

SB 1.3.1: Sūta said: In the beginning of the creation, the Lord first expanded Himself in the universal form of the puruṣa incarnation and manifested all the ingredients for the material creation. And thus at first there was the creation of the sixteen principles of material action. This was for the purpose of creating the material universes.

1. The Personality of Godhead, Śrī Kṛṣṇa, maintains these material universes by extending His plenary expansions, known as puruṣa avatara.
 1. The original Personality of Godhead Vāsudeva, or Lord Kṛṣṇa, is full with all opulences, all potencies, all fame, all beauty, all knowledge and all renunciation.
 2. A part of His opulence is manifested as impersonal Brahman, and a part of His opulence is manifested as Paramātmā.
 3. This puruṣa feature (Kāraṇodakaśāyī Viṣṇu) of Śrī Kṛṣṇa, is the original Paramātmā manifestation of the Lord.
 - Maha-Visnu is also part and parcel of Govinda, Kṛṣṇa. We can only image how great is Kṛṣṇa. (*visnur mahān sa iha*)
 - There are three puruṣa features in the material creation - Kāraṇodakaśāyī Viṣṇu, Garbhodakaśāyī Viṣṇu and the Kṣīrodakaśāyī Viṣṇu.
 4. The innumerable universes are generated from the skin holes of this Kāraṇodakaśāyī Viṣṇu, and in each one of the universes the Lord enters as Garbhodakaśāyī Viṣṇu.
 - The Visnu in that gigantic form sleeps within the water of that Causal Ocean, and by His inhaling and exhaling, breathing, there are bubbles. And those bubbles are manifested as universes. (*yasyaika-nisvasita-kalam*, [BS. 5.48](#))
2. What is mahat-tattva?
 1. All the material ingredients are assembled in an undifferentiated form in the corner of the spiritual sky (called pradhana). When maha-vishnu impregnates it by glancing, ingredients start to differentiate and the collection is now called as mahat-tattva.
 2. The mahat-tattva is assembled in some corner of the vast, unlimited spiritual sky, and the part which is thus covered by the mahat-tattva is called the material sky.
 - **Analogy:** like the cloud in the clear sky.
 - Material sky only an insignificant portion of the whole spiritual sky (one fourth).
 3. It contains all the ingredients of the material manifestations, including the conditioned souls. It is primarily divided into sixteen parts:
 - The five gross material elements – earth, water, fire, air and ether.
 - The five knowledge acquiring senses – eyes, ears, nose, tongue and skin.
 - The five working senses – hands, legs, voice, anus and genitals.
 - The mind
 4. It has innumerable universes, which are collectively produced by the Kāraṇodakaśāyī Viṣṇu just by His glance.
3. What is the purpose of this material creation? – To give a chance for the conditioned souls to return home, back to Godhead.
 1. This creation and destruction is done by the supreme will because of the conditioned souls, or the nitya-baddha living beings.
 2. The nitya-baddha, or the eternally conditioned souls, have the sense of individuality or ahaṅkāra, which dictates to them sense enjoyment, which they are unable to have constitutionally.
 - The Lord is the only enjoyer, and all others are enjoyed. The living beings are predominated enjoyers. But the eternally conditioned souls have strong aspirations to enjoy separate from the Lord.

3. The chance to enjoy matter is given to the conditioned souls in the material world, and side by side they are given the chance to understand their real constitutional position.
 - What happens to those who catch the truth?
 - They surrender unto the lotus feet of Vāsudeva.
 - They join the eternally liberated souls in the kingdom of Godhead.
 - They need not come again within the occasional material creation.
 - What happens to those who do not catch the truth?
 - They are again merged into the mahat-tattva at the time of the annihilation of the material creation.
 - When the creation is again set up, this mahat-tattva is again let loose, they are given material bodies to enjoy.

SB 1.3.2: A part of the puruṣa lies down within the water of the universe, from the navel lake of His body sprouts a lotus stem, and from the lotus flower atop this stem, Brahmā, the master of all engineers in the universe, becomes manifest.

1. The puruṣa-avatāra is manifested in three features -
 1. The first puruṣa is the Kāraṇodakaśāyī Viṣṇu.
 - The Mahā-Viṣṇu lies down on the ocean of kāraṇa in some part of the spiritual sky by His own free will.
 - From there He glances over His material nature (pradhana), and the mahat-tattva is at once created. Mahat-tattva contains the aggregate material ingredients.
 - Electrified by the power of the Lord the material nature at once creates innumerable universes, which emanate from His skin holes as golden seeds.
 - **Analogy:** Just as the seed of the tree is sown by the cultivator, and the tree or creeper in due course decorates itself with innumerable grown fruits.
 - Nothing can take place without a cause. The Kāraṇa Ocean is therefore called the Causal Ocean. Kāraṇa means “causal.”
 2. The puruṣa enters as the Garbhodakaśāyī Viṣṇu in each and every universe.
 - He is lying within the half of the universe which is full with the water of His body. And from the navel of Garbhodakaśāyī Viṣṇu has sprung the stem of the lotus flower, the birthplace of Brahmā.
 - Within the stem of the lotus there are fourteen divisions of planetary systems.
 - The earthly planets are situated in the middle.
 - Upwards there are better planetary systems, and the topmost system is called Brahmāloka or Satyaloka.
 - Downwards there are seven lower planetary systems inhabited by the asuras and similar other materialistic living beings.
 3. Kṣīrodakaśāyī Viṣṇu is expansion of the Garbhodakaśāyī Viṣṇu.
 - He is the collective Paramātmā of all living beings.
 - He is the Paramātmā of every material object, organic or inorganic.
 - He is called Hari, and from Him all incarnations within the universe are expanded.
 4. One who knows these plenary features of the Personality of Godhead becomes freed from the material conditions of birth, death, old age and disease. (**janma karma ca me divyam, BG 4.9**)
2. We should not foolishly accept the atheistic theory of creation.
 1. The atheist does not believe in the creator.

2. He cannot give a good theory to explain the creation.
3. Atheists say that the material nature created on its own. The following analogies break that theory:
 - **Analogy:** Just as a woman cannot produce a child without the connection of a man, the material nature has no power to create without the power of the puruṣa.
 - **Analogy:** The fleshy bags on the neck of a goat, although they look like breastly nipples, cannot produce any milk. Similarly, we should not expect any creative power from the material ingredients; it is the puruṣa, who impregnates prakṛti, or nature.
3. The creation takes place by the Lord's will.
 1. Because the Lord wished to lie down in meditation, the material energy created innumerable universes at once.
 2. In each of the universes, the Lord lay down, and thus all the planets and the different paraphernalia were created at once by the will of the Lord.
 3. The Lord has unlimited potencies, and thus He can act as He likes by perfect planning, although personally He has nothing to do. No one is greater than or equal to Him.