

## Chapter 3

Darwin has given the theory of evolution - Fossilism. Vedanta has given subjective evolution.

In Darwin's theory of objective evolution, **matter evolves consciousness**. The object exists first, and by its development, life is coming, consciousness is coming - from stone. That is objective evolution.

But an object is a relative term and, without a subject, an object cannot stand alone. (*in other words, a subject is a conscious seer.*) The subject is the primary substance. Whatever is to be felt is only an idea in the subjective ocean. So, the subject, consciousness is first. The object, the gross, proceeds from the subtle.

When a particular potency is handled by Krsna, in His form as Maha-Visnu, then the material energy begins to move and produce something (*mayadhyaksena prakrtih sayate sa-caracaram*).

The first product is a general ego. Then, gradually so many plural individual egos emanate from the general ego. The experience of this world develops from ego. When ego contacts the mode of ignorance, form is produced. When it contacts the mode of goodness, the sun and light are produced. When false ego comes in connection with these three modes of nature, a bifurcation takes place, generating the objects of the senses, the material senses, and the power of sense perception. So, from the subtle, the gross is coming.

That is Vedantic evolution. But the Darwin theory says that from the gross, the subtle is coming. At present, people are fond of the Darwin theory that **stone produces consciousness**. Darwin's objective evolution has swallowed us. Although externally, we reject it, we hate it, still, the ghost of Darwin's theory has devoured everyone. Therefore, it is difficult to make them understand that consciousness is more valuable than stone. It's easy for consciousness to produce stone; it is difficult for stone to produce consciousness. Consciousness is more valuable; stone is less valuable. So, a more valuable thing can produce a less valuable thing, but it is difficult to explain how a less valuable thing can produce something more valuable.

The material scientists think that the subtle proceeds from the gross. This is upside-down. It is just the opposite. Not "fossil-fatherism," but "God-fatherism." Their theory is "fossil-fatherism": the fossil is the father of everyone. The scientists believe that everything moves upward. This is incorrect. It is coming down. This is described in the Bhagavad-gita (15.1):

**urdhva-mulam adhah-sakham**

### asvattham prahur avyayam

**“The tree of this material world has its roots upward, while its branches extend downward. The leaves of this tree are the Vedic hymns. One who understands this tree, and its origin, is a true knower of the Vedas.”**

So, according to Vedic knowledge, everything moves from up to down, not from down to up. Matter does not produce the soul; rather the soul contains in its one negligible portion the conception of matter. Like an eczema, it is a disease. (*An eczema is a dry itchy sore on the skin*) The world exists like an eczema in a wholesome body. This is the Vedantic understanding. It would certainly be a wonderful miracle if stone could produce the soul, but it is easier and more reasonable for us to think that the soul has produced the conception of stone.

In the soul, there are many conceptions, and one conception is that of stone. It is all in the plane of consciousness. But that stone can produce soul, or consciousness, is difficult, ridiculous, inconceivable, and unreasonable. Rather, it is the opposite, something like the Berkley theory that the world is in the mind, and not that the mind is in the world.

It is only our deviation from the truth that brings us into this mundane world. How and where that deviation begins is to be thought out. But deviation from the truth has brought us to this false area.

So, consciousness is producing everything. Consciousness is eternal; this world is not eternal. This is a temporary production, and the temporary stone cannot produce eternal consciousness. Pure consciousness is an eternal subject (*nitya sanatana*). It is not a product, it is productive. Ether can produce fire, and earth, but the earth cannot produce ether. The subtle is more efficient than the gross. The gross is of secondary importance. The soul, *atma*, is of principle importance.

The origin of everything must be conscious; the starting point must begin with the interested party. The soul is endowed with interest, but a stone has no interest, plan, or project, nothing of the kind. But there is a plan and a purpose pervading everything, and that is the important thing. According to that consideration, the characteristic of the Absolute, the original substance should be calculated. An object of limited attributes and capacity cannot be the ultimate cause. Only a thing of unlimited quality and capacity should be taken as the cause of the whole. That is a more reasonable idea. Science should realize this.