

THE FLAT EARTH DECEPTION

The Vedic View

Note: This is only a draft and will be finished soon

PRABHUPADA: SUPPOSE YOU ARE GOING ROUND, YOU'LL GO THIS ROUND (WEST) OR THIS ROUND (EAST), BUT WITHIN THE ROUND (GLOBE).



Tamala Krsna: They can go from New York, that direction, or they go from Los Angeles, the other way. Either way, they come to India, and they say, "That proves the world is round 'cause we can go like this or we can go this way." But we say, "No, you can only go this way." But the compass shows I am going due east...

*Prabhupada: **So we don't say differently. You can go this way.***

Tamala Krsna: But we don't say that. Because there's no round, we say... Simply it's a lotus. It's not...

Prabhupada: No, I... It is the same example. Just a animal is bound up, so he's going this round or this round, the same thing. But you cannot go beyond that.

Tamala Krsna: That they'll... "We accept." I take the view of the scientists.

*Prabhupada: Yes. Yes. Yes. We don't say. Suppose you are going round, **you'll go this round (west) or this round (east), but within the round (globe).***

Tamala Krsna: Okay. But the whole question we're saying is that we say, "No, you can only go one way."

*Prabhupada: **No, I don't say.***

Tamala Krsna: But according to our...

Prabhupada: If you are going round, you can go round this way (east) or that way (west).

Tamala Krsna: But there is no round.

Prabhupada: Yes, it is round. You are thinking round. You are going round... (end)

(Bhu-mandala Discussion, July 3, 1977, Vrndavana)

Contents

Introduction

- 1. Be Consistent You Hypocrites**
- 2. Mukhya-Vrtti ("The Direct Meaning") Gauna-Vrtti ("The Indirect Meaning")**
- 3. The Direct Meaning Of Bhu-mandala**
- 4. The Meaning Of Dvipa and Varsa**
- 5. Tamal's Defective Flat Earth Picture**
- 6. The Greater Mountainous Areas Of The Universe**
- 7. Why Prabhupada Called For Astronomers to Help With The Vedic Planetarium**
- 8. Eight Varsas Of Jambudvipa Are Lower Heavenly Planets**
- 9. Varaha and The Earth Globe**
- 10. Sunrise & Sunset According To Bhagavatam Totally Destroys The Talmudic Flat Earth Theory**
- 11. A Hollow Earth Globe Floating Due To Gas Coming From Petrol Says Prabhupada**
- 12. Sumeru Mountain And The Lotus Stem**

Introduction

In recent years there has been a revival of an old and rejected concept. Prabhupada speaks of this faulty concept as follows:

*Prabhupada: **The earth was flat. They believed that the world is flat. So how much imperfect knowledge they have got. So imperfect knowledge, how long it can go? (Morning Walk, At Cheviot Hills Golf Course, May 15, 1973, Los Angeles)***

*Anda means it is egg-shaped, round, egg-shaped. Therefore it is called anda, brahmanda. Bhū-gola. Gola means round. **I have heard that before the science, the people were under the impression that this world is square. Is it not?***

*Devotees: **Flat.***

*Prabhupada: **Flat. Flat, yes. But in the Vedic sastra, millions of years ago it is mentioned: bhū-gola. Gola means round. Just see. And these rascals say that formerly people were not so intelligent. They are intelligent because they are thinking that this world is flat. And those who have spoken millions of years ago, "It is round," they will have less intelligence. Just see. Bhū, gola. Gola means round. Bhū-gola. Similarly, jagad-anda. Anda means round, just like egg. Anda means egg. Jagad-anda. This universe is egg-shaped. And we can see also, the sky is round. This is the wall of this universe.***

(Prabhupada Lecture Bhagavad-gita 1.43 London, July 30, 1973)

*In Vedic literature it is bhū-gola, jagad-anda. These words are there. We can see also it is round, jagad-anda. The universe is round. And Goloka. Or Bhū-gola. Bhū-gola, **the earth is round.** So in the Vedic literatures... Therefore their knowledge is also imperfect because they do not refer to the Vedic literatures. It is already there. **Bhū-gola. Bhū means the earth; gola means round. It is already there. And the geography's called, according to Sanskrit, it is called Bhū-gola. Long, long ago, before Galileo.** (Prabhupada Morning Walk, December 9, 1973, Los Angeles)*

This faulty flat earth concept is held by the rabbis of the Talmud:

There is no doubt that the rabbis of the Talmud actually believed the world was actually a disk surrounded by an ocean. It was not a metaphor, even though describing the world as being reflected in the anatomy of the eye

certainly is. (To read more about talmudic astronomy and the path of the sun around the flat earth, see here.) **The rabbis of the Talmud were following a long held belief that the world is flat, which we can trace all the way back to the earliest known map, found in Babylon and made in the 6th century BCE. It shows a flat, disk like earth surrounded by waters. And that is the picture most people had, because, well, that's what it looks like to us. But that changed when the great Greek mathematician and astronomer Eratosthenes calculated the circumference of the earth, a figure that was within about 10% of its true value.**

(Talmudology - SCIENCE, MEDICINE, AND THE TALMUD)

Now that the world is completely dominated and ruled by International Jewry this old theory is again being pushed through agents like Eric Dubay.

In this article I will not be going into all the details of Eric Dubay's theories, as he can be refuted very easily with one argument:

*The words spoken by the Lord are called **apauruseya**, which indicates that they are not delivered by any mundane person. A living being who lives in the mundane world has four defects: (1) he is certain to commit mistakes; (2) he is subject to illusion; (3) he has a propensity to cheat others; and (4) his senses are imperfect. **No one with these four imperfections can deliver perfect knowledge.** The Vedas are not produced by such an imperfect creature. Vedic knowledge was originally imparted by the Lord into the heart of Brahma, the first created living being, and Brahma in his turn disseminated this knowledge to his sons and disciples, who have handed it down through history. (Prabhupada from Isopanisad Mantra One)*

Note: So the flat earth philosophy presented by Eric Dubay is coming from his imperfect mind and senses. IT IS THEREFORE IMPERFECT! The real process of receiving knowledge is to hear from the Lord through the perfect Vedic sources.

So Eric Dubay is of no concern to the followers of Vedic knowledge. As the followers of the Vedas accept the infallible authority of the Srimad Bhagavatam presented by Srila Prabhupada as their source of understanding the universe and the planetary systems.

Unfortunately there now exists a growing community of pseudo followers of the Vedas, (inspired by Tamal Krishna the agent of the great sinister movement within ISKCON) who propagate this flat earth doctrine.

These flat earthers are very fond of quoting Prabhupada's instruction that we accept the version of the fifth canto of Srimad Bhagavatam to understand Vedic cosmology.

Prabhupada: Take the version of Bhagavatam. (Discussion about Bhu-mandala, July 5, 1977, Vrndavana)

They do this so they can present their own indirect interpretations of the beautiful Bhagavatam in support of their flat earth concoction, which comes from their limited power of thinking.

I will prove in this article that these speculators purposely reject the direct meaning of the fifth canto as presented by the Acarya Srila Prabhupada and use their own mental speculations, in violation of Vedic law. Thus they attempt to override all other statements made by Prabhupada and Vedic scripture that the earth, like all other planets, is factually a globe and is within the Bhu-mandala planetary system.

Their speculative version of the fifth canto makes Prabhupada's teachings appear contradictory. They will even say that other than their indirect interpretations which present the earth as a flat plane, all the other numerous statements from Prabhupada's teachings describing the earth as a globe are non-factual circumstantial truths.

This article will prove conclusively that the flat earth paradigm does not exist anywhere in Prabhupada's books. It exists only as an indirect interpretation of the fifth canto or in other words as a mental concoction.

1. Be Consistent You Hypocrites

While these flat earth speculators insist that we all have to be limited by their interpretation of the fifth canto of Srimad Bhagavatam, they themselves have a different set of rules. They quote from other "scriptures" (non Prabhupada writings) and present the mental concoctions of the flat earth guru Eric Dubay.

On top of that they love to quote the Bhu-mandala discussions in which Tamal Krishna persistently tries to push his flat earth nonsense and get Prabhupada to rubber stamp it. This was the same tactic he used in the guru appointment conversations and to a lesser degree in the book changing discussions.

Interestingly these three discussions involving Tamal Krishna form the basis of three philosophical deviations namely:

- 1.) The appointment of unqualified diksa gurus
- 2.) The unrestricted editing of Prabhupada's original authorized books.
- 3.) The concept of Bhu-mandala as a flat earth plane.

All of the above mentioned discussions are the holy gospels of these deviations. In reality they are the least authoritative evidence because they violate an essential Vedic law in regards to receiving knowledge from a spiritual master.

TRANSLATION: Just try to learn the truth by approaching a spiritual master. Inquire from him submissively and render service unto him. The self-realized soul can impart knowledge unto you because he has seen the truth.

*PURPORT: One has to approach a bona fide spiritual master to receive the knowledge. Such a spiritual master should be accepted in full surrender, and one should serve the spiritual master like a menial servant, without false prestige. Satisfaction of the self-realized spiritual master is the secret of advancement in spiritual life. **Inquiries and submission constitute the proper combination for spiritual understanding. Unless there is submission and service, inquiries from the learned spiritual master will not be effective.** One must be able to pass the test of the spiritual master, and when he sees the genuine desire of the disciple, **he automatically blesses the disciple with genuine spiritual understanding. In this verse, both blind following and absurd inquiries are condemned.** One should not only hear submissively from the spiritual master, but one must also get a clear understanding from him, in submission and service and inquiries. A bona fide spiritual master is by nature very kind toward the disciple. **Therefore when the student is submissive and is always ready to render service, the reciprocation of knowledge and inquiries becomes perfect.** (Bhagavad-gita 4.34)*

Even if you do not accept that Tamal Krishna was involved in a conspiracy to kill Prabhupada and take over the movement, you cannot refute the fact that he did not have service and submission in the Bhu-mandala discussions.

In those discussions Prabhupada repeatedly called Tamal prejudiced and also obstinate, rascal and faithless.

Prabhupada (Talking to Tamal): You are prejudiced. That's all. If I can understand, why don't you understand? You are prejudiced.

(Discussion about Bhu-mandala, July 5th, 1977, Vrndavana)

Tamal was not being blessed with genuine spiritual understanding in regards to Vedic cosmology because he was not inquiring from Prabhupada submissively. He was going to Prabhupada with his flat earth prejudiced looking for a rubber stamp approval.

So the Bhu-madala discussions led by Tamal are not holy Gospels and will only led to confusion in the mind of those one who have not taken the direct meaning of the fifth canto of Srimad Bhagavatam.

The direct method of understanding Prabhupada's books is described in the next section.

2. Mukhya-Vrtti ("The Direct Meaning") Gauna-Vrtti ("The Indirect Meaning")

You will see from the following quotes that we have to take the direct meaning of Prabhupada's presentation of the fifth canto and not the indirect interpretation of the flat earthers.

TRANSLATION: "Sripada Sankaracarya has described all the Vedic literatures in terms of indirect meanings. One who hears such explanations is ruined. Sankaracarya is not at fault, for he has thus covered the real purpose of the Vedas under the order of the Supreme Personality of Godhead.

PURPORT: The Vedic literature is to be considered a source of real knowledge, but if one does not take it as it is, one will be misled. For example, the Bhagavad-gita is an important book of Vedic literature that has been taught for many years, but because it was commented upon by unscrupulous rascals, people derived no benefit from it, and no one came to the conclusion of Krishna consciousness. Since the purpose of the Bhagavad-gita is now being presented as it is, however, within four or five short years thousands of people all over the world have become Krishna conscious. That is the difference between direct and indirect explanations of the Vedic literature. Therefore Sri Caitanya Mahaprabhu said, mukhya-vrttye sei artha parama mahattva: "To teach the Vedic literature according to its direct meaning, without false commentary, is glorious." Unfortunately, Sri Sankaracarya, by the order of the Supreme

Personality of Godhead, compromised between atheism and theism in order to cheat the atheists and bring them to theism, and to do so he gave up the direct method of Vedic knowledge and tried to present a meaning which is indirect. It is with this purpose that he wrote his Sariraka-bhasya commentary on the Vedanta-sutra..... Srila Bhaktisiddhanta Sarasvati Thakura comments that mukhya-vrtti ("the direct meaning") is abhidha-vrtti, or the meaning that one can understand immediately from the statements of dictionaries, whereas gauna-vrtti ("the indirect meaning") is a meaning that one imagines without consulting the dictionary. For example, one politician has said that Kuruksetra refers to the body, but in the dictionary there is no such definition. Therefore this imaginary meaning is gauna-vrtti, whereas the direct meaning found in the dictionary is mukhya-vrtti or abhidha-vrtti. This is the distinction between the two. Sri Caitanya Mahaprabhu recommends that one understand the Vedic literature in terms of abhidha-vrtti, and the gauna-vrtti He rejects. Sometimes, however, as a matter of necessity, the Vedic literature is described in terms of the laksana-vrtti or gauna-vrtti, but one should not accept such explanations as permanent truths. The purpose of the discussions in the Upanisads and Vedanta-sutra is to philosophically establish the personal feature of the Absolute Truth. The impersonalists, however, in order to establish their philosophy, accept these discussions in terms of laksana-vrtti, or indirect meanings. (Caitanya-caritamrta Adi 7.109-110)

Note: I will prove in this article that the flat earthers have described Srila Prabhupada's fifth canto in terms of indirect meanings. One who hears such explanations is ruined. Srila Prabhupada's books are to be considered a source of real knowledge, but if one does not take it as it is, one will be misled. The flat earthers have given up the direct method of Vedic knowledge and tried to present a meaning which is indirect. Srila Bhaktisiddhanta Sarasvati Thakura comments that mukhya-vrtti ("the direct meaning") is abhidha-vrtti, or the meaning that one can understand immediately from the statements of dictionaries, whereas gauna-vrtti ("the indirect meaning") is a meaning that one imagines without consulting the dictionary. Therefore this imaginary meaning is gauna-vrtti, whereas the direct meaning found in the dictionary is mukhya-vrtti or abhidha-vrtti. This is the distinction between the two. Sri Caitanya Mahaprabhu recommends that one understand the Vedic literature in terms of abhidha-vrtti, (Srila Prabhupada's direct purports) and the gauna-vrtti (the interpretations of the flat earthers) He rejects. The impersonalist flat earthers however, in order to establish their philosophy, accept these discussions in terms of laksana-vrtti, or indirect meanings.

TRANSLATION: "You do not explain the direct meaning of the Brahma-sutras. Indeed, it appears that your business is to cover their real meaning."

PURPORT: *This is typical of all Mayavadis or atheists who interpret the meaning of Vedic literature in their own imaginative way. The real purpose of such foolish people is to impose the impersonalist conclusion on all Vedic literature. The Mayavadi atheists also interpret the Bhagavad-gita. In every verse of Srimad Bhagavad-gita it is clearly stated that Krishna is the Supreme Personality of Godhead. In every verse Vyasadeva says, sri-bhagavan uvaca, "the Supreme Personality of Godhead said," or "the Blessed Lord said." It is clearly stated that the Blessed Lord is the Supreme Person, but Mayavadi atheists still try to prove that the Absolute Truth is impersonal. In order to present their false, imaginary meanings, they must adopt so much word jugglery and grammatical interpretation that they finally become ludicrous. Therefore Sri Caitanya Mahaprabhu remarked that no one should hear the Mayavadi commentaries or purports to any Vedic literature. (Caitanya-caritamrta Mad. 6.132)*

Note: The flat earthers do not explain the direct meaning of the fifth canto of Srimad Bhagavatam. Indeed, it appears that their business is to cover their real meaning. This is typical of all Mayavadis or atheists who interpret the meaning of Vedic literature in their own imaginative way. The real purpose of such foolish people is to impose the impersonalist conclusion on all Vedic literature. In order to present their false, imaginary meanings, they must adopt so much word jugglery and grammatical interpretation that they finally become ludicrous. Therefore Sri Caitanya Mahaprabhu remarked that no one should hear the Mayavadi commentaries or purports such as those by the flat earthers, to any Vedic literature.

TRANSLATION "For each sutra the direct meaning must be accepted without interpretation. However, you simply abandon the direct meaning and proceed with your imaginative interpretation... Although there is other evidence, the evidence given in the Vedic version must be taken as foremost. Vedic versions understood directly are first-class evidence."

PURPORT: *Works that should be consulted are Srila Jiva Gosvami's Tattva-sandarbhā (10-11), Srila Baladeva Vidyābhūṣana's commentary on that, and the following verses of the Brahma-sūtra: sastra-yonitvat (1.1.3), tarkapratiṣṭhānat (2.1.11) and sruteḥ tu śabda-mūlatvat (2.1.27), as commented upon by Sri Rāmanujācārya, Sri Mādhvacārya, Sri Nimbarkācārya and Srila Baladeva Vidyābhūṣana. In his book Sarva-samvādini, Srila Jiva Gosvami has noted that although there are ten kinds of evidence--direct perception, the Vedic version, historical reference, hypothesis, and so on--and although they are all generally accepted as evidence, the person presenting a hypothesis, reading the*

Vedic version, perceiving or interpreting by his experience is certain to be imperfect in four ways. That is, he is subject to committing mistakes, to becoming illusioned, to cheating and to having imperfect senses. Although the evidence may be correct, the person himself is in danger of being misled due to his material defects. Apart from the direct presentation, there is a chance that an interpretation may not be perfect. **Therefore the conclusion is that only a direct presentation can be considered evidence. An interpretation cannot be accepted as evidence, but may be considered proof of evidence.** In the Bhagavad-gita, at the very beginning it is stated:

*dhrtarastra uvaca
dharma-ksetre kuru-ksetre
samaveta yuyutsavah
mama kah pandavas caiva
kim akurvata sanjaya*

*The statements of the Bhagavad-gita are themselves proof that there is a place of religious pilgrimage named Kuruksetra where the Pandavas and Kurus met to fight. After meeting there, what did they do? This was Dhrtarastra's inquiry to Sanjaya. **Although these statements are very clear, atheists try to interpret different meanings of the words dharma-ksetra and kuru-ksetra. Therefore Srila Jiva Gosvami has warned us not to depend on any kind of interpretation. It is better to take the verses as they are, without interpretation.** (Caitanya-caritamrta Mad. 6.134-35)*

Note: For each sutra the direct meaning must be accepted without interpretation. However, the flat earthers simply abandon the direct meaning and proceed with their imaginative interpretation. Therefore the conclusion is that only a direct presentation can be considered evidence. An interpretation cannot be accepted as evidence, but may be considered proof of evidence.

3. The Direct Meaning Of Bhu-mandala

In this section will follow the order of Sri Caitanya Mahaprabhu, Srila Jiva Gosvami, Srila Bhaktisiddhanta Sarasvati Thakura, and Srila Prabhupada by taking the direct meaning of the fifth canto of Srimad Bhagavatam. Only this method of accepting the direct presentation without any interpretation can be considered evidence of Vedic cosmology.

*TRANSLATION: When Priyavrata drove his chariot behind the sun, the rims of his chariot wheels created impressions that later became seven oceans, dividing the planetary system known as **Bhu-mandala** into seven islands.*

*PURPORT: Sometimes the planets in outer space are called islands. We have experience of various types of islands in the ocean, and similarly the various planets, divided into fourteen lokas, are islands in the ocean of space. As Priyavrata drove his chariot behind the sun, he created seven different types of oceans **and planetary systems, which altogether are known as Bhu-mandala, or Bhuloka.** In the Gayatri mantra, we chant, om bhur bhuvah svah tat savitur varenyam. **Above the Bhuloka planetary system** is Bhuvanloka, and above that is Svargaloka, the heavenly planetary system. **All these planetary systems** are controlled by Savita, the sun-god. By chanting the Gayatri mantra just after rising early in the morning, one worships the sun-god. (Srimad Bhagavatam 5.1.31)*

Note: Here we see Sukadeva Gosvami and Srila Prabhupada both accepted as the person Bhagavatam, describe Bhu-mandala as a planetary system.

So now let us follow the authorised method and take the mukhya-vrtti (the direct meaning) of Bhu-mandala or the meaning that we can understand immediately from the statements of dictionaries.

Dictionary Definition of Planetary

/'planɪt(ə)ri/

adjective: planetary

Of, relating to, or resembling the physical or orbital characteristics of a planet or the planets.

"a planetary system"

Dictionary Definition of System

/'sɪstəm/

noun: system

1. a group of interacting, interrelated, or interdependent elements forming a complex whole, especially:

Astronomy

a group of celestial objects connected by their mutual attractive forces, especially moving in orbits about a centre.

We must take the direct meaning of the words planetary system as we can understand them from the dictionary definitions above. That is the authorised method.

When Sukadeva Gosvami and Srila Prabhupada are describing Bhu-mandala as a planetary system. That is exactly what it is! A system of planets moving in orbits around Dhruvaloka (the polestar).

Srila Jiva Gosvami has warned us not to depend on any kind of interpretation, like that given by the flat earthers. It is better to take the verses regarding Bhu-mandala as a planetary system as they are, without interpretation.

The Srimad Bhagavatam is to be considered a source of real knowledge, but if one does not take it as it is, one will be misled. The flat earthers have given up the direct method of Vedic knowledge and try to present a meaning which is indirect. Thus they are misleading people with their speculations.

Sri Caitanya Mahaprabhu recommends that one understand the Vedic literature in terms of direct meaning, and **the indirect meaning of the flat earthers He totally rejects.**

Now with this authorized basis of how to understand the Vedic literature firmly established, let us return to Srimad Bhagavatam 5.1.31:

TRANSLATION: When Priyavrata drove his chariot behind the sun, the rims of his chariot wheels created impressions that later became seven oceans, dividing the planetary system known as Bhu-mandala into seven islands.

PURPORT: Sometimes the planets in outer space are called islands. We have experience of various types of islands in the ocean, and similarly the various planets, divided into fourteen lokas, are islands in the ocean of space. As Priyavrata drove his chariot behind the sun, he created seven different types of

oceans and planetary systems, which altogether are known as Bhu-mandala, or Bhuloka. In the Gayatri mantra, we chant, om bhur bhuvah svah tat savitur varenyam. Above the Bhuloka planetary system is Bhuvanloka, and above that is Svargaloka, the heavenly planetary system. All these planetary systems are controlled by Savita, the sun-god. By chanting the Gayatri mantra just after rising early in the morning, one worships the sun-god. (Srimad Bhagavatam 5.1.31)

Note: Prabhupada says that the planets are called islands (dvipas) because they are floating in an ocean of space and divided into fourteen planetary systems.

Not only does Sukadeva Gosvami and Prabhupada describe Bhu-mandala as a planetary system but Prabhupada goes further and describes it as the Bhuloka (Bhur) planetary system.

The universe is divided into fourteen planetary systems. Seven planetary systems, called Bhur, Bhavar, Svar, Mahar, Janas, Tapas and Satya, are upward planetary systems, one above the other. There are also seven planetary systems downward, known as Atala, Vitala, Sutala, Talatala, Mahatala, Rasatala and Patala, gradually, one below the other. (Srimad Bhagavatam 2.1.26)

The earth is one of the planets of the Bhurloka planetary system. There are six planetary systems above Bhurloka and seven planetary systems below it. Therefore the entire universe is known as caturdasa-bhuvana, indicating that it has fourteen different planetary systems. Beyond the planetary systems in the material sky, there is another sky, which is known as paravyoma, or the spiritual sky, where there are spiritual planets. (Srimad Bhagavatam 4.20.35-36)

There are seven planetary systems up and seven planetary systems down. So this is called bhurloka, earthly planet, and there are many planets on this system. So bhurloka, bhuvanloka, janaloka, tapoloka, then brahmaloka, satyaloka, like that--so many planets there are. (Prabhupada from a Bhagavad-gita Lecture, 9.24-26, New York, December 12, 1966)

Note: Prabhupada says that the planetary system called Bhu-mandala (Bhurloka) gets further divided by the great devotee Priyavrata into seven smaller planetary systems separated by seven oceans.

This is the mukhya-vrtti or direct meaning of this verse. There is no mention here of any flat earth plane. Any presentation of a flat earth plane from this verse about Bhu-mandala is purely an indirect interpretation or Gauna-Vrtti. THIS MENTAL CONCOCTION CANNOT BE CONSIDERED AS EVIDENCE!

Let us look at more descriptions of Bhu-mandala from the fifth canto and again take the mukhya-vrtti or direct meaning of these verses. Do not try to impose any indirect flat earth interpretations on to these verses and be misled.

*While describing the character of Maharaja Priyavrata and his descendants, Sukadeva Gosvami also described Meru Mountain and **the planetary system known as Bhu-mandala.** (Srimad Bhagavatam 5.16.Summary)*

*uktas tvaya **bhu-mandalayama**-viseso yavad adityas tapati yatra casau jyotisam ganais candrama va saha drsyate.*

*SYNONYMS: raja uvaca--Maharaja Pariksit said; uktah--already been said; tvaya--by you; **bhu-mandala--of the planetary system known as Bhu-mandala;** ayama-visesah--the specific length of the radius; yavat--as far as; adityah--the sun; tapati--heats; yatra--wherever; ca--also; asau--that; jyotisam--of the luminaries; ganaih--with hordes; candrama--the moon; va--either; saha--with; drsyate--is seen.*

TRANSLATION: King Pariksit said to Sukadeva Gosvami: O brahmana, you have already informed me that the radius of Bhu-mandala extends as far as the sun spreads its light and heat and as far as the moon and all the stars can be seen.

*PURPORT: **In this verse it is stated that the planetary system known as Bhu-mandala extends to the limits of the sunshine.** According to modern science, the sunshine reaches earth from a distance of 93,000,000 miles. If we calculate according to this modern information, 93,000,000 miles can be considered the radius of Bhu-mandala. In the Gayatri mantra, we chant om bhur bhuvah svah. **The word bhur refers to Bhu-mandala.** Tat savitur varenyam: the sunshine spreads throughout Bhu-mandala. (Srimad Bhagavatam 5.16.1)*

*TRANSLATION: **The planetary system known as Bhu-mandala** resembles a lotus flower, and its seven islands resemble the whorl of that flower. The length and breadth of the island known as Jambudvipa, which is situated in the middle*

of the whorl, are one million yojanas [eight million miles]. Jambudvipa is round like the leaf of a lotus flower. (Srimad Bhagavatam 5.16.5)

*TRANSLATION: Amidst these divisions, or varsas, is the varsa named Ilavrta, which is situated in the middle of the whorl of the lotus. Within Ilavrta-varsa is Sumeru Mountain, which is made of gold. Sumeru Mountain is like the pericarp of the lotuslike **Bhu-mandala planetary system**. The mountain's height is the same as the width of Jambudvipa--or, in other words, 100,000 yojanas [800,000 miles]. Of that, 16,000 yojanas [128,000 miles] are within the earth, and therefore the mountain's height above the earth is 84,000 yojanas [672,000 miles]. The mountain's width is 32,000 yojanas [256,000 miles] at its summit and 16,000 yojanas at its base. (Srimad Bhagavatam 5.16.7)*

Note: Nowhere in the fifth canto of Srimad Bhagavatam is Bhu-mandala ever described as a flat earth plane! Neither by Sukadeva Gosvami or by Srila Prabhupada. Bhu-mandala as a flat earth plane exists only as an indirect interpretation or in other words as a mental concoction. Such mental concoctions cannot be accepted as evidence, rather they are to be rejected according to the Supreme Lord Sri Caitanya Mahaprabhu.

BHU-MANDALA IS A PLANETARY SYSTEM THIS IS THE DIRECT MEANING GIVEN BY THE BOOK BHAGAVATA AND THE PERSONS BHAGAVATA!!!

4. The Meaning Of Dvipa and Varsa

There exists in the flat earth community an illusion in regards to the term dvipa and varsa. Because the planets or planetary systems are sometimes called islands they misunderstand them to be flat. This is especially the case in regards to the Bhu-mandala planetary system.

Let us look at how Prabhupada repeatedly describes the planets as dvipas or varsas:

TRANSLATION: I am able to give You an entire island because I am the proprietor of the three divisions of the universe. You have come to take something from me and have pleased me by Your sweet words, but You are asking only three paces of land. Therefore You are not very intelligent.

PURPORT: According to Vedic understanding, the entire universe is regarded as an ocean of space. In that ocean there are innumerable planets, and each planet is called a *dvipa*, or island. When approached by Lord Vamanadeva, Bali Maharaja was actually in possession of **all the *dvipas*, or islands in space.** Bali Maharaja was very pleased to see the features of Vamanadeva and was ready to give Him as much land as He could ask, but because Lord Vamanadeva asked only three paces of land, Bali Maharaja considered Him not very intelligent. (Srimad Bhagavatam 8.19.19)

Beneath the entire planetary system is the garbha water. Lord Visnu lies on this garbha water, and from His abdomen a lotus stem grows, and all the planets within the universe are floating in the air, being supported by this lotus stem. If a planet is destroyed, it must fall into the water of garbha. The earth therefore warned King Prthu that he could gain nothing by destroying her. Indeed, how would he protect himself and his citizens from drowning in the garbha water? **In other words, outer space may be compared to an ocean of air, and each and every planet is floating on it just as a boat or island floats on the ocean. Sometimes planets are called *dvipa*, or islands, and sometimes they are called boats.** Thus the cosmic manifestation is partially explained in this reference by the cow-shaped earth. (Srimad Bhagavatam 4.17.21)

TRANSLATION: After showing his wife the globe of the universe and its different arrangements, full of many wonders, the great yogi Kardama Muni returned to his own hermitage.

PURPORT: All the planets are here described as *gola*, round. Every planet is round, and each planet is a different shelter, just like islands in the great ocean. Planets are sometimes called *dvipa* or *varsa*. This earth planet is called Bharata-varsa because it was ruled by King Bharata. (Srimad Bhagavatam 3.23.43)

Everything is full of varieties, personalities. So you can understand. **And what are these planets? These planets are called *dvipa*. *Dvipa* means island. Just like this is an island. We are sitting in this Kauai island. Why it is island? Because all around water. Similarly, all these planets are called also islands. Why? Because all around the space, space water. As this is surrounded by water, the planets are surrounded by space. So if you take the space, ethereal ocean, then it is island. Every planet is an island.** (Prabhupada from a Srimad-Bhagavatam Lecture, 7.9.8, Hawaii, March 21, 1969)

We are in the ocean, this outer space, the big space within this universe. It is to be considered just like a big ocean, and all the planets, they're just like islands. Therefore in the Vedic literature sometimes these planets are called dvipa. Dvipa means island. (Prabhupada Canto 5: Lectures, Srimad-Bhagavatam 5:5:1, Los Angeles, January 20, 1969)

The planets are called dvipa. Outer space is like an ocean of air. Just as there are islands in the watery ocean, these planets in the ocean of space are called dvipas, or islands in outer space. (Caitanya Caritamrta Madhya Lila 20.218)

Note: So it is very clear the dvipa and varsa both mean a planet in the ocean of space. Dvipa can also mean planetary system.

bhu--of this planet earth; dvipa--and other different planetary systems; varsa--of tracts of land; sarit--rivers; adri--mountains; nabhah--the sky; samudra--oceans; patala--lower planets; dik--directions; naraka--the hellish planets; bhagana-loka--the luminaries and higher planets; samstha--the situation; gita--described; maya--by me; tava--for you; nrpa--O King; adbhutam--wonderful; isvarasya--of the Supreme personality of Godhead; sthulam--gross; vapuh--body; sakala-jiva-nikaya--of all the masses of living entities; dhama--which is the place of repose.

TRANSLATION: My dear King, I have now described for you this planet earth, other planetary systems, and their lands [varsas], rivers and mountains. I have also described the sky, the oceans, the lower planetary systems, the directions, the hellish planetary systems and the stars. These constitute the virat-rupa, the gigantic material form of the Lord, on which all living entities repose. Thus I have explained the wonderful expanse of the external body of the Lord. (Srimad Bhagavatam 5.26.40)

Note: Therefore when the Sukadeva Gosvami says:

*TRANSLATION: When Priyavrata drove his chariot behind the sun, the rims of his chariot wheels created impressions that later became seven oceans, dividing the planetary system known as **Bhu-mandala** into seven islands.*

It is clear that the planetary system of Bhu-mandala was divided into another seven dvipas or planetary systems. Look at the synonyms of the verse:

SYNONYMS: ye--that; va u ha--certainly; tat-ratha--of his chariot; carana--of the wheels; nemi--by the rims; krta--made; parikhatah--trenches; te--those;

sapta--seven; sindhavah--oceans; asan--became; yatah--because of which; eva--certainly; krtah--were made; sapta--seven; bhuvah--of the Bhu-mandala; dvipah--islands.

Now look at Prabhupada's purport. Please read it and accept it in the authorized mukhya-vrtti spirit. In other words, take it AS IT IS with no flat earth interpretations.

*PURPORT: Sometimes the planets in outer space are called islands. We have experience of various types of islands in the ocean, and similarly the various planets, divided into fourteen lokas, are islands in the ocean of space. As Priyavrata drove his chariot behind the sun, he created seven different types of oceans and planetary systems, which altogether are known as **Bhu-mandala, or Bhuloka**. In the Gayatri mantra, we chant, om bhur bhuvah svah tat savitur varenyam. **Above the Bhuloka planetary system** is Bhuvarloka, and above that is Svargaloka, the heavenly planetary system. **All these planetary systems** are controlled by Savita, the sun-god. By chanting the Gayatri mantra just after rising early in the morning, one worships the sun-god. (Srimad Bhagavatam 5.1.31)*

Note: This is very clear!!! The Bhuloka or Bhu-mandala planetary system was divided by Priyavrata into a further seven smaller planetary systems (subdivisions) called (1) Jambu, (2) Saka, (3) Salmali, (4) Kusa, (5) Kraunca, (6) Gomeda, or Plaksa, and (7) Puskara. We shall look at those later.

ISKCON'S FLAT EARTH FOUNDER HAS A HEARING DEFECT

This illusion of taking dvipa to mean flat planes first showed its face in the founder of ISKCON's flat earth movement namely Tamal Krishna as follows:

Satsvarupa: Srila Prabhupada, are the planets shaped liked balls or more like plates? Because it's, it's hard to understand, 'cause they're called dvipas, "islands." Their roundness is the roundness of a plate or like a ball?

Prabhupada: Which one?

Satsvarupa: The earth planet?

Prabhupada: If it is like a tree, then these things can be as dvipa, island.

Tamala Krsna: Wow. You know...

Prabhupada: Eh?

Tamala Krsna: **The scientists are getting smashed to bits by your statements, Srila Prabhupada. This destroys their whole theory. Orbs, round spheres. I think that this Mayapura building, we must build a big planetarium in it.**

Prabhupada: Yes. That, that I am going to do, Vedic planetarium.

Tamala Krsna: Oh, boy. You're going to bring a lot of.... A lot of scientists will come here just to dispute this.

Prabhupada: Yes.

(Morning Walk, March 18, 1976, Mayapura)

Note: Just see the illusion coming from a faulty hearing process!

Did Tamal and Satsvarupa not hear clearly from Prabhupada? He had repeatedly said in his books (quoted above) why the planets were called dvipas/varsas or islands. Still there is confusion in the minds of these soon to be self-appointed pure devotee gurus!!!

Prabhupada when answering Satsvarupa's question is talking about the planets like fruits on a tree; he speaks of this in other places as follows:

*Now our Ph.D's must collaborate and study the 5th Canto to make a model for building the Vedic Planetarium. **My final decision is that the universe is just like a tree, with root upwards.** Just as a tree has branches and leaves so the universe is also composed of planets which are fixed up in the tree like the leaves, flowers, fruits, etc. of the tree. The pivot is the pole star, and the whole tree is rotating on this pivot. Mount Sumeru is the center, trunk, and is like a steep hill, like the alps mountains which also have very high peaks. I have seen in Switzerland one mountain peak which was so high that is penetrated through the clouds. **The tree is turning and therefore, all the branches and leaves turn with the tree. The planets have their fixed orbits, but still they are turning with the turning of the great tree.** There are pathways leading from one planet to another made of gold, copper, etc., and these are like the branches. Distances are also described in the 5th Canto just how far one planet is from another.*

We can see that at night, how the whole planetary system is turning around, the pole star being the pivot. Each planet has its orbit fixed but the sun is moving up and down, north and south. It is not that we shall accept the theory

that the sun is fixed up and the others are all going around the sun. That is not correct. Even the 7th star is rotating once around the pole star in each 24 hours. **The whole universe is just like a big tree, that is a fact.** I do not think that the modern astronomers have any such idea that the whole universe is like a big tree. The planets which are full of living entities are one after another, one above the other. **The relative positions of the planets is fixed up but the whole thing is turning.** The sun is going north and south, it has its own orbit below the moon. So now you all Ph.D.'s must carefully study the details of the 5th Canto and make a working model of the universe. If we can explain the passing seasons, eclipses, phases of the moon, passing of day and night, etc. then it will be very powerful propaganda.

I am sending this letter to you, and you can make photocopies of it and send to our other Ph.D.'s and begin serious research into the matter in detail. **But one thing, I am convinced that the universe is just like a great tree as described therein.**

(Prabhupada Letter to: Svarupa Damodara, Auckland, 27 April, 1976.)

Guest (1): I have another question. You were talking about the planets, the planetary systems. The planets in our solar system, are they in the middle planetary systems or the lower planetary systems?

Prabhupada: What is the question about planetary system?

Gurukrpa: This planet, where is it situated in the planetary system.

Prabhupada: You cannot understand it? **The whole planetary system is just like a big tree, and there are many fruits. So here, this planet is one of the fruits of the planetary system.**

Guest (1): The planets in our solar system, I mean.

Prabhupada: Yes, astrology. Astrology. There is planetary system. It is the Vedic system. You can see at night. **The whole planetary system is moving like this, bunch of tree.** And in Bhagavad-gita it is said, urdhva-mulam adhah-sakham. This, it is just like a big tree, and the root is upwards and the branches and fruits downwards. This is the... The Pole Star is the center of this root of

this planetary system. So you read our books, Fifth Canto, Srimad-Bhagavatam. You will get full description.

(Prabhupada from a Bhagavad-gita Lecture 9.3, Melbourne, April 21, 1976)

5. Tamal's Defective Flat Earth Picture.

It is clear that by looking at the Bhu-mandala discussions from 1977 that the drawings that Tamal presented to Prabhupada were defective. That was admitted by Tamal himself and also Prabhupada.

Prabhupada: No, we don't say flat.

Tamala Krsna: We've pictured it like that. There's some defect in our picture. If you recall, there's a picture we drew...

Prabhupada: So rectify it.

(Discussion about Bhu-mandala, July 5, 1977, Vrndavana)

Tamala Krsna: As we are conditioned, as everyone is conditioned, our planetarium will have to show the actual facts.

Prabhupada: Yes. That fact we have learned from Bhagavatam.

Tamala Krsna: So, so far we have not drawn this fact correctly.

Prabhupada: That is your inability. That is another thing.

(Discussion about Bhu-mandala, July 5, 1977, Vrndavana)

Note: Why is this defective picture based on Tamal's indirect interpretations of the fifth canto of Srimad Bhagavatam still being put forward as an authorized model for the Vedic planetarium???

PRABHUPADA ASKS "WHERE IS THE ISLANDS (PLANETS)"

In the following discussion held a few days before, Prabhupada is asking about the location of the dvipas or planets and planetary systems on their picture.

Prabhupada: So in each ocean there are islands?

Bhakti-prema: No. These are all ocean.

Prabhupada: Simply ocean.

Yasoda-nandana: Now, each one of these dvipas are managed by different sons of Maharaja Priyavrata. Maharaja Priyavrata had so many sons, and each one of their sons...

Prabhupada: No, no, but the son is the king, but he is ruling over the ocean?

Tamala Krsna: No, he is ruling over the dvipa.

Bhakti-prema: Yes, he rotated around the mountain area. Seven times he went. And then to (indistinct).

Prabhupada: Now, oceans, but there is no inhabitant.

Bhakti-prema: No.

Prabhupada: Simply ocean.

Bhakti-prema: There are no dvipas, no islands. Islands are surrounded by oceans rather than(?) oceans are surrounded by islands.

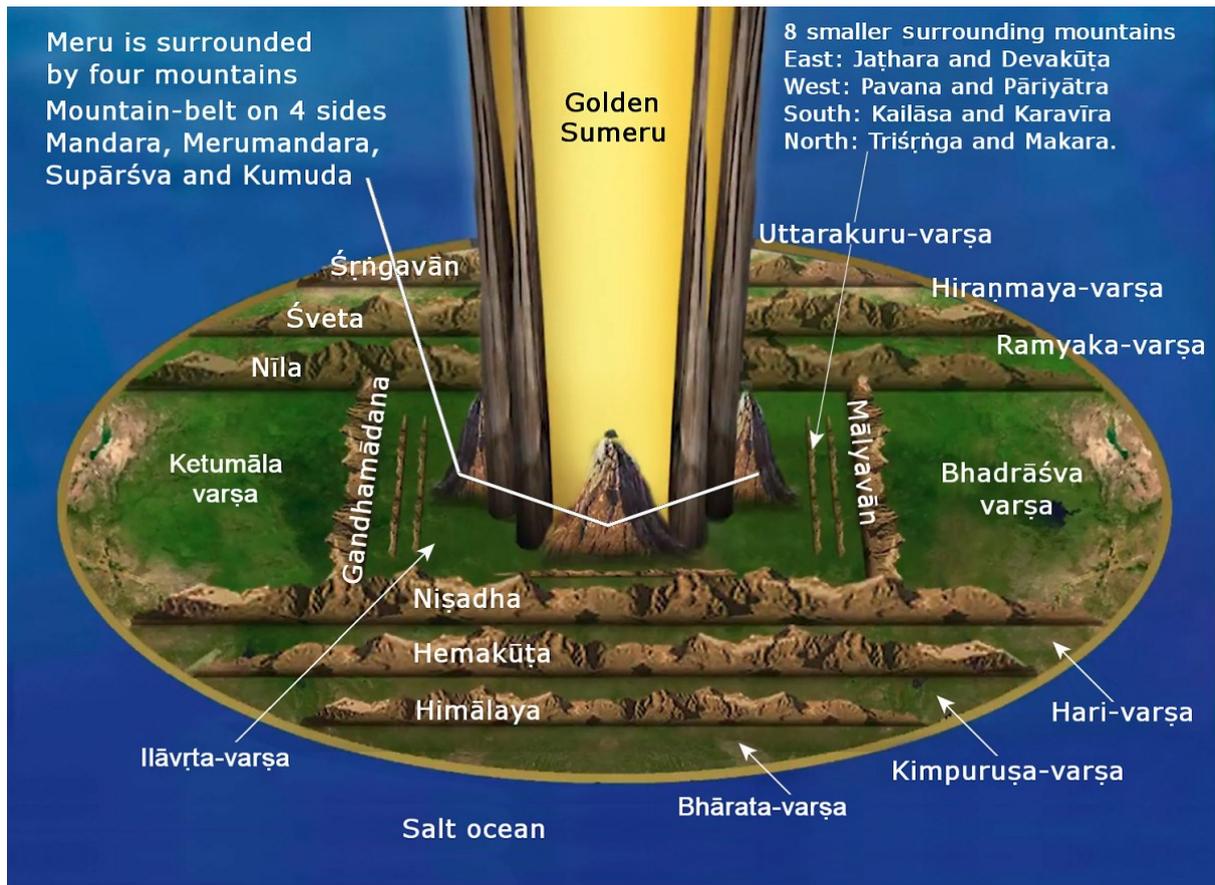
Prabhupada: So what is his kingdom?

Bhakti-prema: An island... Islands are so big, very big.

Prabhupada: Where is the island?

(Bhu-mandala Diagram Discussion, July 2, 1977, Vrndavana)

Let us now look at some of the glaring defects on their map.



First of all the nine varṣas of Jambudvīpa have a single measurement of 9,000 yojanas [72,000 miles] in length. Please note the mountains all have a measurement of length, width and height. But like Jambudvīpa the varṣas have a single measurement. This clearly indicated they are round (or planets, which will be clearly revealed by Prabhupada - see chapter 7. Eight Varsas Of Jambudvīpa Are Lower Heavenly Planets)

In Jambudvīpa there are nine divisions of land, each with a length of 9,000 yojanas [72,000 miles]. There are eight mountains that mark the boundaries of these divisions and separate them nicely. (Srimad Bhagavatam 5.16.6)

Note: Look at the shape of the varṣas on this flat earth nonsense map. NONE OF THEM ARE ROUND NEITHER ARE THEY 16,000 YOJANAS IN LENGTH.

For example Sumeru Mountain has a measurement of 16,000 yojanas at its base.

The mountain's (Sumeru) width is 32,000 yojanas [256,000 miles] at its summit and 16,000 yojanas at its base. (Srimad Bhagavatam 5.16.7)

So why is Ilavrta-varsa which is measured at 9,000 yojanas [72,000 miles]. shown as bigger than Sumeru Mountain measured at 16,000 yojanas [128,000 miles]???

6. The Greater Mountainous Areas Of The Universe

So you may be wondering.... “If the varsas are actually planets how can the mountains within Jambudvipa be floating in outer space?”

These quotes may help you:

TRANSLATION: When Indra, the defeater of enemies, released his infallible thunderbolt scepter at Bali Maharaja with a desire to kill him, Bali Maharaja indeed fell to the ground with his airplane, like a mountain with its wings cut off.

PURPORT: In many descriptions in Vedic literature it is found that mountains also fly in the sky with wings. When such mountains are dead, they fall to the ground, where they stay as very large dead bodies. (Srimad Bhagavatam 8.11.12)

TRANSLATION: Indra thought: Formerly, when many mountains flying in the sky with wings would fall to the ground and kill people, I cut their wings with this same thunderbolt. (Srimad Bhagavatam 8.11.34)

And a simple answer would be WHY NOT???? If the planets are floating why can't the mountains????

TRANSLATION: Similarly, south of Ilavrta-varsa and extending from east to west are three great mountains named (from north to south) Nisadha, Hemakuta and Himalaya. Each of them is 10,000 yojanas [80,000 miles] high. They mark the boundaries of the three varsas named Hari-varsa, Kimpurusa-varsa and Bharata-varsa [India].

TRANSLATION: In the same way, west and east of Ilavrta-varsa are two great mountains named Malyavan and Gandhamadana respectively. These two mountains, which are 2,000 yojanas [16,000 miles] high, extend as far as Nila

Mountain in the north and Nisadha in the south. They indicate the borders of Ilavrta-varsa and also the varsas known as Ketumala and Bhadrasva.

PURPORT: There are so many mountains, even on this planet earth. We do not think that the measurements of all of them have actually been calculated. While passing over the mountainous region from Mexico to Caracas, we actually saw so many mountains that we doubt whether their height, length and breadth have been properly measured. **Therefore, as indicated in Srimad-Bhagavatam by Sukadeva Gosvami, we should not try to comprehend the greater mountainous areas of the universe merely by our calculations.** Sukadeva Gosvami has already stated that such calculations would be very difficult even if one had a duration of life like that of Brahma. **We should simply be satisfied with the statements of authorities like Sukadeva Gosvami and appreciate how the entire cosmic manifestation has been made possible by the external energy of the Supreme Personality of Godhead.** The measurements given herein, such as 10,000 yojanas or 100,000 yojanas, should be considered correct because they have been given by Sukadeva Gosvami. Our experimental knowledge can neither verify nor disprove the statements of Srimad-Bhagavatam. We should simply hear these statements from the authorities. If we can appreciate the extensive energy of the Supreme Personality of Godhead, that will benefit us. (Srimad Bhagavatam 5.16.9 & 10)

Note: We can clearly see that none of these mountains are on this planet earth (Bharata-varsa). They are all borders between the planets (varsas). Bhagavatam says “In the same way, **west and east of Ilavrta-varsa**”. So the mountain is east of Ilavrta-varsa. It is not on the eastern part of Ilavrta-varsa but east of it.

First Prabhupada says “There are so many mountains, even on this planet earth.” The word even clearly shows that the topic of discussion namely these universal mountains are separate from the mountains that are on this planet earth, such as the smaller mountainous regions from Mexico to Caracas or the mountainous ranges of India (also named Himalaya). These universal mountains are borders between all the planets in Jambudvipa. This is confirmed later in the purport when Prabhupada says.

“Therefore, as indicated in Srimad-Bhagavatam by Sukadeva Gosvami, we should not try to comprehend the greater mountainous areas of the universe merely by our calculations.”

7. Why Prabhupada Called For Astronomers to Help With The Vedic Planetarium

Will be completed later

8. Eight Varsas Of Jambudvipa Are Lower Heavenly Planets

In this section I will aim to show that the eight varsas of the Jambudvipa planetary system are lower heavenly planets (bhauma-svarga) or more clearly heavenly earthly planets in the middle planetary system.

They are inhabited by inferior demigods or celestial humans who have descended there from the heavenly planets in the higher planetary system (divya-svarga) and live in these eight varsas (planets) of Jambudvipa for ten thousand earth years.

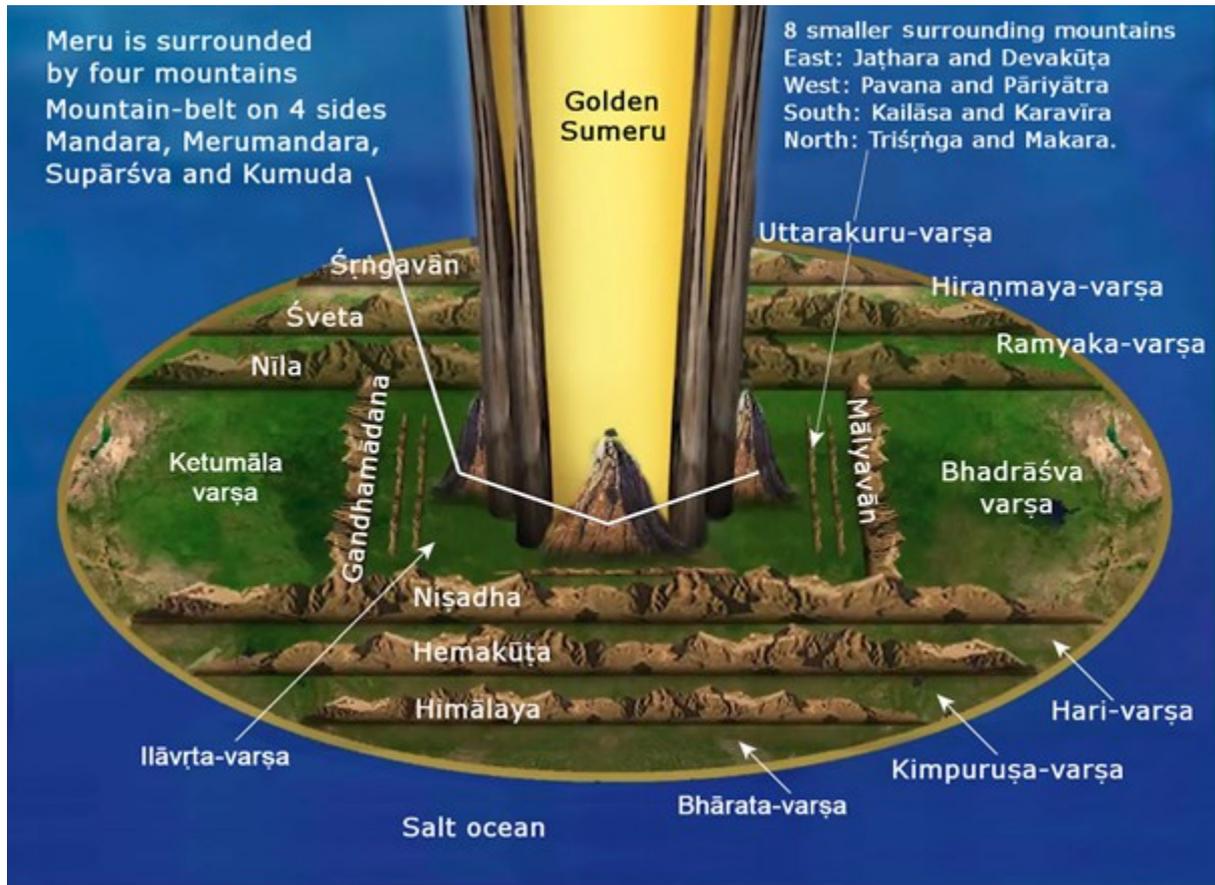
The fact that they have such a longer lifespan than on our earth planet clearly proves that these celestial humans are not on a flat earth plane the same distance away from the sun as the residents of Bharata-varsa.

*One hundred years is significant in this connection because every human being is given the concession to live up to a hundred years. **The span of life is different on different planets, according to the planet's distance from the sun.** In other words, one hundred years on this planet is different from one hundred years on another planet. Lord Brahma lives for one hundred years according to time on the Brahmaloaka planet, but one day of Brahma is equal to millions of years on this planet. **Similarly, the days on the heavenly planets are equal to six months on this planet.** On every planet, however, the span of life for a human being is roughly one hundred years. According to the life-spans on different planets, the standards of living also differ.*

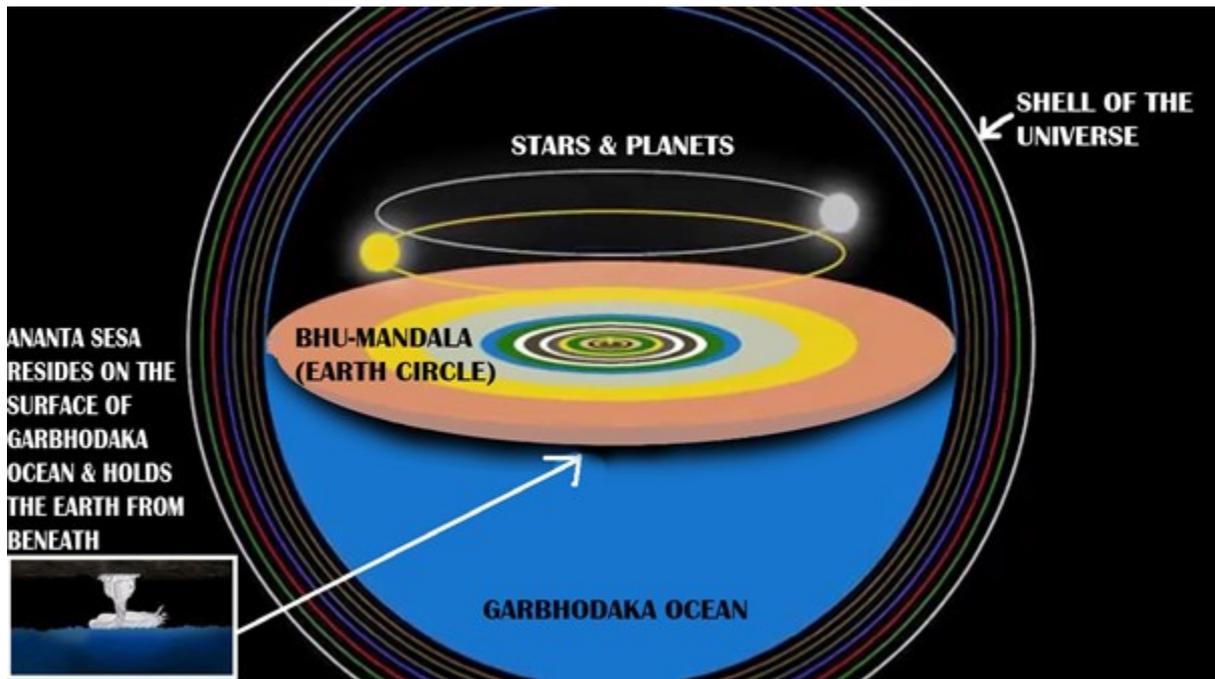
(Prabhupada from Srimad Bhagavatam 4.25.43)

As we will see in the upcoming quotes the residents of the other eight varsas of Jambudvipa live for ten thousand years according to earthly calculations. According to the above quote from Prabhupada **“The span of life is different on different planets, according to the planet's distance from the sun”**

How then can it be possible that all the nine varṣas of Jambudvīpa could be together on a flat earth plane as shown in a map by the Talmudic flat earthers:



The above picture is the flat earthers mental speculation of Jambudvīpa, which is the very inner smallest circle on the picture below.



This would make them all the same distance from the sun. Thus the durations of life would not be different as they are clearly spoken by the Srimad Bhagavatam.

As we shall see Srila Prabhupada clearly defines the eight varsas of Jambudvipa as lower heavenly PLANETS not islands of a Talmudic flat earth!

The tract of land known as Bharata-varsa is the field of activities, and the other eight varsas are for persons who are meant to enjoy heavenly comfort. In each of these eight beautiful provinces, the celestial denizens enjoy various standards of material comfort and pleasure. A different incarnation of the Supreme Personality of Godhead distributes His mercy in each of the nine varsas of Jambudvipa.

(Srimad Bhagavatam, Fifth Canto, Chapter Seventeen - Summary)

TRANSLATION: Among the nine varsas, the tract of land known as Bharata-varsa is understood to be the field of fruitful activities. Learned scholars and saintly persons declare the other eight varsas to be meant for very highly

elevated pious persons. After returning from the heavenly planets, they enjoy the remaining results of their pious activities in these eight earthly varsas.

PURPORT: The heavenly places of enjoyment are divided into three groups: the celestial heavenly planets, the heavenly places on earth, and the bila heavenly places, which are found in the lower regions. Among these three classes of heavenly places (bhauma-svarga-pada-ni), the heavenly places on earth are the eight varsas other than Bharata-varsa. In Bhagavad-gita (9.21) Krsna says, ksine punye martya-lokam visanti: when the persons living in the heavenly planets exhaust the results of their pious activities, they return to this earth. In this way, they are elevated to the heavenly planets, and then they again fall to the earthly planets.

(Prabhupada from Srimad Bhagavatam 5.17.11)

Note: In the Srimad Bhagavatam 5.24.8 bila-svarga is described as a planetary system “In these seven planetary systems, which are also known as the subterranean heavens [bila-svarga]” So even though it is described here as a place that doesn’t make it a flat place LOL.

Neither does the fact that Prabhupada describes bhauma-svarga as “heavenly places on earth” make them flat places!!! As you will see in text 13 Prabhupada describes these heavenly places in the Jambudvipa planetary system as lower heavenly **planets**.

In the above text 11 Prabhupada uses the word **earthly planets**. So after returning from the heavenly planets (divya-svarga) these very highly elevated pious persons return to these earthly planets or the other eight varsas of jambudvipa where they enjoy the remaining results of their pious activities for ten thousand earthly years.

TRANSLATION: In these eight varsas, or tracts of land, human beings live ten thousand years according to earthly calculations. All the inhabitants are almost like demigods. They have the bodily strength of ten thousand elephants. Indeed, their bodies are as sturdy as thunderbolts. The youthful duration of their lives is very pleasing, and both men and women enjoy sexual union with great pleasure for a long time. After years of sensual pleasure--when a balance

of one year of life remains--the wife conceives a child. Thus the standard of pleasure for the residents of these heavenly regions is exactly like that of the human beings who lived during Treta-yuga.

PURPORT: There are four yugas: Satya-yuga, Treta-yuga, Dvapara-yuga and Kali-yuga. During the first yuga, Satya-yuga, people were very pious. Everyone practiced the mystic yoga system for spiritual understanding and realization of God. Because everyone was always absorbed in samadhi, no one was interested in material sense enjoyment. During Treta-yuga, people enjoyed sense pleasure without tribulations. Material miseries began in Dvapara-yuga, but they were not very stringent. Stringent material miseries really began from the advent of Kali-yuga.

Another point in this verse is that in all eight of these heavenly varsas, although men and women enjoy sex pleasure, there is no pregnancy. Pregnancy takes place only in lower-grade life. For example, animals like dogs and hogs become pregnant twice a year, and each time they beget at least half a dozen offspring. Even lower species of life such as snakes give birth to hundreds of young at one time. This verse informs us that in grades of life higher than ours, pregnancy occurs once in a lifetime. People still have sex life, but there is no pregnancy. In the spiritual world, people are not very attracted to sex life, due to their exalted devotional attitude. Practically speaking, there is no sex life in the spiritual world, but even if sometimes it does occur, there is no pregnancy at all. On the planet earth, however, human beings do become pregnant, although the tendency is to avoid having children. In this sinful age of Kali, people have even taken to the process of killing the child in the womb. This is the most degraded practice; it can only perpetuate the miserable material conditions of those who perform it.

(Prabhupada from Srimad Bhagavatam 5.17.12)

Note: Let us now clarify the above statement “In these eight varsas, or tracts of land, human beings live ten thousand years according to earthly calculations. **All the inhabitants are almost like demigods.**

So even though these residents are called human beings, (which may make the brain of a Talmudic flat earther believe that they were living on their imaginary flat earth) they are not exactly human as we shall see from the following quotes:

TRANSLATION Varieties of birds are indications of His masterful artistic sense. Manu, the father of mankind, is the emblem of His standard intelligence, and humanity is His residence. **The celestial species of human beings, like the Gandharvas, Vidyadharas, Caranas and angels, all represent His musical rhythm, and the demoniac soldiers are representations of His wonderful prowess.**

PURPORT: The aesthetic sense of the Lord is manifested in the artistic, colorful creation of varieties of birds like the peacock, parrot and cuckoo. **The celestial species of human beings, like the Gandharvas and Vidyadharas, can sing wonderfully and can entice even the minds of the heavenly demigods.**

*It appears that the residence of Lord Siva was not on this planet but somewhere in outer space, otherwise how could Sati have seen the airplanes coming from different directions towards this planet and heard the passengers talking about the great sacrifice being performed by Daksa? Sati is described here as Daksayani because she was the daughter of Daksa. **The mention of upadevavara refers to inferior demigods like the Gandharvas, Kinnaras and Uragas, who are not exactly demigods but between the demigods and human beings.***

(Prabhupada from Srimad Bhagavatam 4.3.5-7)

Note: We shall see in later quotes that the celestial humans like Gandharvas and Kimpurusas etc. are all residents on the eight varsas (planets) in the Jambudvipa planetary system.

TRANSLATION: In each of those tracts of land, there are many gardens filled with flowers and fruits according to the season, and there are beautifully decorated hermitages as well. Between the great mountains demarcating the borders of those lands lie enormous lakes of clear water filled with newly grown lotus flowers. Aquatic birds such as swans, ducks, water chickens, and cranes become greatly excited by the fragrance of lotus flowers, and the charming sound of bumblebees fills the air. **The inhabitants of those lands are important**

*leaders among the demigods. Always attended by their respective servants, they enjoy life in gardens alongside the lakes. In this pleasing situation, **the wives of the demigods** smile playfully at their husbands and look upon them with lusty desires. All the demigods and their wives are constantly supplied with sandalwood pulp and flower garlands by their servants. In this way, all the residents of the eight heavenly varsas enjoy, attracted by the activities of the opposite sex.*

PURPORT: *Here is a description of the lower heavenly planets. The inhabitants of those planets enjoy life in a pleasing atmosphere of clear lakes filled with newly grown lotus flowers and gardens filled with fruits, flowers, various kinds of birds and humming bees. In that atmosphere they enjoy life with their very beautiful wives, who are always sexually stimulated. Nonetheless, they are all devotees of the Supreme Personality of Godhead, as will be explained in subsequent verses. The inhabitants of this earth also desire such heavenly enjoyment, but when they somehow or other achieve imitation pleasures like sex and intoxication, they completely forget the service of the Supreme Lord. **In the heavenly planets, however, although the residents enjoy superior sense gratification, they never forget their positions as eternal servants of the Supreme Being.***

(Prabhupada from Srimad Bhagavatam 5.17.13)

Note: This is the nail in the head of the Talmudic flat earthers!!!! Prabhupada clearly says that the above descriptions of these very highly elevated pious persons who are almost like demigods (celestial species of humans) and who live for ten thousand years according to earthly calculations, enjoying heavenly delights but never forgetting the Lord who resides as a different incarnation on their planets ARE DESCRIPTIONS OF THE LOWER HEAVENLY PLANETS!!!! DO YOU GET THAT FLAT HEADS!!!! LOWER HEAVENLY PLANETS!!!!

KIMPURUSA-VARSA = KIMPURUSA-LOKA

One of the varsas of the Jambudvipa planetary system is Kimpurusa-loka. It is presented by the deviant flat earthers as a flat plane right next to Bharata-Varas. (Side note: the same distance from the sun which CANNOT BE POSSIBLE as the life duration is ten thousand years different!!!) It is described in the Bhagavatam as follows:

TRANSLATION: Srila Sukadeva Gosvami said: My dear King, in Kimpurusa-varsa the great devotee Hanuman is always engaged with the inhabitants of that land in devotional service to Lord Ramacandra, the elder brother of Laksmana and dear husband of Sitadevi.

TRANSLATION: A host of Gandharvas is always engaged in chanting the glories of Lord Ramacandra. That chanting is always extremely auspicious. Hanumanji and Arstisena, the chief person in Kimpurusa-varsa, constantly hear those glories with complete attention. Hanuman chants the following mantras.

(Prabhupada from Srimad Bhagavatam 5.19.1-2)

Note: Like Hanuman the inhabitants of Kimpurusa-varsa are also monkey shaped:

kimpurusan--the monkey-shaped inhabitants of the Kimpurusa planet; naran--the inhabitants of earth;

TRANSLATION.... the monkey-shaped Kimpurusas, the human beings,

(Prabhupada from Srimad Bhagavatam 2.10.37-40)

Ramesvara: Their idea is that at that time man was living in the form of half monkey, half man in a cave, and gradually he evolved to become more civilized.

Prabhupada: That is still there. Kinnaras. Kinnaras means it is doubtful whether he is man or monkey.

Tamala Krsna: Wow.

*Prabhupada: **There is a Kinnara-loka. Kimpurusa. Kinnara. They are still existing. It is not that they are finished.***

(Morning Walk, July 12, 1976, New York)

Note: The following describe the wonderful mystic powers of the residents of Kimpurusa-loka:

*TRANSLATION: Others also, **the inhabitants of planets known as Kimpurusa-loka**, made the demon Maya into a calf, and they milked out mystic powers by which one can disappear immediately from another's vision and appear again in a different form.*

*PURPORT: It is said that the inhabitants of Kimpurusa-loka can perform many wonderful mystic demonstrations. In other words, they can exhibit as many wonderful things as one can imagine. The inhabitants of this planet can do whatever they like, or whatever they imagine. Such powers are also mystic powers. The possession of such mystic power is called isita. The demons generally learn such mystic powers by the practice of yoga. In the Dasama-skandha, the Tenth Canto, of Srimad-Bhagavatam, there is a vivid description of how the demons appear before Krsna in various wonderful forms. For instance, Bakasura appeared before Krsna and His cowherd boyfriends as a gigantic crane. While present on this planet, Lord Krsna had to fight with many demons who could exhibit the wonderful mystic powers of Kimpurusa-loka. **Although the inhabitants of Kimpurusa-loka are naturally endowed with such powers, one can attain these powers on this planet by performing different yogic practices.***

(Prabhupada from Srimad Bhagavatam 4.18.20)

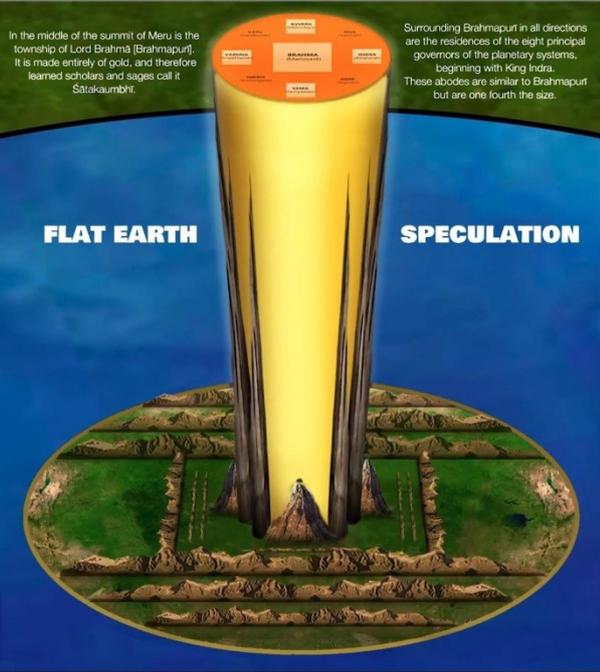
9. Varaha and The Earth Globe

WHAT IS THE DIFFERENCE BETWEEN THESE PICTURES?



EARTH GLOBE >>>

This one was approved by Prabhupada for his law book Srimad Bhagavatam



FLAT EARTH **SPECULATION**

This one was totally rejected by Prabhupada as mental concoction

In the middle of the summit of Meru is the township of Lord Brahma (Brahmapuri). It is made entirely of gold and therefore learned scholars and sages call it Satakaumbhī.
 Surrounding Brahmapuri in all directions are the residences of the eight principal governors of the planetary systems, beginning with King Indra. These abodes are similar to Brahmapuri but are one fourth the size.

Now let us look at some quotes about Lord Varaha and his rescuing the earth globe from the bottom of the Garbhodaka Ocean. Again we will follow the Vedic process and take the direct meaning (mukhya-vrtti) of these verses from the book Bhagavata and the person Bhagavata Srila Prabhupada.

TRANSLATION: Lord Brahma said: When the unlimitedly powerful Lord assumed the form of a boar as a pastime, just to lift the planet earth, which was drowned in the great ocean of the universe called the Garbhodaka, the first demon [Hiranyaksa] appeared, and the Lord pierced him with His tusk.

PURPORT: Since the beginning of creation, the demons and the demigods, or the Vaisnavas, are always the two classes of living beings to dominate the planets of the universes. Lord Brahma is the first demigod, and Hiranyaksa is the first demon in this universe. Only under certain conditions do the planets float as weightless balls in the air, and as soon as these conditions are disturbed, the planets may fall down in the Garbhodaka Ocean, which covers half the universe. The other half is the spherical dome within which the

innumerable planetary systems exist. The floating of the planets in the weightless air is due to the inner constitution of the globes, and the modernized drilling of the earth to exploit oil from within is a sort of disturbance by the modern demons and can result in a greatly harmful reaction to the floating condition of the earth. A similar disturbance was created formerly by the demons headed by Hiranyaksa (the great exploiter of the gold rush), and the earth was **detached from its weightless condition and fell down into the Garbhodaka Ocean.** The Lord, as maintainer of the whole creation of the material world, therefore assumed the gigantic form of a boar with a proportionate snout and picked up the earth from within the water of Garbhodaka. Sri Jayadeva Gosvami, the great Vaisnava poet, sang as follows:

vasati dasana-sikhare dharani tava lagna
sasini kalanka-kaleva nimagna
kesava dharta-sukara-rupa
jaya jagadisa hare

“O Kesava! O Supreme Lord who have assumed the form of a boar! O Lord! The planet earth rested on Your tusks, and it appeared like the moon engraved with spots.”

Such is the symptom of an incarnation of the Lord. The incarnation of the Lord is not the concocted idea of fanciful men who create an incarnation out of imagination. The incarnation of the Lord appears under certain extraordinary circumstances like the above-mentioned occasion, and the incarnation performs a task which is not even imaginable by the tiny brain of mankind. The modern creators of the many cheap incarnations may take note of the factual incarnation of God as the gigantic boar with a suitable snout to carry the planet earth.

When the Lord appeared to pick up the earth, the demon of the name Hiranyaksa tried to create a disturbance in the methodical functions of the Lord, and therefore he was killed by being pierced by the Lord’s tusk. According to Srila Jiva Gosvami, the demon Hiranyaksa was killed by the hand of the Lord. Therefore his version is that after being killed by the hand of the Lord, the demon was pierced by the tusk. Srila Visvanatha Cakravarti Thakura confirms this version.

(Srimad-Bhagavatam 2.7.1)

Note: So in the synonyms we find the following: ksiti-tala--the planet earth. Then in the verse we also find “just to lift the planet earth”. This is very clear if we take the direct meaning.

In the purport Prabhupada talks about the floating condition of the earth planet (for more information on this topic please see section 11. A Hollow Earth Globe Floating Due To Gas Coming From Petrol Says Prabhupada).

So again this is totally clear from both the verse and purport. The earth is a floating planet that fell into the Garbhodaka Ocean due to Hiranyaksa taking gold from it. Thus he disturbed the inner constitution of the globe and its weightless position in space.

Also we find Prabhupada quoting the following from Sri Jayadeva Gosvami, the great Vaisnava poet, in the purport: “O Kesava! O Supreme Lord who have assumed the form of a boar! O Lord! *The planet earth rested on Your tusks, **and it appeared like the moon engraved with spots.***”

How could the earth look like the moon if it was flat???

TRANSLATION: My dear Lord, You are always unborn. Once, in the form of the original boar, You rescued me from the waters in the bottom of the universe. Through Your own energy You created all the physical elements, the senses and the heart, for the maintenance of the world.

*PURPORT: This refers to the time when Lord Krsna appeared as the supreme boar, Varaha, and rescued the earth, which had been merged in water. **The asura Hiranyaksa had dislocated the earth from its orbit and thrown it beneath the waters of the Garbhodaka Ocean.** Then the Lord, in the shape of the original boar, rescued the earth.*

(Srimad-Bhagavatam 4.17.34)

Note: Again very clear if we take the direct meaning “**dislocated the earth from its orbit and thrown it beneath the waters of the Garbhodaka Ocean.**”

TRANSLATION: Lord Boar penetrated the water with His hooves, which were like sharp arrows, and found the limits of the ocean, although it was unlimited. He saw the earth, the resting place for all living beings, lying as it was in the beginning of creation, and He personally lifted it.

PURPORT: The word rasayam is sometimes interpreted to mean Rasatala, the lowest planetary system, but that is not applicable in this connection, according to Visvanatha Cakravarti Thakura. The earth is seven times superior to the other planetary systems, namely Tala, Atala, Talatala, Vitala, Rasatala, Patala, etc. Therefore the earth cannot be situated in the Rasatala planetary system. It is described in the Visnu-dharma:

*patala-mulesvara-bhoga-samhatau
vinyasya padau prthivim ca bibhratah
yasyopamano na babhuva so 'cyuto
mamastu mangalya-vivrddhaye harih*

Therefore the Lord found the earth on the bottom of the Garbhodaka Ocean, where the planets rest during the devastation at the end of Brahma's day.

(Srimad Bhagavatam 3.13.30)

Note: Again how is it possible for the nearly 4 billion mile wide flat earth to fall into the Garbhodaka Ocean and rest on the bottom???

TRANSLATION: The Lord placed the earth within His sight on the surface of the water and transferred to her His own energy in the form of the ability to float on the water. While the enemy stood looking on, Brahma, the creator of the universe, extolled the Lord, and the other demigods rained flowers on Him.

PURPORT: Those who are demons cannot understand how the Supreme Personality of Godhead floated the earth on water, but to devotees of the Lord this is not a very wonderful act. Not only the earth but many, many millions of planets are floating in the air, and this floating power is endowed upon them by the Lord; there is no other possible explanation. The materialists can explain that the planets are floating by the law of gravitation, but the law of gravitation works under the control or direction of the Supreme Lord. That is the version of Bhagavad-gita, which confirms, by the Lord's statement, that behind the material laws or nature's laws and behind the growth, maintenance, production and evolution of all the planetary systems—behind everything—is the Lord's direction. The Lord's activities could be appreciated only by the demigods, headed by Brahma, and therefore when they saw the uncommon prowess of the Lord in keeping the earth on the surface of the water, they showered flowers on Him in appreciation of His transcendental activity.

(Srimad Bhagavatam 3.18.8)

Note: The picture of Varaha that Prabhupada approved for his Srimad Bhagavatam perfectly represents the sloka above. *“The Lord placed the earth within His sight on the surface of the water and transferred to her His own energy in the form of the ability to float on the water.”*

*TRANSLATION: Sri Saunaka inquired: O Suta Gosvami, **after the earth was again situated in its orbit**, what did Svayambhuva Manu do to show the path of liberation to persons who were to take birth later on?*

PURPORT: The appearance of the Lord as the first boar incarnation occurred during the time of Svayambhuva Manu, whereas the present age is in the period of Vaivasvata Manu. Each Manu’s period lasts seventy-two times the cycle of four ages, and one cycle of ages equals 4,320,000 solar years. Thus 4,320,000 x 72 solar years is the reign of one Manu. In each Manu’s period there are many changes in many ways, and there are fourteen Manus within one day of Brahma. It is understood here that Manu creates scriptural regulations for the salvation of the conditioned souls, who come to the material world for material enjoyment. The Lord is so kind that any soul who wants to enjoy in this material world is given full facility for enjoyment, and at the same time he is shown the path of salvation. Saunaka Rsi, therefore, inquired from Suta Gosvami: “What did Svayambhuva Manu do after the reinstatement of the earth in its orbital situation?”

(Srimad Bhagavatam 3.20.1)

Note: Again situated in its orbit. VERY CLEAR!!!!

*Prabhupada: And there is Varaha incarnation, He picked up the whole earth on the tusk. How much big the Varaha animal was to show that it **can pick up the whole earth, earthly planet just like a ball**. He cannot imagine such big animals.*

(Philosophy Discussions DARWIN.SYA, Charles Darwin)

10. Sunrise & Sunset According To Bhagavatam Totally Destroys The Talmudic Flat Earth Theory

*Just like we are living under the sunshine always. At night there is some difficulty to see the sun, but sun is there, and I am also here. That's a fact. Everyone knows. **Now, the earthly planet has turned around. The sun is on the back side of this earth.** It is in America now. So sun is there, the American*

*people are seeing sun, but **on account of the different position of this earth we cannot see the sun.** That does not mean there is no sun. The sunshine is always existing. **It is shadowed by this earthly planet.***

(Prabhupada from a Bhagavad-gita lecture 7.1 Hong Kong, January 25, 1975)

According to the description in the Srimad Bhagavatam on how the sun rises and sets in all the planets, such occurrences could not take place on the Talmudic flat earth model. This would be totally impossible and against the conclusion of the scriptures.

*On Manasottara Mountain are the abodes of four demigods. East of Sumeru Mountain is Devadhani, where King Indra lives, and south of Sumeru is Samyamani, the abode of Yamaraja, the superintendent of death. Similarly, west of Sumeru is Nimlocani, the abode of Varuna, the demigod who controls the water, and north of Sumeru is Vibhavari, where the demigod of the moon lives. **Sunrise, noon, sunset and midnight occur in all these places because of the movements of the sun. Diametrically opposite the place where the sunrise takes places and the sun is seen by human eyes, the sun will be setting and passing away from human vision. Similarly, the people residing diametrically opposite the point where it is midday will be experiencing midnight. The sun rises and sets with all the other planets, headed by the moon and other luminaries. The entire kala-cakra, or wheel of time, is established on the wheel of the sun-god's chariot.***

(Prabhupada From Srimad Bhagavatam 5.21.Summary)

*TRANSLATION: The living entities residing on Sumeru Mountain are always very warm, as at midday, because for them the sun is always overhead. Although the sun moves counterclockwise, facing the constellations, with Sumeru Mountain on its left, it also moves clockwise and appears to have the mountain on its right because it is influenced by the daksinavarta wind. **People living in countries at points diametrically opposite to where the sun is first seen rising will see the sun setting, and if a straight line were drawn from a point where the sun is at midday, the people in countries at the opposite end of the line would be experiencing midnight. Similarly, if people residing where the sun is setting were to go to countries diametrically opposite, they would not see the sun in the same condition.***

(Prabhupada From Srimad Bhagavatam 5.21.8-9)

Here we see clear descriptions on how the sun will not be seen in the same condition in a diametrically opposite position. If the sun is seen rising in one location then it will be seen setting in countries diametrically opposite. This cannot possibly happen on a flat earth with the all-pervading sunlight coming from the sun. (Note: See section below - All-Pervading Sunlight)

Sunrise and sunset as described in the Srimad Bhagavatam can only be possible on the egg shaped globes repeatedly described by Prabhupada and the scripture when such globes orbital position around the pole star (Dhruvaloka) is such that one portion of the globe falls in the all-pervading sunlight but the other portion or the side diametrically opposite does not.

The main spokesman for the Talmudic flat earthers namely Mayesvara dasa fully comprehends this fact and therefore to support his parties flat earth dogma has speculated that the sunlight from the sun is localised like that of a lighthouse or a torch. (Note: See section below - Mental Speculations Of Mayesvara)

Prabhupada and all spiritual authorities totally reject such statements by Mayesvara as they are not supported by scripture and are therefore mental speculation.

When speaking in spiritual circles, one's statements must be upheld by the scriptures. One should at once quote from scriptural authority to back up what he is saying. (Prabhupada from Bhagavad-gita 17.15)

*Knowledge is information gathered from the scriptures, and science is practical realization of that knowledge. Knowledge is scientific when it is gathered from the scriptures through the bona fide spiritual master, **but when it is interpreted by speculation, it is mental concoction.***

(Prabhupada from Teachings Of Lord Caitanya)

Therefore if the Talmudic flat earthers cannot support their claims that the sunlight is shining in a localised way like a lighthouse or a torch, then they have no scriptural basis for explaining how the sun can be seen rising and setting in countries diametrically opposed on their flat earth model.

If they can support such claims from Prabhupada's books then we would ask the question how is a sun whose light is shining in a localised fashion able to create

sunrise and sunset in multiple planets at the same time? Only all-pervading sunlight would be able to achieve this.

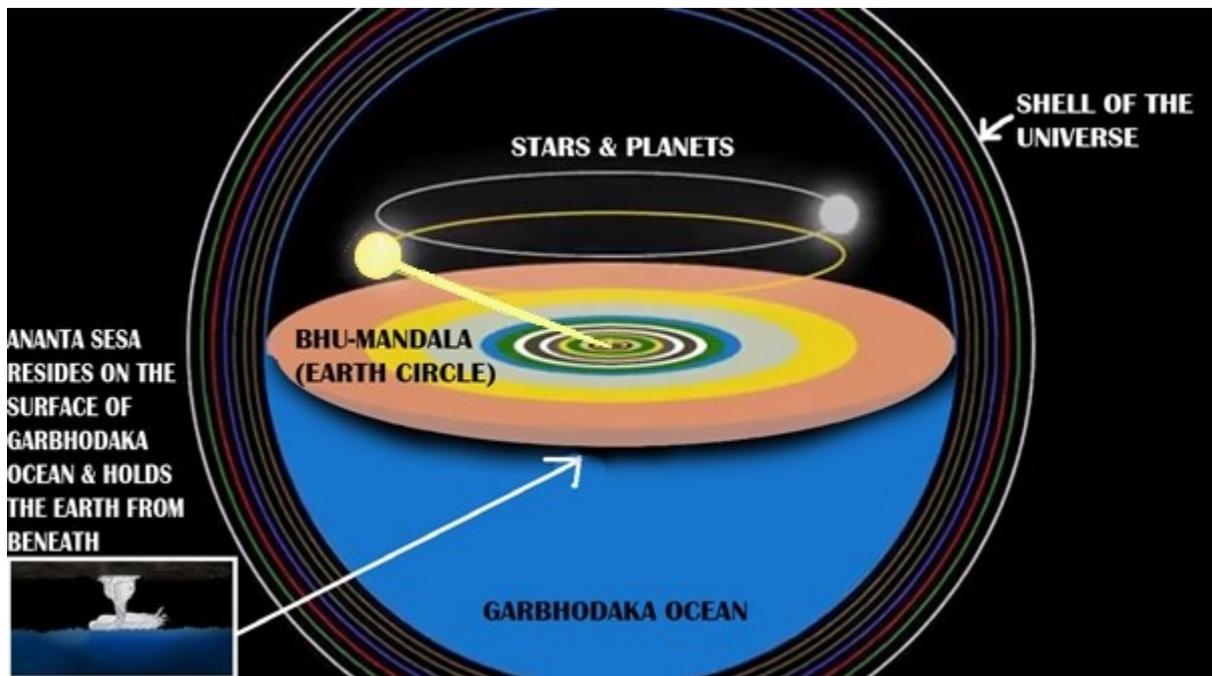
So if the sun has all-pervading sunlight then it cannot possibly create sunrise and sunset on a flat earth. That is totally impossible!!!

If on the other hand the sun is shining light in a localised fashion like a lighthouse or torchlight as the flat earthers have speculated, then such light cannot create sunrise and sunset in all planets. That is also impossible!!!

Only the sun emanating all-pervading sunlight on to egg shaped globes, can create sunrise and sunset as it is described in the fifth canto of Srimad Bhagavatam.

Therefore the conclusion of this article on the basis of sound knowledge from Prabhupada and the Vedic scriptures is that the earth is a globe and that is why we experience sunrise and sunset in countries diametrically opposite each other. If the earth was a flat plane THIS COULD NOT TAKE PLACE!!!

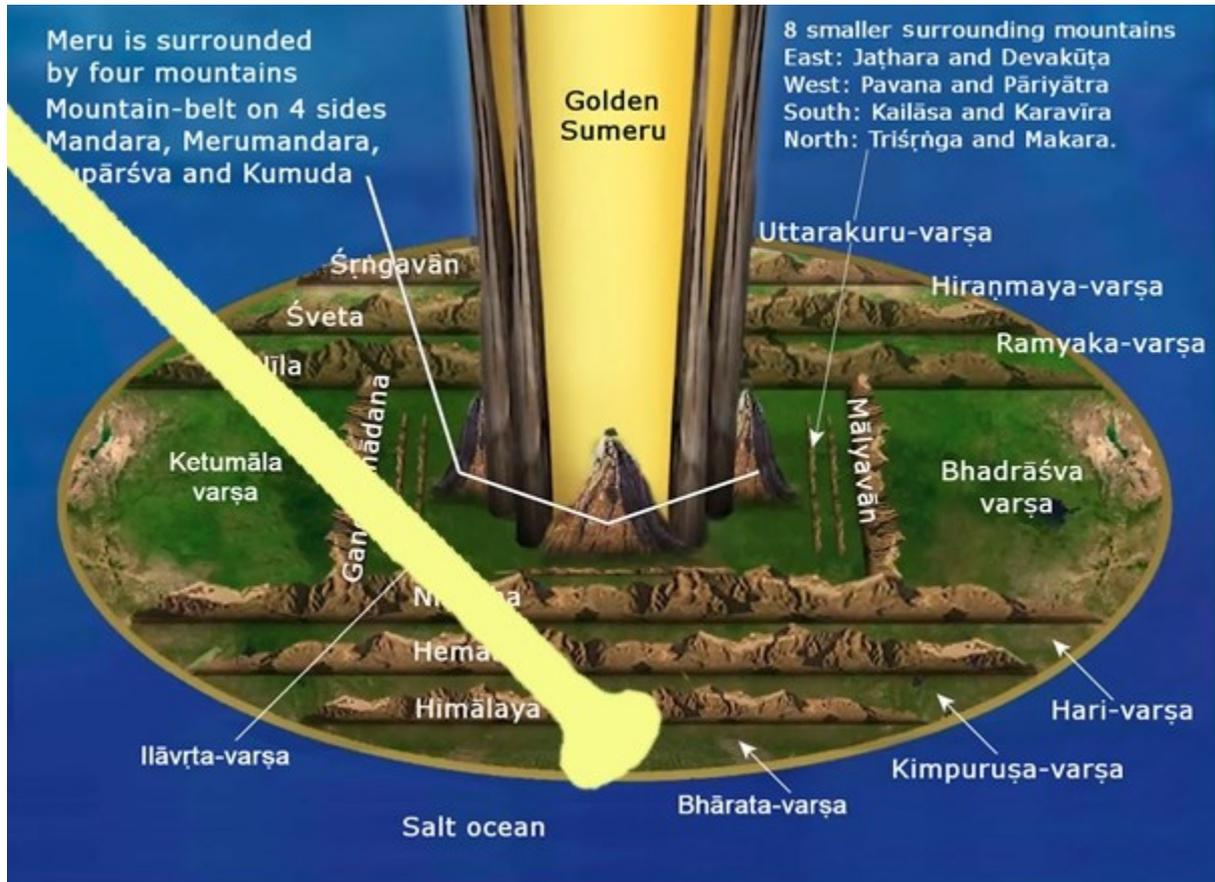
MENTAL SPECULATIONS OF MAYESVARA)



Above (far out view) - The only way the Talmudist Mayesvara can make sunrise and sunset appear on Bharata-varsa (Earth) as described in Srimad Bhagavatam is to speculate that the sun is shining like a lighthouse or torchlight

right down on to it. Totally insane and against the description of scripture describing the all-pervading sunlight. (Note: See section below - All-Pervading Sunlight)

Below (close in view) - Back and forth, left to right goes the Mayesvara torchlight sun. Mental speculation of the highest order!!!



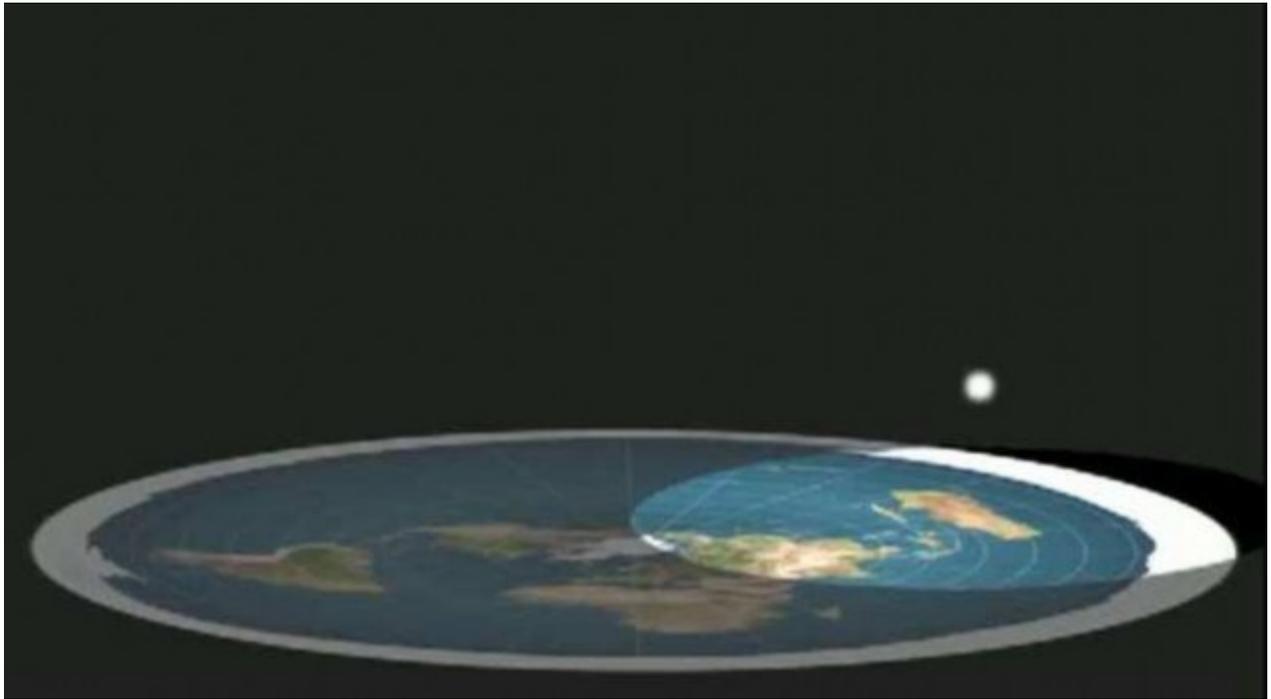
Mayesvara From SAILING TO JAMBŪDVĪPA

Sadāpūta Dāsa on the Round Earth

Sadāpūta Dāsa, a prominent disciple of Śrīla Prabhupāda and author of the book *Vedic Cosmography and Astronomy* appears to favour a round Earth. In a paper called the *Universe of the Vedas*, he writes.

Although the Bhagavatam doesn't explicitly describe the Earth as a globe, it does so indirectly. For example, it points out that night prevails diametrically opposite to a point where it is day. Likewise, the sun sets at a point opposite where it rises. Therefore, the Bhagavatam does not present the naive view that the Earth is flat'.

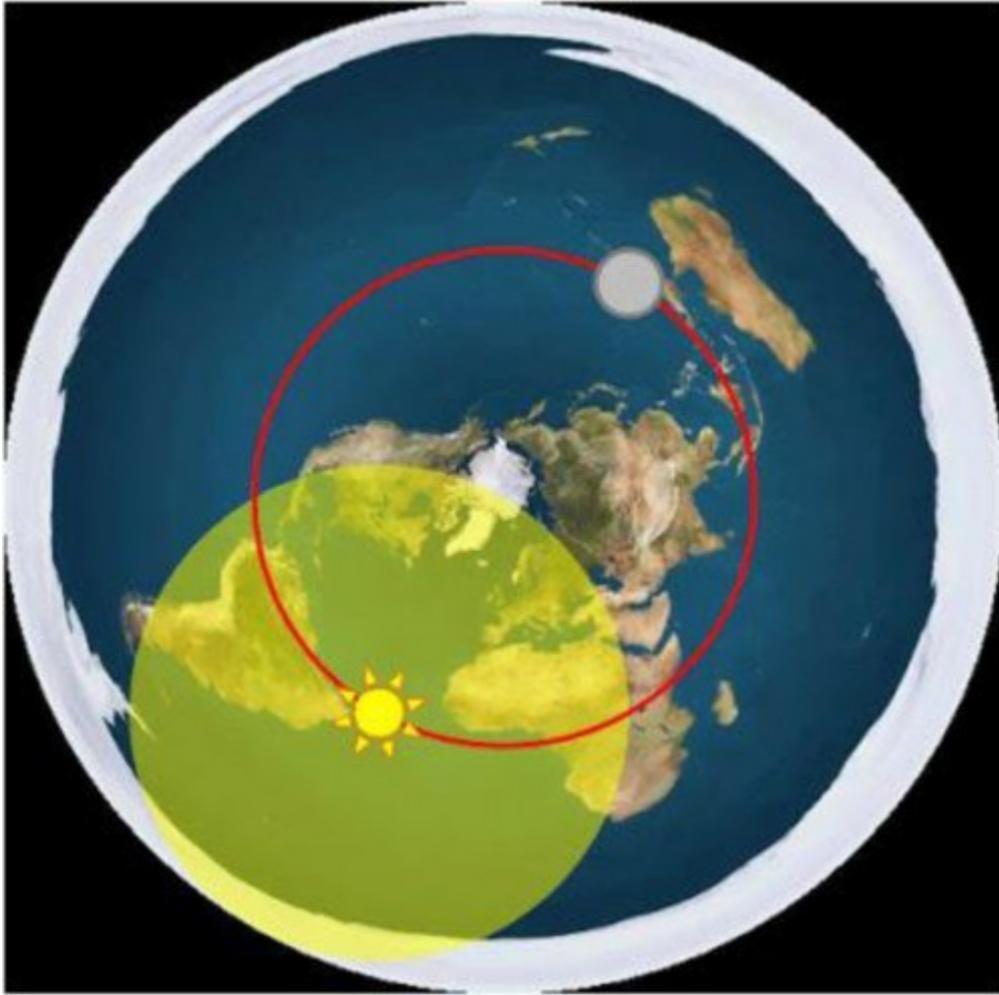
However, day and night can be explained just as easily using a flat Earth concept. The apparent rising and setting of the sun does not imply by any means that the Earth has to be round for day and night to occur. Just as the light of a lighthouse does not expand infinitely into the distance but is limited to a finite circle around itself, similarly the sun spreads its rays to a limited circle of light upon the Earth only lighting portions of the Earth at a time as it circles in its orbit around Mount Meru.



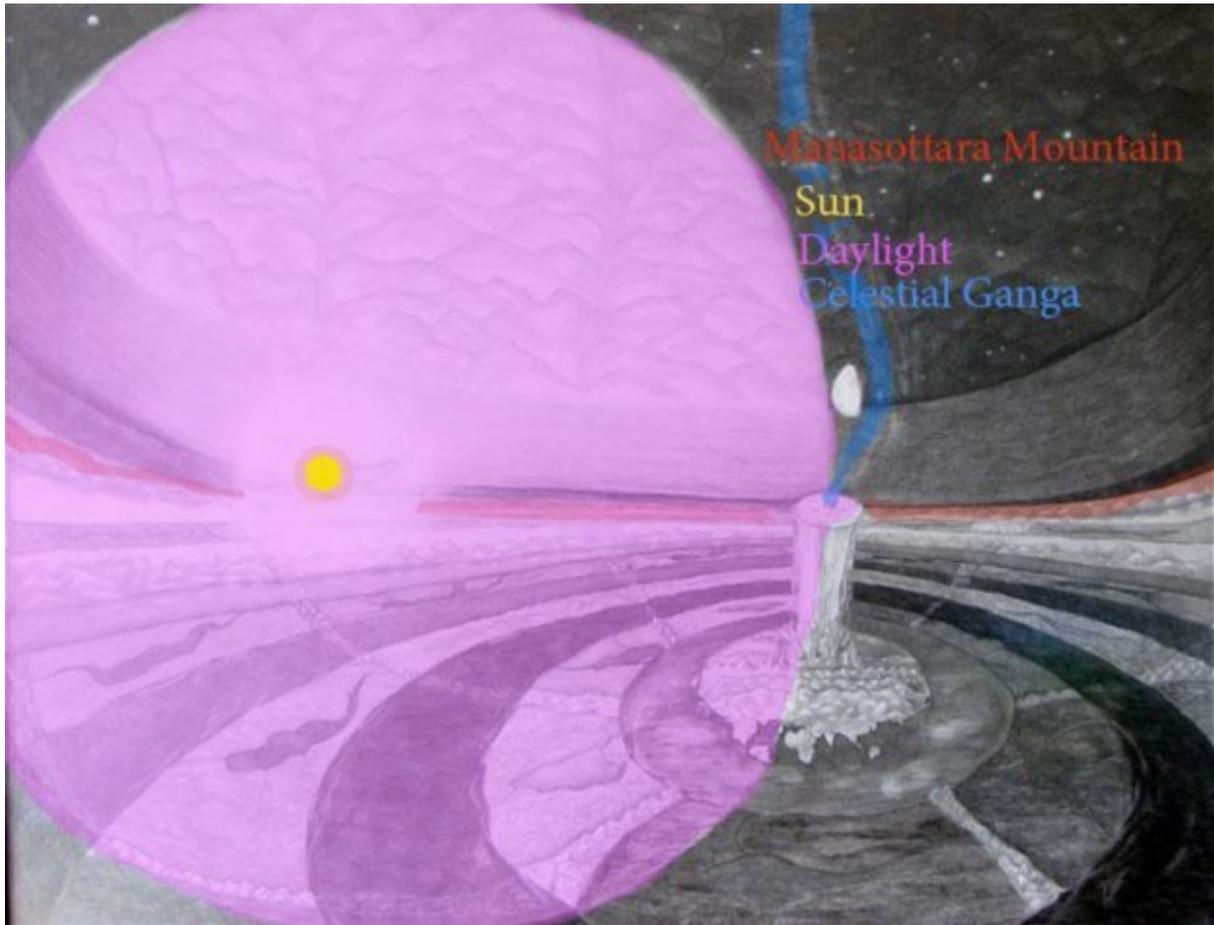
The sun always circles above the Earth and the apparent vision of the rising and setting sun are caused by perspective. As the sun approaches from our horizon line it appears to ascend and when disappearing below the horizon in evening time it appears to descend. In actual fact the sun is always circling at the same distance above the Earth. The appearance of the rising and setting sun is only from our particular perspective.

When the sun sets for the people in India, the sun is still shining for people in another part of the world. Theoretically one could stay in daytime for 24 hours if one had a fast enough airplane to follow the sun.

The flat Earth society actually presents the sun as being very close to the Earth, indeed, directly above it. The sun shines down like a spot-light forming a circle of light over parts of the Earth, creating day in one area and night in another.



Although their calculations of the sun's position and distance from the Earth would not be acceptable to followers of *Śrīmad-Bhāgavatam*, an adopted version of their animation would still work as an explanation for the creation of day and night on a flat Earth model. The basic idea would be that the sun spreads a circle of light over parts of the Earth as it circles around Mount Meru. Abhaya Mudra Devi captures this idea in her picture of the sun creating day and night on different parts of the Bhū-maṇḍala as it rotates around Mount Meru. See image below:



All-Pervading Sunlight

*Just like the sun. Sun is localized. You can see every day. Sun globe is located at a certain place in the outer space, **but the sunshine is all-pervading. Sun is present everywhere by his all-pervasive sunshine.***

(Prabhupada Lecture Srimad-Bhagavatam 7.6.1 San Francisco, March 15, 1968)

*The first division is the sunlight or sunshine. **The sunshine is all-pervading over the universe. It is not imagination.** We get from Vedic information. It is said, *yasya prabha prabhavato jagad-anda-koti*. This is *brahmajyoti*. *Yac-caksur esa savita sakala-grahanam*. Savita, the sun-god, is called *yac-caksur esa savita sakala-grahanam raja samasta-sura-murtir asesa-tejah*. So the sun is described as the eye of the Supreme Lord.*

(Prabhupada Lecture London, September 26, 1969)

*The living entity is the manifestation of the marginal energy of Krishna, and Krishna's energy is everywhere, so the living entity is also spread everywhere. **Just like the sunshine is composed of small particles, so sunshine is distributed all over the universe, so also the shining particles are distributed.** Similarly, the atomic living entities are existent in the Brahmajyoti and the Brahmajyoti is distributed everywhere, so the living entities are also spread everywhere. Their another name is "sarvaga," all-pervading.*

(Prabhupada Letter to: Madhudvisa, Los Angeles 16 May, 1972)

TRANSLATION: Just as the sun-god expands his shining rays up to the Arctic region without impedance, the influence of King Prthu will cover all tracts of land up to the Arctic region and will remain undisturbed as long as he lives.

PURPORT: Although the Arctic region is not visible to ordinary persons, the sun shines there without impediment. Just as no one can check the sunshine from spreading all over the universe, no one could check the influence and reign of King Prthu, which would remain undisturbed as long as he lived. The conclusion is that the sunshine and the sun-god cannot be separated, nor could King Prthu and his ruling strength be separated. His rule over everyone would continue without disturbance. Thus the King could not be separated from his ruling power.

(Prabhupada From Srimad Bhagavatam 4.16.14)

TRANSLATION: By the supreme will of Krsna, the mountain known as Lokaloka has been installed as the outer border of the three worlds--Bhurloka, Bhuvarloka and Svarloka--to control the rays of the sun throughout the universe. All the luminaries, from the sun up to Dhruvaloka, distribute their rays throughout the three worlds, but only within the boundary formed by this mountain. Because it is extremely high, extending even higher than Dhruvaloka, it blocks the rays of the luminaries, which therefore can never extend beyond it.

PURPORT: When we speak of loka-traya, we refer to the three primary planetary systems--Bhuh, Bhuvah and Svah--into which the universe is divided. Surrounding these planetary systems are the eight directions, namely east, west, north, south, northeast, southeast, northwest and southwest. Lokaloka Mountain has been established as the outer boundary of all the lokas to distribute the rays of the sun and other luminaries equally throughout the universe.

***This vivid description of how the rays of the sun are distributed throughout the different planetary systems of the universe is very scientific.** Sukadeva Gosvami described these universal affairs to Maharaja Pariksit as he had heard about them from his predecessor. He explained these facts five thousand years ago, but the knowledge existed long, long before because Sukadeva Gosvami received it through disciplic succession. Because this knowledge is accepted through the disciplic succession, it is perfect. The history of modern scientific knowledge, on the contrary, does not go back more than a few hundred years. Therefore, even if modern scientists do not accept the other factual presentations of Srimad-Bhagavatam, how can they deny the perfect astronomical calculations that existed long before they could imagine such things? There is so much information to gather from Srimad-Bhagavatam. Modern scientists, however, have no information of other planetary systems and, indeed, are hardly conversant with the planet on which we are now living.*

(Prabhupada From Srimad Bhagavatam 5.20.37)

*TRANSLATION: King Pariksit said to Sukadeva Gosvami: O brahmana, **you have already informed me that the radius of Bhu-mandala extends as far as the sun spreads its light and heat and as far as the moon and all the stars can be seen.***

*PURPORT: In this verse it is stated that the planetary system known as **Bhu-mandala extends to the limits of the sunshine.** According to modern science, the sunshine reaches earth from a distance of 93,000,000 miles. If we calculate according to this modern information, 93,000,000 miles can be considered the radius of Bhu-mandala. In the Gayatri mantra, we chant om bhur bhuvah svah. The word bhur refers to Bhu-mandala. **Tat savitur varenyam: the sunshine spreads throughout Bhu-mandala. Therefore the sun is worshipable.** The*

stars, which are known as nakshatra, are not different suns, as modern astronomers suppose. From Bhagavad-gita (10.21) we understand that the stars are similar to the moon (nakstranam aham sasi). Like the moon, the stars reflect the sunshine. Apart from our modern distinguished estimations of where the planetary systems are located, we can understand that the sky and its various planets were studied long, long before Srimad-Bhagavatam was compiled. Sukadeva Gosvami explained the location of the planets, and this indicates that the information was known long, long before Sukadeva Gosvami related it to Maharaja Pariksit. The location of the various planetary systems was not unknown to the sages who flourished in the Vedic age.

(Prabhupada From Srimad Bhagavatam 5.16.01)

11. A Hollow Earth Globe Floating Due To Gas Coming From Petrol Says Prabhupada



This article nicely presents quotes from Prabhupada which explain how the earth globe is floating in the ocean of outer space.

TRANSLATION: Lord Brahma said: When the unlimitedly powerful Lord assumed the form of a boar as a pastime, just to lift the planet earth, which was drowned in the great ocean of the universe called the Garbhodaka, the first demon [Hiranyaksa] appeared, and the Lord pierced him with His tusk.

*PURPORT: Since the beginning of creation, the demons and the demigods, or the Vaisnavas, are always the two classes of living beings to dominate the planets of the universes. Lord Brahma is the first demigod, and Hiranyaksa is the first demon in this universe. **Only under certain conditions do the planets float as weightless balls in the air, and as soon as these conditions are disturbed, the planets may fall down in the Garbhodaka Ocean, which covers half the universe.** The other half is the spherical dome within which the innumerable planetary systems exist. **The floating of the planets in the weightless air is due to the inner constitution of the globes, and the modernized drilling of the earth to exploit oil from within is a sort of disturbance by the modern demons and can result in a greatly harmful reaction to the floating condition of the earth.** A similar disturbance was created formerly by the demons headed by Hiranyaksa (the great exploiter of the gold rush), and the earth **was detached from its weightless condition and fell down into the Garbhodaka Ocean.** The Lord, as maintainer of the whole creation of the material world, therefore assumed the gigantic form of a boar with a proportionate snout and picked up the earth from within the water of Garbhodaka. Sri Jayadeva Gosvami, the great Vaisnava poet, sang as follows:*

*vasati dasana-sikhare dharani tava lagna
sasini kalanka-kaleva nimagna
kesava dhrta-sukara-rupa
jaya jagadisa hare*

*“O Kesava! O Supreme Lord who have assumed the form of a boar! O Lord! The planet earth rested on Your tusks, **and it appeared like the moon engraved with spots.**”*

Such is the symptom of an incarnation of the Lord. The incarnation of the Lord is not the concocted idea of fanciful men who create an incarnation out of imagination. The incarnation of the Lord appears under certain extraordinary circumstances like the above-mentioned occasion, and the incarnation performs a task which is not even imaginable by the tiny brain of mankind. The modern creators of the many cheap incarnations may take note of the factual incarnation of God as the gigantic boar with a suitable snout to carry the planet earth.

When the Lord appeared to pick up the earth, the demon of the name Hiranyaksa tried to create a disturbance in the methodical functions of the Lord, and therefore he was killed by being pierced by the Lord’s tusk. According to Srila Jiva Gosvami, the demon Hiranyaksa was killed by the hand

of the Lord. Therefore his version is that after being killed by the hand of the Lord, the demon was pierced by the tusk. Srila Visvanatha Cakravarti Thakura confirms this version.

(Srimad-Bhagavatam 2.7.1)

Bhagavan: You say in the, I think it's in the Second Canto of Srimad-Bhagavatam, that by doing so much drilling into the earth, they actually disturbed the rotation of the earth.

Prabhupada: Yes, we can think like that. Just like the plane, aeroplane, is flying. There is sufficient petrol stock. Is it not? So the world has got sufficient petrol stock. If you do not know how it is being used, **maybe due to this petrol, it is floating.** And if you take away the petrol stock, it may drop. Everything is there. There is a purpose. Purnam idam. There is full purpose. **Not that whimsically petrol is there within the earth. There is some purpose.**

Devotee: What they do, Srila Prabhupada, is take the petrol out and put salt water, because they know there can be an imbalance. And then they put salt water in the holes.

Prabhupada: **But water cannot produce gas. Petrol produces gas. Maybe due to that gas, it is floating. Because we have got practical experience. When there is gas, you can float anything.**

Dhananjaya: Like a balloon.

Prabhupada: Yes.

(Morning Walk May 27, 1974, Rome)

Ramesvara: And then you wrote that one day the people will..., the taxes will become so great that the people will revolt, refuse to pay, and then the government will be finished. There will be chaos. You're giving all these warnings, Srila Prabhupada. You've also warned them about taking the oil from the earth.

Prabhupada: Eh? Yes. I think of these things. No, there is analogy, just like when you fly in the sky, you take sufficient petrol in the wings, sufficient, so many thousands of gallons. And if there is no petrol, then you'll fall down. **So I theorize these things, (laughs) that these planets are floating in the air on account of petrol. If you finish the petrol stock, then we drop. Analogy.**

(Morning Walk June 11, 1976)

Prabhupada: Law of gravity... The big, big planets are floating in the air. Now you can explain how it is it's floating. The hint is already there in the Bhagavad-gita, that He enters. *Vistabhya idam krtsnam ekamsena sthito jagat*, (Sanskrit) that "I enter into this universe, and by My prowess they are floating." These hints are there. **Now you are a scientist; if you are actually devotee, then you try to explain from your scientific explanation that this floating is possible because God has entered within it. That is your duty.** And because you're scientist, your explanation from the scientific point of view, how God has entered, how He is acting, that will be very well received by the public. So that will be great service. Actually that is the fact. It is already stated there that "I enter." We can understand. Yes, we believe. I'll explain. **Just like that balloon. What is that gas? Hydrogen gas?**

Martin: Helium.

Prabhupada: Huh?

Martin: Helium gas.

Prabhupada: Helium gas. So that helium gas has entered within the balloon and it is floating. (laughter) So if the helium gas can float, cannot God float? If helium gas has so much power, God is less than helium gas or He is more than helium gas? So what is the difficulty to understand? God says, "I enter." **So similarly, the helium gas enters and it makes possible that it floats. So what is the difficulty to understand? I see in my eyes. So He can become big helium gas.** Just like Krsna says, *raso 'ham apsu kaunteya*: "I am the taste of the water." Water is important. We are drinking water for the taste. That taste is Krsna. Similarly, if you explain this law of gravitation, which we have discovered, is Krsna, prove it by your scientific knowledge, that will be your service. Actually that is a fact. That is the fact. But you have to explain, just like I have given you this example. This is scientific. **As you can float a balloon by creating helium gas, so there must be some gas like that;** Krsna enters into each and every planet or universe and it floats, that's all. They, not only the planets are floating, the universes are also floating. So you accept this theory or not? If not, clearly explain.

Martin: **I, I, I cannot reject it.**

Prabhupada: That's...

Martin: **Because you know more about it than I do.**

Prabhupada: **Thank you very much. That should be the attitude. That is the way of understanding. *Upadeksyanti te jnanam jnaninas tattva-darsinah.* Those who are *Tattva-darsih*, those who have seen the truth, we have to take knowledge from them. That is the direction in the Bhagavad-gita, not from the third-class men.**

(Room Conversation Mexico, May 4, 1972)

You can manufacture a toy sputnik to fly in the sky, to float in the sky, by so many mechanical arrangements. As soon as the machine is gone out, immediately falls down. But just see what machine is there, millions and trillions of airplanes, big, big planet with big, big mountains, oceans, they are floating. So that is His intelligence. Your intelligence may be that you can also float a big airplane. But what is that big airplane in comparison to this big, big planet? It is nothing. There is also petrol stock, and in the airplane there is also petrol stock. **Perhaps it is floating by petrol, and you are taking out all the petrols. One day it will fall down. Yes. You are disturbing God's arrangement. Just like we had the history of Lord Varaha's lifting this planet, earth planet, from the Garbhodaka Ocean. So any time it can fall down. But it is being floated by the supreme power.** Otherwise by calculation how such a big planet can float just like a cotton swab? Yes, it is floating. Not only one, millions. So that is explained in the Bhagavad-gita, gam avisya ojasa dharayami. He enters. He enters in each and every planet, in each and every universe, each and every atom.

(Prabhupada Lecture Srimad-Bhagavatam 1.15.38 Los Angeles, December 16, 1973)

Now, so many big, big planets, huge planets... This earth planet is only... It's a minute, small planet, and still, you'll see, on this planet there are so big oceans like Atlantic and Pacific, and so big mountains, and what to speak of your skyscraper buildings. With all this load it is floating in the air just like a swab of cotton. Who is controlling? Can you float even a small piece of grain in the space? You can say "Law of gravity" and so many other things, but you cannot utilize it. Or you can put it in... Your machine, airplane, is running on the space—but so long the machine is working. As soon as your petrol is finished, immediately it will fall down. Immediately. But these big, big planets... This is only one of the small. The sun planet is fourteen hundred thousand times bigger than this planet. So that is also... We can see the sun is floating in one corner of this big space. So how you can say that it is not controlled, it is floating out of its own self? No. The answer is there in the Bhagavad-gita, that "I enter into this material planets, and then I keep it floating." Gam avisya aham, dharayamy aham ojasa. Dharayamy aham ojasa. Something mak... Just like you float this airplane; so somebody has entered within it, that driver or pilot. So actually, he is keeping this airplane floating, not the machine. This is simple truth. **So if you take this analogy, then this planet is floating, there must be somebody entering here. Somebody must have entered. So Krsna says, "I have**

entered.” So what is the difficulty to understand how it is keeping floating? The analogy is there. Everyone can understand that this big airplane is floating in the sky because the pilot has entered within it. Similarly, if this planet is floating, then somebody, either you or somebody, God, has entered it. And that answer is there in the Bhagavad-gita, that “I enter into these planets and therefore I keep them floating.” That is our answer. And the scientists, they say the law of gravitation... How far it is true...

(Sri Isopanisad, Mantra 1 Los Angeles, April 29, 1970)

TRANSLATION: I enter into each planet, and by My energy they stay in orbit. I become the moon and thereby supply the juice of life to all vegetables.

PURPORT: It is understood that all the planets are floating in the air only by the energy of the Lord. The Lord enters into every atom, every planet, and every living being. That is discussed in the Brahma-samhita. It is said there that one plenary portion of the Supreme Personality of Godhead, Paramatma, enters into the planets, the universe, the living entity, and even into the atom. So due to His entrance, everything is appropriately manifested. When the spirit soul is there, a living man can float on the water, but when the living spark is out of the body and the body is dead, it sinks. Of course when it is decomposed it floats just like straw and other things, but as soon as the man is dead, he at once sinks in the water. Similarly, all these planets are floating in space, and this is due to the entrance of the supreme energy of the Supreme Personality of Godhead. His energy is sustaining each planet, just like a handful of dust. If someone holds a handful of dust, there is no possibility of the dust’s falling, but if one throws it in the air, it will fall down. Similarly, these planets, which are floating in air, are actually held in the fist of the universal form of the Supreme Lord. By His strength and energy, all moving and unmoving things stay in their place. It is said that because of the Supreme Personality of Godhead, the sun is shining and the planets are steadily moving. Were it not for Him, all the planets would scatter, like dust in air, and perish. Similarly, it is due to the Supreme Personality of Godhead that the moon nourishes all vegetables. Due to the moon’s influence, the vegetables become delicious. Without the moonshine, the vegetables can neither grow nor taste succulent. Human society is working, living comfortably and enjoying food due to the supply from the Supreme Lord. Otherwise, mankind could not survive. The word rasatmakah is very significant. Everything becomes palatable by the agency of the Supreme Lord through the influence of the moon.

(Bhagavad-gita 15.13)

TRANSLATION: My dear Lord, You are always unborn. Once, in the form of the original boar, You rescued me from the waters in the bottom of the universe. Through Your own energy You created all the physical elements, the senses and the heart, for the maintenance of the world.

*PURPORT: This refers to the time when Lord Krsna appeared as the supreme boar, Varaha, and rescued the earth, which had been merged in water. **The asura Hiranyaksa had dislocated the earth from its orbit and thrown it beneath the waters of the Garbhodaka Ocean.** Then the Lord, in the shape of the original boar, rescued the earth.*

(Srimad-Bhagavatam 4.17.34)

*TRANSLATION: **The Lord placed the earth within His sight on the surface of the water and transferred to her His own energy in the form of the ability to float on the water.** While the enemy stood looking on, Brahma, the creator of the universe, extolled the Lord, and the other demigods rained flowers on Him.*

PURPORT: Those who are demons cannot understand how the Supreme Personality of Godhead floated the earth on water, but to devotees of the Lord this is not a very wonderful act. Not only the earth but many, many millions of planets are floating in the air, and this floating power is endowed upon them by the Lord; there is no other possible explanation. The materialists can explain that the planets are floating by the law of gravitation, but the law of gravitation works under the control or direction of the Supreme Lord. That is the version of Bhagavad-gita, which confirms, by the Lord's statement, that behind the material laws or nature's laws and behind the growth, maintenance, production and evolution of all the planetary systems—behind everything—is the Lord's direction. The Lord's activities could be appreciated only by the demigods, headed by Brahma, and therefore when they saw the uncommon prowess of the Lord in keeping the earth on the surface of the water, they showered flowers on Him in appreciation of His transcendental activity.

(Srimad Bhagavatam 3.18.8)

*TRANSLATION: Sri Saunaka inquired: O Suta Gosvami, **after the earth was again situated in its orbit**, what did Svayambhuva Manu do to show the path of liberation to persons who were to take birth later on?*

PURPORT: The appearance of the Lord as the first boar incarnation occurred during the time of Svayambhuva Manu, whereas the present age is in the period of Vaivasvata Manu. Each Manu's period lasts seventy-two times the cycle of four ages, and one cycle of ages equals 4,320,000 solar years. Thus 4,320,000 x 72 solar years is the reign of one Manu. In each Manu's period there are many changes in many ways, and there are fourteen Manus within one day of Brahma. It is understood here that Manu creates scriptural regulations for the salvation of the conditioned souls, who come to the material world for material enjoyment. The Lord is so kind that any soul who wants to enjoy in this material world is given full facility for enjoyment, and at the same time he is shown the path of salvation. Saunaka Rsi, therefore, inquired from Suta Gosvami: "What did Svayambhuva Manu do after the reinstatement of the earth in its orbital situation?"

(Srimad Bhagavatam 3.20.1)

TRANSLATION: The cow-shaped earth continued: My dear King, I am just like a strong boat, and all the paraphernalia of the world is standing upon me. If you break me to pieces, how can you protect yourself and your subjects from drowning?

*PURPORT: Beneath the entire planetary system is the garbha water. Lord Visnu lies on this garbha water, and from His abdomen a lotus stem grows, and all the planets within the universe are floating in the air, being supported by this lotus stem. If a planet is destroyed, it must fall into the water of garbha. The earth therefore warned King Prthu that he could gain nothing by destroying her. Indeed, how would he protect himself and his citizens from drowning in the garbha water? **In other words, outer space may be compared to an ocean of air, and each and every planet is floating on it just as a boat or island floats on the ocean. Sometimes planets are called dvipa, or islands, and sometimes they are called boats.** Thus the cosmic manifestation is partially explained in this reference by the cow-shaped earth.*

(Srimad Bhagavatam 4.17.21)

12. Sumeru Mountain And The Lotus Stem

Will be completed later

