traditional conception of a creative and providential God. Not only did the law of nature selection, in his judgement,

destroy the force of the argument from design, but it revealed nature in a light that was wholly incompatible with the supposition of benevolent authorship.

This means that as Darwin moved closer to atheism, he saw the scheme of the world as malevolent, or at least as non-moral. This means that he moved closer to Nietzsche's outlook.

The French philosopher Gabriel Marcel delivered a lecture at Loyola University in New Orleans on 25 March 1965. In this talk he said:

Without a doubt, there can be no greater mistake than to say Nietzsche belongs to the past, for it is the contrary that is true. Even, and above all, for those who regard themselves as his opponents, Nietzsche is the most modern of the moderns.

Friedrich Nietzsche's take on human ethics was, "There are no moral phenomena at all, but only a moral interpretation of phenomena. " And Nietzsche taught his own moral interpretation with gusto. Nietzschean morality just boils down to willful "attachment philosophy. " In *Thus Spake Zarathustra* he wrote:

It is true that if you do not become as little children again, you will not be able to enter *that* kingdom of heaven (and Zarathustra pointed to the sky). But we have no wish to enter the kingdom of heaven; we have become men--that is why we want the kingdom of the earth.

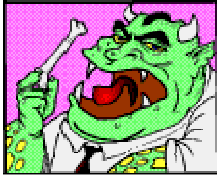
Today scientific, technological, Darwin-believing mankind is the moral offspring of Nietzsche. Modern man accepts no definite right or wrong above and beyond the earthly needs of the body. Since the fulfillment of earthly needs is the only value he is confident of, modern man concludes that the public good can be best served by an industry of sense gratification. With the tools of high technology, an industry was erected that in fact is an incarnation of cold evil--a blood-spattered colossus that shrieks and clatters through a chilly desert of artificial "industriality," crushing the lives out of millions of innocent creatures.

The first symptom of Kali-yuga is the cold-blooded mass slaughter of cows and bulls by degraded, irresponsible persons who pose as leaders of society. In Vedic culture, the cow is respected as one of seven kinds of mothers. The bull represents Dharma, the demigod of religious principles. His four legs are cleanliness, austerity, truthfulness and mercy. To kill these gentle animals, gifts of God unto mankind, is a terrible sin. Yet nowadays dining on the flesh of cows and bulls is a sign of civilized respectability. From a book entitled *Beyond Beef* by Jeremy Rivkin:

Beef eating, in most countries, is a form of privilege, a visible sign of wealth and status. Among nations, entrance into the beef club represents power and, from a geopolitical perspective, is every bit as significant in determining a nation's status in the world as the number of its tanks and ships or the rise of its industrial output.

The world's leading industrial nation, the United States, slaughters one hundred thousand cows every twenty-four hours. Each seven days 91 percent of American households purchase beef. Ray Kroc (1902-1984), the Henry Ford of beef restaurateurs, developed the McDonald's hamburger chain into a global empire that now spans 114 countries. "I speak of faith in McDonald's as if it were a religion,"

Kroc once remarked. "And without meaning any offense to the Holy Trinity, the Koran, or the Torah, that's exactly the way I think of it. " In the United States he maneuvered to get his restaurants built near suburban churches because his most lucrative clientele were families coming out of Sunday services. One can truly say Mr. Kroc purloined the halo of religion and set it over the grotesque head of cold evil. Today, in any given month, more Americans enter McDonald's restaurants than enter all the churches in the USA.



countries.

The murderous pollution of meat rots both the body of man and his moral character. Health experts warn that meat-eaters are at significantly greater risk than vegetarians of dying from cancer and heart disease. Each year the meat industry wastes millions of tons of grains that could feed the world's poor. These grains needlessly fatten livestock--which can just as well live on grass--so that killers can reap greater and greater profits in rich

Insidious is this cold evil, a creeping shadow that falls across the heart of man, perverting his outward vision so that where ravenous ghouls bolt down charred hunks of their mother's flesh, he sees a jolly family table. Rivkin again:

Cold evil is evil inflicted from a distance; evil concealed by layer upon layer of technological and institutional garb. . . It is evil that cannot be felt because of its impersonal nature. To suggest that a person is committing an evil act by. . . consuming a hamburger might appear strange, even ludicrous, to most people. Even if the facts were to be made explicit and incontrovertible, the trail of evil mapped out with painstaking detail, it is unlikely that many in society could muster up the same sense of outrage that they might extend to incidences of hot evil--an armed robbery, a rape, the deliberate torture of a neighborhood dog.

In 1960, the American pharmaceutical company Searle brought the birth control pill to market. This event sparked off a world-wide "sexual revolution. " It is estimated that at this moment sixty million women are taking the pill; at some time in their lives, almost 90 percent of Western women indulge in sex while "protected" by contraceptives. Truth be told, this is an ongoing medical experiment upon the female body, the deadly results of which have received little media attention. Nobel laureate Frederick Robbins, addressing a meeting of the American Association of Medical Colleges, admitted (and excused) the hazard this experiment represents when he said, "the dangers of overpopulation are so great that we may have to use certain techniques of conception control that may entail considerable risk to the individual woman. " In the fifties, such grim forecasts about "the dangers of overpopulation" were a media staple; since then, scientists have come round to admit that the global increase of the number of people does not in itself endanger civilization. Yet in the meantime millions of women remain at risk from the pill.

What risk? From the Vedic standpoint, people who use contraceptives are at risk of being reborn in lower species for violating the *dharma* of *jagadvrddhi*, increasing the population by religious family life. One could argue that we can't very well expect Western people to perceive that risk, since mostly they do not know and do not accept Vedic dharma. But the word *dharma* does not translate as "some irrelevant set of rules invented by ancient priests of a far-away land. " The word actually means "the natural characteristic of a thing. " Excessive sex indulgence is an abuse

of the human form, the doorway to liberation. Abuse of the human form is *adharma* or self-destruction. We do not need to wait for the next life to perceive that *adharma* is self-destructive. Destruction is upon us now, in the present body (*adhyatmika*), in our society (*adhibhautika*) and in nature (*adhidaivika*).

Medical science admits that the pill increases a woman's chances of disability or death from blood clots, heart attacks, cancer, hardening of the arteries, high blood pressure, and other health dangers. Psychotherapist Sherril Sellman argues "the long-term effects from artificially altering a woman's hormonal and reproductive life bode ill for the health not only of the women themselves but also of future generations"--which reminds us of Vedic predictions that the future of Kali-yuga will see the stunting of human bodily strength, height and duration of life. We all know well one health tragedy the pill-induced sexual revolution made possible: AIDS, which was completely unforeseen in the sixties. Another incurable venereal disease, one that is a serious threat to babies at their birth, is genital herpes, which infects a half a million Americans each year. The sexually-transmitted organism Chlamydia trachomatis infects two million new victims each year, mostly women between fifteen and nineteen years of age. It can cause sterility. Studies show that women who have sex with multiple partners could be up to two thousand times more at risk of contracting cervical cancer than those who do not. Each year more babies are born with birth defects caused by sexually transmitted diseases than all the children stricken with polio in the decade of the fifties. These are just a few samples of the *adhyatmika* miseries associated with illicit sex.

Just as meat-eating erodes not only the physical but also the moral health of society, so too does loose sexuality. "A lot depends on marriage," writes William Kilpatrick, a professor of moral education at Boston College,

not least the moral health of a society. And marriage, as we are once again coming to understand, depends to a large extent on a code of chastity outside of marriage. With the coming of the sexual revolution, men began to flee their homes in droves, leaving women with the children, with double the work, and with little time or energy to provide discipline or moral guidance.

Such are the *adhibhautika* consequences of illicit sex. In August 1998, an American television broadcast about the Bill Clinton-Monica Levinsky scandal reported that eighty percent of all marriages are hit by adultery. Seventy percent of husbands cheat, and fifty to sixty percent of wives cheat. Fifty percent of first marriages--that is, between partners who were never married before--end in failure. Sixty-five percent of second marriages fail. Eighty percent of third marriages fail. Illicit sex results in "accidental babies" or what *Bhagavad-gita* 1. 42 calls *varna-sankara*, unwanted progeny. Children spawned from *adharma* are hell-bent on destruction. It is estimated that each month, American high school students commit 525,000 crimes involving violence or the threat of violence. About 135,000 students carry guns to school daily. In the last thirty years, suicides among young people rose three hundred percent. One in seven teenagers admit to having tried to kill themselves.

The steady erosion of sexual morals in society is to be expected, given that a megabusiness with earnings of ten billion dollars per year blatantly promotes sexual whimsy among the people: the pornography industry. "The U. S. adult-film industry," reports the magazine *Premiere*, "centered in the San Fernando Valley just over the mountains from Hollywood, is a way larger and more efficient moneymaking

machine than is theatrical mainstream American cinema. " In March 1998, the Academy of Motion Picture Arts and Sciences in Hollywood handed out the coveted "Oscar" trophies after judging three hundred seventy five feature films released in the year previous. In January 1998, at Caesars Palace in Las Vegas, the Adult Video News magazine (AVN) held its fifteenth annual pornographic film awards ceremony. AVN handed out its own Oscar-like trophies after judging four thousand dirty movies made the previous year! Each film was an average of ninety minutes in length; it would take a year and three months of non-stop viewing for one person to see them all.

The New Harvard Guide to Psychiatry (1988) presented a great deal of evidence showing sexual freedom

. . . by no means leads to great pleasures, freedom, and openness; more meaningful relationship between the sexes; or exhilarating relief from stifling inhibitions. Clinical experience has shown that the new permissiveness has often led to empty relationships, feelings of self-contempt and worthlessness.

Srimad-Bhagavatam 1. 17. 38 lists, along with meat-eating and illicit sex, two other destructive *adharmas* prominent in this age: intoxication (*panam*) and gambling (*dyutam*, which includes frivolous sports). The alcohol and tobacco industries are responsible for the deaths of hundreds of thousands of people each year. In the United States, boys and girls start drinking at an average age of 12. 3 years. More than half of male high school students get drunk once a month by the time they are eighteen. Two out of five get drunk once a week. Six out of ten high school students say they have used illegal drugs. Gamblers and sports fans are no less addicts who yearly squander astronomical sums of money.

Now, one could reply here that medical doctors are busy exploring ways to counteract the health risks of modern life. But this is just a vain attempt to fight off the reactions of *adharma* with yet more *adharmic* activities. In 1995 a Hong Kong newspaper reported that in China aborted fetuses can be bought as a health food item for a few dollars at private clinics. Chinese doctors recommend they be prepared as a soup, claiming them good for the skin and kidneys. One doctor said she'd eaten 100 in the last six months, and swore that the best are first-born males from young women. Is it far-fetched to expect that Western doctors may soon likewise recommend foetus soup to their patients?

It's all down to modern man's faith in experimentation. "Don't knock it till you've tried it!" "Take a chance--you only live once!" The essential faith of modernity is, by bravely taking up the challenge of trial and error, by tinkering fearlessly with the laws of nature, we just might blunder into a better way of life. This attitude is enshrined by science as a central tenet of its process of knowledge. It is enshrined by Nietzschean ethics as the boldness that worthy of the Superman, the New Promethean.

In his book *Koba the Dread* (2002), Martin Amis shows us that the hallowed ideals of positivism and scientism make it hard for Western intellectuals to rid themselves of lingering admiration for brutal avatars of scientific socialism like Lenin and Stalin. He explains that Communism was a logical result of the ideology of social experimentation that took shape as science and industry rose to prominence in the West. Communism was

an experiment which the human race was bound to make at some point in its evolution, the logical conclusion of humanity's historic striving. . .

"Evolution. " "Historic striving. " Sacred articles of modern intellectualism.

An abiding faith in Darwinian evolution can be discerned in this statement of Lenin:

Millions of sins, filthy deeds, acts of violence and physical contagions. . . are far less dangerous than the subtle, spiritual idea of God decked out in the smartest "ideological" costumes.

What he is saying is that sins, filthy deeds and acts of violence are all part of the natural world. Such things may not be pretty, but good does come out of them--the survival of the fittest, for example. But no good comes out of belief in God, because it is totally unnatural.

God says "I made the world, so don't experiment with it. Just obediently listen to me how you should live in the world I made. " Against this the modern mindset is fundamentally in rebellion. Thus an ideology that enthusiastically demotes God and promotes experimentation is sure to find supporters from among modern intellectuals.

On pages 10-11 of his book, Martin Amis recounts this conversation between his father Kingsley Amis and the atheist-empiricist philosopher A. J. Ayer:

Ayer: "In the USSR, at least they're trying to forge something positive. " [Positivism again!]

Amis: "But it doesn't *matter* what they're trying to forge, because they've already killed five million people. "

Ayer: "You keep going back to the five million. "

Amis: "If you're tired of that five million, then I am sure I can find you another five million. "

Martin Amis remarks, "And one can, now. One can find another 5 million, and another, and another. "

Millions murdered. . . well, it's a pity, but sometimes these things have to happen for the world to advance. Thus speaks the evolutionist.

And we devotees have to take lessons in morality from such people?

Through the years I've encountered devotees who seem to have gotten hit in the head by what I consider to be a grotesque parody of an "a-ha" experience. It suddenly dawns on them that, "The *karmis* aren't so bad after all! We've been living in a cultic cocoon all these years! Scientifically, socially, politically and morally there's a lot we have to learn from the world outside!"

At the start of this essay, and throughout yesterday's essay, I have stated clearly that all paths of knowledge yield a valuable lesson: detachment. That detachment is developed by the *yukta-vairagya* principle, engaging the things of this world--including "mundane" knowledge--in Krsna's service. While so doing, we must be careful to keep detachment--*vairagya*--as the overarching value. "Go fishing but don't get wet," as Srila Prabhupada said. So when I write above about the grotesque parody of an "a-ha" experience, I am talking about devotees *who embrace the value of attachment to the material world* as being superior to detachment.

"The nondevotees show *more* care in their relationships than devotees do! Devotees can be so unfeeling! Isn't *bhakti* really all about feeling?"



Srila Prabhupada writes:

Material existence means to be absorbed in the material objective, which is simply illusory. House, country, family, society, children, property, and business are some of the material coverings of the spirit, *atma*, and the *yoga* system helps one to become free from all these illusory thoughts and gradually turn towards the Absolute Person, Paramatma. By material association and education, we learn simply to concentrate on flimsy things, but *yoga* is the process of forgetting them altogether. (*Bhag.* 1. 13. 53p)

So once again: in *bhakti-yoga* our method of renunciation is *yukta-vairagya*. Devotees do engage house, country, family, society, children, property, and business in Krsna's service. But our objective should not be to care about these coverings of the soul more and more. Srila Prabhupada clearly says our objective should be to forget them altogether. . . and that is accomplished by concentrating on Krsna altogether.

Srila Prabhupada's explanation is clear enough to me. I understand that he isn't saying *yoga* gives a person license to ignorantly abuse house, country, family, society, children, property, and business. But what Prabhupada states here and in similar passages does seem to worry some members, doctrinal believers and sympathizers of the Krsna consciousness movement. They go searching for other quotations that seem to soften the blow of Prabhupada's dictum above that "*yoga* is the process of forgetting them altogether. " Some of the worried members, doctrinal believers and sympathizers of Krsna consciousness remain worried wherever they look in Srila Prabhupada's quotations, so they seek reassurance in outside ideologies. And so they open themselves up to the "a-ha" experience of

"Wow! I just realized: to be better devotees, we need to become more *attached* to the material world! In nondevotee society, people are nicer, more open, more caring. . . "

And so we hear from some quarters that the more ISKCON takes on characteristics of *karmi* society, the better it will be.

Now in my opinion, *this* is cultic and close-minded because it ignores the very obvious "detachment" lesson that is to be had from studying the material world.

That's a lesson so obvious that even many nondevotees see it. And that's why I quote them here. To perceive the material world as having really no joy, nor love, nor light, nor certitude, nor peace, nor help for pain--as Matthew Arnold did--is not dismissable as only the pessimistic vision of narrow-minded religious fanatics.

It's a universal perception that all suffering arises from attachment to the impermanent. Knowledge is letting go of such attachment. This is Narada's teaching to Yudisthira. Many sages of the West have taught the same basic insight.

Old Charles Darwin found the prospect of annihilation "intolerable. " Ergo, he was in ignorance. He was in ignorance even of the philosophical consequences of materialism, which says, "Get with it, Charlie, nothing lasts. "

But our scientific friend with his "God of Science" website doesn't get it. I mean, he really doesn't get *any* of it. He can't understand that we are misled by our senses. He can't understand that the science and philosophy of material attachment sets us up for suffering. He believes in the siren call of material progress. He thinks our ancestors, the apes, did a good job of experimenting with new ways of doing things, and we devotees should make them proud by evolving even further. He writes:

Many of us are in denial about our ape ancestry. We are upset to find apes in our family tree. But we should not be ashamed of our ancestors just because they were apes. They must have been open to new ideas and new ways of doing things, or we wouldn't be here. They did a good job, and we should be very proud of them. Now it is time for us to earn their pride. Let us use our God given gift; our minds and our God approved free will to do the right thing.

What if we could start our own education system where children and adults could learn the truth, where the teachers could speak the truth when asked about science and the physical origins of our material bodies?

We have had some good, positive reforms in our movement, such as stopping the sending of our kids to the abusive boarding schools. What if we could reform our false scientific theories, and publicly recognize the truth, that evolution is a fact and we evolved from apes?

How can we preach Krishna consciousness to the public and expect them to believe that we are speaking the truth about the nature of God and the soul if we at the same time we promote false theories about the material universe? The people we try to preach to often end up thinking that we are just trying to brainwash them into a mundane belief system. How can we expect people to change their entire view of reality if we refuse to correct a few simple, obvious, easily corrected factual errors?

Shouldn't we go through the pain and confusion of correcting our societies mistakes, not just pass the problem onto the next generation? Do we want our kids to have to struggle with this problem, just because we couldn't face it? Do we think it's going to be any easier to fix 20 years from now? Do we want some of our children to assume that our religion is false, just because of a few simple, obvious, easily corrected factual errors?

Many devotees have grown beyond forced, materialistic interpretations, but progress has been painfully slow so far. Our movement is only just now admitting that the sun is farther away from the earth than the moon is. There are now devotees speaking out publicly against our movements bizarre claim that the moon landing was a hoax.

Come on, devotees, we can do it! We can use this issue to mature as a movement, to admit that we make mistakes and are not always right, but that's ok because when we see we are wrong, we don't just go on decade after decade saying the same thing and doing nothing to fix the problem.

People 300 years ago would have given anything to be able know what we know about science, and to have modern technology and medicine reduce misery to a fraction of what it was. Many people worked their whole lives to find out the truth about where we come from. We can't really want to just throw it all away and go back to the dark ages.

Krishna is the absolute truth. Let us do what we all really want to do; serve Krishna by promoting the truth.

Reading his words over, it seems like he's making a joke. Maybe he is. Maybe his website is a put-on of the "liberal" attitudes he seems to espouse. But from other things he writes, I doubt it.

Well, as I said yesterday, Lord Krsna is all-attractive. Even the apes of the forests of Vrndaban love Him.

*IBSA (ISKCON Bhaktivedanta Sadhana Asrama), Govardhana, India
13 February 2004*

The Real Ideological Root of Terrorism **DARWINISM AND MATERIALISM**

From the Internet

Introduction

Darwin legitimized violence by claiming that humans are, in essence, animals struggling for life.

Most people think the theory of evolution was first proposed by Charles Darwin, and rests on scientific evidence, observations and experiments. However, in the same way that Darwin was not its originator neither does the theory rest on scientific proof. The theory consists of an adaptation to nature of an ancient dogma called materialist philosophy. Although it is backed up by no scientific evidence, the theory is blindly supported in the name of materialist philosophy.



This fanaticism has resulted in many disasters. That is because together with the spread of Darwinism and the materialist philosophy it supports, the answer to the question 'What is a human being?' has changed. People who used to answer: 'Human beings were created by God and have to live according to the morality He teaches' have now begun to think that 'Man came into being by chance, and is an animal who developed with the fight for survival.' There is a heavy price to pay for this great deception. Violent ideologies such as racism, fascism and communism, and many other cruel world views based on conflict have all drawn strength from this deception.

This article will examine this disaster Darwinism has brought to the world

and reveal its connection with terrorism, one of the most important global problems of our time.

The Darwinist Misconception: 'Life is conflict'

Darwin set out with one basic premise when developing his theory: 'The development of living things depends on the fight for survival. The strong win the struggle. The weak are condemned to defeat and oblivion.'

According to Darwin, there was a ruthless struggle for survival and eternal conflict in nature. The strong always overcome the weak, and this enables development to take place. The subtitle he gave to his book *The Origin of Species*, "The Origin of Species by Means of Natural Selection or the Preservation of Favored Races in the Struggle for Life", encapsulates that view.

Furthermore, Darwin proposed that the 'fight for survival' also applied between human races. According to that claim, 'favored races' were victorious in the struggle. Favored races, in Darwin's view, were white Europeans. African or Asian races had lagged behind in the struggle for survival. Darwin went further, and suggested that these races would soon lose the 'struggle for survival' entirely, and thus disappear:

At some future period, not very distant as measured by centuries, the civilized races of man will almost certainly exterminate, and replace the savage races throughout the world. At the same time the anthropomorphous apes will no doubt be exterminated. The break between man and his nearest allies will then be wider, for it will intervene between man in a more civilized state, as we may hope, even than the Caucasian, and some ape as low as a baboon, instead of as now between the negro or Australian and the gorilla.

The Indian anthropologist Lalita Vidyarthi explains how Darwin's theory of evolution imposed racism on the social sciences:

His (Darwin's) theory of the survival of the fittest was warmly welcomed by the social scientists of the day, and they believed mankind had achieved various levels of evolution culminating in the white man's civilization. By the second half of the nineteenth century racism was accepted as fact by the vast majority of Western scientists.

As Darwinism dominated European culture, the effects of the 'struggle for survival' began to emerge. Colonialist European nations in particular began to portray the nations they colonized as 'evolutionary backward nations' and looked to Darwinism for justification.

Darwin's Source of Inspiration: Malthus's Theory of Ruthlessness

Darwin was influenced by the social theories of Malthus, who defined ruthlessness as a law of nature.

Darwin's source of inspiration on this subject was the British economist Thomas Malthus's book *An Essay on the Principle of Population*. Malthus calculated that the human population increased rapidly when people were left to reproduce as they liked. In his view, the main influences that kept populations under control were disasters such as war, famine and disease. In short, according to this brutal claim, some people had to die for others to live. Existence came to mean 'permanent war.'

In the 19th century, Malthus's ideas were widely accepted. European upper class intellectuals in particular supported his cruel ideas. In an article titled 'The Nazis' Secret Scientific Agenda', the importance that 19th-century Europe attached to Malthus's views on population is described in this way:

In the opening half of the nineteenth century, throughout Europe, members of the ruling classes gathered to discuss the newly discovered "Population problem" and to devise ways of implementing the Malthusian mandate, to increase the mortality rate of the poor: "Instead of recommending cleanliness to the poor, we should encourage contrary habits. In our towns we should make the streets narrower, crowd more people into the houses, and court the return of the plague. In the country we should build our villages near stagnant pools, and particularly encourage settlements in all marshy and unwholesome situations," and so forth and so on.

As a result of this cruel policy, the weak, and those who lost the struggle for survival would be eliminated, and as a result the rapid rise in population would be balanced out. This so-called 'oppression of the poor' policy was actually carried out in 19th century Britain. An industrial order was set up in which children of eight and nine were made to work sixteen hours a day in the coal mines and thousands died from the terrible conditions. The 'struggle for survival' demanded by Malthus's theory led to millions of Britons leading lives full of suffering.

Influenced by these ideas, Darwin applied this concept of conflict to all of nature, and proposed that the strong and the fittest emerged victorious from this war of existence. Moreover, he claimed that the so-called struggle for survival was a

justified an unchangeable law of nature. On the other hand, he invited people to abandon their religious beliefs by denying creation, and thus aimed at all ethical values that could prove an obstacle to the ruthlessness of the 'struggle for survival. '

The dissemination of these untrue ideas that led individuals to ruthlessness and cruelty, cost humanity a heavy price in the 20th century.

The Role of Darwinism in Preparing the Ground for World War I

The outbreak of World War I in 1914 was a political effect of Darwinism.

In his book *Europe Since 1870*, the well-known British professor of history James Joll explains that one of the factors that prepared the ground for World War I was the belief in Darwinism of European rulers at the time. For instance, the Austro-Hungarian chief of staff, Franz Baron Conrad von Hoetzendorff, wrote in his post-war memoirs:

Philanthropic religions, moral teachings and philosophical doctrines may certainly sometimes serve to weaken mankind's struggle for existence in its crudest form, but they will never succeed in removing it as a driving motive of the world. It is in accordance with this great principle that the catastrophe of the world war came about as the result of the motive forces in the lives of states and peoples, like a thunderstorm which must by its nature discharge itself.

The leaders of Europe on the eve of World War I were misled by the Social Darwinist dogma. They thought that war was a biological necessity.

It is not hard to understand why Conrad, with that ideological foundation, should have encouraged the Austro-Hungarian Empire to declare war. Such ideas at the time were not limited to the military. Kurt Riezler, the personal assistant and confidant of the German chancellor Theobald von Bethmann-Hollweg, wrote in 1914: 'Eternal and absolute enmity is fundamentally inherent in relations between peoples; and the hostility which we observe everywhere is not the result of a perversion of human nature but is the essence of the world and the source of life itself. '

Friedrich von Bernhardi, a World War I general, made a similar connection between war and the laws of war in nature. "War" declared Bernhardi "is a biological necessity"; it "is as necessary as the struggle of the elements of nature"; it "gives a biologically just decision, since its decisions rest on the very nature of things. "

As we have seen, World War I broke out because of European thinkers, generals and administrators who saw warfare, bloodshed and suffering as a kind of 'development', and thought they were an unchanging 'law of nature. ' The ideological root that dragged all of that generation to destruction was nothing else than Darwin's concepts of the 'struggle for survival' and 'favored races'.

World War I left behind it 8 million dead, hundreds of ruined cities, and millions of wounded, crippled, homeless and unemployed.

The basic cause of World War II, which broke out 21 years later and left 55 million dead behind it, was also derived from Darwinism.

The Fruit of 'The Law of the Jungle': Fascism

As Darwinism fed racism in the 19th century, it formed the basis of an ideology that would develop and drown the world in blood in the middle 20th century: Nazism.

Both the race theory and the war hysteria of the Nazis were inspired from Darwinism.

A strong Darwinist influence can be seen in Nazi ideologues. When one examines this theory, which was given shape by Adolf Hitler and Alfred Rosenberg, one comes across such concepts as 'natural selection', 'selected mating', and 'the struggle for survival between the races', which are repeated dozens of time in *The Origin of Species*. When calling his book *Mein Kampf* ("My Struggle"), Hitler was inspired by the Darwinist struggle for survival and the principle that victory went to the fittest. He particularly talks about the struggle between the races:



"Hare Krsna! It's time for devotees to move forward in their thinking! Our ancestors, the apes, did a good job in their war of species versus species, so now it's our turn to make them proud by getting out into the street and fighting like good evolutionary creatures should! Remember, Prabhuh--the last species standing wins!"

History would culminate in a new millennial empire of unparalleled splendor, based on a new racial hierarchy ordained by nature herself.

In the 1933 Nuremberg party rally, Hitler proclaimed that "a higher race subjects to itself a lower race a right which we see in nature and which can be regarded as the sole conceivable right. "

That the Nazis were influenced by Darwinism is a fact that many historians accept. The historian Hickman describes Darwinism's influence on Hitler as follows:

(Hitler) was a firm believer and preacher of evolution. Whatever the deeper, profound, complexities of his psychosis, it is certain that [the concept of struggle was important because] his book, *Mein Kampf*, clearly set forth a number of evolutionary ideas, particularly those emphasizing struggle, survival of the fittest and the extermination of the weak to produce a better society.

Hitler, who emerged with these views, dragged the world to violence that had never before been seen. Many ethnic and political groups, and especially the Jews, were exposed to terrible cruelty and slaughter in the Nazi concentration camps. World War II, which began with the Nazi invasion, cost 55 million lives. What lay behind the greatest tragedy in world history was Darwinism's concept of the 'struggle for survival'.

The Bloody Alliance: Darwinism and Communism

The dialectical materialism of Marx defined violence as a constructive force that helped human progress.

While fascists are found on the right wing of Social Darwinism, the left wing is occupied by communists. Communists have always been among the fiercest defenders of Darwin's theory.

This relationship between Darwinism and communism goes right back to the founders of both these 'isms. ' Marx and Engels, the founders of communism, read Darwin's *The Origin of Species* as soon as it came out, and were amazed at its 'dialectical materialist' attitude. The correspondence between Marx and Engels showed that they saw Darwin's theory as 'containing the basis in natural history for communism'. In his book *The Dialectics of Nature*, which he wrote under the influence of Darwin, Engels was full of praise for Darwin, and tried to make his own contribution to the theory in the chapter 'The Part Played by Labor in the Transition from Ape to Man. '

Russian communists who followed in the footsteps of Marx and Engels, such as Plekhanov, Lenin, Trotsky and Stalin, all agreed with Darwin's theory of evolution. Plekhanov, who is considered as the founder of Russian communism, regarded marxism as 'Darwinism in its application to social science'.

Trotsky said, 'Darwin's discovery is the highest triumph of the dialectic in the whole field of organic matter. '

'Darwinist education' had a major role in the formation of communist cadres. For instance, historians note the fact that Stalin was religious in his youth, but became an atheist because of Darwin's books.

Mao, who established communist rule in China and killed millions of people, openly stated that 'Chinese socialism is founded upon Darwin and the theory of evolution. '

The Harvard University historian James Reeve Pusey goes into great detail regarding Darwinism's effect on Mao and Chinese communism in his research book China and Charles Darwin.

In short, there is an unbreakable link between the theory of evolution and communism. The theory claims that living things are the product of blind chance, and provides a so-called scientific support for atheism. Communism, an atheist ideology, is for that reason firmly tied to Darwinism. Moreover, the theory of evolution proposes that development in nature is possible thanks to conflict (in other words 'the struggle for survival') and supports the concept of 'dialectics' which is fundamental to communism.

If we think of the communist concept of 'dialectical conflict', which killed some 120 million people throughout the 20th century, as a 'killing machine' then we can better understand the dimension of the disaster that Darwinism visited on our planet.

Darwinism and Terrorism

As we have so far seen, Darwinism is at the root of various ideologies of violence that spelled disaster to mankind in the 20th century. However, as well as these ideologies, Darwinism also defines an 'ethical understanding' and 'method' that could influence various world views. The fundamental concept behind this understanding and method is 'fighting those who are not one of us'.

We can explain this in the following way: There are different beliefs, worldviews and philosophies in the world. These can look at each other in one of two ways:

- 1) They can respect the existence of those who are not one of them and try to establish dialogue with them, employing a humane method.
- 2) They can choose to fight others, and to try to secure an advantage by damaging them, in other words, behave like a wild animal.

The horror we call terrorism is nothing other than a statement of the second view.

The faith in the legitimacy of terror comes from materialist ideologies, not Theistic faiths.

When we consider the difference between these two approaches, we can see that the idea of "man as a fighting animal" which Darwinism has subconsciously imposed on people is particularly influential. Individuals and groups who choose the way of conflict may never have heard of Darwinism and the principles of that ideology. But in the final analysis, they agree with a view whose philosophical basis rests on

Darwinism. What leads them to believe in the rightness of violence is such Darwinism-based slogans as:

'In this world, only the strong survive',

'Big fish swallow the little ones',

'War is a virtue',

and

'Man advances by waging war'.

Take Darwinism away, and these are nothing but empty slogans.

Actually, when Darwinism is taken away, no philosophy of 'conflict' remains. The three monotheistic religions that most people in the world believe in, Islam, Christianity and Judaism, all oppose violence. All three religions wish to bring peace and harmony to the world, and oppose innocent people being killed and suffering cruelty and torture. Conflict and violence violate the morality that God has set out for man, and are abnormal and undesired concepts. However, Darwinism sees and portrays conflict and violence as natural, justified and correct concepts that have to exist.

For this reason, if some people commit terrorism using the concepts and symbols of Islam, Christianity and Judaism in the name of those religions, you can be sure that those people are not Muslims, Christians or Jews. They are in fact Social Darwinists. They hide under a cloak of religion, but they are not genuine believers. Even if they claim to be serving religion, they are actually enemies of religion and believers. That is because they are ruthlessly committing a crime that religion forbids, and in such a way as to blacken religion in peoples' eyes.

For this reason, the root of the terrorism that plagues our world is not in any of the monotheistic religions, but is in atheism, and the expression of atheism in our times: 'Darwinism' and 'materialism'.

*IBSA (ISKCON Bhaktivedanta Sadhana Asrama), Govardhana, India
14 February 2004*

A series of articles from the Internet by Alex Paterson
(<http://www.vision.net.au/~apaterson/science/>)

A CRITIQUE OF WESTERN SCIENCE

The technological triumphs of science over the past 300 years--of which Newtonian Physics is considered the foundation--provided strong support for the concept that the universe was entirely a physical phenomenon associated with the concepts of Philosophical Materialism. ¹

Ironically, this is not a position embraced by Newton himself. For him the creation of the Universe was inconceivable without divine intervention of a superior intelligence or Creator. Newton believed God created the universe as a system governed by mechanical laws and once it had been created, it could be studied and understood as such.

"However, whilst Newton's followers kept the image of the universe as a deterministic super machine, they disposed of the notion of an overlighting intelligent creative principle as an unnecessary and embarrassing leftover from the 'irrational' dark ages. Sensory data about material reality ('objective' data) became the only permissible source of information in all branches of science. " (Stanislav Grof)²

The concept that the universe was essentially a 'material' system operating under the laws of Newtonian Mechanics reflected the basic metaphysical assumption of Philosophical Materialism and, because it seemed to describe so well much of what has been observed about the Universe, it came to dominate entirely the thinking in all disciplines of science including biology, medicine, psychology, psychiatry etc. From the perspective of philosophical materialism, 'matter' is the elemental stuff comprising the universe and logically the scientific discipline concerned with the study of 'matter'--namely physics-- became the pre-eminent scientific discipline to which all other disciplines were subordinate.³

"The determined application of this logic ensured that the findings of other disciplines were not allowed to be in conflict with the basic theories of physics, resulting in the systematic suppression or misinterpretation of findings in many fields that could not be brought into consonance with the materialistic worldview. " (Stanislav Grof)⁴

As Grof quite rightly states:

"This strategy was a serious violation of the basic principles of science. Strictly speaking, scientific theories apply only to the observations on which they are based and they cannot be automatically extrapolated to other disciplines. Thus for example, theories about the human psyche should be based on observations of psychological processes, not on the theories that physicists have made about the material world. . . . The criterion for the validity of scientific findings and concepts in a certain area should be based on the rigour of the scientific method with which they were obtained and not on the compatibility with the theories of another field " (Grof)⁵

Exacerbating this situation has been the tendency of many scientists to adhere--without questioning--to outdated theories taught to them by their mentors and peers and then mistake them for being accurate and definitive descriptions of reality.

This distortion of the scientific principle has become so entrenched within contemporary Western Culture--that any new evidence suggesting that the basic paradigm underlying the contemporary scientific understanding of reality may be flawed--is routinely dismissed without proper investigation. No other better example of this sort of behaviour can be found than with Darwin's Theory of Evolution. Thus, despite the lack of any empirical evidence in support of it, and the growing list of seemingly insurmountable technical 'problems' associated with the finer details of the theory, Darwinists continue to argue that the mutation-selection mechanism associated with the theory must have produced the changes required for the evolution of new life forms--not because the mechanism has been observed to work

or that there is some irrefutable scientific proof of the same--but rather because their guiding philosophy assures them that in the absence of an overlighting 'Creative Principle', no other means is available to do the job. In other words, the theory must be right because in their eyes, there is no alternative! ⁶

In a sense the scientific community has forgotten its purpose (raison d'etre) and the underlying ethic pertaining to that purpose.

True scientific procedure calls for keeping an open mind to all phenomena whilst maintaining a questioning attitude at the same time and being prepared to modify or dispose of any theory that no longer accommodates evidence collected in a systematic manner. ⁷

Today most academics professing to be scientists do not observe this process--but rather display an uncritical adherence to a materialistic philosophy taught them by their peers and superiors and because of this, they tend to ignore or treat as 'unreal' phenomena that do not fit into the orthodox paradigm of reality. ⁸

This process has resulted in contemporary science becoming ensnared in a very limited view of reality and the nature of the universe. This position is summed up succinctly by Cornell University professor, William Provine, who said:

" . . . modern science directly implies that the world is organised strictly in accordance with mechanistic principles. There are no purposive principles whatsoever in nature. There are no gods and no designing forces that are rationally detectable . . . " ⁹

Now of course, Professor Provine's position is a philosophical one and is not based on any empirical evidence and as such is a breach of the very principles underlying scientific technique. Professor Provine is entitled to hold and express any philosophical position he so chooses, but he is not entitled to imply the philosophical position expressed above is somehow based on scientific methodology because "science it ain't". ¹⁰

By defining and adhering to such a proscriptive interpretation of reality, contemporary 'science' is denying itself the opportunity to contribute to an extraordinary new chapter in human understanding as to the nature of reality and who we are.

Professor Provine's inability to distinguish between 'science' and 'philosophy' is very destructive of true scientific endeavour because his views as a senior respected scientist clearly affects the thinking of those who look up to him as their superior. Most scientists, like the general public, acquire the vast majority of their knowledge and values on what they are taught by their peers and mentors, and not on what they personally experience. It is for this reason that Professor Provine's views are so prevalent within the scientific community and why so many aspects of science have become moribund.

So how will Western Science deal with the plethora of 'New Age'¹¹ phenomena now being discovered?

If history is anything to go by, the contemporary scientific community will almost certainly embrace an orthodox position and embark on a concerted campaign of trenchant denial about 'New Age' phenomena. However, this is not such a bad thing, as practically all the major advances in human knowledge and understanding have emanated from the minds of dissenters who have rejected the orthodox position of their contemporaries and postulated what were considered heresies at the time. Presumably, the issues pertaining to the plethora of 'New Age' phenomena now being discovered (and their wider implications) will be treated no differently from any new 'heresy'. As with all matters, eventually the truth will become recognised as "self evident" and future generations will look back at the position of contemporary orthodox science in much the same way we now view our ancestors who fervently believed the earth was flat!¹²

NOTE: Article based in part on extracts from:
'The Cosmic Game' by Stanislav Grof (p232 - p235)
'Darwin on Trial' by Phillip Johnson (p126)

FOOTNOTES

1. See: PHILOSOPHICAL MATERIALISM by Alex Paterson
2. 'The Cosmic Game' by Stanislav Grof p232
3. Even the Oxford dictionary definitions of science, objective, material and physical reflect the pervading bias in support of Philosophical Materialism:
"Science: noun: a branch of knowledge conducted on objective principles involving the systematized observation of, and experiment with, phenomena, especially concerned with the material and functions of the physical universe (see also natural science). "
Objective: adjective: - external to the mind; actually existing; real (Source Oxford Dictionary)
Material: noun: - the matter from which a thing is made (Source Oxford Dictionary)
Physical: noun - of matter, meaning made of matter (Source Oxford Dictionary)
4. 'The Cosmic Game' by Stanislav Grof p232
5. 'The Cosmic Game' by Stanislav Grof p232 & p235
6. See: A Critique of Darwin's Theory of Evolution by Alex Paterson
7. DEFINITIONS:
Science is defined as a systematic and orderly arrangement of knowledge. (Source: Websters Dictionary)
Scientific Procedure or Scientific Methodology is defined as the method to 'exact science' consisting of:
a) Careful and abundant observation and experiment.
b) Generalisation of the results into formulated laws and statements. (Source: Websters Dictionary)
Exact Science is defined as "a science admitting of absolute or quantitative precision". (Source Oxford Dictionary)
8. See: PHILOSOPHICAL MATERIALISM by Alex Paterson
9. Source: 'Darwin on Trial' by Phillip Johnson (p126)
10. It is fundamental to a free pluralistic society that any person is free to embrace whatever philosophy he/she so chooses irrespective of how "silly" it might appear to others, so long as those views don't infringe on the rights of others. The health and growth of a society is inextricably bound up with the

ability of dissenters to question the orthodox values of the society, for only through such a process can a society experiment with new ideas and grow.

11. New Age: There are many definitions assigned to the phrase 'New Age', but for the purpose of this article 'New Age' is defined as phenomena and concepts that do not fit the materialistic paradigm of contemporary Western society and are therefore considered "unreal". Phenomena that fit this definition include spirituality, a plethora of techniques associated with alternative medicine and spiritual healing, paranormal phenomena in all its forms and view points about reality that do not accord with "philosophical materialism". It also includes a series of scientific experiments involving DNA and consciousness conducted since the 1940s that defy understanding by the conventional scientific community and which have been collated by Gregg Braden (and others) in the late 1990s.
See: Gregg Braden Website
12. The Three Stages of Truth: Historically, the 'truth' about most issues usually goes through three distinct phases known colloquially as "the three stages of truth". During the first stage, the issue goes unnoticed and is ignored; the second stage is characterised by vehement denial; whilst the third stage witnesses the truth being finally recognised as self evident!

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THE OBSERVER EFFECT

Fundamental to contemporary Quantum Theory is the notion that there is no phenomenon until it is observed. This effect is known as the 'Observer Effect'.¹

The implications of the 'Observer Effect' are profound because, if true, it means that before anything can manifest in the physical universe it must first be observed. Presumably observation cannot occur without the pre-existence of some sort of consciousness to do the observing. The Observer Effect clearly implies that the physical Universe is the direct result of 'consciousness'.

This notion has a striking resemblance to perennial esoteric theory which asserts that all phenomena are the result of the consciousness of a single overlighting Creative Principle or the Mind of God.

There is a delicious irony in all this. Contemporary Western scientific theory postulates that human consciousness is solely a result of the workings of a physical brain, yet if the observer effect is correct, the physical matter comprising a brain cannot come into existence until it is the subject of observation by some pre-existing consciousness.

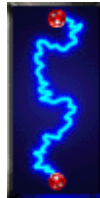
NOTE: For an excellent introduction to Quantum Physics in laymen's terms see:
'A World with a View' by Ross Rhodes
'A Cybernetic Interpretation of Quantum Mechanics' by Ross Rhodes

FOOTNOTES

1. The still-dominant "Copenhagen interpretation" of Quantum Theory developed by Niels Bohr, Werner Heisenberg, Wolfgang Pauli, and others says two basic things:
Reality is identical with the totality of observed phenomena (which means reality does not exist in the absence of observation), and
Quantum mechanics is a complete description of reality; no deeper understanding is possible.

(SOURCE: David Bohm by Will Keepin)

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A CRITIQUE OF DARWIN'S THEORY OF EVOLUTION (Part 1)

by

Alex Paterson

This is the first of a two part article questioning Darwin's Theory of Evolution on scientific grounds.

INTRODUCTION

It is clear that the physical Universe, including life on Earth, is an evolutionary process. Darwin's Theory of Evolution is but just one theory as to how this process occurred with regard to the evolution of 'life' on this planet and is considered by most educated humans to be a self-evident fact, yet rather surprisingly careful scrutiny reveals a dearth of empirical scientific evidence to support it.¹

If there were ever a case of "never letting the truth get in the way of a good story" then this would appear to be such a case. The following article briefly outlines the manifest shortcomings associated with Darwin's Theory and is written to promote thought and discussion about this issue. You are invited to agree with, disagree with, seek clarification about or critique the article if you so wish.

DARWIN'S THEORY OF EVOLUTION postulates that 'life' ² on Earth arose from non-living matter entirely by way of some unknown, 'unconscious', mechanistic, natural process on a pre-biotic earth and then proceeded to evolve into more complex life forms almost exclusively by way of a random mutation and natural selection process, ³ and all occurring without the involvement of an over lighting consciousness or 'creator'.

Darwin's model of evolution, known as "the survival of the fittest", is widely accepted by most of the contemporary scientific community, as well as the general public, as a "fact of life" as there is little doubt this process does play a significant part in changing the characteristics within the pre-existing gene pool of a species. (a process known as micro-evolution within species) On the face of it, Darwin's theory is so elegantly simple and in accordance with so many of the day-to-day observations of modern genetics that indeed it does appear to be self evident.

However, close examination of a whole raft of scientific data reveals the absence of virtually any empirical scientific evidence in support of the theory, either regarding the alleged spontaneous generation of life in first place, let alone the evolution of life forms from one species into another. If anything, the fossil evidence to date indicates the spontaneous appearance, without the existence of any earlier related life forms, of a vast number of life forms around 600 million years ago known as the 'Cambrian explosion', followed by very long periods (tens of millions of years) of minor changes occurring within species (a process known as Stasis) and the absence of any examples of possible evolutionary links between species prior to, during, or after this period.

But, as biochemist Michael Behe points out in his book, 'Darwin's Black Box', the most serious flaw in Darwin's Theory is that due to the 'irreducible complexity' associated with the biochemistry at a molecular and cellular level, the theory cannot be applied to the evolution of life at this fundamental level, which implies other factors must be operating in the evolutionary process. ⁴

IMPORTANT NOTE 1: It should not be construed that this criticism of Darwin's Theory implies that the author does not believe that life on Earth is the product of some form of evolution, as it clearly is--but rather that the evolutionary model put forward by neo-Darwinists is flawed because it is not supported by any empirical scientific evidence.

IRREDUCIBLE COMPLEXITY is defined as the base level of complexity below which a system no longer functions. Thus an irreducibly complex system is one comprising several unique interacting components that contribute to the basic function of the 'system' and wherein the removal of just one component renders the whole system no longer functional. An irreducibly complex system cannot 'evolve' by slight, successive modifications to a precursor system, because any precursor to an irreducibly complex system that is missing a part, is by definition non-functional and as such would have no purpose and presumably could not be the subject of 'natural selection'. ⁵

Contemporary society is full of irreducibly complex man-made devices, yet in comparison with the complexity of life at a biochemical level, they are just child's play. The common mouse trap is an excellent example of a simple, yet irreducibly complex machine. It comprises ten parts of which the absence of just one renders

the trap unserviceable. Irreducibly complex systems like a mousetrap cannot evolve via the Darwinian model of gradual minor changes. In the case of a mouse trap, you can't start with a wooden platform, catch a few mice, add a spring, catch a few more mice and so on. The whole system has to be complete before you can catch any mice. It's all or nothing. As Behe explains in great detail, the irreducible complexity associated with just a simple single cell organism at a biochemical level is of staggering proportions involving a cascade of non-redundant, exquisitely related processes to support it and all implying careful design.

Realistically, if Darwin's theory can't begin to explain the 'evolution' of a system as simple as a ten part mouse trap, what hope has it got in explaining the development of the complex biochemistry associated with a single cell organism, let alone higher life forms? ⁶

Darwin knew that his theory of gradual evolution by natural selection carried a heavy burden. As he said in his book, 'The Origin of Species':

"If it could be demonstrated that any complex organ existed which could not possibly have been formed by numerous successive, slight modifications, my theory would absolutely break down. " ⁷

Darwin postulated his theory long before the irreducible complexity of life at a biochemical level was understood and it is difficult to believe that, given his above statement, even he could support his theory today.

So why is Darwin's theory still so trenchantly defended despite the lack of any empirical evidence in support of it and the increasing body of evidence against it? The answer lies in history. Contemporary Western society is rooted in a concept of reality known as Philosophical Materialism.

PHILOSOPHICAL MATERIALISM came into prominence associated with the 'Age of Reason' which arose partly as a reaction to the stifling religious dogma of 16th-18th century Europe. Philosophical Materialism postulates that the Universe is essentially a three dimensional materialistic phenomena and that 'life' on earth somehow arose out of a freak fortuitous event aeons ago by way of some unknown, 'unconscious' and mechanistic process in strict accordance with the 'fixed' laws of physics. Philosophical Materialism totally rejects as "superstitious nonsense" the concept of a 'Creative Principle' or 'Universal Consciousness' over lighting the creation of the Universe in general or the evolution of life on Earth in particular, as this is totally at odds with the basic premise of that philosophy.

Because Darwin's Theory of Evolution (as presented by neo-Darwinists) is in complete accordance with this philosophy, it has become entrenched as the official creation story of contemporary Western culture and is trenchantly defended by the scientific community despite growing evidence of the manifest shortcomings of the theory. Most scientists hold firmly to this theory--not because the mechanism has been observed to work, or that there is some irrefutable scientific proof of the same--but rather because their guiding philosophy assures them that in the absence of an over lighting 'Creative Principle', no other means are available to do the job. In other words, the theory must be right because, in their eyes, there is no alternative! ⁸

THE SECOND LAW OF THERMODYNAMICS relates to a process fundamental to the Physical Universe in which all inanimate matter eventually breaks down into its constituent parts with the passage of time. (i. e. all matter becomes less complex over time) A corollary of this law is the observation that inanimate matter never spontaneously organises itself into more complex forms. Thus for example, a car will eventually disintegrate into a pile of rust, but a pile of rust will never spontaneously build itself up into a car. The only matter known to Western Science to defy Second Law of Thermodynamics is that associated with organic LIFE.

From a scientific point of view, the proposition that something as incredibly diverse and irreducibly complex as life - and which is characterised by order, purpose and the ability to reproduce itself (in other words, displaying consciousness) - could have spontaneously defied the Second Law of Thermodynamics and come into being out of the relatively simple primordial environment of pre-biotic earth by way of some unknown, 'unconscious', purposeless, mechanistic process, smacks to many (including the author) of being bogus science. The fact that no empirical evidence in support of such a notion has ever been discovered or put forward almost defies belief that such a theory could become the predominant 'scientific' view of reality. Presumably, under normal circumstances such a notion would have been rejected without a second thought. However, Darwin's Theory of Evolution is not just another theory to be tested and discarded if it doesn't match the findings of objective scientific analysis - it is a theory rooted in the essence of Philosophical Materialism and the very basis of the 'science' that represents that philosophy. Under these circumstances, discarding such a theory is clearly unthinkable because the actual intellectual authority of contemporary Western science is at stake.

CONCLUSION

American lawyer and author, Phillip Johnson, succinctly sums up the shortcomings regarding Darwin's Theory of Evolution in his book 'Darwin on Trial':

"The argument of 'Darwin on Trial' is that we know a great deal less (about evolution) than has been claimed. In particular, we do not know how the immensely complex organ systems of plants and animals could have been created by mindless and purposeless natural processes, as Darwinists say they must have been. Darwinian theory attributes biological complexity to the accumulation of adaptive micro-mutations by natural selection, but the creative power of this hypothetical mechanism has never been demonstrated, and the fossil evidence is inconsistent with the claim that biological creation occurred in that way. The philosophically important part of the Darwinian theory - its mechanism for creating complex things that did not exist before - is therefore not really empirical science at all, but rather a deduction from naturalistic philosophy. In brief, what makes me a "critic of (Darwinian) evolution" is that I distinguish between naturalistic philosophy and empirical science, and oppose the former when it comes cloaked in the authority of the latter. " ⁹

FOOTNOTES:

1. 'Empirical' is defined as based on observation and experiment, not theory. (Source: Oxford Dictionary 1991)

2. 'Life' has a number of definitions, but for the purpose of this document it is defined as "matter capable of organised complexity and the ability to reproduce itself". (Alex Paterson)
3. To quote Michael Behe in his book, 'Darwin's Black Box': "Because Darwin observed there were variations between populations in all species, he reasoned that the ones whose chance variations (mutations) gave them an advantage in the struggle for life, would tend to survive and reproduce, out competing the less favoured ones and passing on the advantageous characteristics to their offspring. By this method characteristics of the species would gradually change and over great periods of time great changes would occur. " Source: 'Darwin's Black Box' by Michael Behe (pXI)
4. It should not be construed that this criticism of Darwin's Theory implies that the author does not believe that life on Earth is the product of some form of evolution, as it clearly is - but rather that the evolutionary model put forward by neo-Darwinists is flawed because it is not supported by any empirical scientific evidence.
5. 'Darwin's Black Box' by Michael Behe (p39)
6. Behe argues that "no one has ever explained in detailed scientific fashion how mutation and natural selection could build the complex, intricate structures associated with life at a micro biochemical level. " Source: 'Darwin's Black Box' (p176)
7. 'The Origin of Species' by Charles Darwin, 6th edition 1988 New York University press (p154)
8. For more on this subject see: PHILOSOPHICAL MATERIALISM by Alex Paterson
9. 'Darwin on Trial' by Phillip Johnson (p158)



**A CRITIQUE OF
DARWIN'S THEORY OF EVOLUTION**
(Part 2)

The Implications of the
Irreducible Complexity of Life

by

Alex Paterson

This is the second of a two part article questioning Darwin's Theory of Evolution on scientific grounds.

IRREDUCIBLE COMPLEXITY

The relatively recent discovery of the irreducible complexity ¹ inherent in so many of life's processes, especially at a biochemical ² level, has profound implications

regarding the nature of the Universe, as it cannot be explained by Darwin's Theory of Evolution and unambiguously indicates that 'life' is the result of intelligent design. In the absence of any other known 'mechanistic' process, intelligent design clearly infers the existence of a 'Creator' or 'Creative Principle'.³

It is for this reason that the 'scientific mainstream' has refused even to acknowledge the issues surrounding the irreducible complexity inherent in so many of life's processes. The reluctance of the scientific community to deal with this issue or consider the implications of intelligent design regarding 'life' has nothing to do with a lack of empirical evidence to support it--but rather has its roots in a historical chauvinism⁴ against anything suggesting the existence of a creator. This almost paranoid reluctance to consider the obvious is ironic as it serves only to limit scientific endeavour and in many respects is reminiscent of the stifling religious dogma that led to the 'age of reason' and modern scientific methodology in the first place.⁵

In a sense the scientific community has forgotten its purpose (*raison d'être*) and the underlying ethic pertaining to that purpose. True scientific procedure calls for keeping an open mind to all phenomena whilst maintaining a questioning attitude at the same time and being prepared to modify or dispose of any theory that no longer accommodates evidence collected in a systematic manner. Today most academics professing to be scientists do not observe this process, but rather display an uncritical adherence to a materialistic philosophy taught them by their superiors. Because of this, contemporary science has become ensnared in a very limited view of reality and the nature of the universe. This position is summed up succinctly by Cornell University professor, William Provine, who said:

" . . . modern science directly implies that the world is organised strictly in accordance with mechanistic principles. There are no purposive principles whatsoever in nature. There are no gods and no designing forces that are rationally detectable . . ."⁶

Now of course, Professor Provine's position is a philosophical one and is not based on any empirical evidence and as such is a breach of the very principles underlying scientific technique. Professor Provine is entitled to hold and express any philosophical position he so chooses, but he is not entitled to imply the philosophical position expressed above is somehow based on scientific methodology because "science it ain't".⁷

By defining and adhering to such a proscriptive interpretation of reality, contemporary 'science' is denying itself the opportunity to contribute to an extraordinary new chapter in human understanding as to the nature of the Universe and who we are.

Professor Provine's inability to distinguish between 'science' and 'philosophy' is very destructive of true scientific endeavour because his views, as a senior respected scientist, clearly affects the thinking of those who look up to him as their superior. Most scientists, like the general public, acquire the vast majority of their knowledge and values about reality on what they are taught by their peers and superiors--and not on what they personally experience. It is for this reason that Professor Provine's views are so prevalent within the scientific community and why so many aspects of science have become moribund.

So how will 'science' deal with the implications of irreducible complexity associated with life?

If history is anything to go by, the contemporary scientific community will almost certainly embrace an orthodox position and embark on a concerted campaign of trenchant denial about the issue. However, this is not such a bad thing, as practically all the major advances in human knowledge and understanding have emanated from the minds of dissenters who have rejected the orthodox position of their contemporaries and postulated what were considered heresies at the time. Presumably, the issues pertaining to the irreducible complexity of life and its wider implications will be treated no differently from any new 'heresy'. As with all matters, eventually the truth will become recognised as "self evident" and future generations will look back at the position of contemporary science in much the same way we now view our ancestors who fervently believed the earth was flat! ⁸

FOOTNOTES:

1. Irreducible Complexity is defined as the base level of complexity below which a system no longer functions. Thus an irreducibly complex system is one comprising several unique interacting components that contribute to the basic function of the 'system' and wherein the removal of just one component renders the whole system no longer functional. An irreducibly complex system cannot 'evolve' by slight, successive modifications to a precursor system, because any precursor to an irreducibly complex system that is missing a part is, by definition, non-functional and as such would have no purpose and presumably could not be the subject of 'natural selection'. (Source: 'Darwins Black Box' by Michael Behe p39)
2. Biochemistry is defined as the "chemistry of the processes fundamental to life and characteristic of life" (Source: Oxford Dictionary 1991)
3. The unearthing of the irreducible complexity of life at a biochemical level is as profound a discovery as Copernicus's and Galileo's ideas regarding the nature of the solar system, Newton's theory about gravity and the Laws of Motion, Einstein's Theory of Relativity and Quantum Physics because, like those findings, it radically redefines human perception of reality. Like all major discoveries, the significance of it has gone unnoticed by most and it will take at least a generation or two before that significance is recognised and acted upon.
4. Chauvinism is defined as "a blind and absurd devotion to an obsolete cause". (Source: Websters Dictionary)
5. It is worth remembering that five hundred years ago most humans believed that the earth was flat, and anyone who had the temerity to suggest otherwise invariably was burnt at the stake. It was this sort of stifling religious dogma that eventually gave rise to the conventional scientific processes associated with the 'Age of Reason'.
6. Source: 'Darwin on Trial' by Phillip Johnson (p126)
7. It is fundamental to a free pluralistic society that any person is free to embrace whatever philosophy he/she so chooses irrespective of how "silly" it might appear to others, so long as those views don't infringe upon the rights of others. The health and growth of a society is inextricably bound up with the ability of dissenters to question the orthodox values of the society, for only through such a process can a society experiment with new ideas and grow.

8. The Three Stages of Truth: Historically, the 'truth' about most issues usually goes through three distinct phases known colloquially as "the three stages of truth". During the first stage, the issue goes unnoticed and is ignored; the second stage is characterised by vehement denial; whilst the third stage witnesses the truth about the issue being finally recognised as self evident!

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*IBSA (ISKCON Bhaktivedanta Sadhana Asrama), Govardhana, India
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Evidence for Creation by Outside Intervention

Darwinists, Creationists and Intelligent Design proponents are unable to explain anomalies in the emergence of domesticated plants, animals and humans.

From the Internet

by Lloyd Pye © 2002

THE ABSURDITIES OF DOGMA

In 1905, a 25-year-old patent clerk named Albert Einstein demolished the 200-year-old certainty that Isaac Newton knew all there was to know about basic physics. In a technical paper only a few pages long, Einstein sent a huge part of his current "reality" to history's dustbin, where it found good company with thousands of other discards large and small. In 1905, though, Newton's discard was about as large as the bin would hold.

Now another grand old "certainty" hovers over history's dustbin, and it seems only a matter of time before some new Einstein writes the few (or many) pages that will bring it down and relegate it to history. And, as was the case in 1905, every "expert" in the world laughs heartily at any suggestion that their certainty could be struck down. Yet if facts are any yardstick--which should always be the case, but frequently isn't--Charles Darwin's theory of evolution by natural selection is moving towards extinction.

Please note this: not everyone who challenges evolution is automatically a Creationist. Darwinists love to tar all opponents with that brush because so much of Creationist dogma is absurd. Creationists mulishly exclude themselves from serious consideration by refusing to give up fatally flawed parts of their argument, such as the literal interpretation of "six days of creation". Of course, some have tried to take a more reasonable stance, but those few can't be heard over the ranting of the many who refuse.

Recently a new group has entered the fray, much better educated than typical Creationists. This group has devised a theory called "Intelligent Design", which has a wealth of scientifically established facts on its side. The ID-ers, though, give away their Creationist roots by insisting that because life at its most basic level is so

incredibly and irreducibly complex, it could never have simply "come into being" as Darwinists insist.

Actually, the "life somehow assembled itself out of organic molecules" dogma is every bit as absurd as the "everything was created in six days" dogma, which the ID-ers understand and exploit. But they also suggest that everything came into existence at the hands of God (by whatever name) or "by means of outside intervention", which makes clear how they're betting. "Outside intervention" is a transparent euphemism for "You Know What" (with apologies to J. K. Rowling). [In Rowling's "Harry Potter" books, the arch villain is so despicable and dreadful, his name should not even be uttered; thus he is referred to as "You Know Who". Similarly, the very idea that humans might have been created by extraterrestrials is so despicable and dreadful to mainstream science and religion that no mention of it should be uttered; thus the author refers to it as "You Know What". Ed.] To Darwinists, Creationists and ID-ers alike, creation at the hands of You Know What is the most absurd suggestion of all. Yet it can be shown that You Know What has the widest array of facts on its side and has the best chance of being proved correct in the end.

Virtually every scientist worth their doctorate will insist that somehow, some way, a form of evolution is at the heart of all life forms and processes on Earth. By "evolution", they mean the entire panoply of possible interpretations that might explain how, over vast stretches of time, simple organisms can and do transform themselves into more complex organisms. That broad definition gives science as a whole a great deal of room to bob and weave its way towards the truth about evolution, which ostensibly is its goal. However, among individual scientists that same broadness of coverage means nobody has a "lock" on the truth, which opens them up to a withering array of internecine squabbles.



The author of this article, Lloyd Pye, believes that the biological evidence can be best explained by the theory that life was introduced on Earth by beings from another world or worlds. This doesn't explain the ultimate origin of life in the universe--the Personality of Godhead Lord Narayana. Still, the basic idea, as far as it goes, is not in disagreement with Vedic testimony. The demigod of creation, Brahma, lives on a planet called Satyaloka. He creates the prajapatis (progenitors) who in turn create millions of different species, including the Earthly human race. The prajapatis live in the Maharloka planetary system.

In Darwin's case, those squabbles were initially muted. Rightly or wrongly, his theory served a much higher purpose than merely challenging the way science thought about life's processes. It provided something every scientist desperately needed: a strong counter to the intellectual nonsense pouring from pulpits in every church, synagogue and mosque in the world.

Since well before Charles Darwin was born, men of science knew full well that God did not create the Earth or anything else in the universe in six literal days. But to assert that publicly invited the same kind of censure that erupts today onto anyone who dares to challenge evolution openly. Dogma is dogma in any generation.

Darwin's honeymoon with his scientific peers was relatively brief. It lasted only as long as they needed to understand that all he had really provided was the outline of a forest of an idea, one that only in broad terms seemed to account for life's stunningly wide array. His forest lacked enough verifiable trees. Even so, once the overarching concept was crystallised as "natural selection", the term "survival of the fittest" was coined to explain it to laymen. When the majority of the public became convinced that evolution was a legitimate alternative to Creationism, the scientific gloves came off. In-fighting became widespread regarding the trees that made up Darwin's forest.

Over time, scientists parsed Darwin's original forest into more different trees than he could ever have imagined. That parsing has been wide and deep, and it has taken down countless trees at the hands of scientists themselves. But despite such thinning, the forest remains upright and intact. Somehow, some way, there is a completely natural force at work governing all aspects of the flow and change of life on Earth. That is the scientific mantra, which is chanted religiously to counter every Creationist--and now Intelligent Design--challenge to one or more of the rotten trees that frequently become obvious.

Even Darwin realised the data of his era did not provide clear-cut evidence that his theory was correct. Especially troubling was the absence of "transitional species" in the fossil record. Those were needed to prove that, over vast amounts of time, species did in fact gradually transform into other, "higher" species.

So right out of the chute, the theory of evolution was on the defensive regarding one of its cornerstones, and more than 140 years later there are still no clear-cut transitional species apparent in the fossil record.

Because this is the most vulnerable part of Darwin's theory, Creationists attack it relentlessly, which has forced scientists periodically to put forth a series of candidates to try to take the heat off. Unfortunately for them, in every case those "missing links" have been shown to be outright fakes and frauds. An excellent account is found in *Icons of Evolution* by Jonathan Wells (Regnery, 2000). But scientists are not deterred by such exposure of their shenanigans. They feel justified because, they insist, not enough time has passed for them to find what they need in a grossly incomplete fossil record.

The truth is that some lengthy fossil timelines are missing, but many more are well accounted for. Those have been thoroughly examined in the past 140-plus years, to no avail. In any other occupation, a 140-year-long trek up a blind alley would indicate a wrong approach has been taken. But not to scientists. They blithely

continue forward, convinced of the absolute rightness of their mission and confident their fabled missing link will be found beneath the next overturned rock. Sooner or later, they believe, one of their members will uncover it, so they all work in harmonious concert towards that common goal. Individually, though, it's every man and woman for themselves.

TWEEDLEDUM AND TWEEDLEDEE

Plants and animals evolve, eh? Alright, how do they evolve?

By gradual but constant changes, influenced by adaptive pressures in their environment that cause physical modifications to persist if they are advantageous.

Can you specify the kind of gradual change you're referring to?

In any population of plants or animals, over time, random genetic mutations will occur. Most will be detrimental, some will have a neutral effect and some will confer a selective advantage, however small or seemingly inconsequential it might appear.

Really? But wouldn't the overall population have a gene pool deep enough to absorb and dilute even a large change? Wouldn't a small change rapidly disappear?

Well, yes, it probably would. But not in an isolated segment of the overall population. An isolated group would have a much shallower gene pool, so positive mutations would stand a much better chance of establishing a permanent place in it.

Really? What if that positive mutation gets established in the isolated group, then somehow the isolated group gets back together with the main population? Poof! The mutation will be absorbed and disappear.

Well, maybe. So let's make sure the isolated population can't get back with the main group until crossbreeding is no longer possible.

How would you do that?

Put a mountain range between them, something impossible to cross.

If it's impossible to cross, how did the isolated group get there in the first place?



Tweedledum and Tweedledee earn their pay as scientists by keeping up an endless debate over minute details of theory that boggles the average mind.

If you're asking me just how isolated is isolated, let me ask you one. What kind of mutations were you talking about being absorbed?

Small, absolutely random changes in base pairs at the gene level.

Really? Why not at the chromosome level? Wouldn't change at the base pair level be entirely too small to create any significant change? Wouldn't a mutation almost have to be at the chromosome level to be noticeable?

Who says? Change at that level would probably be too much, something the organism couldn't tolerate.

Maybe we're putting too much emphasis on mutations.

Right! What about environmental pressures? What if a species suddenly found itself having to

survive in a significantly changed environment?

One where its members must adapt to the new circumstances or die out?

Exactly! How would they adapt? Could they just will themselves to grow thicker fur or stronger muscles or larger size?

That sounds like mutations have to play a part.

Mutations, eh? All right, how do they play a part?

This game of intellectual thrust and parry goes on constantly at levels of minutiae that boggle an average mind. Traditional Darwinists are one-upped by neo-Darwinists at every turn. Quantum evolutionists refashion the work of those who support the theory of peripheral isolates. Mathematicians model mutation rates and selective forces, which biologists do not trust. Geneticists have little use for palaeontologists, who return the favour in spades (pun intended). Cytogenetics labours to find a niche alongside genetics proper. Population geneticists utilise mathematical models that challenge palaeontologists and systematists. Sociobiologists and evolutionary psychologists struggle to make room for their ideas. All perform a cerebral dance of elegant form and exquisite symmetry.

Their dance is, ironically, evolution writ large throughout science as a process. New bits of data are put forth to a peer group. The new data are discussed, written about,

criticised, written about again, criticised some more. This is gradualism at work, shaping, reshaping and reshaping again if necessary until the new data can comfortably fit into the current paradigm in any field, whatever it is. This is necessary to make it conform as closely as possible to every concerned scientist's current way of thinking. To do it any other way is to invite prompt rejection under a fusillade of withering criticism.

This system of excruciating "peer review" is how independent thinkers among scientists have always been kept in line. Darwin was an outsider until he barged into the club by sheer, overpowering brilliance. Patent clerk Einstein did the same. On the other hand, Alfred Wegener was the German meteorologist who figured out plate tectonics in 1915. Because he dared to bruise the egos of "authorities" outside his own field, he saw his brilliant discovery buried under spiteful criticism that held it down for 50 years. Every scientist in the game knows how it is played—and very few dare to challenge its rules.

The restrictions on scientists are severe, but for a very good reason. They work at the leading edges of knowledge, from where the view can be anything from confusing to downright terrifying. Among those who study the processes of life on Earth, they must cope with the knowledge that a surprising number of species have no business being here. In some cases, they can't even be here. Yet they are, for better or worse, and those worst-case examples must be hidden or at least obscured from the general public. But no matter how often facts are twisted, data are concealed or reality is denied, the truth is out there.

THE EMERGENCE OF DOMESTICATED PLANTS

There are two basic forms of plants and animals: wild and domesticated. The wild ones far outnumber the domesticated ones, which may explain why vastly more research is done on the wild forms. But it could just as easily be that scientists shy away from the domesticated ones because the things they find when examining them are so far outside the accepted evolutionary paradigm.

Nearly all domesticated plants are believed to have appeared between 10,000 and 5,000 years ago, with different groups coming to different parts of the world at different times. Initially, in the so-called Fertile Crescent of modern Iraq, Syria and Lebanon, came wheat, barley and legumes, among other varieties. Later on, in the Far East, came wheat, millet, rice and yams. Later still, in the New World, came maize (corn), peppers, beans, squash, tomatoes and potatoes.

Many have "wild" predecessors that were apparently a starting point for the domesticated variety, but others--like many common vegetables--have no obvious precursors. But for those that do, such as wild grasses, grains and cereals, how they turned into wheat, barley, millet, rice, etc. is a profound mystery.

No botanist can conclusively explain how wild plants gave rise to domesticated ones. The emphasis here is on "conclusively". Botanists have no trouble hypothesising elaborate scenarios in which Neolithic (New Stone Age) farmers somehow figured out how to hybridise wild grasses, grains and cereals, not unlike Gregor Mendel when he cross-bred pea plants to figure out the mechanics of genetic inheritance. It all sounds so simple and so logical, almost no one outside scientific circles ever examines it closely.

Gregor Mendel never bred his pea plants to be anything other than pea plants. He created short ones, tall ones and different- coloured ones, but they were always pea plants that produced peas. (Pea plants are a domesticated species, too, but that is irrelevant to the point to be made here.) On the other hand, those New Stone Age farmers who were fresh out of their caves and only just beginning to turn soil for the first time (as the "official" scenario goes), somehow managed to transform the wild grasses, grains and cereals growing around them into their domesticated "cousins". Is that possible? Only through a course in miracles!

Actually, it requires countless miracles within two large categories of miracles. The first was that the wild grasses and grains and cereals were useless to humans. The seeds and grains were maddeningly small, like pepper flakes or salt crystals, which put them beyond the grasping and handling capacity of human fingers. They were also hard, like tiny nutshells, making it impossible to convert them to anything edible. Lastly, their chemistry was suited to nourishing animals, not humans.

So wild varieties were entirely too small, entirely too tough and nutritionally inappropriate for humans. They needed to be greatly expanded in size, greatly softened in texture and overhauled at the molecular level--which would be an imposing challenge for modern botanists, much less Neolithic farmers.

Despite the seeming impossibility of meeting those daunting objectives, modern botanists are confident the first sodbusters had all they needed to do it: time and patience. Over hundreds of generations of selective crossbreeding, they consciously directed the genetic transformation of the few dozen that would turn out to be most useful to humans. And how did they do it? By the astounding feat of doubling, tripling and quadrupling the number of chromosomes in the wild varieties! In a few cases, they did better than that. Domestic wheat and oats were elevated from an ancestor with seven chromosomes to their current 42--an expansion by a factor of six. Sugar cane was expanded from a 10-chromosome ancestor to the 80-chromosome monster it is today--a factor of eight. The chromosomes of others, like bananas and apples, were only multiplied by factors of two or three, while peanuts, potatoes, tobacco and cotton, among others, were expanded by factors of four. This is not as astounding as it sounds, because many wild flowering plants and trees have multiple chromosome sets.

But that brings up what Charles Darwin himself called the "abominable mystery" of flowering plants. The first ones appear in the fossil record between 150 and 130 million years ago, primed to multiply into over 200,000 known species. But no one can explain their presence because there is no connective link to any form of plants that preceded them. It is as --if dare I say it--they were brought to Earth by something akin to You Know What. If so, then it could well be that they were delivered with a built-in capacity to develop multiple chromosome sets, and somehow our Neolithic forebears cracked the codes for the ones most advantageous to humans.



However the codes were cracked, the great expansion of genetic material in each cell of the domestic varieties caused them to grow much larger than their wild ancestors. As they grew, their seeds and grains became large enough to be easily seen and picked up and manipulated by human fingers. Simultaneously, the seeds and grains softened to a degree where they could be milled, cooked and consumed. And at the same time, their cellular chemistry was altered enough to begin providing nourishment to humans who ate them. The only word that remotely equates with that achievement is: miracle.

For Charles Darwin, flowering plants were an "abominable mystery. "

Of course, "miracle" implies that there was actually a chance that such complex manipulations of nature could be carried out by primitive yeomen in eight geographical areas over 5,000 years. This strains credulity because, in each case, in each area, someone actually had to look at a wild progenitor and imagine what it could become, or should become, or would become. Then they somehow had to ensure that their vision would be carried forward through countless generations that had to remain committed to planting, harvesting, culling and crossbreeding wild plants that put no food on their tables during their lifetimes, but which might feed their descendants in some remotely distant future.

It is difficult to try to concoct a more unlikely, more absurd, scenario, yet to modern-day botanists it is a gospel they believe with a fervour that puts many "six day" Creationists to shame. Why? Because to confront its towering absurdity would force them to turn to You Know What for a more logical and plausible explanation.

To domesticate a wild plant without using artificial (i. e. , genetic) manipulation, it must be modified by directed crossbreeding, which is only possible through the efforts of humans. So the equation is simple. Firstly, wild ancestors for many (but not all) domestic plants do seem apparent. Secondly, most domesticated versions

did appear from 10,000 to 5,000 years ago. Thirdly, the humans alive at that time were primitive barbarians. Fourthly, in the past 5,000 years, no plants have been domesticated that are nearly as valuable as the dozens that were "created" by the earliest farmers all around the world. Put an equal sign after those four factors and it definitely does not add up to any kind of Darwinian model.

Botanists know they have a serious problem here, but all they can suggest is that it simply had to have occurred by natural means because no other intervention--by God or You Know What--can be considered under any circumstances. That unwavering stance is maintained by all scientists, not just botanists, to exclude overwhelming evidence such as the fact that in 1837 the Botanical Garden in St Petersburg, Russia, began concerted attempts to cultivate wild rye into a new form of domestication. They are still trying, because their rye has lost none of its wild traits, especially the fragility of its stalk and its small grain. Therein lies the most embarrassing conundrum botanists face.

To domesticate a wild grass like rye or any wild grain or cereal (which was done time and again by our Neolithic forebears), two imposing hurdles must be cleared. These are the problems of "rachises" and "glumes", which I discuss in my book, *Everything You Know Is Wrong* – Book One: Human Origins (pp. 283–285) (Adamu Press, 1998). Glumes are botany's name for husks, the thin covers of seeds and grains that must be removed before humans can digest them. Rachises are the tiny stems that attach seeds and grains to their stalks.

While growing, glumes and rachises are strong and durable, so rain won't knock the seeds and grains off their stalks. At maturity, they become so brittle that a breeze will shatter them and release their cargo to propagate. Such a high degree of brittleness makes it impossible to harvest wild plants because every grain or seed would be knocked loose during the harvesting process.

So, in addition to enlarging, softening and nutritionally altering the seeds and grains of dozens of wild plants, the earliest farmers also had to figure out how to finely adjust the brittleness of every plant's glumes and rachises.

That adjustment was of extremely daunting complexity, perhaps more complex than the transformational process itself. The rachises had to be toughened enough to hold seeds and grains to their stalks during harvesting, yet remain brittle enough to be collected easily by human effort during what has come to be known as "threshing". Likewise, the glumes had to be made tough enough to withstand harvesting after full ripeness was achieved, yet still be brittle enough to shatter during the threshing process. And--here's the kicker--each wild plant's glumes and rachises required completely different degrees of adjustment, and the final amount of each adjustment had to be perfectly precise! In short, there is not a snowball's chance that this happened as botanists claim it did.

THE EMERGENCE OF DOMESTICATED ANIMALS

As with plants, animal domestication followed a pattern of development that extended 10,000 to 5,000 years ago. It also started in the Fertile Crescent, with the "big four" of cattle, sheep, goats and pigs, among other animals. Later, in the Far East, came ducks, chickens and water buffalo, among others. Later still, in the New World, came llamas and vicuna. This process was not simplified by expanding the

number of chromosomes. All animals--wild and domesticated--are diploid, which means they have two sets of chromosomes, one from each parent. The number of chromosomes varies as widely as in plants (humans have 46), but there are always only two sets (humans have 23 in each).

The only "tools" available to Neolithic herdsmen were those available to farming kinsmen: time and patience. By the same crossbreeding techniques apparently utilised by farmers, wild animals were selectively bred for generation after generation until enough gradual modifications accumulated to create domesticated versions of wild ancestors. As with plants, this process required anywhere from hundreds to thousands of years in each case, and was also accomplished dozens of times in widely separated areas around the globe.



Once again, we face the problem of trying to imagine those first herdsmen with enough vision to imagine a "final model", to start the breeding process during their own lifetimes and to have it carried out over centuries until the final model was achieved. This was much trickier than simply figuring out which animals had a strong pack or herding instinct that would eventually allow humans to take over as "leaders" of



Evolution holds that domesticated animal species must have been originally wild. But cows are not the same creatures as aurochs, the huge, fierce extinct European oxen that evolutionists say cows descend from. Nor are dogs the same creatures as wolves. All domesticated animals have characteristics that set them apart from their wild cousins. Evolutionary dogma can only guess why.
the herd or pack.

For example, it took unbridled courage to decide to bring a wolf cub into a campsite with the intention of teaching it to kill and eat selectively and to earn its keep by barking at intruders (adult wolves rarely bark). And who could look at the massive,

fearsome, ill-tempered aurochs and visualise a much smaller, much more amiable cow? Even if somebody could have visualised it, how could they have hoped to accomplish it? An aurochs calf (or a wolf cub, for that matter), carefully and lovingly raised by human "parents", would still grow up to be a full-bodied adult with hardwired adult instincts.

However it was done, it wasn't by crossbreeding. Entire suites of genes must be modified to change the physical characteristics of animals. (In an interesting counterpoint to wild and domesticated plants, domesticated animals are usually smaller than their wild progenitors.) But with animals, something more--something ineffable--must be changed to alter their basic natures from wild to docile. To accomplish it remains beyond modern abilities, so attributing such capacity to Neolithic humans is an insult to our intelligence.

All examples of plant and animal "domestication" are incredible in their own right, but perhaps the most incredible is the cheetah. There is no question it was one of the first tamed animals, with a history stretching back to early Egypt, India and China. As with all such examples, it could only have been created through selective breeding by Neolithic hunters, gatherers or early farmers. One of those three must get the credit.

The cheetah is the most easily tamed and trained of all the big cats. No reports are on record of a cheetah killing a human. It seems specifically created for high speeds, with an aerodynamically designed head and body. Its skeleton is lighter than other big cats; its legs are long and slim, like the legs of a greyhound. Its heart, lungs, kidneys and nasal passages are enlarged, allowing its breathing rate to jump from 60 per minute at rest to 150 bpm during a chase. Its top speed is 70 miles per hour, while a thoroughbred tops out at around 38 mph. Nothing on a savanna can outrun it. It can be outlasted, but not outrun.

Cheetahs are unique because they combine physical traits of two distinctly different animal families: dogs and cats. They belong to the family of cats, but they look like long-legged dogs. They sit and hunt like dogs. They can only partially retract their claws, like dogs instead of cats. Their paw pads are thick and hard like a dog's, but to climb trees they use the first claw on their front paws in the same way a cat does. The light-coloured fur on their body is like the fur of a short-haired dog, but the black spots on their bodies are inexplicably the texture of cat's fur. They contract diseases that only dogs suffer from, but they also get "cat only" diseases.

There is something even more inexplicable about cheetahs. Genetic tests have been done on them, and the surprising result was that in the 50 specimens tested they were all, every one, genetically identical with each other! This means the skin or internal organs of any of the thousands of cheetahs in the world could be switched with the organs of any other cheetah and not be rejected. The only other place such physical homogeneity is seen is in rats and other animals that have been genetically altered in laboratories.

(Cue the music from The Twilight Zone)

Cheetahs stand apart, of course, but all domesticated animals have traits that are not explainable in terms that stand up to rigorous scientific scrutiny. Rather than deal with the embarrassment of confronting such issues, scientists studiously ignore

them and, as with the mysteries of domesticated plants, explain them away as best they can. For the cheetah, they insist it simply cannot be some kind of weird genetic hybrid between cats and dogs, even though the evidence points squarely in that direction. And why? Because that, too, would move cheetahs into the forbidden zone occupied by You Know What.

The problem of the cheetahs' genetic uniformity is explained by something now known as the "bottleneck effect". What it presumes is that the wild cheetah population--which must have been as genetically diverse as its long history indicates--at some recent point in time went into a very steep population decline that left only a few breeding pairs alive. From that decimation until now, they have all shared the same restricted gene pool.

Unfortunately, there is no record of any extinction events that would selectively remove cheetahs and leave every other big cat to develop its expected genetic variation. So, as unlikely as it seems, the "bottleneck" theory is accepted as another scientific gospel.

Here it is appropriate to remind scientists of Carl Sagan's famous riposte when dealing with their reviled pseudoscience: "Extraordinary claims require extraordinary evidence. " It seems apparent that Sagan learned that process in-house.

It also leads us, finally, to a discussion of humans, who are so genetically recent that we, too, have been forced into one of those "bottleneck effects" that attempt to explain away the cheetah.

THE ARRIVAL OF HUMANS

Like all plants and animals whether wild or domesticated, humans are supposed to be the products of slight, gradual improvements to countless generations spawned by vastly more primitive forebears. This was firmly believed by most scientists in the 1980s, when a group of geneticists decided to try to establish a more accurate date for when humans and chimpanzees split from their presumed common ancestor.

Palaeontologists used fossilised bones to establish a timeline that indicated the split came between five and eight million years ago. That wide bracket could be narrowed, geneticists believed, by charting mutations in human mitochondrial DNA--small bits of DNA floating outside the nuclei of our cells. So they went to work collecting samples from all over the world.

When the results were in, none of the geneticists could believe it. They had to run their samples through again and again to be certain. Even then, there was hesitancy about announcing it. Everyone knew there would be a firestorm of controversy, starting with the palaeontologists--who would be given the intellectual equivalent of a black eye and a bloody nose and their heads dunked into a toilet for good measure! This would publicly embarrass them in a way that had not happened since the Piltdown hoax was exposed.

Despite the usual scientific practice of keeping a lid on data that radically differs from a current paradigm, the importance of this new evidence finally outweighed concern for the image and feelings of palaeontologists. The geneticists gathered their courage

and stepped into the line of fire, announcing that humans were not anywhere near the official age range of eight to five million years old. Humans were only about 200,000 years old. As expected, the howls of protest were deafening.

Time and much more testing of mitochondrial DNA and male Y-chromosomes now make it beyond doubt that the geneticists were correct. And the palaeontologists have come to accept it because geneticists were able to squeeze humans through the same kind of "bottleneck effect" they used to try to ameliorate the mystery of cheetahs.

By doing so, they left palaeontologists still able to insist that humans evolved from primitive forebears walking upright on the savannas of Africa as long ago as five million years, but that between 100,000 and 200,000 years ago "something" happened to destroy nearly all humans alive at the time, forcing them to reproduce from a small population of survivors.

That this "something" remains wholly unknown is a given, although Creationists wildly wave their hands like know-it-alls at the back of a classroom, desperate to suggest it was the Great Flood. But because they refuse to move away from the biblical timeline of the event (in the range of 6,000 years ago), nobody can take them seriously. Still, it seems the two sides might work together productively on this crucial issue. If only. . .

Apart from disputes about the date and circumstances of our origin as a species, there are plenty of other problems with humans. Like domesticated plants and animals, humans stand well outside the classic Darwinian paradigm. Darwin himself made the observation that humans were surprisingly like domesticated animals. In fact, we are so unusual relative to other primates that it can be solidly argued that we do not belong on Earth at all! We are not even *from* Earth, because we do not seem to have developed here.

We are taught that, by every scientific measure, humans are primates very closely related to all other primates, especially chimpanzees and gorillas. This is so ingrained in our psyches that it seems futile even to examine it,



Humans and monkeys superficially look similar, but at the biological level they are very different. This difference is an embarrassment to Darwinists.

much less to challenge it. But we will.

Bones. Human bones are much lighter than comparable primate bones. For that matter, our bones are much lighter than the bones of every "pre-human" ancestor through to Neanderthal. The ancestor bones look like primate bones; modern human bones do not.

Muscle. Human muscles are significantly weaker than comparable muscles in primates. Pound for pound, we are five to ten times weaker than any other primate. Any pet monkey is evidence of that. Somehow, getting "better" made us much, much weaker.

Skin. Human skin is not well adapted to the amount of sunlight striking Earth. It can be modified to survive extended exposure by greatly increasing melanin (its dark pigment) at its surface, which only the black race has achieved. All others must cover themselves with clothing or frequent shade or both, or sicken from radiation poisoning.

Body Hair. Primates need not worry about direct exposure to sunlight because they are covered from head to toe in a distinctive pattern of long body-hair. Because they are quadrupeds (move on all fours), the thickest hair is on their back, the thinnest on the chest and abdomen. Humans have lost the all-over pelt, and we have completely switched our area of thickness to the chest and abdomen while wearing the thin part on our back.

Fat. Humans have ten times as many fat cells attached to the underside of their skin as primates. If a primate is wounded by a gash or tear in the skin, when the bleeding stops the wound's edges lie flat near each other and can quickly close the wound by a process called "contracture". In humans, the fat layer is so thick that it pushes up through wounds and makes contracture difficult if not impossible. Also, contrary to the propaganda to try to explain this oddity, the fat under human skin does not compensate for the body hair we have lost. Only in water is its insulating capacity useful; in air, it is minimal at best.

Head Hair. All primates have head hair that grows to a certain length and then stops. Human head hair grows to such lengths that it could be dangerous in a primitive situation. Thus, we have been forced to cut our head hair since we became a species, which may account for some of the sharp flakes of stones that are considered primitive hominid "tools".

Fingernails and Toenails. All primates have fingernails and toenails that grow to a certain length and then stop, never needing paring. Human fingernails and toenails have always needed paring. Again, maybe those stone "tools" were not only for butchering animals.

Skulls. The human skull is nothing like the primate skull. There is hardly any fair morphological comparison to be made, apart from the general parts being the same. Their design and assembly are so radically different as to make attempts at comparison useless.

Brains. The comparison here is even more radical because human brains are so vastly different. (To say "improved" or "superior" is unfair and not germane, because primate brains work perfectly well for what primates have to do to live and reproduce.)

Locomotion. The comparison here is easily as wide as the comparison of brains and skulls. Humans are bipedal; primates are quadrupeds. That says more than enough.

Speech. Human throats are completely redesigned relative to primate throats. The larynx has dropped to a much lower position, so humans can break typical primate sounds into the tiny pieces of sound (by modulation) that have come to be human speech.

Sex. Primate females have oestrous cycles and are sexually receptive only at special times. Human females have no oestrous cycle in the primate sense. They are continually receptive to sex. (Unless, of course, they have the proverbial headache!)

Chromosomes. This is the most inexplicable difference of all. Primates have 48 chromosomes. Humans are considered vastly superior to them in a wide array of areas, yet somehow we have only 46 chromosomes! This begs the question of how we could lose two full chromosomes--which represents a lot of DNA--in the first place, and in the process become so much better. Nothing about it makes logical sense.

Genetic Disorders. As with all wild animals (plants, too), primates have relatively few genetic disorders spread throughout their gene pools. Albinism is one that is common to many animal groups as well as humans. But albinism does not stop an animal with it from growing up and passing the gene for it into the gene pool. Mostly, though, serious defects are quickly weeded out in the wild. Often, parents or others in a group will do the job swiftly and surely, so wild gene pools stay relatively clear. In contrast, humans have over 4,000 genetic disorders, and several of those will absolutely kill every victim before reproduction is possible. This begs the question of how such defects could possibly get into the human gene pool in the first place, much less how they remain so widespread.

Genetic Relatedness. A favourite Darwinist statistic is that the total genome (all the DNA) of humans differs from chimpanzees by only 1% and from gorillas by 2%. This makes it seem as if evolution is indeed correct and that humans and primates are virtually kissing cousins. However, what they don't stress is that 1% of the human genome's three billion base pairs is 30 million base pairs--and to any You Know What that can adroitly manipulate genes, 30 million base pairs can easily add up to a tremendous amount of difference.

Everything Else. The above are the larger categories at issue in the discrepancies between primates and humans. There are dozens more listed as sub-categories below one or more of these.

To delve deeper into these fascinating mysteries, check *The Scars of Evolution* by Elaine Morgan (Oxford University Press, 1990). Her work is remarkable. And for a more in-depth discussion of the mysteries within our genes and those of domesticated plants and animals, see *Everything You Know Is Wrong*.

BREAKING RANKS

When all of the above is taken together--the inexplicable puzzles presented by domesticated plants, domesticated animals and humans--it is clear that Darwin cannot explain it, modern scientists cannot explain it, not Creationists nor Intelligent Design proponents. None of them can explain it, because it is not explainable in only Earthbound terms.

We will not answer these questions with any degree of satisfaction until our scientists open their minds and squelch their egos enough to acknowledge that they do not, in fact, know much about their own backyard. Until that happens, the truth will remain obscured.

My personal opinion, which is based on a great deal of independent research in a wide range of disciplines relating to human origins, is that ultimately Charles Darwin will be best known for his observation that humans are essentially like domesticated animals.

I believe that what Darwin observed with his own eyes and research is the truth, and that modern scientists would see it as clearly as he did if only they had the motivation or the courage to seek it out. But for now, they don't. . . so, until then, we can only poke and prod at them in the hope of some day getting them to notice our complaints and address them. In order to poke and prod successfully, more people have to be alerted to the fact that another scientific fraud is being perpetrated.

Future editions of *Icons of Evolution* will discuss the current era when scientists ridiculed, ignored or simply refused to deal with a small mountain of direct, compelling evidence that outside intervention has clearly been at work in the genes of domesticated plants, animals and humans. You Know What has left traces of their handiwork all over our bodies, all through our gene pools. All that will be required for the truth to come out is for a few "insiders" to break ranks with their brainwashed peers.

Look to the younger generation. Without mortgages to pay, families to raise and retirements to prepare for, they can find the courage to act on strong convictions. Don't expect it of anyone over forty, possibly even thirty. But somewhere in the world, the men and women have been born who will take Darwinism down and replace it with the truth.

The fat lady is nowhere in sight, but that doesn't mean she's not suiting up.

About the Author:

Lloyd Pye, born in 1946 in Louisiana, USA, is a researcher, author, novelist and scriptwriter. His independent studies over more than three decades into all aspects of evolution have convinced him that humans did not evolve on Earth, or at least are the product of extraterrestrial intervention. His book, *Everything You Know Is Wrong &endash; Book One: Human Origins*, is available by ordering through <http://www.iuniverse.com/> or Barnes & Noble at <http://www.bn.com/>. Visit Lloyd Pye's website at <http://www.lloydpye.com/>.

IBSA (ISKCON Bhaktivedanta Sadhana Asrama), Govardhana, India
16 February 2004

DARWINISM: A Crumbling Theory

An overlooked explanation for why the fossil record shows primitive and complex life appearing suddenly on Earth, with no predecessors, is extraterrestrial intervention.

Part 1 of 2

From the Internet

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Since writing my first essay [see yesterday's In2-MeC], I've been bombarded by emails (nearing 200) from around the world, many offering congratulations (always appreciated, of course) and many others requesting more instruction or deeper insight into areas discussed and/or not discussed.

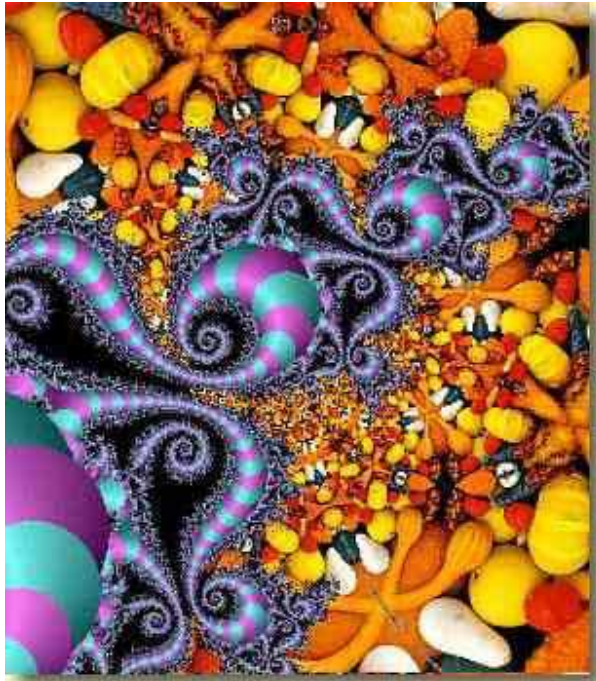
Let's face it: nearly everyone is interested in Darwinism, Creationism, Intelligent Design, and the new kid in town, Interventionism. Because of length constraints, this essay must be in two parts. Here, in Part One, I'll go over the basics currently known about the origin of life on Earth. Later, in Part Two, I'll discuss what is known and what can be safely surmised about the origin of humanity.

We begin by understanding that Charles Darwin stood on a very slippery slope when trying to explain how something as biologically and biochemically complex as even the simplest form of life could have spontaneously generated itself from organic molecules and compounds loose in the early Earth's environment. Because that part of Darwin's theory has always been glaringly specious, modern Darwinists get hammered about it from all sides, including from the likes of me, with a net result that the edifice of "authority" they've hidden behind for 140 years is crumbling under the assault.

Imagine a mediaeval castle being pounded by huge stones flung by primitive, but cumulatively effective, catapults. Darwinism (and all that term has come to represent: natural selection, evolution, survival of the fittest, punctuated equilibrium, etc.) is the castle; Darwinists man the battlements as the lobbed stones do their work; Intelligent Designers hurl the boulders doing the most damage; Creationists, by comparison, use slings; and the relatively few (thus far) people like me, Interventionists, shoot a well-aimed arrow now and then, though nobody pays much attention to us--yet.

Remember, a well-aimed (or lucky--in either case, the example is instructive) arrow took down mighty Achilles. Darwinists have heels, too.

LIFE, OR SOMETHING LIKE IT



In Charles Darwin's time, nothing was known about life at the cellular level.

In Charles Darwin's time, nothing was known about life at the cellular level. Protoplasm was the smallest unit they understood. Yet Darwin's theory of natural selection stated that all of life--every living entity known then or to be discovered in the future--simply had to function from birth to death by "natural laws" that could be defined and analysed. This would of course include the origin of life. Darwin suggested life might have gradually assembled itself from stray parts lying about in some "warm pond" when the planet had cooled enough to make such an assemblage possible. Later it was realised that nothing would likely have taken shape (gradually or otherwise) in a static environment, so a catalytic element was added: lightning.



That bolts of lightning electrified again and again an ancient warm sea or pond to form a microscopic proto-species from which all other later species evolved is a "miracle" that even Darwinists are not comfortable with. But since its the only alternative to "God did it," this absurdity is still taught in many schools today.

miracle.

Needless to say, no Darwinist would accept terms like "magic" or "miracle", which would be tantamount to agreeing with the Creationist argument that "God did it all". But in their heart-of-hearts, even the most fanatical Darwinists had to suspect the "warm pond" theory was absurd.

And as more and more was learned about the mind-boggling complexity of cellular structure and chemistry, there could be no doubt. The trenchant Fred Hoyle analogy still stands: it was as likely to be true as that a tornado could sweep through a junkyard and correctly assemble a jetliner.

Unfortunately, the "warm pond" had become a counterbalance to "God did it", so even when Darwinists knew past doubt that it was wrong, they clung to it, outwardly proclaimed it and taught it. In many places in the world, including the USA, it's still taught.

TOO HOT TO HANDLE

The next jarring bump on the Darwinist road to embattlement came when they learned that in certain places around the globe there existed remnants of what had

Throughout history up to the present moment, scientists have been forced to spend their working lives with the God of the Creationists hovering over every move they make, every mistake, every error in judgment, every personal peccadillo. So when faced with something they can't explain in rational terms, the only alternative option is "God did it", which for them is unacceptable. So they're forced by relentless Creationist pressure to come up with answers for absolutely everything that, no matter how absurd, are "natural". That was their motivation for the theory that a lightning bolt could strike countless random molecules in a warm pond and somehow transform them into the first living creature. The "natural" forces of biology, chemistry and electromagnetism could magically be swirled together--and voilá!--an event suspiciously close to a

to be the very first pieces of the Earth's crust. Those most ancient slabs of rock are called cratons, and the story of their survival for 4. 0 billion [4,000,000,000] years is a miracle in itself. But what is most miraculous about them is that they contain fossils of "primitive" bacteria! Yes, bacteria, preserved in 4. 0-billion-year-old cratonal rock. If that's not primitive, what is? However, it presented Darwinists with an embarrassing conundrum.

If Earth began to coalesce out of the solar system's primordial cloud of dust and gas around 4. 5 billion years ago (which by then was a well-supported certainty), then at 4. 0 billion years ago the proto-planet was still a seething ball of cooling magma. No warm ponds would appear on Earth for at least a billion years or more. So how to reconcile reality with the warm-pond fantasy?

There was no way to reconcile it, so it was ignored by all but the specialists who had to work with it on a daily basis. Every other Darwinist assumed a position as one of the "see no evil, speak no evil, hear no evil" monkeys. To say they "withheld" the new, damaging information is not true; to say it was never emphasised in the popular media for public consumption is true.

That has become the way Darwinists handle any and all challenges to their pet theories: if they can no longer defend one, they don't talk about it, or they talk about it as little as possible. If forced to talk about it, they invariably try to "kill the messenger" by challenging any critic's "credentials". If the critic lacks academic credentials equal to their own, he or she is dismissed as little more than a crackpot. If the critic has equal credentials, he or she is labelled as a "closet Creationist" and dismissed. No career scientist can speak openly and vociferously against Darwinist dogma without paying a heavy price. That is why and how people of normally good conscience can be and have been "kept in line" and kept silent in the face of egregious distortions of truth.

If that system of merciless censure weren't so solidly in place, then surely the next Darwinist stumble would have made headlines around the world as the final and absolute end to the ridiculous notion that life could possibly have assembled itself "naturally". They couldn't even be sure it happened on Earth.

TWO FOR THE PRICE OF ONE

The imposing edifice of Darwinian "origin of life" dogma rested on a piece of incontrovertible bedrock: there could be only one progenitor for all of life. When the fortuitous lightning bolt struck the ideally concocted warm pond, it created only one entity. However, it was no ordinary entity. With it came the multiple ability to take nourishment from its environment, create energy from that nourishment, expel waste created by the use of that energy and (almost as an afterthought) reproduce itself ad infinitum until one of its millions of subsequent generations sits here at this moment reading these words. Nothing miraculous about that; simply incalculable good fortune.

This was Darwinist gospel--preached and believed--until the bacteria fossils were found in the cratons. Their discovery was upsetting, but not a deathblow to the Darwinist theory. They had to concede (among themselves, of course) that the first life-form didn't assemble itself in a warm pond, but it came together somehow because every ancient fossil it spawned was a single-celled bacteria lacking a cell

nucleus (prokaryotes). Prokaryotes preceded the much later single-celled bacteria with a nucleus (eukaryotes), so the post-craton situation stayed well within the Darwinian framework. No matter how the first life-form came into existence, it was a single unit lacking a cell nucleus, which was mandatory because even the simplest nucleus would be much too "irreducibly complex" (a favourite Intelligent Design phrase) to be created by a lightning bolt tearing through a warm pond's molecular junkyard. So the Darwinists still held half a loaf.

In the mid-1980s, however, biologist Carl Woese stunned his colleagues with a shattering discovery. There wasn't just the predicted (and essential) single source for all forms of life; there were two: two types of prokaryotic bacteria as distinct as apples and oranges, dogs and cats, horses and cows--two distinct forms of life, alive and well on the planet at 4.0 billion years ago. Unmistakable. Irrefutable. Get over it. Deal with it.

But how? How to explain separate forms of life springing into existence in an environment that would make hell seem like a summer resort? With nothing but cooling lava as far as an incipient eye might have seen, how could it be explained in "natural" terms? Indeed, how could it be explained in any terms other than the totally unacceptable? Life, with all its deepening mystery, had to have been seeded onto Earth.

PANSPERMIA RAISES ITS UGLY HEAD

Panspermia is the idea that life came to be on Earth from somewhere beyond the planet and possibly beyond the solar system. Its means of delivery is separated into two possible avenues: directed and undirected.

Undirected panspermia means that life came here entirely by accident and was delivered by a comet or meteor. Some scientists favour comets as the prime vector because they contain ice mixed with dust (comets are often referred to as "dirty snowballs"), and life is more likely to have originated in water and is more likely to survive an interstellar journey frozen. Other scientists favour asteroids as the delivery mechanism because they are more likely to have come from the body of a planet that would have contained life. A comet, they argue, is unlikely ever to have been part of a planet, and life could not possibly have generated itself in or on a frozen comet.

Directed panspermia means life was delivered to Earth by intelligent means of one kind or another. In one scenario, a capsule could have been sent here the same way we sent Voyager on an interstellar mission. However, if it was sent from outside the solar system, we have to wonder how the senders might have known Earth was here, or how Earth managed to get in the way of something sent randomly (à la [the NASA deep space probe] Voyager).

In another scenario, interstellar craft manned by extraterrestrial beings could have arrived and delivered the two prokaryote types. This requires a level of openmindedness that most scientists resolutely lack, so they won't accept either version of directed panspermia as even remotely possible. Instead, they cling to their "better" explanation of undirected panspermia because it allows them to continue playing the "origin" game within the first boundaries set out by Charles Darwin: undirected is "natural"; directed is "less natural".

Notice it can't be said that directed panspermia is "unnatural". According to Darwinists, no matter where life originated, the process was natural from start to finish. All they have to concede is that it didn't take place on Earth. However, acknowledging that forces them to skirt dangerously close to admitting the reality of extraterrestrial life, and their ongoing "search" for such life generates millions in research funding each year. This leaves them in no hurry to make clear to the general public that, yes, beyond Earth there is at the very least the same primitive bacterial life we have here. There's no doubt about it. But, as usual, they keep the lid on this reality, not exactly hiding it but making no effort to educate the public to the notion that we are not, and never have been, alone. The warm pond still holds water, so why muddy it with facts?



Was life seeded on Earth from outer space? The theory of panspermia answers yes. There are two versions of the theory: 1) undirected panspermia (life arrived accidentally from outer space), and 2) directed panspermia (life was brought to Earth and purposefully cultivated here by intelligent beings from other worlds).

A PATTERN EMERGES

In my book, *Everything You Know Is Wrong*, I discuss all points mentioned up to now, which very few people outside academic circles are aware of. Within those circles, a hard core of "true believers" still seizes on every new discovery of a chemical or organic compound found in space to try to move the argument back to Darwin's original starting point that somehow life assembled itself on Earth "naturally".

However, most objective scholars now accept that the first forms of life had to have been delivered because: (1) they appear as two groups of multiple prokaryotes (archaea and true bacteria); (2) they appear whole and complete; (3) the hellish

primordial Earth is unimaginable as an incubator for burgeoning life; and (4) a half-billion years seems far too brief a time-span to permit a gradual, step-by-step assembly of the incredible complexity of prokaryotic biology and biochemistry.

Even more damaging to the hard-core Darwinist position is that the prokaryotes were--quite propitiously--as durable as life gets. They were virtually indestructible, able to live in absolutely any environment--and they've proved it by being here today, looking and behaving the same as when their ancestors were fossilised 4.0 billion years ago. Scalding heat? We love it! Choked by saline? Let us at it! Frozen solid? We're there! Crushing pressure? Perfect for us! Corrosively acidic? Couldn't be better!

Today they are known as extremophiles, and they exist alongside many other prokaryotic bacteria that thrive in milder conditions. It would appear that those milder-living prokaryotes could not have survived on primordial Earth, so how did they come to be? According to Darwinists, they "evolved" from extremophiles in the same way humans supposedly evolved on a parallel track with apes--from a "common ancestor".

Darwinists contend such parallel tracks don't need to be traceable. All that's required is a creature looking reasonably like another to establish what they consider a legitimate claim of evolutionary connection. Extremophiles clearly existed: we have their 4.0-billion-year-old fossils. Their descendants clearly exist today, along with mild-environment prokaryotes that must have descended from them. However, transitional forms between them cannot be found, even though such forms are required by the tenets of Darwinism. Faced with that embarrassing problem, Darwinists simply insist that the missing transitional species do exist, still hidden somewhere in the fossil record, just as the "missing link" between apes and humans is out there somewhere and will indeed be discovered someday. It's simply a matter of being in the right place at the right time.

For as expedient as the "missing link" has been, it's useless to explain the next phase of life on Earth, when prokaryotes began sharing the stage with the much larger and much more complex (but still single-celled) eukaryotes, which appear around 2.0 billion years ago. The leap from prokaryote to eukaryote is too vast even to pretend a missing evolutionary link could account for it. A dozen would be needed just to cover going from no nucleus to one that functions fully. (This, by the way, is also true of the leap between so-called pre-humans and humans, which will be discussed in Part Two).

How to explain it? Certainly not plausibly. Fortunately, Darwinists have never lacked the creativity to invent "warm-pond" scenarios to plug holes in their dogma.

DOING THE DOGMA SHUFFLE

Since it's clear that a "missing link" won't fly over the prokaryote-eukaryote chasm, why not assume some of the smaller prokaryotes were eaten by some of the larger ones? Yeah, that might work! But instead of turning into food, energy and waste, the small ones somehow turn themselves--or get turned into--cell nuclei for larger ones. Sure, that's a keeper! Since no one can yet prove it didn't happen (Thank God!), Darwinists are able to proclaim it did. (Keep in mind, when any critic of Darwinist dogma makes a suggestion that similarly can't be proved, it's automatically

dismissed, because "lack of provability" is a death sentence outside their fraternity. Inside their fraternity, consensus is adequate because the collective agreement of so many "experts" should be accepted as gospel.)

To Interventionists like me, the notion of prokaryotes consuming each other to create eukaryotes is improbable. But even if it were a biological possibility (which most evidence weighs against), it would still seem fair to expect "transition" models somewhere along the line. Darwinists say "no" because this process could have an "overnight" aspect to it. One minute there's a large prokaryote alongside a small one, the next minute there's a small eukaryote with what appears to be a nucleus inside it. Not magic, not a miracle, just a biological process unknown today but which could have been possible 2.0 billion years ago. Who's to say, except an "expert"? In any case, large and small prokaryotes lived side by side for 2.0 billion years (long enough, one would think, to learn to do so in harmony), then suddenly a variety of eukaryotes appeared alongside them, whole and complete, ready to join them as the only game in town for another 1.4 billion years (with no apparent changes in the eukaryotes, either).

At around 600 million years ago, the first multicellular life-forms (the Ediacaran Fauna) appear--as suddenly and inexplicably as the prokaryotes and eukaryotes. To this day, the Ediacaran Fauna are not well understood, beyond the fact they were something like jellyfish or seaweeds in a wide range of sizes and shapes. (It remains unclear whether they were plants or animals, or a bizarre combination of both.) They lived alongside the prokaryotes and eukaryotes for about 50 million years, to about 550 million years ago, give or take a few million, when the so-called "Cambrian Explosion" occurred.

It's rightly called an "explosion", because within a period of only 5 to 10 million years--a mere eye-blink relative to the 3.5 billion years of life preceding it--the Earth's oceans filled with a dazzling array of seawater plants and all 26 of the animal phyla (body types) catalogued today, with no new phyla added since. No species from the Cambrian era looks like anything currently alive--except trilobites, which seem to have spawned at least horseshoe crabs. However, despite their "alien" appearance, they all arrived fully assembled--males and females, predators and prey, large and small, ready to go. As in each case before, no predecessors can be found.

THE PACE HEATS UP

Volumes have been written about the Cambrian Explosion and the menagerie of weird plants and animals resulting from it. The Earth was simply inundated with them, as if they'd rained down from the sky. Darwinists concede it is the greatest difficulty--among many--they confront when trying to sell the evolutionary concept of gradualism. There is simply no way to reconcile the breathtaking suddenness--the astounding variety--the overwhelming incongruity of the Cambrian Explosion. It is a testament to the old adage that "one ugly fact can ruin the most beautiful theory". But it's far from the only one.

All of complex life as we understand it begins with the Cambrian Explosion, in roughly the last 550 million years. During that time, the Earth has endured five major and several minor catastrophic extinction events. Now, one can quibble with how an event catastrophic enough to cause widespread extinctions could be called

"minor", but when compared to the major ones the distinction is apt. The five major extinction events eliminated 50% to 90% of all species of plants and animals alive when the event occurred.



Scientific evidence indicates that a number of catastrophes have visited Earth in ages past. With each catastrophe, previously-existing species disappear and are replaced by suddenly-appearing new species. This scenario of cyclical creation and devastation is congruent with the Vedic version. The appearance and disappearance of species of life is supervised by an intelligent demigod named Brahma who lives on a planet called Satyaloka, where the "days" constitute hundreds of millions of solar years. At the end of a day of Brahma, the Earth is submerged in devastation. With the beginning of his new day, Brahma repopulates the Earth. The kinds of different species are fixed up within Brahma's creative potency, but on Earth they seem to "come into being" and "go extinct" with the passing of the ages.

dictated by random, favourable mutations in genes. It was something else.

We all know about the last of those, the Cretaceous event of 65 million years ago that took out the dinosaurs and much of what else was alive at the time. But what few of us understand is the distinctive pattern to how life exists between extinction events and after extinction events. This difference in the pattern of life creates serious doubts about "gradualism" as a possible explanatory mechanism for how species proliferate.

Between extinction events, when environments are stable, life doesn't seem to change at all. The operative term is stasis. Everything stays pretty much the same. But after extinction events, the opposite occurs: everything changes profoundly. New life-forms appear all over the place, filling every available niche in the new environments created by the after-effects of the catastrophe. Whatever that is, it's not gradualism.

In 1972, (the late) Stephen J. Gould of Harvard and Niles Eldredge of the American Museum of Natural History went ahead and bit the bullet by announcing that fact to the world. Gradual evolution simply was not borne out by the fossil record, and that fact had to be dealt with. Darwin's view of change had to be modified. It wasn't a gradual, haphazard process

That "something else" they called punctuated equilibrium. The key to it was their open admission of the great secret that life-forms only changed in spurts after extinction events, and therefore had nothing to do with natural selection or survival of the fittest or any of the old Darwinist homilies that everyone had been brainwashed to believe. It was the first great challenge to Darwinian orthodoxy, and it was met with furious opposition. The old guard tagged it "punk eek" and called it "evolution by jerks".

TRUTH AND CONSEQUENCES

What Gould and Eldredge were admitting was the great truth that evolution by natural selection is not apparent in either the fossil record or in the life we see around us. The old guard insisted that the fossil record simply had to be wrong—that it wasn't giving a complete picture because large tracts of it were missing. That was true, but much larger tracts were available, and those tracts showed the overwhelming stasis of life-forms in every era, followed by rapid filling of environmental niches after each extinction event. So while parts of the record were indeed missing, what was available was unmistakable.

Arguments raged back and forth. Explanations were created to try to counter every aspect of the punk-eek position. None was ever particularly convincing, but they began to build up. Remember, scientists have the great advantage of being considered by one and all as "experts", even when they haven't the slightest idea of what they're talking about. That allows them to throw shot after shot against the wall until something sticks, or until the target of their wrath is covered in so much "mud" that it can't be seen any more. Such was the fate of the punk-eekers. By the early 1990s, they'd been marginalised.



Lloyd Pye and other proponents of the

One can hardly blame the old-guard Darwinists for those attacks. If granted any credence, the sudden radiations of myriad new species into empty environmental niches could have gutted many of the most fundamental tenets of gradual, "natural" evolution. That idea simply could not become established as a fact. Why? Because the warm pond was drained dry, biochemistry was rendering the "small-eaten-by-large prokaryotes turned into eukaryotes" story absurd, and the Cambrian Explosion was flatly inexplicable. If "sudden radiation" were heaped onto all of that, the entire theory of evolution could flounder--and where would that leave Darwinists?

Extraterrestrial Intervention Theory (or "directed panspermia") draw strength from the writings of Zecharia Sitchin, author of The Earth Chronicles and other books. Mr. Sitchin interprets the scriptures of Sumeria, Babylonia and Egypt to support his argument that the demigods worshiped in the ancient Middle East were superhuman entities from outer space. The so-called mythologies of the pre-Christian world often depict the Earth as a goddess who received the gift of life from the sky. In the Rg Veda the sky and earth are Dyava-Prthivi, a male-female couple worshiped as Father and Mother. Vedic Sanskrit Dyauspitar, "Sky-Father", is echoed in Greek and Latin as Zeus and Jupiter.

I see a better, far more rational answer to the mysteries of how life came to be on planet Earth: it was put here by intelligent beings, and it has been continuously monitored by those same beings. Whether it's been developed for a purpose or toward a goal of some kind seems beyond knowing at present, but it can be established with facts and with data that intervention by outside intelligence presents the most logical and most believable answer to the question of how life came to be here, as well as of how and why it has developed in so many unusual ways in the past 550 million years.

Continued in Part 2 tomorrow. . .

About the Author:

Lloyd Pye, born in 1946 in Louisiana, USA, is a researcher, author, novelist and scriptwriter. His independent studies over more than three decades into all aspects of evolution have convinced him that humans did not evolve on Earth, or at least are the product of extraterrestrial intervention. His book, *Everything You Know Is Wrong--Book One: Human Origins*, can be ordered through website <http://www.iuniverse.com/> or Barnes & Noble at <http://www.bn.com/>.

*Delhi, India
17 February 2004*

DARWINISM: A Crumbling Theory

Humanity did not evolve from monkeys or apes but, like them, either arrived on Earth intact or developed here as a result of extraterrestrial intervention.

Part 2 of 2

From the Internet

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HUMAN ORIGINS: CAN WE HANDLE THE TRUTH?

In Part One of this essay, I explained the Interventionist perspective regarding the origin of life on Earth. I showed how the great preponderance of evidence indicates life came here and did not develop here, as we have been brainwashed to believe by generations of scientists struggling to keep the creation myths of religion out of classrooms. Personally, I applaud and support all efforts to keep the most specious aspects of Creationism safely bottled up in houses of worship, where they belong. However, I have even more disdain for scientists who allow themselves to be crushed to cowardly pulp by nothing more debilitating than "peer pressure". Because both groups are so driven by their collective fears and dogma, neither has a working grip on reality. That becomes increasingly clear as research continues, which I believe was made evident in Part One. Now let's try to do the same in Part Two, on human origins.



Even Darwinists will concede that many of our physical, emotional and intellectual traits set us far apart from the primate ancestors they believe preceded us in the biological process of evolution. However, despite our high degree of "specialness", Darwinists fervently promote the dogma that even the most fanciful distinctions separating us from our supposed ancestors can be explained entirely by "natural means".

The idea that modern human beings are descended from ancient ancestors from other planets is in accord with Vedic testimony.

As with the early life-forms discussed in Part One, there's nothing natural about it.

THE EARLIEST PRIMATES



Were there species of life on Earth in ancient times that are not visible now? The Vedic answer: certainly.

Darwinists believe the human saga begins with mouse-sized mammals called insectivores (similar to modern tree shrews) that scurried around under the feet of large dinosaurs, trying to avoid becoming food for smaller species. Then comes the Cretaceous extinction event of 65 million years ago that took out the dinosaurs and paved the way for those tiny insectivores to evolve over the next few million years into the earliest primates, the prosimians (literally pre-simians, pre-monkeys) of the early Palaeocene epoch, which lasts until 55 million years ago.

As with nearly all such aspects of Darwinist dogma, this is pure speculation. There is, in fact, no clear indication of a transitional insectivore-to-prosimian species at any point in the process. If any such transitional species had ever been found, then countless more would be known and I wouldn't be writing this essay. Darwinian evolution would be proved beyond doubt, and that would be the end of it.

To read the fossil record literally is to discover the legitimacy of punctuated equilibrium (discussed in Part One) as a plausible explanation. "Punk eek", as detractors call it, points out that in the fossil record life-forms do seem simply to appear on Earth, most often after extinction events but not always. Both the supposed proto-primates and flowering plants appear during the period preceding the Cretaceous extinction. They come when they come, so the relatively sudden post-extinction appearance of the earliest primates, the prosimians (lemurs, lorises, tarsiers), is one of many sudden manifestations.

In terms of human origins, it begs this question: did proto-primates actually evolve into prosimians, into monkeys, into apes, into humans? Or did prosimians appear, monkeys appear, apes appear, and humans appear? Or, in our "special" case, were we created?

However it happened, there is a pattern. The earliest prosimians are found in the fossil record after the Mesozoic/Cenozoic boundary at 65 million years ago. It is assumed their ancestors will someday be found as one of countless "missing links" needed to make an airtight case for Darwinian evolution. Prosimians dominate through the Palaeocene and the Eocene, lasting from 65 to 35 million years ago. (There won't be a test on terms or dates, so don't worry about memorising them; just try to keep the time-flow in mind.) At 35 million years ago, the Oligocene epoch begins and the first monkeys come with it.

Again, Science assumes that monkeys evolved from prosimians, even though evidence of that transition is nowhere in sight. In fact, there is strong evidence pointing in the other direction, toward the dreaded stasis of punctuated equilibrium. The lemurs, lorises and tarsiers of today are essentially just as they were 50 million years ago. Some species have gone extinct while others have modified into new forms, but lemurs and lorises still have wet noses and tarsiers still have dry, which seems always to have been the case. That's why tarsiers are assumed to be responsible for spinning off monkeys and all the rest.

Monkeys start appearing at 35 million years ago, looking vastly different from prosimians. There are certain physiological links, to be sure, such as grasping hands and feet to permit easy movement through trees. However, prosimians cling and jump to move around, while monkeys favour brachiating--swinging along by their arms. Also, prosimians live far more by their sense of smell than do monkeys. This list goes on.

The reason they're linked in an evolutionary flowchart is because they seem close enough in enough ways to make the linkage stick. Simple as that. Science focuses on the similarities and tries hard to ignore their gaping discrepancies, assuming--as always--that there is plenty of time for evolution to do its magic and generate those inexplicable differences.

For the next 10 million years the larger, stronger, more "advanced" monkeys compete with prosimians for arboreal resources, quickly gaining the upper hand over their "ancestors" and driving several of them to extinction.

Then, at around 25 million years ago, the Miocene epoch brings the first apes into the fossil record, as suddenly and inexplicably as all other primates appear. Again, Science insists they evolved from monkeys, but the evidence to support that claim is as specious as the prosimian-monkey link. The transitional bones needed to support it are simply not in the fossil record.

If this isn't a distinct pattern of punctuated equilibrium, then what is?

THE PUZZLING MIOCENE

In terms of primate evolution, the Miocene makes little sense. By 25 million years ago, when it begins, prosimians have been around for about 30 million years and monkeys for 10 million years. Yet in the Miocene's ample fossil record, prosimians and monkeys are rare, while the new arrivals, the apes, are all over the place.

The Miocene epoch stretches from 25 million to 5. 0 million years ago. (These are approximations quoted differently in various sources; I round off to the easiest numbers to keep track of.) During those 20 million years, the apes flourish. They produce two-dozen different genera (types), and many have more than one species within the genus. Those apes come in the same range of sizes they exhibit today, from smallish gibbon-like creatures, to mid-range chimp-sized ones, to large gorilla-sized ones, to super-sized Gigantopithecus, known only by many teeth and a few mandibles (jawbones) from India and China.

That's another interesting thing about Miocene apes: their fossils are found literally everywhere in the Old World--Africa, Europe, Asia. Most of them are known by the durable teeth and jaws that define *Gigantopithecus*, while many others supply enough post-cranial (below the head) bones to grant a reasonably clear image of them. They present an interesting mix of anatomical features. Actually, "confusing" is more like it. They are clearly different from monkeys in that they have no tails, just like modern apes. However, their arms tend to be more like monkey arms--the same length as their legs. Modern ape arms are significantly longer than their legs so they can "walk" comfortably on their front knuckles. More than any other reason, this is why we hear so little from anthropologists about Miocene apes. Their arms don't make sense as the forelimbs of an ancestral quadruped. Miocene arms fit better with . . . something else.

This is not to say, of course, that no ape arms in the Miocene fossil record are longer than legs. That's nowhere near to being determined because many species--like *Gigantopithecus*--have yet to provide their arm bones. However, since we do have some tailless, ape-like bodies with monkey-like arms and hands, we have to consider how such a hybrid would move around. Swing through trees by its arms, like a monkey? Not likely. Monkey arms are designed to carry a monkey's slight body. An ape's body needs to be brachiated and leveraged by an ape's much longer, stouter, stronger arms. So how about. . . walking?



From a physiological standpoint, an ape-like body with monkey-like arms and hands does not move as easily or comfortably as a quadruped (down on all fours). It simply can't happen. In fact, there's really only one posture that lends itself to the carriage of such a monkey-ape hybrid, and that's upright. Go to a zoo and watch how much easier monkeys--tails and all--stand upright compared to apes. Any monkey can move with grace on its hind legs. In comparison, apes are blundering, top-heavy oafs. Thus, it seems likely that

at least some of the hybrid monkey-apes of the Miocene probably had to carry themselves upright, in opposition to the other apes of the era bearing the longer, thicker arms of gibbons, orang-utans, chimpanzees and gorillas. Remember, we're talking about two dozen genera and around 50 species.

Those who accept the Vedas, Ramayana, Mahabharata and Puranas have no problem envisioning giant upright-walking apes who lived on earth millions of years ago.

WALKING THE WALK

Walking is critical to an understanding of human origins because Darwinists feel it is the factor that set our ancestors on the road to becoming us. The theory is that

around 5.0 to 10 million years ago, when the heavy forests blanketing Africa began shrinking, some forest-dwelling quadrupedal Miocene apes still living then (there had been the inevitable extinctions and speciations during the preceding 15 to 20 million years) began to forage on the newly forming savannas. Though terribly ill-equipped to undertake such a journey (more about that later), several ape species supposedly took the risk by learning to stand upright to see out over the savanna grasses to scout for predators. Then--after millennia of holding that position for extended periods--they adopted constant upright posture. In doing so, one of those daring, unknown species took the real "giant step for mankind".

No one can yet say which of the early upright-walking "pre-humans" went on to become us, because the physiological gaps between us and them are simply enormous. In fact, physically, the only significant thing we have in common with those early ancestors is upright posture. But even that reveals noticeable divergence.

Incredibly, we have the walking trail of at least two early pre-humans at 3.5 million years ago. Found in Laetoli, Tanzania, these tracks were laid down on a volcanic ash fall that was then covered by another ash fall and sealed until their discovery by Mary Leakey's team in 1978. Photos of that trail are common and can be accessed in any basic anthropology textbook or on the Internet. What is not commonly portrayed, however, is that detailed analysis of the pressure points along the surface of those prints indicates something that would be expected: they didn't walk like us. After all, 3.5 million years is a long time, and from a Darwinist standpoint it's logical to assume extensive evolution would occur. But whether it was evolution or not, our methods of locomotion are uniquely different.

Humans have a distinctive carriage that starts with a heel strike necessitated by our ankles placed well behind the midpoint of our feet. After the heel strike, our forward momentum is swung to the left or right, out to the edges of our feet to avoid our arches (in normal feet, of course). Once past the arch, there's a sharp swing of the momentum through the ball of the foot from outside all the way to the inside, where momentum is gathered and regenerated in the powerful thrust of the big toe, with the four small toes drawing themselves up to act as balancers. (Watch your own bare feet when you take a step and you'll see those final "thrust-off" stages in action.)

The pre-humans at Laetoli walked with marked differences. Instead of having a heavy heel-strike leading the way, their ankle was positioned at the centre balance point of the foot, allowing it to come down virtually flat with an almost equal distribution of weight and momentum between the heel and the ball area. Instead of a crazy momentum swing out and around the arch, their arches were much smaller and the line of momentum travelled nearly straight along the midline of the entire foot. That made for a much more stable platform for planting the foot and toeing off into the next step, which was done by generating thrust with the entire ball area rather than with just the big toe. When you get right down to it, the Laetoli stride was a superior technique to the one we utilise now.

Slow-motion studies of humans walking show that we do virtually everything "wrong". Our "heel-strike, toe-off" causes a discombobulation that courses up our entire body. We are forced to lock our knees to handle the torque as our momentum swings out and around our arches. Because of that suspended moment of torque

absorption, we basically have to fall forward with each step, which is absorbed by our hip joints. Meanwhile, balance is assisted by swinging our arms. Because of those factors, we don't walk with anything approaching optimum efficiency, and the stresses created in us work, over time, to deteriorate our joints and eventually cripple us. In short, we could use a re-design.

What we actually need to do is to walk more like the pre-humans at Laetoli. In order to secure that heel-and-toe plant with each step, we'd have to modify our stride so our knees weren't locked and we weren't throwing ourselves forward through our hip joints. We'd have to keep our knees in a state of continual flexion, however slight, absorbing all the stress of walking in our thighs and buttocks, which both are designed to accommodate. This would provide us with a "gliding" kind of stride that might look unusual (it would resemble the classic Groucho Marx bent-kneed comedic walk), but would actually be much less stressful, much less tiring and incredibly more efficient physiologically.

Based on the evidence of the Laetoli tracks, this is exactly how they walked.

WHAT'S WRONG WITH THIS PICTURE?

When Darwinists present reconstructions of so-called "pre-humans", invariably they look nothing like humans.

Lucy and her *Australopithecus* relatives were little more than upright-walking chimpanzees. The robust *australopithecines* were bipedal gorillas. The genus *Homo* (*habilis*, *erectus*, Neanderthals and other debatable species) was a distinct upgrade, but still nowhere near the ballpark of humanity. Only when the Cro-Magnons appear, as suddenly and inexplicably as everything else, at around 120,000 years ago in the fossil record, do we see beings that are unmistakably human.

The Laetoli walkers lived 3.5 million years ago. Lucy lived around 3.2 million years ago. Recent discoveries show signs of pushing bipedal locomotion back as far as 6.0 million years ago. So let's assume for the sake of discussion that some primates were upright at no less than 4.0 million years ago.

Thus, from approximately 4.0 million years ago all the way to the appearance of Cro-Magnons some time before 120,000 years ago (95% of the journey), all pre-human fossils reveal distinctly non-human characteristics. They have thick, robust bones--much thicker and more robust than ours. Such thick bones are necessary to support the stress generated by extraordinarily powerful muscles, far more powerful than ours. Their arms are longer than ours, especially from shoulder to elbow. Their arms are also roughly the same length as their legs, like Miocene apes. And in every aspect that can be quantified--every one!--their skulls are much more ape-like than human-like. Those differences hold from australopithecine bones to the bones of Neanderthals--which means that something quite dramatic happened to produce the Cro-Magnons, and it wasn't the result of an extinction event. It was. . . something else.

The chasm between Cro-Magnons (us) and everything else that comes before them is so incredibly wide and deep that there is no way legitimately to connect the two, apart from linking their bipedal locomotion. All of the so-called "pre-humans" are much more like upright-walking chimps or upright-walking gorillas than they are

incipient humans. Darwinists argue that this is why they are called pre-humans, because they are so clearly not human.

But another interpretation can be put on the fossil record--one that fairly and impartially judges the facts as they exist, without the "spin" required by Darwinist dogma. That spin says that the gaping physiological chasm between Neanderthals and Cro-Magnons can be plausibly explained with yet another "missing link".

LOOKING BACK TO SEE AHEAD

Darwinists use the missing link to negate the fact that Cro-Magnons appear out of nowhere, looking nothing like anything that has come before. What they fail to mention is that dozens of such links would be needed to show any kind of plausible transition from any pre-human to Cro-Magnons. It clearly didn't happen--and since they're experts about such things, they know it didn't happen. However, to acknowledge that would play right into the desperate hands of Creationists and Intelligent Designers, not to mention give strong support to Interventionists like me. They face a very big rock or a very hard place.

Let's accept for the moment that in Darwinian terms there is no way to account for the sudden appearance of Cro-Magnons (humans) on planet Earth. If that is true, then what about the so-called "pre-humans"? What are they the ancestors of? Their bones litter the fossil record looking very unlike humans, yet they clearly walk upright for at least 4.0 million years, and new finds threaten to push that back to 6.0 million years. Even more likely is that among the 50 or more species of Miocene apes, at least a few are walking upright as far back as 10 to 15 million years ago. If we accept that likelihood, we finally make sense of the deep past while beginning for the first time to see ourselves clearly.

We can be sure that at least four of the 50 Miocene apes were on their way to becoming modern quadrupeds, because their descendants live among us today. Equally certain is that others of those 50 walked out of the Miocene on two legs. Technically these are called hominoids, which are human-like beings that are clearly not human. In fact, every bipedal fossil preceding Cro-Magnon is considered a hominoid--a term that sounds distinctly outside the human lineage. So Darwinists have replaced it in common usage with the much less specific "pre-human", which not so subtly brainwashes us all into believing there is no doubt about that connection. And that brainwashing works.

We are further brainwashed to believe there are no bipedal apes alive in the world today, despite hundreds of sightings and/or encounters with such bipedal apes every year on every continent except Antarctica. Darwinists brainwash us to ignore such reports by showering them with ridicule. They call such creatures "impossible", and hope the weight of their credentials can hold reality at bay long enough for them to figure out what to do about the public relations catastrophe they will face when the first hominoid is brought onto the world stage--dead or alive. That will be the darkest day in Darwinist history, because their long charade will be officially over. The truth will finally be undeniable. Bigfoot, the Abominable Snowman and several relatives are absolutely real.

IF THE SHOE FITS. . .

I'm not going to waste time and space here going over the mountain of evidence that is available in support of hominoid reality. I cover it extensively in the third part of my book, *Everything You Know Is Wrong*, and there are many other books that cover one or more aspects of the subject. If you care to inform yourself about the reality of hominoids, you won't have any trouble doing so. And the evidence is solid enough to hold up in any court in the world, except the court of public opinion manipulated by terrified Darwinists. However, I will go over a few points that bear directly on the question of human origins.

Let's grant a fairly obvious assumption: that the thousands of ordinary people who have described hominoid sightings and encounters over the past few hundred years (yes, they go back that far in the literature) were in fact seeing living creatures rather than Miocene ghosts. And no matter where on Earth witnesses come from, no matter how far from the beaten path of education and/or modern communications, they describe what they see with amazing consistency. To hear witnesses tell it, the same kinds of creatures exist in every heavily forested or canopied environment on the planet--which is precisely what we would expect if they did indeed stride out of the Miocene epoch on two legs.

Furthermore, what witnesses describe is exactly what we would expect of upright-walking apes. They are invariably described as having a robust, muscular body covered with hair, atop which sits a head with astonishingly ape-like features. In short, the living hominoids are described as having bodies we would expect to find wrapped around the bones found in the so-called "pre-human" fossil record. In addition, witnesses describe what they see as having longer arms than human arms, hanging down near their knees, which means those arms are approximately the length of their legs. Witnesses also contend that the creatures walk with a "gliding" kind of bent-kneed stride that leaves tracks eerily reminiscent of the tracks left at Laetoli 3.5 million years ago.

Now we come to the crux for Darwinists, Creationists and Intelligent Designers. Evidence supporting the reality of hominoids is overwhelming. Truly. And if they are real, it means the "pre-human" fossil record is actually a record of their ancestors, not ours. And if that's the case, then humans have no place on the flowchart of life on Earth. And if that's true, then it's equally clear that humans did not evolve and could not have evolved here the way Darwinists claim. And if we didn't evolve here, that opens the door to the Interventionist position that nothing evolved here: everything was brought or created by sentient off-world beings whom I call terraformers, whose means and motivation will remain unknown to us unless and until they see fit to explain themselves. I hope no one is holding their breath.

The point is that the Miocene epoch had the means to produce living hominoids--50 or more different species (which almost certainly will be shaved down to perhaps a dozen as more complete bodies are found) as far back as 20 million years ago. It produced some with monkey-like arms better suited to an upright walker than a brachiating tree-dweller or knuckle walker.

By the time it ended, 5.0 million years ago, a half-dozen or more bipedal apes were on the Earth, which we know from the ape-like australopithecine and early Homo fossils. And we know from Laetoli that they had a walking pattern distinct from

humans, which modern witnesses describe as still being the way hominoids walk. In short, they've followed the punctuated equilibrium pattern of long-term stasis.

SO WHAT ABOUT HUMANS?

Humans simply do not fit the pattern of primate development on Earth. Notice the word development instead of evolution. Species that appear here do undergo changes in morphology over time. It's called microevolution, because it describes changes in body parts. Darwinists use the undeniable reality of microevolution to extrapolate the reality of macroevolution, which is change at the species-into-more-advanced-species level. That is blatantly not evident in the fossil record, especially when it comes to human physiology.

We have shown, I hope, that humans have been shoehorned by Darwinists into having a place in the fossil record that doesn't belong to them but to living hominoids (Bigfoot, etc.). Furthermore, humans have been shoehorned into being primates, when there is little about them--certainly nothing of significance--that fits the classic primate pattern. In fact, if it weren't for the desperate need of Darwinists to keep humans closely linked to the primate line, we would have had our own appellation long ago--and we'll surely have it once the truth is out from the Pandora's box of Darwinist deception.

Relatively speaking, primate bones are much thicker and heavier than human bones. Primate muscles are five to 10 times stronger than ours. (Anyone who's dealt with monkeys knows how amazingly strong they are for their size.) Primate skin is covered with long, thick, visible hair. Ours is largely invisible. Primate hair is thick on the back, thin on the front. Ours is switched the other way around. Primates have large, round eyes capable of seeing at night. Compared to theirs, we have greatly reduced night vision. Primates have small, relatively "simple" brains compared to ours. They lack the ability to modulate sound into speech. Primate sexuality is based on an oestrus cycle in females (though some, like bonobo chimps, have plenty of sex when not in oestrus). In human females, the effects of oestrus are greatly diminished.

This list could go on to cite many more areas of difference, but all of them are overshadowed by the Big Kahuna of primate/human difference: all primates have 48 chromosomes, while humans have "only" 46 chromosomes. Two entire chromosomes represent a heck of a lot of DNA removed from the human genome, yet somehow that removal made us "superior" in countless ways. It doesn't make sense. Nor does the fact that even with two whole chromosomes missing from our genome, we share what is now believed to be 95% of the chimp genome and around 90% of the gorilla genome. How can those numbers be made to reconcile? They can't.

Something is wrong here. Someone has been cooking the genetic books.

THE STUFF OF LIFE

In the wild, plants and animals tend to breed remarkably true to their species. That's why stasis is the dominant characteristic of life on Earth. Species appear and stay essentially the same (apart from the superficial changes of microevolution) until they go extinct for whatever reason (catastrophe, inability to compete for resources effectively, etc.). When "faulty" examples appear, they're nearly always unable to

put the fault into their species' collective gene pool. A negative mutation that doesn't kill the individual it appears in is unlikely to be passed along to posterity, despite Darwinist assertions that this is precisely how evolution occurs. All genomes have hard-wired checks and balances against significant changes of any kind, which is why stasis has been the hallmark of all life since beginning here. Aberrant examples are efficiently weeded out, either early in the reproductive process or soon after reproduction (birth). Faulty copies are deleted.

This deletion of faults holds true in the vast majority of species. Most genomes are--and stay--remarkably clear of gene-based defects. All species are susceptible to mistakes in the reproductive process, such as sperm/egg misconnections. In mammals, this produces spontaneous abortions, stillbirths or live-birth defects. However, there are precious few defects that swim in the gene pools of any "wild" or "natural" species. The only places we find significant, species-wide genetic defects are in domesticated plants and animals, and in those they can be--and often are--numerous.

Domesticated plants and animals clearly seem to have been genetically created by "outside intervention" at some point in the distant past. Domesticated species have so many points of divergence from wild/natural species, it's not realistic to consider them in any kind of relative context. As we've seen above, the same holds true for humans and the primates we supposedly evolved from. They're apples and oranges.

We humans have over 4,000 genetic defects spread throughout our common gene pool. Think about that. No other species comes close. And yet, our mitochondrial DNA proves we have existed as a species for "only" about 200,000 years. Remember the first Cro-Magnon fossils showing up in strata 120,000 years old? That fits well with the origin of a small proto-group at around 200,000 years ago. (There will almost certainly be Cro-Magnon fossils found prior to 120,000 years ago, but it is unlikely they were dispersed widely enough to have left fossils near the 200,000-year mark. Naturally, the very first one could have been fossilised, but that's not the way to bet. Fossilisation is quite rare.)

All that being the case, how did over 4,000 genetic defects work their way into the human gene pool, when such genome-wide defects are rare to nonexistent in wild or natural species? (Remember, Darwin himself noticed that humans are very much like domesticated animals in many of our physical and biological traits.) It can only have occurred if the very first members (no more than a handful of breeding pairs) had the entire package of faults within their genome. That's the only way Eskimos and Watusis and all the rest of humanity can express the exact same genetic disorders.

If we descended from apes, as Darwinists insist, then apes should have a very large number of our genetic defects. They do not. If, on the other hand, we've been genetically unique for only 200,000 years, then the only way those defects could be with us is if they were put into our gene pool by the genetic manipulation of the founding generation of our species, and the mistakes made in that process were left in place to be handed down to posterity. And, as might be expected, this is also how domesticated plants and animals came to have their own inordinate numbers of genetic defects. It simply couldn't happen any other way.

THE FINAL NAIL. . .

When Einstein was asked in reference to relativity, "How did you do it?", he replied, "I ignored an axiom. " This is what everyone must do if we are to get anywhere near the truth about human origins.

Darwinists ask us to believe a theory based on this axiom: "There are good grounds to believe our early ancestors lived in forests. There are equally good grounds to believe our later ancestors lived by hunting game on African savannas. Therefore, we can assume that somehow, some way, we went from living in forests to living on the savannas. " The trick, for Darwinists, is in explaining it plausibly.

Savanna theorists ask us to believe that, 5. 0 to 10 million years ago, several groups of forest-dwelling Miocene apes were squeezed by environmental pressures to venture out onto the encroaching savannas to begin making their collective living. This means they had to rise from the assumed quadrupedal posture attributed to all Miocene apes to walk and run on two legs, thus giving up the ease and rapidity of moving on all fours. Those early groups had to make their way with unmodified pelvises, inappropriate single-arched spines, absurdly under-muscled thighs and buttocks, and heads stuck on at the wrong angle, and all the while doggedly shuffling along on the sides of long-toed, ill-adapted feet, thereby becoming plodding skin-bags of snack-treats for savanna predators. If any harebrained scheme ever deserved a re-think by its originator(s), this would be the one.

Of course, the real re-think needs to be done by Darwinists, because it is glaringly obvious that no forest-bound species of ape could have ventured onto the savanna as a stumbling, bumbling walker and learned to do it better out there among the big cats. If a collective group had been unfit for erect movement on the savanna, they wouldn't have gone. If they did go, they couldn't and wouldn't stay. Even primates are smarter than that. And understand, there are primates that did make the move onto the savanna, albeit always remaining within range of a high-speed scurry into nearby trees. Baboons are the most successful of this small group, all of which have retained quadrupedal locomotion.

In addition to the forest-to-savanna transition, Darwinists face numerous other improbable--if not impossible--differences between humans and terrestrial primates. In addition to bipedalism and the genetic discrepancies already addressed, there are major differences in skin and the adipose tissue (fat) beneath it; in sweat glands, in blood, in tears, in sex organs, in brain size and function, and on and on and on. This is a very long list.

MAKING SENSE OF THE INSENSIBLE

The pieces of the puzzle are on the table. The answer is there for anyone to see. But rearranging those pieces properly is no easy task, and it is even more difficult to get dogmatists of any stripe to look at the picture in a light different from their own. That has been my purpose in writing these two essays on origins--of life and of humans. They are two of the world's most sensitive areas of scholarship and debate, producing some of the most vitriolic exchanges in all of academia. But vitriol, like might, doesn't make right.



Vedic testimony is quite clear: life was introduced on Earth from higher planets, and for long ages has been intelligently and benevolently supervised from those planets.

I believe that the facts, if fairly evaluated, will over time prove that humans--and indeed, life itself--did not originate on Earth, and that nothing has macroevolved on Earth. It has all been brought here and left to fend for itself, then replaced when events required the introduction of new forms. No other theory suits the facts nearly as well.

As for humans (the object of this essay), look back to the Miocene epoch, where the earliest traces of our ancestors supposedly originate. Apes dominate. Look at the fossils--the so-called "pre-humans"--from the Pliocene epoch, starting 5.0 million years ago. Other than bipedal walking, all of their physical aspects shout out "ape roots". Look at today's tracks, sightings and encounters with living hominoids, Bigfoot and others. These all-too-real creatures will one day be proved to have a direct link back to the Miocene--which, at a stroke, will eliminate any possibility that humans and apes share any kind of common ancestor.

We humans are not indigenous to planet Earth. We were either put here intact or we developed here, but we did not evolve here. Our genes make clear that we've been cut-and-pasted from other, non-primate, non-Earthly species.

Personally, I believe that the work of Zecharia Sitchin (*The Earth Chronicles*) comes closest to a plausible explanation. But even if some aspects of what he says are wrong, or even if all of it someday is proved to be wrong, that won't change the basic facts that his work--and my own work--address.

Humans are not primates. We do indeed stand apart as a "special" creation, long espoused by theologians and now by certain credentialed scientists. The only question left hanging is, of course: who or what was the creator?



About the Author:

Lloyd Pye, born in 1946 in Louisiana, USA, is a researcher, author, novelist and scriptwriter. His independent studies over more than three decades into all aspects of evolution have convinced him that humans did not evolve on Earth, or at least are the product of extraterrestrial intervention. His book, *88 Everything You Know Is Wrong--Book One: Human Origins*, can be ordered through website <http://www.iuniverse.com/> or Barnes & Noble at <http://www.bn.com/>.

Delhi, India
18 February 2004

Darwin's Scorecard

From the Internet, dated January 2002

The Field Museum of Natural History says,

Darwin got it (mostly) right.

But did he really?



Last month we reported on the *Life Over Time* exhibit at the Chicago Field Museum of Natural History. We only had enough space last month to give a broad overview of the exhibit, and mentioned some specific errors in passing. We want to address some of those errors in detail. We've already dealt with Stanley Miller's origin of life experiment on several occasions, so there is no need to talk about that again. This month we planned to address the claim that

Darwin got it (mostly) right

by tabulating the things Darwin got right and wrong, and then consider what they said about horse evolution, and peppered moths. Unfortunately, we have so much to say about Darwin, that our six page newsletter is ten pages this month, so we have to put off horse evolution and peppered moths for at least another month.

Origin of Species is a book that practically everyone has heard of. Most people think they know what it says. Few people have actually read it. You have heard of *Origin of Species*, haven't you? You know what it says, don't you? Have you read it? See what we mean?

One would think that *Origin of Species* would be required reading for every modern introductory biology class. It isn't. As we examine it in detail, you will see why it isn't. Darwin got it mostly wrong. If biology students read *Origin of Species*, the teacher would have to spend most of every lecture telling the students that what they read isn't true.

We haven't talked much about the errors in Darwin's *Origin of Species* in previous newsletters because it is an old, out-dated book, full of errors well-known to modern science. Therefore, evolutionists might claim that we are taking cheap shots at early theories that evolutionists no longer believe. But, according to the Field Museum,

Darwin got it (mostly) right.

That makes Darwin's *Origin of Species* fair game. Since they have made the claim that Darwin was mostly right, it is appropriate to ask,

Just how right was Darwin?

We and the museum apparently agree that Darwin got some things right and some things wrong. The sticking point is the word *mostly*. That is a subjective term that is difficult to quantify. So, let us examine what Darwin wrote, and you can decide whether Darwin was mostly right or not.

More individuals are born than can possibly survive. ¹

Darwin observed that not every creature that is born lives long enough to reproduce after its kind. Certainly, he got that right. Ask a mathematician how many rabbits there would be on the Earth after 1,000 years, starting with a single pair, if all survived to maturity. Worse yet, imagine how many mosquitoes would be in the world today if none of them were eaten by fish or birds. The world is not overrun with rabbits and mosquitoes because not all of them survive long enough to reproduce.

At best, the number of creatures that have offspring is equal to the number of creatures born. Who would argue that the number of creatures that have offspring is more than the number of creatures born? Creatures that were never born certainly can't have children.

It has been said that having children is hereditary. If your parents didn't have any children, then you won't either. We all know people who, through choice or circumstance, have remained childless all their lives. If you haven't squished a spider, you know someone who did. Certainly Darwin was right when he said that more creatures are born than survive long enough to reproduce.

Perhaps you were slightly bored or annoyed because we belabored the obvious. That was our intention. If you were bored or annoyed, it is because you realize that it doesn't take any great intellect to appreciate the fact that creatures that aren't born certainly can't have children, and that not all creatures that are born do have children. So, the first thing that Darwin got right isn't really worthy of a Nobel Prize. Darwin simply wrote down what anybody who ever thought about it already knew.

Under domestication we see much variability. ²

Darwin's second correct observation was that there are differences in offspring. You, no doubt, already knew that, too. Let's face it. If you are fortunate enough to get to be a contestant on *Who Wants to be a Millionaire?* there are some people you would put on your phone-a-friend list, and some that you would not. There are some people you would ask to sing at your wedding, and some that you would not. There are some people you would ask to help you load a furniture truck, and some that you would not. People have different talents that are more useful in some situations than others.

We could belabor this point to the point of annoyance, but Darwin has already done that. He spent the entire first two chapters of *Origin of Species* citing obvious examples of variation, as if nobody had ever noticed it before. Maybe he was trying to lull his readers into accepting everything he says by hypnotizing them with an enormous list of obvious observations. Then, when he makes his erroneous conclusions, his readers will have stopped thinking critically about what he says because everything up to that point is so obviously true. But let's give him the benefit of the doubt. It could be that he was just a really boring writer. For whatever reason, *Origin of Species* is filled with trivial examples of variation in species.

Nature's power of selection ³

Darwin was only partially right when he estimated the importance of survival of the fittest in determining which creatures left offspring. A gazelle that can only run half as fast as all the other gazelles probably won't live long enough to reproduce. Although selection is powerful when it comes to eliminating the occasional individual that is dramatically below average in some important respect, it doesn't have as much power when it comes to favoring those individuals that are above average.

The *safety in numbers* theory says that you don't have to be the fastest gazelle in the herd to escape when a lion attacks. You don't have to outrun the lion. You just have to outrun at least one other gazelle. If the herd is large enough, there is probably at least one other gazelle slower than you are, and that's the one that will

get caught. The fastest gazelle doesn't have any real advantage over the tenth fastest gazelle in a herd of 500 gazelles, no matter how much faster it is. Selection doesn't favor the fastest gazelles--it eliminates the slowest ones. There is a subtle but important difference that Darwin failed to realize.

There is some debate among scientists, even in evolutionary circles, that chance (rather than fitness) might be the most important factor in determining which creatures survive long enough to reproduce. Sometimes it is the fastest gazelle in the herd that wanders past the lion hidden in the grass. When a snake finds an egg, and eats it, it doesn't matter if that egg contains embryo of the bird that could have flown the fastest, or would have had the sexiest plumage.

The people who died in the World Trade Center were not the least fit for survival. Some died because they were unlucky. Some died because they were brave. None died because they were unfit for survival in a big city environment.

Any variation which is not inherited is unimportant for us. ⁴

Darwin was right to conclude that only inherited variations matter in the evolution of a new species. If the variation isn't inherited, then the critter's offspring have to start all over from scratch. The only way the variations can accumulate is if the variations are passed down from generation to generation. The only way that can happen is inheritance. So, he was right about that, and we give him some small amount of credit for stating it because it isn't patently obvious. Even so, it still isn't reasoning worthy of a Nobel Prize.

Ignorance of inheritance

Darwin didn't know much about inheritance. That isn't our claim--it is Darwin's claim. Darwin frequently made appeals to ignorance when he didn't have any data to back up his ideas.

The laws governing inheritance are quite unknown; ⁵

In these chapters I have endeavoured to show, that if we make due allowance for our ignorance ⁶

if we remember how profoundly ignorant we are. . . ⁷

if we make the same allowances as before for our ignorance. . . ⁸

But it deserves especial notice that the more important objections relate to questions on which we are confessedly ignorant; nor do we know how ignorant we are. ⁹

Darwin didn't know how inheritance worked. Much of what he thought he knew about inheritance was wrong (as we shall see in a moment). But he argued that even though he didn't understand how inheritance works, we could be sure that it must work the way he thought it worked. In other words, he argued from faith, not facts. To accept Darwin's theory, people of his day had to believe in things that nobody understood. To accept Darwin's theory today, people have to believe in things that are contrary to what modern science has discovered.

Darwin said,

But I am strongly inclined to suspect that the most frequent cause of variability may be attributed to the male and female reproductive elements having been affected prior to the act of conception. ¹⁰

Ironically, what he said was true, but what he meant was wrong. It is true that damage to the ovaries or testicles (from radiation or chemical agents) will cause birth defects, which makes the offspring different from other offspring. Scientists routinely subject fruit flies to x-rays and toxic chemicals to damage their reproductive organs in such a way as to increase the rate of mutations so the mutations can be studied.

But that isn't what Darwin was talking about. He thought life experiences (not x-rays or toxic chemicals) affected sex organs. One of the examples he gave was,

The great and inherited development of the udders in cows and goats in countries where they are habitually milked, in comparison with the state of these organs in other countries, is another instance of the effect of use. ¹¹

Darwin believed that acquired characteristics were inherited because exercise, nutrition, and climate, affected the reproductive organs. Daily milking of a cow would, he thought, produce increased milk-producing hormones in the cow, and these hormones would, through some method of which he was ignorant, affect the ovaries in such a way that its offspring would have more-developed udders.

Modern scientists know that acquired characteristics aren't inherited. You can go to the gym and workout until you have buns of steel, but any children you conceive have will still have baby-soft butts. Milking a cow doesn't make her offspring give more milk. Darwin was entirely wrong on this point.

From the facts alluded to in the first chapter, I think there can be little doubt that use in our domestic animals strengthens and enlarges certain parts, and disuse diminishes them; and that such modifications are inherited. ¹²

Exercise does, to some extent, strengthen and enlarge some parts. Disuse does diminish some parts. But those *modifications* are not inherited, and therefore unimportant to the evolution of a new species.

I think the common and extraordinary capacity in our domestic animals of not only withstanding the most different climates but of being perfectly fertile (a far severer test) under them, may be used as an argument that a large proportion of other animals, now in a state of nature, could easily be brought to bear widely different climates. ¹³

In other words, Darwin thought that when an animal is exposed to cold weather, it grows a thicker coat, thicker layer of fat, and has higher metabolism. If the exposure is gradual enough that the cold weather doesn't kill the animal, these things might indeed happen. But Darwin also believed (without any evidence to support his belief) that the climate would affect male and female reproductive elements in such a way

that the animal's offspring will be born with a thicker coat, thicker layer of fat, and higher metabolism. Darwin got that wrong.

Climate might cause individuals that already have tolerance to cold to survive when individuals without that tolerance die without leaving offspring. After several generations this will result in a breed (or variety) that is tolerant to cold. But, according to our hypothetical situation, the individuals that survived already had the tolerance to the climate. So, it doesn't answer the question, *How did tolerance to cold originate?* Darwin thought that the climate caused the tolerance of cold weather to evolve, but he was wrong. Natural selection merely eliminated the individuals that lacked the necessary characteristics. Neither natural selection, nor exposure to cold, produced a new characteristic. It merely eliminates the individuals that lack an already existing characteristic. The ratio of animals with the advantageous characteristic to animals without the advantageous characteristic will change (one could say the ratio *evolves*), but features don't change.

Correlation of Growth

Darwin would *only allude to what may be called correlation of growth*. Although it was only a minor part of his theory, we need to address it. Here is what he said.

There are many laws regulating variation, some few of which can be dimly seen, and will be hereafter briefly mentioned. I will here only allude to what may be called correlation of growth. Any change in the embryo or larva will almost certainly entail changes in the mature animal. In monstrosities, the correlations between quite distinct parts are very curious; and many instances are given in Isidore Geoffroy St Hilaire's great work on this subject. Breeders believe that long limbs are almost always accompanied by an elongated head. Some instances of correlation are quite whimsical; thus cats with blue eyes are invariably deaf; colour and constitutional peculiarities go together, of which many remarkable cases could be given amongst animals and plants. From the facts collected by Heusinger, it appears that white sheep and pigs are differently affected from coloured individuals by certain vegetable poisons. Hairless dogs have imperfect teeth; long-haired and coarse-haired animals are apt to have, as is asserted, long or many horns; pigeons with feathered feet have skin between their outer toes; pigeons with short beaks have small feet, and those with long beaks large feet. Hence, if man goes on selecting, and thus augmenting, any peculiarity, he will almost certainly unconsciously modify other parts of the structure, owing to the mysterious laws of the correlation of growth. ¹⁴

His observations are generally correct, but not for the reason he thought. (A modern observation along these lines is that German shepherd dogs tend to have hip problems.) Although Darwin thought it had to do with a *change in the embryo or larva* that is somehow related to growth of other features, it actually has a genetic cause that is present from the moment of conception. Modern scientists recognize this phenomenon is a problem associated with inbreeding.

Darwin was not the first scientist to recognize the dangerous side effects of inbreeding. Darwin is known to have studied a 1611 translation of an ancient text that made the exact same observation. ¹⁵ If Darwin deserves credit for recognizing *correlation of growth*, then we must also credit Moses for being an expert in genetics, (or for quoting someone else who was).

What Darwin failed to realize is that inbreeding has undesirable side effects that tend ultimately to limit variation. *Correlation of growth* actually prevents natural selection from continuing without limit. Dog breeders, horse breeders, corn breeders, and pigeon breeders, are well aware that there are limits to how far the variation will extend. But Darwin incorrectly concluded,

Under domestication we see much variability. This seems to be mainly due to the reproductive system being eminently susceptible to changes in the conditions of life so that this system, when not rendered impotent, fails to reproduce offspring exactly like the parent-form. Variability is governed by many complex laws, -- by correlation of growth, by use and disuse, and by the direct action of the physical conditions of life. ¹⁶

Slow though the process of selection may be, if feeble man can do much by his powers of artificial selection, I can see no limit to the amount of change, to the beauty and infinite complexity of the coadaptations between all organic beings, one with another and with their physical conditions of life, which may be effected in the long course of time by nature's power of selection. ¹⁷

In other words, he thought that exercise (*use and disuse*), climate and nutrition (*the physical conditions of life*), and physical deformation of the embryo caused by *correlation of growth*, were all mechanisms that produced variations which could be inherited. He thought that there was no limit to this change. He was absolutely wrong on every count!

Intercrossing Prevents Evolution

Darwin was really confused when it came to what he called, *intercrossing*. For example, he said,

It would be quite necessary, in order to prevent the effects of intercrossing, that only a single variety should be turned loose in its new home. Nevertheless, as our varieties certainly do occasionally revert in some of their characters to ancestral forms, it seems to me not improbable, that if we could succeed in naturalising, or were to cultivate, during many generations, the several races, for instance, of the cabbage, in very poor soil (in which case, however, some effect would have to be attributed to the direct action of the poor soil), that they would to a large extent, or even wholly, revert to the wild aboriginal stock. ¹⁸

He thought that if you planted cabbage in poor soil, the cabbage would acquire the ability to grow in poor soil as a *direct action of the poor soil*. We have already shown that he was wrong about acquired characteristics being inherited. He should have said that a cabbage breeder developed several new varieties of cabbage by carefully controlling the pollination, but that isn't the error we want to talk about now.

What Darwin correctly realized was that if one planted several varieties of cabbage in the same garden, the cabbages would cross-pollinate each other, and in a generation or two the cabbages would revert to the wild, aboriginal stock. Modern gardeners know not to plant squash and pumpkins close together because the resulting fruit is likely to taste awful. But this is not a recent discovery. Man has known not to plant two kinds of seed in the same field for thousands of years. ¹⁹

Darwin's observation about intercrossing was correct, but he failed to recognize the impact to his theory. If reproductive isolation produced new varieties, the varieties would remain distinct only as long as reproductive isolation was maintained. But it is hard to maintain reproductive isolation in the natural world. As soon as you let your pedigreed dog loose, it will find some other dog of another breed, which will result in a litter of mutts. As long as Darwin's finches remain isolated on their respective islands, they will remain distinct breeds. But when the barriers are removed, the finches will eventually revert to the wild, aboriginal stock.

The Limit of Change

Darwin failed to realize the difference between varieties and species.

Nevertheless, according to my view, varieties are species in the process of formation, or are, as I have called them, incipient species. How, then, does the lesser difference between varieties become augmented into the greater difference between species? That this does habitually happen, we must infer from most of the innumerable species throughout nature presenting well-marked differences; whereas varieties, the supposed prototypes and parents of future well-marked species, present slight and ill-defined differences.²⁰

He thought *varieties are species in the process of formation, or are, as I have called them, incipient species*. What was the evidence? *That this does habitually happen, we must infer from most of the innumerable species throughout nature*. His reasoning was simply that species exist, and they must have come from somewhere, so they must have come from varieties. That isn't sound reasoning--it is baseless speculation.

Therefore during the modification of the descendants of any one species, and during the incessant struggle of all species to increase in numbers, the more diversified these descendants become, the better will be their chance of succeeding in the battle of life. Thus the small differences distinguishing varieties of the same species, will steadily tend to increase till they come to equal the greater differences between species of the same genus, or even of distinct genera.²¹

I see no reason to limit the process of modification, as now explained, to the formation of genera alone.²²

He didn't see any reason to limit the process of modification because he didn't understand genetics and information theory. He recognized the problem of inbreeding (which he called *correlation of growth*), but didn't realize that it is associated with a genetic limit. He recognized, but ignored, the fact that *intercrossing* removes what limited variation actually occurs.

Selective breeding can only remove undesirable genes. It doesn't create new genes. A species would have to acquire new genes to acquire new characteristics. Neo-Darwinists believe that mutations can create new genes that contain new genetic information. Neo-Darwinists are wrong, too, but that's beside the point. We are trying to determine if Darwin, not neo-Darwinists, got it mostly right or not.

Darwin thought there was no limit to the amount of variation in a species that could be caused by exercise, diet, and environment. Darwin got this wrong.

Embryology

Darwin was certainly aware of the notion that the embryo passes through stages that repeat evolutionary development. According to this notion, more highly evolved animals pass through more stages of embryonic development than less highly evolved animals. Darwin said,

Thus the embryo comes to be left as a sort of picture, preserved by nature, of the ancient and less modified condition of each animal. This view may be true, and yet it may never be capable of full proof.²³

It will never be capable of full proof because it isn't true. The notion was largely supported by Ernst Haeckel's embryonic drawings that are now known not only to be inaccurate, but fraudulent.

Darwin didn't actually claim this was proof of his theory. He merely said, *This view may be true*. But if he didn't think it was relevant, why did he include it in his book? We have to think that he believed it, otherwise he would not have mentioned it. That's why we have decided to include it in the list of things that Darwin got wrong.

Vestigial organs

Muscles, and perhaps even organs, do atrophy through disuse. But this is an acquired characteristic, which is not inherited. Darwin thought acquired characteristics were inherited, so he came to this erroneous understanding of *rudimentary organs*.

Disuse, aided sometimes by natural selection, will often tend to reduce an organ, when it has become useless by changed habits or under changed conditions of life; and we can clearly understand on this view the meaning of rudimentary organs.²⁴

The modern term for *rudimentary organs* is *vestigial organs*. Modern evolutionists don't very often try to argue that vestigial organs are evidence of evolution for two reasons. One is that they know that acquired characteristics aren't inherited. So, organs will not shrink or become less efficient over many generations through disuse. The second reason is that we now know that most, perhaps all, *useless* vestigial organs have uses. It is true that you can survive without your appendix, tonsils, or one of your kidneys. That doesn't mean they are useless. It merely means that it is possible to survive with slightly reduced capability without them. Darwin got this wrong, and most evolutionists know it.

The Fossil Record

Darwin was well aware that the fossil record doesn't support the theory of evolution.

But, as by this theory innumerable transitional forms must have existed, why do we not find them embedded in countless numbers in the crust of the earth? It will be much more convenient to discuss this question in the chapter on the Imperfection of

the geological record; and I will here only state that I believe the answer mainly lies in the record being incomparably less perfect than is generally supposed; ²⁵

He was right that the fossil record doesn't support evolution. He was wrong that the fossil record is incomplete. It is very complete for shellfish. Have you ever heard an evolutionist claim that missing links between the various kinds of shells have been found? Probably not. That's because it is the absence of transitional forms for shellfish (invertebrates) that led invertebrate paleontologists to propose the Punctuated Equilibrium theory to explain the lack of transitional forms.

Richard Dawkins is the best-known modern champion of Darwinian evolution. In his chapter, "The Museum of All Shells" in his book *Climbing Mount Improbable*, he describes his Blind Shellmaker program. In it he recognizes that a snail is just a coiled-up worm. Furthermore, a conch is just a snail that isn't coiled in a single plane. And, if you take a snail, and unroll it into a cone, and make the cone fatter and shorter, it looks a lot like a clam shell. So, by varying some parameters in his Blind Shellmaker program he can make one program draw a clam, worm, snail, or conch.

Dawkins uses his Blind Shellmaker program to show how shellfish could have evolved. No, more than that. His program shows how shellfish must have evolved. In fact, what his program shows is the sequence of intermediate forms that must have existed if shellfish evolved. What you won't find in *Climbing Mount Improbable* is a table showing the correlation between a Blind Shellmaker output sequence and actual fossils. That's because the sequence of intermediate forms predicted by the Blind Shellmaker isn't found in the fossil record.

On the other hand, we have far fewer hominid fossils than fossil sea shells. Some of these hominids are represented by a few teeth, a smashed skull, or a partial skeleton. This is where the evolutionists claim the fossil record supports evolution. This is in the tradition of Darwin's appeal to ignorance. We don't know what intermediate forms are missing. And, if we allow for our ignorance, we can see that all the intermediate forms must be there.

A Crowd of Difficulties

Darwin correctly realized that there were four serious problems with his theory.

LONG before having arrived at this part of my work, a crowd of difficulties will have occurred to the reader. Some of them are so grave that to this day I can never reflect on them without being staggered; but, to the best of my judgment, the greater number are only apparent, and those that are real are not, I think, fatal to my theory.

These difficulties and objections may be classed under the following heads:—Firstly, why, if species have descended from other species by insensibly fine gradations, do we not everywhere see innumerable transitional forms? Why is not all nature in confusion instead of the species being, as we see them, well defined?

Secondly, is it possible that an animal having, for instance, the structure and habits of a bat, could have been formed by the modification of some animal with wholly

different habits? Can we believe that natural selection could produce, on the one hand, organs of trifling importance, such as the tail of a giraffe, which serves as a fly-flapper, and, on the other hand, organs of such wonderful structure, as the eye, of which we hardly as yet fully understand the inimitable perfection?

Thirdly, can instincts be acquired and modified through natural selection? What shall we say to so marvellous an instinct as that which leads the bee to make cells, which have practically anticipated the discoveries of profound mathematicians?

Fourthly, how can we account for species, when crossed, being sterile and producing sterile offspring, whereas, when varieties are crossed, their fertility is unimpaired? ²⁶

If evolution were true, there should be innumerable transitional forms alive today. There aren't any. Darwin could claim that the fossil record was imperfect, but he could not claim that there are many species alive today that we don't know about. He was correct that the clear distinction between species today argues strongly against his theory.

He was right that many things, like echolocation in bats, and vision in a wide variety of creatures, could not be produced by inheritance and natural selection. He was right that instinct, which certainly exists in many creatures, cannot be explained by evolution.

He was right that breeding across species lines rarely results in viable offspring. And those rare cases that are viable are sterile. If one could cross an alligator with a chicken, then remarkable new species might evolve. But you can't cross radically different creatures, producing new creatures that might win the battle for survival.

Darwin recognized that crossing varieties of the same species does produce fertile offspring. Although he apparently didn't fully understand the problems with inbreeding, modern scientists do. Modern scientists understand that crossing varieties mixes up the gene pool, and makes species less susceptible to genetic diseases.

Darwin's Score Card

Darwin got some things right. Ironically, most of the things he got right were observations that argue against evolution. Let's look at all of Darwin's conclusions in tabular form.

Darwin Got It Right

For evolution

More individuals are born than can survive.
There is a lot of variation in species.
Evolution depends upon inherited variations.

Against evolution

The laws governing inheritance were quite unknown to Darwin.
Correlation of growth (inbreeding) has side effects that limit variation.
Intercrossing causes variations to revert to the norm.
The fossil record doesn't support evolution.
There are no living intermediate forms.
Complex structures, such as the eye, and echolocation, could not have evolved.
Instincts can't be explained by natural selection.
One can't breed diverse species to produce new fertile species.

Darwin Got It Wrong

Fitness is more important than luck when it comes to survival.
Features developed by exercise are inherited.
Features diminished by disuse are inherited.
Climate causes variations that are inherited.
Diet causes variations that are inherited.
There is no limit to inherited change.
Embryos trace evolutionary development.
Rudimentary organs are proof that features diminished by disuse are inherited.
The fossil record would support evolution if it were more complete.

We think you will agree that, if you ignore the things that Darwin got right that argue against his theory, Darwin got very little right.

Not only that, you can see why *Origin of Species* isn't actually studied in most biology classes. Most high school and college biology teachers, and the management of the Field Museum, probably really believe that Darwin got it mostly right because they haven't read *Origin of Species* themselves. They are just repeating what their teachers told them, who were repeating what their teachers told them.

In the nineteenth century, scientists did actually read *Origin of Species*, and if we remember how profoundly ignorant they were, we can understand how they might have believed it. The story has been passed down from generation to generation of science teachers without much critical examination. Now it is time to re-examine the theory of evolution in light of twenty-first century science. Now is the time to realize that Darwin got it (mostly) wrong. Modern science is against evolution.

Footnotes:

1. Darwin, 1859, *On the Origin of Species by Means of Natural Selection, or the Preservation of Favoured Races in the Struggle for Life*, Chapter 14 (Ev)
2. *ibid.* Chapter 14
3. *ibid.* Chapter 4
4. *ibid.* Chapter 1
5. *ibid.*
6. *ibid.* Chapter 12
7. *ibid.*
8. *ibid.*
9. *ibid.* Chapter 14
10. *ibid.* Chapter 1

11. *ibid.*
12. *ibid.* Chapter 5
13. *ibid.*
14. *ibid.* Chapter 1
15. Leviticus 18:6-12 (Cr+)
16. *Origin of Species*, Chapter 14
17. *ibid.* Chapter 4
18. *ibid.* Chapter 1
19. Leviticus 19:19.
20. *Origin of Species*, Chapter 4
21. *ibid.*
22. *ibid.*
23. *ibid.* Chapter 10
24. *ibid.* Chapter 14
25. *ibid.* Chapter 6
26. *ibid.*

Delhi, India
19 February 2004

Is There *Any* Science in Evolutionary Theory?

A collection of articles from the Internet

Why Science is Against Evolution

The theory of evolution depends upon three conditions.

Life Happens
Creative Mutations
Lots of Time

Let's look at each of these conditions, one at a time.

Life Happens

According to the theory of evolution, at some time in the distant past there was no life in the universe -- just elements and chemical compounds. Somehow, these chemicals had to combine to form Frankencell, which came to life somehow. (Presumably, a lightning bolt and a deformed assistant were involved.)

The February 1988 issue of EARTH magazine is a special issue on Origins. The cover promises an article that will tell us "How Life Really Began". The article itself, however, says that scientists just don't know. Even Stanley Miller, whose experiments are cited in most biology text books, states in that article that the origin of life is still unknown.

There are only two documented cases of inanimate objects coming to life.

Pinocchio
Frosty the Snowman

Most scientists consider these two reports to be false.

The notion that dead material can come to life all by itself is not consistent with scientific observation.

Creative Mutations

Under normal circumstances, creatures give birth to the same kind of creatures. One does not expect a lizard to hatch from a chicken egg. Chickens have baby chickens. It is established scientific fact that like begets like.

On rare instances, the DNA in an embryo is damaged, resulting in a mutant child that differs in some respect from its parent. Only a few mutations have been scientifically observed that are arguably beneficial. It is well known that mutations produce inferior offspring. For the theory of evolution to be true, there must be a fantastic number of creative mutations that produce new kinds of offspring which are better suited for survival, and therefore are favored by natural selection.

It is claimed that the reptile-to-mammal evolution is well documented. But for reptiles to evolve into mammals

scales had to have mutated into hair
breasts had to have evolved from nothing
hard-shelled externally laid eggs had to evolve into soft-shelled eggs that were nourished by an umbilical cord and placenta in a womb etc.

None of these transformations have ever been observed in a laboratory.

The notion that random genetic changes can produce creative mutations is not consistent with scientific observation.

Lots of Time

Sadly, it is well known that living things can die. This has often been observed. It has NOT been scientifically demonstrated that a dead thing can come to life. Despite this, evolutionists believe that given enough time, something dead will come to life by some method or another.

It has never been observed in any laboratory that mutations can cause one species to turn into another. Despite this, evolutionists believe that given enough time, some critters will eventually evolve into other critters.

Evolutionists claim that although we have not actually observed these things happening, that does not mean that they are impossible. They say it simply means they are extremely improbable. It is extremely improbable that you can toss a coin and have it come up heads 100 times in a row. But if you toss coins long enough, eventually it will happen. Evolutionists think the world has been around long enough for all these highly improbable things to happen.

The old ages for the Earth come primarily from the ages of rocks, which are dated by the presumed ages of the fossils in them. Radioactive measurements of rocks are based on assumptions that were chosen to make the radioactive measurements agree with the presumed ages of the fossils.

The eruption of Mount St. Helens produced many feet of stratified rocks which look millions of years old, but were produced in days or hours. Radioactive measurements of these rocks show them to be millions of years old, too. But we know they were formed in 1980 because scientists saw them formed.

Conclusion

The theory of evolution is not believed because of scientific evidence. It is believed DESPITE scientific evidence. Science is against the theory of evolution.



1998 Science Review

Science News summarized the most important stories they reported in 1998. It included some truly remarkable scientific advancements. Many of these advancements were made in biology, largely due to progress in gene sequencing and the resulting understanding of how living organisms function. This led to dramatic, and controversial, medical experiments. In other fields, chemists created a fullerene molecule smaller than a buckyball, and discovered how to make carbon nanotubes emit light. Computer scientists dramatically reduced the time necessary to decipher messages encrypted using the Data Encryption Standard, and wrote a program that can play poker well against expert poker players.

It was a good year for science, but not for evolution. Many of the 1998 articles in *Science News* fell into two categories:

things that evolutionists used to tell us were true, but now tell us are false; and

things that evolutionists used to tell us were false, but now tell us are true.

As you can imagine, it makes it difficult and frustrating for us when evolutionists debunk evolution faster than we can. But this happens every year. We are getting used to it, and we will try not to whine so much about it in 1999.

In 1998, evolutionists decided that ancient people weren't so primitive after all. They now believe *Homo erectus* was smart enough to sail to Indonesia 800,000 years ago, and learned to talk 400,000 years ago. Mesopotamians knew how to make artificial rock about 2000 B. C. Ancient Peruvians were expert metal workers, and prehistoric Native Americans made "sophisticated sandals and slip-on shoes." ¹ But, on the

other hand, they decided that Neanderthal people couldn't really play flute. Australian aborigines took longer to get out of their cave dwellings and into the suburbs than previously believed.

Evolutionists embraced the asteroid collision theory in greater numbers, and decided "the mass extinction at the end of the Permian period happened much faster than previously thought. " ² Then, "Studies of fossil teeth suggested that a drop in carbon dioxide concentrations redirected mammalian evolution. " ³ (Isn't it wonderful what you can learn when inference from teeth is given equal weight with experimentation?)

Life evolved earlier than previously thought. "Fossilized soil deposits indicate that life may have colonized the continents as much as 2 billion years ago. " ⁴ "Researchers debated whether marks on 1. 1-billion-year-old sandstone were the oldest animal fossils. " ⁵ "The discovery of feathered dinosaur fossils in China boosted the theory that birds arose from dinosaurs. " ⁶ Some fish that went extinct 80 million years ago got new life, because some coelacanths were found alive and well swimming in Indonesian waters.

But the big news in 1998, which *Science News* reported on three times, is that the universe appears to be expanding at an ever-increasing rate because of some mysterious, anti-gravitational force. As a result, the cover of the January 1999 issue of *Scientific American* declared, "New observations have smashed the old view of our universe. "

We believe the Big Bang theory is totally wrong. So, it isn't surprising to us that as we build more powerful telescopes on Earth, and put astronomical satellites in orbit, their measurements don't confirm the theory. For example, the estimated mass of all the observed objects in the universe is much smaller than that predicted by the Big Bang. So, rather than declare the Big Bang wrong, astronomers said that 90% to 99% of the matter in the universe is Dark Matter which can't be detected. But the gravity from all this imaginary matter predicts much different positions and velocities for the newly observed stars and galaxies. So,

The universe may not be governed by the gravity of ordinary matter after all. Instead the universe may be controlled by the so-called cosmological constant, a surreal form of energy that imparts a gravitational repulsion rather than attraction. Because physicists know so little--*nothing* would be a fair approximation--about the constant, the fate of the universe is back where it started: in the realm of uncertainty. "⁷

Why do evolutionists believe in the new cosmology? Probably because the old one is clearly wrong, and they know it. Why else would they embrace a new cosmology based on an anti-gravity force nobody has observed and for which nobody has proposed a mechanism?

Footnotes:

1. *Science News*, Vol. 154, December 19 & 26, 1998, page 402 (Ev)
2. *ibid.* page 407
3. *ibid.* page 409
4. *ibid.*

5. *ibid.*
6. *ibid.*
7. George Musser, *Scientific American*, January 1999, page 6 (Ev)



The Many Myths of Evolution

It is hard to discuss the problems with the theory of evolution because there are so many theories of evolution. All of them have major problems. Let's look at them.

Lamarckian Inheritance

Modern theories of evolution begin with the 18th century French evolutionist Jean-Baptiste Antoine de Monet, Chevalier de Lamarck. In the 1790's he popularized the idea of "the development or atrophy of organs through 'use or disuse' and their transmission to offspring who inherit these 'acquired characteristics'".¹ His ideas weren't universally accepted because he could not really explain how or why these characteristics were passed on. He had a vague notion that they were passed on because the critter "must" pass them on.

When a child sees Christmas presents under the tree, the child believes that Santa must have been there, which proves the existence of Santa Claus. In the same way, Lamarck saw different sized trees, which he took as evidence that the taller trees must have evolved from shorter trees, which was his proof of evolution.

Since the French word Lamarck used for "must" (*besoin*) was translated as "wants to" in the English translations of his work, English-speaking critics made fun of his idea that Giant Sequoia trees produced seeds for taller trees because the trees wanted to have taller offspring. This criticism wasn't entirely fair. Lamarck didn't believe plants had conscious will. But the criticism stuck because Lamarck made no attempt to explain the evolutionary mechanism. This left his theory of evolution too close to the realm of magic and miracles for scientists to accept it.

Darwinism

Darwin revived the theory of evolution by doing what Lamarck could not do. He supplied a plausible mechanism for descent with modification. He correctly observed: (1) there is a certain amount of variation in offspring; (2) there are more offspring produced than can survive; (3) in the fight for survival, the best variants live and the worst variants die. He correctly concluded that this gradually causes small, but noticeable, changes in species.

Darwin then extrapolated this truth into non-truth. He believed that these gradual changes could continue without limit, resulting in changes so large that entirely new species would evolve. He believed that when more fossils were found, the fossil

record would show evidence of these gradual changes. But after more than 130 years of searching, those fossils have not been found.

Pangeneses

Both Lamarck and Darwin believed in pangeneses. According to pangeneses, a trait acquired by a parent during his or her lifetime could be passed on to children (Lamarckian or "soft" inheritance). If a man worked to develop large muscles, for instance, the repeated habit of weight-lifting would somehow leave a lasting record in the cells of his body. Particles carrying this information were called "gemmules." They would migrate from all parts of the body to the sex cells, whereby they could be inherited by the offspring.²

We now know that acquired characteristics can't be inherited. If you look at really old issues of National Geographic, you will see pictures of African women who from early childhood had placed increasingly large wooden crescents between their teeth and their lips, causing their lips to stick out several inches by the time they were adults, making them very beautiful (at least, in the eyes of the African men of that era). Their daughters, however, were never born with these big, beautiful lips. Every generation of girls painfully had to acquire large lips themselves.

Darwin, who was not a subscriber to National Geographic, didn't know this. He thought that giraffes who stretched their necks to eat the leaves other giraffes could not reach would have children with longer necks. The truth is, acquired characteristics are never inherited.

Suppose I tried to tell you that if you studied hard and spent a lot of time thinking, then you would have children who would be smarter and have bigger brains. You would have good justification for laughing at me. If I told you that we should eliminate IQ tests and simply measure the size of a child's head to determine how intelligent he is, you could legitimately say that is a stupid idea. It is well-known that you can't tell how smart a man is by measuring the size of his brain. You also know that knowledge can't be inherited. These are stupid ideas! But see how these very ideas are used by a UCSC biologist to explain how the human race evolved:

The force that seems to have accelerated our brain's growth is a new kind of stimulant: language, signs, collective memories—all elements of culture. As our cultures evolved in complexities, so did our brains, which then drove our cultures to still greater complexity. Big and clever brains led to more complex cultures, which in turn led to bigger and cleverer brains.³

In other words, he claims that exercising our brains makes them stronger, and that this acquired characteristic is inherited by our children. This lets them think harder, making them even smarter, and so every generation gets smarter. The foolish notion of pangeneses still plays a part in modern, main-stream evolution.

Neo-Darwinism

When biologists learned more about genetics, and discovered that acquired characteristics could not be inherited, this dealt a serious blow to Darwinism. But in 1905, George Romanes recognized that there is a difference between acquired

characteristics and inherited characteristics. He proposed the theory of Neo-Darwinism, which asserted that natural selection could operate using only inherited characteristics. This gave Darwinism a temporary reprieve by replacing Darwin's erroneous concept of inheritance with a plausible genetic explanation for differences in offspring.

Natural Selection

Natural selection is simply the process that determines who wins the battle for survival. It is the filter that removes the inferior individuals and allows the superior ones to reproduce.

Synthetic Theory

The mathematical field of statistics and probability can be used to describe natural variations of things, including populations of living creatures. If you take the concept of a population of creatures with small differences (which are the result of inherited characteristics) and combine it with natural selection you get the Synthetic Theory of evolution. This theory says that the randomness of variations in offspring is guided by natural selection producing a gradual genetic drift towards new, better, more highly-evolved species.

When people talk about Neo-Darwinism or Gradualism, they usually are really talking about the Synthetic Theory. The Synthetic Theory is one of the two most commonly believed theories of evolution today.

The Synthetic Theory, however, has some major recognized problems. The first problem is that the amount of genetic variation in normal offspring is limited. You can breed thoroughbred horses for speed, but there is a limit to how fast they can run. Everything we have learned from breeding dogs, pigeons, cows, pigs, or any another animal, has shown us that there are limits to the natural variations in animals.

Second, the Synthetic Theory is absolutely incompatible with the fossil record. If the Synthetic Theory were true, then the fossil record would contain, for example, a series of giraffe-like animals. The oldest would have relatively short legs and necks. The more modern ones would have longer legs and necks. But the fossil record doesn't show that.

The real question in the fossil record is not, "What happened to the dinosaurs?" It is, "Where did the dinosaurs come from?" The fossil record doesn't show a gradual change from any creature into Tyrannosaurus Rex, or any other dinosaur.

Hopeful Monsters (Saltation)

By 1940 it was clear (to Richard Goldschmidt, at least) that genetic research had proved that species cannot gradually evolve into other species, and that the fossil record showed that they had not. Since Goldschmidt believed that evolution must have happened somehow, he rejected Darwin's statement that *Natura non facit saltum* ("Nature does not make jumps"). He reasoned that a small change in a gene might cause a large change in a mutant offspring.

Of course it is true that sometimes five-legged frogs are found living in polluted streams. Mutant creatures can be radically different from their parents. Maybe a reptile did once lay an egg, and a bird hatched out of it. But it isn't very likely.

It has often been observed that mutations are harmful and rarely, if ever, beneficial. It is said that two heads are better than one, and two-headed calves have been born, but two-headed cows have not driven the one-headed variety into extinction yet.

If Goldschmidt's Hopeful Monster theory is true, then there had to be thousands of mutants that each developed into a different species. It is a hard theory to take seriously. Not very many scientists do.

Punctuated Equilibrium

In 1972, it was still evident from the study of genetics that species can't gradually evolve into other species, and the fossil record still showed that species didn't gradually evolve into other species. The Synthetic Theory was not consistent with scientific data. The only other options were Lamarck's unspecified magic process and Goldschmidt's Hopeful Monster theory. Neither of these theories were acceptable. So, Stephen Jay Gould and Niles Eldredge proposed the theory of Punctuated Equilibrium. This popularized Ernst Mayr's earlier idea that "speciation could occur fairly rapidly in small, isolated populations. Cut off from the larger gene pool by geographic barriers, a small amount of variation would be amplified by selection. " ⁴

The theory of Punctuated Equilibrium is the other main theory of evolution that is accepted in evolutionary circles today. Its popularity is due to the fact that it is consistent with the fossil record (which shows no evidence of gradual evolution) without resorting to hopeful monsters.

The problem with this theory is that there isn't any positive evidence to support it. It claims that gradual evolution happens so quickly, in such limited areas, that the chances of finding any transitional fossils is essentially zero. Transitional fossils haven't been found, which is what the theory of Punctuated Equilibrium predicts. So, the fossils that haven't been found are claimed as support for the theory.

Horses

Many people think that transitional fossils have been found. They usually cite the evolution of the horse as an example. The Encyclopedia of Evolution, which has earned an Ev+ rating because it is highly critical of creationists in its sections on Flat-Earthers, Fundamentalism, Scientific Creationism, and Noah's Flood, has a section entitled "HORSE, EVOLUTION OF Saddled With Errors". (Gee, we wish we'd said that.) It says,

[Yale paleontologist Othniel C.] Marsh's classic (straight-line) development of the horse became enshrined in every biology textbook and in a famous exhibit at the American Museum of Natural History. It showed a sequence of mounted skeletons, each one larger and with a more well-developed hoof than the last. (The exhibit is now hidden from public view as an outdated embarrassment.)

Almost a century later, paleontologist George Gaylord Simpson reexamined horse evolution and concluded that generations of students had been misled. In his book *Horses* (1951), he showed that there was no simple, gradual unilineal development at all.

Marsh arranged his fossils to "lead up" to the one surviving species, blithely ignoring many inconsistencies and any contradictory evidence.⁵

If you look at the textbooks used at Burroughs High School⁶ and Cerro Coso Community College⁷, you will see beautiful illustrations showing the classic straight-line development of the horse are still enshrined there. I don't know if those science teachers tell their students that this is an obsolete theory that has been discredited, but both books present the figures as if this development of the horse is still believed to be true by paleontologists. It may be possible that generations of students are still being misled.

One wonders why these textbooks still use the horse as their showcase example of a "progressive series of fossils leading from an ancient, primitive organism, through several intermediate stages, and culminating in the modern form."⁸ Could it be because they don't have anything else to offer in its place?

Creation of Life

It is popularly believed that experiments have been done that showed that the chemicals present in the early Earth's oceans and atmosphere could have formed amino acids, which could have combined to form proteins, which eventually turned into the first living cell. This myth arose from the publication of the results of experiments done by Miller⁹ and Fox.¹⁰

On March 28, 1997, we showed the video, "Is Life Just Chemistry?" in which Michael Girouard, M. D. , showed that these experiments did not prove that amino acids and proteins could have formed naturally. In fact, they prove that life could not have happened that way.

After we showed the video, our favorite critic complained that we had taken a cheap shot by bringing up Miller and Fox. He said that those two series of experiments had been done more than 40 years ago, and that the errors in them are well known. He said that everybody knows that those experiments led nowhere, and that no respectable scientists are doing work along those lines. He said modern research into the origin of life is taking other approaches, but has not produced any positive results yet.

We agree with everything our critic said, except for the part that "everybody knows" it. It is our position that the general public does not know that these experiments failed and mistakenly believes that they succeeded.

One reason we believe that many people are misinformed is because the previously mentioned local high school text¹¹ presents the work of Miller and Fox as if it were long-established scientific proof of how life evolved.

The second reason is that the previously mentioned 1996 college textbook says this:

Organic Molecules Can Be Synthesized Spontaneously under Prebiotic Conditions In 1953, inspired by the ideas of Oparin and Haldane, Stanley Miller, a graduate student, and his adviser Harold Urey of the University of Chicago set out to demonstrate prebiotic evolution in the laboratory. They mixed water, ammonia, hydrogen, and methane in a flask and provided energy with heat and electrical charge (to simulate lightening). They found simple organic molecules appeared after just a few days (Fig 19-2). In these and similar experiments, Miller and others have produced amino acids, short proteins, nucleotides, adenosine triphosphate (ATP), and other molecules characteristic of living things.¹²

But even the strongly-biased *Encyclopedia of Evolution* admits:

Decades of persistent failure to "create life" by the "spark in the soup" method (or to find such productions in nature) have caused researchers to seek other approaches to the great enigma.¹³

But even the most promising, technically sophisticated attempts to demonstrate the origin of life from nonliving chemicals are still guesses and gropes in the dark. For almost a century, many scientists have taught that some version of the "spark in the soup" theory "must" be true. Repetition of this idea as fact, without sufficient evidence, has done a disservice to new generations by capping their curiosity about a profound and open question.¹⁴

To reputable scientists it may look like we are taking cheap shots at old, abandoned theories, but we will have to keep shooting until the public school textbooks abandon them.

Panspermia

Panspermia is the belief that life could not have started by natural processes on Earth, so it must have started in outer space. This theory was first suggested by British astronomer Fred Hoyle in 1978.

Simple life forms or amino acids may have ridden to Earth on comets or meteors. Of course, Hoyle recognizes this is no explanation for the origin of life; it simply moves the problem to another time and place.¹⁵

The important point is that it moves the problem from a place (the Earth) where it has been scientifically proven that life could not naturally originate, to a place (anywhere else in the universe) where one can imagine any set of fantastic conditions that might be conducive to prebiotic evolution. That's why evolutionists want to believe so desperately that meteorite ALH84001 really does contain signs of life.

Summary

We agree that "repetition of this idea [that life could have been caused by a "spark in the soup"] as fact, without sufficient evidence, has done a disservice to new generations by capping their curiosity about a profound and open question. " In fact, we would extend this statement to say that the repetition of the idea that evolution is a fact, without sufficient evidence, has done a disservice to the advancement of science in general. It has prejudiced the reconstruction of fossils and the

interpretation of geology and astronomy. Science will truly advance when we discard the theory of evolution and examine data without evolutionary prejudice.

Footnotes:

1. Milner, *The Encyclopedia of Evolution* (1993), page 375 (Ev+)
2. Ibid. page 353
3. Wills, *The Runaway Brain* (1993), quoted by Richard Leakey, *The Origin of Humans* (1994), page 85 (Ev)
4. Milner, *The Encyclopedia of Evolution* (1993) page 375 (Ev+)
5. Ibid. page 222
6. Sylvia S. Mader, *Biology 3rd edition* (1990), page 306 (Ev)
7. Teresa Audesirk, *Biology 4th edition* (1996), page 312 (Ev)
8. Ibid. page 312
9. Stanley L. Miller, "A Production of Amino Acids Under Possible Primitive Earth Conditions", *Science*, Vol. 117, No. 3046 (1953) (Ev)
10. Sidney W. Fox and K. Baal, *Molecular Evolution and the Origin of Life*, Dover Publishing (1953) (Ev)
11. Sylvia S. Mader, *Biology 3rd edition* (1990), pages 328 - 332 (Ev)
12. Teresa Audesirk, *Biology 4th edition* (1996), pages 365-366 (Ev)
13. Milner, *The Encyclopedia of Evolution* (1993) page 274 (Ev+)
14. Ibid. page 274
15. Ibid. page 354



Meat and the Brain of the Evolutionist

On page 95 of the May 1997 issue of National Geographic magazine we read,

Meat and bone marrow also gave them [Homo erectus] the extra energy to grow larger brains. Have there been any scientific studies that support this statement? If so, why don't we include bone marrow in the school lunch program? Why don't they sell bone marrow supplements to improve your memory?

Of course there is a minimum nutrition level that one must achieve for organs to develop to their natural functionality. Once that level is achieved, however, additional nutrition or calories do not make critters evolve to the next higher level. You can't feed a gorilla enough meat and bone marrow to turn it into a person. Computer programmers are not smarter than the rest of the population because they exist entirely on a diet of Twinkies™ and Jolt™ cola.

The 19th century myth that a carnivorous diet is superior to a vegetarian diet is probably the source of this idea that apes evolved into people when they started eating meat. The modern medical advice is to cut down on meat and eat more fruits

and vegetables if you want to be healthier, but the evolutionary tale still says that meat builds big brains and erect bodies.



The Fossil Trail Fizzles Out

The main reason we bought Ian Tattersall's book, *The Fossil Trail*, was its subtitle, "How we know what we think we know about human evolution". We are sensitive to criticism that we don't portray the evolutionists' positions correctly. We thought this 1995 book (written by the Head of the Anthropology Department at the American Museum of Natural History, who is also the Curator in Charge of the Hall of Human Biology and Evolution) would be an authoritative explanation of the evolutionists' current position on human evolution.

Tattersall took a chronological approach. He described each fossil discovery and how it affected the prevailing view about human evolution. Each chapter seemed to have the same outline. Somebody found a fragmentary fossil and used it to support a new theory. The new theory was rejected at first, then accepted later, but finally rejected at the beginning of the next chapter when somebody found a fragmentary fossil and used it to support a new theory. The new theory was rejected at first, then accepted later, but finally rejected at the beginning of the next chapter when somebody. . .

By chapter 11 we were totally confused.

Just what do evolutionists believe? But we pressed on because we thought chapter 17 would wipe the slate clean and present the currently accepted dogma. By the time we got to chapter 17, we frankly didn't care very much any more. We could not help but feel that when the second edition of this book comes out, it will contain chapter 18, which will explain why the theory presented in chapter 17 is as wrong as the theories presented in the preceding chapters. But we really needed to know what evolutionists believe today, so we pressed on.

Chapter 16 ends with these words:

As I said right at the beginning, what we think today depends very largely on what we thought yesterday. If the entire human fossil record were to be discovered tomorrow, and studied by experienced paleontologists who had developed their skills in the absence of preconceptions about human origins, I am pretty sure that (after the inevitable bout of intellectual indigestion) a range of interpretations would emerge that is very different from those on offer now.

With this caveat, then, let's go back to the basic fossil evidence of our own origins and emergence, bearing in mind our historical interpretive burden. We all want to know where we came from; and knowing where we received wisdom colors our perceptions of our origins may help us to approach this question a bit more dispassionately. ¹

Having said this, Tattersall comes up with "an interpretation that is very different from those on offer now" in chapter 17. It appears that a better subtitle for the book would have been , "We now know that we don't know what we think we know about human evolution; but we do know why we don't think we know it, I think. " If you really want to appreciate the magnitude of the confusion about human evolution and understand why there is so much controversy among evolutionists, you should read The Fossil Trail for yourself.

Tattersall is remarkably candid when he explains how fossil remains are interpreted.

Eventually I plucked up the courage to ask a distinguished scholar the crucial question: How does one study fossils? How does one understand what they tell us about the history of life? The answer? "You look at them long enough, and they speak to you. "

Nowadays I realize that this response has a great deal more merit than it would appear to on the surface. . .

Well, despite my disappointment at the time I'd nowadays be the last person to dispute the importance of intuition in science; for there's no doubt that it stands as the very foundation of scientific creativity. ²

Based on this intuition (that is, what he hears the fossils telling him), the scientist creates a scenario describing how things came to be the way there were found.

. . . the average scenario is a highly complex mishmash in which considerations of relationship, ancestry, time, ecology, adaptation, and a host of other things, are all inextricably intertwined, tending to feed back into each other. When you're out there selling such complicated narratives, normal scientific testability just isn't an issue: how many of your colleagues or others buy your story depends principally on how convincing or forceful a storyteller you are--and on how willing your audience is to believe the kind of thing you are saying. . ³

In other words, the commonly used technique for establishing the a theory of human origins is "proof by intimidation. "

Most people think that fossils are the strongest argument in favor of the theory of evolution. In fact, the fossil record contains a very strong argument against evolution. That's why the scientists who study fossils were among the first to reject the neo-Darwin synthetic theory of evolution. Tattersall himself, along with paleontologists Niles Eldredge and Steven Jay Gould, developed the theory of Punctuated Equilibrium.

For years paleontologists had labored mightily to fit the evidence provided by their fossils into the framework of stately change dictated by the New Evolutionary Synthesis; and by around 1970 some of them were coming to find that fit increasingly uncomfortable. The Synthesis, as you will recall, elegantly explained all evolutionary phenomena in terms of the gradual accretion of genetic changes in evolving lineages, all under the guiding hand of natural selection. In turn this implied that species, while discrete units in space, should lose definition in the dimension of time. Species were, in fact, viewed as nothing more than arbitrarily defined

segments of evolving lineages which, if they didn't die out leaving no descendants, would inevitably evolve into something else. Time and anatomical change were thus thought to be more or less synonymous. The implication of this was that the fossil record should consistently show smooth intergradations from one species to the next; inconveniently, however, it too often didn't. Species, it has turned out, tend to appear rather suddenly in the fossil record, to linger for varying but often very extended periods of time, and to disappear as suddenly as they arrived, to be replaced by other species which might or might not be closely related to them. For a long time--indeed, since Darwin himself--this failure of the fossils to accord with the expectation was explained away by the famous incompleteness of the record. But as the years passed and more and more fossils were found, the predictions of the Synthesis became increasingly out of sync with what was actually there. The time was evidently ripe for a reappraisal of the paleontologists' expectations from the theory--and thus of the theory itself. ⁴

He then goes on to explain the theory of punctuated equilibrium, which speculates that "speciation could occur fairly rapidly in small, isolated populations. Cut off from the larger gene pool by geographic barriers, a small amount of variation would be amplified by selection. "⁵

Freed from the annoying limitation of having to show any evidence of evolution from one form to another, all one needs to do is simply group the fossils by apparent similarity (using something called a cladogram) and draw a conclusion.

Given the wealth of interpretations available, it's a tall order to encapsulate the state of play in paleoanthropology today. . . . What I can most usefully do by way of summary is, I think, to follow my own advice and to review the evidence for the past of our species by advancing from the simple to the complex: from a cladogram, to a phylogenetic tree, and finally to a brief scenario of our evolution. ⁶

Then he goes on to tell his story. As Tattersall pointed out, how many of his colleagues or others buy his story depends principally on how convincing or forceful a storyteller he is--and on how willing his audience is to believe the kind of thing he is saying.

Footnotes:

1. Tattersall (1995) *The Fossil Trail* pages 226-227 (Ev)
2. *Ibid.* page 165
3. *Ibid.* page 169
4. *Ibid.* pages 159 - 160
5. Milner, *The Encyclopedia of Evolution* (1993), page 375 (Ev+)
6. Tattersall (1995) *The Fossil Trail* page 229



It Doesn't Make Sense

"Nothing in biology makes sense except in the light of evolution. " -- Theodosius Dobzhanski

This quote has been repeated so often that it is generally accepted at face value without question. It appears on the Saint Louis University Department of Biology web page and a faculty web page at the Alabama School of Mathematics and Science.

Removing the double negative, it says, "Everything in biology makes sense only in the light of evolution. " If everything in biology is the result of evolution, then everything in biology should make sense in light of evolution. But many modern biological observations don't make sense in light of the nineteenth-century theory of evolution. .

Let's look at some examples.

Two Sidewinders

Here in the Mojave Desert we are all too familiar with the sidewinder rattlesnake. The sidewinder doesn't make sense in light of evolution. How could a snake evolve an organ that manufactures and stores toxic substances in its own body without killing itself? How likely is it that the toxic chemical storage facility would accidentally become connected to hollow fangs? Is there some plausible explanation for how the action of biting would naturally cause the venom to squirt out the fangs? How is it that the poison that kills the rat doesn't kill the snake that eats the poisoned rat?

Here in the Mojave Desert we are also familiar with the AIM-9 Sidewinder air-to-air missile. (It was designed here at China Lake.) How did an infrared seeker get connected to an autopilot which is connected to steering fins on a tube containing a rocket motor and high explosives attached to a triggering mechanism? Clearly, those things were consciously assembled to create something that destroys airplanes. It is just as clear that the venom delivery system in a sidewinder rattlesnake is a weapon system that is the result of planning and execution, not accident and selection.

It doesn't make sense that poison would evolve in snakes. Nor does it make sense that similar chemical warfare systems would evolve in jellyfish, frogs, insects, and plants.

Born-again Caterpillars

Consider the life-cycle of a monarch butterfly. ¹ The monarch butterfly egg hatches into a caterpillar. The caterpillar eats leaves and grows until such time as it gets the irresistible urge to hang, upside-down, helpless for about 12 hours, while its body undergoes some internal changes. Then, it starts wiggling, and the caterpillar's skin breaks just behind the head. As it wiggles, the head, skin, and legs fall off, leaving just a capsule-shaped chrysalis. This chrysalis hangs there helpless for a week or two. During this time, its innards dissolve into a jelly-like substance that is comparable to the yolk and white of an egg. Just as the yolk and white of an egg congeal somehow into a chicken, the goo inside the chrysalis congeals into a

butterfly. Finally, the chrysalis breaks, a butterfly wiggles out, and migrates 3,000 miles.

How does this make sense in light of evolution? What is the survival advantage of hanging helpless for a week or two? What series of genetic accidents could have caused this to happen? Why must a butterfly become an egg a second time and be born again?

One could argue that this makes sense in a world view that teaches that nature is full of spiritual object lessons; but it doesn't make sense in a world view that teaches everything happens by chance, and the most advantageous processes survive while less efficient ones go extinct.

More Examples

There are lots of other things that don't make sense in light of evolution. We wrote about a few of them last September in the Stone Age Mutant Mammal Turtles essay. Breasts, pouches, and udders don't make sense. Radical changes in respiratory and circulatory systems don't make sense.

We are sure that if you think about it for a little while, you could come up with your own long list of things that don't make sense in light of evolution.

We admit that there are a few things that do make sense in light of evolution. Selfishness, murder, rape, deceit, cannibalism, and racism, come immediately to mind. If evolution were true, these traits would help in the battle for survival, and would eventually manifest themselves in the surviving species. But just because people murder and commit rape doesn't prove that evolution is true. There could be another explanation for this behavior.

Be Skeptical

Don't just accept the party line. Get into the habit of asking yourself, "Does this biological observation make sense in light of evolution?" In most cases we believe that you will find that it doesn't. Scientists are wasting their time trying to make sense of something that will never make sense. Even in those cases where scientists come up with a somewhat plausible explanation for how something that didn't happen happened, that explanation will be wrong. Wrong explanations are worthless, no matter how plausible they seem.

Footnotes:

1. For a more detailed explanation of the monarch's life cycle, including some excellent pictures, see *From Darkness to Light to Flight* (Monarch-the Miracle butterfly) by Jules H. Poirier. (Cr+)

Arriving by train in West Bengal, India--destination Sridhama Mayapur
20 February 2004



**Recent Underwater Discoveries are Unexplainable
by the Standard Model of Prehistory**

From an 2002 Internet news archive

The following article gives mention to newly discovered underwater archaeological sites in seas near Japan, Taiwan, and Key West (Florida USA). It gives in-depth treatment to a find at the bottom of the Gulf of Cambay off the coast of Gujarat, India.

Over the past decade or so there have been numerous discoveries about the ancient world, many of which cannot be explained by traditional views of prehistory. It would be impossible to keep abreast of them all, but many have major implications for our greater understanding of the cataclysmic events occurring in the stories of Atlantis, Lyonesse, and 'the flood' of Noah which have been passed down in oral and written traditions since time immemorial.

Of course, there are so many ancient tales of flooded kingdoms, cataclysmic inundations and sunken lands from more or less every corner of the world, that it is difficult to avoid the basic question of whether or not they all refer to the same cataclysm, or a series of cataclysms that happened over several millennia from around 15,000 BC to around 1,500 BC? Either way, we now know for certain that there were a series of rapid sea-level changes that marked the abrupt end of the last Ice Age, especially at the time of Plato's original date of 9,600 BC, and the question cannot any longer be reasonably avoided by serious historical researchers:

What more evidence of ancient civilisations, and of the sea-faring peoples of world-wide mythology, remains to be discovered beneath the waves on the continental shelves all around our planet?

In October 2002, the Morien Institute interviewed Professor Masaaki Kimura of the University of the Ruykyus, Okinawa, Japan about the discovery of megalithic structures found off the coast of Yonaguni-jima, Japan.



On November 26 2002, *The China Post* ran a story headlined

Archaeologists announce discovery of underwater man-made wall in Taiwan

Underwater archaeologists yesterday announced the discovery of a man-made wall submerged under the waters of the Pescadores Islands that could be at least six and seven thousand years old. Steve Shieh, the head of the planning committee for the Taiwan Underwater Archaeology Institute, said the wall was discovered to the northwest of Tong-chi Island in the Pescadores towards the end of September. The stone wall, with an average height of one meter and a width of 50 centimeters, covers a distance of over 100 meters, Hsieh said.

The wall ran along the ocean floor at depths of between 25 and 30 meters, he added. Despite difficult diving conditions, Shieh said that a team of more than ten specialists was able to ascertain the positions of at least three of the wall sections. The proximity of the wall to a similar structure found in 1976 suggests that it may be further evidence of a pre-historical civilization. A three meter high underwater wall was discovered by amateur divers in waters off the nearby Hu-ching (Tiger Well) Island. British archaeologists examined the find and proclaimed that the wall was probably made between 7,000 and 12,000 years ago.

On November 13 2002 Keysnews. com announced

Prehistoric forest discovered off Key West--on sea bed

Research divers and marine archaeologists expect to find shells, rocks and remnants of shipwrecks when they excavate areas of the ocean bottom. But pine cones, tree branches and charred limbs--thought to be about 8,400 years old--were an unexpected and intriguing treasure awaiting archaeologist Corey Malcom, who spent much of the summer underwater in search of the remains of the *Henrietta Marie*, a British slave ship that sank 35 miles off Key West in 1700.

Lost Underwater City 'could rewrite history'

That was headline at BBC News Online on Saturday, January 19, 2002. Written by Tom Housden, it told of a 'lost city' discovered 120 feet underwater in the Gulf of

Khambhat (Cambay) off the western coast of Gujarat, in India. It was found completely by chance by marine scientists from the Indian National Institute of Ocean Technology, (NIOT), who were conducting a water pollution survey of the area. Oceanographers from NIOT told the BBC that they had discovered archaeological remains 120 feet underwater in the Gulf of Khambhat (Cambay) which could be over 9,000 years old.

On their website BBC Online reported that "Using sidescan sonar which sends a beam of sound waves down to the bottom of the ocean they identified huge geometrical structures at a depth of 120 feet. "



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An assortment of debris was recovered from the site area, including pottery, sections of walls, beads, sculptures and also human bones and teeth, some of which have been carbon 14 dated and found to be nearly 9,500 years old.

This amazing discovery is bound to radically change accepted ideas of Indian prehistory as: "The city is believed to be even older than the ancient Harappan civilisation, which dates back around 4,000 years"

Indian marine archaeologists used a technique called "sub-bottom profiling" to show that the remains of the many buildings of this vast city, which is five miles long and two miles wide, and said to predate the oldest known archaeological remains on the Indian subcontinent by more than 5,000 years, stand on enormous foundations. Naturally, the BBC

went to interview Graham Hancock, who, despite the obvious dangers involved, has regularly dived on ancient structures in many parts of the world in pursuit of his belief that there is "a big missing chapter in man's early history".

This is a belief which is increasingly being shared by many, including some archaeologists, who are reluctantly having to come to terms with the fact that there is quite likely to be much more evidence of ancient civilisation waiting to be discovered at the bottom of the oceans, on continental shelves, and in areas of shallow seas, all over the world. In fact, lying underwater in the Gulf of Khambhat (Cambay), there are not one, but two massive cities, both around the size of Manhattan, one approx. 8 km long and the other some 9km in length.

As we enter the 21st century, advances in computer technology are allowing Oceanographers everywhere to use sophisticated computer programs in order to simulate the ancient sea-levels before the end of the last Ice Age. As a result, they are discovering huge tracts of land all around the world that were above water some 10 to 15,000 years ago. While this would have been obvious to marine scientists for a many, many years, marine archaeologists have tended to restrict their underwater activities to the recovery of 'sunken treasure' and have barely, if ever, considered the possibility that 'any' evidence of ancient civilisation from before the end of the last Ice Age could be found in exactly the locations they have been discovered over the past decade or so.

Hancock told BBC Online:

The [oceanographers] found that they were dealing with two large blocks of apparently man-made structures. Cities on this scale are not known in the archaeological record until roughly 4,500 years ago when the first big cities began to appear in Mesopotamia. Nothing else on the scale of the underwater cities of Cambay is known. The first cities of the historical period are as far away from these cities as we are today from the pyramids of Egypt.

Recent discoveries such as that of the Yonaguni monument in the East China sea between Japan and Taiwan, and more recently of a 'Lost City' in the Caribbean Sea, between the Yucatan Peninsula of Mexico and the western coast of the Guanahacabibes Peninsula of Cuba, are adding to the sense of awe that many of those involved in the historical sciences generally are beginning to feel as their long-cherished prehistory paradigms are being completely trashed again and again.
Hancock told BBC Online:

There's a huge chronological problem in this discovery. It means that the whole model of the origins of civilisation with which archaeologists have been working will have to be remade from scratch.



Copyright © 2002 BBC Online *A photo of the Harappa site, estimated to be about 4000 years old.*

But, not everyone agrees at all with Hancock's argument, preferring to link the discoveries with the Harappan period. BBC Online also interviewed an archaeologist from the British Museum, Dr Justin Morris, who told them that a lot more work would need to be undertaken before the site could be categorically said to belong to a 9,000 year old civilisation. Justin Morris told BBC Online:

Culturally speaking, in that part of the world there were no civilisations prior to about 2,500 BC. What's happening before then mainly consists of small, village settlements.

Dr Morris further told BBC Online that artifacts recovered from the sites of these two massive prehistoric urban settlements would need to be very carefully analysed, and, as the BBC reported, Dr Morris: ". . . pointed out that the C14 carbon dating process is not without its error margins. "

True, but this sounds very much like the usual 'sour grapes' with which the archaeological community has responded to the work which Graham Hancock, and his

wife, the photographer Santha Faiia, have painstakingly conducted over the last 5 to 10 years. Unable to accept that they are simply wrong in many respects about prehistory, many academics have stooped to the sort of tactics that were highlighted in the now infamous BBC Horizon-Atlantis affair, concerning two programmes about Atlantis which were broadcast in October and November 1999.

The tactics used there were (a) to examine the not so well-known fact that elements of the German Nazi Party under Adolf Hitler were fascinated by the idea of Atlantis, and then (b) to attempt to portray Hancock, and all others interested in Atlantis and the possibility that there may be thousands of ancient cities at the bottom of our oceans, as somehow heading for "a slippery slope" down into the sewer of Nazi ideology.

Entitled "Atlantis Uncovered", and "Atlantis Reborn", the programmes should have been more correctly called "Get Hancock".

But these are far from the tactics adopted by the BBC Online team, who have treated Hancock with similar respect to that which they treat their own underwater camera operators, seeming to appreciate the very real dangers of embarking on underwater discovery expeditions of any sort. Acknowledging both Hancock's logic, and the constant dangers he has faced in his quest for "a big missing chapter in man's early history", they reported that:

It is believed that the area was submerged as ice caps melted at the end of the last ice age 9-10,000 years ago.

BBC Online went on to report that although the first signs of a significant archaeological find came eight months ago, exploring the area has been extremely difficult because of the "highly treacherous waters, with strong currents and rip tides". It seems now that with the recent recovery from the sea floor in the Gulf of Khambhat (Cambay) of carbon datable artifacts, including pieces of ancient timber, the Indian government has set up a special team to oversee further studies in this area. The Indian Minister for Human Resources and ocean development, Murli Manohar Joshi, who seems convinced by the discoveries of marine scientists from his own National Institute of Ocean Technology, told them:

We have to find out what happened then . . . where and how this civilisation vanished.

That there will inevitably be much evidence of Ice Age civilisation discovered on the vast tracts of land submerged after the end of the last Ice Age is something that Morien Institute researchers have been saying for many years, and it hadn't gone unnoticed that their January 2002 story was not first time that BBC Online has referred to the discovery of these incredible archaeological remains in this eastern part of the Arabian Sea.

On Tuesday, May 22nd, 2001, BBC Online reported the initial discovery of what was then only thought to be structures that " . . . resemble archaeological sites belonging to the Harappan civilisation, dating back more than 4,000 years. " It is now suspected that they are much earlier still, and BBC Online reported:

A leading marine archaeologist says that far more detailed investigations need to be done to confirm the exact date of the structures. S R Rao, who has spent years researching the nearby Gulf of Kutch, said the only conclusive way of establishing the antiquity of the site was by studying pieces of submerged pottery from the same area.

Since May 2001, those in charge of the Indian marine archaeological research project in the Gulf of Khambhat (Cambay) have come increasingly to believe that the remains are very definitely pre-Harappan, and Graham Hancock has dived in the company of some of their leading marine archaeologists in many areas around the coasts of India. Sceptics, both academic and otherwise, and especially those who missed the recent (February/March 2002) programmes on UK Channel 4, "Flooded Kingdoms of the Ice Age", should read Hancock's recent (February 2002) book "Underworld", before they go pronouncing any further about the 'impossibility' of any remains of Ice Age civilisations being discovered offshore. They already have been--in Japan and in India in depths of up to 300 feet underwater, and also in Cuba, where the remains of a vast city have, amazingly, been found some 2,200 feet underwater.



Copyright © 2002 BBC Online A photograph of a piece of pottery retrieved from the Gulf of Cambay.

There's no glory in stifling debate about prehistory, and there's equally no shame in being wrong about the chronology of human civilisation. Perhaps the time has come for our academics to admit their errors, as Hancock has done recently on UK Channel 4, and to an audience the size of which most of them can only dream about. Both are looking for clues about the origin of civilisation, and to his credit, Graham Hancock, for his part at least, is prepared to admit:

In doing so I've occasionally followed highly speculative leads, some of which I now realize have led me wide of the mark. This has attracted a lot of criticism, some of it richly deserved. But none of it's convinced me that there couldn't be a big missing chapter in man's early history.

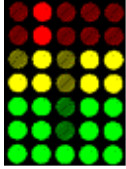


Information and Evolution

From the Internet

Darwin developed his theory of evolution before anyone ever thought of information theory. Although the study of information theory is still in its infancy, it is clearly posing some problems for the theory of evolution.

We now know that DNA contains the instructions for building various kinds of living cells. We even know how to measure that information in "bits. "



The word "bit" is a computer-science neologism formed from the words b(inary) and (dig)it. Binary digital information is based on two possible electrical switch settings: "off" (0) and "on" (1). Hence, a bit is a unit of information represented by the numbers 0 and 1.

But what really is information? Where does it come from? What does it have to do with evolution?

Let's answer the last question first. If information can be created by chance and natural selection, then DNA could have evolved the information necessary to build living cells without the help of an intelligent designer. But if information only comes from an intelligent source, then DNA had to be created by an intelligent source. It could not have evolved. So that is why it is important to figure out if information can come from a random process or not. We certainly can't figure out where information comes from if we don't know what it is, so that's where we must start.

What is information?

The nickname "Information Superhighway" is an overused cliché for the Internet. It is so overused that many people are sick and tired of hearing the term. But it does illustrate an important point. Information flows (in the form of text or images) between people over the Internet.

Let's talk about images first. Images are patterns of colored dots. These colored dots (called pixels) are formed by mixing various amounts of red, green, and blue light. It takes a certain number of bits to transmit each pixel. You can multiply the number of bits per pixel times the number of pixels per image, and that will tell you the maximum number of bits of information the picture can contain.

Images rarely contain that maximum number of bits of information. Images are generally "over-sampled," resulting in "redundant pixels. " Since it takes time to send each bit over the Internet, engineers have worked hard to figure out ways of "compressing video" to remove these redundant bits. How this is actually done is irrelevant. The point is that ways exist to determine the amount of information in an image and the minimum number of bits needed to transmit the image. So, information is a quantity that is measured on a regular basis.

The amount of information in a message is inversely related to its probability. Suppose I could tell you which face would come up on the next roll of a die. Since the probability of a correct prediction is 1 in 6, that message would contain 2.585 bits of information. ¹ If I could tell you (within " mile) the latitude and longitude of the location where the next meteor will strike the Earth, that message would have 15.6 bits of information because the odds of predicting that location are about

50,000 to 1. A message containing the 6 numbers (out of 80) that will be drawn in a lottery would contain 28 bits of information because those odds are about 300 million to 1.

Information by Chance?

It is possible to write a computer program that generates random characters (letters, numbers spaces, punctuation marks) with the same statistical distribution as found in a typical English document. If we let that program generate random characters, and run that gibberish through a spelling checker, most of the "words" will be misspelled. But there will be a few character sequences that happen to be correctly spelled English words. A mathematician can calculate the expected number of correctly spelled words in randomly-generated text. If he does the calculations correctly, then the number of randomly produced words will be close to the prediction. If the number of words spelled correctly matches the expected value, then there is no information in the randomly-generated text. No surprise means no information.

If you select a text file at random from somebody's floppy disk, and run it through a spelling checker program, nearly all the words will be recognized by the spelling checker. (There might be some technical terms or geographical names that the spelling checker doesn't recognize.) Since the number of correctly spelled words is not even close to the expected number for random text, it is a clear indication that the text file was produced by an intelligent agent rather than a random process.

A thorough analysis of a typical text file will show some patterns. The letter "q" will often be followed by the letter "u". Certain sequences of letters, like "t-h-e" will appear more frequently than would be produced by a random process. So, the existence of patterns suggest the presence of information. (The same is true of images. Images that convey information have a pattern in them. But if you disconnect your TV antenna you just get pattern-less "snow" or "confetti" on your screen.) Truly random data does not contain any patterns.



Random data reveals no patterns. Therefore random data is not information.

There is more to English text than just patterns of characters that form words. One could write a program that randomly selects English words from a dictionary and builds sentences from them. If you pass such a file through a spelling checker program, it would find many correctly spelled words. This is an indication of an intelligent source. In fact, the process wasn't completely random. An intelligent programmer selected words from a dictionary that had been created by someone with a knowledge of correct English spelling. So, the surprisingly high number of correctly spelled words is a valid indication that an intelligent source was somehow involved in producing the file.

A file produced this way might contain, "Ate sound John. " This sequence of words is not a sentence because it is syntactically incorrect. English sentences don't take the form verb-object-subject. Words have to be in a valid order to make a sentence.

"John ate sound" has the subject, verb, and direct object in a valid order, so this "sentence" is syntactically correct. Even so, it is semantically incorrect. In other words, it has no meaning. One cannot eat sound.

Text files produced by intelligent humans contain words that are spelled correctly, arranged in syntactically (that is, grammatically) correct sentences, that have semantic content (that is, they make sense). This gives them the ability to convey information from one person to another.



Information that would reveal the location where famed American aviatrix Amelia Earhart crashed her twin-motor Lockheed aircraft into the Pacific Ocean in 1937 could not be generated by chance.

The probability that a random character generator (even if it is filtered by a spelling checker) would produce the sentence, *Amelia Earhart's airplane crashed into the ocean at 5 degrees, 8 minutes, 24 seconds south latitude, 172 degrees, 54 minutes, 3 seconds east longitude* is essentially zero. But just for the sake of discussion, suppose it did. The chances that the wreckage of her airplane would be found within one-half miles of the specified latitude and longitude is about 1 in 50,000.

Suppose you received a message from an unknown source that correctly specified the location of the wreckage of Amelia Earhart's airplane. A random character program could not have generated that message. Someone who knew where she crashed must have written the message.

Random messages don't contain that much information.

Consider the DNA molecules in your body. Your DNA is a sequence of about 3 billion base pairs that contains the blueprints for all the cells in your body. The information coded in this molecule tells how to make blood cells, skin cells, brain cells, bone cells, and optic nerves. It contains instructions far more detailed than directions to Amelia Earhart's missing airplane.

If a tree falls. . .

Philosophers sometimes debate the question, "If a tree falls in the forest, and nobody hears it, does it make a sound?" We may not be able to answer that question, but we can answer a more pertinent one. "If someone sends a message and nobody receives it, is information transferred?" Certainly the answer to that question is, "No. "

The information in a DNA molecule would be useless if the cell didn't know how to process it. Consider this actual fragment of DNA.

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ctgcaggaaa cttatttcc tacttctgca taccaagttt ctacctctag atctgtttgg ttcagttgct
gagaagcctg acataccagg actgctgag acaagccaca agctggtgag ttgtaggcat ttttccatt
actttctgat tcataggctc aacgcacctc aaagctggaa atgccgggtc tgggtacacc ctggggaact
gcaaagcctg cacacttggg gggaatgatc aagatgagag gcaggggtgg ggatggcatg tgcaccagga
gatgtagag aaacctgagg aagagcagag tgcagcaggt gatgggggag agtggggcagc aagcgaggcc
aggacagcca ctctgctcag tcaccagtcc acacaccag gggctcactc tgcccctctg agcacccaag
gacgttaaag agctggaact gttagtctaa atataggacc atccaagctc tgaaccaaaa tgtgtccctt
gcctcaactc aggagatcca cagaggcaga agtaaggaat ttattttctg aaagatagat ttctatcagt
tctgggtgac atgttctgac act
```

Does it tell you anything? If it does, you can pick up your Nobel prize. But your cells know it is a human monocyte chemoattractant protein 1 receptor gene, 5' region. Your cells know how to read it, even if you don't. Did the cell's ability to read DNA evolve by chance? Do computers figure out how to read information from the Internet without someone programming them to do it? Certainly not.

The Evolutionists' Dilemma

Evolutionists must explain where the genetic information in DNA came from. They can't do it. Here is how one evolutionist tries to dance around the problem:

It is simply not possible to change a hemoglobin gene into an antibody gene in one step. . . To understand how evolution *really* works, we have to abandon the notion that such mutations can happen. Instead we must think of mutations as small changes affecting the functions of preexisting genes that already have long and complex histories. Usually, new mutations tend to damage genes in which they occur because they upset their precise functioning and their finely honed interactions with other genes. But sometimes they change them in ways that increase the fitness of their carriers, or might increase the fitness of their carriers farther down the line if the environment should alter in a particular way. ² [italics in the original]

Dobzhansky's view [is] that much of the variation needed to accomplish the transition *was already present* in the gene pool. . . ³ [italics in the original]

There are two fallacies in this argument. The first is that random changes in existing information can create new information. Random changes to a computer program will not make it do more useful things. It doesn't matter if you make all the changes at once, or make one change at a time. It will never happen. Yet an evolutionist tells us that if one makes random changes to a hemoglobin gene that after many steps it will turn into an antibody gene. That's just plain wrong.

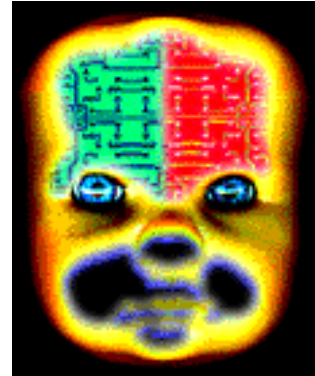
Information does not gradually increase through small, incremental random changes. There is no scientific evidence to even suggest that it does. But many of us are painfully aware that just one bit error in Windows 95 can cause our computer to die! Information certainly can be lost by a small, incremental change.

The second fallacy is the assumption that information "was already present in the gene pool" just waiting to be changed. Where did that previous information come from? Presumably it came from modifying other existing information. But where did that existing information come from?

Remember, a message telling the 6 winning lottery numbers (a 300 million to 1 shot) contains 28 bits of information. Just the first 50 letters of the monocyte chemoattractant protein 1 receptor gene printed above contains about 100 bits of information. That whole gene contains about 1166 bits of information. But that gene represents just 583 of the 3 billion base pairs in a single human DNA molecule.

Information Isn't Just Structure

At our last Fourth Friday Free Film showing, our favorite critic argued that hydrogen and oxygen naturally combine to form water, which is a more complex structure, and therefore contains more information than hydrogen and oxygen alone. (We admit, he didn't say it quite that succinctly. He never says anything succinctly.) He confused structure with information. The carbon atoms in a diamond are arranged in a neat crystal structure. The carbon atoms in a lump of coal are not. The carbon atoms in a diamond don't have any more information than the carbon atoms in coal. Information is coded in patterns that have meaning to the receiver. Water molecules and diamonds don't contain patterns that represent information. Yes, they have structure, but no, they don't have information.



Information Needs a Source

If you find a message that contains information (such as the location of Amelia Earhart's airplane), someone had to write it. Random chance does not produce information. If there is information coded in a DNA molecule (and there certainly is), an intelligent source must have put it there. There is no scientific evidence that even a small amount of information can be generated by chance. There is scientific evidence that random changes to a message can remove information. Mutations might remove information, but they will never create it. To believe that a DNA molecule evolved by chance, you have to reject science.

Footnotes:

1. The amount of information is $\log_2(1/\text{probability})$.
2. Christopher Wills, *The Runaway Brain*, 1993, page 166 (Ev)
3. *ibid.* page 64

Those who defend the theory of evolution, and the conviction behind that theory that consciousness is an epiphenomenon of complex organic structures, confuse structure with information. They are satisfied with such equations as this: complex structure of the human brain = awareness and thought. That is like being satisfied that the evening TV news program is merely a natural effect of the complex structures inside the television set. No, there is more to information than just structure.

*Mayapur, West Bengal, India
21 February 2004*

I just arrived in Sridhama Mayapur after a grueling 20-hour train journey. The train left Delhi 10 hours behind schedule! I will try to upload a proper journal entry tomorrow. All I have to say today is that I am well, plus I am very glad to be here in

the holy dhama. Sri Gauranga Mahaprabhu ki Jaya! Sri Sri Panchatattva Bhagavan ki Jaya! Srila Prabhupada ki Jaya!

Sridhama Mayapur, West Bengal, India
22 February 2004

From the Internet

A review of the writings of the founders of communism shows that the theory of evolution, especially as taught by Darwin, was critically important in the development of modern communism. Many of the central architects of communism, including Stalin, Lenin, Marx and Engels, accepted the worldview portrayed in the book of Genesis until they were introduced to Darwin and other contemporary thinkers, which ultimately resulted in their abandoning that worldview. Furthermore, Darwinism was critically important in their conversion to communism and to a worldview that led them to a philosophy based on atheism. In addition, the communist core idea that violent revolution, in which the strong overthrow the weak, was a natural, inevitable part of the unfolding of history from Darwinistic concepts and conclusions.

Darwinism as a worldview was a critical factor, not only in influencing the development of Nazism, but also in the rise of communism and the communist holocaust that, by one estimate, took the lives of more than 100 million persons.¹ Marx, together with his forebears, associates and successors, was a doctrinaire evolutionist who tried to build his society on evolutionary premises. There is abundant documentation of this assessment and few would even question it.²

Beate Wilder-Smith suggested that evolution is

a central plank in Marxist doctrine today. The Nazis were convinced, as are communists today, that evolution had taken place, that all biology had evolved spontaneously upward, and that inbetween links (or less evolved types) should be actively eradicated. They believed that natural selection could and should be actively *aided*, and therefore instituted political measures to eradicate the handicapped, the Jews, and the blacks, whom they considered as "underdeveloped" [emphasis in original].³

Many extremists were active before Darwin published his seminal work, *On the Origin of Species*, in 1859, but since religious faith prevailed among both scientists and non-scientists before Darwin, it was very difficult for these radicals to persuade the masses to accept communistic (or other leftist) ideologies. Partly for this reason, Western nations blocked the development of most radical movements for centuries. Darwin, however, opened the door to Marxism by providing what Marx believed was a 'scientific' rationale to deny Creation and, by extension, to deny God.⁴ His denial of God, and his knowledge of Darwin, inspired Marx to develop his new godless worldview now known as communism. And like other Darwinists, Marx stressed that his communistic worldview was 'scientific' and, as such, employed a 'scientific methodology and scientific outlook'.⁵ Bethell notes that Marx admired Darwin's book,

not for economic reasons but for the more fundamental one that Darwin's universe was purely materialistic, and the explication of it no longer involved any reference to unobservable, nonmaterial causes outside or "beyond" it. In that important respect, Darwin and Marx were truly comrades. . . .⁶

And historian Hofstadter noted that most of the early orthodox Marxists 'felt quite at home in Darwinian surroundings. On the shelves of the socialist bookstores in Germany the words of Darwin and Marx stood side by side'.⁷ He adds that communist books 'that came pouring forth from the Kerr presses in Chicago [the major U. S. publisher of Communist books] were frequently adorned with knowing citations from Darwin, Huxley, Spencer and Haeckel'.⁷

Karl Marx

Born in 1818, Marx was baptized a Lutheran in 1824, attended a Lutheran elementary school, received praise for his 'earnest' essays on moral and religious topics, and was judged by his teachers 'moderately proficient' in theology (his first written work was on the 'love of Christ')⁸⁻¹⁰ until he encountered Darwin's writings and ideas at the University of Berlin. Marx wrote tirelessly until he died, producing hundreds of books, monographs and articles. Sir Isaiah Berlin even claimed that no thinker 'in the nineteenth century has had so direct, deliberate and powerful an influence upon mankind as did Karl Marx'.¹¹ Marx saw the living world in terms of a Darwinian 'survival-of-the-fittest' struggle, involving the triumph of the strong and the subjugation of the weak.¹² Darwin taught that the 'survival of the fittest' existed among all forms of life. From this idea Marx believed that the major 'struggle for existence' among humans occurred primarily between the social classes. Barzun¹³ concluded that Marx believed his own work to be the exact parallel of Darwin's, and that,

like Darwin, Marx thought he had discovered the law of development. He saw history in stages, as the Darwinists saw geological strata and successive forms of life. . . . both Marx and Darwin made struggle the means of development. Again, the measure of value in Darwin is survival with reproduction--an absolute fact occurring in time and which wholly disregards the moral or esthetic quality of the product. In Marx the measure of value is expended labor--an absolute fact occurring in time, which also disregards the utility of the product. Both Darwin and Marx [also] tended to hedge and modify their mechanical absolutism in the face of objections.¹⁴

Marx owed a major debt to Darwin for his central ideas. In Marx's words: 'Darwin's book is very important and serves me as a basis in natural selection for the class struggle in history. . . . not only is it [Darwin's book] a death blow. . . to "Teleology" in the natural sciences but their rational meaning is empirically explained'.¹⁵ Marx first read Darwin's *Origin of Species* only a year after its publication, and was so enthusiastic that he reread it two years later.¹⁶ He attended a series of lectures by Thomas Huxley on Darwin's ideas, and spoke of 'nothing else for months but Darwin and the enormous significance of his scientific discoveries'.¹⁷ According to a close associate, Marx was also

. . . one of the first to grasp the significance of Darwin's research. Even before 1859, the year of the publication of *The Origin of the Species* [sic]--and, by a remarkable

coincidence, of Marx's Contribution to the Critique of Political Economy--Marx realized Darwin's epoch-making importance. For Darwin. . . was preparing a revolution similar to the one which Marx himself was working for. . . Marx kept up with every new appearance and noted every step forward, especially in the fields of natural sciences. . . ¹⁸

Berlin states that after he became a communist, Marx detested passionately any 'belief in supernatural causes'. ¹⁹ Stein noted that 'Marx himself viewed Darwin's work as confirmation by the natural sciences of his own views. . . ²⁰ Hyman included Darwin and Marx among the four men he considered responsible for many of the most significant events of the 20th century. ²¹ According to Heyer, Marx was 'infatuated' with Darwin, and Darwin's ideas clearly had a major influence not only on him and Engels, but also on both Lenin and Stalin. Furthermore, these men's writings frequently discussed Darwin's ideas. ²² Marx and Engels 'enthusiastically embraced' Darwinism, kept up with Darwin's writings, and often corresponded with each other (and others) about their reactions to Darwin's conclusions. ^{23,24} The communists recognized the importance of Darwin to their movement and therefore vigorously defended him:

The socialist movement recognized Darwinism as an important element in its general world outlook right from the start. When Darwin published his *Origin of Species* in 1859, Karl Marx wrote a letter to Frederick Engels in which he said, ". . . this is the book which contains the basis in natural history for our view. " . . . And of all those eminent researchers of the nineteenth century who have left us such a rich heritage of knowledge, we are especially grateful to Charles Darwin for opening our way to an evolutionary, dialectical understanding of nature. ²⁵

Prominent communist Friedrich Lessner concluded that *Das Kapital* and Darwin's *Origin of Species* were the 'two greatest scientific creations of the century'. ²⁶ The importance of Darwinism in the estimated 140 million deaths caused by communism was partly because:

Clearly, for Marx man has no "nature". . . . For man is his own maker and will consciously become his own maker in complete freedom from morality or from the laws of nature and of nature's God. . . . Here we see why Marxism justifies the ruthless sacrifice of men living today, men who, at this stage of history, are only partly human. ²⁷

Halstead adds that the theoretical foundation of communism

. . . is dialectical materialism which was expounded with great clarity by Frederick Engels in *Anti-Dühring* and *The Dialectics of Nature*. He recognized the great value of the contributions made by geology in establishing that there was constant movement and change in nature and the significance of Darwin's demonstration that this applied also to the organic world. . . . The crux of the entire theoretical framework, however, is in the nature of qualitative changes. This is also spelt out by Engels in *The Dialectics of Nature*, "a development in which the qualitative changes occur not gradually but rapidly and abruptly, taking the form of a leap from one state to another". . . . Here then is the recipe for revolution. ²⁸

Conner adds that communism teaches that by 'defending Darwinism, working people strengthen their defenses against the attacks of. . . reactionary outfits, and prepare the way for the transformation of the social order', i. e. a communist revolution.²⁹

Friedrich Engels

Marx's co-worker and frequent co-author, Friedrich Engels, was raised by a strict and 'pietist' Bible-believing father, but Engels, too, rejected Christianity, evidently partly as a result of his studies at the University of Berlin.³⁰ At Marx's graveside, Engels declared: 'Just as Darwin discovered the law of evolution in organic nature, so Marx discovered the law of evolution in human history. . .'.³¹ Himmelfarb concluded, from her study of Darwin, that there was much truth in Engels' eulogy to Marx:

What they both celebrated was the internal rhythm and course of life, the one the life of nature, the other of society, that proceeded by fixed laws, undistracted by the will of God or men. There were no catastrophes in history as there were none in nature. There were no inexplicable acts, no violations of the natural order. God was as powerless as individual men to interfere with the internal, self-adjusting dialectic of change and development.³²

Alexander Herzen

Several others also were critically important in the development of the communist movement. One was Alexander Herzen (1812-1870), the first to articulate the new radicalism in Russia and, being a man who was in full harmony with Marx's ideas, was a pioneer in calling for a mass revolt to achieve Communist power. His theory was a distinctively Russian version of socialism based on the peasant commune, which furnished the primary ideological basis for much of the revolutionary activity in Russia up to 1917. Herzen also was influenced by evolution:

Herzen's university writings are concerned primarily with the theme of biological becoming Herzen displays a good knowledge of the serious scientific literature of the period . . . especially works which announced the idea of evolution . . . [including] the writings of Erasmus Darwin, the grandfather of Charles and to a point his ideological predecessor. . . . He was abreast of the debate between the followers of Cuvier, who held to the immutability of species, and Geoffroy-Saint-Hilaire, the transformationist or evolutionist; and of course he took the side of the latter, since the idea of continuous evolution was necessary to illustrate the progressive unfolding of the Absolute. In short, Herzen's scientific training lay essentially in the raw materials for the biology of the *Naturphilosophie*.³³

Vladimir Lenin

Lenin also was influenced significantly by Darwinism, and operated in accordance with the philosophy 'fewer but better', a restatement of natural selection.³⁴ He was raised by devout Bible-believing parents in a middle-class home.³⁵ Then, in about 1892, he discovered Darwin and Marx's works, and his life was changed forever.³⁶ A catalyst to Lenin's adopting Marxism was the fact that the unjust Russian educational system cancelled his father's tenure with one year's grace, thus throwing his family into turmoil. Within a year, his father died, leaving Lenin embittered at age 16.³⁷ Lenin greatly admired his father, who was a hard-working, religious and intelligent man. Koster adds:

The only piece of art work in Lenin's office was a kitsch statue of an ape sitting on a heap of books--including *Origin of Species*--and contemplating a human skull. This . . . comment in clay on Darwin's view of man, remained in Lenin's view as he worked at his desk, approving plans or signing death warrants. . . The ape and the skull were a symbol of his faith, the Darwinian faith that man is a brute, the world is a jungle, and individual lives are irrelevant. Lenin was probably not an instinctively vicious man, though he certainly ordered a great many vicious measures. Perhaps the ape and the skull were invoked to remind him that, in the world according to Darwin, man's brutality to man is inevitable. In his struggle to bring about the "worker's paradise" though "scientific" means, he ordered a great many deaths. The ape and the skull may have helped him stifle whatever kindly or humane impulses were left over from a wholesome childhood. ³⁸

Joseph Stalin

The Soviet dictator Joseph Stalin (born Joseph Djugashvili) murdered an estimated 60 million people. ³⁹ Like Darwin, he was once a theology student, and also like Darwin, evolution was important in transforming his life from a professing Christian to a communist atheist. ^{40,41} Yaroslavsky noted that while Stalin was still an ecclesiastical student he 'began to read Darwin and became an atheist'. ⁴²

Stalin became an 'avid Darwinian, abandoned the faith in God, and began to tell his fellow seminarians that people were descended from apes and not from Adam'. ⁴⁰ Yaroslavsky notes that it 'was not only with Darwin that the young Stalin became familiar in the Gori ecclesiastical school; it was while there that he got his first acquaintance with Marxist ideas'. ⁴³ Miller adds that Stalin had an extraordinary memory and learnt his lessons with so little effort that the monks who taught him concluded that he would

. . . become an outstanding priest of the Russian Orthodox Church. But in five years at the seminary he became interested in the nationalist movement in his native province, in Darwin's theories and in Victor Hugo's writings on the French Revolution. As a nationalist he was anti-Tsarist and joined a secret socialist society. ⁴⁴

The result was that

His brutal childhood and the worldview he acquired in that childhood, reinforced by reading Darwin, convinced him that mercy and forbearance were weak and stupid. He killed with a coldness that even Hitler might have envied. . . and in even greater numbers than Hitler did. ⁴⁵

Koster added that Stalin had people murdered for two major reasons

. . . because they were personal threats to him, or because they were threats to progress--which in Marxist-Darwinian terms meant some sort of evolution to an earthly paradise of a type never yet shown to exist. ⁴⁶

The importance of Darwin's ideas is stressed by Parkadze, a childhood friend of Stalin's:

We youngsters had a passionate thirst for knowledge. Thus, in order to disabuse the minds of our seminary students of the myth that the world was created in six days, we had to acquaint ourselves with the geological origin and age of the earth, and be able to prove them in argument; we had to familiarize ourselves with Darwin's teachings. We were aided in this by. . . Lyell's *Antiquity of Man* and Darwin's *Descent of Man*, the latter in a translation edited by Sechenov. Comrade Stalin read Sechenov's scientific works with great interest. We gradually proceeded to a study of the development of class society, which led us to the writings of Marx, Engels and Lenin. In those days the reading of Marxist literature was punishable as revolutionary propaganda. The effect of this was particularly felt in the seminary, where even the name of Darwin was always mentioned with scurrilous abuse. . . . Comrade Stalin brought these books to our notice. The first thing we had to do, he would say, was to become atheists. Many of us began to acquire a materialist outlook and to ignore theological subjects. Our reading in the most diverse branches of science not only helped our young people to escape from the bigoted and narrow-minded spirit of the seminary, but also prepared their minds for the reception of Marxist ideas. Every book we read, whether on archaeology, geology, astronomy, or primitive civilization, helped to confirm us the truth of Marxism. ⁴⁷

As a result of the influence of Lenin, Stalin and other Soviet leaders, Darwin became 'an intellectual hero in the Soviet Union. There is a splendid Darwin museum in Moscow, and the Soviet authorities struck a special Darwin medal in honour of the centenary of *The Origin*. ⁴⁸

Marx's opposition to religion

Acceptance of Darwinism and rejection of religion were critical for the new movements of communism.

When Marx abandoned his Christian faith and became an atheist, he concluded that religion was a tool of the rich to subjugate the poor. He openly denounced religion as 'the opiate of the people', and in nearly every nation where the communists assumed power, the churches were, if not abolished outright, neutralized in their effect. ⁴⁹ Opium is a pain-killing drug and Marx characterized religion as having the same function, i. e. it was used to pacify the oppressed because it stressed peace, non-violence, and loving one's neighbor. The result was it made them feel better but did not solve their problems.

Marx felt that religion is not just an illusion: it had a deleterious social function, namely to distract the oppressed from the truth of their oppression and prevent people from seeing the harsh realities of their existence. So long as the workers and the downtrodden believed their patient, moral behavior and sufferings would earn them freedom and happiness in heaven, they would allow themselves to be oppressed. Marx concluded that workers would change their perception of reality only when they realized that there is no God, no afterlife and no good reason not to have what they want now even if they have to take it from others.

The solution, Marx argued, was to abolish religion, which then would allow the poor to openly revolt against their 'oppressors' (the land owners, the wealthy, the entrepreneurs, et al.) and take their wealth away so the poor could enjoy wealth and fulfillment in this world. Furthermore, since 'the rich and powerful aren't just going to hand these over, the masses shall have to seize them' by force. ⁵⁰ Eidelberg

noted that 'Marx's eschatology, his materialistic philosophy of history is, for all practical purposes, a doctrine of permanent revolution, a doctrine which cannot but issue in periodic violence, terror and tyranny'.⁵¹

This is why Marx concluded that the 'abolition of religion' is a prerequisite for the attainment of real happiness of the people.⁵² Consequently, an important cornerstone of communism was to take away the opium (religion) from the people and convince them that they should eat, drink and be merry now, for tomorrow they may die (and to have the resources to eat, drink and be merry, they should steal from the rich and the successful). Marx stressed that the Darwinist philosophy, aside from personal pleasures in the here and now, life in the long run has no meaning or purpose because we were accidents of nature that, in all likelihood, never again would occur on the Earth.⁵³

One important factor, however, was not appropriately accounted for in Marx's unrealistic (yet idealistic) worldview. This was the fact that, as the Bible stresses, workers are worthy of their wages. Starting a business usually entails an enormous amount of risk, and requires extremely hard work and long hours by persons who often have enormous talents to guide that business to success. Most new businesses fail--fewer than one out of five succeeds--and the success of the vast majority of these is usually only moderate.

On the other hand, enormous rewards can result if a business does succeed. The rewards include not only wealth and prestige, but also the satisfaction of achievement and building a successful business. The rewards have to be great in order for people to assume the risks involved. Many people who fail in business lose everything they own. For these reasons, as an economic theory communism was doomed to fail.

To ensure that communism maintains its power base, it is necessary to indoctrinate people against religion, especially the Christian, Jewish and Muslim religions, which stress that depriving people of their property without due compensation is wrong and that killing people to take away their property is a grievous sin.¹⁰ Furthermore, these same religions also stress that, while we should stand for what is right, justice is not guaranteed in this world (but God has promised rewards in the afterlife for those who pursue righteousness).

Critical in the development of Marx's theorizing, as well as that of many of his followers, was his rejection of Christianity and its moral values and a turning to an agnostic/atheistic worldview. The Scriptures teach that care, compassion and concern should be expressed toward the poor, the widows, the orphans, the deformed, social outcasts and even criminals, but they also stress that the worker is worthy of his wages and condemn murder (even if part of a social revolution, "he who lives by the sword will perish by the sword," Revelation 13:10). Christianity generally has served as a force that resisted depriving people of the fruits of their labor.

The results of Marx's atheistic ideal, tragically, have now become very apparent. The Communist ideal that 'each takes according to his needs, and each gives according to his abilities' all too often became 'each takes whatever he can, and gives back as little as he can'. The result has been economic bankruptcy for most Communist countries. In the past decade, we have witnessed the collapse of all the Communist

regimes and their replacement by capitalist or socialist governments (Cuba and China now have socialist governments, China has instituted major broad capitalist reforms as it endeavors to coexist with capitalism, and North Korea is fast moving toward a socialist government). The quality of the society is a result of the caliber of its leaders. The most qualified people should be running societies' schools, factories, and governments. The economic poverty of Russia and much of eastern Europe (which is due to complex, interrelated factors) eloquently testifies to the failure of communism.

To be continued. . .

*Sridhama Mayapur, West Bengal, India
23 February 2004*

From the Internet

Why communism is atheistic, and why it produced a holocaust

Marx (1818-1883) was influenced considerably by Hegel's dialectic concept. George Hegel (1770-1831) held that religion, science, history, and 'most everything else' evolves to a higher state as time progresses.⁵⁴ It does this by a process called the dialectic, in which a thesis (an idea) eventually confronts an antithesis (an opposing idea), producing a synthesis or a blend of the best of the old and new ideas.⁵⁵ Marx concluded that capitalism is the thesis, and the organized proletariat is the antithesis. Essentially, the central conflict in capitalism was between those who controlled the means of production (the owners, the wealthy class, or the bourgeoisie) and those who did the actual physical work (the workers or the proletariat). Marx's central idea was that the synthesis (i. e. communism) would emerge from the struggle between the proletariat and the bourgeoisie. This is illustrated by Marx's famous phrase, 'workers of the world unite and overthrow your oppressors'.

Marx concluded that the masses (the workers--those persons who worked in the factories and the farms) would struggle with the business owners, the wealthy and the entrepreneurs. Since there were a lot more workers than owners, Marx believed that the workers eventually would overthrow the entrepreneurs by violent revolution, taking their factories and wealth. The result would be a dictatorship by the proletariat. Marx then believed that private property would be abolished, and the workers would collectively own the country, including the farms and the means of production. All the workers then would share equally in the fruits of their labor, producing a classless society in which everyone earned an equal amount of money. This philosophy obviously appealed to millions of people, especially the poor, the downtrodden, and many middle class people who had a concern for the poor.

Communist revolutions resulted in forcibly taking the wealth from the land-owning classes, the wealthy, the industrialists and others. Appropriating the land and wealth from the property owners in general resulted in an enormous amount of widespread resistance.

Many of these people had built their wealth from hard work and astute business decisions, and were not willing to give up what in many cases they had worked very hard for years to obtain. A bloodbath resulted that took the lives of hundreds of millions of people. Those murdered often included the most talented entrepreneurs, the most skilled industrialists, and the intellectual backbone of the nation. The workers were put in charge of the companies and factories once run by what Marx called the bourgeoisie; many of these workers lacked the skills and personal qualities necessary to run these businesses. Consequently, inferior products, low productivity and an incredible amount of waste was the rule for generations in the Communist world.

As Jorafsky notes, however harshly history may judge Marxism, the fact is Marx's theory unified Darwinism and revolution intrinsically and inseparably:

. . . an historian can hardly fail to agree that Marx's claim to give scientific guidance to those who would transform society has been one of the chief reasons for his doctrine's enormous influence. ⁵⁶

Chinese communism

Darwinism also was a critical factor in the communist revolution in China: 'Mao Tse-tung regarded Darwin, as presented by the German Darwinists, as the foundation of Chinese scientific socialism'. ^{20,57} The policies Mao originated resulted in the murder of as many as 80 million people. The extent that Darwinism was applied is shown by Kenneth Hsü. When he was a student in China in the 1940s, the class would exercise to make their bodies strong, and for the remainder of the hour before breakfast, they were harangued by the rector. 'We had to steel our will to fight in the struggle for existence, he told us. The weak would perish; only the strong would survive. ⁵⁸

Hsü added that they were taught that one acquires strength not through the acceptance that his mother prescribed, but through hatred. Hsü then points out the irony of the fact that

At the same time on the other side of the battlefield a teenage German boy listened to Goebbels's polemics and was inducted into the Hitler Jugend. According to both our teachers, one or the other of us should have prevailed, yet it would not have surprised my mother to discover that we are now colleagues, neighbors, and friends. Though both of us survived the war, we were victims of a cruel social ideology that assumes that competition among individuals, classes, nations, or races is the natural condition of life, and that it is also natural for the superior to dispossess the inferior. For the last century and more this ideology has been thought to be a natural law of science, the mechanism of evolution which was formulated most powerfully by Charles Darwin in 1859 in his *On the Origin of Species*. . . Three decades have passed since I was marched into the schoolyard to hear the rector contradict my family's wisdom with his Darwinian claim to superiority. ⁵⁹

Hsü concludes that in view of what happened in the war, and since then (and what may happen in the future), 'I must question what sort of fitness is demonstrated by the outcome of such struggles. As a scientist, I must especially examine the scientific validity of a notion that can do such damage'. ^{60,58}

The importance of Darwinism, Hsü reports, was indicated by Theo Sumner's experience on a trip with German Chancellor Helmut Schmit to China. Theo was astonished to personally hear from Mao Tse-tung about the debt Mao felt to Darwinism, and especially to the man who also inspired Hitler, Darwinist Ernst Haeckel.⁶¹ Hsü concluded Mao was convinced that 'without the continual pressure of natural selection' humans would degenerate. This idea inspired Mao to advocate 'the ceaseless revolution that brought my homeland to the brink of ruin'.

Summary

In the minds of Hitler, Stalin and Mao, treating people as animals was not wrong because they believed that Darwin had 'proved' humans were not God's creation, but instead descended from some simple, one-cell organism. All three men believed it was morally proper to eliminate the less fit or 'herd them like cattle into boxcars bound for concentration camps and gulags' if it achieved the goal of their Darwinist philosophy.⁶²

Darwin's ideas played a critically important role in the development and growth of communism. While it is difficult to conclude that communism would not have flourished as it did if Darwin had not developed his evolution theory, it is clear that if Marx, Lenin, Engels, Stalin and Mao had continued to embrace the Judeo-Christian worldview and had not become Darwinists, communist theory and the revolutions it inspired never would have spread to the many countries that they did. It follows, then, that the holocaust produced by communism (which has resulted in the death over 100 million people) likely never would have occurred. In Nobel Prize winner Alexander Solzhenitsyn's words,

. . . if I were asked today to formulate as concisely as possible the main cause of the ruinous revolution that swallowed up some 60 million of our [Russian] people, I could not put it more accurately than to repeat: "men have forgotten God; that's why all this has happened".⁶³

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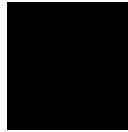
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*Sridhama Mayapur, West Bengal, India
24 February 2004*

**Gaura Purnima is Coming!
(6 March 2004, Gaurabda 518)**



*adyapiha sei lila kare gaura raya kona
kona bhagyavan dekhibara paya*

The Bias at the Heart of Mechanistic Science

So this is the opinion of the modern scientists or the Buddha philosophy, that soul, there is nothing like soul separately, but by combination of matter, at a certain stage, the living symptoms are manifest. And as it is combination of several chemicals, so it is also finished as soon as the body is finished. There is no, nothing

as soul. That is their opinion. [*Bhagavad-gita* lecture, 30 November 1972, Hyderabad, India]

In my In2-MeC entry for 11 February I pointed to the attempt of modern science to answer questions that for millenia have been raised by philosophers and theologians. Yet most scientists today are not trained in philosophical and theological thinking, which is prominently introspective. As a matter of fact, scientists are often impatient with introspection. They put their faith in "facts" that can be demonstrated within the perview of sense perception.

Well, speaking of demonstrations, I'll try to demonstrate to you how this works. I'll do this by first introducing you to a paper entitled "Facing Up to the Problem of Consciousness", written by David J. Chalmers, a professor of philosophy at the University of Arizona in Tucson. His paper was first published in the *Journal of Consciousness Studies* 2(3):200-19, 1995. I'll offer some key points from Chalmers' paper and then give you a summary. After that we shall consider what a man of modern science has to say about Chalmers' ideas.

What is quoted below are some paragraphs selected from "Facing Up to the Problem of Consciousness. " The original text is a good deal longer. But hopefully you'll be able to get Chalmers' basic position on the nature of consciousness just by reading these excerpts:

Consciousness poses the most baffling problems in the science of the mind. There is nothing that we know more intimately than conscious experience, but there is nothing that is harder to explain. All sorts of mental phenomena have yielded to scientific investigation in recent years, but consciousness has stubbornly resisted. Many have tried to explain it, but the explanations always seem to fall short of the target. Some have been led to suppose that the problem is intractable, and that no good explanation can be given.

The really hard problem of consciousness is the problem of experience. When we think and perceive, there is a whirl of information-processing, but there is also a subjective aspect. As Nagel (1974) has put it, there is something it is like to be a conscious organism. This subjective aspect is experience. When we see, for example, we experience visual sensations: the felt quality of redness, the experience of dark and light, the quality of depth in a visual field. Other experiences go along with perception in different modalities: the sound of a clarinet, the smell of mothballs. Then there are bodily sensations, from pains to orgasms; mental images that are conjured up internally; the felt quality of emotion, and the experience of a stream of conscious thought. What unites all of these states is that there is something it is like to be in them. All of them are states of experience.

Why is the performance of these functions accompanied by experience? A simple explanation of the functions leaves this question open.

. . . if someone says "I can see that you have explained how information is discriminated, integrated, and reported, but you have not explained how it is experienced", they are not making a conceptual mistake. This is a nontrivial further question.

This further question is the key question in the problem of consciousness. Why doesn't all this information-processing go on "in the dark", free of any inner feel? Why is it that when electromagnetic waveforms impinge on a retina and are discriminated and categorized by a visual system, this discrimination and categorization is experienced as a sensation of vivid red? We know that conscious experience does arise when these functions are performed, but the very fact that it arises is the central mystery. There is an explanatory gap (a term due to Levine 1983) between the functions and experience, and we need an explanatory bridge to cross it. A mere account of the functions stays on one side of the gap, so the materials for the bridge must be found elsewhere.

This is not to say that experience has no function. Perhaps it will turn out to play an important cognitive role. But for any role it might play, there will be more to the explanation of experience than a simple explanation of the function.

The first strategy is simply to explain something else. Some researchers are explicit that the problem of experience is too difficult for now, and perhaps even outside the domain of science altogether. These researchers instead choose to address one of the more tractable problems such as reportability or the self-concept. Although I have called these problems the "easy" problems, they are among the most interesting unsolved problems in cognitive science, so this work is certainly worthwhile. The worst that can be said of this choice is that in the context of research on consciousness it is relatively unambitious, and the work can sometimes be misinterpreted.

The second choice is to take a harder line and deny the phenomenon. (Variations on this approach are taken by Allport 1988, Dennett 1991, and Wilkes 1988.) According to this line, once we have explained the functions such as accessibility, reportability, and the like, there is no further phenomenon called "experience" to explain. Some explicitly deny the phenomenon, holding for example that what is not externally verifiable cannot be real. Others achieve the same effect by allowing that experience exists, but only if we equate "experience" with something like the capacity to discriminate and report. These approaches lead to a simpler theory, but are ultimately unsatisfactory. Experience is the most central and manifest aspect of our mental lives, and indeed is perhaps the key explanandum in the science of the mind. Because of this status as an explanandum, experience cannot be discarded like the vital spirit when a new theory comes along. Rather, it is the central fact that any theory of consciousness must explain. A theory that denies the phenomenon "solves" the problem by ducking the question.

In a third option, some researchers claim to be explaining experience in the full sense. These researchers (unlike those above) wish to take experience very seriously; they lay out their functional model or theory, and claim that it explains the full subjective quality of experience (e. g. Flohr 1992, Humphrey 1992). The relevant step in the explanation is usually passed over quickly, however, and usually ends up looking something like magic. After some details about information processing are given, experience suddenly enters the picture, but it is left obscure how these processes should suddenly give rise to experience. Perhaps it is simply taken for granted that it does, but then we have an incomplete explanation and a version of the fifth strategy below.

A fourth, more promising approach appeals to these methods to explain the structure of experience. For example, it is arguable that an account of the discriminations made by the visual system can account for the structural relations between different color experiences, as well as for the geometric structure of the visual field (see e. g. , Clark 1992 and Hardin 1992). In general, certain facts about structures found in processing will correspond to and arguably explain facts about the structure of experience. This strategy is plausible but limited. At best, it takes the existence of experience for granted and accounts for some facts about its structure, providing a sort of nonreductive explanation of the structural aspects of experience (I will say more on this later). This is useful for many purposes, but it tells us nothing about why there should be experience in the first place.

A fifth and reasonable strategy is to isolate the substrate of experience. After all, almost everyone allows that experience arises one way or another from brain processes, and it makes sense to identify the sort of process from which it arises. Crick and Koch put their work forward as isolating the neural correlate of consciousness, for example, and Edelman (1989) and Jackendoff (1988) make related claims. Justification of these claims requires a careful theoretical analysis, especially as experience is not directly observable in experimental contexts, but when applied judiciously this strategy can shed indirect light on the problem of experience. Nevertheless, the strategy is clearly incomplete. For a satisfactory theory, we need to know more than which processes give rise to experience; we need an account of why and how. A full theory of consciousness must build an explanatory bridge.

At the end of the day, the same criticism applies to any purely physical account of consciousness. For any physical process we specify there will be an unanswered question: Why should this process give rise to experience? Given any such process, it is conceptually coherent that it could be instantiated in the absence of experience. It follows that no mere account of the physical process will tell us why experience arises. The emergence of experience goes beyond what can be derived from physical theory.

Although a remarkable number of phenomena have turned out to be explicable wholly in terms of entities simpler than themselves, this is not universal. In physics, it occasionally happens that an entity has to be taken as fundamental. Fundamental entities are not explained in terms of anything simpler. Instead, one takes them as basic, and gives a theory of how they relate to everything else in the world. For example, in the nineteenth century it turned out that electromagnetic processes could not be explained in terms of the wholly mechanical processes that previous physical theories appealed to, so Maxwell and others introduced electromagnetic charge and electromagnetic forces as new fundamental components of a physical theory. To explain electromagnetism, the ontology of physics had to be expanded. New basic properties and basic laws were needed to give a satisfactory account of the phenomena.

Other features that physical theory takes as fundamental include mass and space-time. No attempt is made to explain these features in terms of anything simpler. But this does not rule out the possibility of a theory of mass or of space-time. There is an intricate theory of how these features interrelate, and of the basic laws they enter into. These basic principles are used to explain many familiar phenomena concerning mass, space, and time at a higher level.

I suggest that a theory of consciousness should take experience as fundamental. We know that a theory of consciousness requires the addition of something fundamental to our ontology, as everything in physical theory is compatible with the absence of consciousness. We might add some entirely new nonphysical feature, from which experience can be derived, but it is hard to see what such a feature would be like. More likely, we will take experience itself as a fundamental feature of the world, alongside mass, charge, and space-time. If we take experience as fundamental, then we can go about the business of constructing a theory of experience.

Summary:

Dr. Chalmers is a dualist, meaning that he believes there are two irreducible principles, matter and consciousness. The experience of my self's existence, and my self's field of consciousness in which things other than my self are perceived, cannot be explained by talking about physical phenomena--even the phenomena within my body's sense organs, nervous system, and brain. Any phenomena we wish to discuss, we must first be conscious of. This is the meaning of "consciousness is irreducible. " It is not very logical to argue that consciousness reduces to brain functions when first I have to be conscious of what a brain is in order to be able to say anything about it. Whatever we know--even the hard facts of science--begins with pure experience.

If we compare Dr. Chalmer's dualism to Vedic philosophy, we have to conclude that he is in the camp of the Sankhya philosophers. The word *sankhya* means "to count"; these philosophers count two ultimate realities, *prakrti* (matter) and *purusa* (spirit). The Bhagavat Sankhya philosophy of Devahuti-putra Kapiladeva also teaches about *prakrti* and *purusa*, but concludes that they are controlled by Lord Vasudeva, the Personality of Godhead. In Bhagavat Sankhya philosophy, the ultimate reality is therefore one: the Lord alone. In Nirisvara (atheistic) Sankhya, matter and spirit cooperate independently of any higher controller. On this view, ultimate reality is a dualism. Dr. Chalmers does not go farther than the Nirisvara Sankhya conception.

Still, Chalmers' contention that consciousness cannot be reduced to matter means that he is in disagreement with the gross materialism professed by many scientists. And this perturbs them. I told you in the beginning of today's entry that I'd demonstrate how this works. Have a look at the following criticism of Dr. Chalmers' position. It is published on the Internet under the name of Max Velmans. As with the Chalmers essay, only key portions of the Velmans essay are reproduced here.

It was enough for me to just read David Chalmers' article "The Puzzle of Conscious Experience" in *Scientific American* December 1995, pages 80-86.

Chalmers is a dualist. Human kind has grown up with dualism, we are all naturally dualists: the mechanistic basis of our thoughts is invisible to our introspection and casual powers of observation. Even now that objective scientific investigation of the human brain has allowed us to understand that mind is just a functional consequence of complex brain activity, even now dualism remains a persistent meme. Chalmers is not alone in his dualism, but he is innovative in trying to construct a modern form of dualism upon which a modern career in philosophy can be built.

Let me interrupt Mr. Max Velmens at this point to make a comment. In 11 February In2-MeC I quoted some passages from a book entitled *The Unnatural Nature of*

Science by London biology professor Lewis Wolpert, who argues that science does not respect the rules of philosophy or even common sense. The paragraph cited above serves as an illustration of this. Here Velmens states that human beings are naturally dualists. Thus he admits that it is human nature to distinguish between matter and consciousness. Certainly those who are Godly in their thinking will be happy to agree with him; furthermore they will add that it is the Lord's kindness that human beings naturally gravitate to dualism, because that *viveka* (discrimination) is a step toward spiritual life. But Velmens is in *a priori* denial that the human tendency to dualism is any kind of advantage at all. He all but says that science proves that the mind or consciousness is a functional consequence of complex brain activity. Now, it is simply not true that science proves any such thing. But by choosing his words carefully, Velmens makes a statement of faith appear to be a statement of fact. In the last sentence of the above paragraph, he begins a pugnacious dismissal of philosophy that reminds me of Lewis Wolpert's comment that "the physicist who is a quantum mechanic has no more knowledge of philosophy than the average car mechanic. "

Let's continue looking at what Velmens has to say about Chalmers' philosophical dualism.

This is an audacious surgical splitting of the both mind and brain into two essentially different parts. If we accept Chalmers' claim that his is the proper way to approach the problem of mind then we can follow him on a wild and mysterious ride, a ride likely to be long enough to sustain a modern career in philosophy. But what if we do not accept Chalmers' assumption that this is a reasonable way to approach the problem? How should we decide the question of whether the mind actually adheres to Chalmers' dualistic classification scheme?

To start our evaluation of Chalmers' approach to the mind, we can compare it to that of other investigators of the mind. According to Chalmers, introspection is a corner stone of the study of mind: "For a start, each one of us has access to our own experiences. " Clearly, the human brain, the sole source of our subjective theater of experience, does not have any direct means of learning about the material basis of its own activity. In short, subjective experience sucks as a source of reliable knowledge about the brain.



Judging where subjective experience ends and objective reality begins is not as cut-and-dry as Mr. Velmens seems to be saying. For example,

In the above paragraph Velmers offers us a chance to buy into logic of a type that is called *cakraka* in Sanskrit, or in English, "circular argumentation. " He says that the human brain is the sole source of our subjective experience. (And how do you know *that*, Mr. Velmens? Because, as I mentioned above, first you have to gain experience of the brain before you can declare it the sole source of whatever. *First* experience, *then* brain.) He goes on to say that the experience generated by the brain is not a reliable source of knowledge about the brain. Oh, my. By this Velmens is suggesting that science has access to knowledge *outside* of subjective experience. This is an appeal to the *objective reality* that I wrote about in several In2-MeC entries last December. As I pointed out then, at some point objective reality (i. e. that which we can physically measure "out there" in the world) turns out to indistinguishable from *consensus reality* (that which some group of human beings agree upon, i. e. a "reality" that is socially, culturally and, yes, scientifically constructed). And so, at the end of the day, a careful investigation of the processes of human knowledge reveals that objective reality manifests out of consensus reality-- these two "realities" being more or less the same thing--while consensus reality turns out to be nothing but a collection of subjective experiences! Velmens is just talking in a big circle.

one of the common demonstrations of "objective" science is that a glass prism breaks clear light into bands of colors. But hold on--if I cannot see colors to begin with, if I see only shades of gray, then the prism does not do that for me. It does it for that group of people--the majority, certainly, but not everybody--who have color vision. Hence objective reality depends upon consensus. In turn, consensus reality is a harmony of subjective experiences.

Velmens continues:

What else does Chalmers rely upon for insight into mind? "Philosophical arguments and thought experiments also have a role to play. " Gee, such an arsenal. I suppose it warms Chalmers' heart to imagine a long career unfolding before him during which these rapier investigative tools will have no chance of solving the mystery of mind.

Here Velmens is arguing that philosophers employ methods that come to no certain conclusion. The reason philosophers do that is to simply sustain their careers as philosophers. But Mr. Velmens, how are scientists any different? Let's see what he has to say about that.

Compare Chalmers' approach to that of neuroscientists like Francis Crick and Christof Koch who propose to, "Concentrate on the processes in the brain that are most directly responsible for consciousness. " I am on their side: experimental investigation of the brain is what we need. It is astounding that anyone even vaguely familiar with the history of science could still fail to see the comparative sterility of introspection and philosophizing as compared to objective experimental investigation.

"Have faith in scientists, not philosophers. " That's what Velmens has to say. Why? "Scientists are working hard on the problem of consciousness, philosophers are just speculating. Sure, science has no certain answer to the problem yet, but you can bank on it *right now* that an answer *will* be found, *later*. Just be *reasonable* and give our fellows in the laboratory the time they need. "

Srila Prabhupada said,

All rascals. *Mayaya apahrta-jnanah*. They appear to be very learned, but *maya* has killed them already. They have no knowledge. *Mayaya apahrta-jnanah*. Just see. Why? *Asuram bhavam asritah*. Life is created by God. They'll not accept. "Life is created from dirt. " That's all. *Mayaya apahrta-jnanah*. Where is the instance that you create life by chemicals? "That we shall see in the future. " Kick him immediately on his face with boot. Rascal. Will you accept any check, "It will be paid in future?" Will you accept? So why shall I accept this rascal's theory? If somebody gives me check, one million dollar, payable three hundred years after, shall I be inclined to accept such check? So why these fools accepting this post-dated check?

Next Velmers bares his fangs:

In discussing the crass mechanical functioning of brains Chalmers claims, "Nobody knows why these physical processes are accompanied by conscious experiences at all. " Is this really the great mystery that Chalmers makes it out to be? Chalmers sounds like the thousands of philosophers, their asses firmly held to the ground by gravity, who have gazed up in the sky at the planets and smugly concluded, "Nobody will ever know what mysterious force guides the planets through the sky. " Chalmers is so convinced that explanations of subjective experience are inherently mysterious that he refuses to make the Newtonian leap of imagination.

Well, Newton believed in God. So did Einstein. No doubt they were highly imaginative men of science, but neither was so bold as to claim that God could be explained away by physical laws. Chalmers is similarly saying that consciousness cannot be explained away by physical laws. But one remark of Velmers does strike true: that by Chalmers' method of knowledge, consciousness cannot be explained *at all*. Remember, Chalmers tells us that in trying to understand what consciousness is by his philosophical method,

We might add some entirely new nonphysical feature, from which experience can be derived, but it is hard to see what such a feature would be like. More likely, we will take experience itself as a fundamental feature of the world, alongside mass, charge, and space-time. If we take experience as fundamental, then we can go about the business of constructing a theory of experience.

He seems willing to entertain a proposal of something nonphysical (like the spirit soul?) to explain consciousness, "but it is hard to see what such a feature would be like. " Chalmers' own position is simply that we have to *accept* consciousness as an irreducible principle. After that he can envision someone constructing a theory of conscious experience. But it is hard to see what such a theory would be like, because as Chalmers goes to great lengths to explain in his paper, consciousness is "the hard problem. "

I'll point out here that consciousness is hard for scientists and philosophers to explain because an investigator of consciousness quickly comes face to face with a "why?" question: "Why are we conscious?" If the investigator turns away from the "why?" question, insisting that consciousness is just a "how?" question--"How are we conscious?"--his method of inquiry again and again leads him back to the mechanics of matter: to brain functions and the like. Chalmers argues that this functional approach (i. e. asking "how?") is too easy. Agreed, but in the absence of metaphysical truth, who will answer the "why?" question with any finality? (The word metaphysical comes from the Greek *ta meta ta physika*, "those beyond the physics",

or knowledge that transcends the mechanics of matter.) Velmers, a materialist, is not happy with the prospect of philosophers making careers out of metaphysical speculation because history shows that they come to no tangible conclusion. Understandable, but what Velmers fails to see is that science--which is equipped only to deal with "how?" problems--likewise cannot explain consciousness.

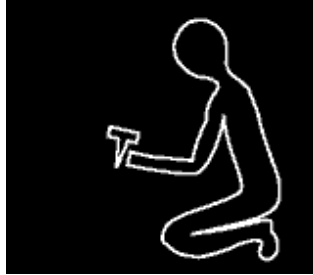
It seems to me that Velmers is, in a sense, more a man of faith than Chalmers is. He really *believes* science will explain what consciousness really is one day. Chalmers on the other hand is a man of experience. His argument is that when it comes to consciousness, we *know* what we *experience*, and very likely that's *all* we can know (though we may theorize so many things). Even Velmens admits that what we know through experience is dualism: consciousness is different from matter.

This brings us again to the unnatural nature of science. Velmens agrees that dualism is natural. But he thinks we should use our imagination to find a "scientific" way of demonstrating that the difference between consciousness and physical brain functions is only an illusion. Isn't it more natural to use the imagination to scientifically demonstrate that the apparent dependence of consciousness upon physical brain functions is an illusion? No, the hard knot of faith in materialism at the core of the rascal scientist's heart will never permit that. If an investigator with scientific credentials offers evidence that consciousness continues after the clinical death of brain functions, the rascal scientist will strain his imagination to demonstrate that such evidence is all illusion.

Velmens' conclusion is laughable:

In another 10 or 20 years we will be able to present Chalmers with a theory of how brain memory processes construct subjective experiences. Newton constructed his theory of gravitation based on a few simple measurements and calculations. The brain is vastly more complex, but we have no need to suspect incredibly deep mysteries. If we roll up our sleeves and keep our young students of the mind busy in neuroscience labs studying the brain, we may even be able to send Chalmers into an early retirement. And we won't even have to rely upon physicists finding "experience" as a fundamental property of the universe, just a fancy tool brains have evolved for getting the next meal. Gee, maybe that's where Chalmers got the idea of making a career out of the philosophy of subjective experience.

Yes, here we are again with the religion of evolution staring us in the face. "Experience" (the inverted commas suggest this word doesn't mean much) is just a fancy tool that brains have evolved for getting the next meal. Wow. *That* is mysticism. One day a long time ago a sponge of flesh inside some primate's skull just started working in a different way to cook up what we now call the human conscious experience. And why? To find answers to questions like "Who am I?", "Where does everything come from?", "What is the purpose of life?", and "Why am I suffering in this life?" Oh, no. It's all just a way of getting the next meal. Velmens uses this glib argument to cancel the validity of the philosophy of subjective experience. But the same argument cancels his own science of brain functions also! If the brain evolved consciousness just as a means of filling the belly, then why waste time trying to figure out how it happened? Just go fill your belly. Oh, sorry--that's why neuroscientists make a career out of studying the brain, right? Just to get their next meal.



*So this is why we
should use our heads?*

*Sridhama Mayapur, West Bengal, India
1 March 2004*

Only Six More Days til Gaura Purnima



(6 March 2004, Gaurabda 518)



The Deity of Amiya Nimai

I've been staying at my bamboo hut on Murari Guptaji's property. Haven't been able to write for In2-MeC, though, because of different activities happening during this time of concentrated energy, the Gaura Purnima festival. Today I begin an afternoon class at the library at the nearby Gurukula of HH Bhaktividya Purna Maharaja. Tomorrow or the next day I'll publish some photos here.

*Sridhama Mayapur, West Bengal, India
3 March 2004*

Only Three More Days til Gaura Purnima



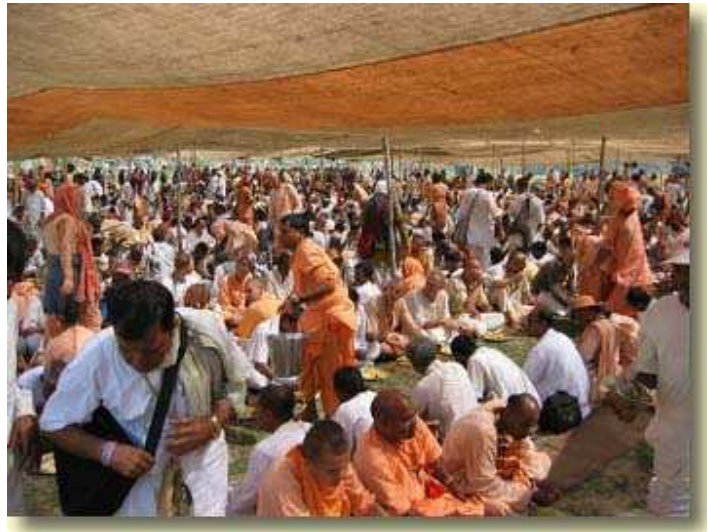
(6 March 2004, Gaurabda 518)

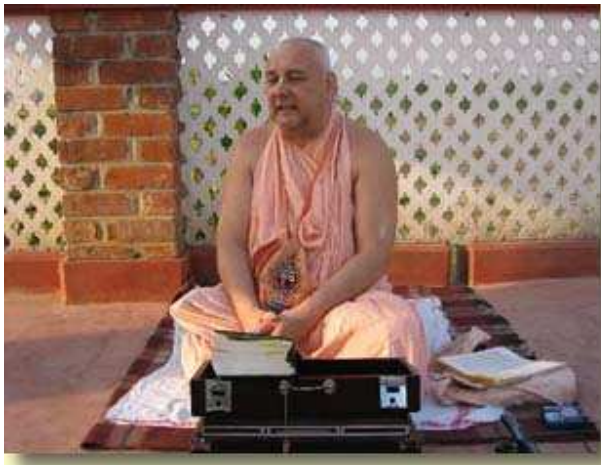


The Deities of Sri-Sri Gaura Nitai, worshiped by Mahaprabhu's associate Sri Murari Gupta.



The 2004 ISKCON Navadvipa Mandala Parikrama was the largest in memory. The devotees were divided into three parikrama groups that took different routes through the holy land of Navadvip. Bengali devotees were in one group, Russian devotees in another, and international devotees in the third.



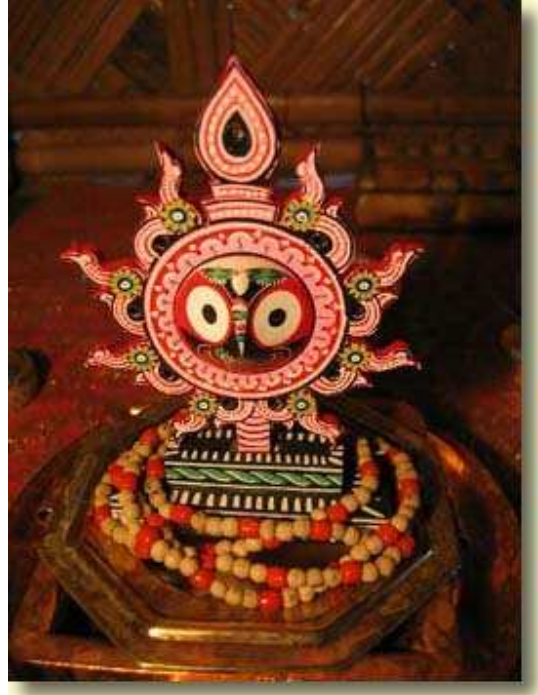


The Sri Rupanuga Paramarthika Academy, constructed last year under the direction of HH Bhaktividya Purna Maharaja, is now in operation. I am giving class on the roof of the library each day at 3:30 PM.



The shaligram shila altar in my bamboo hut at

Taranpur.



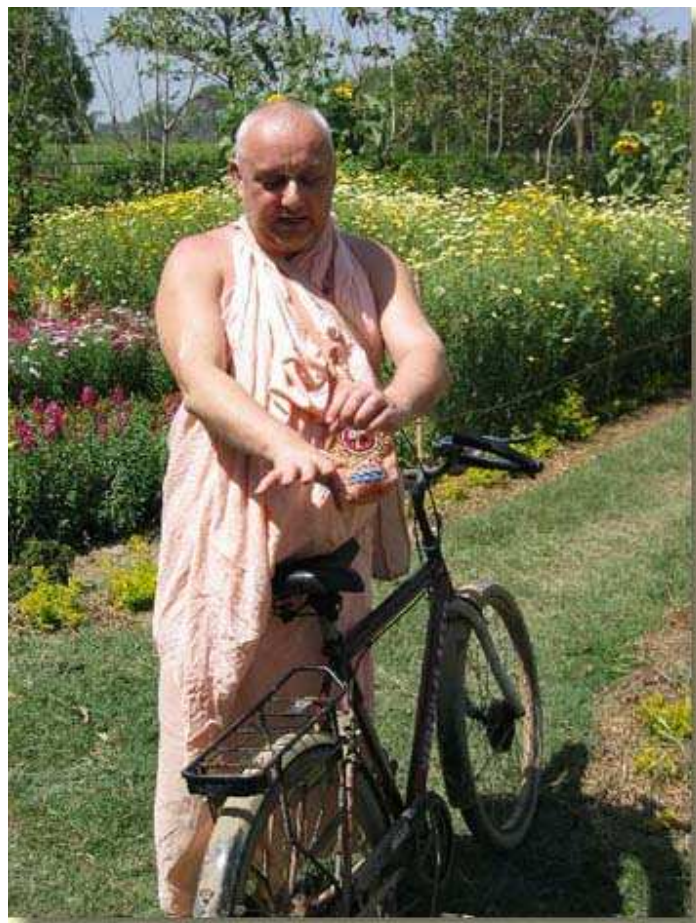


Outside the Taranpur kutir.





Views of a large poisonous centipede (Scolopendra snipines) killed inside the kutir by Martanda dasa as he swept the floor. The CLF (Centipede Liberation Front) headquartered in Helsinki is investigating this atrocity.



Before riding my bike to the Jalangi River, I chant mantras and show mudras to it.

*Sridhama Mayapur, West Bengal, India
5 March 2004*

Only One More Day til Gaura Purnima

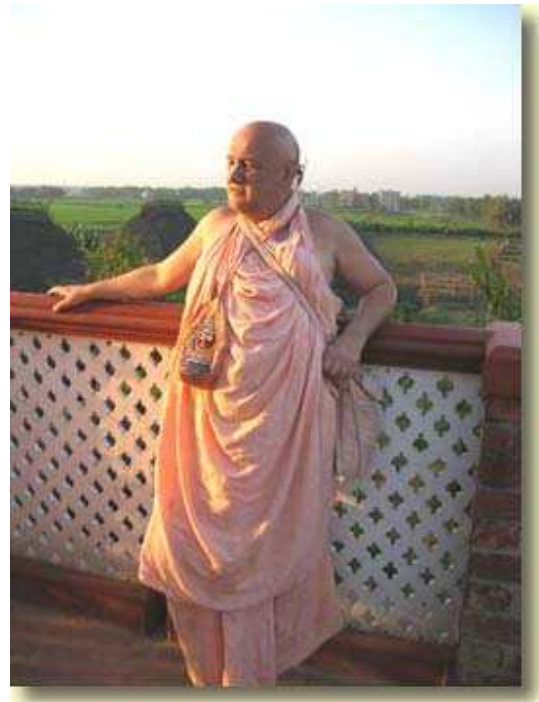
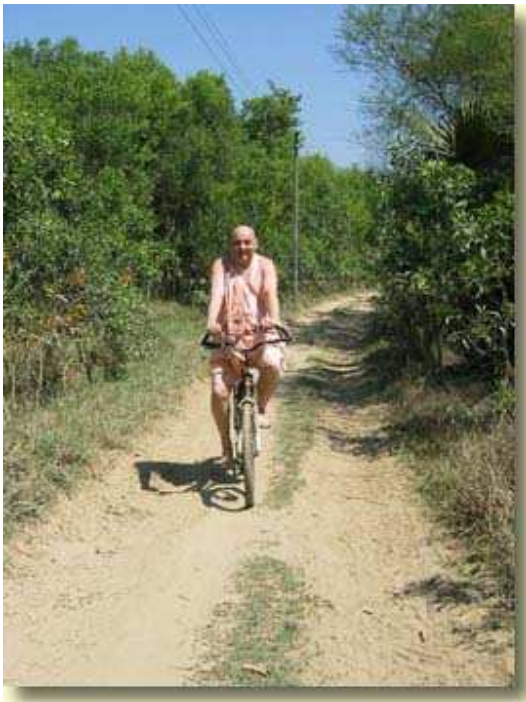


(6 March 2004, Gaurabda 518)



The Deity of Sri Sadbhuj Mahaprabhu at the Gambhira (the room of Lord Caitanya's most confidential pastimes, in Jagannatha Puri).

Taranpur Scenes



On the roof of the Rupanuga Vidyapith Academy Library, only two minutes' bicycle ride from my Taranpur kutir.



Murari Gupta Prabhu adjusting his satellite dish by which we stay linked to the Internet, even in such an incredibly rustic community as Taranpur.



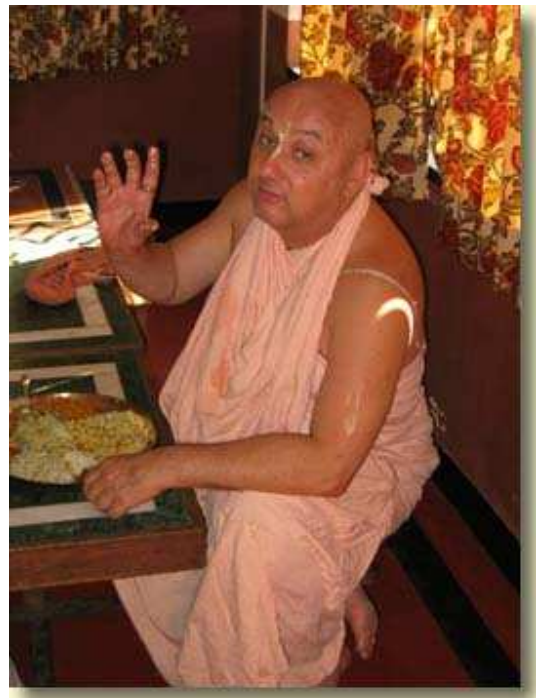
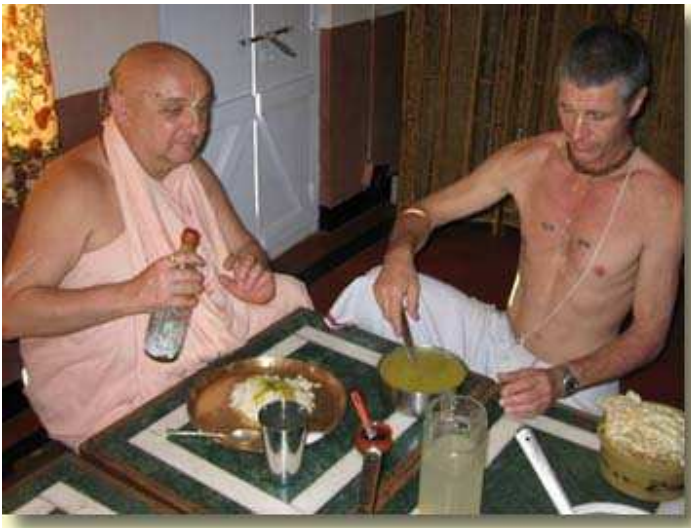
While in Taranpur, I use Murari's ultra-modern satellite-linked computer console for my Internet work.



Murari Gupta Prabhu and his good wife Bihasya dd with oldest son Narottama (standing next to me), middle son Dharmaraj, daughter Sudevi and third son Narahari.



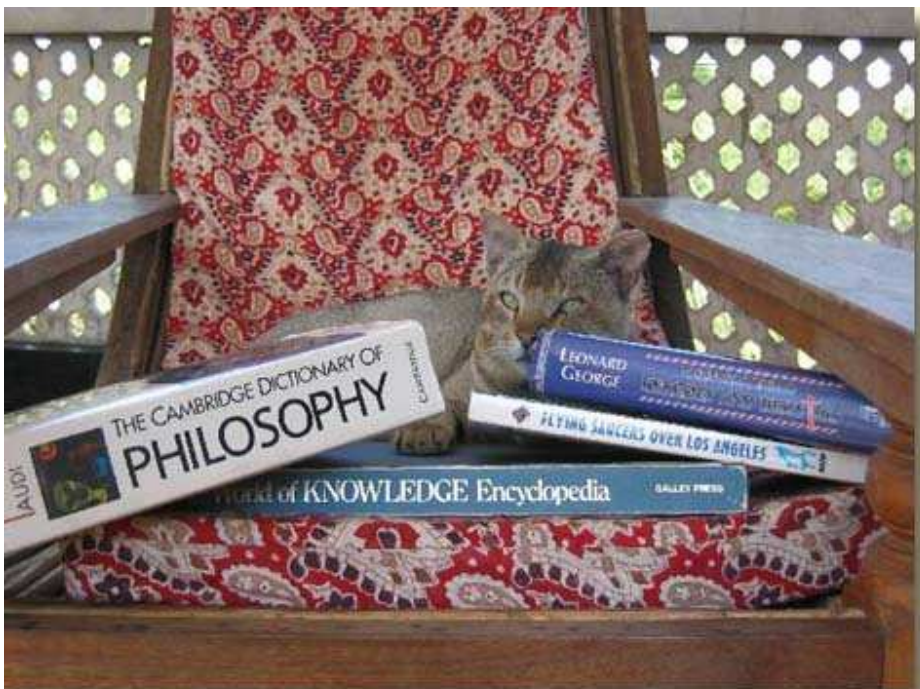
Murariji's modest herd of contented cows.



Prasadam service in the Gupta home.

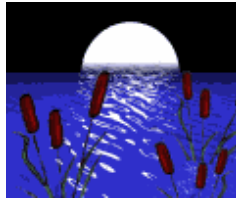


The home altar. Sri-Sri Gaura-Nitai ki jaya! Srila Prabhupada ki jaya!



In the Gupta home, Immanuel Cat is the resident learned philosopher.

*Sridhama Mayapur, West Bengal, India
6 March 2004*



Sri Gaura Purnima Mahotsava Ki Jaya!



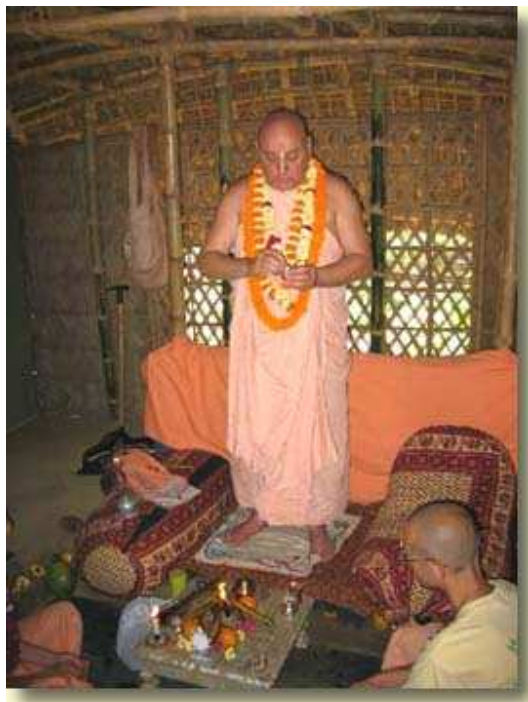
Deities of Sri Jagannatha Misra, Sri Saci Mata and their divine son Nimai as seen at the Yogapitha Mandira at the true site of Lord Caitanya's appearance in this world 518 years ago.



Adhivasa (the showing of auspicious items to the newly-installed large Deity of Lord Caitanya) on the evening of 5 March.



Darsana of Lord Caitanya Mahaprabhu on Gaura Purnima Day, 6 March.





Brahmana initiation yajna in my kutir on Gaura Purnima Day.





Abhiseka of utsava-murtis of Lord Gauranga Mahaprabhu on Gaura Purnima Day.

Myself, Martanda and Rocana Prabhus are leaving Bengal by train on the night of 7 March. We will arrive in Salem, Tamil Nadu, after a 36-hour journey. There I am giving a seminar on the Philosophy of Transcendence. Hare Krsna!

*ISKCON Salem, Tamil Nadu, India
9 March 2004*

Our train departed Howrah in Calcutta at 11:00 PM 7 March; at noon today it thundered into Salem station. On the platform we were greeted by a *kirtana* party of *brahmacharis* (these saintly boys are mostly from Croatia and Slovenia). Not only did Martanda, Rocana and I arrive on this train, but about ten other devotees too, including Dharmasetu das and his good wife. Dharmasetu (from Serbia) took second initiation from me on Gaura Purnima in Mayapur. Tattvavada Prabhu, TP of Finland, is also expected here.



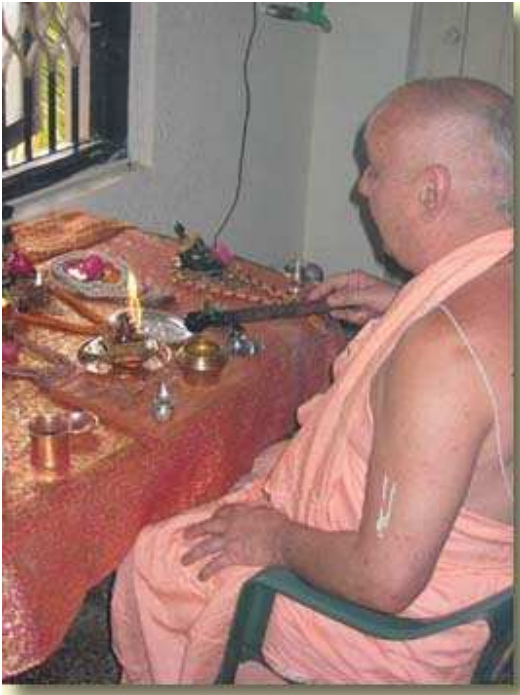
The ISKCON temple in Salem.



The program hall across the street from the temple. Here I will be giving a seminar from 10:00 AM--12:30 PM starting 11 March through 24 March.

The devotees have housed me in a room behind the Sri-Sri Gaura Nitai altar. After showering and putting on clean cloth I set up my Saligram Sila altar and offered *puja* to Their Lordships. Then I offered Them a *yajna*.





Brahmacaris of ISKCON Salem taking prasadam.



Tomorrow Rocana, Martanda and I shall take a bus to Sri Rangam, which is not far from Salem. The seminar I am to teach here does not start until the 11th, so on the 10th we'll take *darsana* of Lord Ranganatha, so dear to Sripad Ramanujacarya and Sri Caitanya Mahaprabhu.



Lord Ranganatha, the presiding Deity of Sri Rangaksetra, the largest Visnu-tattva temple in India.

*ISKCON Salem, Tamil Nadu, India
10 March 2004*



This morning at 6:00 AM Martanda, Dharmasetu and Rocana Prabhus boarded a bus with me and we all rode from Salem to the magnificent temple town of Sri Rangam, a trip that took some three and a half hours. We had the blissful *darsana* of Lord Ranganatha Swami, who is Lord Narayana with two hands only. The temple *brahmanas* were very accomodating. With a torch they illuminated the Lord's glistening black form that

reclines on Sesanaga, where He is served by Goddess Sri, so that we could see Him to our full satisfaction. (They asked us repeatedly: "Are you satisfied?") This wonderful Deity was gifted in ancient times by Lord Ramacandra to Bibisana, the devotee-brother of the *asura* Ravana. Ranganatha Swami was worshiped by Sripad Ramanujacarya, the Founder-*acarya* of the Sri Vaisnava Sampradaya. We paid homage to Ramanuja's *samadhi*, beholding the large *murti* which is nondifferent from the great *acarya* himself.







We also had *darsana* of the very mystical deity of Sri Sudarsana. And we offered obeisances within the shrine of Andal (or Godadevi) who, among the Alvars--the twelve *nitya-siddha* saints of ancient South Indian Vaisnavism--is the one female devotee. Just as Lord Caitanya Mahaprabhu merged into the body of the Tota Gopinatha Deity at Jagannatha Puri, Andal merged into the form of Lord Ranganatha. Her devotional sentiments were those of a confidential *Vraja-gopi*.



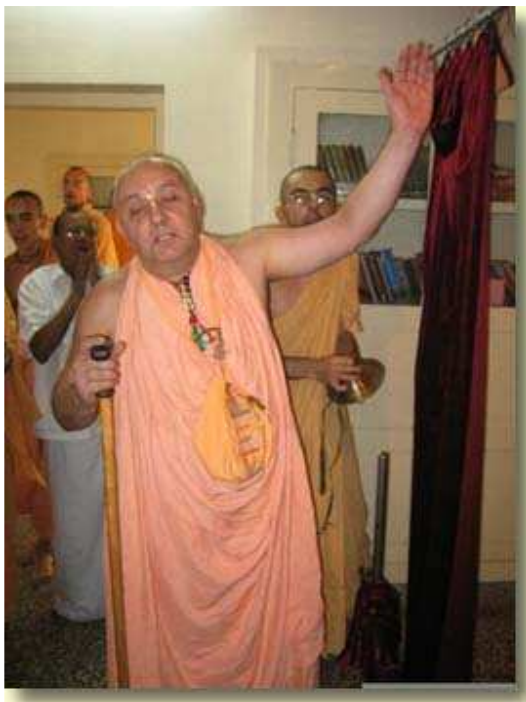


*ISKCON Salem, Tamil Nadu, India
11 March 2004*

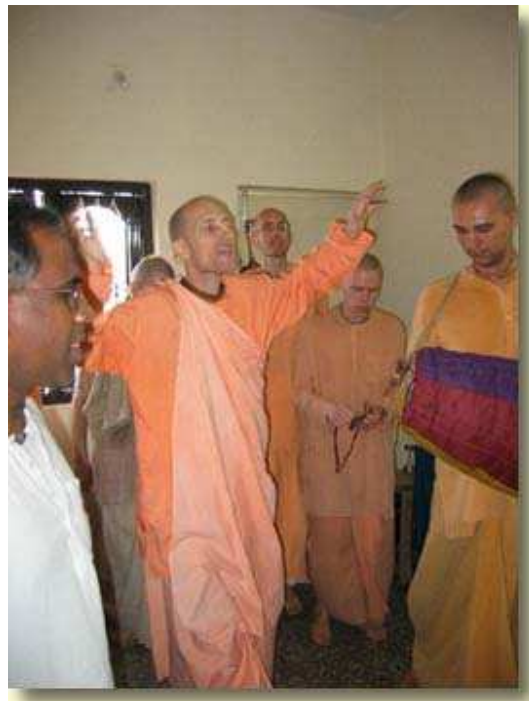
Philosophy Seminar at ISKCON Salem 11 March



The Gaura-Nitai Deities in Salem.



Dancing to a rousing kirtana...



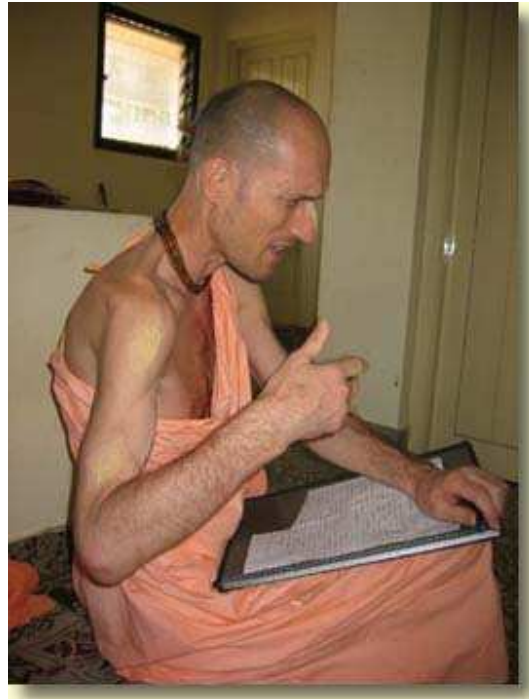
...led by HH Bhakti Vikasa Maharaja.



Srila Prabhupada's disciple Yogindra Prabhu, a friend of mine for 24 years, gives Srimad-Bhagavatam class.



The attendees of the philosophy seminar are attentive and inquisitive.



"The philosophies called nastika conclude that 'there is not' (na asti) an eternal Existence or Truth that is the foundation of the appearance, maintenance and disappearance of the material manifestation."

HH Bhakti Vikasa Maharaja enlightens us all with an asute comment.

*ISKCON Salem, Tamil Nadu, India
12 March 2004*

Weekly TV Preaching Reaches Hundreds of Thousands in Salem

Every Friday from 12:15 to 1:00 PM preachers from ISKCON Salem address a TV audience of several hundred thousands with Krsna conscious philosophy. Today I spoke in the TV studio, which is only a few minutes walk from the temple; Krsna dasa Prabhu translated my talk into Tamil. Twenty minutes of the total program time were left open for phoned-in questions and answers. The phone was ringing constantly throughout that period!



Temple manager Gokulacandra Prabhu accompanies myself and Krsna dasa Prabhu to our seats in the TV studio.



A studio technician sets up the microphones.

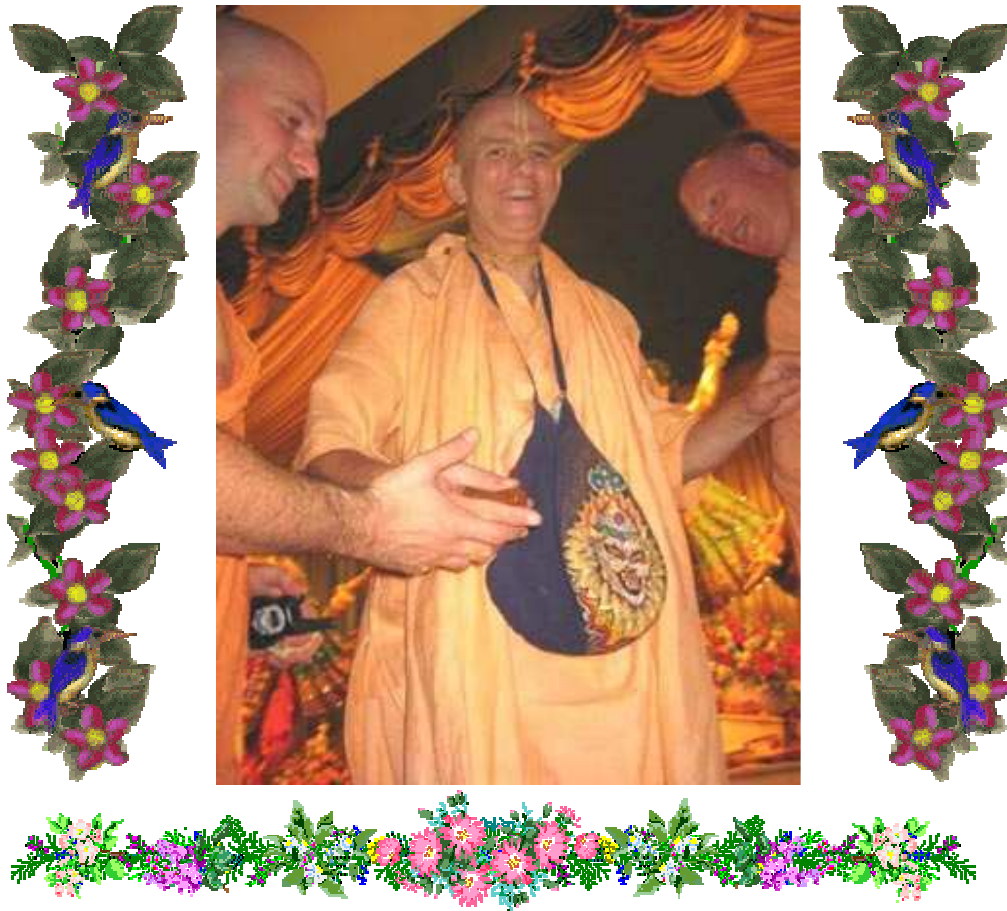


Here's what they saw in numerous homes, offices, hospitals, tea stalls and market shops in and around Salem--a total population bank of 3 million people.

*ISKCON Salem, Tamil Nadu, India
14 March 2004*

Remembering His Holiness Sridhara Swami Maharaja





I'm reeling from the news that my dear Godbrother Sridhara Maharaja passed from this world. After lunch today I walked from ISKCON Salem to a nearby shopping center to go online in the Dishnet internet access facility. My plan was routine: to check my several email mail inboxes and upload today's In2-MeC entry. Something told me to check my Pamho. net mailbox first (normally I check Pamho at the end of my online business, as I get the least email there). And so I came to know that Maharaja left his body in the holy Sridhama Mayapur at 6:00 AM today. Stunned, I signed off and numbly walked back to the temple to inform the devotees, particularly his one disciple here, Gaura Hari Prabhu (formerly Panchamukha of Denmark whom I've known for over twenty years). Then I sat down in front of my computer to write this.

When I was in Mayapur I didn't visit with Maharaja, though we did greet one another during the Pancha Tattva installation ceremonies. But as I reported in In2-MeC of April last year, I had a long heart-to-heart talk with him in Mumbai. At that time he didn't know he had liver cancer. But as his body had been host to Hepatitis-C for years, he had, in firm Krsna consciousness, been facing the possibility of departure. He gave me several valuable instructions that I see now I must really become serious about. One of them was that I should write. Well, that's why there is this In2-MeC. With today's entry I dedicate this website to Sridhara Maharaja's memory and his undying mood of jolly and spirited devotion to the lotus feet of Srila Prabhupada.

Sridhara Maharaja, the vision of your infectious smile
dries my tears of grief; in fact I could even laugh
(though I won't out of fear of offending you)
because I know you are laughing yourself.
Eternal boy that you are,
you walk happily at the side of our beloved "boy"
Srila Prabhupada.
(Trikrma Maharaja, massaging Srila Prabhupada in London,
was moved by ecstasy to exclaim, "Srila Prabhupada, you're such a nice boy!")
Tomara milane bhai, abar se sukha pai, gocarane ghur din bhor.
Koto bane chutachuti, bane khai lutaputi, sei din kabe habe mor.
What we spoke of together
at the site of your many years of devotional sacrifice--
the glorious abode of Sri-Sri Radha-Rasabihari--
shall remain ever enshrined in my heart.
Those are your instructions, so be it; but Maharaja
I pray that from your place at Prabhupada's side
Your lotus hand will continue to guide
This small and lame brother of yours,
this lowly and fallen Suhotra Swami.

Harinama Sankirtana in Salem



Bringing the Nama Prabhu out to bless the sleeping souls.



The sankirtana party enters a Visnu temple, where this cow and her calf are artistically rendered.



The devotees take darsana.



Chanting inside the temple for the pleasure of the Lord and His devotees.

*ISKCON Salem, Tamil Nadu, India
15 March 2004*

"I Knew You From the Very Beginning"

*The following homage to HH Sridhara Maharaja was written in 1996 as a part of a small book entitled *Memories of our Reverent and Beloved Guru Maharaja Srila Prabhupada*. The author is Mrs. Nirmala Singhal. Along with her now-deceased husband, she greatly assisted Srila Prabhupada in the development of the ISKCON Sri-Sri Radha-Rasabihari Mandira at Juhu. Mrs. Singhal's words about HH Sridhara Maharaja are a sweet and succinct glorification of his personal qualities and his devotional service as a brahmachari and thereafter as a sannyasi.*

Sridhara Swami

*(from pages 18-19 of *Memories*)*

Before your *Vyasa-puja*, I never participated in any *Vyasa-puja*. Your one disciple has celebrated your *Vyasa-puja*. He invited many devotees, gave *prasadam* to them, nicely decorated everything and many were given a chance to talk about you. I was also fortunate to revive my old memories and say something about you.

Those memories are very many, because my husband, Dr. Capt. Singhal, and I knew you from the very beginning since when you came here and were staying in the hut. Very many pleasant days and even sorrowful days we experienced. I remember your drama in the small temple, where you acted as Prahlada's teacher. How you made everybody laugh. I remember your quarrel with Jasomati-nandana Prabhu. After that you became a *sannyasi*. I love your joking and laughing with the people.

Once you were sitting in your office, and I came to tie the *rakhi* on your wrist. You enquired about the festival and I explained, "This is the sisters' festival. " Then you

told me, "By tying this, you will protect me or I will protect you?" I said, "Neither you nor I. Lord Krsna will protect us both. " And you laughed loudly.

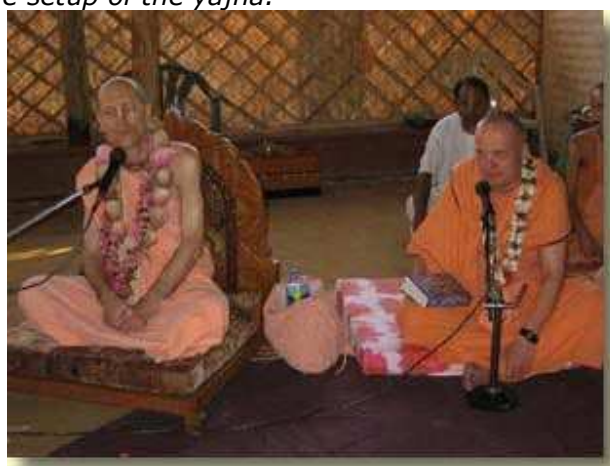
Your nature is very sweet, but I experienced your anger also. Now you are a *sannyasi*, and more mature in Krsna consciousness. So everything has changed. You are a very sincere and loyal disciple of Guru Maharaja Prabhupada. We are proud that we have all good *sannyasis* to carry on the burden of Guru Maharaja's mission on their shoulders and push on this Hare Krsna movement forward and forward.



ISKCON Salem Sunday Feast/Initiation Ceremony



Bhajana during the setup of the yajna.



Tattvavada Prabhu, temple president of ISKCON Finland, was asked by HH Bhakti Vikasa

Maharaja to speak on the meaning of initiation.



Two devotees received harinama diksa. Here is Bhakta Davor from Croatia receiving the name Sridhara das in memory of our dear Godbrother HH Sridhara Maharaja.



The fire yajna commences.



Everyone present feeds the Lord in His form of the holy fire with grains.

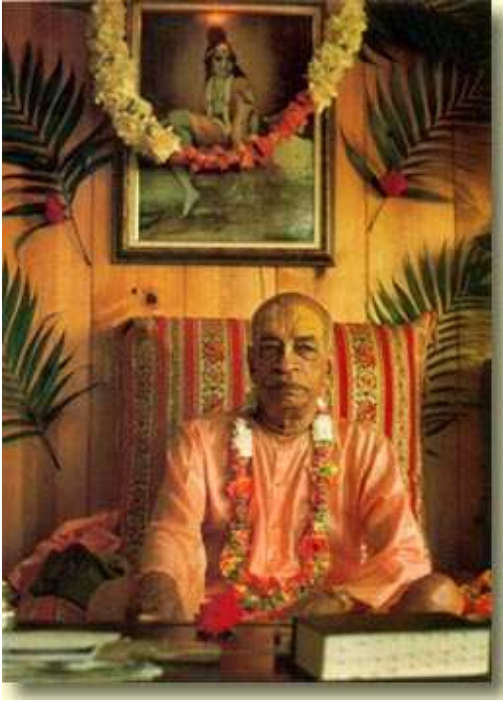


Yesterday, when I learned of HH Sridhara Maharaja's passing from this world, I rewrote the In2-MeC entry for 14 March, adding a feature in memory of him. Somehow the rewrite did not get uploaded; what was published was the earlier version which made no mention of Maharaja. Today that's been retroactively changed. Now In2-MeC for 14 March is as I intended it to be. If when you saw that entry you found only a report on *sankirtana* in Salem, please go there again. Sripad Sridhara Swami Maharaja *ki jaya!* Hare Krsna.

*ISKCON Salem, Tamil Nadu, India
17 March 2004*

From the Sky

The mind is always flying to this and that, but one must practice concentrating mind always on the form of the Supreme Lord, Sri Krsna, or on the sound of His name. The mind is naturally restless, going hither and thither, but it can rest in the sound vibration of Krsna. (Srila Prabhupada, from the Introduction to *Bhagavad-gita As it Is*)



You may not know me now, since I fell from the sky.
With a shock of hard light--
frets of gold fire in the roof of the night--
an arc of certainty has scotched my fly.

Words were wings and clouds were things
waving me up with silvery fingers of hope
where Fancy takes shape atop an Indian rope,
where vain Promise dances and veiled Future sings.

"Make yourself home, everything is all right,"
feathery voices on breaths of bright lies.
White fluff without ground is but the smoke of disguise
that smears the gape of befuddlement from sight.

Righteousness as raiment for confusion to wear--
a pillbox hat that tumbles from a steeped pate;
weaves of speech that won't bear a cobweb's weight
are a dizzy bridge groping from here to there.

Credit me for patience in this, my *bakanda-nyaya*,
but now time turns brittle in these later years.
Godbrothers depart; and so no, I'm not "all ears"
to the latest chapter of *What's New to Take Us Higher and Higher*.

The surface mind is the skin of boiled milk--
it can't hold these hopes you hold dear.
The ground is the sound uttered by him with no fear--
Abhaya Caranaravinda, reposed as the finest silk.

My master calls me, I'll leave you to your cloud,
for I have service on the solid base
of Krsna Nama, so rich with taste
that it lifts us Back Home if we keep chanting it aloud.



*ISKCON Salem, Tamil Nadu, India
18 March 2004*

Quite hot here in South India at this time. . . but not as hot as it is going to get in a couple months. Maintaining steady activity throughout the day is a challenge. The torpor can be overwhelming.

The devotees at the Salem temple have been observing condolences for the departure of HH Sridhara Swami. In a letter, Srila Prabhupada explained that the observances for the departure of a Vaisnava should be held for 3 days; on the last day a feast should be offered. Since Ekadasi fell on the 3rd day (Wednesday), the feast was moved to today.

Since 11 March I've been giving the philosophy seminar each day from 10:00AM-12:30PM. The devotees are very stimulated by it and ask many questions. Today, though, it will be interrupted.

The seminar, combined with the departure of Sridhara Maharaja, has provoked some introspection in me about *manomaya*, "the life of the mind" as it is known in its Western conceptual version. In Chapter 86 of *Krsna*, Srila Prabhupada writes:

The materialistic civilization is primarily situated in these three stages, *annamaya*, *pranamaya* and *manomaya*. The first concern of civilized persons is economic development, the next concern is defense against being annihilated, and the next consciousness is mental speculation, the philosophical approach to the values of life.

The position of the soul is *vijnanamaya*. Paramatma is *anandamaya*. In conventional life, everyone--devotees included--must engage in the first three *kosas*. The cultivation of Krsna-*bhakti* situates consciousness in self- and God-realization in the midst of practical affairs. But just as we experience here in Salem that hot weather can make it harder to stay aloof from the bodily conception, so involvement with the *annamaya*, *pranamaya* and *manomaya* levels--and such is unavoidable for embodied souls--can entice consciousness to shift from the spiritual plane to the mental plane.

As an example of how that shift can be so subtle that we don't even see it, consider the mind's ability to rationalize and justify *anything*. The assurance our mind gives us that we understand something clearly can easily be founded upon an inner prejudice more than upon verifiable evidence. Richard Milton, author of *Forbidden Science--supressed research that could change our lives* (1994), explains.

. . . our perception--and hence what appears obvious--is to some extent determined by our beliefs. It means that all observers, scientists as well as savages, employ a kind of mental inertial guidance navigation system which takes over our routine mental processing; an intellectual autopilot whose perpetual heading is the star of our convictions, and which filters our perceptions to ensure that they conform to those convictions. This mechanism has been graphically described by Arthur Koestler in his book *The Ghost in the Machine*.

I can speak . . . with first-hand experience, based on seven years of membership in the Communist Party during Stalin's terror regime. In writing about that period, I have described the operations of the deluded mind in terms of elaborate manoeuvrings to defend the citadel of faith against the hostile incursions of doubt.

Travelling through Russia, Koestler writes that he saw the results of forced collectivisation of the land.

I reacted to the brutal impact of reality on illusion in a manner typical of a true believer. I was surprised and bewildered--but the elastic shock absorbers of my party training began to operate at once. I had eyes to see and a mind conditioned to explain away what they saw. This 'inner censor' is more reliable and effective than any official censorship. . . it helped me overcome my doubts and to rearrange my impressions in the desired pattern. I learnt to classify automatically everything that shocked me as the 'heritage of the past' and everything that I liked as the 'seeds of the future'. By setting up this automatic sorting machine in his mind, it was still possible in 1933 for a European to live in Russia and yet remain a communist.

One hears complaints about an inner censor that functions within the minds of ISKCON devotees. Well, like everybody else, devotees use their minds. What is described above is the way the mind works. I get letters inquiring into my opinion about Gaudiya Vaisnava institutions apart from ISKCON. My reply is that my spiritual master requested me--and all his disciples, actually--not to associate closely with other institutions, for example by hearing lectures from them. Therefore I have no inclination to do that. That's *my* inner censor. I admit freely that I have one.

But everybody with a mind has an inner censor.

I heard from several *sannyasi* Godbrothers that a God-nephew of Srila Prabhupada, who in the last ten years has gained a following of former ISKCON devotees, requested his ex-ISKCONians *not* to attend the recent Pancha Tattva installation at

ISKCON's Mayapur Candrodaya Mandira. Well, I was there. It was a wonderful transcendental festival. I saw no objective reason why any follower of Lord Caitanya's movement should avoid it. Ah, but inner convictions guide external perceptions and actions.

So this is the first item of consideration in our effort to understand what it means to be on the platform of the material mind: that simply because one is *using* the mind isn't sufficient grounds for accusing that person of being *on* the mental plane. The argument--"ISKCON people think they are so exclusive, but actually they're just narrow-minded, actually they are sectarian, actually they are on the platform of the material mind"--is just such a superficial point-the-index-finger type of accusation. When you point your index finger at another, accusing him of being narrow-minded or whatever, three of your fingers are pointing back at you. It is the business of *buddhi* (intellect) to discriminate. It is the business of *manah* (mind) to accept and reject. If you have *buddhi* and *manah*, you'll discriminate and you'll accept and reject. To praise oneself as being impartial while accusing others of partiality because they discriminate and accept and reject is hardly an astute standpoint. To do that is in itself is an exercise in discrimination, acceptance and rejection.

The second item of consideration is values (*artha*). Since *buddhi* and *manah* are not going to stop being *buddhi* and *manah* as long as we have to utilize them, the real issue to discuss--in our attempt to understand how one may shift from the spiritual platform to the mental platform--is the value system under which our *buddhi* and *manah* function. In philosophy, values are a big subject. But in this journal entry I'll "cut to the chase" at the risk of sounding simplistic by proposing that values are of two categories: mundane and transcendental. Mundane values are called *purusartha*. ("*Purusartha* means material religiosity, economic development, sense gratification and, at the end, the attempt to become one with the Supreme. " *Bg* 6. 20-23p). Transcendental values are called *paramartha*. (" . . . the one significance of this body is *arthadam*. *Arthadam* means you can derive the greatest value in this life. *Arthadam*. *Artha* means money, and *paramartha* means spiritual consciousness. That is also *artha*. So one should be engaged for earning money because the body requires material necessities. That's all right. But his real attention should be how to achieve spiritual consciousness, or Krsna consciousness. " *SB* class, 15 March 1968 in San Francisco).

Purusartha values are what *I* want. *Paramartha* values are what *Krsna* wants. It is recorded that when a South African devotee came to Sridham Mayapur to austerly chant many rounds daily in pursuance of the way of the *babajis*, Srila Prabhupada was at first noncommittal. Then as he heard that the South African was increasing his austerities, Prabhupada dismissed his efforts as "all nonsense," pointing out that his program was based on his own wants, not on what Krsna wants. It is also recorded that Srila Prabhupada said that to achieve the transcendental platform one must be ruled by his spiritual master.

The third item of consideration is *manoratha*. While on a morning walk on 9 January 1974, Srila Prabhupada explained,

Manoratha, when you drive on the chariot of mind, you cannot get any fixed idea. Because mind is flickering. *Sankalpa-vikalpa*. Mind's business is "Accept this, and again reject it. " So all these speculators are doing. Somebody is putting forward some theory, and after some years he will himself reject or somebody else will

reject. So *manorathena*, by mental speculation, you remain on the material platform. You cannot get any spiritual idea.

There is an Internet site where a young man posted the many phone messages that a girlfriend left as voice mail after he told her that he didn't care to see her anymore. In some messages she angrily berates him for cruelly mistreating her, and mocks him as overweight, and snidely hints that she already has another boyfriend. In other messages she condescendingly tells him he is a foolish boy who doesn't know what's good for him; by breaking their relationship he'll be the loser; but she'll be merciful and give him one more chance. In yet other messages she apologizes for the mean things she said in previous voice mails. Sobbing that everything is her fault, she begs him to be kind, to forgive her and to accept her back. Hearing all this, one has to agree with the young man who posted these messages that his ex-girlfriend is a madwoman. In fact, she even refers to herself several times as a madwoman. This is *manoratha*, and it is produced out of strong attachment to matter.

The materially-attached mind is *guna-prabhava* (see *Bhag.* 5. 11. 5), constantly agitated by the modes of nature. In goodness we feel satisfied and serene, but mundane *sattva* is impregnated with passion and ignorance. Just as a pregnant woman's belly gradually swells, making her condition obvious to everyone, in time the lower modes make their presence obvious in the material mind.

When the mode of passion takes over, our attachments step forward and make themselves evident in our behavior. Mental speculation is also prominent in the mode of passion (see *Bg* 18. 23p). To prove to ourselves and others that our attachments are perfectly justified, we resort to speculation. For example, that girl who left all the mad messages on her ex-boyfriend's voice mail gave him so many reasons why she was phoning him again and again, sometimes every five or ten minutes. "I need to drop off the apartment key. " "I need to pick up my cat. " "You promised to show me how my new cell phone works, and you didn't. " "I'm worried about you because I know you have serious problems. We need to talk about them. " "I know you didn't really mean that our relationship is over. I'm coming back so that we can start again. "

When the mode of ignorance takes over, self-destructive anger and then hopelessness sets in. At the end one is simply bewildered and doesn't know where to turn. One resorts to "escape through inertia" by giving up his duties, sleeping long hours, and taking shelter of dreams and intoxication.

Manoratha means to follow the mind again and again through the states induced by the three modes. A neophyte devotee whose mind is *guna-pravaha* feels advanced when in the mode of goodness. But because his "advancement" is materially based (i. e. selfishly based, upon "what I want"), he is not satisfied. Due to boredom he may lose enthusiasm for his *sadhana*. Or he may be swept up by demands and pressures of family, economy and society. In the name of "engaging my nature" and "meeting my responsibilities" his activities take on a passionate color. Now his work is very energetic but at the same time it is more desperate, since he is less satisfied than when he was in the mode of goodness. The mode of passion is also divisive. Thus he may find himself in friction with other devotees. And because of the speculative function of *rajo-guna*, of course there are so many doctrinal issues that justify this friction. And with the appearance of so many doctrines and points of view,

the person on the mental plane feels obliged to investigate them all. . . thus as Srila Prabhupada explained above, by following newer and newer speculations as they present themselves, "you cannot get any spiritual idea. " Without a genuine spiritual conception, a collision with the *tamo-guna* is inevitable. One becomes mad or as sad as hell and can't take it anymore. After bottoming out at last, he may again become a little humble and seek the mode of goodness once more. But until he is ruled by what Krsna wants, he'll pass through the same cycle of three modes again. . . and again. . . and again. . .

The fourth item of consideration is mundane religiosity. In his purport to *Srimad-Bhagavatam* 1. 1. 10, Srila Prabhupada writes:

. . . in the name of religion so many sinful acts are being carried on that the people in general have neither peace of mind nor health of body. The student (*brahmacari*) communities are no longer being maintained, and householders do not observe the rules and regulations of the *grhastha-asrama*. Consequently, the so-called *vanaprasthas* and *sannyasis* who come out of such *grhastha-asramas* are easily deviated from the rigid path. In the Kali-yuga the whole atmosphere is surcharged with faithlessness.

For example, Hinduism is a religion of *Bhagavad-gita* as we are, not as it is. Hinduism permits people to accept a life of *manoratha*--of never rising above the mental platform--under the illusion that this is what Krsna wants them to do. Where Krsna asks Arjuna "what can repression accomplish?"--by which he means that Arjuna should accept his *dharmic* duty as *ksatriya* and not artificially try to be a *sannyasi*--Hindus take it to mean that one should not try too hard to repress one's attraction to *adharmic* sinful activities.

While there is much fighting going on between the different sects of mundane religions, they all agree on one basic principle: that God put us into this world to enjoy. This attitude of enjoyment is that very *guna-pravaha* state in which the mind is always agitated.

In that state one is a regular victim of *vasanas*, of strong urges for sinful and pious sense gratification that flow into the surface mind from the *alaya*, the stock of desires hidden under the primordial *avidya* (ignorance) of the subconscious mind. The mundane religionist often regrets the impulsive acts of his uncontrolled senses. But since he is absorbed in the mental plane, unable to distinguish between the mind and his self or soul, he has no faith that the *vasanas* can be permanently stopped. And so in mundane religions we see the fallen conditions that Srila Prabhupada describes above.

The mundane religionist seeks assurance from priests and *gurus* that everything will be OK in the end, even though he cannot conquer his urges. Thus institutions of mundane religion are geared to "what I want. " The Hindu version of this is, "I want to be known as a devotee of Krsna, but at the same time I want to live 'normally' in this world. I want to be inspired in my worldly affairs. I want to hear preaching about *prema*. I don't want to hear preaching about surrender. I want to hear nice *lilas*. I don't want to hear Vedanta philosophy. I want to be reassured that I am OK as I am. I don't want to be challenged. "

This is less intelligent.

The *Bhagavad-gita* is spoken by Sri Krsna personally. Who is the intended audience for the Lord's own book? The royal order: leaders of men capable of ruling the world righteously--the intelligent and powerful class. Now, in instructing one such man, Arjuna, does Krsna permit him to submit to the urge of leaving the battlefield? Srila Prabhupada points out that this urge is, so to speak, 'normal' in that it is supported by many mundane thinkers. The politician Gandhi, for example, thought that the Indian government should adhere to nonviolence. But from the standpoint of the *Gita* Gandhi's doctrine is absurd. Thus Krsna orders Arjuna to stand fast and fight, even though he doesn't want to. Does Krsna preach to Arjuna to surrender? Clearly He does. His call to surrender is held by our *acaryas* to be the *caran-sloki*, the topmost verse of the whole book. Does Krsna fill Arjuna's ears with the nectar of *prema-lila*? Nowhere in the *Bhagavad-gita*, that's for sure. Does He speak Vedanta philosophy? See *Bg* 13. 4 and 5 for the answer. Krsna does reassure Arjuna that he is OK. *NOT!* The Lord calls him a fool, compares him to a eunuch, and challenges his position as *anarya*, non-Vedic.

Here Srila Prabhupada nicely sums up life on the mental plane, and the cure for it.

As stated in *Srimad-Bhagavatam*, *kamam hrd-rogam*. Materialistic life means that one is afflicted by a formidable disease called lusty desire. Liberation means freedom from lusty desires because it is only due to such desires that one must accept repeated birth and death. As long as one's lusty desires are unfulfilled, one must take birth after birth to fulfill them. Because of material desires, therefore, one performs various types of activities and receives various types of bodies with which to try to fulfill desires that are never satisfied. The only remedy is to take to devotional service, which begins when one is free from all material desires. *Anyabhilasita-sunyam*. *Anya-abhilasita* means "material desire," and *sunyam* means "free from. " The spiritual soul has spiritual activities and spiritual desires, as described by Sri Caitanya Mahaprabhu: *mama janmani janmanisvare bhavata bhaktir ahaituki tvayi*. Unalloyed devotion to the service of the Lord is the only spiritual desire. To fulfill this spiritual desire, however, one must be free from all material desires. Desirelessness means freedom from material desires. This is described by Srila Rupa Gosvami as *anyabhilasita-sunyam*. As soon as one has material desires, one loses his spiritual identity. Then all the paraphernalia of one's life, including one's senses, body, religion, patience and intelligence, are deviated from one's original Krsna consciousness. As soon as one has material desires, one cannot properly use his senses, intelligence, mind and so on for the satisfaction of the Supreme Personality of Godhead. [*Srimad-Bhagavatam* 7. 8. 10p]

Well-III, as I wrote in an entry this past February, there are not few persons in and around ISKCON who find Prabhupada's prescription a tall order: "Unalloyed devotion to the service of the Lord is the only spiritual desire. To fulfill this spiritual desire, however, one must be free from all material desires. " In the early 1990's I met a gentleman who lived in Bucharest, Rumania, who was very interested in Krsna consciousness. But after a while he returned to Orthodox Christianity with great enthusiasm. Explaining why, he said to me about Srila Prabhupada's teachings: "They are too high. Too high. "

Srila Prabhupada acknowledges that not everyone can take to the pure prescription immediately. But that fact does not leave them with no hope at all.

In *Bhagavad-gita* (10. 8), the Lord says, *aham sarvasya prabhavo*: "I am the origin of everything. " *Mattah sarvam pravartate*: "whatever exists in the creation emanates from Me. " *Iti matva bhajante mam budha bhava-saman-vitah*: "When one fully understands that I create everything by My omnipotence, one becomes firmly situated in devotional service and fully surrenders at My lotus feet. " Unfortunately, the unintelligent cannot immediately understand Krsna's supremacy. Nonetheless, if they associate with devotees and read authorized books, they may gradually come to the proper understanding, although this may take many, many births. (*Bhag.* 6. 1. 4-5p)

It doesn't *have* to take many, many births. Even if we are not able to understand the philosophy in depth, we don't *have* to remain stuck on the mental platform, chasing the three modes around in endless circles like dogs chasing our tails.

Why you are inventing so strenuous work and spoil time, valuable time of human life? This we want to preach. Save time, be spiritually advanced, and other necessities, make it gentlemanly short-cut. If you save time, you can read all these literatures, understand what is value of life. Therefore, the literature here. Not for all. The *brahmanas*, educated. And they'll distribute the knowledge by speaking. Others, those who are less intelligent, simply by hearing, they will be guided. Just be convinced what kind of civilization we are trying to introduce. (Roof conversation, 14 February in Mayapur)

"Others who are less intelligent, simply by hearing, they will be guided. " Such is what Lord Krsna Himself tells Arjuna in *Bhagavad-gita* 13. 26, guaranteeing such hearers liberation from birth and death. But if one thinks that the *Gita* is "only on a lower platform," he will find it difficult to respect those who surrender to hearing it in regular classes in the temple, even though they don't seem to have deep realizations. He will think they are shallow and narrow-minded. He will think broad-mindedness and depth requires hearing different books taught by different teachers from different institutions, especially the books and teachers that present "the higher platform. "

Of course if one is on the platform of Sukadeva Gosvami, one can walk away from the institution of his own *guru* after hearing him just once, and then go anywhere in the world. But if one is not on that level, then one is advised to accept the regulated process that is yet described by Srila Prabhupada as a "gentlemanly short-cut. "

The problem is for those who find it intolerable to be among persons whose path is "just" surrendered hearing and service. That path Srila Prabhupada called "the gentlemanly short-cut"; in defiance of this, the ungentlemanly short-cut is the *sahajiyā* path. "Free" of strict regulation, "free" of strict adherence to one prescribed path of service in one institution, "free" of having to associate with disciples in that institution who hear and follow with simple faith, "free" of having to follow orders that most people in this world consider unnatural, "free" of having to hear the word "surrender" all the time, "free" to chant whatever few daily number of rounds I can manage, "free" to similarly follow only those principals that I feel are reasonable for me, "free" to explore the confidential pastimes of Sri-Sri Radha-Krsna. . . ah, *this* is the *real* way to get free of the *guna-pravaha* mind and the powerful *vasanas* that rise up into the mind from all the desires buried in the subconscious that are not engaged in Krsna's service.

NOT!

*ISKCON Salem, Tamil Nadu, India
19 March 2004*

I wrote yesterday's entry in a burst of inspiration. After I sent it to In2-MeC I noticed some errors in the text. These are now corrected. If you read the 18 March entry on that same day, you'll need to go back and look at it again.

It seems, though, that many visitors to In2-MeC do not read the entries as they come out; they get to them days or even weeks later. I'm told by some readers that I'm too prolific to keep up with. Well, since I travelled from Govardhana to Mayapur, and thereafter came down here to Salem, I wasn't able to sit down and really *write* until yesterday. (Well, I did sit down recently to write a couple of poems; but the poems I write tend to be short.) In Mayapur and Salem I continued to publish entries almost daily in here in In2-MeC, but those were mostly photo reports.

We'll be winding up our visit to Salem in a few days. Thereafter we'll go to Mangalore, Udipi, Gokarna and Belgaum. We'll not stay at any of these places for more than a few days. Next stop after Belgaum is Kolhapur, where I promised to stay 10 days. Then we'll head in the direction of Mumbai, making a few short stops on the way.

It is likely that during this period the entries here will be photo reports with minimal text. Anyway, these In2-MeC photo reports attract letters of appreciation. I even got a letter thanking me for publishing the photos of the dead centipede. It came from a fellow named Lenny Dawson who can't stand the little buggers. Here's another photo report:



On the way to Pakoda Point, a hilltop holy place outside of Salem.



Near the top of Pakoda Point is this temple of Lord Visnu.



The gopuram features the Lord in His different lilas.



A large lizard.



Martanda and friends.



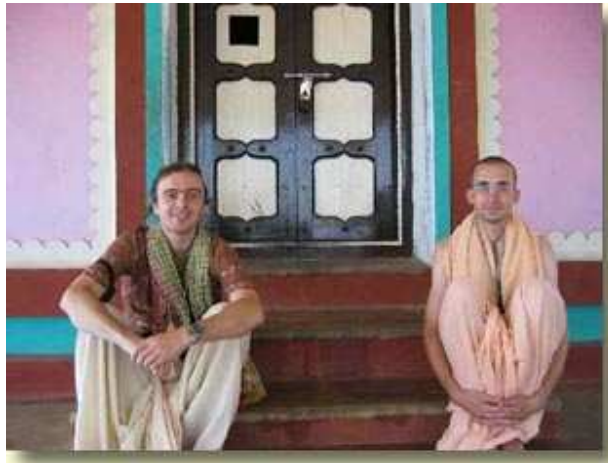
At the very top of Pakoda Point is a small Sita-Rama temple.



The Deities of Sri-Sri Sita-Rama.



Rocana and Hanuman.



Rocana and Martanda assume the roles of Jaya and Vijaya at the Pakoda Point Sita-Rama temple.



Starting the seminar on 19 March; HH Bhaktivikasa Maharaja blesses us with his auspicious presence.



Today I spoke on the basic difference between mundane and transcendental religion/philosophy.



Startpage development continues. Have you seen and heard the *Divine Couple* animation? It's lovely. You run it from the startpage (www.in2-mec.com)...but I leave it to you to find the hyperpoint that you need to click to get *Divine Couple* going. All right, here's a hint: move your cursor around the upper right corner of the page until it becomes a hand. After the weekend there will probably be yet another animation that you can run by clicking somewhere on the startpage.

ISKCON Salem, Tamil Nadu, India
20 March 2004

I made a couple more small corrections to the entry of 18 March.

One email in response to that entry asked what my answer would be to the argument that Srila Prabhupada's ordering his disciples not to mix closely with the Gaudiya institutions of his Godrothers was a time-place-circumstance instruction. Srila Bhaktisiddhanta stated that not all a spiritual master's teachings are *sarva-kalika*, for all time; that instruction of Srila Prabhupada's regarding his Godbrothers was not *sarva-kalika*. It was like the sort of instruction a parent gives to a child that the child will naturally outgrow at a later stage.

There is a glaring gap in the logic of the above argument: where is the evidence that Srila Prabhupada intended that instruction to be temporary? One can find his very clear letters that *give* the instruction, but one finds no letters that *rescind* it. Moreover, Srila Prabhupada was himself the *acarya* of that instruction. He followed it personally because he had sufficient experience to know his Godbrothers could not help his mission.

After Srila Prabhupada got ISKCON up and running he did not go out of his way to get advice from other Gaudiya institutions about how things in his institution should more properly be done. If his giving that instruction to his disciples was actually only out of parental concern for his immature Western students--while he personally was of the conviction that his Godbrothers' advice was really valuable--then for the sake of strengthening his fledgling institution he would have personally not followed that instruction.

After all, when a mother tells a small child, "Do not twist the knobs of the gas cooking stove, it's very dangerous," she does not follow this instruction herself because she has to cook for the family on that stove every day. Thus it is clear that such an instruction is only for a particular time, place and circumstance. But Srila Prabhupada *himself* followed the instruction that he gave his disciples regarding his Godbrothers. Can anyone argue against that fact? Did he ever call an assembly of his

Godbrothers to receive from them clarification on fundamental questions of *tattva*? Never. A few times he did advise some disciples to take advice from Gaudiya Math sadhus in matters like Deity worship, but Srila Prabhupada retained final say over whether and how that advice should be followed by his disciples. He never said, "Whatever my Godbrothers tell you, that you may accept as my own instruction to you. " He never said surrender to his Godbrothers is the same as surrender to him!

Someone may try this argument: "OK, but Srila Prabhupada's purpose was to set an example by keeping some distance from his Godbrothers so that his simple-minded disciples would better see how to relate to them at the neophyte stage; still, it was a temporary instruction. " I'm so very glad that I've not blundered into a personal philosophy that requires me to defend logic like that. Will a mother stop cooking in order to set the example for her children that touching the gas stove is dangerous?

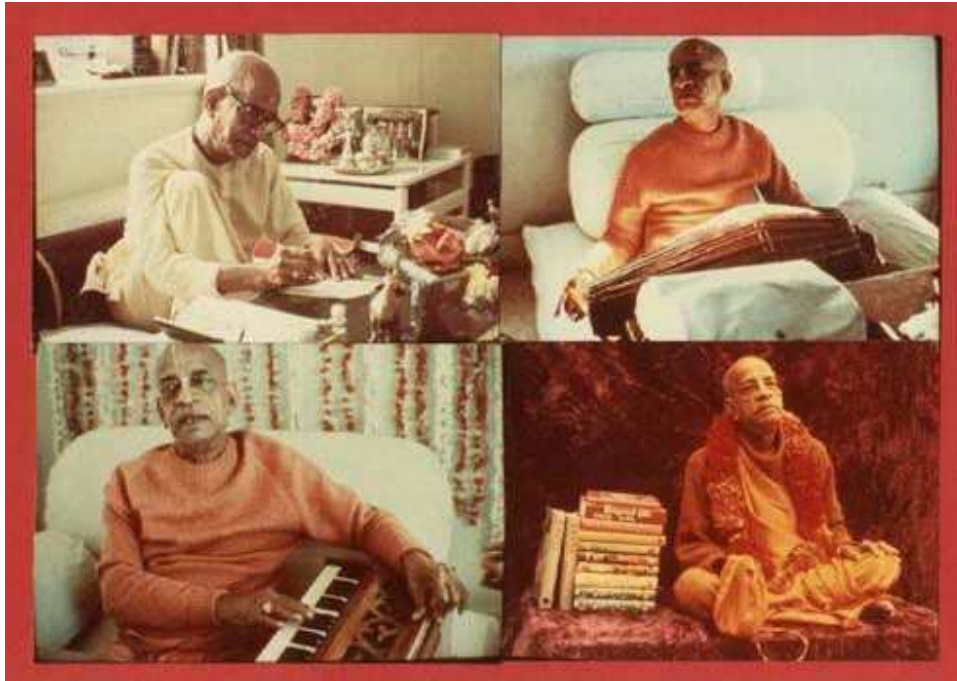
These are matters that a child can easily understand. There's a problem to understand them only when we don't *want* to understand. At the point high-sounding ideals become the servants of personal bias, that point is the beginning of politics and the end of philosophy.

In my answer to that email I observed that after Srila Prabhupada's departure, some Gaudiya Math personalities put themselves in the position of knowing better what Srila Prabhupada's instructions meant than the disciples he instructed. To me, that exemplifies why Srila Prabhupada did not want us to mix with them. They are political, he said.

Someone might reply that some of Srila Prabhupada's *own leading disciples* realized that they had outgrown that instruction, and that is why they sought closer association with his Godbrothers. Thus it was a case of the disciples *themselves* understanding at the mature stage the true purport of the instruction; it wasn't a case of their being influenced from outside.

History argues against this. Even before Srila Prabhupada departed this world it was clear that some Gaudiya persons were ambitious to assume a role before Srila Prabhupada's disciples as "one who is closer to Srila Bhaktisiddhanta Sarasvati than your *guru* is. " And that is why Prabhupada ordered his disciples to not take association from the Gaudiya Math. That a few of Prabhupada's disciples felt they had outgrown that instruction after he departed only logically raises a question about *them*, not about Prabhupada's instruction. After Prabhupada departed, a few disciples on the West Coast of America thought they could help his mission by making big money dealing in illegal drugs. Was that case of deviating from Prabhupada's instruction on the plea of serving him better also a matter of "mature realization"?

If a fool be associated with a wise man even all his life, he will perceive the truth as little as a spoon perceives the taste of soup. If an intelligent man be associated for only one minute with a wise man, he will soon perceive the truth, as the tongue perceives the taste of soup.



What Did the Acarya Say?

Quotations from Srila Prabhupada's Letters
on his Godbrothers, the Gaudiya Matha, etc.

Regarding B____, T____ Maharaja, they are my Godbrothers, and should be shown respect. But you should not have any intimate connection with them, as they have gone against the orders of my Guru Maharaja. [To Pradumnya dasa, Feb. 17, 1968]

In the meantime I have also received one letter which is very depressing from H____. I understand that he has been induced by B__ Maharaja to be initiated by him for giving him shelter, and this foolish boy has accepted his inducement. This isn't very happy news, and I have replied H____'s letter in the following words, which please take note, and in the future we shall be very cautious about them: 'My dear H____, please accept my blessings. I am in due receipt of your letter of March 14, 1968, and I am greatly surprised. I am greatly surprised for B____ Maharaja's initiating you in spite of his knowing that you are already initiated by me. So it is deliberate transgression of Vaisnava etiquette, and otherwise a deliberate insult to me. I do not know why he has done like this, but no Vaisnava will approve of this offensive action. I very much appreciate your acknowledgement of my service unto you, any you will always have my blessings. But you must know that you have committed a great blunder. I do not wish to discuss on this point elaborately now, but if your desire is to know further about it, I will be glad to give you more enlightenment. Hope you are well. ' If H____ writes you a letter, I think you may avoid reply. I do not approve both H____'s and B____ Maharaja's this offensive action. [To Mukunda dasa, March 26, 1968]

I suspect that you have interest in taking instruction from some siksha guru, but in this connection, because you are my disciple, and I think, a sincere soul, it is my

duty to refer you to someone who is competent to act as siksha guru. This B____ Maharaja, perhaps you do not know, has been rejected by Guru Maharaj. So I cannot recommend him as siksha guru. I think that he has no actual spiritual asset. For spiritual advancement of life, we must go to one who is actually practicing spiritual life; not to some head of a mundane institution, not to one who has offended his spiritual master in so many ways. I do not wish to go into all details, but I must inform you that this B____ Maharaj may be considered as a black snake, and at the time of his disappearance, my Guru Maharaj did not even wish to have him in his presence due to the character of this B____ Maharaj. So if you are actually serious to take instruction from a siksha guru, I can refer you to one who is most highly competent of all my Godbrothers. This is B. R. Sridhara Maharaj, whom I consider to be even my siksha guru, so what to speak of the benefit you can have from his association. He is living in Navadwip, and if you like, I can give you a letter of introduction as well as I will send him letter to allow you to stay there with him, so if you and Acyutananda are not lost to the poison of B____ Maharaj, and are still serious about advancement of spiritual life, I will advise you to go to Sridhara Maharaj. Or else I do not know what will save you. So my advice to you both is that you immediately leave the unhealthy and envious association of B____ Maharaj. [To Hrishikesh, Jan. 9, 1969]

. . . my spiritual master, His Divine Grace, has decided to stop correspondence with Godbrothers for the following reasons: 1) Some of them are jealous of his activities in this part of the world, 2) the others are not able to help in this great work. Under the circumstances, dry correspondence leads only to strain and misunderstanding. Therefore he has taken your advice and stopped correspondence for the time being. [To Jagannatham, April 28, 1969, by Purushottama dasa on behalf of Srila Prabhupada]

. . . there is immense possibility of spreading this Krishna consciousness movement all over the western world, if it is administered properly. You have rightly said 'You alone are completing this aim of Caitanya Mahaprabhu by giving your full dedication to Lord Krishna and Radha. ' I think, however, that all of my Godbrothers should come out of India and preach this cult all over the world to fulfill this mission of Caitanya Mahaprabhu. But they are busily engaged in constructing temples all separately, and they are satisfied if there is a temple and a little income to provide them with food and clothing, without any spirit of preaching propaganda. Srila Prabhupada said it was better to accept some menial service for maintaining oneself than to get some money by showing the Deities to the innocent public and being satisfied thereby. Now there is great necessity to train preachers in all the camps of our Godbrothers and send them all over the world. Of course, they must be impregnated with a real preaching spirit, without any material profit. Whenever I ask somebody to take this job, they are silent. They are simply satisfied with some mathas, and they have forgotten the preaching spirit of Srila Bhaktisiddhanta Saraswati Goswami Maharaj. When none of them came to preach outside of India, I thought I was to do this humble service to His Divine Grace, and by his blessings, I am getting good co-operation from the local boys and girls. That is my satisfaction. Otherwise, none of my Godbrothers is helping me substantially. So I am not very much hampered by this action. I shall try my best to do this job, and you will be glad to learn that I have got already two dozen centers all over the USA, Canada and Europe. Those boys who are helping me are opening branches very quickly and preaching this cult of Krishna consciousness very sincerely. [To Satya Pal, Aug. 31, 1969]

Perhaps you are my only Godbrother who has appreciated my humble service to the cause of Guru Gouranga. All my other Godbrothers are very much envious, as I can understand from their behavior. In your letter dated Nov. 10, 1970, you have written to say that I should inaugurate the installation ceremony. So I am very much obliged to you for your kind invitation, and my program will be as follows . . . [To Puri Maharaj, Dec. 2, 1970]

Regarding Lalitananda, formerly H____, his proposal for joining us does not appear to be very sincere. He wants to keep himself as B____ Maharaja's man, although he has taken permission from B____ Maharaja to leave him and join us. Formerly it was reported that he collected money in Bombay as our representative on behalf of B____ Maharaja, and sometimes it is reported that he advertises ISKCON as a department of the Institute of Oriental Philosophy. I think you should not be very much anxious to re-accept him as our man. [To Gurudasa, May 16, 1973]

. . . now, one thing is I understand that in the past you were visiting L____ P____ and that you may also be planning to continue to visit him when you return to India. This is not approved by me and I request you not to go to see him anymore. He holds a grudge against my Guru Maharaja and even if it is transcendental it will gradually appear mundane in our eyes. Whatever is to be learned of the teachings of Srila Bhaktivinode Thakur can be learned from our books. There is no need whatsoever for any outside instruction. So I hope that you have understood these matters and I pray to Krishna always for your protection and advancement in Krishna consciousness. [To Gurukripa and Yashodanandana Swamis, Dec. 25, 1975]

Under the circumstances we shall fully not co-operate with this Swami B____ and neither shall we form any kind of association with any person whose aim it is to blaspheme the Lord or His pure devotee. [Memo to all temple presidents and sanniyasis, Oct. 17, 1975]

I am in due receipt of your letter dated Sept. 3, 1975 with the enclosed statement about B____ Maharaj. So I have now issued orders that all my disciples should avoid all of my godbrothers. They should not have any dealings with them nor even correspondence, nor should they give them any of my books or should they purchase any of their books, neither should you visit any of their temples. Please avoid them. [To Visvakarma, Nov. 9, 1975]

I can understand this cunning P____ dasa has taken advantage of your simplicity. So any one of my godbrothers cannot help me in this way of book writing because they are unfortunate in the matter of preaching work. They are simply trying to infiltrate our society to do something harmful by this attempt. So please do not have any correspondence with this P____ or any of my godbrothers, so-called. And do not do anything without consulting me. You can inform this instruction to everyone and send back to me the sheets of corrections sent to you by P____. I was very much anxious to know how P____ entered in our camp. Now the matter is clear. Be careful for further dealings with such men. [To Karuna Sindhu dasa, Nov. 9, 1975]

Regarding the Gaudiya Matha books being circulated there, who is distributing? Who is sending these books? The Gaudiya Matha does not sell our books, why we should sell their books. Who has introduced these books? Let me know. These books should not at all be circulated in our Society. B____ V____ T____ is very much antagonistic to our Society that he has no clear conception of devotional service. He is

contaminated. Anyway, who has introduced these books? You say that you would read only one book if that was all that I had written, so you teach others to do like that. [To Sukadeva dasa, Nov. 14, 1973]

You are right about Sridhara Maharaj's genuineness. But in my opinion he is the best of the lot. He is my old friend, at least he executes the regulative principles of devotional service. I do not wish to discuss about activities of my Godbrothers but it is a fact they have no life for preaching work. All are satisfied with a place for residence in the name of a temple, they engaged disciples to get foodstuffs by transcendental devices and eat and sleep. They have no idea or brain how to broadcast the cult of Sri Caitanya Mahaprabhu. My Guru Maharaja used to lament many times for this reason and he thought if one man at least had understood the principle of preaching then his mission would achieve success. In the latter days of my Guru Maharaja he was very disturbed. Actually, he left this world earlier, otherwise he would have continued to live for more years. Still he requested his disciples to form a strong governing body for preaching the cult of Sri Caitanya Mahaprabhu. He never recommended anyone to be acharya of the Gaudiya Matha. But Sridhara Maharaja is responsible for disobeying this order of Guru Maharaja, and he and two others who are already dead unnecessarily thought that there must be one acharya. If Guru Maharaja could have seen someone who was qualified at that time to be acharya he would have mentioned. Because on the night before he passed away he talked of so many things, but never mentioned an acharya. His idea was acharya was not to be nominated amongst the governing body. He said openly you make a GBC and conduct the mission. So his idea was amongst the members of GBC who would come out successful a self-effulgent acharya would be automatically selected. So Sridhara Maharaja and his two associate gentlemen unauthorizedly selected one acharya and later it proved to be a failure. The result is now everyone is claiming to be acharya even though they may be kanistha adhikary with no ability to preach. In some of the camps the acharya is being changed three times in a year. Therefore we may not commit the same mistake in our ISKCON camp. Actually amongst my Godbrothers no one is qualified to become acharya. So it is better not to mix with my Godbrothers very intimately because instead of inspiring our students and disciples they may sometimes pollute them . . . They cannot help us in our movement, but they are very competent to harm our natural progress. [To Rupanuga, April 28, 1974]

But Srila Prabhupada doesn't want us to follow these letters now.

NOT!

"Correspondence [with these Gaudiya institutions] leads only to strain and misunderstanding. " Experience shows that this is as true now as it was in 1969. So what has changed?



Science proves beautiful women make guys dumb



By The Associated Press

(12/12/03 - HAMILTON, Ontario)

A beautiful woman can make a guy stupid. And now there's science to prove it.

Researchers at McMaster University showed male students pictures of women--both attractive and not-so-attractive. But after seeing a very attractive woman, the men were more likely to make dumb choices.

The Canadian researchers asked the male students to roll dice. If they rolled double digits, they were given a choice of taking 15-to-35-dollars the next day or up to 75 bucks after waiting a while. The men who saw the attractive women were more likely to take the lesser amount.

The researchers say they tried the same test with female students. But there was no lessening of intelligence among the women after looking at hunks.

The researchers say men stop thinking about long-term consequences once the hormones kick-in.

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Hence, in all cases of deviation from the obvious truth. . . of blundering around in a haze of speculation about what is to be done. . . of plain, simple stupidity. . . then, as the French say: *cherchez la femme*.

At the end of the day, that *femme* is Maya-devi herself.

*ISKCON Salem, Tamil Nadu, India
21 March 2004*



Dear Suhotra Maharaja.

Please accept my most humble obeisances to the dust of your feet.

All glories to Srila Prabhupada.

I am reading your papers continuously and I enjoy them much indeed. I value them very high and I wanted to say it to you and to tell you thank you for that articles.

I do have one question, too: Is it possible, in advance stage, to let the body and senses work, even the tasks which require full concentration of the mind and at the same time be fully and deliberately surrender to Krsna? I mean if it is possible to let the body make the work which is demanding and challenging and now make the conscious mind lovingly fix just Krsna.

Thanks for your kind reply.

Your servant,
Manohari dasa.

Dear Manohari Prabhu,

Please accept my respects. All glories to Srila Prabhupada.

Your question is answered in this verse and purport (Bhag. 1.6.18):

*prematibhara-nirbhinna-
pulkanango 'tinirvrtah
ananda-samplave lino
napasyam ubhayam mune*

O Vyasadeva, at that time, being exceedingly overpowered by feelings of happiness, every part of my body became separately enlivened. Being absorbed in an ocean of ecstasy, I could not see both myself and the Lord.

Spiritual feelings of happiness and intense ecstasies have no mundane comparison. Therefore it is very difficult to give expression to such feelings. We can just have a glimpse of such ecstasy in the words of Sri Narada Muni. Each and every part of the body or senses has its particular function. After seeing the Lord, all the senses become fully awakened to render service unto the Lord because in the liberated state the senses are fully efficient in serving the Lord. As such, in that transcendental ecstasy it so happened that the senses became separately enlivened to serve the Lord. This being so, Narada Muni lost himself in seeing both himself and the Lord simultaneously.

"Separately enlivened" means that the purified senses energized by Krsna-prema engage as a natural function in service to the Lord. In the gross bodily conception the material senses also display separate enlivenment, as for example when a hungry person cannot stop his body from consuming an excess of rich food that he knows is not good for him. The purified senses similarly "lose control" but only in engagements that satisfy Krsna. We see above that Narada Muni's self-awareness was lost in the absorption of ecstatic Krsna consciousness. At the same time his senses, as Srila Prabhupada describes them, were "fully efficient in serving the Lord." This means that Narada's senses were totally occupied in devotional service according to a comprehensive program though he was not attending to them.

Hare Krishna Suhotra Maharaja Prabhu,

Please accept my fallen obesiences. All Glories to Srila Prabhupada. I felt compelled to write in thanks for your on-line journal. I feel blessed with the association of a wonderful devotee simply by reading through your journal entries.

Your posting of March 18th, 2004 addressed my tragi-comic situation as a fallen soul always struggling with the modes of nature. I am interested in your insights into gradual progress for those living outside the temple. The mentality of all or nothing bears resemblance to the mental state of accepting and rejecting (i.e. "if I cannot live as my spiritual master's personal servant continually [surrendered completely], then I simply avoid the association of devotees because it is obvious that the transcendental position involves complete surrender to the orders of the spiritual master and anything short of complete surrender is simply mundane piety."), whereas to recognize the fluctuations of the mind as such and to make practical arrangement to situate ones mind in the mode of goodness by adopting work more in the mode of goodness and to make regular association with devotees seems the estutely progressive path for gradual advancement.

On occasion, while reading Chaitanya Charitamrita by some special mercy appreciation arises of who Lord Chaitanya is and of how fortunate I have been to have gained even a moment's association with devotees, and my heart seems to melt. In those moments there seems to be nothing gradual about receiving.

And yet, I recognize my own spiritual immaturity as symptomatic of a complete neophyte. Recognizing my own genuinely fallen condition, rather than avoid the devotees I take straw in my teeth, seek some honest means to sustain myself that is

more mode of goodness than not, and look for association in various forms both in person, through Vaisnava literature, and by your mercy and others' (such as Indradyumna Swami) through on-line accounts of advanced devotees' thoughts and deeds.

Just recently having discovered your web-journal, I read through the account of the devotee's "pre-krsna consciousness experiences" finding it fascinating. When the account ended with his taking initiation I found myself wishing the account could continue; as well, I could not help wondering how his sense of irony and insightful intuition played as a surrendered soul... of the author's intuitive sense reflected on the institutions of Iskcon.

Having recently relocated to the New York area, I made the rounds to various devotees in the area and found myself drawn to the Iskcon devotees of 26 2nd Avenue not because they are "right" by some philosophical measure (I don't think) but rather because I sense from them a spiritual maturity in that they engage each other with a depth that to me goes beyond the "Jai Prabhu" superficiality that at times seemed common in the years when I did live in a temple (78-83). To me this genuineness must be a reflection of their own introspective natures; and, even though the Rtviks' prasadam was tastier (they use ghee), the sweetness of the devotees at 26 2nd Avenue draws me back to their wisdom. That makes me believe that what Iskcon has to offer is the depth of affections and continuing relationships with devotees, Srila Prabhupada, and Lord Chaitanya above anything else.

I do not believe I am looking for approval from you, but rather hoping for your continued honesty that lays bare my soul. I suspect my writing stems from my need to confide in a devotee as true to your Guru and Iskcon as you seem (yet who is not my initiating guru who I still fear will rip open my heart and leave me twitching again). I don't expect a reply and thank you for your time if you have read this... if so, likely my mind has been purified having made pilgrimage to the holy dhama of your mind.

warm regards,

a fallen soul

Hare Krsna and thank you much for your thoughtful letter. You wrote,

I am interested in your insights into gradual progress for those living outside the temple. The mentality of all or nothing bears resemblance to the mental state of accepting and rejecting (i.e. "if I cannot live as my spiritual master's personal servant continually [surrendered completely], then I simply avoid the association of devotees because it is obvious that the transcendental position involves complete surrender to the orders of the spiritual master and anything short of complete surrender is simply mundane piety.")...

This state of mind described by you is dominated by "what I want." And therefore it leads to bewilderment. Once a brahmachari disciple asked Srila Prabhupada if he could engage in composing and performing music as his devotional service, since formerly he had been a musician. Srila Prabhupada told him he could do that, but it would involve him in karma. So the brahmachari changed his mind about music; but he added that he found it difficult to live under the institutional conditions of

ISKCON. Srila Prabhupada told him he could live outside of the institution while keeping the four regulative principles. This suggestion closed with His Divine Grace's remark, "Of course, if you did that, you would not be part of our movement." So then the brahmacari began speaking about marriage. "Yes, you could do that," was all Srila Prabhupada said.

The next day this brahmacari approached Srila Prabhupada for clarification. He wanted to know whether his spiritual master had given him a carte blanche to choose for himself either to take up music again, or live outside the temple as a brahmacari, or get married.

"Why are you asking so many stupid questions?", Srila Prabhupada replied. "If you do not know what the spiritual master wants, how do you expect to have his blessings?"



Photos from 20 March



Rocana shaves up!



We went to the palatial home of Mr. Ramesh, owner of the AVR jewelry company. Srila Prabhupada remarked that the Sri Vaisnavas of South India are blessed by Goddess Laksmi; visiting this place I saw with my own eyes the truth of this statement.



Sankirtana in the Ramesh home.



The home altar. Depicted are prominent Visnu-tattva Deities of the South, e.g. Lord Ranganatha of Sri Rangam and Lord Venkateshvara of Tirupati. The Ramesh family worships several shaligram-shilas on this altar.



We have a bhajan-kirtana session before the altar...



...and underneath the magnificent dome decorated with the pastimes of Lord Krsna.



I give a short lecture about Mahaprabhu's Siksastakam prayers.



Heartbreakingly charming murti of Laddu Gopala between two elephant tusks.



Beautiful Venu Gopala murti.



The Ramesh home is so splendidly appointed it's breathtaking. Who lives like this in the West, in royal opulence and God consciousness at the same time?





Mr. Ramesh takes me on a tour of the home, and I pose for a photo with his family.

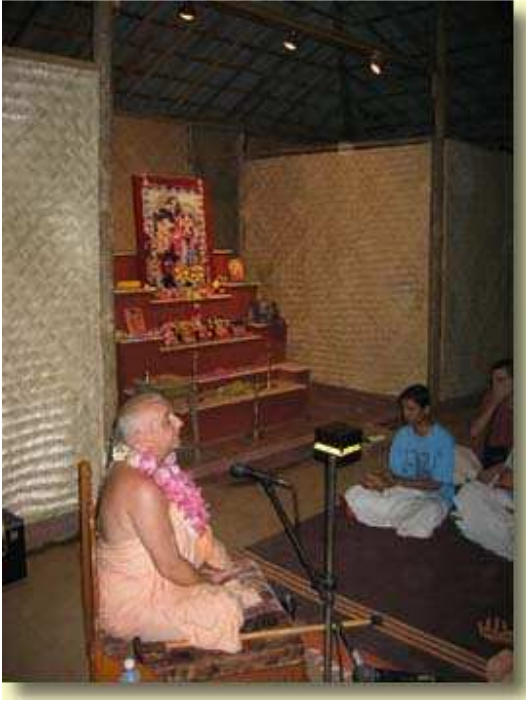
*ISKCON Salem, Tamil Nadu, India
23 March 2004*



Salem on Sunday, 21 March



*The devotees went to a swimming pool.
Here's Dharmasetu.*



Sunday feast lecture.



Hundreds in attendance.



Return to Sri Rangam, morning of Monday, 22 March



Rocana Prabhu went with the Salem devotees on a Harinama excursion to Sri Rangam. They left from Salem at 6:00 AM.



The outermost wall around Sri Rangaksetra. Having passed this wall, one goes through six more before reaching the central temple of Lord Ranganatha Swami. The red and white vertical stripes are typical for the outer walls of temples in Tamil Nadu.



Inside Sri Rangaksetra. A Sri Vaisnava brahmana of the Tengelai branch of the sampradaya.



The ISKCON kirtana party circumambulates between the inner walls of Rangaksetra compound, coming closer and closer to the abode of the Lord with each trip round.



At this spot Goddess Lakshmi bent down to have darsana of Lord Ranganatha. The five holes were melted into the stone by the touch of Her fingers.



A Tamil devotee demonstrates Laksmiji's posture.



An opulent entranceway to a shrine.



The sign says it all. Here one has darsana...



...of this beautiful murti of Lord Sri Caitanya Mahaprabhu standing by the Garuda Stambha.



Sripad Ramanuja, the Founder-acarya of the Sri Vaisnava Sampradaya.



Bathing in the sacred Kaveri River at Sri Rangam. Because of an upstream dam, the Kaveri here appears as a narrow, shallow stream.

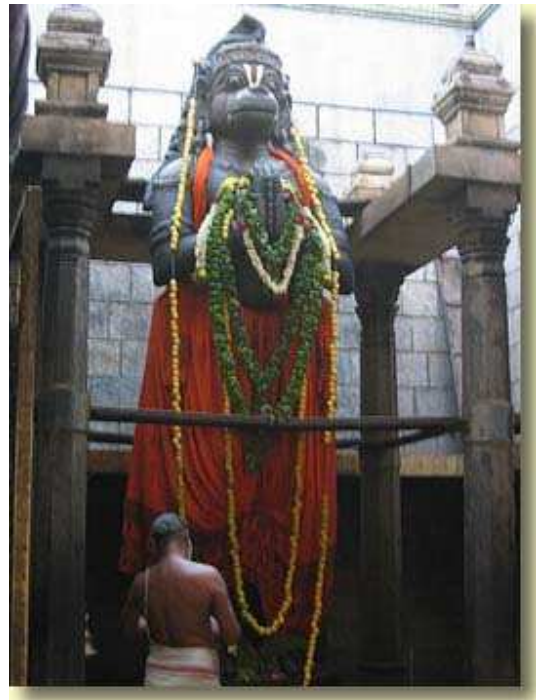


Home program at Nammakal, afternoon of Monday, 22 March

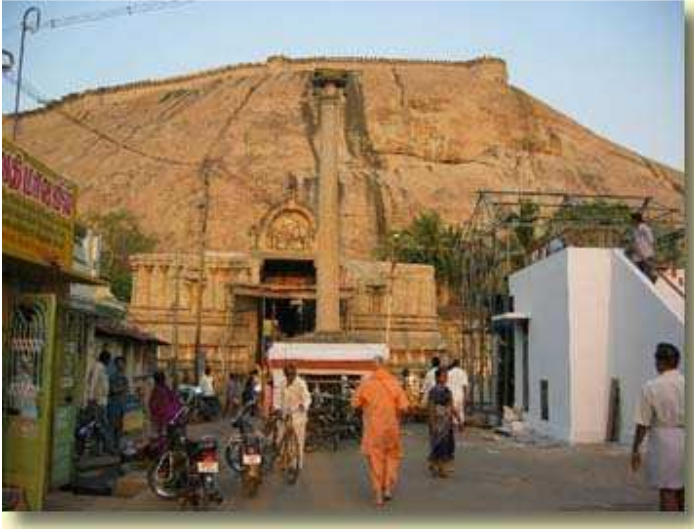
After Sri Rangam the devotees stopped at Nammakal, which is on the way to Salem.
I joined them there.



Nammakal or Nammagiri is a gigantic saligram sila! It was dropped here by Hanuman on his flight to Lanka from the Himalayas. Lakmidevi kept the sila--which was much smaller at that time--for Hanuman's later return. When Hanuman came back to fetch the sila, it expanded to its present size and was so extraordinarily heavy he could not lift it. At that time Lord Narasimha appeared, declaring to Hanuman that the Nammakal is His very self.



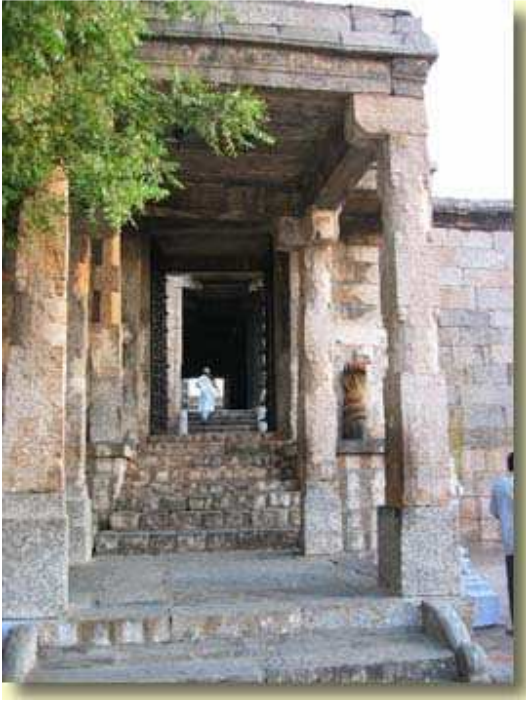
This incredible self-manifest deity of Hanuman forever takes darsana of the Nammakal Nrsimha Sila!



On the way from the Hanuman temple to the Laksmi-Nrsimha temple at the foot of Nammakal.



Martanda and I waited at the entrance for the kirtana party's arrival.



Inside the Lakshmi-Nrsimha temple, on the way to the main altar.



Photographing the Deities is not permitted, but here Their Lordships have kindly appeared on the wall in a photographable form.



I held a program at the home of a devotee family in Nammakal.

*ISKCON Salem, Tamil Nadu, India
24 March 2004*

The Salem Philosophy Seminar Ends Today



Tamil Nadu is a beautiful land of splendid temples and stunning vistas...but the time has come to move on.



Tomorrow Martanda, Rocana and I board a train that takes us out of Tamil Nadu into the neighboring Deccan state of Karnataka. We de-train in Mangalore. Then we'll go to Udupi, the sacred seat of Sripad Madhvacarya's Brahma Sampradaya.



Go to Saturn and Worship Sri-Sri Gaura-Nitai!

On the In2-MeC startpage (www.in2-mec.com) click on the golden Saturn that orbits baby Krsna. You'll come to a Sri-Sri Gaura-Nitai altar. Click on the big conchshell at left end of the *arati* paraphernalia shelf. Make sure your sound is enabled to hear it blow! Then click on the incense; then the 5-flame lamp; then the small conchshell; then the handkerchief; then the flower; then the camara. Then click on the big conchshell once more. Why Saturn? For one thing, it is gold (Gaura); for another, Saturn is the most auspicious planet for the renunciation of sense gratification and the acceptance of spiritual life.

*On the way to Mangalore, India
25 March 2004*



A Worm's-Eye View

Here in the dust
At the lotus feet
What better place to be.

Neglected by lust
Anger and greed
Their distain setting us free

For service so pure
Our nature divine
That the Lord enjoys, so kind!

Distress to endure
With an obedient mind
Is nectar only a worm can call "mine."

Name and fame
Fool's paradise
Pray we're hidden in this dust from their eyes.

Krsna's name
Sadhu sastra so wise
Keep us lowly, save us from lies.

Bhakti creeper's root
In Prabhupada dust
Growing strong to seek as it must

The way back to Home
Where Krsna we trust
Will take our fruit, leaving aside the husk.

*Udupi, Karnataka, India
26 March 2004*



The Udupi Sri Krsna Deity. While standing on the shore of the ocean, Sripad Madhvacarya gave signals that guided an endangered merchant ship to a safe landing. From the grateful captain--who was ready to reward Madhva with great riches--he accepted only a huge lump of gopi-candana (tilaka clay) kept as ballast in the bottom of the ship. It was so heavy the ship's crew couldn't lift it. Madhvacarya personally brought it out, alone. On land the clay lump broke open to reveal this beautiful Deity within. Madhva installed Him at the Sri Krsna Math in Udupi where He presides as the main object of devotion for Madhva's followers to this present day. Lord Caitanya Mahaprabhu accepted the Brahma-Madhva Sampradaya as the background of His own movement due to the reverence the followers of Madhvacarya pay to the form of Sri Krsna.

After changing trains in Mangalore station at 6:00 this morning, we arrived in Udupi at 9:45. Today there is not much to report as we are just settling in after a pretty exhausting overnight rail journey. There is an ISKCON center in Udupi but we've elected to stay in a hotel near the Sri Krsna Math. Hopefully I'll be able to publish a photo report tomorrow.

*Udupi, Karnataka, India
27 March 2004*

Udupi, 26 March Afternoon



Hotel Vyavahara, Udupi.



Martanda and I on a corner of the wide square roadway in central Udupi. The main Madhva Maths are located on this roadway. You can see two Maths just behind us.



Sri Krsna Math, the foremost of the eight Maths established by Sripad Madhvacarya.



Purnaprajna Acarya Madhva Anandatirtha and his beloved Udupi Krsna Deity.



Kanaka's Window, in the side of the Sri Krsna Math. Kanaka lived approximately at the time of Sri Caitanya Mahaprabhu. Forbidden by the brahmanas to enter the temple because of being a candala, he stood to the side of the building and chanted Sri Krsna's holy names. At this spot the wall suddenly ruptured. Through the big crack, Kanaka had darsana to his heart's content. The rupture was repaired but this window remains in honor of the Lord's pure devotee.

The shrine to Kanaka Das.



Kanaka Das.



ISKCON bookstand on the Math roadway.



We saw this handsome young bull sitting in the front gateway of one of the Maths. We went over to pet him. He laid full out on the ground like a cat, so happy was he to be rubbed.



Rocana takes a turn. The cows and bulls that wander around Udupi exhibit very developed personalities. They are not "just" animals!



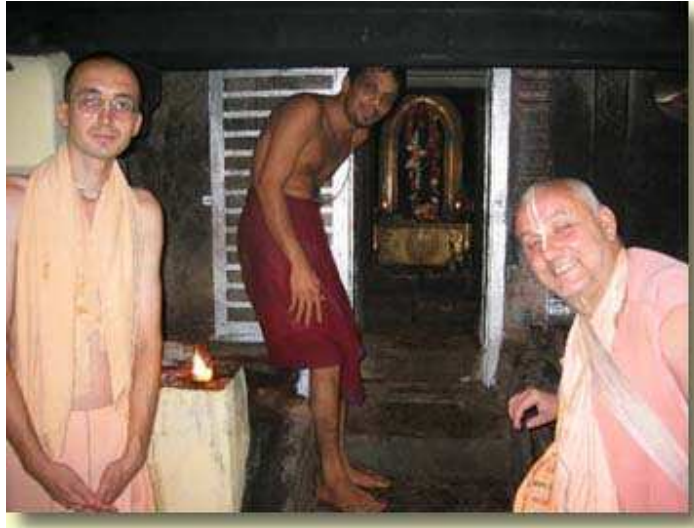
Squeezed into an autoricksha bound for Malpe Beach, where Acarya Madhva received the Sri Krsna Deity from the ship he saved.



We stop at the Balarama temple on the way.



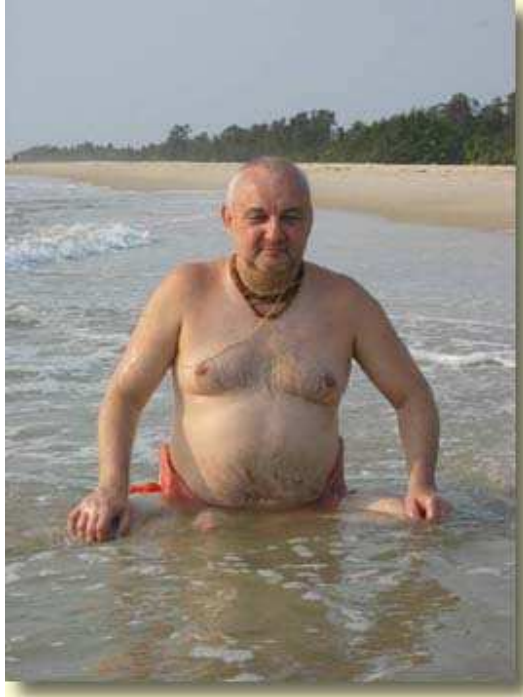
Lord Balarama ki jaya!



With Baladeva's pujari.



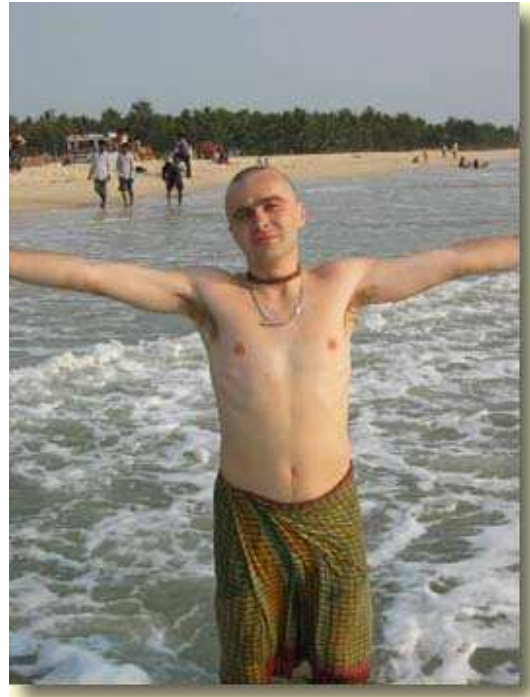
Malpe Beach is a sacred tirtha.



Getting the mercy!



Udupi Sri Krsna-Balarama...



...Sri Madhvacarya ki jaya!

Kali Ma Festival in Salem



On the last day of our stay in Salem a festival to goddess Kali was held by her devotees in that city. Rocana attended to snap these eye-popping candid pix.

These devotees of Kali Ma are repaying the goddess for boons they received by her grace.





*She is repaid by their hanging from swords
pierced through the flesh of their backs!*



Take another look...



...a real close look!



Give that kid Turley's phone number!



They'll have fun fun fun til Kali takes the reward away

*Udupi, Karnataka, India
28 March 2004*

Udupi, 26 March Evening



The brahmanas prepare the Rath cart for the procession of the utsava murti of Sri Udupi Krsna.



The assembled devotees begin pulling the Lord's golden chariot.



Important personalities (sannyasis and leading panditas) walk ahead of the procession.



Traditional Carnatic band marching with nagesvaram horns and tavil drum. There was even a young fellow playing Carnatic music on a saxophone, though we didn't get a photo of him.



This second Rath cart follows Udupi Krsna's golden chariot.



Two giant Vaikuntha gatekeepers dance before Krsna. A pair of lively sprites cavort through the crowd.



Fireworks for the pleasure of the Lord.



This elephant must be a young one, as he is quite small (relatively speaking, of course).



Udupi gurukula boys!



The Deities are brought down from the Raths and returned to the temple.

Udupi, 27 March Morning



I visited the ISKCON temple to give

Bhagavatam class.



The verse was about Lord Ramacandra; His appearance day is in a few days.



A small Russian girl wanted the garland I wore during the class; Rocana gave it to her and snapped this picture.



A japa stroll through the grounds next to the temple.

Udupi, 27 March Evening



Sankirtana ki jaya!



It is a wonderful transcendental feeling, and of course a great blessing, to participate in nama-sankirtana before the Sri Krsna Math of Sripad Madhvacarya.

*Gokarn, Karnataka, India
29 March 2004*

Gokarna Tirtha



Gokarna is a sacred tirtha of triangular shape on the the Arabian Sea. The triangle of land resembles a cow's ear, hence the name: Go (cow) karna (ear).



On the advice of Narada Muni, Lord Krsna did penance at Gokarna after the mysterious disappearance of His grandson Aniruddha. Later it came out that Usa, daughter of Banasura, had spirited Aniruddha away by mystic power.



Walking on a hill above the Gokarna coastline. As Saligram (the Gandaki River in Nepal) is where Visnu is personally manifest, and as Puskara is where Brahma is personally manifest, so Gokarna is where Lord Siva is personally manifest. He is worshiped here in his Pranalinga form.



Another name for Gokarna is Rudra Yoni. Initially, when he appeared from Brahma's forehead, Rudra remained in the nether regions of the universe. But at a later stage of creation he desired to enter the upper regions. Because the great cosmic Bhu Mandala disk blocked the way above his head, Rudra demanded that Bhumidevi give him passage. She, in her form as a cow, advised him to pass through her ear. Thus it is at Gokarna that Rudra appeared.



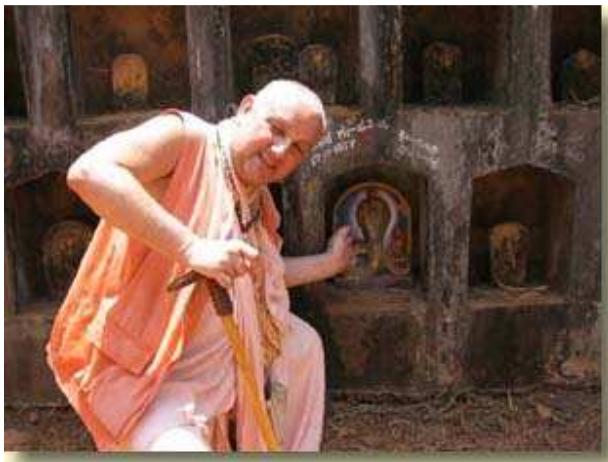
We are descending the hill to visit Rama Tirtha. Here Sita-Rama-Lakshmana did penance during Their exile from Ayodhya.



The Deities of Sita-Rama-Lakshmana at Ramatirtha. If one worships these Deities by chanting Their holy names on Ramanavami day, one is freed from even the sin of brahmahatya.



Gokarna is predominantly a community of brahmanas. The town is small and very peaceful.



This is a shrine to the nagas (celestial serpents). In the rainy season, many snakes appear in Gokarna. Fortunately now is the dry season!



On this street live the leading priests of the temples. The most visited temple in Gokarna is that of Sri Mahabalesvara, Lord Siva in his Pranalinga or Atmalinga form. The demon Ravana tried to carry this linga away from Gokarna to Lanka but failed after much ferocious exertion.



A bamboo forest. Gokarna is an exceptionally forested area.



Jaya Sri Krsna! This is an ancient Deity of Lord Krsna established on the exact spot where He did penance at Gokarna.

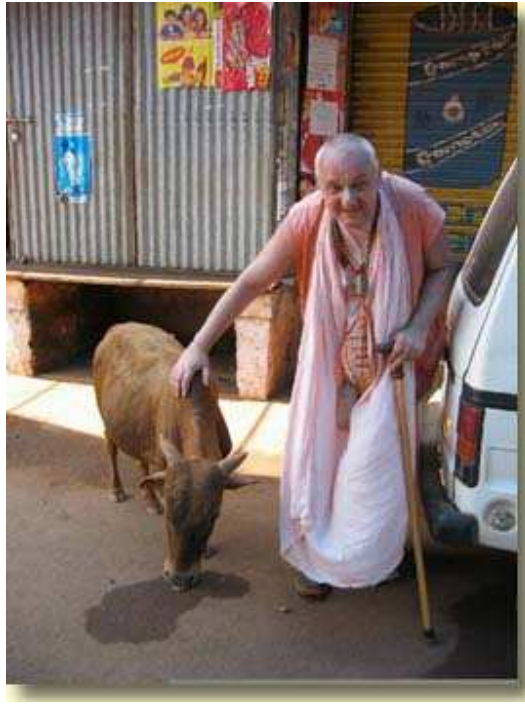


The holy waters of thousands upon thousands of tirthas combine in this one Kotitirtha.

The Krsna temple is situated next to Kotitirtha. This is a sacred bathing place that was created long, long ago by the beak of Garuda. Both Lord Krsna and Lord Rama bathed here.

*The en
The De
of Sri V*





This is not a newborn calf. This is an adult bull!



He is typical of the mini-size cows and bulls of Gokarna. The brahmanas here keep these cows like pets in their courtyards. In the morning these animals go out to wander around the town or explore the surrounding countryside, without any supervision. In the evening they return to the homes of their brahmana owners. And they are mostly about the size of this bull--as high at the shoulder as

a large dog!



A "pure veg" (no cooking of meat, fish, or eggs) and "Jain" (no garlic or onions) "Brahmin meals-ready hotel" (restaurant run by a brahmana family). The Mrs. of the family sits in her special spot from which she can see everything that's happening in the place. She is a very nice lady.



Her husband keeps this ancient Deity of Lord Brahma in the basement storeroom of the restaurant.



Evening is falling. This is a baba who has lived in Gokarna for many years. He greets devotees by showing pranam-mudra and saying "Ram!"



Night in the marketplace around the entrance of the Mahabalesvara temple. During the winter Gokarna is a magnet for swarms of young Western hippie-type backpacking tourists. (They used to flock to Goa, but that place is getting too expensive now.) Thankfully summer is coming and there are only a few hanging around.

