



# VEDIC HISTORY

GRADE VI

**Bhaktivedanta  
Gurukula  
and International  
School**

**An Educational  
Institute of  
ISKCON**

**Founder Acharya His Divine Grace A.C. Bhaktivedanta Swami Prabhupada**



# TABLE OF CONTENT

---

Introduction

Acknowledgements

## **CHAPTER 1** ..... 01

Sources of history.....	01
Sacred literary sources of history.....	01
Other literary sources of history.....	02
Archaeological sources.....	02
Recap and Revise.....	04
I. Fill in the blanks.....	04
II. State whether the following statements are true or false.....	04
III. Answer the following questions in one or two sentences.....	04
IV. Give long answers to the following questions.....	04

## **CHAPTER 2** ..... 05

Meaning of Vedic History.....	05
Scope of Vedic History.....	05
Comparing Vedic history and history as understood by modern historians.....	06
Recap and Revise.....	08
Answer the following questions.....	08

## **CHAPTER 3** ..... 09

Origin of Humans: How it all began.....	09
Theory of Creation according to Vedic history.....	09
Theories of Evolution.....	10
RECAP and REVISE.....	12
I. Fill in the blanks.....	12
II. Answer the following questions in one or two sentences.....	12
III. Give long answers to the following questions.....	12

## **CHAPTER 4** ..... 14

Vedic Conception of Time.....	14
Time is a cyclical concept.....	14
The Yuga Cycles*.....	15
Flow chart of the duration of life of Brahma.....	15
RECAP AND REVISE.....	16
I. State if the following statements are true or false:.....	16
II. Answer the following questions in one or two sentences:.....	16
III. Write short notes on the following:.....	16
IV. From the information given to you in the flow chart on the life of Brahma, complete the following table:.....	16

## CHAPTER 5

17

The Four Ages.....	17
Description of the four Yugas.....	17
Self-realization: The goal of human life in every Age.....	17
Satya Yuga or the Golden Age.....	18
Life of King Dhruva.....	18
Treta yuga or the Silver Age.....	19
Life of King Rama.....	19
Dwapara Yuga.....	21
Life of King Yudhishtira.....	21
Recap and Revise.....	23
Fill in the blanks.....	23
Choose the right ones.....	23
Write short notes.....	23

## CHAPTER 6

24

Archaeological Evidence of Vedic History.....	24
Archaeological evidence # 1.....	24
Ancient Vishnu idol found in Russia.....	24
Archaeological evidence # 2.....	25
Ancient city of Dwaraka excavated under the sea.....	25
Archaeological evidence # 3.....	27
The Rama Setu bridge discovered between India and Sri Lanka.....	27
Recap and Revise.....	28
Fill in the blanks.....	28
State whether the following statements are true or false.....	28

## CHAPTER 7

29

The Rise of the Bhakti Movement.....	29
Prominent saints of the Bhakti Movement.....	30
Ramanujacharya.....	30
Madhvacharya.....	31
Sri Krishna Chaitanya.....	33
History of ISKCON founded by A.C Bhaktivedanta Swami Prabhupada.....	36
Recap and Revise.....	37
Answer the following questions.....	37

# INTRODUCTION

This year in grade VI, you will study Vedic history. Vedic history is history or story of the past as described in Vedic literatures.

History is a study of exemplary leaders; study of ordinary people with extraordinary experiences, a subject that unless narrated skillfully can become a boring subject to children in school. Often we hear children expressing their futility in learning about 'dead' people of bygone ages and remembering the dates and eras during which they lived. However, there is much to learn from the stories of exemplary leaders and stories of ordinary people, their habits and life. Also stories about the origin of humans, origin of creation are all very interesting and when presented in text books they become a sound source of knowledge for young readers.

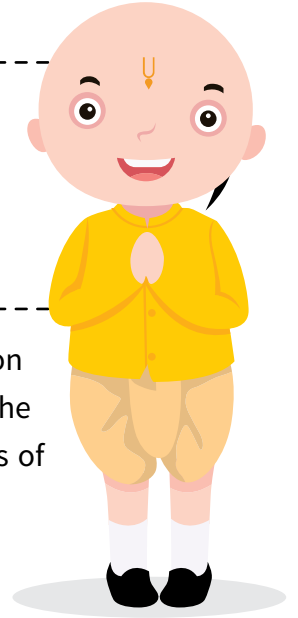
While reading stories from the Srimad Bhagavatam, Mahabharata or the Ramayana to children, I noticed how they took these stories not as mere figments of imagination but as true historical incidents from which they were many lessons to be learnt and applied. But many people often depict stories from Vedic scriptures as fantasy, mythology or at best stories with moral values. They don't consider these stories to have much historical significance. It was then that we thought of a history text book for students who could read stories from Vedic literatures as true historical events, who could understand the alternate explanation of the concept of time in terms of the yugas and who could develop rational faith in the existence of higher intelligence responsible for the magnificent creation. Our dear Srila Prabhupada has presented to the world teachings from Vedic texts in a way that is not just appealing to the younger generation but also given us a way of life that doesn't make the Vedic way of life to be farfetched utopia but a practical way of living. He helped us understand that stories from Srimad Bhagavatam are indeed true incidents of the past and they give us valuable information about not just how this universe was created but also why was it created.

This small booklet for young readers hopes to achieve the aim of accepting Vedic literature as an important source of history that can trace human life and their values for millions of years.



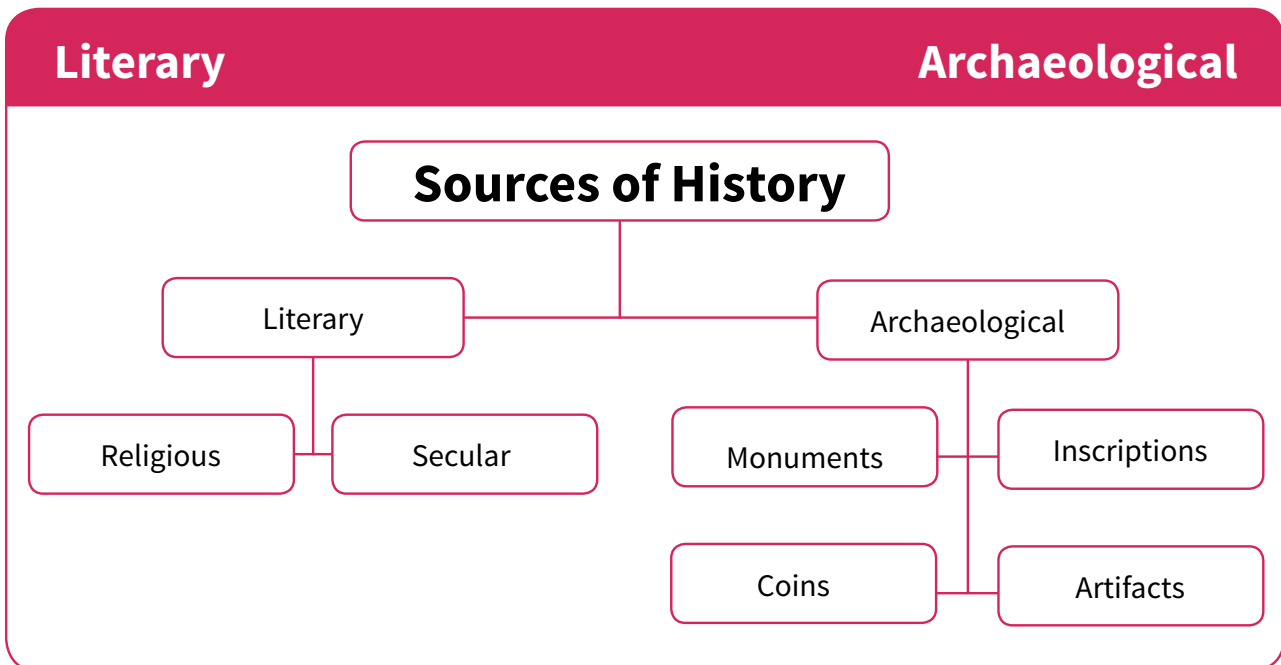
# SOURCES OF HISTORY

Hare Krishna friends! I am Chatur! I am so excited to take you through this book on Vedic history. History can be boring if we have to just remember dates and names of people who lived in the past. But Vedic history seems really interesting!



**S**ources or source material mean the places and objects which provide information about events that happened in the past. A historian discovers the past with the help of all the clues like writings, remains of buildings, tools, cave paintings, pieces of pottery or toys, even the broken one which the archaeologists dig out from within the earth. They are the sources of history. Historians consult and examine all the related material before forming opinion about an event in history.

**Source material may be divided into two categories-**



## Sacred literary sources of history

The most ancient sacred literatures which provide valuable information on historical facts are the Vedas, Srimad Bhagavatam, Ramayana and the Mahabharata. There are four Vedas namely Rigveda, SamaVeda, Yajurveda and Atharvaveda.

The Vedic literature is also called as apaurusheyaliterature since their source is the supreme Lord

Himself and not any ordinary human being (purusha). Hence, they are perfect and above the defects that are found in other many man-made works. The Vedic literature explains in detail all about the process of creation, the first created beings, the different kinds of ages and the predominant qualities of people in general in the different ages.

The Mahabharata and the Ramayana are not merely mythological tales but they are the essence of important historical events recorded in a systematic manner. Maha means great and Bharata means this land. Thus, Mahabharata is a historical record of important people and events of ancient India.

### Other literary sources of history

Other literature such as biographies, dramas and accounts of foreign travelers also throw light on ancient history. Chanakya's Arthashastra written under the pen name Kautilya provides useful information about the social and political conditions during the reign of King Chandragupta also known as the Mauryan age. In Patanjali's Mahabhashya and Panini's Ashtadhyayi we find occasional references to kings, republics and other events. Banabhatta wrote Harshacharita or the life of king Harsha, which throws light on the political, economic, social and religious life of people during the seventh century A.D.

Sangam texts in Tamil are a valuable source of information about the life and culture of the Tamil people and South India during the reigns of Pandya and Chola kings.

Accounts of Greek and Roman travelers are also very helpful in acquiring knowledge of ancient India history. Foremost among these is the account of Megasthenes contained in his Indica. Many Chinese pilgrims came to India to visit the sacred Buddhist places and study Buddhist literature. Famous among them were Fa Hein and Hiuen Tsang.

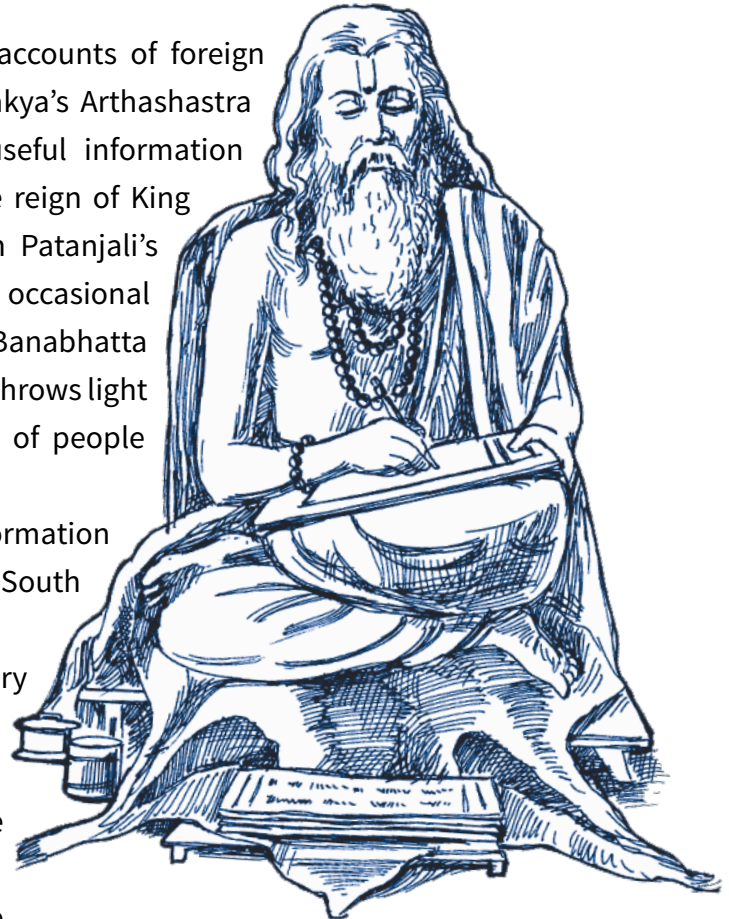


Figure 1 Saint Veda Vyasa writing Mahabharata

### Archaeological sources

Some objects of the past remain buried under the earth. They are to be dug or excavated. The Science of identifying the sites and digging in a systematic manner in successive layers and analyzing the material found to form an idea of the life of the people is called archaeology.

Sources of archaeological importance may be divided into four categories:



Figure 2 A copy of Chanakya's Arthashastra

**1. Monuments:** Ruins of the buildings, caves, stupas (Stupas are Buddhist structures that are used as sacred places for meditation), pillars and temples are of great historical importance. Excavations have been done at old towns like Harappa, Mohenjadaro, Taxila, Ujjain, Varanasi. From these excavations the historians develop valuable information about the social life, religious beliefs, kinds of houses they lived in and the economic life of the people in those times.



**Figure 3** Stupa of Sanchi

**2. Inscriptions:** Writings engraved on rocks, stone walls, walls of temples, pillars, clay tablets, seals, copper and other metals are called inscriptions. Since they are written pieces they are the most authentic source. However, sometimes understanding the ancient language may pose problems. Thousands of them have been found all over India on rocks, pillars and metal- plates. The earliest ones are found on the seals of the ancient city of Harappa. Ashoka’s rock inscriptions throw light on the life and administration of the King Ashoka. Also King Ashoka had several pillars erected in different parts of the country with inscriptions on them. For e.g. the Allahabad Pillar has inscriptions on it written by the poet Harisena that gives a description of the character and conquests of king Samudragupta.



**Figure 4** Ancient Inscription in Tanjore temple



**Figure 5** Ancient cave paintings

**3. Coins:** Old Indian coins also enlighten us a great deal regarding the history of ancient India. Thousands of coins have been found in excavations. They are made of gold, silver, copper and lead. They bear many figure sand marks and also the names and portraits of the rulers who issued them. Coins help us to build the history of India in many ways. Since they carry the names of



**Figure 6** Coins Issued by Chandragupta I

the kings who ruled at various times in different parts of the country, they help us to fix the chronology. Their location helps us to determine the extent of territory of a king. The discovery of a large number of Roman coins in India confirms that there was a brisk trade between India and the Roman Empire. The coins also throw light on the religious practices and hobbies of these rulers. Samudragupta’s coin shows him playing the Veena, which illustrates his love for music. His warrior character is confirmed by other coins which picture a battle axe and a tiger.



**4. Artifacts:** These are objects formed/made by humans, which are of cultural and historical significance because they give information about the cultural, social or religious practices about the ones who created them or used them. In chapter five we will study some important archaeological case studies which reveal many historical facts from the times of Ramayana and the Mahabharata.



**Figure 7** Some ancient artifacts

## RECAP AND REVISE

### I. Fill in the blanks

1. Sources of history may be divided into two categories- literary and \_\_\_\_\_.
2. The Ramayana and the Mahabharata are not merely \_\_\_\_\_ tales but are the \_\_\_\_\_ of important historical events recorded in a systematic manner.
3. Chanakya's Arthashastra gives us useful information about the social and political conditions during the reign of King \_\_\_\_\_.
4. \_\_\_\_\_ wrote Harshacharita or the life of King Harsha who lived during the \_\_\_\_\_ century A.D.
5. The inscriptions on the Ashoka pillar in Allahabad were made by the poet \_\_\_\_\_.
6. Vedic literature is also called \_\_\_\_\_ literature since their source is the supreme lord Himself.
7. Mahabharata is a \_\_\_\_\_ record of people and events of ancient India.

### II. State whether the following statements are true or false.

1. Some objects of the past remain buried under earth.
2. Accounts of travellers are also very helpful in acquiring knowledge about ancient Indian history.
3. Writings engraved on paper are called inscriptions.
4. Artefacts are not of historical significance.

### III. Answer the following questions in one or two sentences

1. What is the general definition of History?
2. Which are the two main sources of Vedic history?
3. What are inscriptions and what is the major problem faced in understanding them?

### IV. Give long answers to the following questions

1. With the help of a diagram show the different sources of history and write about the two main sources of history.
2. Explain the sources of history that are of archeological importance.



# 02 MEANING OF VEDIC HISTORY

Religious literature is a major source of Vedic history. And there are so many religious texts from where we can get information about the past like Ramayana, Mahabharata, Srimad Bhagavatam.....



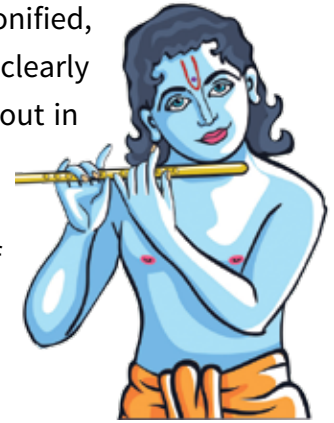
We studied in chapter 1 that history is the study of the past and that there are various sources from where we can understand how people lived in the past, what were their habits, customs and practices. Archaeologists, whose theories have western roots, classified different time periods from earliest to recent times with different names depending on when and how humans lived. For eg. According to archaeologists the earliest period is called the Palaeolithic period. This word comes from two Greek words, 'palaeo', meaning old and 'lithios', meaning stone. Thus, during this period humans, who lived 2 million years ago, made and used tools made of stones extensively. Also, it is important to know that the date that we assign to a particular day, the day, month and year is based on the birth of Jesus Christ, the founder of Christianity. So, the year 2000 means 2000 years after the birth of Christ. The dates before the birth of Christ are counted backwards and have the letters BC (Before Christ) added on. However, as we saw in Chapter 1, Vedic literature, which is considered apaurusheya by its followers, gives a different conception of time and thus history or the story of our past also differs from the western concept of time and history. This is called the Vedic history, which includes the story of creation and the description of the life of people in different time periods called as the yugas. Vedic history has a theistic origin by which we mean that God is considered to be the origin of all creation.



## Scope of Vedic History

History, in its most basic form may be defined as the “story of man since the beginning of time till today.” But what do we mean by the “beginning of time”? Lord Krishna, the Supreme Personality of Godhead, says in the Gita, Ch11. 32: “ Time I am, the great destroyer of the worlds.”, and he also says in Ch9.7: “ O son of Kunti, at the end of the millennium all the material manifestations enter into My nature, and at the beginning of another millennium, by my potency, I create them again.”

So we see in these 2 shlokas Lord Krishna's reference to Himself as, "Time" personified, and as the source of all life at the beginning of each millennium. We can also see clearly the difference between the western concept of time, which historians talk about in terms of B. C ( Before Christ, which goes back to the time of dinosaurs and till the birth of Christ) and A.D (Anna Domini, which is from the birth of Christ till the present age today). But according to our Vedic scriptures, foremost of which is the Bhagavad-gita, time is measured in cycles of yugas or ages. We will see the duration of each of the yugas, their prominent features and how they differ from one another in future chapters.



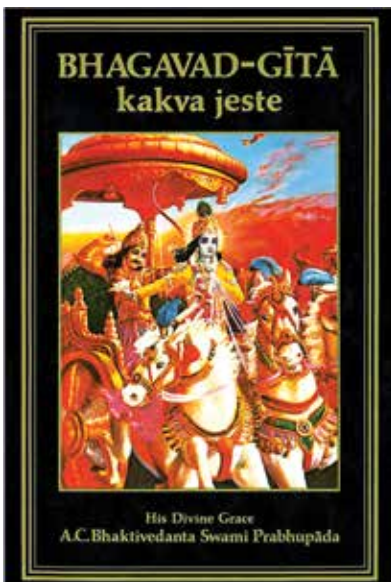
Similarly, there is a vast difference between the western historians understanding of history as "the story of Man" from the cave and stone-age times, and our Vedic understanding of history as the stories of great devotees and personalities from the time of creation of the material world and not in terms of dates, months and years, but in terms of "Yugas" or Ages.

### Comparing Vedic history and history as understood by modern historians

We may differentiate the study of Vedic history from the study of history presented by modern historians on the basis of the following three factors:

1. Sources
2. Origin of humans
3. Concept of Time

**1 Sources:** As studied in chapter 1, religious literature can be an important source of history from where we can draw many inferences about people and their lives in the past. As mentioned before, Vedic history has its source from the Vedic literature such as the *Mahabharata and SrimadBhagavatam*.



**Figure 8** Srimad Bhagavatam (English translation by A.C. Bhaktivedanta Swami Prabhupada)

However, modern historians mainly depend on archaeological evidence to prove or present any theory about the past. For example, with the help of ancient sculptures, wall paintings etc, archaeologists try to understand the religious beliefs of the people, their customs and rituals. But sometimes this could be quite misleading. **Stephen Knapp**, a famous writer, says the following on using archaeological artifacts as our only source of studying history. You may find this funny!

*If a few thousand years in the future people could uncover our own houses after being buried for so long and find television antennas on top of each house wired to a television inside, who knows what they would think. Without a recorded history of our times they might speculate that the antennas, being pointed toward the heavens, were used for us to commune with our gods who would appear, by mystic power, on the screen of the television box inside our homes. They might also think that we were very much devoted to our gods since some houses might have two, three, or more televisions, making it possible for us to never be without contact with our gods through the day. And since the television was usually found in a prominent area, with special couches and reclining chairs, this must surely be the prayer room where we would get the proper inspiration for living life. Or they might even think that the television was itself the god, the idol of our times.*

This, of course, would not be a very accurate picture, but it reflects the difficulty we have in understanding ancient religion by means of analyzing the remnants we find.

**2. Origin of Humans:** Vedic history tells us that God created the world and also that every species was created independently and thus there was an initial stock of all kinds of animals, plants, men and women. There were ape like men as well as highly intellectual human beings. There were unicellular organisms as well highly complex organisms with great intelligence and strength.



**Figure 9** Depiction of all species being created simultaneously

This is in contradiction to the modern theory of origin of humans, which are also called the theories of evolution. Modern scientists, supported by archeologists and historians, believe and teach that millions of years ago man was merely a hunter and food gatherer, that he looked more like apes than human beings, and that he and gradually transformed into what we look like today.

We shall study more in detail about the origin of humans as presented in Vedic literature in our next Chapter 3.



**Figure 10** Process of Creation

**3. Concept of time:** As mentioned before Vedic history measures time in cycles of yugas or ages. These yugas are named as Satya Yuga, Treta Yuga, Dwapara Yuga and Kali Yuga. Each of these yugas have different duration and each yuga is characterized by a prominent quality.

On the other hand, the western concept of time is based on the year of birth of Christ and it classifies different periods in history based on the prominent tools and instruments used for a living. We shall study the Vedic conception of time in detail in Chapter 4.

In chapter 5, we will see some evidence on how Vedic civilization existed throughout the world. We will study how modern archaeologists have found artifacts which prove the existence of cities described in Vedic texts like the Mahabharata and how they have also found evidence about the existence of intelligent humans in the age of what they called the age of ape like humans.

-----

## RECAP AND REVISE

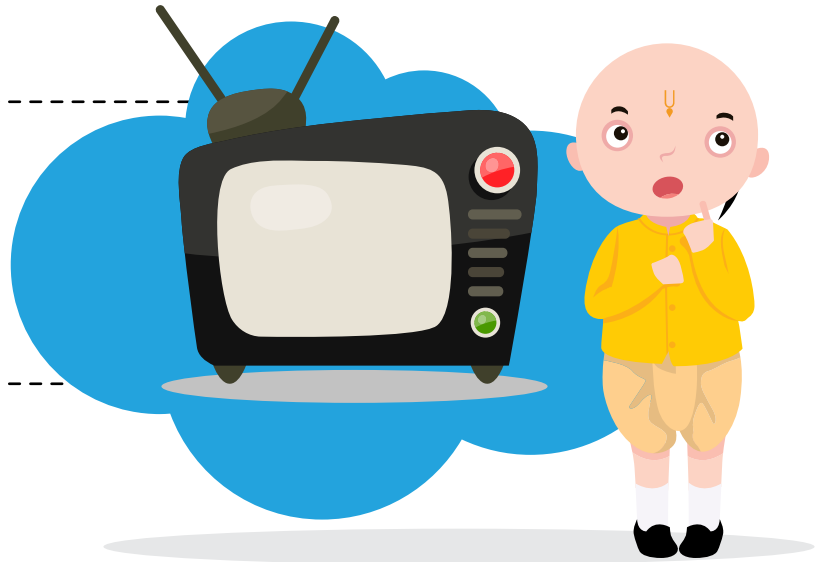
### I. Answer the following questions

1. What is Vedic history?
2. Find the verse from the Bhagavad gita that says that Krishna is time personified. You may even memorize it!
3. You read the paragraph by Stephen Knapp on how archaeological remnants may not always give a correct picture of the past. He gave the example of television. Can you identify one more such example and write a funny paragraph as an archaeologist?
4. Compare Vedic history with history as explained by modern historians. Give all the points of differences to write your answer in not less than 15 sentences.



# ORIGIN OF HUMANS: HOW IT ALL BEGAN

Oh that's funny!  
Archaeologists may think in  
the future that TV was our  
God!!



## Theory of Creation according to Vedic history

Modern scientists argue that life comes mainly from combination of several chemicals. They deny the role of God in creation and attribute variety in nature to different chemical processes. Though there is no proof of producing life using chemicals in the laboratory, many scientists still don't accept that life comes from the supreme life or God. Modern archaeologists also present a theory that says that humans, as a species, appeared later after many other major species.

According to Srimad Bhagavatam, which gives a detailed description of the creation of universe and its inhabitants, the origin of all creation is the Supreme Personality of Godhead, Sri Krishna. It clearly states about the existence of a spiritual sky where there are billions of shining planets called the Vaikuntha planets. Just as we have the president of a country who is the most powerful person, the Lord of the Vaikuntha planets is Lord Vishnu. Lord Vishnu creates innumerable universes and appoints Brahma as the main demigod who is in charge of creating various species of lives on these different universes.

Thus, Brahma is the secondary creator who first created ether or space in all the universes and made the other four primary elements such as air, fire, water and earth that are required for further creation. Brahma also engaged the sun and moon to dispel the darkness of space. He arranged the universe into three levels: Upper, middle and lower worlds. There are living beings at every level and every planet. From Srimad Bhagavatam, we learn that various species of life were created simultaneously, and the earth flourished with all of them. There are in all 8,400,000 species of life that were created by Brahma. Thus modern humans existed along with the other primitive looking humans or ape like men as well as all other species. You will read about this under the **Theories of Evolution** in the next section of this chapter.

Brahma also introduced the concept of time in accordance with the rotation of planets. It is not so easy for us to imagine life without time! We may understand this with an example: In a world without time, an apple will remain fresh forever!



Further, the process of creation happened in cycles again and again with a new creation beginning after the death of one Brahma and birth of another. This means that after one Brahma dies, another Brahma appears and with the new Brahma a new creation happens. You will read in the next chapter that Brahma lives for a very long time in comparison to life of humans on earth, as long as 311.04 trillion years!

There is more information about the history of human creation in Vedic literature. It says that Brahma divided time into four ages, which also revolve like the seasons. The four ages are:

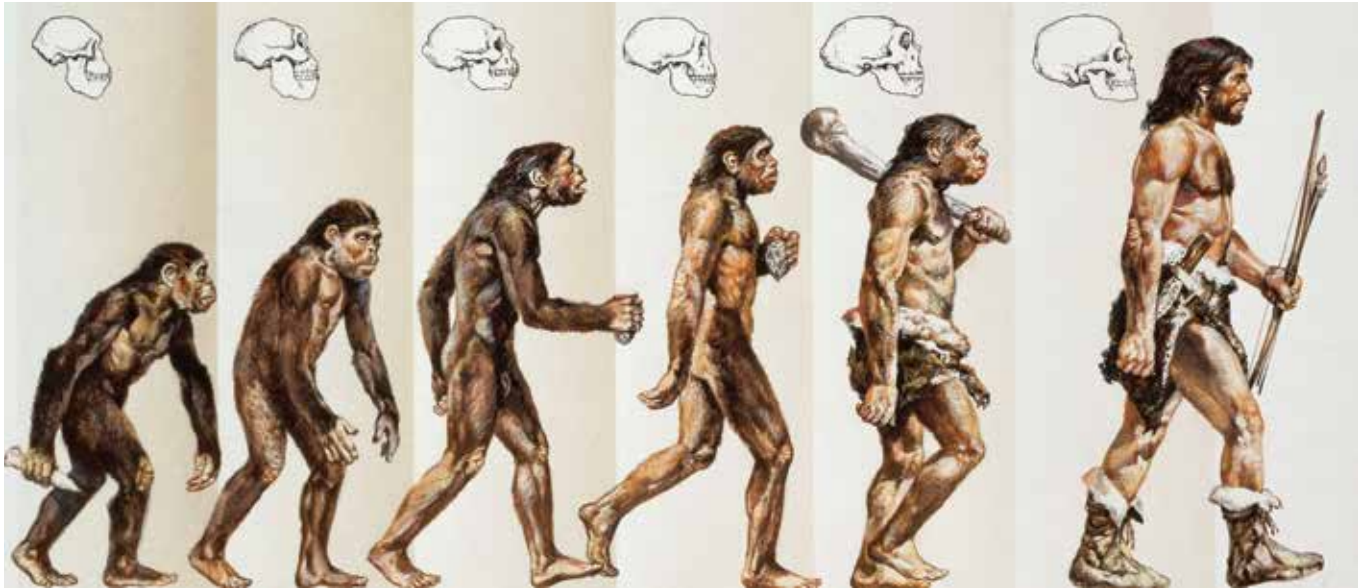
- 1) The Golden Age known as SatyaYuga**
- (2) The Silver Age known as TretaYuga,**
- (3) The Copper Age known as Dwapara Yuga**
- (4) The Iron Age also known as the Kali Yuga.**

So a cyclical concept of creation will mean that, every new creation will begin with Satya Yuga followed by Treta, Dwapara and Kali yugas and then once again will begin with Satya yuga and so on. These ages are of different durations and there are other factors as well, which make one age different from the other. We will study about the yugas in more detail in chapter 4.

## **Theories of Evolution**

Owing to the curious and inquisitive nature of human beings, scientists, archeologists and historians have always tried to study and find answers for questions relating to the origin of this material world and the subsequent course of events and developments through time. They have undertaken a number of studies on how the entire creation took place, what did the ancient humans look like, what were their eating and living habits etc. These studies, called the theories of evolution, not only examined how the habits of human beings changed or evolved over time, how they adapted to various circumstances, etc, but also presented various ideas on the process of change in all forms of life. The most prominent among the theories of evolution was that of Charles Darwin who, based on the limited resources available to him, imagined and put forth a theory that humans evolved from monkeys.

Followers of Darwin say that modern humans came into being from ape like men only about 100,000 years ago. Many scientists and archeologists assume that it took thousands of years for human being to transform from an ape like human or ape men who were hunter gatherers and lived in caves to modern sophisticated humans who can read, write and build complex architectural buildings.



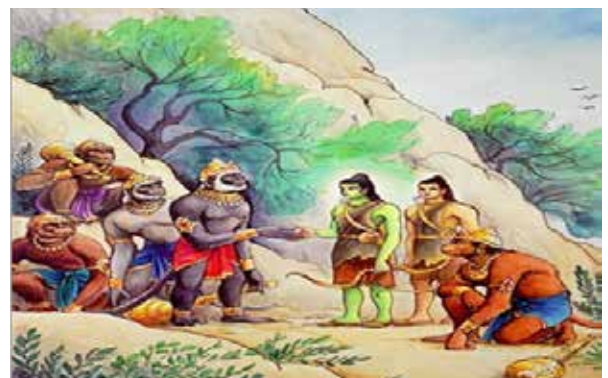
**Figure 12** Depiction of Darwin’s theory of Evolution

This however contradicts Vedic theory that states that ape- men co-existed along with ‘modern men’. Thus, sophisticated men who could read and write co-existed with men who lived in caves.

A famous archaeologist and author of the book ‘Forbidden Archaeology’, Michael Cremo, who has done immense work in this area, says the following:

“The idea of ape-men is not something that was invented by Darwinists of the nineteenth century. Long before that, the ancient Sanskrit writings were speaking of creatures with apelike bodies, humanlike intelligence, and a low level of material culture. For example, the Ramayana speaks of the Vanaras, a species of apelike men that existed millions of years ago. But alongside these ape-men existed humans of our type. The relationship was one of coexistence rather than evolution.”

As it was mentioned before, 8,400,000 species were created simultaneously and Vedic history rejects the idea that there is a natural evolution of one species of life into the other. This means that Vedic history rejects the idea that modern humans evolved from monkeys after many many years. Vedic history does not record evolution of man in the way scientists and modern historians do but states that there are 400,000 human like species that co-exist and are scattered all over the earth. In the words of Michael Cremo we may summarize the Vedic understanding of evolution as follows:



**Figure 13** Depiction in Ramayana of ape like men co-existing with humans millions of years ago



*The Vedic writings speak of 400,000 humanlike species scattered throughout the universe. In my opinion, anatomically modern humans and the various hominids, such as the australopithecines (a name given to one type of ape like human beings), could be placed among those 400,000 species.*

*All of these species, and all of the other plant and animal species, were designed as vehicles for conscious selves. Today, we see that auto manufacturers design and build many different kinds of vehicles of different types and sizes and prices for people of different tastes, needs, and purchasing power. So the “intelligent designer” does the same thing: designs and builds various kinds of bodies for conscious selves with different desires and karmas.*

Thus we see that Vedic history gives credit to God or the “intelligent designer” for designing different bodies simultaneously and does not accept that modern intelligent humans evolved from less intelligent ape like looking humans.

---

## RECAP AND REVISE

### I. Fill in the blanks

1. Modern scientists argue that life comes from a combination of \_\_\_\_\_.
2. Srimad Bhagavatam states about the existence of a spiritual sky where there are billions of shining planets called the \_\_\_\_\_ planets.
3. Lord Vishnu creates innumerable universes and appoints \_\_\_\_\_ as the main demigod who is in charge of creating various species of lives on these different universes.
4. There are in all \_\_\_\_\_ species of life that were created by Brahma.
5. \_\_\_\_\_ presented a prominent theory of evolution, which contradicts the Vedic theory.
6. According to Vedic scriptures, time is measured in accordance to cycle of \_\_\_\_\_.
7. \_\_\_\_\_ is the famous archaeologist who supported the idea that modern humans and ape like men co-existed.
8. \_\_\_\_\_ speaks of vanaras and humans coexisting with each other.

### II. Answer the following questions in one or two sentences

1. According to Srimad Bhagavatam, who is responsible for the entire creation?
2. What do the theories of evolution deal with?
3. According to Vedic history, what are the three levels into which the universe is arranged and who arranges it?
4. According to Vedic writings, how many human like species are there?

### III. Give long answers to the following questions

1. Explain the process of creation by Brahma and also show it through a flow chart .
2. What is the difference between Darwin’s theory of creation and evolution and that recorded by the Vedic scriptures? Write your answer in points.

3. Read the following conversation between Srila Prabhupada and a scientist, Dr.Singh. After you read the conversation answer the questions that follow.
4. Dr. Singh: Many scientists doubt Darwin’s theories. But Darwin’s supporters say that life started from matter and evolved from unicellular organisms to multicellular organisms. They believe that higher species like animals and men did not exist at the beginning of creation.
5. ŚrīlaPrabhupāda: Darwin and his followers are rascals. If originally there were no higher species, why do they exist now? Also, why do the lower species still exist? For example, at the present moment we see both the intellectual person and the foolish ass. Why do both these entities exist simultaneously? Why hasn’t the ass form evolved upward and disappeared? Why do we never see a monkey giving birth to a human? The Darwinists’ theory that human life began in such and such an era is nonsense. Bhagavad-gītā says that you can directly transmigrate to any species of life you like, according to your efforts. Sometimes I travel to America, sometimes to Australia and sometimes to Africa. The countries already exist. I am simply traveling through them. It is not that because I have come to America, I have created or become America. And there are many countries I have not yet seen. Does that mean they do not exist? The scientists who support Darwin are nonsensical.
6. Bhagavad-gītā clearly says that all the species exist simultaneously, and that you can go to whichever species you like. You can even go up to the kingdom of God, if you so desire. All this is declared in Bhagavad-gītā by Lord Kṛṣṇa.

*(i) What do Darwin’s supporters say according to Dr. Singh?*

*(ii) Does Srila Prabhupada support Darwin’s theory?*

*(iii) What examples does Srila Prabhupada give to disprove Darwin’s theory?*

*(iv) Read verse 15.9 from the Bhagavad gita and its purport. Can you give examples of how you can transmigrate into any of the species mentioned therein?*



## 04

VEDIC CONCEPTION  
OF TIME

Time?! I never knew any other concept of time apart from the time and date my watch shows!



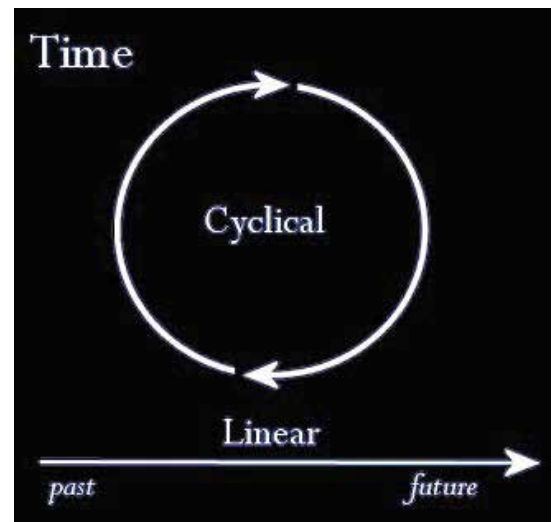
We saw in chapter 2 that the concept of time according to Vedic literature differs from that presented by Western historians. In this chapter we will study how it differs and also study how time is measured in Vedic history.

### Time is a cyclical concept

Hindu historical literatures, particularly the Puranas place human existence in the context of repeating time cycles called yugas and kalpas, lasting hundreds of millions of years. The Vedic conception of time thus defines time in cycles of different ages or yugas unlike the concept of time that we use currently in the form of BC or AD. Modern archaeologists explain time as a linear or a straight line concept and not in cycles.

As we see in the above figure, when time is a cyclical concept, we will have the yuga cycle beginning with Satya yuga followed by Treta, Dwapara and Kali yugas repeating again with Satya yuga and so on. This is the Vedic conception of time. However, the modern concept of time, which we

normally use and apply is the linear concept which has no repetition of creation but only has a past and future. Also, different planets have different durations of time. This means that the duration of one day on one planet is not equal to the duration of one day on another planet. We can make a comparison between the residents of higher planetary systems called the demigods and residents of earth (or earthly planets, which include other planets also apart from earth) in terms of their respective durations of day or night. According to Vedic scriptures there is a difference in the duration of one day of a resident of earth and the duration of one day of a resident of higher planet or a demigod.

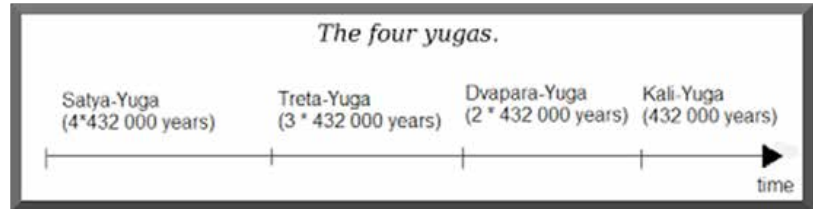


Time explained as a linear concept or cyclical concept

## The Yuga Cycles\*

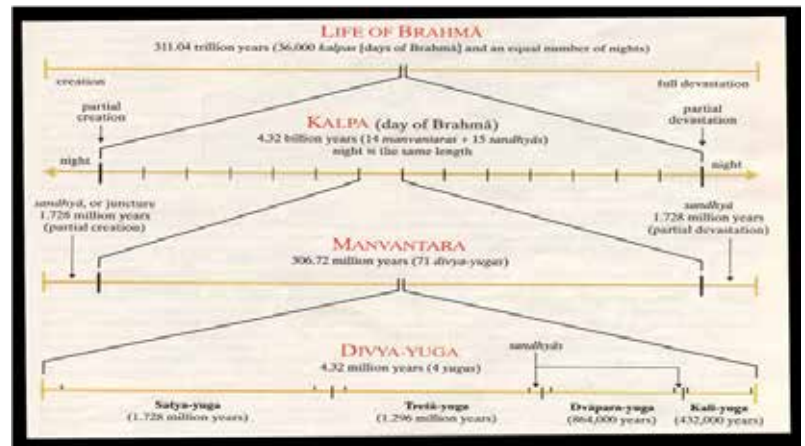
Each yuga cycle is composed of 4 yugas commonly understood as the four ages. The first, the Satya-yuga, lasts 4800 years of the demigods. The second, the Treta-yuga, lasts 3600 years of the demigods. The third, the Dvapara-yuga, lasts 2400 years of the demigods. And the fourth, Kali-yuga, lasts 1200 years of the demigods. One demigod year is supposed to be equivalent to 360 earth years. Hence the lengths of the yugas in earth years are as follows:

432,000 years for the Kali-yuga,  
864,000 years for the Dvapara-yuga,  
1,296,000 years for the Treta-yuga, and  
1,728,000 years for the Satya-yuga.



This gives a total of 4,320,000 years for the entire yuga cycle. One thousand of such cycles, each lasting for 4,320,000 years, comprises one day of Brahma, the demigod who governs this universe. **A day of Brahma is also called a kalpa.**

Each of Brahma's night lasts a similar period of time. Life is only manifest on earth during the day of Brahma. With the onset of Brahma's night, the entire universe is devastated and plunged into darkness. When another day of Brahma



**Figure 14** Flow chart on duration of life of Brahma to the duration of the four yugas

begins, life again becomes manifest. Each day of Brahma is divided into 14 manvantara periods, each one lasting 71 yuga cycles. Preceding the first and following each manvantara period is a juncture (sandhya) the length of a Satya-yuga (1,728,000 years). Typically, each manvantara period ends with a partial devastation. According to Puranic accounts, we are now in the twenty-eighth yuga cycle of the seventh manvantara period of the present day of Brahma.”

In the above flow chart you may identify the following important points:

1. The duration of life of Brahma is 311.04 trillion years.
2. One day of Brahma, also called as Kalpa, is 4.32 billion years.
3. There is no creation during the night of Brahma. This is called partial devastation.
4. Every Kalpa may be divided into 14 Manvantaras and each Manvantara is for 306.72 million years.
5. Every Manvantara is divided into 71 Divya yugas and one Divya Yuga consists of one Yuga cycle.
6. Every Divya Yuga that consists of one Yuga cycle (including Satya yuga, Treta yuga, Dwapara yuga and Kali yuga) lasts for 4.32 million years.
7. After the death of one Brahma there is full or complete devastation and with the birth of new Brahma, again creation begins. Thus the cycle continues.

Michael Cremo, a renowned archaeologist and author of the book ‘Forbidden Archaeology’ summarizes Vedic conception of time as follows :

*“The Hindu, or Vedic, concept of time is cyclical. There are cycles within cycles within cycles. The basic unit of this cyclical time is called the day of Brahma. It lasts about 4.3 billion years. It’s followed by a night of Brahma, which also lasts about 4.3 billion years. The days follow the nights endlessly in succession. During the days, life is manifested in the universe, and during the nights it’s dormant. The current day of Brahma, the one we are in now, began about 2 billion years ago. So by this account, we should expect to see signs of life, including human life, going back about 2 billion years on earth”*

-----

## RECAP AND REVISE

### I. State if the following statements are true or false:

1. According to Puranic accounts, humans coexisted with tool making hominids of the modern evolutionary theories.
2. A day of Brahma is also called a yuga.
3. Life is manifest on earth only during the day of Brahma.
4. Each day of Brahma is divided into 14 manvantara periods.
5. One demigod year is equivalent to 3600 earth years.

### II. Answer the following questions in one or two sentences:

1. How many yugas is a yuga cycle composed of? Name them.
2. Mention the duration of each yuga according to both demigod years and earth years.
3. Define a kalpa and also mention the duration of a kalpa.

### III. Write short notes on the following:

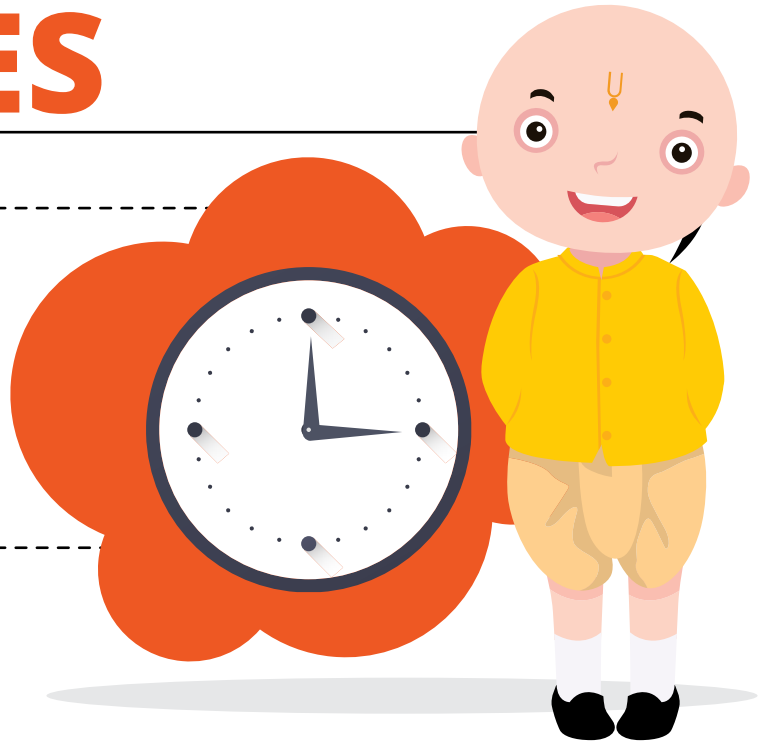
1. Duration of life manifest on earth
2. Manvantara period

### IV. From the information given to you in the flow chart on the life of Brahma, complete the following table:

	Years	Kalpa	Manvantaras
Life of Brahma			
Kalpa			
Manvantara			
Divya Yuga			
Satya Yuga			
Treta Yuga			
Dwapara Yuga			
Kali Yuga			



This is amazing...time moves in cycles! Satya Yuga will come again...I will probably see King Dhruva! And I want to be one of the monkey warriors in King Rama's army or a hero in the Mahabharata war!



Introduction:

### Description of the four Yugas or Ages

In chapter 4 you have studied how time is classified into the four ages and you also read the duration of these ages. While Satya Yuga or the Golden Age lasts for the longest number of years, 1,728,000 years, Treta Yuga or the Silver Age lasts for 1,296,000 years, Dwapara Yuga or the Copper Age lasts for 864,000 years and finally Kali Yuga or the Iron Age lasts for 432,000 years. Each of these ages not only differ in terms of their duration but also differ in many other ways such as the qualities of people, the social and religious practices and even the duration of peoples' lives.

In this section we will study about these differences, about the way people lived in different ages and about the lives of important kings in these ages.

### Self realization: The goal of human life every age

Modern Science traces the history of origin of all life to a chemical change, which happens by chance and does not have any specific purpose. Hence according to modern historians or archaeologists the manner in which different ages are identified is mostly based on how technically advanced the civilization was or what kind of tools they used to make things. Most of their conclusions about the past are based on archaeological findings. However, Vedic history, which has Vedic literature as its main source of conclusions, traces the origin of life to a creator and the purpose of human life as self realization. Thus through literary evidence and archaeological evidence we can see that the customs and habits of people centered on God and religion in most of the ancient civilizations. Every age or Yuga according to Vedic history is identified by a prominent method for self-realization that is documented in Vedic texts. The different ways of self-realization recorded in Vedic literatures are meditation, fire sacrifices, deity worship and chanting the holy names of the Lord.

Powerful kings and leaders in the previous ages lived under the guidance of spiritual personalities and had self realization as the goal of their lives. You will be surprised to know that till the age of Kali

or the Iron Age, which is the age we all are presently living in, there used to be one king or monarch ruling the entire planet earth assisted by many subordinate kings. Our planet earth is also known as Bharatavarsha in Vedic literature after King Bharata, who ruled over the entire planet.

## Satya Yuga or the Golden Age

The first chapter of creation during the present day of Brahma was around 2 billion years ago. This was the beginning of the first of the four ages, Satya Yuga, that lasted for 1,728,000 years. Vedic scriptures describe this age as one characterized by virtue, wisdom and religion. The average life span of a human being in this age is supposed to have been 100,000 years. People would undertake prolonged meditation as the means of self realization. They would meditate for thousands of years on God and achieve happiness.

There was great opulence in terms of abundant natural wealth and natural food. Also from the description of the palaces of kings in this age, we can see that an advanced civilization in the form of high rise buildings and airplanes already existed. We will now read the description of the life of King Dhruva who ruled in this age.

## Life history of King Dhruva:

King Dhruva, the son of king Uttanapada and mother Suniti is celebrated as the king who showed unparalleled determination at an age as tender as 5 years. His life shows how with strong faith and determination one can achieve great things.

## Genealogy and determination of young Dhruva

The great grandfather of Dhruva was Brahma himself and Svayambhuva Manu was his grandfather. Dhruva was the son of King Uttanapada and mother Suniti. Uttanapada had two wives, Suruchi and Suniti. Uttanapada had another son from Suruchi named Uttama. His life and activities are recorded in the fourth canto of Srimad Bhagavatam

When Dhruva was merely 5 years old, he felt humiliated by his step- mother, Suruchi, who would not let him sit on his father's lap alongside his step brother Uttama. In anger he approached his mother Suniti who directed him to meditate on Lord Krishna to fulfill his desires. Little Dhruva had a burning desire to achieve a kingdom much greater than that of his great grandfather, Brahma. Though his anger was childish impudence, his determination was unwavering and he would not listen to anybody who tried to convince him to return home.

In the forest Dhruva met the exalted sage Narada who guided him to chant the mantra 'Om Namoh Bhagavate Vasudevaya', meditating on Lord Vishnu. His austere meditation was intense and despite all dangers and obstructions, little Dhruva continued his practice for six months. The place where little Dhruva meditated and finally received enlightenment is called Dhruv Tila. It is located in the forest called Madhuvan, near the town of Vrindavan, Uttar Pradesh.



**Figure** Dhruva receiving blessings from sage Narada



**Figure 20** Dhruv Kund



**Figure 21** Dhruv Tila

After returning back to his kingdom, Dhruva ruled planet earth for 36000 years successfully. The life history of King Dhruva is one that of unwavering determination and extraordinary austerity.

### **Treta Yuga or the Silver Age**

The Treta age, according to Srimad Bhagavatam, was the age where people were devoted to performances of rituals and austerities. It lasted for 1,296,000 years. The average life span of human being in this age was 10,000 years. It was predominated by the principle of cow protection. Elaborate fire sacrifices were undertaken to please and realize God during this age. Since the vital ingredient for all fire sacrifices is ghee or clarified butter that is obtained from cows, cows were worshipped and revered. It is explained that it was in this age that the Varnashrama system of four classes of humans evolved. The four classes of humans are the brahmanas (teachers, scholars and priests), the kshatriyas (politicians, warriors and police), the vaishyas (farmers, traders and businessmen) and the shudras (workers, artists and craftsmen).

This age saw the rule of King Rama, one of the most exemplary monarchs in Indian history. King Rama is believed to be the incarnation of God on earth and He ruled with such lofty ideal values that this age became famous as the ideal age. The friendship of humans and ape men is prominently seen in this age and is elaborately described in the Ramayana, which is an epic narration of the life and activities of King Rama. We will read about it in brief in this section.

### **Life History of King Rama**

The birth and activities of King Rama are narrated by sage Valmiki in the famous epic Ramayana. Many of you must have heard the story of Lord Rama. It's important to understand that King Rama's story is not imaginary but is a part of history as recorded in the Ramayana and also briefly narrated in Srimad Bhagavatam. You will be surprised to know that Ramayana is not just known to India but many other south east Asian countries as well. For eg. Thailand has an epic called the Ramakiyan where the activities of Lord Rama are described with some minor changes in names. Indonesia also has some of the ancient temples of lord Rama.

### **Birth and Valour of King Rama**

Rama along with His brothers, Lakshmana, Bharata and Shatrughna were born in the Ikshavaku dynasty as the sons of King Dasharatha. Dasharatha was the king of Kosala, an ancient kingdom that was located in present day Uttar Pradesh. Ayodhya was its capital.



Rama along with his three brothers grew up to be a very powerful prince who protected the noble and chastised the miscreants. Rama married the daughter of King Janaka who ruled over the province of Mithila. The King threw a challenge to all brave men of stringing a heavy bow called as the *Haradhanu* that could not be lifted by three hundred men together at a time. Rama accepted it. The bow was stored in an iron box mounted on an eight-wheeled chariot. Rama placed one end of the bow against his toe, put forth his might, and bent the bow to string it-when to everyone's surprise the bow snapped in two! Rama then married the daughter of King Janaka, Sita.

When prince Rama was to be coronated as the king, there was severe political turmoil in Ayodhya. Owing to discontentment of one of Dasaratha's wife, queen Kaikeyi, a series of events ensued, which ended up in the banishment of Rama along with his wife Sita and brother Lakshmana. Rama, then lived in the forest for 14 years and these 14 years there were many adventures that are recorded in the Ramayana.

### Adventures in the Forest

It was while in forest that mother Sita was abducted by a demonic king of Sri Lanka called Ravana. In order to help Rama bring back mother Sita many faithful followers of Rama risked their own lives and waged a war against the King of Lanka. As described in chapter 4, a whole lot of ape like looking men such as Hanuman and Sugriva befriended Rama. They helped him search for mother Sita and built the historical bridge between India and Srilanka about which you studied in chapter 5. They fought with stones, boulders and trees against the sophisticated weapons used by King Ravana finally defeating the wicked king and rescuing mother Sita.

After 14 years in exile, Rama returned to Ayodhya along with mother Sita and Lakshmana much to the joy of his brother Bharata and citizens of Ayodhya.

### Locations of different places mentioned in the Ramayana

**Ayodhya**, the birth place of King Rama is located in the state of Uttar Pradesh in modern India. The places where Rama stayed in the forest have been traced by renowned historians and most these places have temples that describe and glorify different events that happened while Rama was in forest. **Chitrakoot**, a town that is located on the border of Uttar Pradesh and Madhya Pradesh, is the place where Rama is said to have spent around 11 years while in exile.



There are many places in Chitrakoot such as Ram Ghat, Hanuman Dhara, Sita rasoi etc that are dedicated to remember the events associated with activities of Rama. It was in Chitrakoot that the famous saint and poet Tulsidas wrote the Ramacharitmanas describing the glories and events of Ramayana.



**Figure 22** Sita gumba

**Panchavati**, a picturesque place in Nasik in the state of Maharashtra was also home to Rama, Lakshmana and Sita during exile. Located on the bank of river Godavari, India's second longest river, Panchavati is a part of the famous Dandakaranya forest. It is said that it is from this place that Ravana abducted mother Sita.



**Figure 23** Panchavati

## Dwapara Yuga or the Copper Age

Srimad Bhagavatam describes this age as the one where people were very noble and devoted themselves to the study of Vedas. It lasted for 864,000 years. The life span of people in general during this age was 1000 years. There was a further decline in the good qualities of people in this age in comparison to that of Satya or Treta Yugas. Elaborate worship of deities and temple worship were the ways in which people tried to please God. This is the age in which the most wonderful Lord Krishna appeared whose birth and activities have been described in the Srimad Bhagavatam. In the next chapter you will read how the palace of Krishna in Dwaraka was excavated by archeologists under the sea proving that the descriptions of Dwaraka as found in the Mahabharata are indeed true. The kingdom of Dwaraka showed the opulence of the people of this age and also proved that advanced humans with abilities to build complex architectural structures existed for as long as 5000 years ago. Of the four classes of humans, the kshatriyas (warrior class) and brahmanas (teachers and preachers) were most numerous.

The Dwapara Yuga witnessed one of the most devastating wars in history known as the Mahabharata war between two clans, Pandavas and the Kauravas. More than three million soldiers were killed in this war and finally the Pandavas emerged victorious with Yudhishtira, the eldest among the Pandavas being crowned as the emperor of the world. King Yudhishtira was a very wise, truthful and powerful king who ruled along with his four brothers who were also extraordinarily brave.

## Life history of King Yudhishtira

Born in the Kuru dynasty, Yudhishtira was the eldest of the five brothers known as the Pandavas, sons of King Pandu and Queen Kunti. Yudhishtira and his brothers were put through many challenges by the Kauravas in their dispute for the throne of the emperor. He was an expert in the art of spear fighting

and there was no warrior to match him on that. Yudhishtira always remained composed and chose the path of truth and tolerance amidst many provoking situations. There are many incidents narrated in the Mahabharata that depict his tolerance and strong faith in Lord Krishna.

King Yudhishtira was so honest and righteous that even after becoming victorious in the Mahabharata war against the Kauravas, he felt great remorse for all the soldiers who were killed and wanted to give up his throne. However, after being advised by his grandfather Bhishma and Lord Krishna who was also his cousin, Yudhishtira decided to accept the responsibility of an emperor and ruled with righteousness always devoted to Lord Krishna.

During his rule, there was never any shortfall of rain and thus there always enough grains produced. Even the cows were well protected so much so that they gave abundant milk. Sometimes we think that smart phones and bullet trains reflect the prosperity of a country. However, unless there is abundant growth of food grains and security of life for all living creatures, we can't say that a country is really advanced or prosperous! King Yudhishtira ruled for 36 years after the war and the society during his reign of reflected great natural prosperity and all his subjects were very happy without any anxieties. The most important lesson to be learnt from the life of King Yudhistira is that with truthfulness and righteousness one is sure to emerge victorious.

Even today there many archaeological sites in Kurukshetra, a city located in the state of Haryana. There have been many excavations in Kurukshetra and there is a museum in Thanesar, a place close to Kurukshetra that exhibits many findings from these excavations.



**Figure 24** An archaeological site at Kurukshetra



**Figure 25** Ancient watersheds excavated at Kurukshetra

## **Kali Yuga or the Iron Age**

This is the age we are currently living in. This age will last for 432,000 years of which around 5000 years have passed. Vedic scriptures have elaborately described how people of this age are lazy, less intelligent, misguided and always disturbed. Though the average life span of humans is 100 years, we have very few people actually living up till then.

The primary method prescribed in the Vedic scriptures for achieving self realization in this age is chanting the names of the Lord with devotion.

This age has witnessed many powerful kings like King Prataprudra, Ashoka, Shivaji, Akbar etc. All of these kings displayed strong devotional sentiments towards God and ruled righteously. They were strongly inspired by the bhakti saints who preached the essence of all religions through their philosophical treatises, songs or poems. In the next chapter we will read about how the Bhakti Movement emerged or how it all started and who were the prominent saints responsible for the growth of this movement.

## RECAP AND REVISE

### I. Fill in the blanks:

1. Modern history traces the origin of human life to a \_\_\_\_\_ change.
2. Vedic history traces the origin of human life to a \_\_\_\_\_ and the goal of human life as \_\_\_\_\_.
3. \_\_\_\_\_ is the first of the four ages and it lasted for \_\_\_\_\_ years.
4. \_\_\_\_\_ age saw the rule of King Rama, one of the most exemplary monarchs in India history.
5. The copper Age also called as the \_\_\_\_\_ yuga lasted for \_\_\_\_\_ years.
6. The Mahabharata happened in the \_\_\_\_\_ yuga.
7. \_\_\_\_\_ number of years have passed of the present Iron Age.

### II. Choose the appropriate methods of self realization and life expectancy for the different Ages and write them against the Ages given

Meditation 10,000 years	Chanting 100 years	Deity-worship 100,000 years	Sacrifices 1000 years
Satya Yuga	Treta Yuga	Dwapara Yuga	Kali Yuga

### III. Write short notes on the following

1. Determination of King Dhruva
2. Places where King Rama lived during his exile
3. Description of the Copper Age



I want to become an  
archaeologist too...



While modern history can give details of this world up to three thousand years ago, sacred literature such as the Srimad Bhagavatam can give the history and culture of the entire planet for millions of years ago.

The Mahabharata and the Ramayana are not merely mythological tales but they are the essence of important historical events recorded in a systematic manner. Maha means great and Bharata means this land. Thus Mahabharata is a historical record of important people and events of ancient India. Vedic culture was spread throughout the world and the ancient name of India was Bharata, which referred to the entire planet. There are many archaeological evidences reported to support this fact.

In this chapter we will discuss some archaeological evidences that revealed that Vedic culture was indeed spread throughout the world. We will also study the discovery of an ancient city called Dwaraka under the sea and the discovery of the bridge between India and Srilanka by NASA (North American Space Association). These are archaeological evidences found in recent times, which confirm and validate many facts from literary sources of history like the Ramayana and the Mahabharata.

### Archaeological Fact # 1.

#### **Ancient Idol of Lord Vishnu found during excavation in an old village in Russia's Volga Region in February, 2012**

In the year 2013, an ancient Vishnu idol was found during excavation in an old village in Russia's Volga region. The idol was found in Staraya Maina village and is said to belong to the 7th or 8th century AD. Before this idol was found, Kiev, another place in Russia was considered to be the oldest city

"We may consider it incredible, but we have ground to assert that Middle-Volga region was the original land of Ancient Russia. This is



**Figure 15** Idol of Lord Vishnu found during excavation in Russia

a hypothesis, but a hypothesis, which requires thorough research,” says a Russian archaeologist, Dr Alexander Kozhevin. Prior to unearthing of the Vishnu idol, Dr Kozhevin has already found ancient coins, pendants, rings and fragments of weapons. The discovery of the idol confirms the ancient connections between the Russians and the Indians. In Russian orthodox Christianity, worship is conducted very much like in Vishnu temples.

## Archaeological Fact # 2

### Dwaraka- A Lost City Recovered

Dwaraka was a western Indian city submerged by the sea right after lord Krishna left this planet upon finishing His pastimes with His devotees. This was regarded as merely a mythological tale but in the early eighties an important archaeological site was found at the site of the legendary city of Lord Krishna.

Situated in Saurashtra, at a point where the Gomti river meets the Arabian sea, it has acquired many names down the ages: Dwaraka, the gateway to eternal happiness; Swarnapuri, the city of gold, Swarnadwarika, the golden gateway. Before the legendary city of Dwaraka

was discovered some scholars were of the view that the Mahabharata being only a myth it would be futile to look for the remains of Dwaraka and that too in the sea. However, excavations done at Dwaraka by Dr. S.R. Rao, a renowned archeologist, it was discovered that Dwaraka of Krishna is real, majestic and wonderful. They also prove that the descriptions as found in these texts are not to be discarded as fanciful but are to be treated as based on actualities as seen by their authors. Interesting descriptions about Dwaraka’s construction are found in Srimad Bhagavatam. The summary of the description is as follows:

*‘Even though Jarasandha, the King of Magadha, was defeated 17 times he decided to attack yet again. This time a barbarian warrior by the name Kalayavana simultaneously attacked Mathura. Sensing danger for His relatives, Lord Krishna decided to construct a fortress that no human force could penetrate. After discussing the matter with Balarama, Krishna had a fortress twelve yojanas in circumference built within the sea. Inside the fort He had a city built containing all kinds of wonderful things. In the construction of the city could be seen the full scientific knowledge and architectural skill of Vishvakarma, the divine architect. There were wide avenues, commercial roads and courtyards laid out on ample plots of land; there were splendid parks, and also gardens stocked with trees and creepers from the heavenly planets. The gateway towers were topped with golden turrets touching the sky, and their upper levels were fashioned of crystal quartz.*

*The gold-covered houses were adorned in front with golden pots and on top with jeweled roofs, and their floors were inlaid with precious emeralds. Besides the houses stood treasury buildings, warehouses and stables for fine horse, all built of silver and brass.*

*Each residence had a watchtower and also a temple for the family deity. Filled with citizens of all four social orders, the city was especially beautified by the palaces of Sri Krishna, the Lord of the Yadus.’*



**Figure 16** A graphical representation of the city of Dwaraka

Again in the Mahabharata, there is a specific account about the submerging of Dwaraka by the sea, which reads thus:

*The sea, which had been beating against the shores, suddenly broke the boundary that was imposed on it by nature. The sea rushed into the city. It coursed through the streets of the beautiful city. The sea covered up everything in the city. Even as they were all looking, Arjuna saw the beautiful buildings becoming submerged one by one. Arjuna took a last look at the mansion of Krishna. It was soon covered by the sea. In a matter of a few moments it was all over. The sea had now become as placid as a lake. There was no trace of the beautiful city which had been the favourite place of all the Pandavas. Dwaraka was just a name; just a memory.*

The discoveries made by archeologists have proved that the account in Mahabharata as to the existence of a beautiful capital city of Dwaraka of Sri Krishna was not a mere figment of imagination but it did exist. Besides the sea-ports, there were renowned cities which were washed away by the rivers on whose banks they were situated. We may cite here the case of Hastinapura and Pataliputra, situated on the bank of the river Ganga and falling victims to flood-fury. The submerged parts of these cities are to be treated as protected monuments and great treasures of the ancient heritage of India.



The Marine Archeology Center of the National Institute of Oceanography in Goa, has proposed to establish the world's first underwater museum to view the remains of the city submerged in the Arabian Sea. Dwaraka's existence disproves the belief held by Western archeologists that there was no urbanization in the Indian subcontinent from the period between 1700 BC. (Indus Valley) and 550 BC (advent of Buddhism). As no information was available about that period, they labeled it the Dark Period.

*“The findings in Dwaraka and archeological evidence found compatible with the Mahabharata tradition remove the lingering doubt about the historicity of the great epic. We would say Krishna definitely existed”,* said Rao. What is needed, he added, is the political will to reconstruct the cultural history of the Vedic and epic periods of northern India.



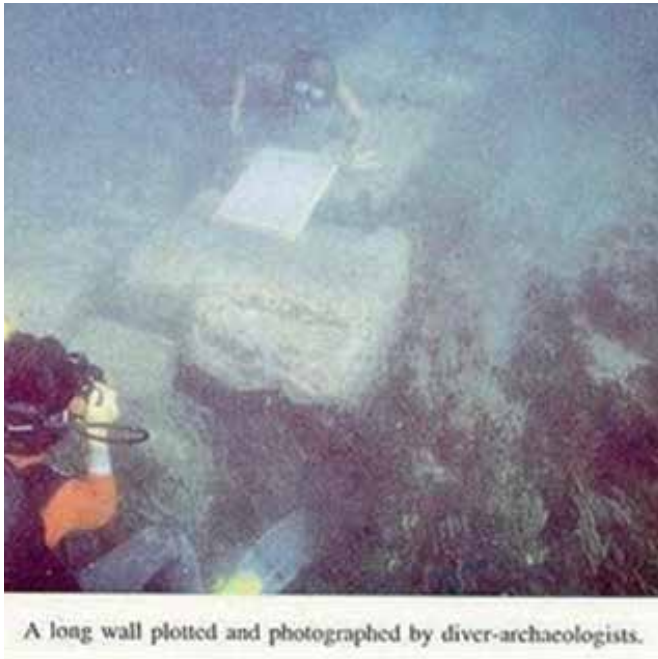
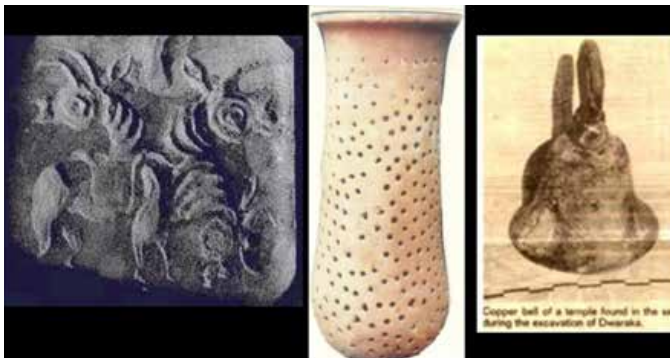


Figure 17 The submerged palace of Dwaraka and divers mapping the fort



(a) Stone carving (b) Vase (c) Copper bell



Figure 18 Artifacts found by divers in the submerged city of Dwaraka. Amongst them

**Carbon dating shows that its about 5000 years old. According to Srimad Bhagavatam & other scriptures, Dwarka submerged in year 3102 B.C (which is approximately 5100 years)**

### Archaeological Fact #3

## The Rama Sethu Bridge between India and Srilanka

In the previous chapter, you read about the birth and activities of King Rama that occurred in the Silver Age or the Treta Yuga. It was mentioned there a bridge was built by ape- like men from India to Sri Lanka in an attempt to help King Rama defeat the King of Sri Lanka, Ravana who had kidnapped mother Sita, the wife of King Rama. You will be surprised to know that in the year 2002, this bridge was seen Space images taken by NASA (North American Space Association) reveal the mysterious ancient bridge in the Palk Strait between India and Sri Lanka. The recently discovered bridge, currently named as Adam ´s Bridge, is made of chain of shoals, c.18 mi (30 km) long.



Figure 19 Space images of the bridge between India and Sri Lanka



The unique curvature of the bridge and composition by age reveals that it is manmade. The legends as well as Archeological studies reveal that the first signs of human inhabitants in Sri Lanka date back to a primitive age, about 17,50,000 years ago and the bridge's age is also almost equivalent.

This information is a crucial aspect for an insight into the mysterious legend called Ramayana, which was supposed to have taken place in Treta Yuga (more than 17,00,000 years ago). In this scripture we find the description of why and how this bridge was constructed. You will read about King Rama in your next chapter.

-----

## RECAP AND REVISE

### I. Fill in the blanks

1. An ancient \_\_\_\_\_ idol was found in an old Russian village.
2. \_\_\_\_\_ was a western Indian city that was submerged by the sea right after Krishna left this planet.
3. Dwaraka is situated in Saurashtra at a point where the river \_\_\_\_\_ meets the Arabian Sea.
4. Excavations were conducted in Dwaraka by the renowned archaeologist \_\_\_\_\_.

### II. State whether the following statements are true or false

1. There are no connections between Russia and India.
2. Mahabharata is a myth hence Dwaraka is also myth.
3. Discoveries made by archaeologists have proved the existence of Dwaraka, a beautiful city.
4. The bridge under sea that has been discovered between India and Sri Lanka is currently called as the Adam's bridge.



# THE RISE OF THE BHAKTI MOVEMENT

This is my favorite chapter. I also want to become a bhakti saint and one day my name will appear in your Vedic history textbook!!



We read in the previous chapter that all Ages had one main method of achieving self realization for people in general. So while the Golden Age had meditation as the main method, it was fire sacrifices in the Silver Age and deity worship in the Copper Age. We are currently living in the age that is called the Iron Age or Kali Yuga. Vedic scriptures describe this age as a rather difficult one with the duration of human life being reduced. In this age however, chanting of God's names through the process of devotional service is recommended by the Vedic scriptures to achieve higher spiritual goals.

Bhakti or devotion towards God is not a new concept and it has its origin in ancient Vedic literature such as the Ramayana and the Mahabharata. The Bhagavad gita has an entire chapter on the bhakti Yoga wherein Lord Krishna explains to Arjuna all about the process and its significance. However, there was a resurgence in the flow of bhakti sometime during the third to sixth century A.D, with two groups of mystic saints, the Alvars and the Naynamars extensively preaching and sharing their spiritual realizations from the scriptures. While the Alvars were devotees of Lord Vishnu, the Naynamars were followers of Lord Shiva. Once again the bhakti movement gained prominence in India during the thirteenth century when the Hindu society was suffering under the weight of certain social and religious practices that were not compatible with the doctrine of brotherhood of man.

In this chapter we will learn about the important principles of the bhakti movement, the life history of some important bhakti saints and the history of ISKCON as a leading organization propagating the bhakti movement in recent times.

## Principles of the bhakti Movement:

There were many saints and poets throughout India who independently inspired people to lead a God-centered life irrespective of caste, community, gender, social status or language. Even though there were some differences in the details of what they taught, the essence of what they preached remained the same.

The following are the common principles of the Bhakti movement:

- Belief in the Supreme Lord as the creator, sustainer and destroyer of the universe
- Emphasis on devotion as the only way to achieve perfection in life
- Necessity of a guru to attain bhakti
- Stress on noble life and conduct.
- Equal accessibility of God to all
- Disapproving excessive rites and rituals without devotion
- Disapproving vain academic scholarship

### **Prominent Saints of the Bhakti Movement:**

Although the Bhakti Movement is said to have its origin in south India in due course of time it swept the entire country with some prominent saints travelling extensively and preaching across the length and breadth of the country. While the Bhakti Movement in the south was centered on Lord Vishnu and Lord Shiva, the Bhakti movement of the North rallied around Lord Rama and Lord Krishna. We will study a brief history of some prominent saints in this section. These saints were so special that they could attract and change thousands of people and guide them to follow a life of devotion towards God. They had their unique understanding or philosophy of relationship between God and us. These philosophies have different names. It may not be necessary for you to understand deeply the meaning of different philosophies or the differences between them. For now you may just remember the names of some philosophies and describe the lives of these saints after reading them.

### **Ramanujacharya**

Ramanujacharya was a one of the early stalwarts of the Bhakti movement. He taught 'Vishishtadwaita' philosophy, spreading the message of bhakti or pure devotion towards Lord Vishnu. **Birth and initiation** Ramanuja was born in a Brahmin family in the village of Perumbudur, Tamil Nadu, in the year 1017 A.D. His father was Asuri Keshava Somayaji Deekshitar and mother was Kanthimathi.

From a young age, his intelligence and ability to comprehend highly abstract philosophical points were excellent. He took initiation from

Yadavaprakasa, a renowned scholar of Vedic literature. Yadavaprakasha was a follower of the mayavadi philosophy and believed that the absolute truth was a formless power. Ramanuja was a pure devotee of the Lord and did not like such painful statements about his worshipful Lord. Out of humility and respect for his guru, he did not point out the flaws but gradually the situation became intolerable. Though his new guru was highly impressed with his intelligence, he was quite concerned by how much emphasis Ramanuja placed on bhakti. After frequent clashes over interpretation, Yadavaprakasa decided the young Ramanuja was becoming too much of a threat and plotted a way to kill him. However, Ramanuja's cousin Govinda Bhatta discovered the plot and helped him escape.

### **Meeting with Yamunacharya and taking Vows**

Ramanuja's childhood mentor, Kancipurna, suggested he meet with Kancipurna's own guru, Yamunacharya who was a pure devotee of Lord Vishnu. Ramanuja travelled to Srirangam to meet an aging Yamunacharya. Unfortunately however, Yamunacharya left his body just before Ramanujacharya's arrival. When Ramanuja saw the body of Yamunacharya, he noticed that three fingers of Yamunacharya's right hand were curled tightly. Seeing this he understood that Yamunacharya was concerned about three tasks. Ramanuja vowed to complete these —

Ramanuja then declared aloud, “Remaining fixed in devotion to Lord Visnu, I shall free the people from illusion by spreading the glories of the Lord throughout the land” As these words were spoken, one of the fingers relaxed and became straight. Ramanuja spoke again, saying, “To establish that there is no truth beyond Lord Visnu, I shall write the Sri-bhasya commentary on the Vedanta-sutra.” At this the second of Yamunacharya’s fingers became straight. Ramanuja declared again, “In order to show respect to the sage Parasara, who has so wonderfully described the glories of the Lord in the Visnu Purana, I shall name one learned Vaisnava after him.” With this final statement, the last of Yamunacharya’s fingers relaxed and became straight!

## **Becoming a Sannyasi**

Ramanuja accepted Yamunacharya as his Manasika Acharya and spent 6 months studying Yamunacharya’s philosophy under Mahapurna, another disciple of Yamunacharya. He renounced family and became a sannyasi. He treated all people as equal without considering their castes. At that time low caste people were prohibited inside the temples. He led the low caste people into the temples in many places. Due to this, he is praised as a “social reformer”. His most famous works are the Sri Bhashya and Gita Bhashya.



## **Disappearance**

Ramanujacharya gave several instructions to his disciples before leaving. When Ramanuja had finished speaking, some of his disciples came forward and made this request. “Your body, which is always engaged in the service of the Lord, can never be material. Our bodies are certainly temporary, but you exist only on the platform of spiritual life. Therefore, our request is that we never be deprived of the sight of your transcendental form.”

Taking pity upon them, Ramanuja accepted his disciples’ request and ordered that expert sculptors be brought there to carve a stone deity in his likeness. After three days the work was complete. Then the deity was bathed with water from the Kaveri and installed upon a newly constructed altar. Ramanujacharya then came slowly up to the deity and filled it with his potency by breathing into the crown of the head. Turning to the disciples, he said, “This is my second self. When I have cast off this body, you may worship this form instead of me.” Then he lay down with his head on Govinda’s lap with his eyes fixed on the wooden shoes of his own spiritual master, Ramanujacharya gave up his body in 1137A.D.

While the stone deity is still worshipped in Melkote (Karnataka), Ramanujacharya’s body itself is maintained at Srirangam as it is. Devotees apply special sandalwood and saffron paste on the body to maintain it.

## **Madhvacharya**

The saint Madhvacharya was an outstanding scholar and preacher in the bhakti movement. He preached the ‘Shuddha dvaita’ philosophy and taught some intricate aspects of the soul (jivatma) in relation to the Supreme Lord in the spirit of bhakti or devotion.

## Birth and Childhood pastimes

Madhvācārya (or Madhva) was born on the Vijayadashami day in 1238 AD near Udupi, a town in the south-west Indian State of Karnataka. His father was Narayana Bhatta and mother was Vedavati. Madhva's parents named him Vāsudeva at birth. Later he became famous by the names Pūrṇa-prajña, Ānanda-tīrtha and Madhvācārya.

Even as a child, at the age of 3, his father initiated his educational lessons. One day the lesson of practicing the alphabets was over and next day it was repeated. Vasudeva asked his father: "Why repeat the same thing? This was over yesterday. Teach me something new." The father felt both surprised and happy. He was struck by this child's grasping power. The father continued to teach the child at home. Before long, Vasudeva was able to read all the books and would try to understand them.

When Vasudeva was five, his mother took him on a visit to a nearby place called Neyampalli. It was evening and people were listening with keen interest to the discourse (lecture based on scriptures) by a well-known scholar of the Vedas. At one stage, Vasudeva, sitting beside his mother, got up and said: "Respected sir, the meaning in the purana text says one thing and you are saying another." The speaker became annoyed at the boy's insolence. But Vasudeva narrated the meaning of the concerned verse in an expert manner. People were pleased and agreed with him.

When Vasudeva was seven, his father performed his Upanayana (sacred thread-wearing ceremony) according to the custom and then on to a guru for studying Vedas and classics as a disciple of a respected Vedic scholar of that period. His teacher felt the boy's manner a bit strange. The boy would appear only at the time of the lessons and would spend the rest of the time in the playfield.

In the field, Vasudeva, with his strong physique beyond his age, would be surrounded by his playmates. Each day it was a different game. One day it was running, Vasudeva would come first. Another time it is swimming and he would be the first to reach the goal. It was wrestling the other day and though the entire band of his playmates attacked him, he would defeat them with terrific blows. His classmates were astonished at the prowess of Vasudeva whom they considered 'Hanuman in swimming and Bhimasena in weightlifting'.

His guru would not approve the boy's behaviour. He felt he was not studying properly and once called him: "Oh, you are a master of knowledge! You learn things without reading. Let us see, recite all the verses you have been taught so far." Vasudeva sat cross-legged and recited in a clear voice all the verses in the correct pattern and without a single mistake. The Guru gave up testing him. Vasudeva's studies and sports both continued.

## Taking Sannyasa

Vāsudeva took to the renounced order of life or sannyasa at an age as early as eleven years under the shelter of Acyuta Preksha, a reputed ascetic of the time, near Udupi.

The preceptor Acyuta Preksha gave the boy Vāsudeva the name of Pūrṇa Prajña at the time of his initiation into sannyāsa (renounced order). A month later, little Pūrṇaprajña is said to have defeated a group of expert scholars in a debate. Overjoyed at his extraordinary talent, Acyuta Preksha gave him the title of Ānanda Tīrtha (saint of immaculate bliss).

## Tour of South India and then Badri

The Acharya set out on a tour of South India in his teens. He visited prominent places of pilgrimage like Anantashayana, Kanyakumari, Rameshvara and Shriranga. Wherever he went, he delivered discourses

and preached the message of the absolute truth as he realized called as Tattvavada.

In course of time, the Acharya desired to tour North India and to spread the message of vedic religion far and wide. He strongly wished to visit Badrinath to see the holy places like Vyasa's hermitage, the penance-grove of Nara-Narayana etc.,

The Acharya never wrote any work of his by hand. It was his practice to dictate continuously to his disciples who would take them down. His composition of works was as immaculate as his discourse. A disciple of the Acharya, Satya-tirtha, was given the honour of writing in palm leaves, whatever was dictated by the Acharya. Madhvacharya wrote many books such as the Brahmasutra-bhashya and the Bhagavadgita-bhashya.

In the meantime, the Acharya's influence had spread far and wide throughout the country. Scholars all over India were stunned by his extraordinary genius, never seen or heard of before. The circle of his disciples grew bigger and bigger.

### **Installation of Krishna at Udupi**

The Acharya stayed in Udupi and spent all his time writing commentaries on Vedic literature. It was during this period that the Acharya installed the deity of Krishna which he found in the western ocean near the Udupi sea-coast. This historic deity of Krishna is still being worshipped at Udupi, in the state of Karnataka, India, by devotees.

### **Disappearance**

In the 79th year of his life, Acharya Madhva decided to take leave of his disciples and assigned to them the responsibility of carrying on the tradition of his Tattvavada. Having done that, in the year 1278 A.D, it is said that he disappeared amidst mountain of flowers that were showered on him from heavens while he was giving a discourse to his disciples. That is the last record of Madhvacharya's sighting. This day is celebrated as Madhva Navami by his followers even today.



### **Sri Krishna Chaitanya Mahaprabhu**

Chaitanya Mahaprabhu promoted the worship of Lord Krishna, specifically the Hare Krishna maha mantra. He was a noble proponent for the Vaishnava school of bhakti Yoga, based on the philosophy of Srimad Bhagavatam and Bhagavad gita. His philosophy was Achintya Bheda Abheda. His followers revere him as Lord Krishna Himself in the mood of His consort Srimati Radharani. His life history has been recorded by Krishnadas Kaviraj in his book Chaitanya Charitamrita.



## **Birth and Early Childhood pastimes**

Sri Chaitanya Mahaprabhu was born in Mayapur in the town of Nadia on February 18th, 1486 A.D. The moon was eclipsed at the time of His birth, and the people of Nadia were then engaged, as usual on such occasions, in bathing in the Bhagirathi (Ganges River) loudly chanting the names of Lord Krishna. His father, Jagannath Misra, was a poor Brahmin (priest) of the Vedic order, and His mother Sachidevi was a woman of ideal character.

He was named as Vishvambar by his grandfather and some of his other names were Gaurahari because of His golden complexion, and Nimai because there was a nim tree near the place where He was born. When Vishvambar was eight years old, He was admitted into the school of Gangadas Pandit in Ganganagar close by the village of Mayapur. In two years, He became well read in Sanskrit grammar. It was when He was ten years old, that His elder brother Vishvarupa left home and accepted the ashram (status) of a sannyasi (ascetic). Though a very young boy, Nimai consoled His parents saying that He would serve them with a view to please God. Just after that, His father left this world. His mother was exceedingly aggrieved and Lord Chaitanya consoled His widowed mother.

## **His youth and initiation**

It was at the age of fourteen or fifteen that Mahaprabhu was married to Lakshmipriya, the daughter of Ballabhacharya, also of Nadia. At this time Nimai Pandit was considered one of the best scholars of Nadia. During His residence in East Bengal, His wife Lakshmipriya left this world from the effects of a snakebite. It was at His mother's request that He married Vishnupriya, the daughter of Raj Pandit Sanatan Mishra. Nimai was now so renowned that He was considered to be the best pandit in Nadia. Once, Keshava Mishra of Kashmir, a great Sanskrit scholar who called himself the Great Digvijai (one who can't be defeated), came to Nadia with a view to debate with the scholars of that place. Afraid of the so-called conquering pandit, the professors of Nadia left their town. Keshava Mishra met Nimai in Mayapur, and after a very short discussion he was defeated by the boy! Nimai Pandit was now the most important scholar of His time.

## **Taking Initiation**

At the age of sixteen or seventeen, Lord Chaitanya travelled to Gaya with a host of His students and took His spiritual initiation from Ishvara Puri, a Vaishnava sannyasi and a disciple of the renowned Madhavendra Puri. Upon His return to Nadia, Sri Chaitanya Mahaprabhu began vigorous preaching of the Vaishnava principles. His divine nature became so strongly represented that Adwaita Prabhu, Srivasa Pandit, and others who had accepted the Vaishnava faith prior to the birth of Lord Chaitanya, were astonished at the change in the young man. He was no longer simply a Sanskrit scholar.

He swooned upon hearing the name of Krishna and behaved as an inspired man under the influence of His divine sentiment. It has been described by Murari Gupta, an eyewitness, that He showed His divine powers in the house of Srivas Pandit in the presence of hundreds of His followers who were mostly well-read scholars. It was at this time that He opened a nocturnal school of sankirtan (congregational chanting of the Lord's holy names) at the home of Srivas Pandit with His sincere followers. There He preached, sang, danced, and expressed all sorts of spiritual emotions. Nityananda Prabhu, who was also a preacher of Vaishnavism and had just completed His travels all over India, joined Him by that time. In fact, a host of pandit preachers of Vaishnavism, all sincere at heart, came and joined Him from different parts of Bengal.

## Mahaprabhu's Preaching and Sannyasa

The first mandate that Sri Chaitanya Mahaprabhu issued to Nityananda Prabhu and Haridas Thakur was to "Go friends, go through the streets of the town, meet every man at his door, and ask him to sing the name of Hari with devotion, and then come and report to Me every evening the result of your preaching." Thus ordered, the two preachers went on and soon met Jagai and Madhai, two most abominable characters. They insulted the preachers upon hearing Mahaprabhu's mandate, but were soon converted by the influence of bhakti (devotion to Krishna) inculcated by the Lord Himself.

From this time to His twenty-third year, Mahaprabhu preached His principles not only in Nadia but in all important towns and villages around His city. In the houses of His followers He showed miracles, taught the principles of bhakti, and sang His sankirtan with other devotees of Krishna.

## The First Non-co-operation Movement in History

Followers of Sri Chaitanya Mahaprabhu commenced to sing the holy name of Hari in the streets and marketplaces in the town of Nadia. The local muslim ruler, Chand Kazi did not appreciate this. The Kazi came to Srivasa Pandit's house, broke a mridanga (drum) and declared that unless Mahaprabhu stopped making noise through all the public singing and dancing, the Kazi would be obliged to enforce Mohammedanism on Him and His followers.

This was brought to Mahaprabhu's notice, at which time He ordered the townspeople to appear that evening, each with a torch in his hand. This they did, and Mahaprabhu marched out with His sankirtan party divided into fourteen groups. Upon His arrival at the Kazi's house, He held a long conversation with him and had deep influence on the Kazi who wept and admitted that Mahaprabhu had cleared up his doubts. The Kazi then joined the sankirtan party!

At the age of 24 years Mahaprabhu took sannyasa at Katwa under the guidance of Keshava Bharati. He then travelled across the length and breadth of India for several years, chanting the divine Names of Krishna constantly. He spent the last 24 years of his life in Puri, Odisha, at the great temple city of Jagannath. of bhakti.

## Remarkable Historical and Archaeological work done by his disciples

Chaitanya Mahaprabhu sent His prominent six disciples ( six goswamis) including Rupa Goswami, Sanatana Goswami, Raghunatha Bhatta Goswami, Jeeva Goswami, Gopala Bhatta Goswami and Raghunatha Dasa Goswami, to Vrindavana to compile His teachings and re- establish temples. These saints have excavated many sacred images and sites in the 15th and 16th centuries in the Braja mandal region that lies in the Uttar Pradesh state of India. Most of the temples built in this area and the deities (sacred idols of Gods) were excavated by these saints. Beautiful temples of archaeological significance were also built under their guidance.



Figure 26 Sri Radha Madanmohan temple in Vrindavan



Figure 27 Sri Radha Govindadeva temple in Vrindavan



## Disappearance

From His thirty-first year, Mahaprabhu continually lived in Puri at the house of Kasi Misra, until His disappearance in His forty-eighth year at the time of sankirtan in the temple of Tota Gopinath. He summarized all His teachings in eight verses known as the Shikshastakam. In the 20th century the teachings of Chaitanya Mahaprabhu were brought to the West by A.C Bhaktivedanta Swami Prabhupada, a representative of Bhaktisiddhanta Sarasvati branch of Chaitanya's tradition. Prabhupada founded his movement known as the International Society for Krishna Consciousness (ISKCON) to spread Chaitanya Mahaprabhu's teachings throughout the world.

## History of ISKCON founded by Srila Prabhupada

In 1965, the prominent emissary of India's spiritual teachings, His Divine Grace A.C. Bhaktivedanta Swami Srila Prabhupada (1896-1977) brought Sri Chaitanya's movement to the West and founded ISKCON in New York City under seemingly humble circumstances. This institution has already carved its name in the History of the bhakti Movement in India.



### Here's a brief time line of ISKCON's recent history:

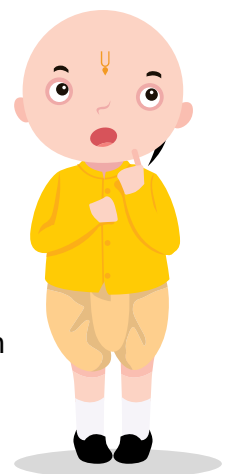
- In 1965, at the age of 69, A.C. Bhaktivedanta Swami Prabhupada left the holy land of Vrindavan, India, to spread Krishna's message in the West on the order of his spiritual master. He arrived in Boston by freight ship, carrying \$7 in change and a trunk of books about Krishna. For the first year he struggled alone, booking speaking engagements at yoga studios, YMCAs, and bohemian artists' lofts, while living in the homes of people he met who sympathized with his cause and would give him temporary residence. He would often take a small bongo drum and sit under a tree in a public park to chant the holy names of Krishna. Curious onlookers would gather. Some joined in the chanting. Some began to take an active interest in his mission.
- By 1966 Srila Prabhupada was living in New York City, in Manhattan's then impoverished Lower East Side, and had begun regular weekly lectures on Bhagavad-gita, along with public chanting sessions called as kirtan, in Tompkins Square Park. That same year, he incorporated ISKCON in New York City, envisioning that soon there would be centers around the world.
- From 1966 to 1968, as more and more spiritual seekers became attracted to Krishna consciousness, he opened ISKCON temples in New York, Los Angeles, San Francisco, Seattle, Montreal and Santa Fe, New Mexico.
- In 1967, the first Ratha-yatra festival outside of India was held in San Francisco. Ratha-yatra is one of the oldest and largest annual religious festivals in the world, performed each year in the holy city of Jagannatha Puri on the East Coast of India. Several million people line the streets to pull giant 3-story chariots carrying deity forms of Lord Krishna through the streets, accompanied by festive chanting of His names. This festival is now held by members of ISKCON in cities around the world.
- From 1969 to 1973, temples opened in Europe, Canada, South America, Mexico, Africa, and India. In 1970, the Governing Body Commission, ISKCON's managerial body, was established to oversee the growing society.

- From 1970 to 1977, ISKCON built major centers at the holy pilgrimage sites of Mayapur and Vrindavana, India, and a large temple in Mumbai.
- In 1972, Srila Prabhupada founded the publishing house Bhaktivedanta Book Trust (BBT), now the world's foremost publisher of books on Krishna consciousness, or bhakti-yoga. Krishna.com is a website project of the BBT.
- From 1966 through 1977, Srila Prabhupada translated more than 40 volumes of the great classics of Krishna conscious literature from Sanskrit into English, giving elaborate commentaries synthesizing the realizations of previous masters along with his own. These books include Bhagavad-gita As It Is, the definitive presentation of Lord Krishna's teachings, Srimad-Bhagavatam (Bhagavata Purana), the 18-volume history of Lord Krishna's incarnations, pastimes and devotees, and Sri Caitanya-caritamrita, the 9-volume biography and teachings of Sri Chaitanya Mahaprabhu. These books have been published by the BBT in more than 50 languages, with several million copies sold and distributed by members of ISKCON to people all over the world.
- In 1973, the Bhaktivedanta Institute was formed to promote the teachings of the Vedas in scientific terms.
- Since 1974, ISKCON Food for Life has run karma-free vegetarian food relief programs in disaster areas and cities around the world.
- In November 1977, Srila Prabhupada passed from this world. By that time, ISKCON had established more than 108 temples, centers, schools farm communities, with more than 10,000 initiated members.
- In 1989, the Hare Krishna movement came out from the underground in the Soviet Union, as glasnost brought an end to persecution. By 1991, more than one million copies of Srila Prabhupada's Bhagavad-gita As It Is had been sold in the former Soviet Union.
- In the early 1990s, various Internet projects were launched, including Krishna.com, ISKCON.com and other Hare Krishna websites.
- Today, ISKCON has about 500 centers around the world, with a worldwide congregation in the hundreds of thousands—from all walks of life.

## RECAP AND REVISE

### Answer the following questions

1. Name any 3 bhakti saints that you have read in this chapter and write the names of the philosophy they preached.
2. Write a note on any one of your favourite saints giving reasons why you like his teachings.
3. Write the basic common principles of bhakti. Also write in 2/3 sentences as to which principle you appreciate the most.





# Vedic History

दो प्रवर्णांश्च संयोगान् ष्ववेयासदृशैः स्वरेः। पदात्तदेनपादा  
मीदृयुता छंदसासंपदतांतां यार्थमन्येतपादतः। प्रायोर्थो वृत्त  
ज्ञानस्य हेतवः। विशेषः सन्निपाते तु पूर्वपूर्वपरंपरां॥३॥ अनु  
दो नो वर्जं विघते पदापादादावनुदात्ततु यदंन्यतादिहो  
य स्तौ न स्तौ ल्येकमानिष्ट्वातिचरुचे। नोतेर्यालिमर्वालिमधुछंद  
स्तोमशब्दपरधायिनतशब्दपरस्त्रिधत्तुवे तुराणां अत्पूर्वत्पम  
त्ररां प्रेक्ष्येति चैतन्मिंस्सूक्ते पादौ। स्तोपंचमः। सर्वांनुदात्तंषट्स्वय  
तश्च छंदसाः। पादो गान्त्रवे राजावष्टादो रदशादोशौ॥ एकादशोद्वा  
नौ। विघ्रात्रैः पुनजागतौ॥४॥ वर्णिष्ठा। क्षिप्रयोरेषां लघुपोतममक्षरांनुवे  
येतरयोरेषां तद्वत्तं छंदसां प्राहुः। एतैश्छंदसांमिवर्तते। एष्यचैरतोस्व  
राः। एतद्विकारा एवान्ये सर्वे तु प्रीयताः। रुमां। एक एक पदे  
दो पादौ द्विपदोच्चाति। ते तु तेनैव प्राच्येते मरुपेयसां