

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

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.

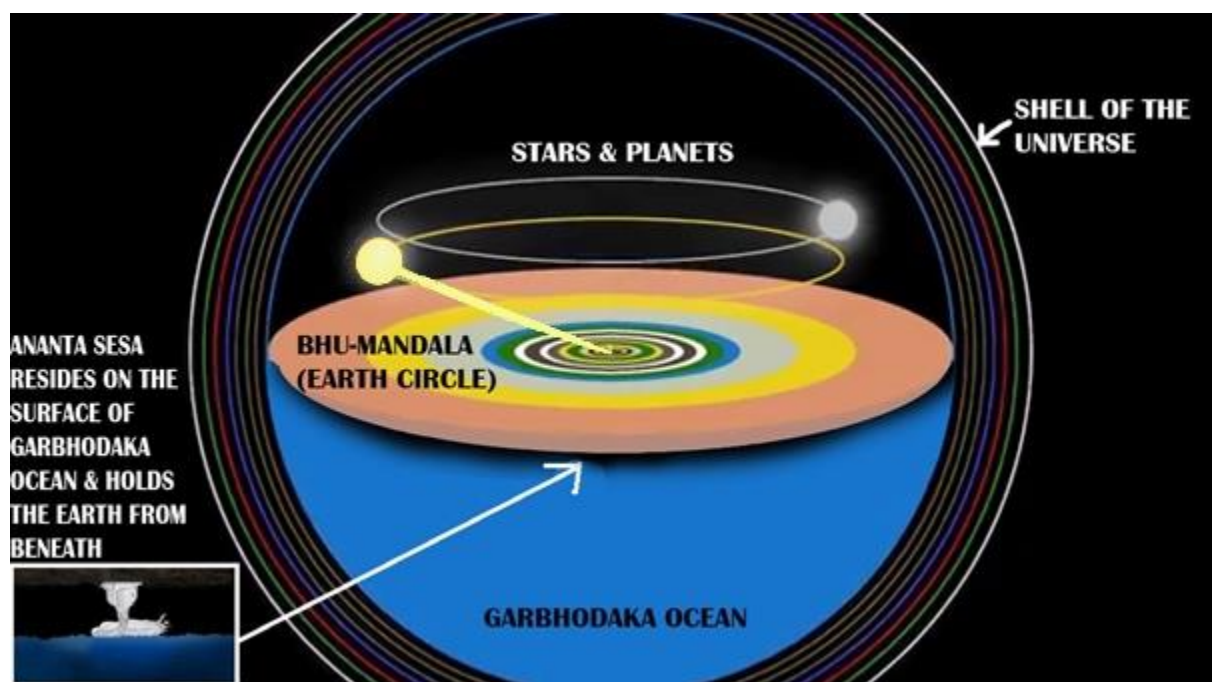
So if the sun has all-pervading sunlight then it cannot possibly create sunrise and sunset on a flat earth. That is totally impossible!!!

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.

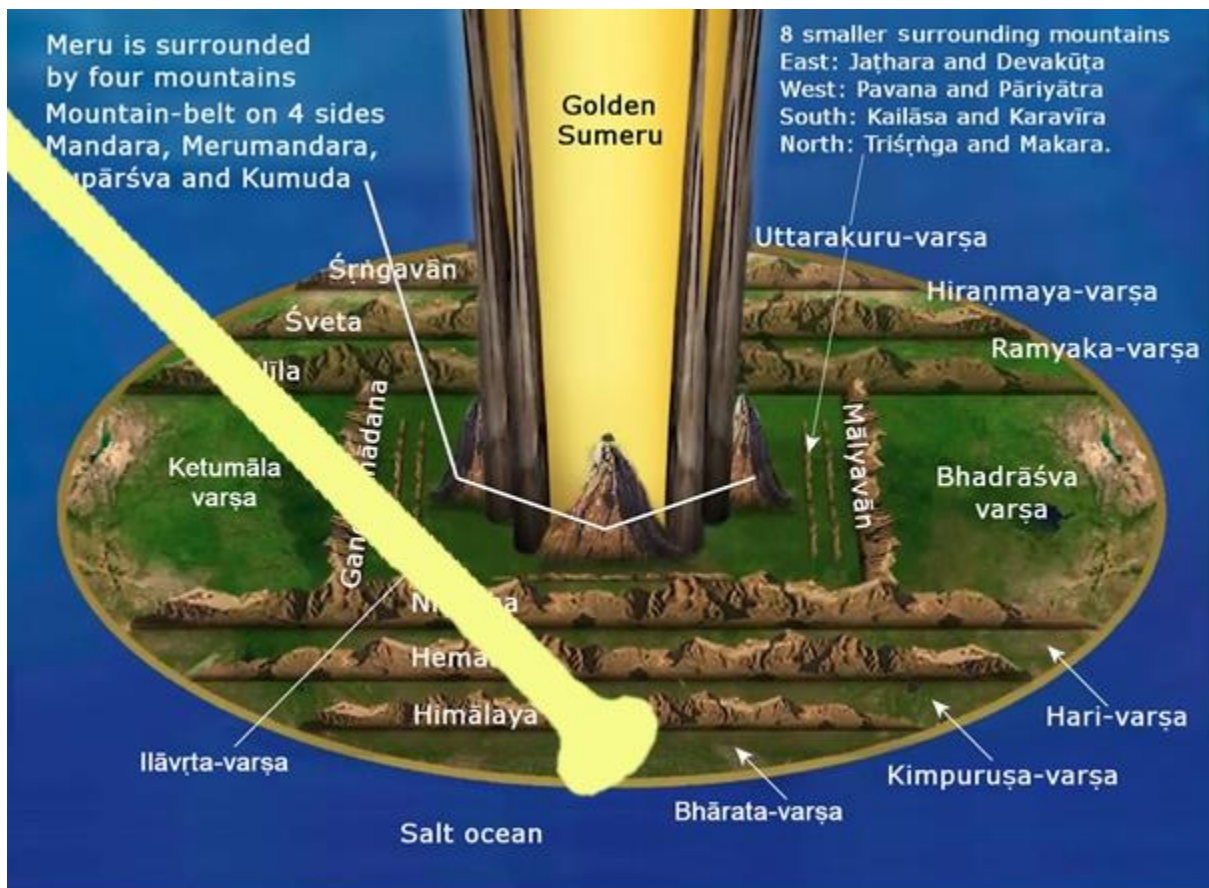
Therefore the conclusion of this article on the basis of sound knowledge from Prabhupada and the Vedic scriptures is that the earth is a globe and that is why we experience sunrise and sunset in countries diametrically opposite each other. If the earth was a flat plane THIS COULD NOT TAKE PLACE!!!

Mental Speculations Of Mayesvara)



Above (far out view) - The only way the Talmudist Mayesvara can make sunrise and sunset appear on Bharata-varṣa (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.

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

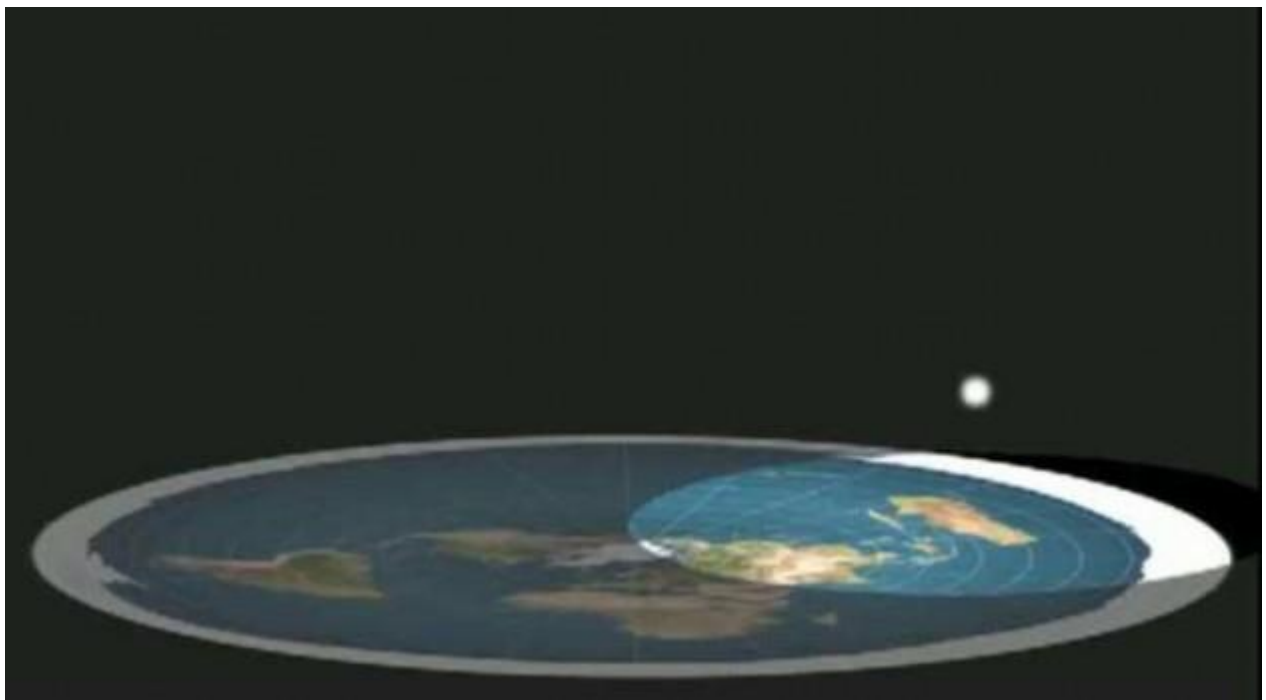
Sadāpūta Dāsa on the Round Earth

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`.

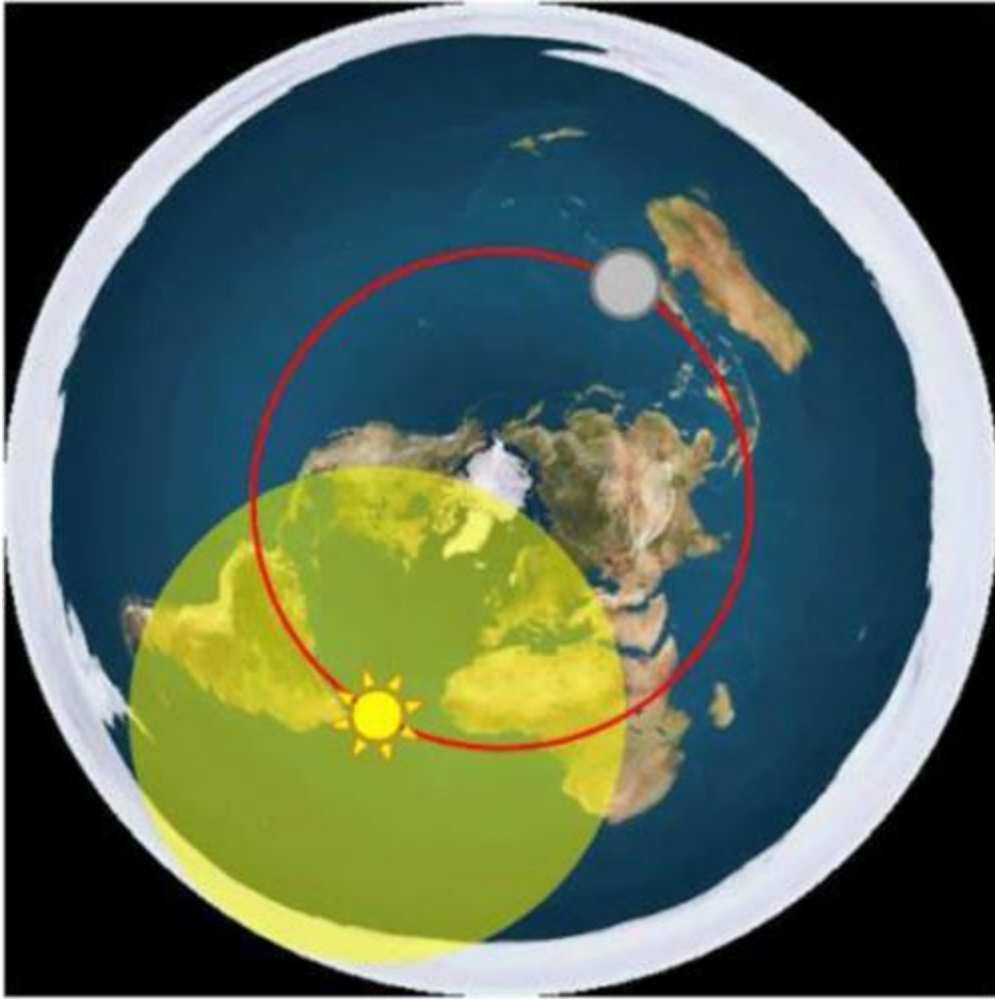
However, day and night can be explained just as easily using a flat Earth concept. The apparent rising and setting of the sun does not imply by any means that the Earth has to be round for day and night to occur. Just as the light of a lighthouse does not expand infinitely into the distance but is limited 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.



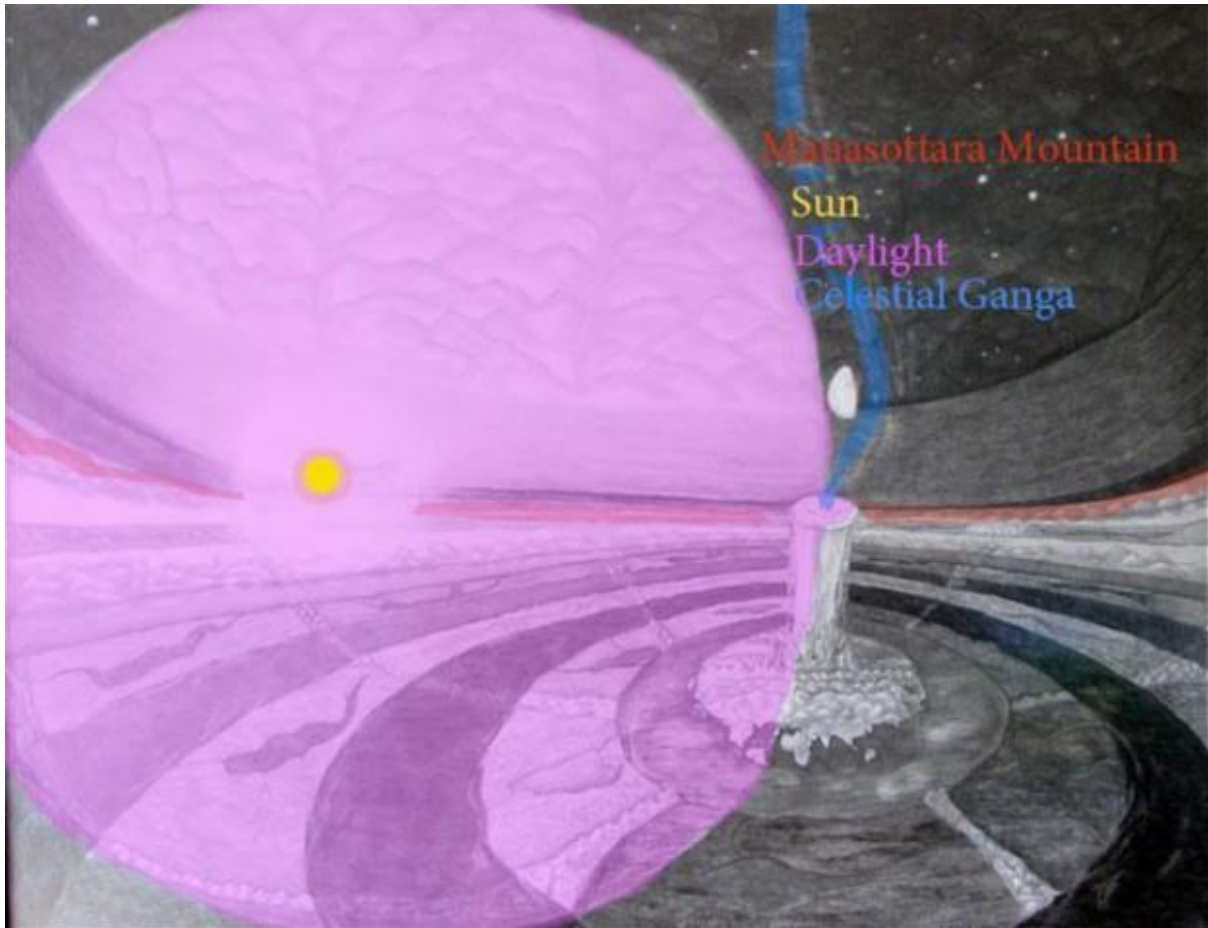
The sun always circles above the Earth and the apparent vision of the rising and setting sun are caused by perspective. As the sun approaches from our horizon line it appears to ascend and when disappearing below the horizon in evening time it appears to descend. In actual fact the sun is always circling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