

## The Purāṇic Geography of Bhārata-varṣa

### REVIEWS:

#### **Bhaktivedanta Nemi Swami**

Soolaba Doyle has shown me the preview of his Bhagavata Geography book. As one of the original members of the Bhaktivedanta Institute, and a former colleague of Dr Richard Thompson (Sadaputa Prabhu), I am extremely impressed. The extent of his research and logical analysis amazes me. As far as I have seen, the discussion of the structure of that universe has been dominated by an either/or dialectic. For example, EITHER the Earth is a sphere as the material scientists describe, OR it is a flat surface as apparently described in the Srimad-Bhagavatam. It must be one or the other; it "obviously" cannot be both at once. However, a participant in a conference regarding the planetarium quoted a sage describing his momentary vision of the universe as described in Bhagavatam. This is shastric evidence that the universe may, and in fact does, present different appearances to different observers, or to the same observer at different times.

We know that many contradictory and opposing qualities are simultaneously present in Krishna. Further, Lord Caitanya's philosophy of Simultaneous Inconceivable Distinction and Non-distinction supports the simultaneous existence of apparently contradictory points of view. Soolaba Doyle has adopted the creative and, I think, necessary approach of accepting that the universe may present different aspects to different observers, depending on their state of consciousness.

Soolaba Doyle's approach seems to me to be very promising. I am very impressed by his ability to do extensive research, and to collate and digest the findings. His video presentation based on his book is amazing and contains very authoritative research, which seems to be on a scale that has not been made before. Congratulations, it is a great contribution.

#### **B.V. Bhagavat Swami**

I deeply appreciate your approach to this subject. I feel that you have the most accurate and balanced presentation of this subject matter. I had many talks with Sadaputa and so I see that you mirror his ideas in your explanations and at the same time allow for other perspectives "Achintya". I really appreciate the presentation. Informative and entertaining. Congratulations on the completion of a very important project for the preaching mission of Srila Prabhupada and Sri Caitanya Mahaprabhu. All devotees everywhere owe you a great debt of gratitude. Thank You!

#### **Bhakti-Chandan Santo Swami**

It is high time that something definitive were written regarding the shape of the universe that combines all the apparently divergent pictures into one coherent system. Nature is complex and there is no easy description, or complete description. It takes great insight and subtlety of thought to compare the apparently contradictory descriptions and come to some type of conclusion regarding them.

Our perspective on the world is very narrow and limited if we consider the outside world of time and extension to be a solid immutable reality. Consciousness is the basis of reality and the decider

regarding what is real or not. Therefore, it should come as no shock that the world of perceptual reality varies depending upon the perceiver and the mode of perception.

It is all smoke and mirrors, we say, regarding the magician's conjuring of an apparently real situation before our credulous eyes. The Supreme Magician, Sri Krishna, has thrown up this wonderful material manifestation before the eyes of the bewildered conditioned soul, just to satisfy his desire to enjoy independently. It is certainly full of trap-doors, mirror-halls and smoke in the eyes.

Even though Soolaba Doyle has been able to penetrate further, in my humble opinion, than any author yet in this field, there are still secrets to unfold and magical realms beyond even his reach; so his book should be read as a mystery novel, an introduction to the worlds of wonder that God has prepared for us. I look forward with great anticipation to reading his very well-researched and authoritative manual to God's glory in the form of this phenomenal manifestation.

**Dwaipayana Das (ACBSP)**

That is great work Soolaba, very nicely presented with a lot of graphics and authoritative references and good running commentary. I can see you've been putting a lot of time and effort into this project ie. Vishnu smaranam. I'm sure the lord is blessing you. Your explanations of Puranic geography are the most satisfying I have come across. Keep up the good work.

**Prishni Dasi (R.L. Thompson Archives)**

Soolaba Doyle's *The Purāṇic Geography of Bhārata-varṣa* presents a significant contribution to long-standing discourse held amongst advocates of Puranic and Jyotiṣa views of the cosmos, and Bhāgavata Purāṇa 5th Canto cosmography in particular. By focusing on the geographic component of the central island of Bhū-maṇḍala (Jambūdvīpa) while exhaustively researching relevant details found in the Purāṇas, Siddhāntas, and Itihāsas, his book uncovers a rich complexity of traditional perspectives on the esoteric aspects of Puranic cosmography.

Soolaba Doyle's detailed analysis of diverse cosmographical elements described in different Vaiṣṇava sāstras enriches the culture of scholarly research engaging Puranic descriptions of the varṣas, mountains, oceans, and islands. It also offers compelling evidence for broadening views on acceptable values for the yojana.

**Prateek Prajapati**

After seeing almost every major explainer of Cosmos, both modern and Vedic. I'm strongly convinced that HG Soolaba Prabhuji is the closest present representative of Vyasadev/Sukadev/Suta who can explain this great subject of Vedic Cosmos in such a detail. All glories to our Vedic Shashtras, our Guru Shishya Parampara and HG Soolaba Prabhuji.

**Rupa M. Cameron**

If the 5th Canto was treated the same way Mahaprabhu imparted the meaning of the Atmaram verse to Sanatan Goswami, the globers, flat earthers and Vedic earthers would awaken from the limiting views of Bhumi Devi and easily reconcile any personal limitations in regards to Her Golas, Mandalas, Purams, and get a glimpse if not darshan of VrajaBHUMI! Bravo Soolaba Doyle!



**Divākar Dās**

A special thanks to Soolaba Doyle prabhu, whose empowered work on Purāṇic Geography gave us the closest perspective of Vedic point of view of this world - especially the clarification of the exact dimension of Yojana, because there is not any serious debate without this part. This is one small step for demigods, but one giant leap for mankind in Kaliyuga. Thank you very much, prabhu. Rādhe, Rādhe.

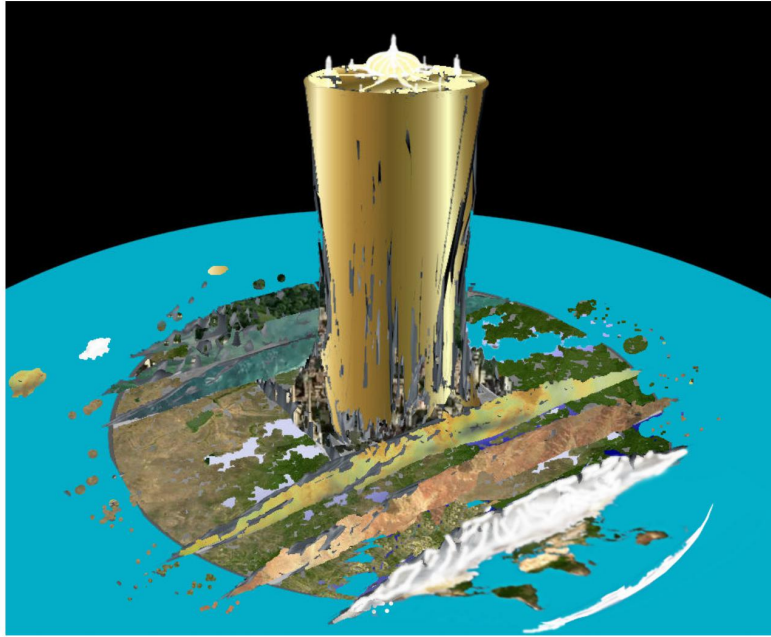
**Krishna Dharma Das**

Soolaba, more excellent research prabhu. I greatly appreciate your methodical and thorough work in unearthing the truths of Puranic geography. I would never have the patience for such a detailed analysis, I must admit.

# The Purāṇic Geography of Bhārata-varṣa

By Soolaba Doyle

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**2019**  
***Book Preview***

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## Preface

Over three years ago now, a friend came to me and said the Earth was flat. Being a student of the Śrīmad Bhāgavatam, I had to agree, as the place we call 'The Earth' is situated on the southernmost flat plain of Bhārata-varṣa. He showed me what happened on YouTube around 2015, an explosion of videos and discussion about the 'Flat-Earth'. He said it was part of Lord Chaitanya's plan to introduce the Śrīmad Bhāgavatam, Dharma, and the Hare Krishna Mahāmantra to the entire world. Well, I guess that could be true, but did I actually think the Gleeson disc-shaped map he was showing me was the factual shape of the Earth? That definitely needed research!

Thus began my work on a book called "The Purāṇic Geography of Bhārata-varṣa". The first thing that drew my interest was Danavir Gosvāmī's video presentation called "Vedic Cosmos", which showed computer animations of a ball Earth sitting on the ocean, off the coast of a cosmic-sized version of the Himālaya mountains. It seems the standard ISKCON cosmological view was that the Earth is indeed a globe, sitting somewhere in the ocean. Danavir Mahārāja's model was based on the model of Sadaputa Dāsa, Dr Richard Thompson, Śrīla Prabhupāda's math and science expert. Both were convinced the Earth was a globe, and somehow that fitted in with Bhāgavata and Purāṇic cosmology.

The concept that simultaneous perspectives of Earth were written into the Śrīmad Bhāgavatam was started by Sadaputa Dāsa in the 80s. It has recently been expanded upon by Ṛṣiraja dāsa (Ashish Dalela), and now brought up to date with the rising tide of geocentric and Flat-Earth research in the last 3 years. Combined with greater skepticism by the general public toward NASA and corporate funded research, the admission of Photoshopping 'Earth from space' photos, and scientific investigations into the Earth's lack of curvature, are bringing the ancient creationist views of cosmology back into vogue.

In this way, over two years passed while I researched the 5th Canto of the Bhāgavatam, the Ācāryas commentaries, the works of Indian astronomers over the centuries, the Sūrya-Siddhānta, all eighteen major Purāṇas, and just about every book ever written about the Purāṇic geography of the Earth. Along with this was the viewing of many Youtube videos giving empirical proof that the so-called curvature of the Earth cannot be observed or photographed. Even at great heights, on balloons and rockets with cameras, the horizon is always level with the observer.

I found out that all flight manuals, and artillery manuals, use the model of the Earth as a vast plane. I saw many videos showing how ships, that supposedly disappear over the curve of the ocean, reappear using telescopic cameras, and that in reality it is the Law of Perspective and the physics of Optical Resolution that caused them to disappear over the horizon, not the so-called curvature of the Earth.

## Foreword

### New Research on the Nature of Bhārata-varṣa

In 1974 I began reading a volume of Śrīmad-Bhāgavatam for the first time. Because of my parents, Geography had been a game to play ever since I was a child. I naturally wondered what the sages of Ancient India called 'Australia' and other regions of the world in their Sanskrit language. That interest grew as I gradually became a devotee and studied the Vedic scriptures under the guidance of a Vaiṣṇava Guru.

Ever since 2015 there has been a worldwide resurgence of the Flat-Earth theory of reality. In today's world of 'fake news' and 'conspiracy theories' the granddaddy of them all is the return to the ancient tradition of believing the Earth was created by God and is actually a flat plane, despite scientific evidence indicating a spherical shape for the Earth. It is in response to this modern debate that this book "The Purāṇic Geography of Bhārata-varṣa" has been written.

This book explains how our Earth realm has very peculiar qualities, how it is indeed a vast immobile flat plane, yet simultaneously, has mathematical features that resemble a sphere in space. This information is found in the Purāṇic literature of India, and is supported by scientific observable evidences, much of which is available on the internet, or can be recorded on everyday devices like the telescopic camera.

Chapter by chapter, the ancient Purāṇic texts and Siddhāntas are analysed and compared to the empirical evidence presented by mainstream science as well as those scientists who now support the Flat-Earth model from their various disciplines. Another pertinent reason for this research into the ancient Indian cosmology and geography of the Earth is the upcoming opening in 2022 of the Vedic Planetarium in Mayapur, West Bengal, by the International Society for Krishna Consciousness (ISKCON).



*Artist's impression of the completed 'Temple of the Vedic Planetarium'*

In 1973, when visiting the new land purchased near the birthplace of Śrī Caitanya in Mayapur, Śrīla Prabhupāda, the founder of ISKCON, spoke about his vision to build the world's largest planetarium. "This Mayapur Chandrodaya Mandir would house the greatest planetarium in the world, depicting the universe as it is described in the Vedic literature."

Again in 1976, he described that the planetarium "will be over thirty stories high and will house exhibits depicting all the levels of universal existence and all varieties of living conditions, and all the planetary systems and exact detail through lights, models, dioramas and murals. The planetarium's exhibits on the various levels of existence in this world and beyond will be based on the scientific findings in the Vedic literatures, especially the Śrīmad-Bhāgavatam." - Śrīla Prabhupāda Līlāmṛta (Ch 42 & 49).

Śrīla Prabhupāda's conclusion was that one should simply accept the Vedic version, and he was not interested in personally delving into astronomical arguments in detail. However, He ordered some of his disciples to do this for the sake of preaching. In a letter to Svarupa Damodara Dāsa dated April 27, 1976, Śrīla Prabhupāda said, "Now our Ph.D.'s must collaborate and study the 5th Canto to make a model for building the Vedic Planetarium.... So now all you 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."

In this regard, he specifically mentioned Svarupa Damodara Dāsa, Sadaputa Dāsa, and Madhava Dāsa in a letter to Dr. Wolf-Rottkay dated October 14, 1976. Later, in May of 1977 he further encouraged, "I have explained whatever I could already in my books. Now my brain is no longer able to work properly. You young men can tax your brains to understand the Sanskrit and English descriptions and present them." - TKG's Diary May 30 1977

Śrīla Prabhupāda said (see Appendix 2) our Earth was curved like a lotus petal. That we are "trapped" but don't know it, like a bull tied to a threshing post with blinkers on our eyes. He said we were unqualified to see the Himālayan border to Kīmpuruṣa-varṣa. He also said the Earth was both round and flat. He also said in a room conversation about the 5<sup>th</sup> Canto in 30<sup>th</sup> April 1977 that "I have tried to translate it as far as possible, but I am not satisfied."

Ṛṣiraja dāsa (Ashish Dalela), Vedic physicist and author of 'Mystic Universe: An Introduction to Vedic Cosmology' (2016), states that according to the different perspectives of the mind or of the senses, the world appears either flat or spherical. The difference being the sankhya pathways of connection (caused by the order of creation) verses the conditioned human perception of the pathways of connection. In other words, measuring the distance between the leaves of creation, verses the measure of the unseen branches connecting them. This 'Sankhya' or Vedic physics is taught by Lord Kapiladeva in the 3<sup>rd</sup> Canto, and Ṛṣiraja Dāsa claims this concept that the universe is manifest like an up-side-down tree with its roots in the spiritual world is the key to understanding the 5<sup>th</sup> Canto. Using a geographical context, the perceived shape and pathway between Earth's continents will differ amongst the hierarchy of seers, or between the mind and the senses of a single individual.



Another set of keys to understand the differences between the geography of the Bhāgavata Purāṇa and the modern view of geography and cosmology, are verses from the Siddhānta-Śīromaṇi. This astrological or 'Jyotiṣa' treatise composed by Śrī Bhāskarācārya in the 11th century is a famous commentary upon the ancient Sūrya-Siddhanta – one of the original vedic texts on Astronomy, Mathematics and Astrology from the perspective of an observer in Bhārata-varṣa. Here are texts 3,5 & 6 from chapter 1 of the fourth section of the book called Goladhyaya, which describe the purpose of the 'celestial sphere' device mentioned in the 13<sup>th</sup> chapter of Sūrya-Siddhānta.

"The Astronomer who has no knowledge of the spheric, commands no consideration. .... The Armillary sphere is said, by the wise, to be a representation of the celestial sphere, for the purpose of ascertaining the proofs of the positions of the Earth, the stars, and the planets: this is a species of figure, and hence it is deemed by the wise to be an object of mathematical calculation. It is said by ancient astronomers that the purpose of the science is judicial astrology, and this indeed depends upon the influence of the horoscope, and this on the true places of the planets: these (true places) can be found only by a perfect knowledge of the spheric. A knowledge of the spheric is not to be attained without mathematical calculation. How then can a man, ignorant of mathematics, comprehend the doctrine of the sphere?" Śrī Bhāskar Ācārya 1114-1185 (Translation by Wilkinson & Shastri 1861).



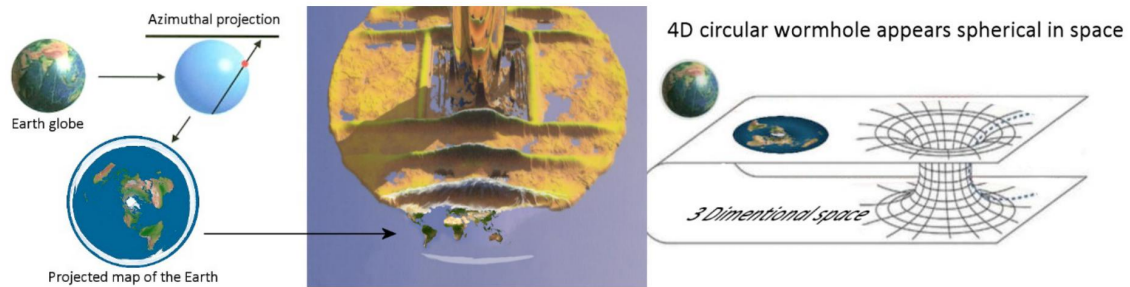
*Antique armillary or celestial spheres*

In other words the Vedic astronomer Bhāskarā is allaying the fears of both the common man and the reader of the Puranas, that despite the Earth being both stationary and flat, the mathematical model and likewise, apparatus of the celestial sphere containing an Earth sphere, is the most accurate way of calculating horoscopes, calendars and times for auspicious undertakings. Similar statements are made by Vedic astronomer Yajñeśvara Śarmā in his treatise Virodha Madana. (see appendix 6).

Sadaputa dāsa claimed, in western scientific terms, multiple realities exist overlapping our Earth, that a 4th dimensional Bhārata-varṣa will appear in contradictory ways to a 3-D entity. ('Mysteries of the Sacred Universe' 2000). Modern theoretical mathematics thus explains why Sumeru and mountains many times the size of the Earth cannot be seen by conditioned humans, but can be entered into by Demigods, Siddha's and Asuras who have the mystic adhikar to traverse beyond the constraints of Karma-Ksetra. Sadaputa identified four simultaneous maps being represented by the descriptions of the Bhagavata's 5<sup>th</sup> Canto, the map of Bhārata-varṣa as the Indian Peninsular,

Bhārata-varṣa as the Eurasian landmass, Bhārata-varṣa projected as an Earth disc, and Bhu-mandala being the universal plane of Earthly lokas inhabited by humans, demigods and demons that exists below the revolving arrangement of stars and planets.

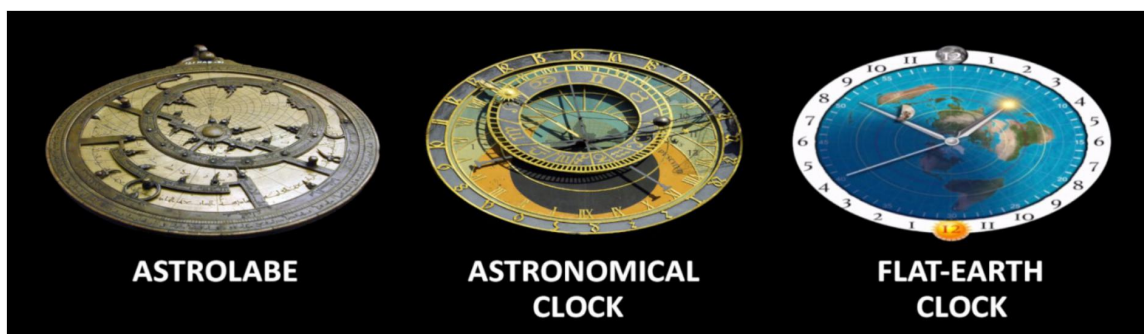
One recent example of higher dimensionality being portrayed in modern science fiction films, is from the 2014 movie 'Interstellar', where a 4-D circular 'Rosen-bridge wormhole' appears to be a transparent 3-D sphere in space. The idea of the universe behaving like a multi-dimensional lotus is common in Vedic literature.



*A circular lotus-shaped Rosen-Bridge wormhole in 4-dimensional space appears as a 3-dimensional sphere. Sadaputa Dasa also pointed out a stereographic or equidistant azimuthal disc is a 2-dimensional projection of a spherical Earth. Do the Gods and Siddhas see the Earth from an extra-spacial semantic dimension?*

Vedic scripture tells us that Bhārata-varṣa is the only realm restricted by karma and affected by yugas. We also know by our senses and various experiments made in recent history that the Earth does not seem to have curvature, yet the Earth can be traversed east-west without turning.

For example, in contrast to the standard curvature formula for distances between locations on the spherical Earth, many places have been photographed that should be impossible to see. Evidence like this include photographs taken across the American Great Lakes, infra-red photos taken across the plains of central USA, and photos of distant islands taken across the Mediterranean Sea.



*In Jyotiṣa Śāstra the descriptions of an a Earth sphere within a celestial sphere are used to facilitate astronomical mathematics. In a similar way an astrolabe uses a flat celestial Earth disc just like a clock.*

It has been a great scientific error over the last few centuries to believe it is Earth's curvature that causes the bottom of boats to disappear, when factually this phenomena occurs due to the limits of optical resolution and perspective. The same laws of optics applies to the apparent rising and setting of the sun, as well as the observation that stars rotate in different directions on either side of the



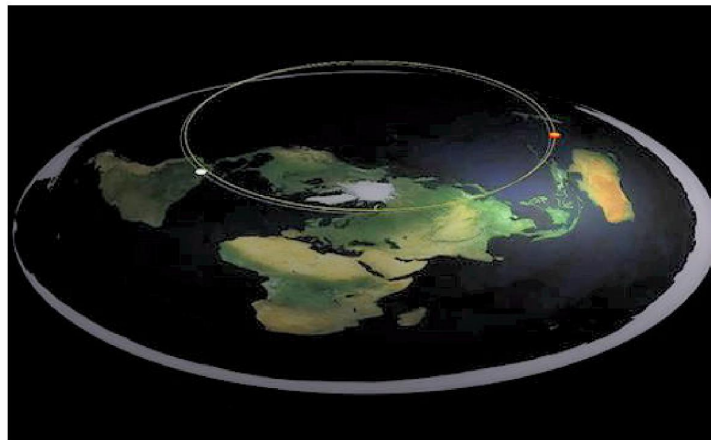
equator. Despite this optical evidence, the navigation of the oceans by the stars and circumnavigation of the Earth by GPS provides mathematical proof of distances which can only be explained using a globe model.

So there appears this physical limitation of travel, along with the limitation of karma. Some Vedic scholars now think this karmic loop of saṁsāra has an actual physical effect on the space that the 'Flat-Earth' resides in. In this way, the space or Ether element where the Earth exists could be spherical or convoluted, meaning the Bhāgavatam description of a "Flat-Bhārata-Varṣa-Earth" remains a śāstric fact, while the global phenomena presents as an illusion to the mind.

Ṛṣiraja dāsa (Ashish Dalela) has noted Śrīla Prabhupāda's description of the material universe like an inverted tree, with its roots in transcendental Goloka, and its branches successively manifesting the eight material elements, resulting in the appearance of the brahmāṇḍa, the Sun, the planets, stars, Bhū-maṇḍala and the Earth region, with its sub-divisions and holy places. In the same way, the creation is manifest as a fractal reiteration of the original lotus form of 'Goloka' and the lotus-petal abodes of the gopis.

Thereafter, this lotus form further manifests as the lotus petal abodes of Nārāyaṇa in Vaikuṇṭha, all the way down to the consecutive forms of Lord Brahmā on the lotus before creation, the lotus of Bhū-maṇḍala within the Lokaloka petals, the lotus of Jambūdvīpa, the lotus of Bhārata, the lotus of Mathura Maṇḍala, the lotus flowers growing in Rādhā-kuṇḍa, right down to the lotus of the atom, wherein resides the lotus form of Paramātmā.

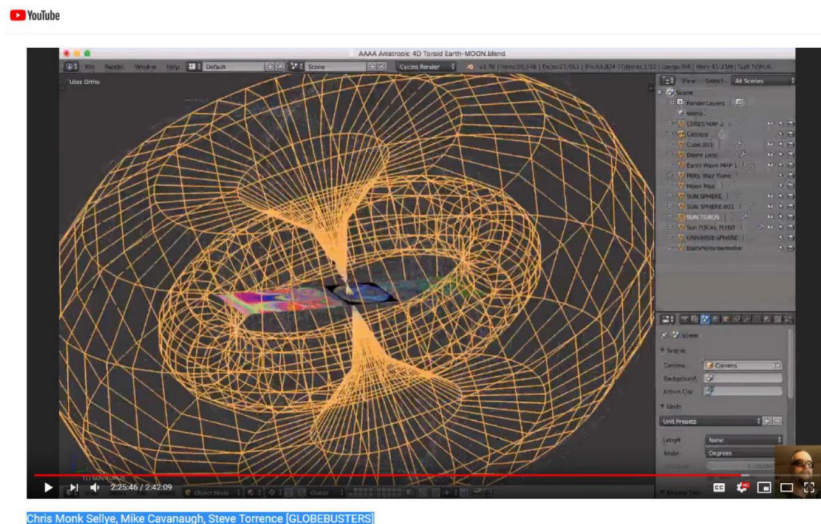
Because of this method of manifestation and replication of the lotus structure, the Earth may appear to the conditioned soul like a closed spherical lotus bud, or slightly curving like a lotus petal, or circular and flat like an opened lotus flower. Because of this repetition of the lotus form, sometimes Bhārata-varṣa is perceived as the flat disc projection of the Earth with Meru at the center pole with an outer petal-wall of Anarctica, sometimes perceived as the giant continent of Eurasia with the Pamir Knot in the center, and sometimes perceived as the Greater Indian Peninsular, south of the Himālayan border. These are several different perspectives of the 'flat' yet 'curved' region of Earth called Bhārata-Varṣa.



*The Gleason Map, or North-Polar Equidistant Azimuthal Projection of the Earth, is only one perspective of Bhārata-varṣa, it is not the actual physical map of Earth described in the Purāṇas.*

It should be made clear at this point that the Purāṇic literature does not support the popular Flat-Earth disc map (referred to as the Gleeson Map or Azimuthal Equidistant map) as a real physical map of the world. This has been verified by the scientific research of several leaders of the 2015-2019 Flat-Earth Movement including the FECORE Group (The International Flat Earth Research Society). In 2017 Globebusters recorded a live conference with world famous Flat-Earth leaders, Mike Cavanaugh (astronomer) Steve Torrence (researcher, CGI artist) Chris Monk (cosmologist) and Jeran Campanella (Flat Earth Researcher). Their conclusions were that the Gleeson Map failed as a real map of the world.

Near the conclusion of the 2 hour 42 minute conference, Mike states "whatever size you make the sun or moon or stars or planets, you cannot make the geometry work with what ever flat model you produce, whatever projection you use, you cannot get the angles to work" @ 2:18:45. Chris states the Gleeson Map "doesn't follow the proper distances between the points of a UGS survey grid, the distances just don't work out, it distorts the landmasses, you can't navigate by it properly" @ 2:26:01, Steve says "they say Earth is physically spherical, we say it's optically spherical" @ 2:40:22, meanwhile, Jeran ( Jeranism Channel) states that he "loves everything they are doing" @ 2:41:19.



*The two-year project of mapping the movements of the sun around the world proved to the FECORE group that the sun we see must be projected onto the Earth, perhaps via a magnetic lense, and that the standard disc map of the Earth cannot accommodate the collected data. They agreed a new flat-Earth map must be found!*

One revelation by the research of FECORE was that the sun defies classical physics, and is therefore likely to be a projected manifestation of Surya. This helps explain the mystical ability of Surya-deva, as the time keeper of the universe, to manifest and regulate such different measures of time in both celestial lokas, and in different locations on both Meru and Bhu-mandala. **This idea that Suryadeva projects the sun-disc over the plane of Bhu-mandala is supported in the Puranic histories.** Chris Monk Sellye has since left the Flat-Earth group, unable to conceive the 'achintya' aspects of the Earth, while Steve Torrence has now moved to India to study the flat-Earth cosmology of the Bhāgavata Purāṇa.

## Preview Summary

This preview of new research into the nature of Bhārata-varṣa is based on the foundation of:

- The Śrīmad-Bhāgavatam
- Śrīla Prabhupāda's purports
- Śrīla Prabhupāda's personal conversations on this topic

It is expanded upon by an extensive study of:

- the geographical chapters of all eighteen major Purāṇas
- geographical information from the Mahābhārata, Rāmāyana and Ṛgveda.
- the Jyotiśa śāstras often quoted by Śrīla Prabhupāda
- the commentaries of the Vaiṣṇava Ācāryas on the Śrīmad-Bhāgavatam's 5<sup>th</sup> Canto
- the writings of Vedic astronomers over the centuries
- the prominent books on Purāṇic Geography compiled in the last 200 years
- the ancient records of Indian geography by the Greeks and Romans

This study of Bhārata-varṣa is compared and analyzed with relation to the research of Vaiṣṇava scholars including:

- Sadaputa Dāsa (Richard L. Thompson)
- His Holiness Danavir Goswami
- Rṣiraja dāsa (physicist Ashish Dalela)
- Vaiṣṇava forums on Vedic Cosmology

Its preliminary conclusions are drawn from:

- The new information found in the Purāṇas & Siddhāntas
- Fresh perspectives from Vaiṣṇava scholars & forums
- Evidence from hundreds of recent scientific experiments
- The Vedic principles now reforming modern cosmology

The experimental and empirical evidence regards topics including:

- 1) The measurable curvature of the Earth
- 2) Optical resolution, sunrise and crepuscular rays
- 3) The motion & angular velocity of the Earth
- 4) The models of gravity, density and centripetal force
- 5) The visible motion & path of the sun, moon, stars and planets
- 6) The cause of eclipses and moon phases
- 7) The Apollo Moon landings
- 8) International agreements between Space Agencies
- 9) The ISS, and the photos & videos of Earth from space
- 10) Martian landscapes, rovers and Earth satellites
- 11) The alignment of Earth with the Cosmic Background Radiation

Philosophical evidence based on topics including:

- 12) The description and detection of higher dimensions
- 13) Information as the necessary cause of reality and life
- 14) 'Meaning' as the unseen force in a mechanistic worldview
- 15) Consciousness is as fundamental to science as matter and energy

The Purāṇic Geography of Bhārata-varṣa ultimately provides an examination and reconciliation between the flat Bhū-maṇḍala Earth-plane model, the bow-shaped varṣa of Bhārata model, the hyper-dimensional lotus petal model of Bhārata, the Jyotiṣa mathematical sphere model of the Earth, the modern concept of a ball Earth in space, today's popular Flat-Earth disc map of the world, and the Goddess forms of Prithvi Devi, our Mother Earth. It identifies the nine dvīpas of Bhārata, provides the ancient Sanskrit names for our Earth's continents and islands known as the Upadvīpas, and offers the basic reasons why the Earth measured by our senses differs from many Bhāgavata and Purāṇic descriptions.

Those interested in the subject matter and in helping it to reach a worldwide audience are requested to kindly donate towards the present word for word translation work of the Purāṇic evidence that supports these controversial new understandings and maps of our world known as Karma-Bhūmi. This new book contains huge paradigm shifts and requires experienced and expert Vaiṣṇava translators for its authentication.

I am simply an independent Vaiṣṇava researcher and artist, who's website blog has received 75,000 hits. However, unlike other researchers, I have no publishing team, no research team, no agents, no financial resources, and no affiliation with wealthy temples or patrons. With a little help "The Purāṇic Geography of Bhārata-varṣa" with its unabridged text, authorized Sanskrit translations, and its thought-provoking maps and illustrations, can be funded and published in the very near future.

Śrīman Sulabha Dāsa, March 2019

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## 1. Abstract

Below are some preliminary points that need to be understood before a detailed discussion of Bhārata-varṣa geography can proceed.

**ONE** - The first problem of discussing Bhārata-varṣa geography is the task of identifying what Bhārata-varṣa actually is. In the Śrīmad Bhāgavatam, Śrīla Prabhupāda used two primary meanings for the term Bhārata-varṣa. One definition was the entire Earth planet, which he called Karma-bhūmi – the only realm of fruitive karma. There are many ślokas and purports supporting this definition<sup>1</sup>. The other definition was that Bhārata-varṣa is the tract of land between the Indian Himālayas and the ocean, commonly called the Indian sub-continent. There are also many ślokas where this is unquestionably the direct definition<sup>2,3</sup> of Bhārata-varṣa.

**TWO** - There are many ślokas in the Bhāgavatam<sup>2</sup>, in the commentaries by the previous ācāryas, and from verses in many other Purāṇas<sup>3</sup> which reveal that this idea of India being Bhārata-varṣa is both quite ancient and widespread in the Vedic literature. This ancient knowledge becomes covered in Kaliyuga, illustrated by Śrīla Prabhupāda's purport to verse ŚB 3.18.19: "Bhārata-varṣa is the name for the entire planet, but gradually Bhārata-varṣa has come to mean India."

**THREE** - The reconciliation of these seemingly contradictory ślokas is as follows. During Tretā yuga when society was divided into four classes, Kings were begotten to rule various lands that were divided by mountains, rivers and oceans. Their ancestral home was northern India, called Brahmāvarta in the Bhāgavatam.

At this time, the rest of Earth was populated by both cultured and uncultured races, who tended to live in separate kingdoms. Vedic culture spread across Eurasia by the sons of Yayati, the fear of Paraśurāma, and the mlechha races produced by sages. Even though the whole Earth was Karma-bhūmi-Bhārata-varṣa, the field of karmic actions, the ancestral lands between the Himālayas and the Vindhya mountains, and bound by the Sarasvatī River in the west, and the delta of the Gaṅgā to the east, was famously known as the Kingdom of Bhārata-varṣa.

People there always followed the varṇāśrama system, were traditionally worshipping Viṣṇu with fire sacrifices, spoke the Sanskrit language, and were mostly free of sin. This was the capital territory of the world, named after Bharata Mahārāja, the ancient ruler of the entire world of karmic reaction. Countries to the far east and far west were frontier states, and the natives there, and of the islands of the sea, and on far away coasts, who may have eaten fish or fowl, were also pious inhabitants of Karma-bhūmi at the end of Tretā yuga. They worshipped Vedic gods and gave tributes to the ruler of the world.

The names of these frontier states were unimportant. They were of little importance to the songs and legends of the bards and sutas, these names of far away states and continents. During the next age as piety decreased, although Vedic culture was world-wide, the asuras and mlecchas still lived in separate regions, across the ocean or across the mountains from the Indian peninsular. It wasn't until the degraded end of Dvāpara yuga that the demons and the demigods took birth as the same

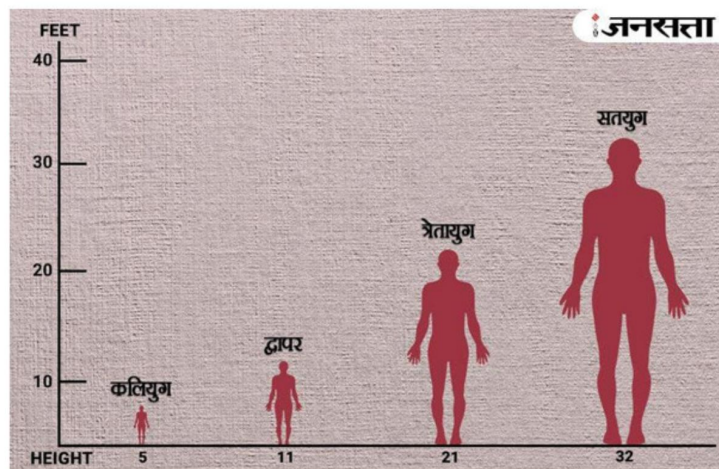
grandsons of Vyāsadeva. The names of many Kingdoms, and of Barbarian Kings from the west, the north, the south-east and the islands of the oceans, were recorded and enlisted for the great battle of the Mahābhārata.

Thus, although Bhārata-varṣa in truth is the name of the world, as the varṣa of karmic activity, and the only place of yuga cycles, it has also been clearly identified as the Indian peninsular in many ancient Purāṇic verses. These verses, in the Bhāgavatam, specifically describe the land of Bhārata-varṣa by the 27 mountains and 43 rivers found only in India, even though it simultaneously gives the huge measure of 9,000 yojanas southwards, and maximum 57,000 yojanas east to west. This is the reconciliation, that Bhārata-varṣa as India, is the capital territory of Bhārata-varṣa, as the world of karma.

In various passages in the more obscure Purāṇas, such as the Vāyu, Varāha and Skanda, the names and characteristics of these foreign lands have been described. From measurements given in the Vāyu Purāṇa, Bhārata-varṣa is synonymous with Eurasia and Bhārata-Khaṇḍa is synonymous with India. The other continents and islands of the Earth are synonymous with the Bhārata-Upadvīpas, and the remaining volume taken up by the average 41,000 yojana width of Bhārata-varṣa is the salt ocean. (However, the Skanda Purāṇa does state that associated khaṇḍas or land masses are covered by the salt ocean at times, and this may be the case today).

**FOUR** - A major hurdle confronting Bhāgavata geographers is the conversion value for the yojana within the boundaries of Bhārata-varṣa. The current and generally accepted value of 8 miles per yojana was used by Śrīla Prabhupāda for convention's sake, even though Śrīla Bhaktisiddhānta Sarasvatī had used the 5-mile standard for Jyotiṣa cosmology calculation. This value is stated in the Nārada Purāṇa śloka 2.54.83 when compared to the modern value for the diameter of the Earth.

Eight or five miles per yojana may very well be the standard for cosmological distances, but the Purāṇas declare that the yojana is calculated from the size of a barley grain, the height of man, and the size of a cow, all which shrink during the course of the mahayuga, but only within Karma-bhūmi. The Earth, or Karma-bhūmi, is a noted exception from various cosmological rules.



*The height of man, and therefore the yojana, changes during the four yugas*

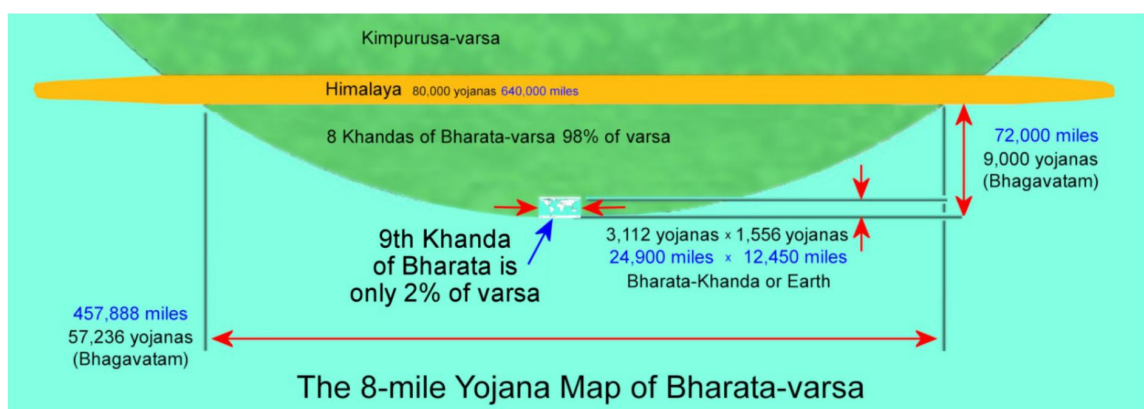
The Sūrya Siddhānta (14.1-2): mentions various magnitudes of measure in relation to time; including the civil year, solar year, and Deva year. It is possible there are also proportionate magnitudes of length for civil yojanas as opposed to astronomical yojanas.

I have undertaken an extensive study of all the verses from the major Purāṇas that give varying lengths of the yojana. These ślokas, when measured against the distances between landmarks today, give various lengths. The description of Narmada River gives 8 miles, of Mathura Maṇḍala gives 6 miles, of the Goa (Gomanta) mountains 3.1 miles, of Venkata Cala Mountain, 2.5 miles, and of the dozen ślokas<sup>3</sup> describing the distance between Cape Kanyākumārī and Badrinath, Gaṅgotri, Lake Manasarovar, Kedarnath and Kashmir, they all average 1.5 miles. [see Preliminary Conclusions #3: Seven śāstric reasons<sup>1</sup> can be offered to explain the different values of the yojana.]

It is incumbent upon all serious Vedic cosmologists to understand and reconcile why the yojana changes so much in those Purāṇic ślokas which describe Earth's geographical landmarks. In that regard, we are reminded of the warnings of Śrī Vyāsa, Śrī Śuka and Śrī Suta to never try to comprehend the greater Earth by measurement alone, as the Purāṇic Geography of the Earth will remain a mystery to those who limit themselves in that way.

Even the great scholar and mathematician Sadaputa Dāsa<sup>4</sup> based his estimate of the yojana on the modern geocentric measurement of planetary orbits, and by averaging them to equal the size of the sapta-dvīpa islands of Bhū-maṇḍala, he arrived at 8.5 miles. From examining the evidence, we must consider that just because the modern estimate of the solar system's size is similar to that of Bhū-maṇḍala, it does not mean one thing is the other.

**FIVE** - The most unexpected problem faced by Bhāgavatam geographers is the map of Bhārata-varṣa using the standard 8 mile measure for the yojana. Has anyone seen this map? It goes against all logic and the siddhānta of many Purāṇic ślokas. It doesn't matter if you believe the Earth is a globe, or a disc surrounded by ice, or a flat island off the coast of Jambūdvīpa, the size ratio is obviously disproportionate. Here, look for yourselves:



Does this look like one of the nine equal divisions of Bhārata-varṣa? In this illustration the whole Earth is about one 50<sup>th</sup> portion of Bhārata-varṣa. There are nine equal Khaṇḍas of Bhārata, listed in nearly all Purāṇas except the Bhāgavatam. They are Kumārikā (Bhārata), Indradvīpa, Kaśeru, Tāmrapaṇṇa, Gabhastimān, Nāgadvīpa, Saumya, Gāndharva and Vāruṇa.



In the Caitanya Caritāmṛta, Śrīla Prabhupāda quotes from the Siddhānta-Śiromaṇi: “Within Bhārata-varṣa, there are nine khaṇḍas. They are known as (1) Aindra, (2) Kaśeru, (3) Tāmrapaṇa, (4) Gabhastimat, (5) Kumārikā, (6) Nāga, (7) Saumya, (8) Vāruṇa and (9) Gāndharva. In the Kumārikā alone is found the subdivision of men into castes, in the remaining khaṇḍas are found all the tribes of Antyajās or outcaste tribes of men. In this region [Bhāratavarṣa] are also seven Kriachalas (mountain ranges). The Mahendra, Sukti, Malaya, Ṛṣika, Pāriyātra, Sahya and Vindhya hills. (Siddhānta-Śiromaṇi, Golādhyāya, Bhuvana-kośa, Ch 3 verse 41-42).

Why is there absolutely no information about the other 98% of Bhārata-varṣa? Have we got it wrong? Why are the varṣas and divisions of all the seven concentric islands of Bhū-maṇḍala described, and all the other varṣas of Jambūdvīpa, but not 98% of our own varṣa? In every instance, the major mountains are named, the rivers, the Khaṇḍas, the rulers, the description of the inhabitants, their lifespan and their mode of worship.

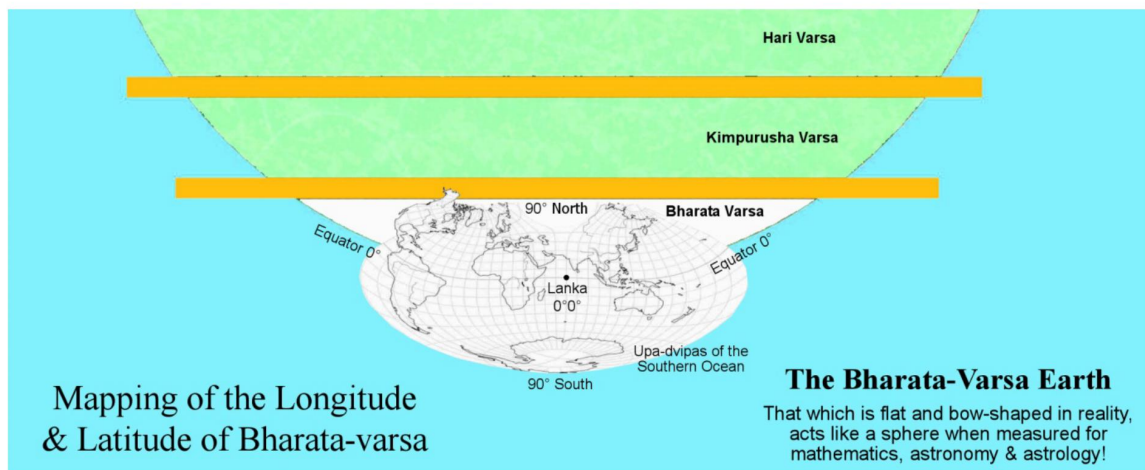
All the mountains and rivers and people of Bhārata are described in the Purāṇas and Mahābhārata. But if we arbitrarily restrict ourselves to use the ‘8 mile’ conversion value within Bhārata varṣa, we are left completely ignorant of the remaining Khaṇḍas, measuring a so-called 458,000 miles across Bhārata. This is similar to the modern scientists knowing only 5% of what makes up the universe and so they invent ‘dark matter’ and ‘dark energy’ to prop up their mistaken theories. It’s time for us to think outside of the box!

According to the Purāṇas and Siddhāntas, we should be living in Bhārata-varṣa, although some scholars think our entire Earth is only a portion, which is called Bhārata-khaṇḍa or Kumārikā-khaṇḍa. As previously discussed, the sanskrit term Bhārata-varṣa is also sometimes used in the Bhāgavatam to indicate the peninsular of Bhārata-khaṇḍa. This tract of land is recognised by the seven Kriachalas, or Kulaparvatas, which are the seven mountain ranges residing within India today. They are not ‘replicas’ from our ‘mostly unknown’ varṣa, they are all located in India today, only a few with a different modern name. They are the Mahendra, Sukti, Malaya, Ṛṣika, Pāriyātra, Sahya and Vindhya hills. These are not ‘mini-versions’, named after the bigger ones in the ‘72,000 mile’ Bhārata-varṣa.

These ideas are like the devotee’s ‘dark matter’ answers to mistaken theories. These seven identifiable mountains are intricately entwined with hundreds of rivers, each of them related to a mountain range, and the whole network is intertwined with sacred tīrthas, pilgrimage paths, and 72 named kingdoms, all identified within the Indian peninsular. They are mentioned in major Purāṇas, local ‘Sthala’ Purāṇas, and also in the Mahābhārata.

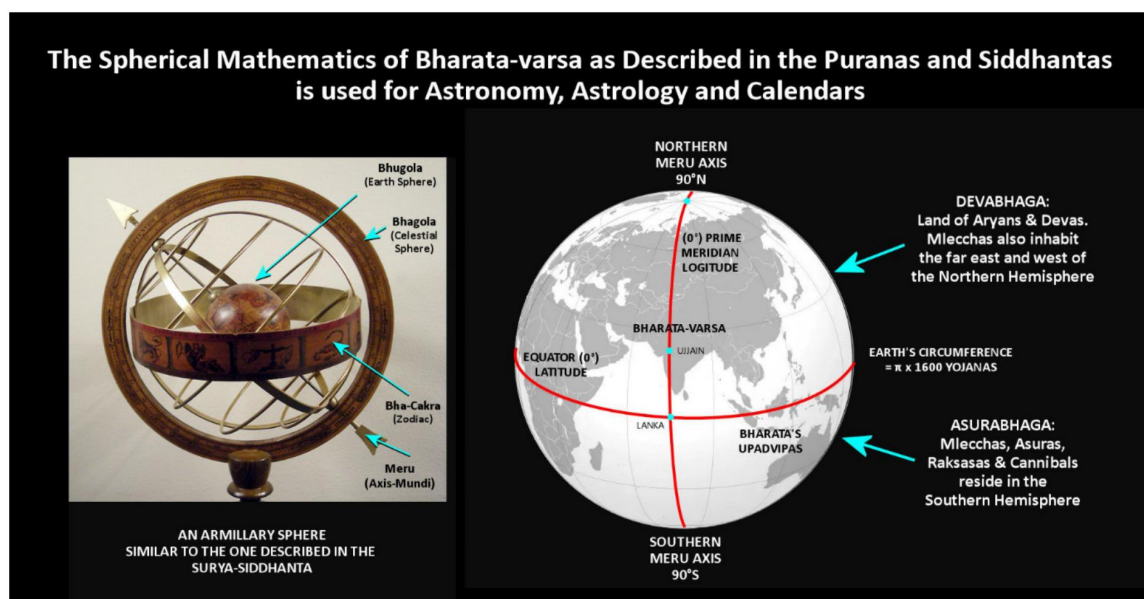
A huge paradigm shift has to happen here! We must understand two things. Firstly, the term Bhārata-varṣa may be applied to the Indian Peninsular, as it has been used in the Bhāgavatam. Secondly, we must also understand that according to the Sūrya-Siddhānta, Siddhānta-Śiromaṇi, and Nārada-Purāṇa, the whole Earth is defined as the whole of Bhārata-varṣa. In either case there is no vast unknown track remaining of Bhārata-varṣa land. Compare the previous map, with this one below, the Bhārata-varṣa Earth map used for astrological calculation in the Sūrya-Siddhānta:





According to the perspective of humans looking at the night sky, the latitude and longitude of any place on Earth can be plotted on this map. In the *Sūrya-Siddhānta*, the students are advised by Sūrya-Deva to imagine a sphere Earth, or to make a wooden model, with Laṅkā on the equator, and the prime meridian passing through Ujjain. The wooden axis stick is the axis mundi of Mt. Meru, passing through the poles and connecting it to the celestial sphere. The icy north equates with the Himālayan karmic barrier, and its equivalent in the south.

In past yugas, suras (pious demigod worshipers) took birth in the north, and asuras (impious demigod worshipers) in the southern islands (listed in the *Vāyu Purāṇa*). In the *Sūrya-Siddhānta* Ch.12 v 35-36, it is stated “Northwards are located Indra and other great sages. Southwards is the habitat of asuras. Because of reciprocal animosity they are located opposite. Amidst these, like a girdle, the great ocean has divided the Earth into areas for the demigods and the demons.”



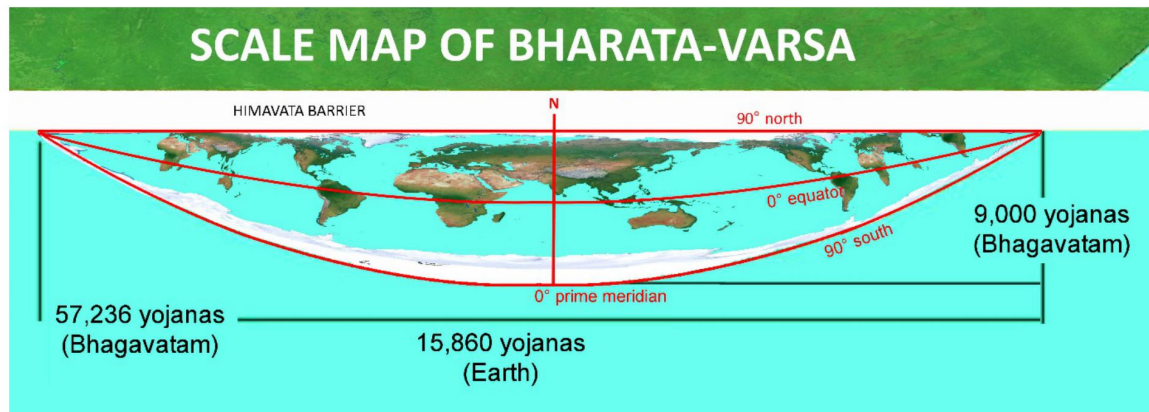
*Sphere Earth Models from the Sūrya-Siddhanta, Siddhānta-Śīromaṇi and Narada Purana*

The commentary written on the Sūrya-Siddhanta, called the Siddhānta-Śiromaṇi, clearly explains the difficulty experienced by the common person, as well as the learned Puranic cosmologist, when it comes to reconciling the plane of the Bhārata-Earth with the Earth sphere. (Siddhānta-Śiromaṇi, Chapter 1, v.4-6.):

“As a foolish impudent disputant, who ignorant of grammar (rudely) enters into the company of the learned and vainly prattles, is brought to ridicule, and put to shame by the frowns and ironical remarks of even children of any smartness, so lie, who is ignorant of the spheric, is exposed in an assemblage of the Astronomers, by the various questions of really accomplished Astronomers.

The Armillary sphere is said, by the wise, to be a representation of the celestial sphere, for the purpose of ascertaining the proofs of the positions of the Earth, the stars, and the planets: this is a species of figure, and hence it is deemed by the wise to be an object of mathematical calculation.

It is said by ancient astronomers that the purpose of the science is judicial astrology, and this indeed depends upon the influence of the horoscope, and this on the true places of the planets: these (true places) can be found only by a perfect knowledge of the spheric. A knowledge of the spheric is not to be attained without mathematical calculation. How then can a man, ignorant of mathematics, comprehend the doctrine of the sphere?”



*A scale map of how the Earth is bound up within the bow-shaped karma-ksetra of Bhārata-varṣa*

### Can the Conditioned Jiva See the Many Forms of Mother Earth?

*aum prithvidevaye cha vidmahe  
sahasramoortaye cha dhimahi  
tanno prithvi prachodayat*

“Om. Let us meditate on Pṛthvī Devī, Mother Earth. May that Mother Pṛthvī of a thousand forms inspire and illumine our mind and understanding.”

We need to understand that this Goddess named Prithvi Devi, who is our Mother Earth, has thousands of forms, including a divine Surabhi cow, the entire Bhū-maṇḍala, a beautiful goddess, a 9x57 thousand yojana bow-shaped landform, a karmic prison, a mathematical sphere 1,600 yojanas in diameter, an imaginary stationary ball in space level with the sun (SS.12.53), and the Earth that we know from human senses: an endless flat plane under the apparent dome of the sky. This is the true meaning of Earth's 'achintya' qualities. Just like Śrī Krishna, She can manifest in numerous ways according to the qualification or 'adhikar' of the seer.

I believe Sadaputa was right (Vedic Astronomy and Cosmography, 1990, & Mysteries of the Sacred Universe, 2000) when he states that a four dimensional object cannot be understood by three dimensional beings. This is one aspect of our 'achintya' Bhārata-varṣa.

Ashish Dalela (Ṛṣiraja dāsa) also acknowledges in "Mystic Universe: An Introduction to Vedic Cosmology" (2016), that the real extent and shape of Earth is beyond our senses, it can be conceived of as a ball in space, or a flatland of southern Jambūdvīpa, or the petal of a hyper-lotus. He explains that the Bhāgavatam Ṛṣis see the Earth with unconditioned senses, they see the pathways of the siddhas, the connection to Jambūdvīpa, the real size of the Himālayas, they see how the Earth is constructed by the layers of elemental manifestation, and that the distances between the unseen branches are stated in the Bhāgavatam, but these will not match our conditioned view of the world measured by the senses and mechanical instruments! This idea is now being contemplated by modern Cosmologists like Jude Currivan (The Cosmic Halogram – Information at the Center of Creation, 2017) who consider the visible universe a manifestation of intelligent coding within the fabric of existence.

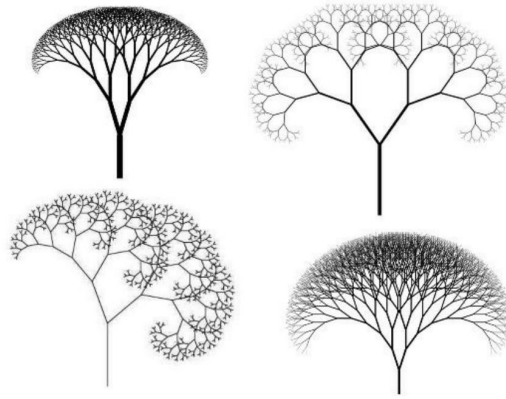


Figure-1 Trees and Fractal Geometries

Before I begin explaining the recent discoveries from the 18 Purāṇas and related Jyotiśa siddhāntas, all these points must first be understood. This is the prerequisite. I have written over 55,000 words and created and collected over 100 illustrations and maps in my book. There is a revolutionary new way of perceiving the nature of Bhārata-varṣa's geography, and I gradually explain it through the consecutive chapters of "Purāṇic Geography of Bhārata-varṣa". This summary of the book alone is over 11,000 words excluding the large appendices.

The only help I need is the authorised word for word translation of approximately 100 ślokas from the Purāṇas, siddhāntas and itihasa epics. This will vindicate my research. This will take time and

funding. If ISKCON wants a new textbook on Purāṇic Geography that can be used to create displays and films for the Temple of the Vedic Planetarium, then I seriously request for this professional Vaiṣṇava help to finish and publish my research.

I suggest those who are interested in this particular seva to Śrīla Prabhupāda continue to read the summary of my book below. The main concepts will be described, but the praman, the evidences will not be revealed at this stage due to copyright and plagiarism concerns. Here are the Book chapter titles:

## Introduction

### Kalpa-Bheda and the Purāṇas

#### Defining the Bhārata-varṣa of Jambūdvīpa

#### The Division of Bhārata-varṣa into Nine Khaṇḍas

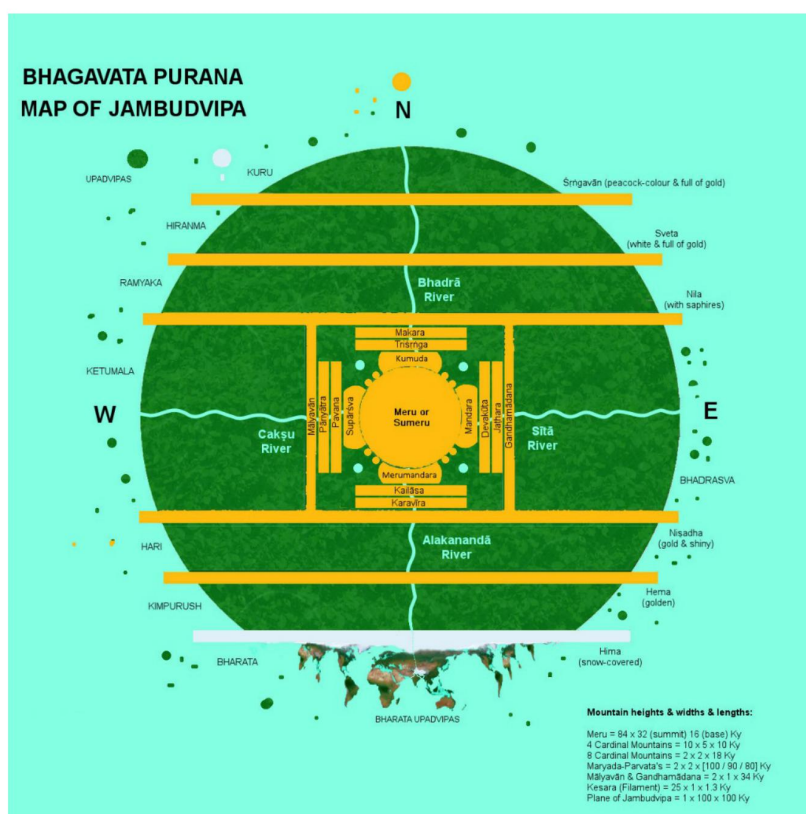
#### The Islands in the Ocean Associated with Bhārata-varṣa

#### The “Hare and Fig-tree” Geography of the World

#### The Lotus, Sāṅkhya, and the Fourth Dimension

#### New Purāṇic Maps of Bhārata-varṣa

## Appendixes





## 1. ABSTRACT NOTES

### 1). Śrīmad Bhāgavatam ślokas and purports stating Bhārata-varṣa is the Earth planet:

1) **SB 5.7.1.** “Śukadeva Gosvāmī continued speaking to Mahārāja Parīkṣit: My dear King, Bhārata Mahārāja was a topmost devotee. Following the orders of his father, who had already decided to install him on the throne, he began to rule the [*avanīta* – surface of the Earth] Earth accordingly. When Bhārata Mahārāja [*tat-anuśāsana-parah*, ruled all others] ruled the entire globe, he followed the orders of his father and married Pañcajanī, the daughter of Viśvarūpa.”

2) **SB 5.7.3** Formerly [*etat varṣam* - this varṣa] this planet was known as Ajanābha-varṣa, but since Mahārāja Bhārata’s reign it has become known as Bhārata-varṣa.

3) **SB 5.7.4** Mahārāja Bhārata was a very learned and experienced king on this Earth. He perfectly ruled the citizens, being himself engaged in his own respective duties. Mahārāja Bhārata was as affectionate to the citizens as his father and grandfather had been. Keeping them engaged in their occupational duties, he [*mahī-patiḥ* - became the great ruler] ruled the Earth.

4) **SB 5.4.18** No one likes to possess anything that is like a will-o’-the-wisp or a flower in the sky, for everyone knows very well that such things do not exist. When Lord Ṛṣabhadeva ruled this [*etasmīn varṣe* - on this varṣa] planet of Bhāratavarṣa, even common men did not want to ask for anything, at any time or by any means.

5) **SB 5.4.19** Once while touring the world, Lord Ṛṣabhadeva, the Supreme Lord, reached a place known as Brahmāvarta. There was a great conference of learned brāhmaṇas at that place, and all the King’s sons attentively heard the instructions of the brāhmaṇas there. At that assembly, within the hearing of the citizens, Ṛṣabhadeva instructed His sons, although they were already very well-behaved, devoted and qualified. He instructed them so that in the future they could rule the world very perfectly.

6) **SB Chapter 19 Summary:** “In the planet known as Bhārata-varṣa there are many rivers and mountains, as there are in other tracts of land, yet Bhārata-varṣa has special significance”

7) **ŚB 3.18.19 Purport:** “Here the Earth planet is called ilā. This Earth was formerly known as Ilāvṛta-varṣa, and when Mahārāja Parīkṣit ruled the Earth it was called Bhārata-varṣa. Actually, Bhārata-varṣa is the name for the entire planet, but gradually Bhārata-varṣa has come to mean India”

### 2). Śrīmad Bhāgavatam ślokas and purports stating Bhārata-varṣa is the Indian Peninsular:

1) **ŚB 4.25.13** “Once, while wandering in this way, he saw on the southern side of the Himālayas, in a place named Bhārata-varṣa [India], a city that had nine gates all about and was characterized by all auspicious facilities.” Purport: “The tract of land south of the Himālaya Mountains is the land of India, which was known as Bhārata-varṣa.”

2) **ŚB 5.4.9 Purport:** “One who has taken his birth as a human being in the land of India (Bhārata-varṣa) should make his life successful and work for the benefit of all other people.”

3) **ŚB 5.6.13** “Oh, this earthly planet contains seven seas and many islands and lands, of which Bhārata-varṣa is considered the most pious. People of Bhārata-varṣa are accustomed to glorifying the activities of the Supreme Personality of Godhead in His incarnations of Lord Ṛṣabhadeva and others.”

**Purport:** “Śrīla Madhvācārya also recognizes the land of Bhārata-varṣa: *viśeṣād bhārataḥ puṇyam*. Throughout the world, there is no question of *bhagavad-bhakti* or devotional service, but the people of Bhārata-varṣa can easily understand the devotional service of the Lord. Thus every inhabitant of Bhārata-varṣa can perfect his life by discharging *bhagavad-bhakti* and then preaching this cult throughout the world for the benefit of everyone.”

4) **ŚB 5.16.9** “They mark the boundaries of the three varṣas named Hari-varṣa, Kimpuruṣa-varṣa and Bhārata-varṣa [India].”

5) **ŚB 5.17.9** “The Ganges known as Alakanandā flows ... down onto the tract of land known as Bhārata-varṣa” Purport: “Thus it is a special facility for all the people of India that they can bathe in the water of the Ganges at so many places of pilgrimage.”

6) **CHAPTER NINETEEN (5.19)** “A Description of the Island of Jambūdvīpa. This chapter describes the glories of Bhārata-varṣa. When Devarṣi Nārada descended to instruct Sārvaṇi Manu, he described the opulence of Bhārata-varṣa, India.”

7) **ŚB 5.19.10** Synonyms: bhāratībhiḥ — of the land known as Bhārata-varṣa (India). Purport: “The real success or fulfillment of the mission of human life can be achieved in India, Bhārata-varṣa ... this Kṛṣṇa consciousness movement has been started not only for the inhabitants of Bhārata-varṣa but for all the people of the world”

8) **ŚB 5.19.16** “In the tract of land known as Bhārata-varṣa, as in Ilāvṛta-varṣa, there are many mountains and rivers.” In this sloka, every mountain listed is found in the Indian sub-continent.

9) **ŚB 5.19.17-18** “These are other great rivers that are very prominent ... Thus the inhabitants of Bhārata-varṣa become purified.” All 47 rivers listed in this sloka only flow in the Indian subcontinent.

10) **ŚB 5.19.21 Purport:** “One who has taken his birth as a human being in the land of India [Bhārata-varṣa] should make his life successful and work for the benefit of all other people. There are many facilities in India, Bhārata-varṣa, for executing devotional service.”

11) **ŚB 5.19.24** “Śrī Caitanya Mahāprabhu appeared in the land of Bhārata-varṣa, specifically in Bengal, in the district of Nadia, where Navadvīpa is situated. It is therefore to be concluded, as stated by Śrīla Bhaktivinoda Ṭhākura, that within this universe, this Earth is the best planet, and on this planet the land of Bhārata-varṣa is the best; in the land of Bhārata-varṣa, Bengal is still better, in Bengal the district of Nadia is still better, and in Nadia the best place is Navadvīpa because Śrī Caitanya Mahāprabhu appeared there to inaugurate the performance of the sacrifice of chanting the Hare Kṛṣṇa mahā-mantra.”

12) **ŚB 5.19.26** “In India [Bhārata-varṣa], there are many worshipers of the demigods, the various officials appointed by the Supreme Lord, such as Indra, Candra and Sūrya, all of whom are worshiped differently.”

13) **ŚB 5.19.29-30 Purport:** “Although the demigods are situated in exalted positions in the heavenly planets, they nevertheless desire to descend to the land of Bhārata-varṣa on the planet Earth. This indicates that even the demigods are unfit to reside in Bhārata-varṣa.”

14) **ŚB 6.10.10 Purport:** “One who has taken birth as a human being in the land of India [Bhārata-varṣa] should make his life successful and work for the benefit of all other people.”

15) **ŚB 6.16.58** Synonyms: iha — in this material world (especially in this pious land of Bhārata-varṣa, India) “A human being can attain perfection in life by self-realization through the Vedic literature and its practical application. This is possible especially for a human being born in India, the land of piety.”

16) **ŚB 7.7.53 Purport:** “Therefore Śrī Caitanya Mahāprabhu advised all human beings born in India to make their lives perfect by Kṛṣṇa consciousness and then preach the gospel of Kṛṣṇa consciousness all over the world”

**3). That Bhārata-varṣa is the South Asian sub-continent, 9,000 x 1,000 yojanas in size, is supported by the following Purāṇic verses:**

**\*Agni Purāṇa, Chapter 118:**

1. That country which (lies ) to the north of ocean and south of Himadri (Himālaya) is known as the Bhārata-varṣa extending to nine thousand (yojanas).

5-8. The continent extends to one thousand yojanas from north to south. There are nine divisions of the Bhārata lying around the central part.

**\*Brahmā Purāṇa, Chapter 17:**

2. O leading sages, its extent is nine thousand Yojanas. This is the land of holy rites to those who opt for heavenly pleasure and absolution.



6-8. Listen to the nine divisions of this sub-continent. They are Indradvīpa, Kaserumān, Tāmravarṇa, Gabhastimān, Nāgadvīpa, Saumya, Gāndharva and Vāruṇa. Bhārata, the ninth among them, is an island encircled by the ocean. This island extends from south to north a thousand Yojanas. Kirātas stay in the East, Yavanas stay in the West.

**\*Brahmāṇḍa Purāṇa, Chapter 16:**

9-11. The nine divisions are —1) Indradvīpa, 2) Kaśērūmān, 3) Tāmravarṇa, 4) Gabhastimān, 5) Nāgadvīpa, 6) Saumya, 7) Gāndharva, 8) Varuṇa and this 9) is the island surrounded by the sea. This sub-continent (of Bhārata) extends north-south, from the source of the river Gaṅgā to Cape Comorin, a thousand Yojanas. The extent obliquely (i.e. the breadth) on the northern part is nine thousand Yojanas.

**\*Kurma Purāṇa, Chapter 47:**

22. O sages of holy vows, their maximum expectation of life is a hundred years. This sub-continent is reported as extending to nine thousand Yojanas.

26. This continent extends from the south to the north for a thousand Yojanas. To the east of it there are Kirātas and to the west are Yavanas.

**\*Mārkaṇḍeya Purāṇa, Chapter 57:**

7. This (Kumārīkā-khaṇḍa) is the ninth island, surrounded by water and measuring a thousand yojanas from south to north.

**\*Matsya Purāṇa, Chapter 114:**

7-10. There is no field of action for mankind without Bhāratavarṣa. Bhāratavarṣa has nine divisions; Viz. — Indradvīpa, Kaseru, Tamraparnt, Gabhastimana, Nagadvīpa, Sauinya, Gandharva, Varuna ; and the ninth is this place, surrounded on all sides by the ocean. The whole of the dvīpa is a thousand yojanas in extent, from north to south. It is gradually broader from Kumari (Cape Comorin) to the mouth of the Ganges [Gomukha? Gangotri?], whence it has risen to a height of ten thousand yojanas in an oblique direction.

**\*Skanda Purāṇa, Book 7 Prabhāsa Khaṇḍa, Section 1, Chapter 172:**

9. Along with the villages, regions etc., they remained within the ocean. Now only one among them named Kumārī, remains steady.

10. It extends to a thousand Yojanas to the south of Bindusaras [Manasarovar] and north of the ocean.

11. The length is glorified as extending to nine thousand Yojanas. This, O goddess, indicates the expansion of that noble-souled Bhārata

**\*Varāha Purāṇa, Chapter 85:**

1. Rudra said: Thus has been described the arrangement in the worldlotus. Now listen to the ninefold division of Bhārata. These (divisions) are, Kaseru, Tamravarna, Gabhasti, Nagadvīpa, Saumya, Gandharva, Varuna and Bhārata (proper). Each is surrounded by an ocean and is one thousand yojanas in extent. There are seven major mountains.

**\*Vāyu Purāṇa, Chapter 42:**

80-82. Bhārata-varṣa is one thousand yojanas from south to north, extending from Kanyākumārī in the south to Gangotri in the north. From east to west it is 9,000 yojanas, Mlecchas [barbarians] reside always near and beyond the borders of this varṣa. To the east there are Kirātas and to the west there are Yavanas.

**\*Viṣṇu Purāṇa, Canto 2, Chapter 3:**

The Varṣa of Bhārata is divided into nine portions, which I will name to you; they are Indradwipa, Kaserumat, Tamravarna, Gabhastimat, Naga-dwipa, Saumya, Gandharba, and Varuna; the last or ninth Dwipa is surrounded by the ocean, and is a thousand Yojanas from north to south. (approx: verse 7).

**4). That the “Unseen Universe” is beyond usual human perception is summarised by Sadaputa Dāsa, in his 1990 book “Vedic Astronomy and Cosmography” excerpted below:**

The distance from the center of Jambūdvīpa to the orbit of the sun around Mānasottara Mountain is 15,750,000 yojanas according to the dimensions given in the Fifth Canto. This distance lies in the plane of Bhū-

maṇḍala and comes to 126,000,000 miles at 8 miles per yojana and 78,750,000 miles at 5 miles per yojana. Since values for the yojana ranging from 5 to 8 miles have been used in India, this distance is compatible with the modern Earth-sun distance of 93,000,000 miles.

In summary, we propose that the Fifth Canto description of the universe is broadly compatible with what we see. The differences are due to the difference in viewpoint between human beings and demigods. Thus, from the higher-dimensional perspective of a demigod, Bhū-maṇḍala should be directly visible, and the relative positions of Bhū-maṇḍala, the sun, and the moon should appear as described in the Fifth Canto.

One might well doubt that even a scientifically uneducated person in ancient India would have thought that the Himālaya Mountains of our ordinary experience are 80,000 miles high. After all, such persons traditionally made pilgrimages to Badarikāśrama on foot. We suggest that the cosmic mountains of the Fifth Canto are higher-dimensional; they are real, but to see them it is necessary to develop the sensory powers of the demigods and great yogis. This is the traditional understanding, although words such as "higher-dimensional" are not used, and descriptions are made in a matter-of-fact way from the viewpoint of demigods and other great personalities (such as the Pāṇḍavas).

Śrīla Prabhupāda has said that modern scientists are "hardly conversant with the planet on which we are now living" (SB 5.20.37p). If our ordinary three-dimensional continuum is the total reality, then this statement would seem to be wrong. In Section 3.b.4, however, we give Vedic evidence showing that this three-dimensional world links up with higher-dimensional realms.

The Garbhodaka Ocean is beneath Bhū-maṇḍala. Thus its location corresponds to the region of the celestial sphere south of the great circle marked by Bhū-maṇḍala. We have argued that this should be either the southern celestial hemisphere or the region to the south of the ecliptic (see Section 3.d). The Garbhodaka Ocean is also higher-dimensional.

The Shrimad-Bhāgavatam is the spotless Purāṇa, containing pure knowledge of the Supreme Personality of Godhead. The jyotiṣa śāstras are handbooks for the execution of astronomical calculations. The Bhāgavatam presents the world from a transcendental perspective, or at least gives the perspective of great personalities involved in Krishna's pastimes. The jyotiṣa śāstras deal with the motions of planets as seen by ordinary human beings. However, the jyotiṣa śāstras do form a valid part of Vedic tradition, and their calculations are mentioned by Śrīla Prabhupāda in various places.

The Vedic literature does refer implicitly to higher-dimensional space, and therefore it is justifiable to use this idea to clarify the Vedic description of the universe.

For example, in the description of Lord Brahma's visit to Krishna in Dvārakā, it is stated that millions of Brahmas from other universes came to visit Krishna. However, each Brahma remained within his own jurisdiction, and apart from our Brahma, each thought he was alone with Krishna. Thus, Krishna was in many universes at once, and our Brahma could also simultaneously see different Brahmas visiting Krishna in all of these universes. This is impossible in three dimensions; it illustrates the implicit higher-dimensional nature of the Vedic conception of space (see Chapter 2).

In SB 5.21.11p, Śrīla Prabhupāda says, "The Western theory that all luminaries in the sky are different suns is not confirmed in the Vedic literature. Nor can we assume that these luminaries are the suns of other universes, for each universe is covered by various layers of material elements, and therefore although the universes are clustered together, we cannot see from one universe to another. In other words, whatever we see is within this one universe."

Śrīla Prabhupāda, citing Śrīla Bhaktisiddhānta Sarasvatī, also gives a figure of 18,712,069,200,000,000 yojanas for the circumference of the universe (or half the circumference) (CC ML 21.84p). He also says that "scientists calculate that if one could travel at the speed of light, it would take forty thousand years to reach the highest planet of this material world" (SB 3.15.26p).

We suggest that cosmic distances may appear different to observers endowed with different levels of consciousness. We also suggest that the laws governing distance and time may not be the same in outer regions of the universe as they are here on the Earth (see Sections 1.f and 4.c).

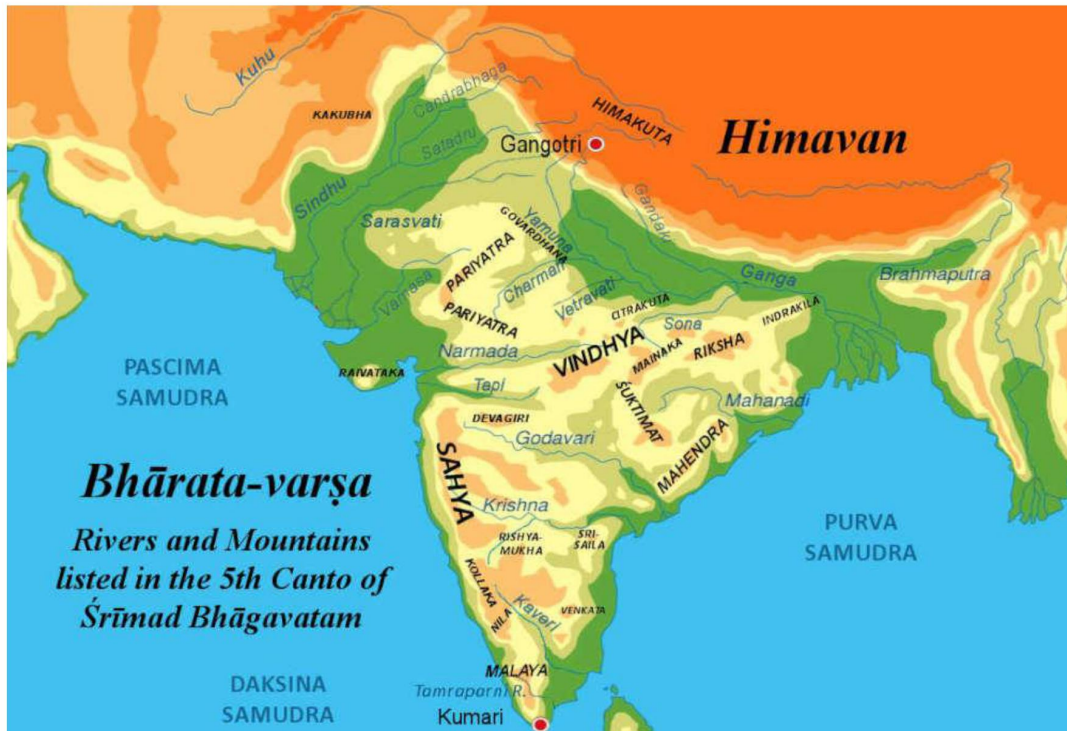


## 2. What information does the Bhāgavatam have about the geography and people of Bhārata-varṣa?

In the 5<sup>th</sup> Canto of the Bhāgavata Purāṇa, especially chapters 4, 15, 16, 17 and 19, the specific details of Bhārata-varṣa are described. Elsewhere throughout the Bhāgavatam, in many other ślokas and purports, the simultaneous definitions of Bhārata-varṣa as both the whole world, and also specifically India, the capital territory of the ancient civilized world, the Aryavarta or homeland of Manu's dynasty, are authoritatively given by Śrīla Prabhupāda.

Bhāgavatam Ślokas<sup>1</sup> that define India as Bhārata-varṣa are:

ŚB 4.25.13, ŚB 5.4.9, ŚB 5.6.13, ŚB 5.16.9, ŚB 5.17.9, 5.19 Summary, ŚB 5.19.10, ŚB 5.19.16, ŚB 5.19.17-18, ŚB 5.19.21, ŚB 5.19.24, ŚB 5.19.26, ŚB 5.19.29-30, ŚB 6.10.10, ŚB 6.16.58 & ŚB 7.7.53



Map above: all the mountains and rivers listed in the Bhāgavatam's 5<sup>th</sup> Canto are identified here within the Indian subcontinent. Thus, there is no argument that one definition of Bhārata-varṣa from the Bhāgavatam itself is indeed the Greater Indian Peninsular.

In verse ŚB 3.18.19, Śrīla Prabhupāda makes the argument that "Actually, Bhārata-varṣa is the name for the entire planet, but gradually Bhārata-varṣa has come to mean India." This statement is especially true regarding Kaliyuga, when the knowledge of the world-wide vedic culture becomes lost. Not only in the Bhāgavatam, but also in the other major Purāṇas of antiquity, the land between the Himālayas and the southern Cape Kanyākumārī of India is clearly defined as Bhārata-varṣa.

This is verified by analysing the river systems and related mountain ranges listed in śāstra that are named to pinpoint the Bhārata tract of land. As well as this, the peoples and regional kingdoms that define this varṣa are also named in the Mahābhārata and many Purāṇas. Most commonly, Bhārata-

varṣa is the region of Earth where Kāmaruṣa<sup>2</sup> lies to the east, Kalinga<sup>2</sup>, Odissa<sup>2</sup> and Andhra<sup>3</sup> lies to the south, the Turuyak<sup>3</sup> in the north, and hundreds of Yavana kingdoms<sup>4</sup> beyond the western boundary, and in the center, reside brahmins, kṣatriyas, vaiśyas, and śūdras, occupied in their respective duties of sacrifice, arms, trade, and service. All these descriptions from the Purāṇas are thousands, if not millions of years old, and have nothing to do with modern country borders of the 21<sup>st</sup> century.<sup>5</sup>

### **From the Bhāgavatam's 5<sup>th</sup> Canto, we learn these things:**

- 1) Bharata Mahārāja ruled Bhārata-varṣa with the assistance of his nine oldest brothers, named Kuśāvarta, Ilāvarta, Brahmāvarta, Malaya, Ketu, Bhadrāsena, Indrasprk, Vidarbha and Kīkaṭa. (Six of these names are related to regions that are identified by Śrīla Prabhupāda in the SB and CC). His other brothers all became brāhmaṇas. Then he retired and divided his kingdom amongst his five children and left for the forest.
- 2) Bhārata-varṣa has a north-south width of 9,000 yojanas, and being bow-shaped, has a maximum east-west width of 57,236 yojanas along the northern Himavān boundary, (using standard geometric equations) since Jambūdvīpa is perfectly circular (SB 5.16.5-7).
- 3) The Himavān boundary mountains have a length of 80,000 yojanas, a height of 10,000 yojanas, and a width of 2,000 yojanas. It consists of ice and snow, although the various āśramas of Śrī Nārāyaṇa Ṛṣi and other sages retain a comfortable climate there.
- 4) Bhārata-varṣa is simultaneously defined as the whole world, and as the Indian subcontinent.
- 5) Within the specified region of Bhārata-varṣa, there is a mainland area which directly connects to the Himavān mountains to support the flow of Gaṅgā and her seven major branches.
- 6) Within the specified region of Bhārata-varṣa, 27 prominent mountain ranges are named, including the famous seven kula-parvatas; Malaya, Sahya, Mahendra, Vindhya, Śuktimān, Ṛkṣagiri and Pāriyātra.
- 7) Flowing within the specified region of Bhārata-varṣa, 42 transcendental rivers are named, including the famous seven; Gaṅgā, Yamunā, Godāvarī, Sarasvatī, Narmada, Sindhu and Kāverī.
- 8) Bhārata-varṣa has special significance because it is the only portion of Jambūdvīpa where exists the field of fruitive action. Because its society is divided into four varṇas and four āśramas, here the worship of demigods and the Supreme Lord is performed. Jivas are born here as exalted personalities, ordinary human beings, or the extremely abominable, due to their karma.
- 9) Additional to the mainland of Bhārata-varṣa, there are other islands called Upadvīpas. These include Śrī Laṅkā (Sinhala), the Maldives (what remains of Ravana's Laṅkā), Svarṇaprastha (islands of Indonesia), a heavenly island called Candraśukla, and other islands. The Lavana (salt) Ocean is also divided into many seas and salt oceans.

## 2. BHĀGAVATA GEOGRAPHY OF BHĀRATA-VARṢA - NOTES:

**1)** ŚB 5.16.9 “They mark the boundaries of the three varṣas named Hari-varṣa, Kimpuruṣa-varṣa and Bhārata-varṣa [India].”

ŚB 5.17.9 “The Ganges known as Alakanandā flows ... down onto the tract of land known as Bhārata-varṣa”  
Purport: “Thus it is a special facility for all the people of India that they can bathe in the water of the Ganges at so many places of pilgrimage.”

CHAPTER NINETEEN (5.19) “A Description of the Island of Jambūdvīpa. This chapter describes the glories of Bhārata-varṣa. When Devarṣi Nārada descended to instruct Sārvaṇi Manu, he described the opulence of Bhārata-varṣa, India.”

ŚB 5.19.10 Synonyms: bhāratībhiḥ — of the land known as Bhārata-varṣa (India). Purport: “The real success or fulfillment of the mission of human life can be achieved in India, Bhārata-varṣa ... this Kṛṣṇa consciousness movement has been started not only for the inhabitants of Bhārata-varṣa but for all the people of the world”

ŚB 5.19.16 “In the tract of land known as Bhārata-varṣa, as in Ilāvṛta-varṣa, there are many mountains and rivers.” In this sloka, every mountain listed is found in the Indian sub-continent.

ŚB 5.19.17-18 “These are other great rivers that are very prominent ... Thus the inhabitants of Bhārata-varṣa become purified.” All 47 rivers listed in this sloka only flow in the Indian subcontinent.

ŚB 5.19.21 Purport: “One who has taken his birth as a human being in the land of India [Bhārata-varṣa] should make his life successful and work for the benefit of all other people. There are many facilities in India, Bhārata-varṣa, for executing devotional service.”

ŚB 5.19.24 “Śrī Caitanya Mahāprabhu appeared in the land of Bhārata-varṣa, specifically in Bengal, in the district of Nadia, where Navadvīpa is situated. It is therefore to be concluded, as stated by Śrīla Bhaktivinode Tāhākura, that within this universe, this Earth is the best planet, and on this planet the land of Bhārata-varṣa is the best; in the land of Bhārata-varṣa, Bengal is still better, in Bengal the district of Nadia is still better, and in Nadia the best place is Navadvīpa because Śrī Caitanya Mahāprabhu appeared there to inaugurate the performance of the sacrifice of chanting the Hare Kṛṣṇa mahā-mantra.”

ŚB 5.19.26 “In India [Bhārata-varṣa], there are many worshipers of the demigods, the various officials appointed by the Supreme Lord, such as Indra, Candra and Sūrya, all of whom are worshiped differently.”

ŚB 5.19.29-30 Purport: “Although the demigods are situated in exalted positions in the heavenly planets, they nevertheless desire to descend to the land of Bhārata-varṣa on the planet Earth. This indicates that even the demigods are unfit to reside in Bhārata-varṣa.”

ŚB 4.25.13 “Once, while wandering in this way, he saw on the southern side of the Himālayas, in a place named Bhārata-varṣa [India], a city that had nine gates all about and was characterized by all auspicious facilities.” Purport: “The tract of land south of the Himālaya Mountains is the land of India, which was known as Bhārata-varṣa.”

ŚB 5.4.9 Purport: “One who has taken his birth as a human being in the land of India (Bhārata-varṣa) should make his life successful and work for the benefit of all other people.”

ŚB 6.10.10 Purport: “One who has taken birth as a human being in the land of India [Bhārata-varṣa] should make his life successful and work for the benefit of all other people.”

ŚB 6.16.58 Synonyms: iha — in this material world (especially in this pious land of Bhārata-varṣa, India) “A human being can attain perfection in life by self-realization through the Vedic literature and its practical application. This is possible especially for a human being born in India, the land of piety.”

ŚB 7.7.53 Purport: “Therefore Śrī Caitanya Mahāprabhu advised all human beings born in India to make their lives perfect by Kṛṣṇa consciousness and then preach the gospel of Kṛṣṇa consciousness all over the world”

**2)** Viṣṇu Purāṇa, Śrīla Viśnatha Cakravati Thakur’s commentry on the Bhāgavatam.

**3)** Garuda and Vāmana Purāṇas.



4) Mahābhārata, Book 3, section 51: “Krishna himself beholding the sons of Pritha ... said ... I saw all kings, even those of the Vangas and Angas and Paundras and Odras and Cholas and Dravidas and Andhakas, and the chiefs of many islands and countries on the sea-board as also of frontier states, including the rulers of the Sindhals, the barbarous mlecchas, the natives of Laṅkā, and all the kings of the West by hundreds, and all the chiefs of the sea-coast, and the kings of the Pahlavas and the Daradas and the various tribes of the Kiratas and Yavanas and Sakras and the Harahunas and Chinas and Tukharas and the Sindhavas and the Jagudas and the Ramathas and the Mundas and the inhabitants of the kingdom of women and the Tanganas and the Kekayas and the Malavas and the inhabitants of Kasmira ... .”

5) The Wikipedia also references many instances where the land south of the Himālayas is called Bhārata-varṣa or Bhārata-bhūmi, along with the alternate definition of Bhārata as the whole Earth:

India was named "Bhāratavarṣa" or "Bhārata" or "Bhārata-Bhūmi" after him.<sup>[23][10]</sup> In the Hindu text, Skanda Purāṇa (chapter 37) it is stated that "Rishabhanatha was the son of Nabhiraja, and Rishabha had a son named Bhārata, and after the name of this Bhārata, this country is known as Bhārata-varṣa."<sup>[24]</sup>

The Vāyu Purāṇa says he who conquers the whole of Bhārata-varṣa is celebrated as a samrāt (Vāyu Purāṇa 45, 86) however in some purāṇas, the term 'Bharat' refers to the whole Earth as Emperor Bhārata is said to have ruled the whole Earth.

According to the Purāṇas, this country is known as Bhārata-varṣa after the king Bhārata Cakravartī. This has been mentioned in Viṣṇu Purāṇa (2,1,31), Vāyu Purāṇa (33,52), Liṅga Purāṇa (1,47,23), Brahmāṇḍa Purāṇa (14,5,62), Agni Purāṇa (107,11–12), Skanda Purāṇa, Khaṇḍa (37,57) and Mārkaṇḍeya Purāṇa (50,41) it is clearly stated that this country is known as Bhārata Varṣa.<sup>[25]</sup>

Viṣṇu Purāṇa mentions:

ऋषभो मरुदेव्याश्च ऋषभात् भरतो भवेत् भरताद् भारतं वर्षं, भरतात् सुमतिस्त्वभूत्

Rishabhanatha was born to Marudevi, Bhārata was born to Rishabh, Bhārata-varṣa (India) arose from Bhārata, and Sumati arose from Bharata — Viṣṇu Purāṇa (2,1,31)<sup>[26]</sup>

ततश्च भारतं वर्षमेतल्लोकेषु गीयते भरताय यतः पित्रा दत्तं प्रतिष्ठिता वनम् (विष्णु पुराण, २,१,३२)

This country is known as Bhārata-varṣa since the times the father entrusted the kingdom to the son Bhārata and he himself went to the forest for ascetic practices — Viṣṇu Purāṇa (2,1,32)<sup>[27]</sup>

The realm of Bhārata is known as Bhārata-varṣa in the Mahābhārata (the core portion of which is itself known as Bhārata) and later texts. The term varṣa means a division of the Earth, or a continent. A version of the Bhāgavata Purāṇa says, the Name Bhārata is after Jada Bhārata who appears in the fifth canto of the Bhāgavata Purāṇa.<sup>[28]</sup>

उत्तरं यत्समुद्रस्य हिमाद्रेश्चैव दक्षिणम् । वर्षं तद् भारतं नाम भारती यत्र संततिः ॥ – Viṣṇu Purāṇa (2.3.1)

"The country (varṣam) that lies north of the ocean and south of the snowy mountains is called Bhāratam; there dwell the descendants of Bhārata."<sup>[29]</sup>

#### REFERENCES:

23 Champat Rai Jain 1929, p. 159.

24 Sangave 2001, p. 106.

25 <http://www.jainglory.com/research/bharat>

26 Viṣṇu Purāṇa, p. 44.

27 <http://www.sacred-texts.com/hin/vp/vp058.htm>

28 <https://Prabhupadabooks.com/sb/5>

29 [http://www.gloriousindia.com/scriptures/Purāṇas/Viṣṇu\\_Purāṇa/index.html](http://www.gloriousindia.com/scriptures/Purāṇas/Viṣṇu_Purāṇa/index.html)

### 3. What information do the other Purāṇas have about the geography and people of Bhārata-varṣa?

By far the greatest Purāṇic testimony that Bhārata-varṣa refers to the extended South Asian subcontinent are the chapters in the Mārkaṇḍeya and Skanda Purāṇa which list the names of the kingdoms in each of Bhārata-varṣas' nine Khaṇḍas. Arranged like petals around Pañcāla, central northern India, the 6th century Vedic polymath Varāhamihira describes in his famous book Bṛhat-Saṁhitā that in the eight directions, are the eight petals of Bhārata-varṣa. These nine regions are identical to the nine regions named by Mārkaṇḍeya Ṛṣi in the 55th (sometimes listed as the 58th Chapter) of Mārkaṇḍeya Purāṇa, where the kingdoms in nine directions are associated with the nine body-parts of the Kurma-Avatar and particular ruling stars.

These kingdom lists are repeated in the Skanda Purāṇa (1.2.39.113+) when Kumārikā-Devi is requested to divide up Bhārata-varṣa amongst her 72 nephews. In this Purāṇa, the location of both Kumārikā-Khaṇḍa and Indradvīpa are positively identified as two of the nine Khaṇḍas of Bhārata-varṣa listed in many Purāṇas. These nine Khaṇḍas are mentioned only once by Śrīla Prabhupāda, in the Caitanya Caritāmṛta as a quote from the Siddhānta-Śiromaṇi.

Here is another revolutionary understanding of the nine 'dvīpas' of Bhārata-varṣa. As Śrīla Prabhupāda has explained in SB 5.1.40: "As indicated here, different classes of men are destined to live in different areas, and therefore the boundaries of various tracts of land, which are described here as islands, should be defined by different rivers, forests and hills." These 'nine dvīpas' are not islands in the sea off the coast of southern Jambūdvīpa as shown by Danavir Gosvāmī in his famous "Vedic Cosmos" animations and books on cosmology.

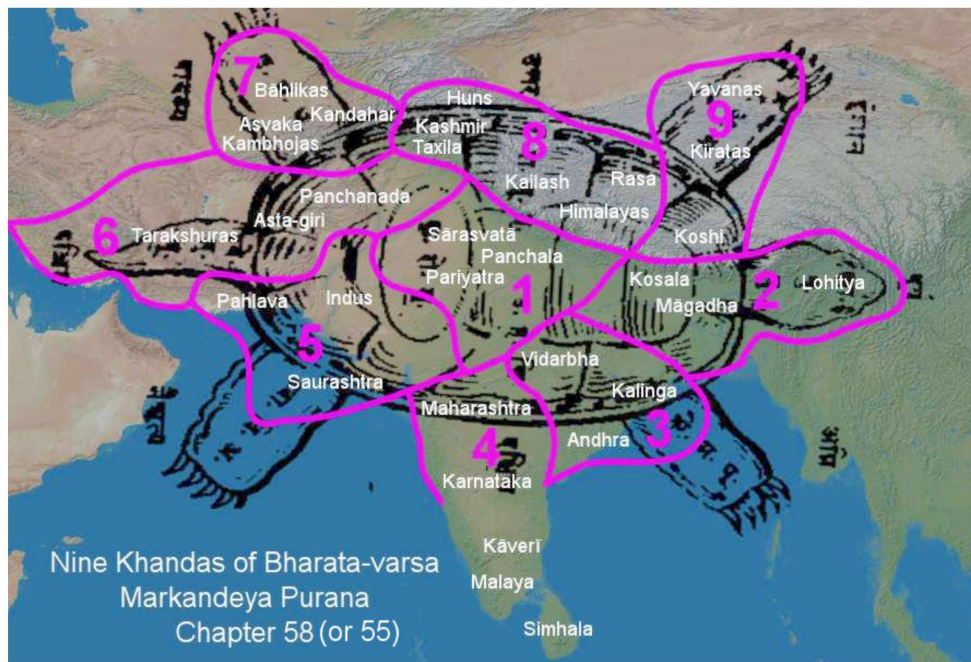
This is another major paradigm shift for the Bhāgavata cosmologists who simply repeat the theories of other devotees without studying the source material themselves. This is why I am presently paying for independent Vaiṣṇava translators to give unbiased and accurate translations of the gems hidden within these other Purāṇas. It was Śrīla Prabhupada's order to his disciples to study the Puranas and Siddhantas, and understand and make models of the Vedic cosmos, Bhu-maṇḍala, and the Earth region for the Vedic planetarium:

"The plans for this very large project are being taken solely from the references found in fifth canto Śrīmad Bhāgavatam and its authoritative commentaries by important ācāryas, along with other Purāṇas and Saṁhitās like Brahma-Saṁhitā etc ..... As you can appreciate, the work involved in this project will be gigantic and the advice of many experts from all fields will be needed to make it come out successful. It will be a glorious exhibition of India's Vedic culture that will attract visitors from all the world. I am inquisitive to know how you can help us with this project, as I know you are an expert in the field of Puranic astronomy." (Letter to S.L.Dhani 14 Nov 1976)

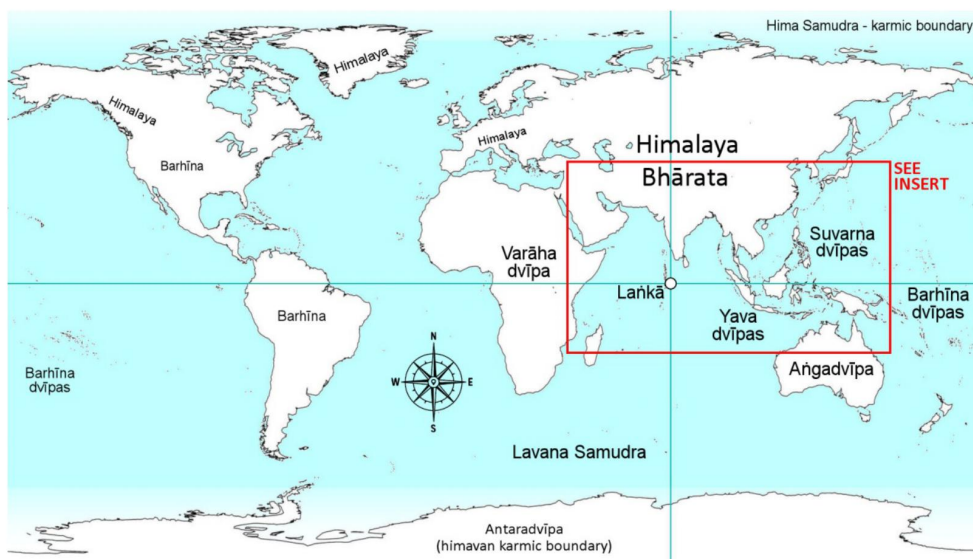
By comparing the geography of the Bhāgavatam with the Mahābhārata, the Rāmāyaṇa, the Vāyu Purāṇa, and the Varāha Purāṇa, we can clearly ascertain the differences between the seven 'sapta-dvīpas' of Bhū-maṇḍala, the 'nine varṣas' of Jambūdvīpa, the 'nine Khaṇḍas' of Bhārata-varṣa, the eight ancillary islands (upadvīpas) associated with Bhārata-varṣa and Jambūdvīpa, and the



descriptive list of thirteen major islands (upadvīpas), separated from the Bhārata mainland lying in the southern salt ocean. One by one these realms are identified and classified into their type through the first chapters of my book, Purāṇic Geography. They should not be confused with one another, as they often were by the Western Indologists of the last two centuries, and even today amongst devotees uneducated in Purāṇic geography.



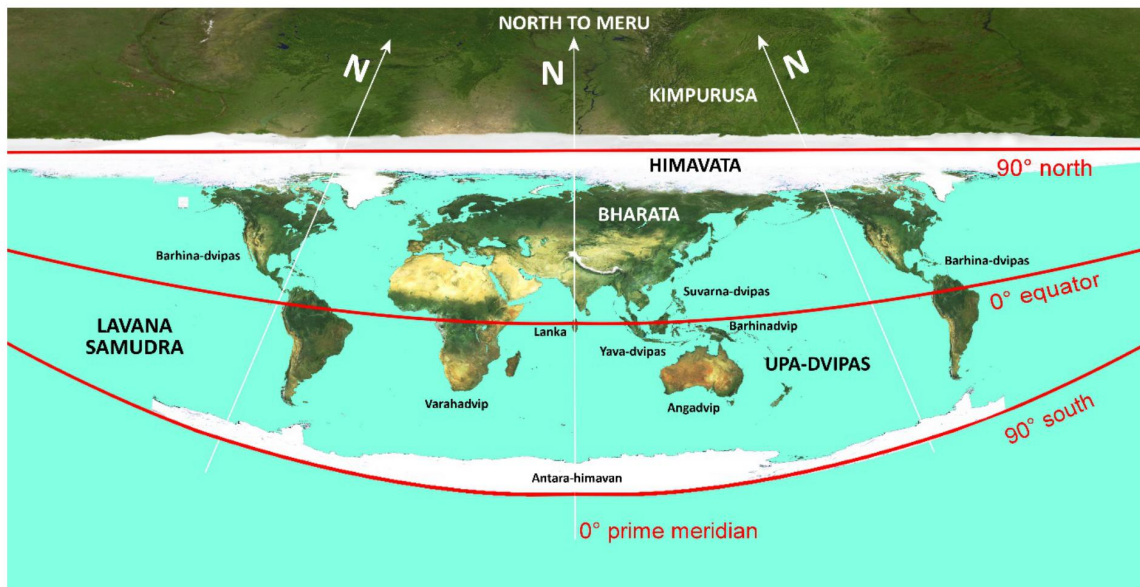
Map above: from this chapter of the Mārkaṇḍeya Purāṇa the identity of Bhārata-varṣa is clearly mapped out. There is no guesswork needed to understand these śloka or the similar śloka found in the Vāyu, Skanda, Vāmana, Varāha and Brahmāṇḍa Purāṇas, Siddhānta-Śiromaṇi and Bṛhat Saṁhitā.



By comparing the geography of the Bhāgavatam with the Mahābhārata, the Rāmāyaṇa, the Vāyu Purāṇa, and the Varāha Purāṇa, the continents and islands of the world can be identified.



INSET MAP: Purāṇic names of islands in the ocean south of Bhārata-varṣa



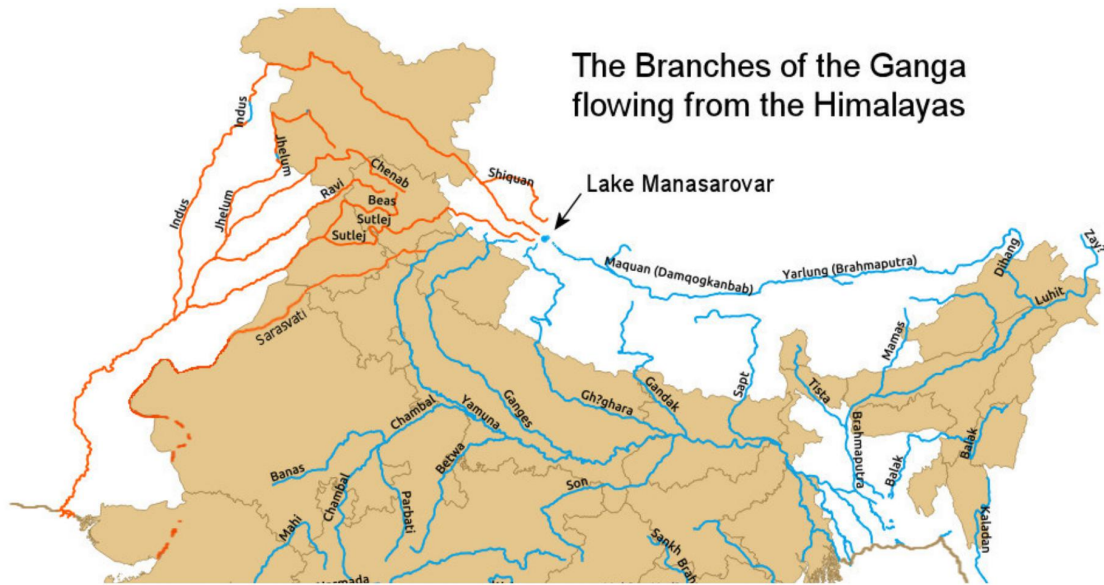
*Trapped like bullocks tied around a threshing post wearing blinkers, the conditioned jivas of Karma-bhūmi cannot escape by travelling east, west, north or south on the lotus petal of Bhārata-varṣa. The Nārada Purāṇa and Sūrya-Siddhānta always place Ujjain and Laṅkā on the Prime Central Meridian of Jambūdvīpa.*

The concept of simultaneous perspectives was started by Sadaputa, expanded upon by Dalela, and brought to a new perspective with the rising tide of geocentric and Flat-Earth research in the last three years. Combined with greater skepticism towards corporate and government funded research, the increasing evidence of the hoax moon race, admitted space photo-propaganda, and along with modern cosmologists completely unable to explain the workings of the universe, and also the ability of anyone with a good camera to photograph landscapes that should be scientifically hidden by Earth's curvature, the ancient Bhāgavatam concepts are gaining empirical support today by the intelligent class of people.



## 4. Preliminary Conclusions

- 1) The sanskrit term 'Bhārata-varṣa' has been used in the Śrīmad Bhāgavatam to simultaneously indicate the whole world 'Earth', as well as the land of Dharma, Punya-Bhūmi, the Indian subcontinent. The former is named after the latter, the birthplace of Sanātān-Dharma.
- 2) In the Vāyu, Viṣṇu and eight other Purāṇas, the size of 'Bhārata-varṣa' has been defined as 9,000 x 1,000 yojanas, and lies between the Tibetan Himālayan Plateau and Śrī Laṅkā. Today, this identifies Bhārata as the entire South Eurasian landmass, and calculates the yojana to a value of approx. 1.5 miles.
- 3) Seven śāstric reasons<sup>1</sup> can be offered to explain the different values of the yojana. This means that according to the perspective, or the adhikar of the scholar, or according to the changes in yugas, the yojana has different standards of measurement, calculated to several values between 1.5 and 9 miles per yojana.
- 4) The description of the descent of the southern Alakanandā Gaṅgā in all the Purāṇas confirm a continuous physical connection between Hari-varṣa, Kimpuruṣa-varṣa and Bhārata-varṣa until She reaches the ocean. She separates into major streams as She emerges from the Tibetan-Himālayan Bindu-Manasarovar Lake as the Indus, Sutlej, Sarasvatī, Yamunā, Bhāgīrathī, Mandākinī, Gaṅgā, Gaṇḍakī, Kosi, Brahmaputra and others.



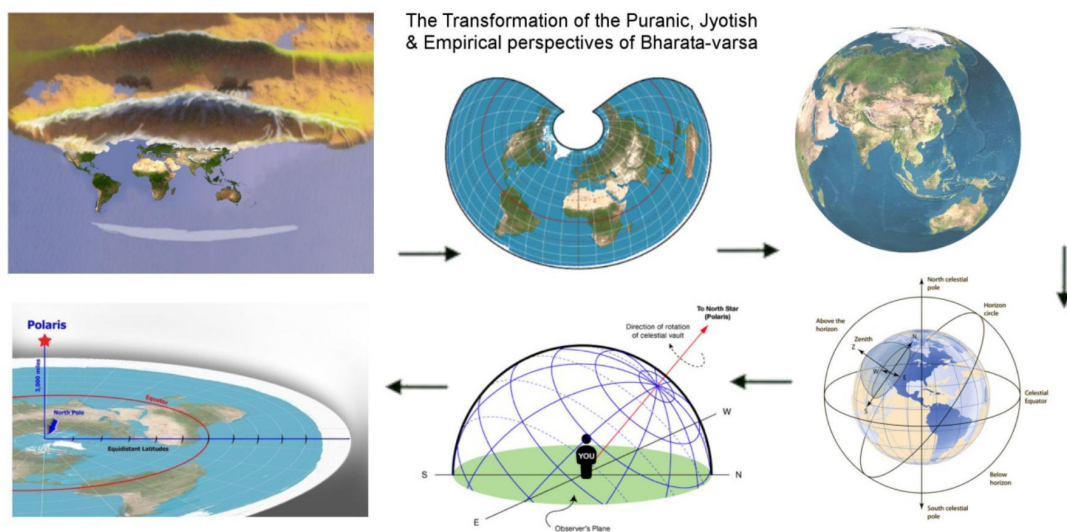
- 5) Comparative analysis from the Bhāgavata and other Purāṇas confirm four main geographical components of our Earth:
  1. The divisions of Bhārata-varṣa (both as Eurasia and its capital territory, India) into nine khaṇḍas, divisions or dvīpas.



2. The upadvīpas or islands in the ocean associated with Bhārata-varṣa, numbering from 6 to 1,000, which are the islands and continents of the Earth (other than the Eurasian / Bhārata mainland).
3. The salt water ocean, called Lavana Samudra, which is divided up into the Earth's major oceans and seas.
4. The frozen barriers at the extreme north and south of the world. Although Antarctica is not discussed in the Purāṇas, it may be the continent named Āvartana. They are both 'himavāns' or barrier regions of ice and snow.

**6)** The current ISKCON view that our Earth is a tiny fragment of Bhārata-varṣa (8 miles per yojana actually means only 2% of Bhārata-varṣa), or that Bhārata-Khaṇḍa is an island off-shore of Bhārata-varṣa, is not supported by all the major Purāṇas and Jyotiṣa siddhāntas.

**7)** That the 'spherical Earth', and the "Flat azimuthal disc-Earth surrounded by an ice-wall" concepts are not supported as factual physical geographical maps of the Earth as Bhārata-varṣa in the Bhāgavatam and other Purāṇic literature. They only constitute visions of Earth from the mathematical and astrological point of view. The Earth is factually Bhārata, the bow-shaped tract of land south of Kīmpuruṣa-varṣa.



*The above illustration shows the different aspects of Bhārata-varṣa as the bow-shaped Karma-Bhūmi Earth, the mathematical and karmically inescapable sphere of the Earth, the infinite immovable plane visible to our senses with no visible curvature, and the perspective of a jiva on the disc-Earth who is standing at the North Pole, directly below the pole-star Dhruvaloka. All these perspectives are supported by different śāstras.*

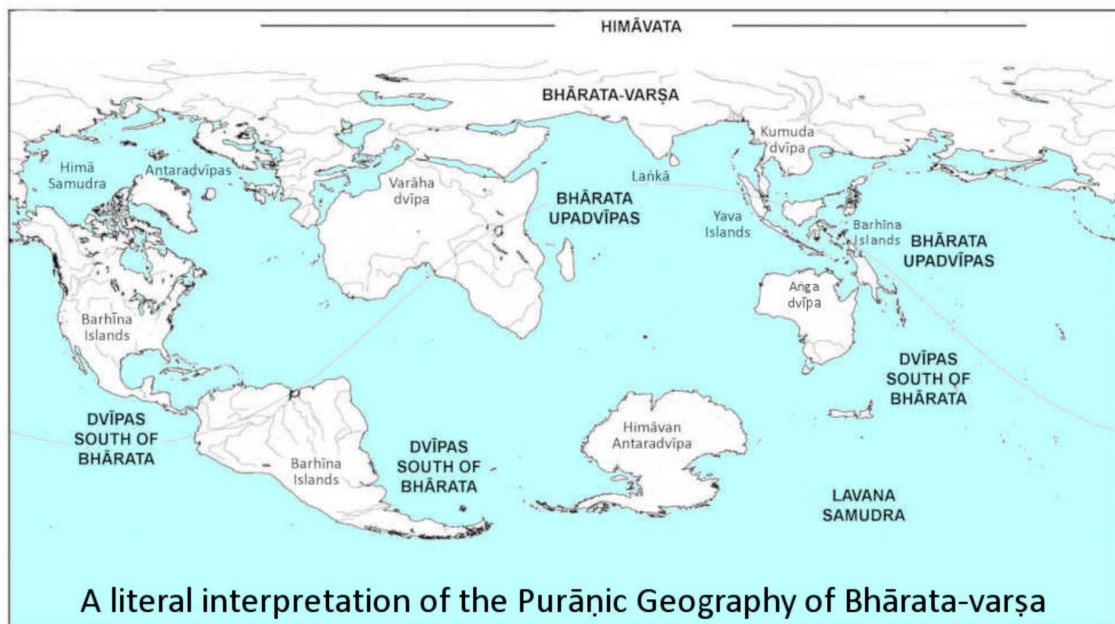
**8)** That the region north of the Indian Himālayas, ie Russia and the Arctic, seem to overlap into the Himavat-varṣa diving range, in as much as, someone travelling south from Kīmpuruṣa-varṣa could easily appear from either the Arctic region or from the Indian Himālayas, using the famous pathways of the Siddhas. In the same way, the Ganges river somehow passes through the Arctic and Russian region to re-appear in the Indo-Tibetan Himālayas. This can be explained with a dual concept of the "Mystical Dimension" of the Bhāgavatam, and the "Fourth Physical Dimension" of theoretical mathematics, synonymous definitions of the extraordinary facility to perceive the full Purāṇic picture

of how our Earth joins Jambūdīvā. Śrīla Prabhupāda, in his last year<sup>2</sup>, agreed that the huge size of the Himālayas, and the reality of Kīmpuruṣa-varṣa beyond the Indian Himālayas, were impercievable to the conditioned souls of Bhārata-varṣa. He asked his disciples to represent the Bhāgavata geography as it is in the ToVP Planetarium using displays and films, even though many aspects, eg: the Bhauma-svargas (Earthly Heavens), could not be verified by the senses.

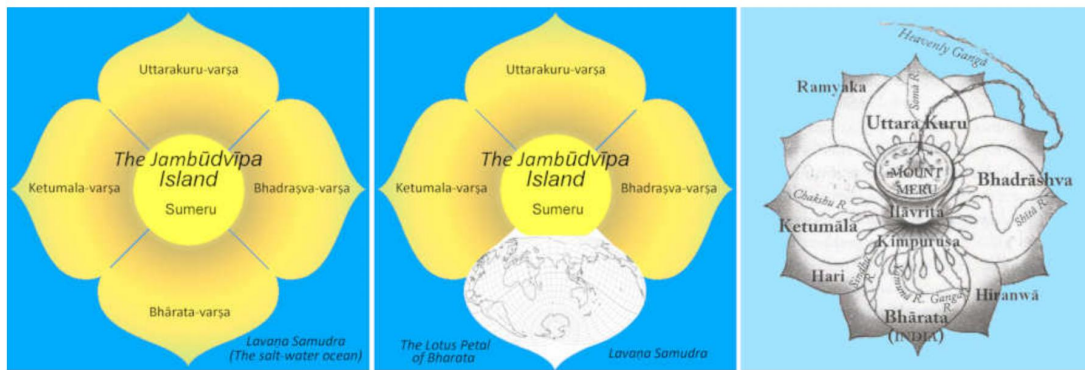
**9)** That the divisions of the Earth planet we know today have been named in the 48<sup>th</sup> chapter of the Vāyu Purāṇa as Islands and continents of mlecchas, (and sometimes brahmins, or the degraded decendants of Kṣatriyas) that lie to the far east, in the southern ocean, to the far west, and to the far north. These names and descriptions are given in the Mahābhārata, the Rāmāyaṇa and the Varāha Purāṇa.

**10)** That differences regarding geographic details and dynastic lineages are likely to vary slightly in different Purāṇas, as they are composed in different kalpas to this present one, called Varāha or Sveta-Varāha<sup>3</sup> Kalpa.

**11)** That no single map of the world can illustrate all the different qualities, distances, and shapes of the continents. See the various maps below which relate to different aspects of our world. This world is a karma-bound realm with inconceivable bridges to Jambūdīvā, the lower realms and the higher realms. From different perspectives, this world may appear like a lotus petal, like a closed lotus or a ball, like a huge flat disc surrounded by ice, like a bow-shaped tract of land, or like an infinite plane where a traveller will constantly return to where he began. To the Demigods, Śrī Bhūmī Devi may appear like a consort of Lord Nārāyaṇa, or Lord Varāha, or as a divine cow beseaching the Lord's representatives, for She exhibits thousands of bewildering forms that defy human comprehension.



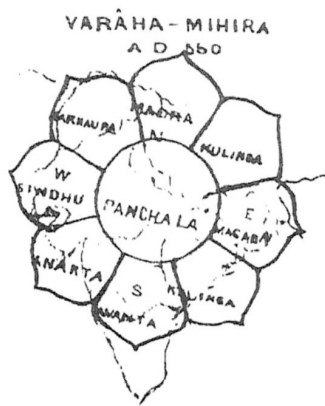
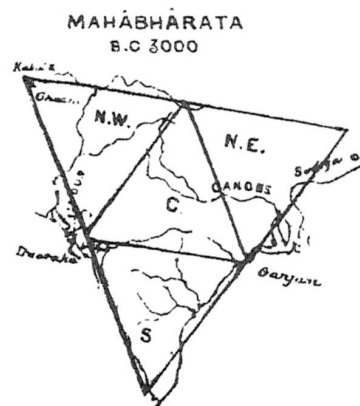
*If the world as we know it was arranged so that the Indian Himālayas formed the northern boundary of the whole Earth, the shape of the remaining continents creates a bow-shape in the salt ocean. Every new map in my book shows different perspectives of the Purāṇic and Siddhānta ślokas in relation to our Karma-Bhūmī Earth.*



Sometimes the Purāṇas divide up Jambūdṛpa into five regions, the pericarp and four major petals. In the same way, Bharata Mahārāja divided his kingdom amongst his five sons, because he was a great Samrat or Chakravartin Emperor, one who rules the four directions. On the right – a unique petal arrangement according to Garuda Purāṇa 55:1-8

Verse 79-82 "The distance between Rameshwar and Badrinath is 1,000 yojanas and between Dwarka and Puri is 700 yojanas"

Brihat Samhita (600 AD) divided Bharata up into nine khandas for astrological readings



Cunningham - The Ancient Geography of India (1979)

In the 8th century the Indian saint Śaṅkarācārya popularised the pilgrimage called Char-Dham, which connected ancient holy sites in the four corners of the Indian continent. His measure of yojanas from the above verse also agrees with the Purāṇic calculation of 1.5 miles. Even when Alexander the Great invaded India in 326BC, he was surprised that every village Brahmin knew the length and breath of this pilgrimage in terms of yojanas. This is recorded in the ancient Greko-Roman writings of Megasthenes and Arrian.

12) There is no doubt that in designing the spiriual and material worlds, Śrī Krishna uses the fundamental shape of the lotus as a template to manifest reality by a process of consecutive fractal iterations, from the original hexagonal lotus of the Goloka Yogapitha in the center of spiritual reality, down to the lotuses of Bhū-maṇḍala, Jambūdṛpa, Bhārata-varṣa, Bhārata-Khaṇḍa, and finally the lotus dhams of Mathura and Navadvīpa. Even from there, the iterations of the lotus structure continues down to the very structure of the atom, with the nucleus representing the seed-cone, and the electron shells representing the petals.



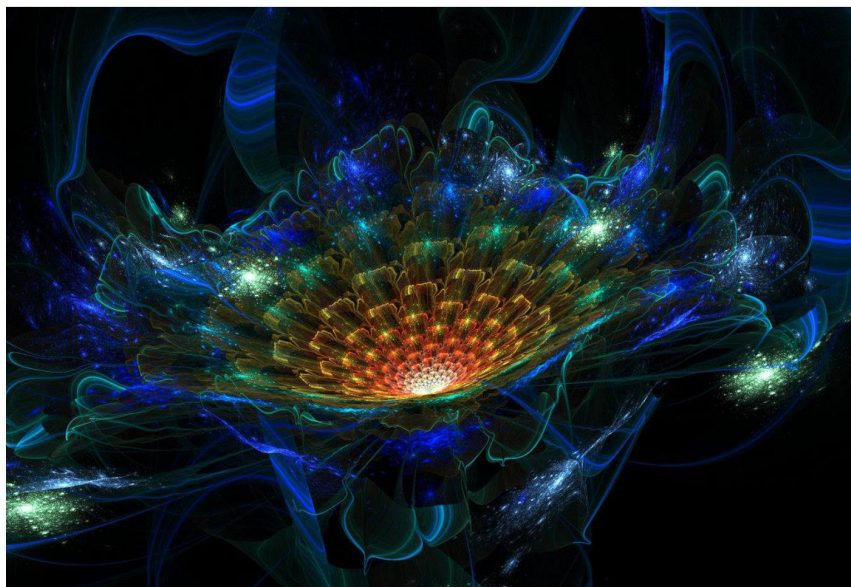
## 5. The Fractal Hyper-Lotus of Bhārata-varṣa

### *Concept Illustrations:*



*In the center of reality stand the Divine Couple, the origin of all. The abode of Radha-Krishna is surrounded by thousands of petals, which are the abodes of gopis who are the loving expansions of Śrī Radhika.*

*The petals shine beautifully and the extended leaves of that lotus are the gardenlike dhama of Goloka. Amongst the outer petals of Goloka are the realms of Mathura, Dwarka, and Ayodhya. As Krishna creates the spiritual world, Goloka becomes the pericarp, and all the Vaikuntha planets of Laksmi-Nārāyaṇa's many forms become the petals.*



*The beautiful infinite form of the lotus is reflected into the material world where MahaViṣṇu is resting. As He breathes out millions of universes expand from His body like another iteration of golden lotus seeds, which in turn sprout Brahma's cosmic lotus of the 14 worlds within each universe.*



Within the lotus of the Lokaleśa Mountains of Bhū-maṇḍala are the inner-petals of the concentric sapta-dvīpas (Seven Islands). The pericarp of Bhū-maṇḍala is Jambūdvīpa island, which itself has a pericarp of Mt. Meru and petals of the 8 Varṣa-Parvata mountains. Every varṣa is further divided by kula-parvatas (mountain ranges) into khaṇḍas, but especially Bhārata-varṣa which takes the form of both a closed lotus, like a sphere, or an open lotus with its petal-continents in the salt ocean.

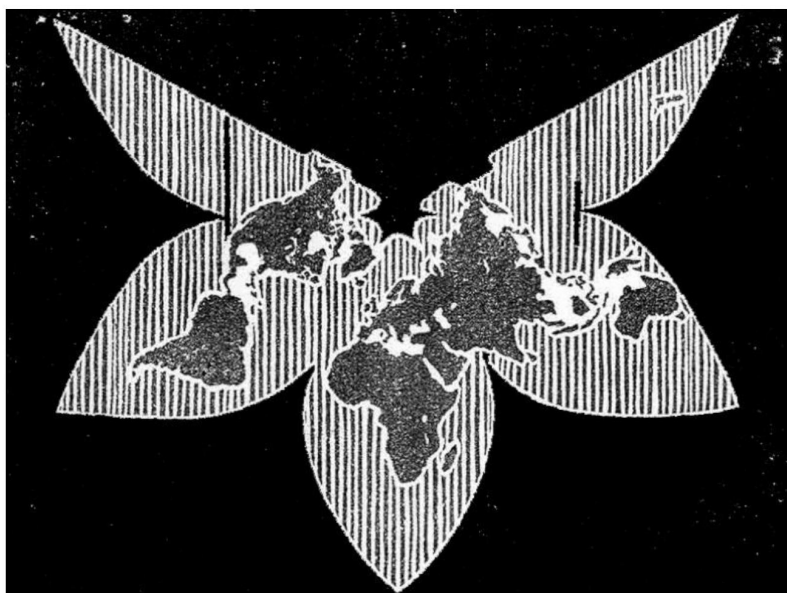


The lotus of our universe or 'Brahmāṇḍa' showing Bhū-maṇḍala. (Image created by BV Tridandi Swami & modified by Vishnu Dasa)





*The closed karmic and mathematical lotus of Bhārata-varṣa – the sphere Earth*



*The open lotus of Bhārata-varṣa – the Flat-Earth*

#### 5. THE FRACTAL HYPER-LOTUS OF BHĀRATA-VARṢA - NOTES:

1) Seven reasons why the yojana has various measures.

1. The Purāṇas are composed in different kalpas. See **NOTE 3**).

2. Time has different standards of measure, it is reasonable to assume the yojana has as well:

“There are nine measures (mana), Brahma (of Brahma), daiva (of demigods), pitrya (of ancestors), prājāpātya (of Prajapati), bṛhaspatya (of Jupiter), saura (solar), abana (civil), cāndra (lunar) and nākshatra (sidereal). Four amongst these have been used, soura (solar), cāndra (lunar), nākṣtrika (sidereal) and sāvana (civil). The Jupiter-measure has to be known in order to know about the cycle of sixty years. The rest are not needed for everyday use.” (SS 14.1-2)

3. During the progression of yugas, the land of Bhārata becomes larger as the inhabitants progressively shrink:



“In Krita yuga life depended on the marrow, and lasted a lakh of years (100,000), men died when they willed. Their stature was 21 hasta. In Tretā yuga life was in the bone, and lasted 10,000 years. Man’s stature was 14 hasta. In Dvāparara yuga life lasted 1,000 years was centred in the blood. Stature was 7 hasta. In Kali yuga human life, which lasts at most 100 years, is dependent on food. Stature is 3½ hasta.” (Mahanirvana Tantra).

4. In most Purāṇas, the narrator specifically warns not to calculate or estimate the size of mountains and geographical distances with the conditioned mind. Eg: in purport to 5:16:10 of the Bhāgavatam Śrīla Prabhupāda says “we should not try to comprehend the greater mountainous areas of the universe merely by our calculations. Śukadeva Gosvāmī has already stated that such calculations would be very difficult even if one had a duration of life like that of Brahmā”.

5. Many vedic cosmologists agree with Sadaputa Dāsa that the heavenly earthly realms of demigods and celestials exist fully in a higher dimension. From our perspective in 3D reality, we see inconsistent measurements with the Bhagvatam ślokas. In many cases we cannot perceive the regions restricted by higher entities at all.

6. Not only do the cows, trees, humans, and mountains shrink through the yuga cycle, the land of Bhārata-varṣa becomes inundated with rivers, seas and oceans every Tretā yuga (Vāyu Purāṇa 8.127). Practically speaking, geologists also see that the sea level and coastlines have changed through the milleniums, altering the size of islands and continents.

7. Risiraja Dāsa (Dr Ashish Dalela) has written volumous works on the Sāṅkhya analysis of reality. He states that since the Mahajans who compose the Purāṇas have the vision of siddhas, they see the subtle connections between varṣas and lokas, or sometimes called the ‘path of Siddhas’. He contests that it is a matter of fact that measurements given in the Bhāgavatam will not match human estimation, since the creation of the universe resembles a tree with successive layers of the 8 elements. Humans only see the leaves of manifestation, not the branches. Śrīla Prabhupāda agrees that the universal manifestation is like a tree “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.” (letter to Svarupa Damodara, 27 April 1976)

2) Śrīla Prabhupāda accepted that the height of the Himālayas and the Kīmpuruṣa region were beyond the limit of our senses:

“But that is not all. He's limited condition. So within his limitation. Within that limitation he's speaking. But Himālaya and other things - far beyond their limitation.” (conversation 5 July 1977)

“Prabhupāda: Where is geographical description of this?

Tamāla Kṛṣṇa: They don't even know they exist.

Prabhupāda: Little description of the Himālayas.

Tamāla Kṛṣṇa: That's all.

Prabhupāda: That is also not sufficient. In Europe, when we go over the mountain, huge mountainous tract, who knows about it? We are passing just like on a roof, aeroplane. You have seen? Huge. They have no information what is there. [break]

Tamāla Kṛṣṇa: We're simply following your Bhāgavatam description, Śrīla Prabhupāda.

Prabhupāda: Not that... Iti śuśrūma... [break]

Bhakti-prema: Except this Kīmpuruṣa-varṣa and other varṣas in the mountain area, these are part of [indistinct] world, subtle world. So how we will mention it?

Prabhupāda: Mention it by picture.

Bhakti-prema: So how we will expose it before scientists?

Prabhupāda: We do not require to satisfy the scientists. We have to describe according to our book. That's all. If they can understand, let them understand. Otherwise... It is not our business to satisfy the so-called scientists. We are giving the real description”. (conversation 18 June 1977)

3) Purāṇas are composed in different kalpas, from Matsya Purāṇa Ch 33:

Padma Purāṇa - Padma Kalpa  
Viṣṇu Purāṇa - Varāha Kalpa (current kalpa)  
Vāyu Purāṇa – Sveta-Varāha Kalpa  
Bhāgavata Purāṇa - Sarsvata Kalpa  
Nārada Purāṇa - Br̥hat Kalpa  
Agni Purāṇa - Īśana Kalpa  
Bhaviṣya Purāṇa - Aghora Kalpa  
Brahma-Vaivarta Purāṇa - Rathantara Kalpa  
Liṅga Purāṇa - Agneya Kalpa  
Varāha Purāṇa - Manava Kalpa  
Skanda Purāṇa - Satpūruṣa Kalpa  
Vāmana Purāṇa - Kūrma Kalpa  
Kūrma Purāṇa - Lakshmi Kalpa  
Matsya Purāṇa - Vaivasvata Manvantara of Varāha Kalpa (current kalpa)  
Brahmāṇḍa Purāṇa - Future Kalpas

Although listed here as different kalpas, Śrīla Viṣvanātha Cakravartī states that the Padma, Viṣṇu, Vāyu and Matsya Purāṇas are all composed in this current kalpa:

“Śrīla Viṣvanātha Cakravartī asserts that the Varāha, Brahma & Padma kalpas are one and the same” (Prabhupāda’s purport to verse 3.11.37 of the Bhāgavata Purāṇa). This kalpa is also called the Sveta, Sveta-Varāha, the Padma and the Pitri Kalpa in certain Purāṇas.” (from Śrī Viṣvanātha Cakravartīpad’s Sarartha Darśini-commentary). “The Kalpa that is current is called Varāha, it consists of 14 Manus beginning with Svāyambhuva. In the 28<sup>th</sup> Mahayuga [of the 7<sup>th</sup> Manu of 33rd [Varāha] kalpa of 51<sup>st</sup> year of Brahma] Vyāsa is Dvaipāyana, and Krishna appears son of Vasudeva” (Vāyu Purāṇa 21.23 & 23.206-207).

## 6. What are my answers to this whole 'Flat-Earth ' debate?

1. Nowhere in the Purāṇic literature is the Earth we live on described as a physical sphere, spinning on an axis, orbiting the sun. Some Indian astronomers in recent centuries have speculated that the ball Earth is sitting stationary on the Lavana Samudra (Salt Ocean), but there is no śāstric evidence for this either.

2. In the Nārada Purāṇa's section on Mathematics, which is almost identical to the Sūrya-Siddhānta, there are steps that must be taken to predict astrological movements. This requires creating a mathematical model of the Earth as a sphere to ascertain the latitude and longitude of the observer. Once this is done, that observer stands in the center of an infinite flat plane, with all the celestials moving in a heavenly dome intersecting that great plane.

3. If that observer stands at the North Pole, a map of the Earth that is created is indeed the Gleeson Flat-Earth map. However, with any Flat-Earth map, the further away from the center you go, the more distorted becomes the Earth's geography.

4. This is the great Flat-Earth conundrum - empirically, observationally, and according to all scriptures, the Earth is flat. However, when we navigate by the stars, or traverse the Earth with vehicles, and measure the distances between cities, countries and continents, the math tells us the Earth is a sphere. Therefore, the Purāṇas warn us that human understanding of the measurement of the Earth and the universe will never be fully understood; it is achintya, inconceivable.

5. The most intelligent Flat-Earth researchers are stumped by this, how the Earth can be flat yet act like a globe. Most Flat-Earthers don't even understand the problem that the azimuthal Gleeson map cannot demonstrate the correct direction for the rising and setting of the Sun, nor can it depict the correct shape and size of the continents. A group of qualified Flat-Earth scientists, called FECORE, have done considerable scientific mapping of the suns annual course through the sky, and came to this conclusion. There is also a Brazilian documentary, Convex Earth, that showed many expert scientific experiments to establish the accepted curvature of the Earth, which all failed! Even so, the map they suggest does not hold up to scientific observation. As in any flat map, the closer you are to the equator, or the location of the observer, the more accurate these things are. In this way, there will never be a perfect flat map of the Earth. We will have to rely on what is described in Vedic scriptures like the Śrīmad Bhāgavatam and the Sūrya-Siddhānta to obtain this map.



## **7. My Website “Soolaba’s Blog” (Summaries from the upcoming Book)**

<https://soolaba.wordpress.com/Purāṇic-geography/>

<https://soolaba.wordpress.com/puranic-geography-part-2/>

A short summary study of the book, with more details, is published on my website “Soolaba’s Blog”. All these conclusions and evidences are discussed at length in "Purāṇic Geography of Bhārata-varṣa" which will be published first as an eBook by the end of 2019, accompanied by several video documentaries. The book is still being edited and refined, with translators presently working on detailed analysis of the Sanskrit Devanagari used as evidence from the Purāṇas. I am sure this publication will be of great interest to devotees and Flat-Earthers alike, and may help design the physical and digital models that Śrīla Prabhupāda requested for his last project - the Temple of the Vedic Planetarium. The only thing preventing the immediate publication of this work is the lack of qualified translators to give authorised English word for word translations of the Purāṇic ślokaś that have inspired such a fresh look at this Bhārata-varṣa Geography.

## 8. About the Author

Born in Australia in 1960, and named Steve Doyle, the son of two teachers with degrees in geography, ancient history and Latin, I quickly grew up with an interest in these subjects. At age 14, I became interested in Chemistry, Nuclear Physics, Metaphysics, Para-psychology, Cosmology, Ancient Civilizations, Yoga, Meditation and Human Behaviour. I was initiated into Trancendental Meditation and began to read the Maharishi's translation of Bhagavad Gita, and other religious books, including Tibetan Buddhism and the Bible, and books on occult sciences. I also received Śrīla Prabhupāda's 'Benediction Moon' record and a 2<sup>nd</sup> Canto volume of the Bhāgavatam at this young age.

Practicing mantra meditation, yoga and vegetarinism was a daily routine btween the ages of 14 and 18, when I started visiting ISKCON in Sydney. In 1982 during a tertiary course in fine arts, after two years training at ABC National Australian Television and Radio, I finished reading "Bhagavad Gītā As It Is", which inspired me to visit the bramhacari ashram at Colo River during college holidays. By 1984 I was an initiated brahmana, Sulabha Dāsa, serving in ISKCON Cairns, Auckland, Brisbane and New Govardhana.

However, it wasn't until I met my present spiritual master, HH Gour Govinda Swami in 1990 that I felt properly initiated into the Gaudiya Sampradaya. Within one moment of meeting this Vaiṣṇava saint, my spiritual life changed forever. Since the time of my Guru's passing in 1996, I have also been inspired by some of Śrīla Prabhupāda's other advanced disciples, and have joined several international groups discussing Vedic Cosmology. After leaving grihasta life, I now rent a small unit by myself in a country town near the New Govardhana farming community. "The Purāṇic Geography of Bhārata-varṣa" will be my first published book, although I have been publishing articles online about Vedic knowledge for 9 years, as well as recorded and live music since 1994, under my favorite pseudonym Soolaba Doyle.



## APPENDIX 1

### Supporting Chapters from the Śrīmad Bhāgavatam

#### CHAPTER SIXTEEN SB 5.16

##### A Description of Jambūdvīpa

While describing the character of Mahārāja Priyavrata and his descendants, Śukadeva Gosvāmī also described Meru Mountain and the planetary system known as Bhū-maṇḍala. Bhū-maṇḍala is like a lotus flower, and its seven islands are compared to the whorl of the lotus. The place known as Jambūdvīpa is in the middle of that whorl. In Jambūdvīpa there is a mountain known as Sumeru, which is made of solid gold. The height of this mountain is 84,000 yojanas, of which 16,000 yojanas are below the Earth. Its width is estimated to be 32,000 yojanas at its summit and 16,000 yojanas at its foot. (One yojana equals approximately eight miles.) This king of mountains, Sumeru, is the support of the planet Earth.

On the southern side of the land known as Ilāvṛta-varṣa are the mountains known as Himavān, Hemakūṭa and Niśadha, and on the northern side are the mountains Nīla, Śveta and Śṛṅga. Similarly, on the eastern and western side there are Mālyavān and Gandhamādana, two large mountains. Surrounding Sumeru Mountain are four mountains known as Mandara, Merumandara, Supārśva and Kumuda, each 10,000 yojanas long and 10,000 yojanas high. On these four mountains there are trees 1,100 yojanas high — a mango tree, a rose apple tree, a kadamba tree and a banyan tree. There are also lakes full of milk, honey, sugarcane juice and pure water. These lakes can fulfill all desires. There are also gardens named Nandana, Citraratha, Vaibhrājaka and Sarvatobhadra. On the side of Supārśva Mountain is a kadambatree with streams of honey flowing from its hollows, and on Kumuda Mountain there is a banyan tree named Śatavalśa, from whose roots flow rivers containing milk, yogurt and many other desirable things. Surrounding Sumeru Mountain like filaments of the whorl of a lotus are twenty mountain ranges such as Kuraṅga, Kurara, Kusumbha, Vaikaṅka and Trikūṭa. To the east of Sumeru are the mountains Jaṭhara and Devakūṭa, to the west are Pavana and Pāriyātra, to the south are Kailāsa and Karavīra, and to the north are Triśṛṅga and Makara. These eight mountains are about 18,000 yojanas long, 2,000 yojanas wide and 2,000 yojanas high. On the summit of Mount Sumeru is Brahmapurī, the residence of Lord Brahmā. Each of its four sides is 10,000 yojanas long. Surrounding Brahmapurī are the cities of King Indra and seven other demigods. These cities are one fourth the size of Brahmapurī.

#### ŚB 5.16.5

yo vāyaṁ dvīpaḥ kuvalaya-kamala-kośābhyantara-kośo niyuta-yojana-viśālaḥ samavartulo yathā puṣkara-patram.

Synonyms

[yah](#) — which; [vā](#) — either; [ayam](#) — this; [dvīpah](#) — island; [kuvalaya](#) — the Bhūloka; [kamala-kośa](#) — of the whorl of a lotus flower; [abhyantara](#) — inner; [kośaḥ](#) — whorl; [niyuta-yojana-viśālaḥ](#) — one million yojanas (eight million miles) wide; [samavartulaḥ](#) — equally round, or having a length and breadth of the same measurement; [yathā](#) — like; [puṣkara-patram](#) — a lotus leaf.

Translation

The planetary system known as Bhū-maṇḍala resembles a lotus flower, and its seven islands resemble the whorl of that flower. The length and breadth of the island known as Jambūdvīpa,



which is situated in the middle of the whorl, are one million yojanas [eight million miles].

**Jambūdvīpa is round like the leaf of a lotus flower.**

#### ŚB 5.16.6

yasmin nava varṣāṇi nava-yojana-sahasrāyāmāny aṣṭabhir maryādā-giribhiḥ suvibhaktāni bhavanti.

Synonyms

[yasmin](#) — in that Jambūdvīpa; [nava](#) — nine; [varṣāṇi](#) — divisions of land; [nava-yojana-sahasra](#) — 72,000 miles in length; [āyāmāni](#) — measuring; [aṣṭabhiḥ](#) — by eight; [maryādā](#) — indicating the boundaries; [giribhiḥ](#) — by mountains; [suvibhaktāni](#) — nicely divided from one another; [bhavanti](#) — are.

Translation

In Jambūdvīpa 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.

Purport

Śrīla Viśvanātha Cakravartī Ṭhākura gives the following quotation from the Vāyu Purāṇa, wherein the locations of the various mountains, beginning with the Himālayas, are described.

dhanurvat saṁsthite jñeye dve varṣe dakṣiṇottare; dīrghāṇi tatra catvāri caturasram ilāvṛtam iti dakṣiṇottare bhāratottara-kuru-varṣe catvāri kimpuruṣa-harivarṣa-ramyaka-hiraṇmayāni varṣāṇi nīla-niṣadhayos tiraściniḥbhūya samudra-praviṣṭayoḥ saṁlagnatvam aṅgīkṛtya bhadraśva-ketumālayor api dhanur-ākṛtitvam; atas tayoḥ dairghyata eva madhye saṁkucitatvena nava-sahasrāyāmatvam; ilāvṛtasya tu meroḥ sakāśāt catur-dikṣu nava-sahasrāyāmatvaṁ saṁbhavet vastutas tv ilāvṛta-bhadraśva-ketumālānāṁ catus-triṁśat-sahasrāyāmatvaṁ jñeyam.

VĀYU 34:28-36.

The region that lies to the south of Himālaya is called Bhārata-varṣa. The region that lies to the north of the same mountain is Kimpuruṣa. The region between Hemakūṭa and Niṣadha is called Hari-varṣa. Between Hari-varṣa and Meru, there is Ilāvṛta until Nīla Mountain. The region beyond Nīla Mountain is Ramyaka-varṣa. Beyond Ramyaka, there is the Śveta Mountain. Beyond Śveta Mountain, the region is called Hiraṇmaya-varṣa which ends at Śrīgavān Mountain. Beyond Śrīgavān and until the salt ocean, it is Kuru-varṣa. Bhārata and Kuru varṣas resemble a bow (as they are bound by straight mountains on one side and a curved border on the other). The other four varṣa are elongated almost like a rectangle. Ilāvṛta is the central one. Sometimes, the part below Niṣadha is called the southern half of Jambūdvīpa and the part above Nīla, the northern half. There are three varṣas in either part of Jambūdvīpa—Ilāvṛta is between them, at the center of which is Meru. The great mountain Mālyavān stretches from Niṣadha in the south to Nīla in the north. It is one thousand yojanas in width. Its length is 34,000 yojanas. The mountain Gandhamādana lies to its east (and east of Meru). It is equal to Mālyavān both in its length and breadth. Meru occupies the central place in the midst of all these. It is golden, tall and has four colours and four edges.

#### ŚB 5.16.7

eṣāṁ madhye ilāvṛtaṁ nāmbhyanantara-varṣaṁ yasya nābhyām avasthitaḥ sarvataḥ sauvarṇaḥ kula-giri-rājo merur dvīpāyāma-samunnāhaḥ karṇikā-bhūtaḥ kuvalaya-kamalasya mūrdhani dvā-triṁśat sahasra-yojana-vitato mūle ṣoḍaśa-sahasraṁ tāvat āntar-bhūmyāṁ praviṣṭaḥ.

Synonyms

[eṣāṁ](#) — all these divisions of Jambūdvīpa; [madhye](#) — among; [ilāvṛtaṁ nāma](#) — named Ilāvṛta-varṣa; [abhyanantara-varṣam](#) — the inner division; [yasya](#) — of which; [nābhyām](#) — in the navel; [avasthitaḥ](#) — situated; [sarvataḥ](#) — entirely; [sauvarṇaḥ](#) — made of gold; [kula-giri-rājah](#) — the most famous among famous mountains; [meruḥ](#) — Mount Meru; [dvīpa-āyāma-samunnāhaḥ](#) —

whose height is the same measurement as the width of Jambūdvīpa; [karnikā-bhūtaḥ](#) — existing as the pericarp; [kuvalaya](#) — of this planetary system; [kamalasya](#) — like a lotus flower; [mūrdhani](#) — on the top; [dvā-trimśat](#) — thirty-two; [sahasra](#) — thousand; [yojana](#) — yojanas (eight miles each); [vitataḥ](#) — expanded; [mūle](#) — at the base; [ṣoḍaśa-sahasram](#) — sixteen thousand yojanas; [tāvat](#) — so much; [āntaḥ-bhūmyām](#) — within the Earth; [praviṣṭaḥ](#) — entered.

Translation

Amidst these divisions, or varṣas, is the varṣa named Ilāvṛta, which is situated in the middle of the whorl of the lotus. Within Ilāvṛta-varṣa is Sumeru Mountain, which is made of gold. Sumeru Mountain is like the pericarp of the lotuslike Bhū-maṇḍala planetary system. The mountain's height is the same as the width of Jambūdvīpa — 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.

### ŚB 5.16.9

evam dakṣiṇenelāvṛtaṁ niṣadho hemakūṭo himālaya iti prāg-āyatā yathā nīlādayo 'yuta-yojanotsedhā hari-varṣa-Kiṁpuruṣa-bhāratānām yathā-saṅkhyam.

Synonyms

[evam](#) — thus; [dakṣiṇena](#) — by degrees to the southern side; [ilāvṛtam](#) — of Ilāvṛta-varṣa; [niṣadhaḥ hema-kūṭaḥ himālayaḥ](#) — three mountains named Niṣadha, Hemakūṭa and Himālaya; [iti](#) — thus; [prāk-āyatāḥ](#) — extended to the east; [yathā](#) — just as; [nīla-ādayaḥ](#) — the mountains headed by Nīla; [ayuta-yojana-utsedhāḥ](#) — ten thousand yojanas high; [hari-varṣa](#) — the division named Hari-varṣa; [Kiṁpuruṣa](#) — the division named Kiṁpuruṣa; [bhāratānām](#) — the division named Bhārata-varṣa; [yathā-saṅkhyam](#) — according to number.

Translation

Similarly, south of Ilāvṛta-varṣa and extending from east to west are three great mountains named (from north to south) Niṣadha, Hemakūṭa and Himālaya. Each of them is 10,000 yojanas [80,000 miles] high. They mark the boundaries of the three varṣas named Hari-varṣa, Kiṁpuruṣa-varṣa and Bhārata-varṣa [India].

### ŚB 5.16.10

tathāivelāvṛtam apareṇa pūrveṇa ca mālyavad-gandhamādanāv ānīla-niṣadhāyatau dvi-sahasram paprathatuḥ ketumāla-bhadrāśvayoḥ sīmānam vidadhāte.

Synonyms

[tathā eva](#) — exactly like that; [ilāvṛtam apareṇa](#) — on the western side of Ilāvṛta-varṣa; [pūrveṇa ca](#) — and on the eastern side; [mālyavad-gandha-mādanau](#) — the demarcation mountains of Mālyavān on the west and Gandhamādana on the east; [ā-nīla-niṣadha-āyatau](#) — on the northern side up to the mountain known as Nīla and on the southern side up to the mountain known as Niṣadha; [dvi-sahasram](#) — two thousand yojanas; [paprathatuḥ](#) — they extend; [ketumāla-bhadrāśvayoḥ](#) — of the two varṣas named Ketumāla and Bhadrāśva; [sīmānam](#) — the border; [vidadhāte](#) — establish.

Translation

In the same way, west and east of Ilāvṛta-varṣa are two great mountains named Mālyavān and Gandhamādana respectively. These two mountains, which are 2,000 yojanas [16,000 miles] high, extend as far as Nīla Mountain in the north and Niṣadha in the south. They indicate the borders of Ilāvṛta-varṣa and also the varṣas known as Ketumāla and Bhadrāśva.

## 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 [Śrīmad-Bhāgavatam](#) by Śukadeva Gosvāmī, we should not try to comprehend the greater mountainous areas of the universe merely by our calculations. Śukadeva Gosvāmī has already stated that such calculations would be very difficult even if one had a duration of life like that of Brahmā. We should simply be satisfied with the statements of authorities like Śukadeva Gosvāmī 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 Śukadeva Gosvāmī. Our experimental knowledge can neither verify nor disprove the statements of [Śrīmad-Bhāgavatam](#). 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.

## CHAPTER SEVENTEEN SB 5.17

### The Descent of the River Ganges

The Alakanandā branch flows through Brahmālaya, crosses over many mountains, including Hemakūṭa and Himakūṭa, and then reaches Bhārata-varṣa, where it flows into the southern side of the ocean of salt water. Many other rivers and their branches flow through the nine varṣas. The tract of land known as Bhārata-varṣa is the field of activities, and the other eight varṣas 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 varṣas of Jambūdvīpa.

### ŚB 5.17.9

tathaivālakanandā dakṣiṇena brahma-sadanād bahūni giri-kūṭāny atikramya hemakūṭād dhaimakūṭāny ati-rabhasatara-ramhasā luṭhayantī bhāratam abhivarṣaṁ dakṣiṇasyāṁ diśi jaladhim abhipraviśati yasyāṁ snānārthaṁ cāgacchataḥ puṁsaḥ pade pade 'śvamedha-rājasūyādinām phalaṁ na durlabham iti.

#### Synonyms

[tathā eva](#) — similarly; [alakanandā](#) — the branch known as Alakanandā; [dakṣiṇena](#) — by the southern side; [brahma-sadanāt](#) — from the city known as Brahmapurī; [bahūni](#) — many; [giri-kūṭāni](#) — the tops of mountains; [atikramya](#) — crossing over; [hemakūṭāt](#) — from Hemakūṭa Mountain; [haimakūṭāni](#) — and Himakūṭa; [ati-rabhasatara](#) — more fiercely; [ramhasā](#) — with great force; [luṭhayantī](#) — plundering; [bhāratam abhivarṣam](#) — on all sides of Bhārata-varṣa; [dakṣiṇasyām](#) — in the southern; [diśi](#) — direction; [jaladhim](#) — the ocean of salt water; [abhipraviśati](#) — enters into; [yasyām](#) — in which; [snāna-arthaṁ](#) — for bathing; [ca](#) — and; [āgacchataḥ](#) — of one who is coming; [puṁsaḥ](#) — a person; [pade pade](#) — at every step; [aśvamedha-rājasūya-ādinām](#) — of great sacrifices like the Aśvamedha yajña and Rājasūya yajña; [phalam](#) — the result; [na](#) — not; [durlabham](#) — very difficult to obtain; [iti](#) — thus.

#### Translation



Similarly, the branch of the Ganges known as Alakanandā flows from the southern side of Brahmapurī [Brahma-sadana]. Passing over the tops of mountains in various lands, it falls down with fierce force upon the peaks of the mountains Hemakūṭa and Himakūṭa. After inundating the tops of those mountains, the Ganges falls down onto the tract of land known as Bhārata-varṣa, which she also inundates. Then the Ganges flows into the ocean of salt water in the south. Persons who come to bathe in this river are fortunate. It is not very difficult for them to achieve with every step the results of performing great sacrifices like the Rājasūya and Aśvamedha yajñas.

Purport

The place where the Ganges flows into the salt water of the Bay of Bengal is still known as Gaṅgā-sāgara, or the meeting place of the Ganges and the Bay of Bengal. On Makara-saṅkrānti, in the month of January—February, thousands of people still go there to bathe, hoping to be liberated. That they can actually be liberated in this way is confirmed herein. For those who bathe in the Ganges at any time, the results of great sacrifices like the Aśvamedha and Rājasūya yajña are not at all difficult to achieve. Most people in India are still inclined to bathe in the Ganges, and there are many places where they can do so. At Prayāga (Allahabad), many thousands of people gather during the month of January to bathe in the confluence of the Ganges and Yamunā. Afterward, many of them go to the confluence of the Bay of Bengal and the Ganges to take bath there. Thus it is a special facility for all the people of India that they can bathe in the water of the Ganges at so many places of pilgrimage.

#### ŚB 5.17.11

tatrāpi bhāratam eva varṣaṁ karma-kṣetram anyāny aṣṭa varṣāṇi svargiṇāṁ puṇya-śeṣopabhoga-sthānāni bhaumāni svarga-padāni vyapadiśanti.

Synonyms

[tatra api](#) — out of all of them; [bhāratam](#) — known as Bhārata-varṣa; [eva](#) — certainly; [varṣam](#) — the tract of land; [karma-kṣetram](#) — the field of activities; [anyāni](#) — the others; [aṣṭa varṣāṇi](#) — eight tracts of land; [svargiṇām](#) — of the living entities elevated to the heavenly planets by extraordinary pious activities; [puṇya](#) — of the results of pious activities; [śeṣa](#) — of the remainder; [upabhoga-sthānāni](#) — the places for material enjoyment; [bhaumāni svarga-padāni](#) — as the heavenly places on Earth; [vyapadiśanti](#) — they designate.

Translation

Among the nine varṣas, the tract of land known as Bhārata-varṣa is understood to be the field of fruitive activities. Learned scholars and saintly persons declare the other eight varṣas 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 varṣas.

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 varṣas other than Bhārata-varṣa. In [Bhagavad-gītā\(9.21\)](#) Kṛṣṇa says, kṣiṇe puṇye martya-lokaṁ viśanti: 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. This process is known as brahmāṇḍa bhramaṇa, wandering up and down throughout the universes. Those who are intelligent — in other words, those who have not lost their intelligence — do not involve themselves in this process of wandering up and down.

They take to the devotional service of the Lord so that they can ultimately penetrate the covering of this universe and enter the spiritual kingdom. Then they are situated on one of the planets known as Vaikuṇṭhaloka or, still higher, Kṛṣṇaloka (Goloka Vṛndāvana). A devotee is never caught in the process of being promoted to the heavenly planets and again coming down. Therefore Śrī Caitanya Mahāprabhu says:

ei rūpe brahmāṇḍa bhramite kona bhāgyavān jīva  
guru-kṛṣṇa-prasāde pāya bhakti-latā-bīja

Among all the living entities wandering throughout the universe, one who is most fortunate comes in contact with a representative of the Supreme Personality of Godhead and thus gets the opportunity to execute devotional service.

Those who are sincerely seeking the favor of Kṛṣṇa come in contact with a guru, a bona fide representative of Kṛṣṇa. The Māyāvādīs indulging in mental speculation and the karmīs desiring the results of their actions cannot become gurus. A guru must be a direct representative of Kṛṣṇa who distributes the instructions of Kṛṣṇa without any change. Thus only the most fortunate persons come in contact with the guru. As confirmed in the Vedic literatures, tad-vijñānārthaṁ sa gurum evābhigacchet: one has to search out a guru to understand the affairs of the spiritual world. [Śrīmad-Bhāgavatam](#) also confirms this point. Tasmād gurum prapadyeta jijñāsuḥ śreya uttamam: one who is very interested in understanding the activities in the spiritual world must search out a guru — a bona fide representative of Kṛṣṇa. From all angles of vision, therefore, the word guru is especially meant for the bona fide representative of Kṛṣṇa and no one else. Padma Purāṇa states, avaiṣṇavo gurur na syāt: one who is not a Vaiṣṇava, or who is not a representative of Kṛṣṇa, cannot be a guru. Even the most qualified brāhmaṇa cannot become a guru if he is not a representative of Kṛṣṇa. Brāhmaṇas are supposed to acquire six kinds of auspicious qualifications: they become very learned scholars (pāṭhana) and very qualified teachers (pāṭhana); they become expert in worshipping the Lord or the demigods (yajana), and they teach others how to execute this worship (yājana); they qualify themselves as bona fide persons to receive alms from others (pratigraha), and they distribute the wealth in charity (dāna). Yet even a brāhmaṇa possessing these qualifications cannot become a guru unless he is the representative of Kṛṣṇa (gurur na syāt). Vaiṣṇavaḥ śva-paco guruḥ: but a Vaiṣṇava, a bona fide representative of the Supreme Personality of Godhead, Viṣṇu, can become a guru even if he is śva-paca, a member of a family of dog-eaters. Of the three divisions of heavenly planets (svarga-loka), **bhauma-svarga is sometimes accepted as the tract of land in Bhārata-varṣa known as Kashmir**. In this region there are certainly good facilities for material sense enjoyment, but this is not the business of a pure transcendentalist. Rūpa Gosvāmī describes the engagement of a pure transcendentalist as follows:

anyābhilāṣitā-śūnyam  
jñāna-karmādy-anāvṛtam  
ānukūlyena kṛṣṇānu-  
śīlanam bhaktir uttamā

“One should render transcendental loving service to the Supreme Lord Kṛṣṇa favorably and without desire for material profit or gain through fruitive activities or philosophical speculation. That is called pure devotional service.” Those who fully engage in devotional service to Kṛṣṇa just to please Him are not interested in the three divisions of heavenly places, namely, divya-svarga, bhauma-svarga and bila-svarga.

## CHAPTER NINETEEN (5.19)

#### A Description of the Island of Jambūdīpa

This chapter describes the glories of **Bhārata-varṣa**.

**When Devarṣi Nārada descended to instruct Sārvaṇi Manu, he described the opulence of Bhārata-varṣa, India.** Sārvaṇi Manu and the inhabitants of Bhārata-varṣa engage in devotional service to the Supreme Personality of Godhead, who is the origin of creation, maintenance and annihilation and who is always worshiped by self-realized souls. In the planet known as Bhārata-varṣa there are many rivers and mountains, as there are in other tracts of land, yet Bhārata-varṣa has special significance because in this tract of land there exists the Vedic principle of varṇāśrama-dharma, which divides society into four varṇas and four āśramas. Furthermore, Nārada Muni's opinion is that even if there is some temporary disturbance in the execution of the varṇāśrama-dharma principles, they can be revived at any moment. The effect of adhering to the institution of varṇāśrama is gradual elevation to the spiritual platform and liberation from material bondage. By following the principles of varṇāśrama-dharma, one gets the opportunity to associate with devotees. Such association gradually awakens one's dormant propensity to serve the Supreme Personality of Godhead and frees one from all the basic principles of sinful life. One then gets the opportunity to offer unalloyed devotional service to the Supreme Lord, Vāsudeva. Because of this opportunity, the inhabitants of Bhārata-varṣa are praised even in the heavenly planets. Even in the topmost planet of this universe, Brahmāloka, the position of Bhārata-varṣa is discussed with great relish.

All the conditioned living entities are evolving within the universe in different planets and different species of life. Thus one may be elevated to Brahmāloka, but then one must again descend to Earth, as confirmed in [Śrīmad Bhagavad-gītā](#) (ābrahma-bhuvanāl lokāḥ punar āvartino 'rjuna). If those who live in Bhārata-varṣa rigidly follow the principles of varṇāśrama-dharma and develop their dormant Kṛṣṇa consciousness, they need not return to this material world after death. Any place where one cannot hear about the Supreme Personality of Godhead from realized souls, even if it be Brahmāloka, is not very congenial to the living entity. If one who has taken birth in the land of Bhārata-varṣa as a human being does not take advantage of the opportunity for spiritual elevation, his position is certainly the most miserable. In the land known as Bhāratavarṣa, even if one is a sarva-kāma-bhakta, a devotee seeking the fulfillment of some material desire, he is freed from all material desires by his association with devotees, and ultimately he becomes a pure devotee and returns home, back to Godhead, without difficulty.

At the end of this chapter, Śrī Śukadeva Gosvāmī describes to Mahārāja Parīkṣit the eight sub-islands within the island of Jambūdīpa.

#### ŚB 5.19.10

taṁ bhagavān nārado varṇāśramavatībhīr bhāratībhīḥ prajābhīr bhagavat-proktābhyāṁ sāṅkhya-yogābhyāṁ bhagavad-anubhāvopavarṇanam sāvārṇeḥ upadekṣyamāṇaḥ parama-bhakti-bhāvenopasarati idaṁ cābhigṛhṇāti.

Synonyms

[taṁ](#) — Him (Nara-Nārāyaṇa); [bhagavān](#) — the most powerful saintly person; [nāradaḥ](#) — the great sage Nārada; [varṇa-āśrama-vatībhīḥ](#) — by followers of the institution of the four varṇas and four āśramas; [bhāratībhīḥ](#) — of the land known as Bhārata-varṣa (India); [prajābhīḥ](#) — who are the inhabitants; [bhagavat-proktābhyām](#) — which was stated by the Supreme Personality of Godhead; [sāṅkhya](#) — by the sāṅkhya-yoga system (the analytical study of material conditions); [yogābhyām](#) — by practice of the yoga system; [bhagavat-anubhāva-upavarṇanam](#) — which describes the process of God realization; [sāvārṇeḥ](#) — unto Sāvārṇi Manu; [upadekṣyamāṇaḥ](#) —



instructing; [parama-bhakti-bhāvena](#) — in greatly ecstatic loving service to the Lord; [upasarati](#) — serves the Lord; [idam](#) — this; [ca](#) — and; [abhigrṇāti](#) — chants.

Translation

In his own book, known as Nārada Pañcarātra, Bhagavān Nārada has very vividly described how to work to achieve the ultimate goal of life — devotion — through knowledge and through execution of the mystic yoga system. He has also described the glories of the Lord, the Supreme Personality of Godhead. The great sage Nārada instructed the tenets of this transcendental literature to Sāvarṇi Manu in order to teach those inhabitants of **Bhārata-varṣa** who strictly follow the principles of varṇāśrama-dharma how to achieve the devotional service of the Lord. Thus Nārada Muni, along with the other inhabitants of Bhārata-varṣa, always engages in the service of Nara-Nārāyaṇa, and he chants as follows.

Purport

Śrī Caitanya Mahāprabhu has clearly declared:

**bhārata-bhūmite** haila manuṣya-janma yāra  
janma sārthaka kari' kara para-upakāra

**The real success or fulfillment of the mission of human life can be achieved in India, Bhārata-varṣa,** because in Bhārata-varṣa the purpose of life and the method for achieving success are evident. People should take advantage of the opportunity afforded by Bhārata-varṣa, and this is especially so for those who are following the principles of varṇāśrama-dharma. If we do not take to the principles of varṇāśrama-dharma by accepting the four social orders (brāhmaṇa, kṣatriya, vaiśya and śūdra) and the four orders of spiritual life (brahmachārī, grhastha, vānaprastha and sannyāsa), there can be no question of success in life. Unfortunately, because of the influence of Kali-yuga, everything is now being lost. The inhabitants of Bhārata-varṣa are gradually becoming degraded mleccas and yavanas. How then will they teach others? Therefore, **this Kṛṣṇa consciousness movement has been started not only for the inhabitants of Bhārata-varṣa but for all the people of the world,** as announced by Śrī Caitanya Mahāprabhu. There is still time, and if the inhabitants of Bhārata-varṣa take this movement of Kṛṣṇa consciousness seriously, the entire world will be saved from gliding down to a hellish condition. The Kṛṣṇa consciousness movement follows the process of pañcarātri-vidhi and that of bhāgavata-vidhi simultaneously, so that people can take advantage of the movement and make their lives successful.

#### ŚB 5.19.16

**bhārate** 'py asmin **varṣe** saric-chailāḥ santi bahavo malayo maṅgala-prastho mainākas trikūṭa  
rṣabhaḥ kūṭakaḥ kollakaḥ sahyo devagiriḥ ṛṣyamūkaḥ śrī-śailo veṅkaṭo mahendro vāridhāro vindhyaḥ  
śuktimān ṛkṣagiriḥ pāriyātro droṇaś citrakūṭo govardhano raivatakaḥ kakubho nīlo gokāmukha  
indrakīlāḥ kāmāgiriḥ iti cānye ca śata-sahasraśaḥ śailās teṣāṃ nitamba-prabhavā nadā nadyaś ca  
santy asaṅkhyātāḥ.

Synonyms

[bhārate](#) — in the land of Bhārata-varṣa; [api](#) — also; [asmin](#) — in this; [varṣe](#) — tract of land; [sarit](#) — rivers; [śailāḥ](#) — mountains; [santi](#) — there are; [bahavaḥ](#) — many; [malayaḥ](#) — Malaya; [maṅgala-prasthaḥ](#) — Maṅgala-prastha; [mainākaḥ](#) — Maināka; [tri-kūṭaḥ](#) — Trikūṭa; [rṣabhaḥ](#) — Rṣabha; [kūṭakaḥ](#) — Kūṭaka; [kollakaḥ](#) — Kollaka; [sahyaḥ](#) — Sahya; [devagiriḥ](#) — Devagiri; [ṛṣya-mūkaḥ](#) — Ṛṣyamūka; [śrī-śailaḥ](#) — Śrī-śaila; [veṅkaṭaḥ](#) — Veṅkaṭa; [mahendraḥ](#) — Mahendra; [vāri-dhāraḥ](#) — Vāridhāra; [vindhyaḥ](#) — Vindhya; [śuktimān](#) — Śuktimān; [rkṣa-giriḥ](#) — Rkṣagiri; [pāriyātraḥ](#) — Pāriyātra; [droṇaḥ](#) — Droṇa; [citra-kūṭaḥ](#) — Citrakūṭa; [govardhanaḥ](#) —

Govardhana; [raivatakah](#) — Raivataka; [kakubhah](#) — Kakubha; [nīlah](#) — Nīla; [gokāmukhah](#) — Gokāmukha; [indrakīlah](#) — Indrakīla; [kāma-girih](#) — Kāmagiri; [iti](#) — thus; [ca](#) — and; [anye](#) — others; [ca](#) — also; [śata-sahasraśah](#) — many hundreds and thousands; [śailāh](#) — mountains; [teṣām](#) — of them; [nitamba-prabhavāh](#) — born of the slopes; [nadāh](#) — big rivers; [nadyah](#) — small rivers; [ca](#) — and; [santi](#) — there are; [asaṅkhyātāh](#) — innumerable.

Translation

In the tract of land known as **Bhārata-varṣa**, as in Ilāvṛta-varṣa, **there are many mountains and rivers**. Some of the mountains are known as **Malaya**, Maṅgala-prastha, Maināka, Trikūṭa, Rṣabha, Kūṭaka, Kollaka, **Sahya**, Devagiri, Rṣyamūka, Śrī-śaila, Veṅkaṭa, **Mahendra**, Vāridhāra, **Vindhya**, **Śuktimān**, **Rkṣagiri**, **Pāriyātra**, Droṇa, Citrakūṭa, Govardhana, Raivataka, Kakubha, Nīla, Gokāmukha, Indrakīla and Kāmagiri. Besides these, there are many other hills, with many large and small rivers flowing from their slopes.

### ŚB 5.19.17-18

etāsām apo **bhāratyah** prajā nāmabhir eva punantīnām ātmanā copasprśanti; candravasā tāmraparṇī avaṭodā kṛtamālā vaihāyasī kāverī veṇī payasvinī śarkarāvartā tuṅgabhadrā kṛṣṇāveṇyā bhīmarathī godāvarī nirvindhya payoṣṇī tāpī revā surasā narmadā carmanvatī sindhur andhaḥ śoṇaś ca nadau mahānadī vedasmṛtiṛ ṛṣikulyā trisāmā kauśikī mandākinī yamunā sarasvatī drṣadvatī gomatī sarayū rodhasvatī saptavatī suṣomā śatadrūś candrabhāgā marudvṛdhā vitastā asiknī viśveti mahā-nadyah.

Synonyms

[etāsām](#) — of all these; [apah](#) — water; [bhāratyah](#) — of **Bhārata-varṣa (India)**; [prajāh](#) — the residents; [nāmabhiḥ](#) — by the names; [eva](#) — only; [punantīnām](#) — are purifying; [ātmanā](#) — by the mind; [ca](#) — also; [upasprśanti](#) — touch; [candra-vasā](#) — Candravasā; [tāmra-parṇī](#) — Tāmraparṇī; [avaṭodā](#) — Avaṭodā; [kṛta-mālā](#) — Kṛtamālā; [vaihāyasī](#) — Vaihāyasī; [kāverī](#) — Kāverī; [veṇī](#) — Veṇī; [payasvinī](#) — Payasvinī; [śarkarāvartā](#) — Śarkarāvartā; [tuṅga-bhadra](#) — Tuṅgabhadra; [kṛṣṇā-veṇyā](#) — Kṛṣṇāveṇyā; [bhīma-rathī](#) — Bhīmarathī; [godāvarī](#) — Godāvarī; [nirvindhya](#) — Nirvindhya; [payoṣṇī](#) — Payoṣṇī; [tāpī](#) — Tāpī; [revā](#) — Revā; [surasā](#) — Surasā; [narmadā](#) — Narmadā; [carmanvatī](#) — Carmanvatī; [sindhuh](#) — Sindhu; [andhaḥ](#) — Andha; [śoṇaḥ](#) — Śoṇa; [ca](#) — and; [nadau](#) — two rivers; [mahā-nadī](#) — Mahānadī; [veda-smṛtiḥ](#) — Vedasmṛti; [ṛṣi-kulyā](#) — Rṣikulyā; [tri-sāmā](#) — Trisāmā; [kauśikī](#) — Kauśikī; [mandākinī](#) — Mandākinī; [yamunā](#) — Yamunā; [sarasvatī](#) — Sarasvatī; [drṣadvatī](#) — Drṣadvatī; [gomatī](#) — Gomatī; [sarayū](#) — Sarayū; [rodhasvatī](#) — Rodhasvatī; [saptavatī](#) — Saptavatī; [suṣomā](#) — Suṣomā; [śata-drūh](#) — Śatadrū; [candrabhāgā](#) — Candrabhāgā; [marudvṛdhā](#) — Marudvṛdhā; [vitastā](#) — Vitastā; [asiknī](#) — Asiknī; [viśvā](#) — Viśvā; [iti](#) — thus; [mahā-nadyah](#) — big rivers.

Translation

Two of the rivers — the Brahmaputra and the Śoṇa — are called nadas, or main rivers. These are other great rivers that are very prominent: Candravasā, Tāmraparṇī, Avaṭodā, Kṛtamālā, Vaihāyasī, **Kāverī**, Veṇī, Payasvinī, Śarkarāvartā, Tuṅgabhadra, Kṛṣṇāveṇyā, Bhīmarathī, **Godāvarī**, Nirvindhya, Payoṣṇī, Tāpī, Revā, Surasā, **Narmadā**, Carmanvatī, Mahānadī, Vedasmṛti, Rṣikulyā, Trisāmā, Kauśikī, Mandākinī, **Yamunā**, **Sarasvatī**, Drṣadvatī, Gomatī, Sarayū, Rodhasvatī, Saptavatī, Suṣomā, Śatadrū, Candrabhāgā, Marudvṛdhā, Vitastā, Asiknī and Viśvā. The inhabitants of Bhārata-varṣa are purified because they always remember these rivers. Sometimes they chant the names of these rivers as mantras, and sometimes they go directly to the rivers to touch them and bathe in them. Thus the inhabitants of **Bhārata-varṣa** become purified.



NOTE: [nadau — two rivers; mahā-nadī — Mahānadī] could have a very significant alternate translation. Sukadeva is listing many rivers, but the two largest rivers in India, the Gaṅgā and the Brahmaputra, are not listed. These could be called “nadau-maha-nadī” or the “two greatest rivers”. [Science: By discharge, the largest river in India is the Brahmaputra: 19,800 m<sup>3</sup>/s Then the Gaṅgā at 16,648 m<sup>3</sup>/s]

NOTE 2: The Gaṅgā, Yamunā, Godavari, Sarasvatī, Narmada, Sindhu and Kāverī, are the seven holy rivers invoked to create holy water for Vedic rituals.

Purport

All these rivers are transcendental. Therefore one can be purified by remembering them, touching them or bathing in them. This practice is still going on.

### ŚB 5.19.19

asminn eva varṣe puruṣair labdha-janmabhiḥ śukla-lohita-kṛṣṇa-varṇena svārabdhena karmaṇā divya-mānuṣa-nāraka-gatayo bahvya ātmana ānupūrvyeṇa sarvā hy eva sarveṣāṁ vidhīyante yathā-varṇa-vidhānam apavargaś cāpi bhavati.

Synonyms

[asmin eva varṣe](#) — in this tract of land (Bhārata-varṣa); [puruṣair](#) — by the people; [labdha-janmabhiḥ](#) — who have taken birth; [śukla](#) — of the mode of goodness; [lohita](#) — of the mode of passion; [kṛṣṇa](#) — of the mode of ignorance; [varṇena](#) — according to the division; [sva](#) — by himself; [ārabdhena](#) — begun; [karmaṇā](#) — by activities; [divya](#) — divine; [mānuṣa](#) — human; [nāraka](#) — hellish; [gatayah](#) — goals; [bahvyaḥ](#) — many; [ātmanah](#) — of his own; [ānupūrvyeṇa](#) — according to acts performed previously; [sarvāḥ](#) — all; [hi](#) — certainly; [eva](#) — indeed; [sarveṣāṁ](#) — of all of them; [vidhīyante](#) — are allotted; [yathā-varṇa-vidhānam](#) — in terms of different castes; [apavargah](#) — the path of liberation; [ca](#) — and; [api](#) — also; [bhavati](#) — is possible.

Translation

The people who take birth in this tract of land are divided according to the qualities of material nature — the modes of goodness [sattva-guṇa], passion [rajo-guṇa], and ignorance [tamo-guṇa]. Some of them are born as exalted personalities, some are ordinary human beings, and some are extremely abominable, for in Bhārata-varṣa one takes birth exactly according to one's past karma. If one's position is ascertained by a bona fide spiritual master and one is properly trained to engage in the service of Lord Viṣṇu according to the four social divisions [brāhmaṇa, kṣatriya, vaiśya and śūdra] and the four spiritual divisions [brahmacārī, gr̥hastha, vānaprastha and sannyāsa], one's life becomes perfect.

Purport

For further information, one should refer to [Bhagavad-gītā \(14.18\)](#) and 18.42-45). Śrīla

Rāmānujācārya writes in his book Vedārtha-saṅgraha:

evaṁ-vidha-parābhakti-svarūpa-jñāna-viśeṣasyotpādakaḥ pūrvoktāharahar upacīyamāna-jñāna-pūrvaka-karmānugr̥hīta-bhakti-yoga eva; yathoktaṁ bhagavatā parāśareṇa — varṇāśrameti. nikhila-jagad-uddhāraṇāyāvanitale 'vatīrṇaṁ para-brahma-bhūtaḥ puruṣottamaḥ svayam etad uktavān — “svakarma-nirataḥ siddhiṁ yathā vindati tac chṛṇu” “yataḥ pravṛttir bhūtānāṁ yena sarvam idaṁ tatam/ svakarmanā tam abhyarcya siddhiṁ vindati mānavaḥ.”

In the Viṣṇu Purāṇa (3.8.9), the great sage Parāśara Muni has recommended:

varṇāśramācāravatā

puruṣeṇa paraḥ pumān



viṣṇur ārādhyate panthā

nānyat tat-toṣa-kāraṇam

“The Supreme Personality of Godhead, Lord Viṣṇu, is worshiped by the proper execution of prescribed duties in the system of varṇa and āśrama. There is no other way to satisfy the Lord.” In the land of **Bhārata-varṣa**, the institution of varṇāśrama-dharma may be easily adopted. At the present moment, certain demoniac sections of the population of Bhārata-varṣa are disregarding the system of varṇāśrama-dharma. Because there is no institution to teach people how to become brāhmaṇas, kṣatriyas, vaiśyas and śūdras or brahmacārīs, gr̥hasthas, vānaprasthas and sannyāsīs, these demons want a classless society. This is resulting in chaotic conditions. In the name of secular government, unqualified people are taking the supreme governmental posts. No one is being trained to act according to the principles of varṇāśrama-dharma, and thus people are becoming increasingly degraded and are heading in the direction of animal life. The real aim of life is liberation, but unfortunately the opportunity for liberation is being denied to people in general, and therefore their human lives are being spoiled. The Kṛṣṇa consciousness movement, however, is being propagated all over the world to reestablish the varṇāśrama-dharma system and thus save human society from gliding down to hellish life.

#### ŚB 5.19.21

etad eva hi devā gāyanti —

aho amīśāṁ kim akāri śobhanam

prasanna eṣāṁ svid uta svayaṁ hariḥ

yair janma labdham nṛṣu **bhāratājire**

mukunda-sevaupayikam sprhā hi naḥ

Synonyms

**etad** — this; **eva** — indeed; **hi** — certainly; **devāḥ** — all the demigods; **gāyanti** — chant; **aho** — oh; **amīśāṁ** — of these inhabitants of Bhāratavarṣa; **kim** — what; **akāri** — was done; **śobhanam** — pious, beautiful activities; **prasannaḥ** — pleased; **eṣāṁ** — upon them; **svit** — or; **uta** — it is said; **svayaṁ** — personally; **hariḥ** — the Supreme Personality of Godhead; **yair** — by whom; **janma** — birth; **labdham** — obtained; **nṛṣu** — in human society; **bhārata-ajire** — in the courtyard of Bhārata-varṣa; **mukunda** — the Supreme Personality of Godhead, who can offer liberation; **sevā-aupayikam** — which is the means of serving; **sprhā** — desire; **hi** — indeed; **naḥ** — our.

Translation

Since the human form of life is the sublime position for spiritual realization, all the demigods in heaven speak in this way: How wonderful it is for these human beings to have been born in the land of Bhārata-varṣa. They must have executed pious acts of austerity in the past, or the Supreme Personality of Godhead Himself must have been pleased with them. Otherwise, how could they engage in devotional service in so many ways? We demigods can only aspire to achieve human births in Bhārata-varṣa to execute devotional service, but these human beings are already engaged there.

Purport

These facts are further explained in Caitanya-caritāmṛta (Ādi 9.41):

**bhārata-bhūmite** haila manuṣya-janma yāra

janma sārthaka kari’ kara para-upakāra

“One who has taken his birth as a human being in the land of India [Bhārata-varṣa] should make his life successful and work for the benefit of all other people.”

There are many facilities in India, Bhārata-varṣa, for executing devotional service. In Bhārata-varṣa, all the ācāryas contributed their experience, and Śrī Caitanya Mahāprabhu personally appeared to teach the people of Bhārata-varṣa how to progress in spiritual life and be fixed in devotional service to the Lord. From all points of view, Bhārata-varṣa is the special land where one can very easily understand the process of devotional service and adopt it to make his life successful. If one makes his life successful in devotional service and then preaches devotional service in other parts of the world, people throughout the world will actually benefit.

### ŚB 5.19.22

kiṁ duṣkarair naḥ kratubhis tapo-vratair  
dānādibhir vā dyujayena phalgunā  
na yatra nārāyaṇa-pāda-paṅkaja-  
smṛtiḥ pramuṣṭātiśayendriyotsavāt

Synonyms

[kim](#) — what is the value; [duṣkaraiḥ](#) — very difficult to perform; [naḥ](#) — our; [kratubhiḥ](#) — with performances of sacrifice; [tapah](#) — with austerities; [vrataiḥ](#) — vows; [dāna-ādibhiḥ](#) — with executing charitable activities and so on; [vā](#) — or; [dyujayena](#) — with achieving the heavenly kingdom; [phalgunā](#) — which is insignificant; [na](#) — no; [yatra](#) — where; [nārāyaṇa-pāda-paṅkaja](#) — of the lotus feet of Lord Nārāyaṇa; [smṛtiḥ](#) — the remembrance; [pramuṣṭa](#) — lost; [atiśaya](#) — excessive; [indriya-utsavāt](#) — due to material sense gratification.

Translation

The demigods continue: After performing the very difficult tasks of executing Vedic ritualistic sacrifices, undergoing austerities, observing vows and giving charity, we have achieved this position as inhabitants of the heavenly planets. But what is the value of this achievement? Here we are certainly very engaged in material sense gratification, and therefore we can hardly remember the lotus feet of Lord Nārāyaṇa. Indeed, because of our excessive sense gratification, we have almost forgotten His lotus feet.

Purport

The land of Bhārata-varṣa is so exalted that by taking birth there one can not only attain the heavenly planets but also go directly back home, back to Godhead. As Kṛṣṇa says in [Bhagavad-gītā \(9.25\)](#):

yānti deva-vratā devān  
pitṛṇ yānti pitṛ-vratāḥ  
bhūtāni yānti bhūtejyā  
yānti mad-yājino 'pi mām

“Those who worship the demigods will take birth among the demigods; those who worship ghosts and spirits will take birth among such beings; those who worship ancestors go to the ancestors; and those who worship Me will live with Me.” People in the land of Bhārata-varṣa generally follow the Vedic principles and consequently perform great sacrifices by which they can be elevated to the heavenly planets. However, what is the use of such great attainments? As stated in [Bhagavad-gītā \(9.21\)](#), kṣīṇe puṇye martya-lokaṁ viśanti: after the results of one’s sacrifices, charity and other pious activities expire, one must return to the lower planetary systems and again feel the pangs of birth and death. However, one who becomes Kṛṣṇa conscious can go back to Kṛṣṇa (yānti-mad-

yājino 'pi mām). Therefore the demigods even regret having been elevated to the higher planetary systems. The denizens of the heavenly planets regret that they could not take full advantage of being born in the land of Bhārata-varṣa. Instead, they became captivated by a higher standard of sense gratification, and therefore they forgot the lotus feet of Lord Nārāyaṇa at the time of death. The conclusion is that one who has taken birth in the land of Bhārata-varṣa must follow the instructions given personally by the Supreme Personality of Godhead. *Yad gatvā na nivartante tad dhāma paramaṁ mama*. One should try to return home, back to Godhead, to the Vaikuṇṭha planets — or to the topmost Vaikuṇṭha planet, Goloka Vṛndāvana — to live eternally in full, blissful knowledge in the company of the Supreme Personality of Godhead.

### ŚB 5.19.23

kalpāyusāṁ sthānajayāt punar-bhavāt  
kṣaṇāyusāṁ bhārata-bhūjāyo varam  
kṣaṇena martyena kṛtaṁ manasvinaḥ  
sannyasya saṁyānty abhayaṁ padaṁ hareḥ

Synonyms

[kalpa-āyusāṁ](#) — of those who have a life duration of many millions of years, like Lord Brahmā; [sthāna-jayāt](#) — than achievement of the place or planetary systems; [punar-bhavāt](#) — which is liable to birth, death and old age; [kṣaṇa-āyusāṁ](#) — of persons who have only one hundred years of life; [bhārata-bhū-jayah](#) — a birth in the land of Bhārata-varṣa; [varam](#) — more valuable; [kṣaṇena](#) — for such a short life; [martyena](#) — by the body; [kṛtam](#) — the work executed; [manasvinaḥ](#) — those actually understanding the value of life; [sannyasya](#) — surrendering unto the lotus feet of Kṛṣṇa; [saṁyānti](#) — they achieve; [abhayaṁ](#) — where there is no anxiety; [padaṁ](#) — the abode; [hareḥ](#) — of the Supreme Personality of Godhead.

Translation

A short life in the land of **Bhārata-varṣa** is preferable to a life achieved in Brahmāloka for millions and billions of years because even if one is elevated to Brahmāloka, he must return to repeated birth and death. Although life in Bhārata-varṣa, in a lower planetary system, is very short, one who lives there can elevate himself to full Kṛṣṇa consciousness and achieve the highest perfection, even in this short life, by fully surrendering unto the lotus feet of the Lord. Thus one attains Vaikuṇṭhaloka, where there is neither anxiety nor repeated birth in a material body.

Purport

This is further confirmation of the statement given by Lord Caitanya Mahāprabhu:

**bhārata-bhūmite** haila manuṣya-janma yāra  
janma sārthaka kari' kara para-upakāra

One who has taken birth in the land of Bhārata-varṣa has a full opportunity to study the direct instructions given by Kṛṣṇa in [Bhagavad-gītā](#) and thus finally decide what to do in his human form of life. One should certainly give up all other propositions and surrender to Kṛṣṇa. Kṛṣṇa will then immediately take charge and relieve one of the results of past sinful life (*ahaṁ tvāṁ sarva-pāpabhya mokṣayiṣyāmi mā śucaḥ*). Therefore one should take to Kṛṣṇa consciousness, as Kṛṣṇa Himself recommends. *Man-manā bhava mad-bhakto mad-yājī mām namaskuru*: “Always think of Me, become My devotee, worship Me and offer Me obeisances.” This is very easy, even for a child. Why not take this path? One should try to follow the instructions of Kṛṣṇa exactly and thus become fully eligible to be promoted to the kingdom of God (*tyaktvā dehaṁ punar janma naiti mām eti so 'rjuna*). One should go directly to Kṛṣṇa and engage in His service. This is the best opportunity offered to the



inhabitants of Bhārata-varṣa. One who is fit to return home, back to Godhead, is no longer liable to the results of karma, good or bad.

#### ŚB 5.19.24

na yatra vaikunṭha-kathā-sudhāpagā  
na sādhaso bhāgavatās tadāśrayāḥ  
na yatra yajñeśa-makhā mahotsavāḥ  
sureśa-loko 'pi na vai sa sevyatām

Synonyms

[na](#) — not; [yatra](#) — where; [vaikunṭha-kathā-sudhā-āpagāḥ](#) — the nectarean rivers of discussions about the Supreme Personality of Godhead, who is called Vaikuṇṭha, or one who drives away all anxiety; [na](#) — nor; [sādhavaḥ](#) — devotees; [bhāgavatāḥ](#) — always engaged in the service of the Lord; [tat-āśrayāḥ](#) — who are sheltered by the Supreme Personality of Godhead; [na](#) — nor; [yatra](#) — where; [yajña-īśa-makhāḥ](#) — the performance of devotional service to the Lord of sacrifices; [mahā-utsavāḥ](#) — which are actual festivals; [sureśa-lokaḥ](#) — a place inhabited by the denizens of heaven; [api](#) — although; [na](#) — not; [vai](#) — certainly; [saḥ](#) — that; [sevyatām](#) — be frequented.

Translation

An intelligent person does not take interest in a place, even in the topmost planetary system, if the pure Ganges of topics concerning the Supreme Lord's activities does not flow there, if there are not devotees engaged in service on the banks of such a river of piety, or if there are no festivals of saṅkīrtana-yajña to satisfy the Lord [especially since saṅkīrtana-yajña is recommended in this age].

Purport

Śrī Caitanya Mahāprabhu appeared in the land of **Bhārata-varṣa**, specifically in Bengal, in the district of Nadia, where Navadvīpa is situated. It is therefore to be concluded, as stated by Śrīla Bhaktivinoda Ṭhākura, that within this universe, this Earth is the best planet, **and on this planet the land of Bhārata-varṣa is the best; in the land of Bhārata-varṣa, Bengal is still better**, in Bengal the district of Nadia is still better, and in Nadia the best place is Navadvīpa because Śrī Caitanya Mahāprabhu appeared there to inaugurate the performance of the sacrifice of chanting the Hare Kṛṣṇa mahā-mantra. The śāstras recommend:

kṛṣṇa-varṇaṁ tviṣāṅkṛṣṇaṁ  
sāṅgopāṅgāstra-pārṣadam  
yajñaiḥ saṅkīrtana-prāyair  
yajanti hi sumedhasaḥ

Lord Śrī Caitanya Mahāprabhu is always accompanied by His very confidential associates such as Śrī Nityānanda, Śrī Gadādhara and Śrī Advaita and by many devotees like Śrīvāsa. They are always engaged in chanting the name of the Lord and are always describing Lord Kṛṣṇa. Therefore this is the best among all the places in the universe. The Kṛṣṇa consciousness movement has established its center in Māyāpur, the birthsite of Lord Śrī Caitanya Mahāprabhu, to give men the great opportunity to go there and perform a constant festival of saṅkīrtana-yajña, as recommended herein (yajñeśa-makhā mahotsavāḥ) and to distribute prasāda to millions of hungry people hankering for spiritual emancipation. This is the mission of the Kṛṣṇa consciousness movement.

#### ŚB 5.19.25

prāptā nṛ-jātim tv iha ye ca jantavo  
jñāna-kriyā-dravya-kalāpa-sambhṛtām

na vai yaterann apunar-bhavāya te  
bhūyo vanaukā iva yānti bandhanam

Synonyms

[prāptāḥ](#) — who have obtained; [nr-jātim](#) — a birth in human society; [tu](#) — certainly; [iha](#) — in this land of Bhārata-varṣa; [ye](#) — those who; [ca](#) — also; [jantavaḥ](#) — the living beings; [jñāna](#) — with knowledge; [kriyā](#) — with activities; [dravya](#) — of ingredients; [kalāpa](#) — with a collection; [sambhrtām](#) — full; [na](#) — not; [vai](#) — certainly; [yateran](#) — endeavor; [apunar-bhavāya](#) — for the position of immortality; [te](#) — such persons; [bhūyaḥ](#) — again; [vanaukāḥ](#) — birds; [iva](#) — like; [yānti](#) — go; [bandhanam](#) — to bondage.

Translation

**Bhārata-varṣa** offers the proper land and circumstances in which to execute devotional service, which can free one from the results of jñāna and karma. If one obtains a human body in the land of Bhārata-varṣa, with clear sensory organs with which to execute the saṅkīrtana-yajña, but in spite of this opportunity he does not take to devotional service, he is certainly like liberated forest animals and birds that are careless and are therefore again bound by a hunter.

Purport

In the land of Bhārata-varṣa one can very easily perform the saṅkīrtana-yajña, which consists of śravaṇaṁ kīrtanaṁ viṣṇoḥ, or one can perform other methods of devotional service, such as smaraṇaṁ vandanaṁ arcaṇaṁ dāsyāṁ sakhyamand ātma-nivedanam. In Bhārata-varṣa one has the opportunity to visit many holy places, especially Lord Caitanya's birthsite and Lord Kṛṣṇa's birthsite — Navadvīpa and Vṛndāvana — where there are many pure devotees who have no desire other than to execute devotional service (anyābhilāṣitā-śūnyaṁ jñāna-karmādy-anāvṛtam), and one may thus become free from the bondage of material conditions. Other paths, such as the path of jñāna and the path of karma, are not very profitable. Pious activities can elevate one to the higher planetary systems, and by speculative knowledge one can merge into the Brahman existence, but that is not real profit, for one has to come down again even from the liberated condition of being merged in Brahman, and certainly one must come down from the heavenly kingdom. One should endeavor to go back home, back to Godhead (yānti mad-yājino 'pi mām). Otherwise there is no difference between human life and the lives of jungle animals and birds. Animals and birds also have freedom, but because of their lower birth, they cannot use it. Taking advantage of all the facilities offered him, a human being who has taken birth in the land of Bhārata-varṣa should become a fully enlightened devotee and go back home, back to Godhead. This is the subject matter of the Kṛṣṇa consciousness movement. The inhabitants of places other than Bhārata-varṣa have facilities for material enjoyment, but they do not have the same facility to take to Kṛṣṇa consciousness. Therefore Śrī Caitanya Mahāprabhu has advised that one who has taken birth as a human being in Bhārata-varṣa must first realize himself as a part and parcel of Kṛṣṇa, and after taking to Kṛṣṇa consciousness, he must distribute this knowledge all over the world.

### ŚB 5.19.26

yaiḥ śraddhayā barhiṣi bhāgaśo havir  
niruptam iṣṭaṁ vidhi-mantra-vastutaḥ  
ekaḥ pṛthaṅ-nāmabhir āhuto mudā  
gṛhṇāti pūrṇaḥ svayam āśiṣāṁ prabhuḥ

Synonyms

[yaiḥ](#) — by whom (the inhabitants of Bhārata-varṣa); [śraddhayā](#) — faith and confidence; [barhiṣi](#) — in the performance of Vedic ritualistic sacrifices; [bhāgaśaḥ](#) — by division; [haviḥ](#) — oblations; [niruptam](#) — offered; [iṣṭam](#) — to the desired deity; [vidhi](#) — by the proper method; [mantra](#) — by reciting mantras; [vastutaḥ](#) — with the proper ingredients; [ekah](#) — that one Supreme Personality of Godhead; [prthak](#) — separate; [nāmabhiḥ](#) — by names; [āhutaḥ](#) — called; [mudā](#) — with great happiness; [grhnāti](#) — He accepts; [pūrnah](#) — the Supreme Lord, who is full in Himself; [svayam](#) — personally; [āśiṣām](#) — of all benedictions; [prabhuh](#) — the bestower.

Translation

In India [Bhārata-varṣa], there are many worshipers of the demigods, the various officials appointed by the Supreme Lord, such as Indra, Candra and Sūrya, all of whom are worshiped differently. The worshipers offer the demigods their oblations, considering the demigods part and parcel of the whole, the Supreme Lord. Therefore the Supreme Personality of Godhead accepts these offerings and gradually raises the worshipers to the real standard of devotional service by fulfilling their desires and aspirations. Because the Lord is complete, He offers the worshipers the benedictions they desire even if they worship only part of His transcendental body.

Purport

In [Bhagavad-gītā \(9.13\)](#) Lord Kṛṣṇa says:

mahātmānas tu mām pārtha

daivīm prakṛtim āśritāḥ

bhajanty ananya-manaso

jñātvā bhūtādim avyayam

“O son of Pṛthā, those who are not deluded, the great souls, are under the protection of the divine nature. They are fully engaged in devotional service because they know Me as the Supreme Personality of Godhead, original and inexhaustible.” Mahātmās, advanced devotees, worship only the Supreme Personality of Godhead. Others, however, who are also sometimes called mahātmās, worship the Lord as ekatvena prthaktvena. In other words, they accept the demigods as different parts of Kṛṣṇa and worship them for various benedictions. Although the devotees of the demigods thus achieve the desired results offered by Kṛṣṇa, they have been described in [Bhagavad-gītā](#) as hr̥ta-jñānah, not very intelligent. Kṛṣṇa does not desire to be worshiped indirectly through the different parts of His body; Kṛṣṇa wants direct devotional worship. Therefore a devotee who directly worships Lord Kṛṣṇa through staunch devotional service, as recommended in [Śrīmad-Bhāgavatam](#), (tīvreṇa bhakti-yogena yajeta puruṣam param), is very quickly elevated to the transcendental position. Nevertheless, devotees who worship the demigods, the different parts of the Lord, receive the benedictions they desire because the Lord is the original master of all benedictions. If anyone wants a particular benediction, for the Lord to award it is not at all difficult.

### ŚB 5.19.28

yady atra naḥ svarga-sukhāvaśeṣitaṁ

sviṣṭasya sūktasya kṛtasya śobhanam

tenājanābhe smṛtimaj janma naḥ syād

varṣe harir yad-bhajatām śaṁ tanoti

Synonyms

[yadi](#) — if; [atra](#) — in this heavenly planet; [naḥ](#) — of us; [svarga-sukha-avaśeṣitam](#) — whatever remains after the enjoyment of heavenly happiness; [su-iṣṭasya](#) — of a perfect sacrifice; [su-uktasya](#) — of



diligently studying the Vedic literature; [krtasya](#) — of having performed a kind act; [śobhanam](#) — the resultant actions; [tena](#) — by such a resultant action; [ajanābhe](#) — in the land of Bhārata-varṣa; [smṛti-mat janma](#) — a birth enabling one to remember the lotus feet of the Lord; [nah](#) — of us; [syāt](#) — let there be; [varṣe](#) — in the land; [hariḥ](#) — the Supreme Personality of Godhead; [yat](#) — wherein; [bhajatām](#) — of the devotees; [śam tanoti](#) — expands the auspiciousness.

Translation

We are now living in the heavenly planets, undoubtedly as a result of our having performed ritualistic ceremonies, pious activities and yajñas and having studied the Vedas. However, our lives here will one day be finished. We pray that at that time, if any merit remains from our pious activities, we may again take birth in Bhārata-varṣa as human beings able to remember the lotus feet of the Lord. The Lord is so kind that He personally comes to the land of Bhārata-varṣa and expands the good fortune of its people.

Purport

It is certainly as a result of pious activities that one takes birth in the heavenly planets, but from those planets one must nevertheless come down again to Earth, as stated in [Bhagavad-gītā](#) (kṣīṇe puṇye martya-lokaṁ viśanti). Even the demigods must return to Earth to work like ordinary men when the results of their pious activities expire. Nevertheless, the demigods desire to come to the land of Bhārata-varṣa if even a small portion of the merits of their pious activities remains. In other words, to take birth in Bhārata-varṣa, one must perform more pious activities than the demigods. In Bhārata-varṣa one is naturally Kṛṣṇa conscious, and if one further cultivates his Kṛṣṇa consciousness, by the grace of Kṛṣṇa he certainly expands his good fortune by becoming perfect in Kṛṣṇa consciousness and very easily going back home, back to Godhead. In many other places in the Vedic literature it is found that even the demigods want to come to this land of Bhārata-varṣa. A foolish person may desire to be promoted to the heavenly planets as a result of his pious activities, but even the demigods from the heavenly planets want to come to Bhārata-varṣa and achieve bodies that may be very easily used to cultivate Kṛṣṇa consciousness. Therefore Śrī Caitanya Mahāprabhu repeatedly says:

bhārata-bhūmite haila manuṣya-janma yāra

janma sārthaka kari' kara para-upakāra

A human being born in the land of Bhārata-varṣa has the special prerogative to develop Kṛṣṇa consciousness. Therefore those already born in Bhārata-varṣa should take lessons from the śāstras and guru and should fully take advantage of the mercy of Śrī Caitanya Mahāprabhu in order to be fully equipped with Kṛṣṇa consciousness. By taking full advantage of Kṛṣṇa consciousness, one goes back home, back to Godhead (yānti mad-yājino 'pi mām). The Kṛṣṇa consciousness movement is therefore spreading this facility to human society by opening many, many centers all over the world so that people may associate with the pure devotees of the Kṛṣṇa consciousness movement, understand the science of Kṛṣṇa consciousness and ultimately go back home, back to Godhead.

### ŚB 5.19.29-30

śrī-śuka uvāca

jambūdvīpasya ca rājann upadvīpān aṣṭau haika upadiśanti saagarātmajair aśvānveṣaṇa imāṁ mahīm  
parito nikhanadbhir upakalpītān; tad yathā svarṇaprasthaś candraśukla āvartano ramaṇako  
mandarahariṇaḥ pāñcājanyaḥ siṁhalo laṅketi.

Synonyms

[śrī-śukah uvāca](#) — Śrī Śukadeva Gosvāmī continued to speak; [jambūdvīpasya](#) — of the island known as Jambūdvīpa; [ca](#) — also; [rājan](#) — O King; [upadvīpān aṣṭau](#) — eight subordinate islands; [ha](#) — certainly; [eke](#) — some; [upadiśanti](#) — learned scholars describe; [sagara-ātma-jaiḥ](#) — by the sons of Mahārāja Sagara; [aśva-anveṣaṇe](#) — while trying to find their lost horse; [imām](#) — this; [mahīm](#) — tract of land; [paritah](#) — all around; [nikhanadbhiḥ](#) — digging; [upakalpitaṁ](#) — created; [tat](#) — that; [yathā](#) — as follows; [svarna-prasthaḥ](#) — Svarṇaprastha; [candra-śuklaḥ](#) — Candraśukla; [āvartanaḥ](#) — Āvartana; [ramaṇakaḥ](#) — Ramaṇaka; [mandara-hariṇaḥ](#) — Mandara-hariṇa; [pāñcājanyaḥ](#) — Pāñcājanya; [simhalaḥ](#) — Simhala; [laṅkā](#) — Laṅkā; [iti](#) — thus.

Translation

Śrī Śukadeva Gosvāmī said: My dear King, in the opinion of some learned scholars, eight smaller islands surround Jambūdvīpa. When the sons of Mahārāja Sagara were searching all over the world for their lost horse, they dug up the Earth, and in this way eight adjoining islands came into existence. The names of these islands are Svarṇaprastha, Candraśukla, Āvartana, Ramaṇaka, Mandara-hariṇa, Pāñcājanya, Simhala and Laṅkā.

Purport

In the Kūrma Purāṇa there is this statement about the desires of the demigods:

anadhikāriṇo devāḥ

svarga-sthā bhāratodbhavam

vāñchanty ātma-vimokṣārtha-

mudrekārthe 'dhikāriṇaḥ

Although the demigods are situated in exalted positions in the heavenly planets, they nevertheless desire to descend to the land of Bhārata-varṣa on the planet Earth. This indicates that even the demigods are unfit to reside in Bhārata-varṣa. Therefore if persons already born in Bhārata-varṣa live like cats and dogs, not taking full advantage of their birth in this land, they are certainly unfortunate.

### ŚB 5.19.31

evam tava bhāratottama jambūdvīpa-varṣa-vibhāgo yathopadeśam upavarṇita iti.

Synonyms

[evam](#) — thus; [tava](#) — unto you; [bhārata-uttama](#) — O best of the descendants of Bhārata; [jambūdvīpa-varṣa-vibhāgaḥ](#) — the divisions of the island of Jambūdvīpa; [yathā-upadeśam](#) — as much as I am instructed by the authorities; [upavarṇitaḥ](#) — explained; [iti](#) — thus.

Translation

My dear King Parīkṣit, O best of the descendants of Bhārata Mahārāja, I have thus described to you, as I myself have been instructed, the island of **Bhārata-varṣa** and its adjoining islands. These are the islands that constitute Jambūdvīpa.

### ŚB 3.18.19

tayoḥ spṛdhos tigma-gadāhatāṅgayoḥ

kṣatāsrava-ghrāṇa-vivṛddha-manyvoḥ

vicitra-mārgāṁś carator jigīṣayā

vyabhād **ilāyām** iva śuṣmīṇor mṛdhaḥ

[[ilāyām](#) — for the sake of a cow (or the Earth)]

Translation

There was keen rivalry between the two combatants; both had sustained injuries on their bodies from the blows of each other's pointed maces, and each grew more and more enraged at the smell

of blood on his person. In their eagerness to win, they performed maneuvers of various kinds, and their contest looked like an encounter between two forceful bulls for the sake of a cow.

Purport

Here the Earth planet is called ilā. This Earth was formerly known as Ilāvṛta-varṣa, and when Mahārāja Parīkṣit ruled the Earth it was called **Bhārata-varṣa**. Actually, Bhārata-varṣa is the name for the entire planet, but gradually Bhārata-varṣa has come to mean India. As India has recently been divided into Pakistan and Hindustan, similarly the Earth was formerly called Ilāvṛta-varṣa, but gradually as time passed it was divided by national boundaries.

#### ŚB 4.25.13

sa ekadā himavato

dakṣiṇeṣv atha sānuṣu

dadarśa navabhir dvārbhiḥ

puram lakṣita-lakṣaṇām

Synonyms

[sah](#) — that King Purañjana; [ekadā](#) — once upon a time; [himavataḥ](#) — of the Himālaya Mountains; [dakṣiṇeṣu](#) — southern; [atha](#) — after this; [sānuṣu](#) — on the ridges; [dadarśa](#) — found; [navabhiḥ](#) — with nine; [dvārbhiḥ](#) — gates; [puram](#) — a city; [lakṣita](#) — visible; [lakṣaṇām](#) — having all auspicious facilities.

Translation

Once, while wandering in this way, he saw on the southern side of the Himālayas, in a place named **Bhārata-varṣa [India]**, a city that had nine gates all about and was characterized by all auspicious facilities.

Purport

The tract of land south of the Himālaya Mountains is the land of India, which was known as Bhārata-varṣa. When a living entity takes birth in Bhārata-varṣa he is considered to be most fortunate.

Indeed, Caitanya Mahāprabhu has stated:

**bhārata-bhūmite** haila manuṣya-janma yāra

janma sārthaka kari' kara para-upakāra

(Cc. Ādi 9.41)

Thus whoever takes birth in the land of Bhārata-varṣa attains all the facilities of life. He may take advantage of all these facilities for both material and spiritual advancement and thus make his life successful. After attaining the goal of life, one may distribute his knowledge and experience all over the world for humanitarian purposes. In other words, one who takes birth in the land of Bhārata-varṣa by virtue of his past pious activities gets full facility to develop the human form of life. In India, the climatic condition is such that one can live very peacefully without being disturbed by material conditions. Indeed, during the time of Mahārāja Yudhiṣṭhira or Lord Rāmacandra, people were free from all anxieties. There was not even extreme cold or extreme heat. The three kinds of miserable conditions — adhyātmika, adhibhautika and adhidaivika (miseries inflicted by the body and mind itself, those inflicted by other living entities, and natural disturbances) — were all absent during the reign of Lord Rāmacandra or Mahārāja Yudhiṣṭhira. But at present, compared to other countries on Earth, India is artificially disturbed. Despite these material disturbances, however, the country's culture is such that one can easily attain the goal of life — namely salvation, or liberation from material bondage. Thus in order to take birth in India one must have performed many pious activities in a past life.



In this verse the word *lakṣita-lakṣaṇām* indicates that the human body attained in *Bhārata-varṣa* is very auspicious. Vedic culture is full of knowledge, and a person born in India can fully take advantage of Vedic cultural knowledge and the cultural system known as *varṇāśrama-dharma*. Even at the present time, as we travel all over the world, we see that in some countries human beings have many material facilities but no facilities for spiritual advancement. We find everywhere the defects of one-sided facilities and a lack of full facilities. A blind man can walk but not see, and a lame man cannot walk but can see. Following the logic called *andha-paṅgu-nyāya*, the blind man may take the lame man over his shoulder, and as the blind man walks the lame man may give him directions. Thus combined they may walk, but individually neither the blind man nor the lame man can walk successfully. Similarly, this human form of life is meant for the advancement of spiritual life and for keeping the material necessities in order. Especially in the Western countries there are ample facilities for material comforts, but no one has any idea of spiritual advancement. Many are hankering after spiritual advancement, but many cheaters come, take advantage of their money, bluff them and go away. Fortunately the Kṛṣṇa consciousness movement is there to give all facilities for both material and spiritual advancement. In this way people in the Western countries may take advantage of this movement. In India any man in the villages, unaffected by the industrial cities of India, can still live in any condition and make spiritual advancement. The body has been called the city of nine gates, and these nine gates include two eyes, two ears, two nostrils, one mouth, a genital organ and a rectum. When the nine gates are clean and working properly, it is to be understood that the body is healthy. In India these nine gates are kept clean by the villagers who rise early in the morning, bathe in the well or rivers, go to the temples to attend *maṅgala-ārati*, chant the *Hare Kṛṣṇa mahā-mantra* and take *prasāda*. In this way one can take advantage of all the facilities of human life. We are gradually introducing this system in different centers in our Society in the Western countries. One who takes advantage of it becomes more and more enlightened in spiritual life. At the present moment, India may be compared to the lame man and the Western countries to the blind man. For the past two thousand years India has been subjugated by the rule of foreigners, and the legs of progress have been broken. In the Western countries the eyes of the people have become blind due to the dazzling glitter of material opulence. The blind man of the Western countries and the lame man of India should combine together in this Kṛṣṇa consciousness movement. Then the lame man of India can walk with the help of the Westerner, and the blind Westerner can see with the help of the lame man. In short, the material advancement of the Western countries and the spiritual assets of India should combine for the elevation of all human society.

#### ŚB 5.4.9

yeṣāṁ khalu mahā-yogī bharato jyeṣṭhaḥ śreṣṭha-guṇa āsīd yenedaṁ varṣaṁ bhāratam iti vyapadiśanti.

Synonyms

*yeṣāṁ* — of whom; *khalu* — indeed; *mahā-yogī* — a very highly exalted devotee of the Lord; *Bhāratam* — Bhārata; *jyeṣṭhaḥ* — the eldest; *śreṣṭha-guṇaḥ* — qualified with the best attributes; *āsīt* — was; *yena* — by whom; *idam* — this; *varṣam* — planet; *bhāratam* — Bhārata; *iti* — thus; *vyapadiśanti* — people call.

Translation

Of Rṣabhadeva's one hundred sons, the eldest, named Bhārata, was a great, exalted devotee qualified with the best attributes. In his honor, this planet has become known as *Bhārata-varṣa*.

#### Purport

This planet known as Bhārata-varṣa is also called puṇya-bhūmi, the pious land. At the present moment Bhārata-bhūmi, or Bhārata-varṣa, is a small piece of land extending from the Himālaya Mountains to Cape Comorin. Sometimes this peninsula is called puṇya-bhūmi. Śrī Caitanya Mahāprabhu has given special importance to the people of this land.

bhārata-bhūmite haila manuṣya-janma yāra

janma sārthaka kari' kara para-upakāra

“One who has taken his birth as a human being in the land of India (Bhārata-varṣa) should make his life successful and work for the benefit of all other people.” (Cc. Ādi 9.41) The inhabitants of this piece of land are very fortunate. They can purify their existence by accepting this Kṛṣṇa consciousness movement and go outside Bhārata-bhūmi (India) and preach this cult to benefit the whole world.

#### ŚB 5.4.10

tam anu kuśāvarta ilāvarta brahmāvarta malayaḥ ketur bhadrasena indrasprg vidarbhaḥ kīkaṭa iti nava navati pradhānāḥ.

Synonyms

[tam](#) — him; [anu](#) — following; [kuśāvarta](#) — Kuśāvarta; [ilāvartaḥ](#) — Ilāvarta; [brahmāvartaḥ](#) — Brahmāvarta; [malayaḥ](#) — Malaya; [ketuh](#) — Ketu; [bhadra-senaḥ](#) — Bhadrasena; [indra-sprk](#) — Indrasprk; [vidarbhaḥ](#) — Vidarbha; [kīkaṭaḥ](#) — Kīkaṭa; [iti](#) — thus; [nava](#) — nine; [navati](#) — ninety; [pradhānāḥ](#) — older than.

Translation

SB 5.4.10 Following Bhārata, there were ninety-nine other sons. Among these were nine elderly sons, named Kuśāvarta, Ilāvarta, Brahmāvarta, Malaya, Ketu, Bhadrasena, Indrasprk, Vidarbha and Kīkaṭa.

#### ŚB 5.7.8

evam varṣāyuta-sahasra-paryantāvasita-karma-nirvāṇāvasaro 'dhibhujyamānaṁ sva-tanayebhyo riktham pitṛ-paitāmahaṁ yathā-dāyam vibhajya svayam sakala-sampan-niketāt sva-niketāt pulahāśramaṁ pravavrāja.

Synonyms

[evam](#) — thus being always engaged; [varṣa-ayuta-sahasra](#) — one thousand times ten thousand years; [paryanta](#) — until then; [avasita-karma-nirvāṇa-avasaraḥ](#) — Mahārāja Bhārata who ascertained the moment of the end of his royal opulence; [adhibhujyamānam](#) — being enjoyed in this way for that duration; [sva-tanayebhyah](#) — unto his own sons; [riktham](#) — the wealth; [pitṛ-paitāmahaṁ](#) — which he received from his father and forefathers; [yathā-dāyam](#) — according to the dāya-bhāk laws of Manu; [vibhajya](#) — dividing; [svayam](#) — personally; [sakala-sampat](#) — of all kinds of opulence; [niketāt](#) — the abode; [sva-niketāt](#) — from his paternal home; [pulaha-āśramam pravavrāja](#) — he went to the āśrama of Pulaha in Hardwar (where the śālagrāma-śilās are obtainable).

Translation

Destiny fixed the time for Mahārāja Bhārata's enjoyment of material opulence at one thousand times ten thousand years. When that period was finished, he retired from family life and divided the wealth he had received from his forefathers among his sons. He left his paternal home, the reservoir

of all opulence, and started for Pulahāśrama, which is situated in Hardwar. The śālagrāma-śilās are obtainable there.

Purport

According to the law of dāya-bhāk, when one inherits an estate he must hand it over to the next generation. Bhārata Mahārāja did this properly. First he enjoyed his paternal property for one thousand times ten thousand years. At the time of his retirement, **he divided this property among his sons and left for Pulaha-āśrama.**

(5.7.10): In Pulaha-āśrama is the Gaṇḍakī River, which is the best of all rivers. The śālagrāma-śilā, the marble pebbles, purify all those places. On each and every marble pebble, up and down, circles like navels are visible.

### ŚB 6.10.10

aho dainyam aho kaṣṭam  
pārakyaḥ kṣaṇa-bhaṅguraiḥ  
yan nopakuryād asvārthair  
martyaḥ sva-jñāti-vigrahaiḥ

Synonyms

[aho](#) — alas; [dainyam](#) — a miserable condition; [aho](#) — alas; [kaṣṭam](#) — simply tribulation; [pārakyaḥ](#) — which after death are eatable by dogs and jackals; [kṣaṇa-bhaṅguraiḥ](#) — perishable at any moment; [yat](#) — because; [na](#) — not; [upakuryāt](#) — would help; [a-sva-arthaiḥ](#) — not meant for self-interest; [martyaḥ](#) — a living entity destined to die; [sva](#) — with his wealth; [jñāti](#) — relatives and friends; [vigrahaiḥ](#) — and his body.

Translation

This body, which is eatable by jackals and dogs after death, does not actually do any good for me, the spirit soul. It is usable only for a short time and may perish at any moment. The body and its possessions, its riches and relatives, must all be engaged for the benefit of others, or else they will be sources of tribulation and misery.

Purport

Similar advice is also given in [Śrīmad-Bhāgavatam \(10.22.35\)](#):

etāvaj janma-sāphalyam  
dehinām iha dehiṣu  
prāṇair arthair dhiyā vācā  
śreya-ācaraṇam sadā

“It is the duty of every living being to perform welfare activities for the benefit of others with his life, wealth, intelligence and words.” This is the mission of life. One’s own body and the bodies of his friends and relatives, as well as one’s own riches and everything else one has, should be engaged for the benefit of others. This is the mission of Śrī Caitanya Mahāprabhu. As stated in Caitanya-caritāmṛta (Ādi 9.41):

**bhārata-bhūmite** haila manuṣya-janma yāra

janma sārthaka kari’ kara para-upakāra

“One who has taken birth as a human being in the land of **India [Bhārata-varṣa]** should make his life successful and work for the benefit of all other people.

The word upakuryāt means para-upakāra, helping others. Of course, in human society there are many institutions to help others, but because philanthropists do not know how to help others, their propensity for philanthropy is ineffectual. They do not know the ultimate goal of life (śreya



ācāraṇam), which is to please the Supreme Lord. If all philanthropic and humanitarian activities were directed toward achieving the ultimate goal of life — to please the Supreme Personality of Godhead — they would all be perfect. Humanitarian work without Kṛṣṇa is nothing. Kṛṣṇa must be brought to the center of all our activities; otherwise no activity will have value.

### ŚB 6.16.58

labdhveha mānuṣīm yonim  
jñāna-vijñāna-sambhavām  
ātmānam yo na buddhyeta  
na kvacit kṣemam āpnuyāt

Synonyms

[labdhvā](#) — achieving; [iha](#) — in this material world (especially in this pious land of Bhārata-varṣa, India); [mānuṣīm](#) — the human; [yonim](#) — species; [jñāna](#) — of knowledge through Vedic scriptures; [vijñāna](#) — and practical application of that knowledge in life; [sambhavām](#) — wherein there is a possibility; [ātmānam](#) — one's real identity; [yah](#) — anyone who; [na](#) — not; [buddhyeta](#) — understands; [na](#) — never; [kvacit](#) — at any time; [kṣemam](#) — success in life; [āpnuyāt](#) — can obtain.

Translation

A human being can attain perfection in life by self-realization through the Vedic literature and its practical application. This is possible especially for a human being born in India, the land of piety. A man who obtains birth in such a convenient position but does not understand his self is unable to achieve the highest perfection, even if he is exalted to life in the higher planetary systems.

Purport

This statement is confirmed in Caitanya-caritāmṛta (Ādi 9.41). Lord Caitanya said:

**bhārata-bhūmite** haila manuṣya-janma yāra  
janma sārthaka kari' kara para-upakāra

Everyone born in India, especially as a human being, can achieve the supreme success through the Vedic literature and its practical application in life. When one is perfect, he can render a service for the self-realization of the entire human society. This is the best way to perform humanitarian work.

### ŚB 7.7.53

tato harau bhagavati  
bhaktim kuruta dānavāḥ  
ātmaupamyena sarvatra  
sarva-bhūtātmanīśvare

Synonyms

[tataḥ](#) — therefore; [harau](#) — unto Lord Hari; [bhagavati](#) — the Supreme Personality of Godhead; [bhaktim](#) — devotional service; [kuruta](#) — execute; [dānavāḥ](#) — O my dear friends, O sons of demons; [ātma-upamyena](#) — just as one's own self; [sarvatra](#) — everywhere; [sarva-bhūta-ātmani](#) — who is situated as the soul and Supersoul of all living entities; [īśvare](#) — unto the Supreme Lord, the controller.

Translation

My dear friends, O sons of the demons, in the same favorable way that one sees himself and takes care of himself, take to devotional service to satisfy the Supreme Personality of Godhead, who is present everywhere as the Supersoul of all living entities.

Purport

The word ātmaupamyena refers to thinking others to be like oneself. One can very intelligently conclude that without devotional service, without becoming Kṛṣṇa conscious, one cannot be happy. Therefore the duty of all devotees is to preach Kṛṣṇa consciousness everywhere all over the world, because all living entities without Kṛṣṇa consciousness are suffering the pangs of material existence. To preach Kṛṣṇa consciousness is the best welfare activity. Indeed, it is described by Śrī Caitanya Mahāprabhu as para-upakāra, work for the true benefit of others. The activities of para-upakāra have been especially entrusted to those who have taken birth in India as human beings.

**bhārata-bhūmite** haila manuṣya-janma yāra

janma sārthaka kari' kara para-upakāra

(Cc. Ādi 9.41)

The entire world is suffering for want of Kṛṣṇa consciousness. **Therefore Śrī Caitanya Mahāprabhu advised all human beings born in India to make their lives perfect by Kṛṣṇa consciousness and then preach the gospel of Kṛṣṇa consciousness all over the world** so that others may become happy by executing the principles of Kṛṣṇa consciousness.

#### ŚB 10.8.4

mahad-vicalanam nṛṇām

grhiṇām dīna-cetasām

niḥśreyasāya bhagavan

kalpate nānyathā kvacit

Synonyms

**mahat-vicalanam** — the movement of great personalities; **nṛṇām** — in the houses of ordinary persons; **grhiṇām** — especially householders; **dīna-cetasām** — who are very simple-minded, being engaged in family maintenance and nothing more; **niḥśreyasāya** — a great personality has no reason to go to the gr̥hastha but to benefit him; **bhagavan** — O most powerful devotee; **kalpate** — is to be taken that way; **na anyathā** — not for any other purpose; **kvacit** — at any time.

Translation

O my lord, O great devotee, persons like you move from one place to another not for their own interests but for the sake of poor-hearted gr̥hasthas [householders]. Otherwise they have no interest in going from one place to another.

Purport

As factually stated by Nanda Mahārāja, Garga Muni, being a devotee, had no needs. Similarly, when Kṛṣṇa comes He has no needs, for He is pūrṇa, ātmārāma. Nonetheless, He descends to this material world to protect the devotees and vanquish miscreants (paritrāṇāya sādhūnām vināśāya ca duṣkṛtām). This is the mission of the Supreme Personality of Godhead, and devotees also have the same mission. One who executes this mission of para-upakāra, performing welfare activities for people in general, is recognized by Kṛṣṇa, the Supreme Personality of Godhead, as being very, very dear to Him (na ca tasmān manuṣyeṣu kaścin me priya-kṛttamaḥ). Similarly, Caitanya Mahāprabhu has advised this para-upakāra, and He has especially advised the inhabitants of India:

**bhārata-bhūmite** haila manuṣya-janma yāra

janma sārthaka kari' kara para-upakāra

“One who has taken his birth as a human being in the land of India [Bhārata-varṣa] should make his life successful and work for the benefit of all other people.” (Cc. Ādi 9.41) On the whole, the duty of a pure Vaiṣṇava devotee is to act for the welfare of others.

Nanda Mahārāja could understand that Garga Muni had come for this purpose and that his own duty now was to act according to Garga Muni's advice. Thus he said, "Please tell me what is my duty." This should be the attitude of everyone, especially the householder. The varṇāśrama society is organized into eight divisions: brāhmaṇa, kṣatriya, vaiśya, śūdra, brahmacarya, gr̥hastha, vānaprastha and sannyāsa. Nanda Mahārāja represented himself as gr̥hiṇām, a householder. A brahmacārī factually has no needs, but gr̥hīs, householders, are engaged in sense gratification. As stated in [Bhagavad-gītā\(2.44\)](#), bhogaiśvarya-prasaktānām tayāpahṛta-cetasām. Everyone has come to this material world for sense gratification, and the position of those who are too attached to sense gratification and who therefore accept the gr̥hastha-āśrama is very precarious. Since everyone in this material world is searching for sense gratification, gr̥hasthas are required to be trained as mahat, great mahātmās. Therefore Nanda Mahārāja specifically used the word mahad-vicalanam. Garga Muni had no interest to serve by going to Nanda Mahārāja, but Nanda Mahārāja, as a gr̥hastha, was always perfectly ready to receive instructions from a mahātmā to gain the real benefit in life. Thus he was ready to execute Garga Muni's order.

### ŚB 11.2.17

teṣāṁ vai bharato jyeṣṭho  
nārāyaṇa-parāyaṇaḥ  
vikhyātāṁ varṣam etad yan-  
nāmnā **bhāratam** adbhutam

[[varṣam](#) — the planet [bhāratam](#) — Bhārata-varṣa]

Of the one hundred sons of Lord Ṛṣabhadeva, the eldest, Bhārata, was completely devoted to Lord Nārāyaṇa. It is because of Bhārata's fame that this planet is now celebrated as the great Bhārata-varṣa.

### ŚB 2.4.18

kirāta-hūṇāndhra-pulinda-pulkaśā  
ābhīra-śumbhā yavanāḥ khasādayaḥ  
ye 'nye ca pāpā yad-apāśrayāśrayāḥ  
śudhyanti tasmai prabhaviṣṇave namaḥ

Synonyms

[kirāta](#) — a province of old Bhārata; [hūṇa](#) — part of Germany and Russia; [āndhra](#) — a province of southern India; [pulinda](#) — the Greeks; [pulkaśāḥ](#) — another province; [ābhīra](#) — part of old Sind; [śumbhāḥ](#) — another province; [yavanāḥ](#) — the Turks; [khasa-ādayaḥ](#) — the Mongolian province; [ye](#) — even those; [anye](#) — others; [ca](#) — also; [pāpāḥ](#) — addicted to sinful acts; [yat](#) — whose; [apāśraya-āśrayāḥ](#) — having taken shelter of the devotees of the Lord; [śudhyanti](#) — at once purified; [tasmai](#) — unto Him; [prabhaviṣṇave](#) — unto the powerful Viṣṇu; [namaḥ](#) — my respectful obeisances.

Translation

Kirāta, Hūṇa, Āndhra, Pulinda, Pulkaśa, Ābhīra, Śumbha, Yavana, members of the Khasa races and even others addicted to sinful acts can be purified by taking shelter of the devotees of the Lord, due to His being the supreme power. I beg to offer my respectful obeisances unto Him.

Purport



Kirāta: A province of old **Bhārata-varṣa** mentioned in the Bhīṣma-parva of Mahābhārata. Generally the Kirātas are known as the aboriginal tribes of India, and in modern days the Santal Parganas in Bihar and Chota Nagpur might comprise the old province named Kirāta.

Hūṇa: The area of East Germany and part of Russia is known as the province of the Hūṇas.

Accordingly, sometimes a kind of hill tribe is known as the Hūṇas.

Āndhra: A province in southern India mentioned in the Bhīṣma-parva of Mahābhārata. It is still extant under the same name.

Pulinda: It is mentioned in the Mahābhārata (Ādi-parva 174.38), viz., the inhabitants of the province of the name Pulinda. This country was conquered by Bhīmasena and Sahadeva. The Greeks are known as Pulindas, and it is mentioned in the Vana-parva of Mahābhārata that the non-Vedic race of this part of the world would rule over the world. This Pulinda province was also one of the provinces of Bhārata, and the inhabitants were classified amongst the kṣatriya kings. But later on, due to their giving up the brahminical culture, they were mentioned as mlecchas (just as those who are not followers of the Islamic culture are called kafirs and those who are not followers of the Christian culture are called heathens).

Ābhīra: This name also appears in the Mahābhārata, both in the Sabhā-parva and Bhīṣma-parva. It is mentioned that this province was situated on the River Sarasvatī in Sind. The modern Sind province formerly extended on the other side of the Arabian Sea, and all the inhabitants of that province were known as the Ābhīras. They were under the domination of Mahārāja Yudhiṣṭhira, and according to the statements of Mārkaṇḍeya the mlecchas of this part of the world would also rule over Bhārata. Later on this proved to be true, as in the case of the Pulindas. On behalf of the Pulindas, Alexander the Great conquered India, and on behalf of the Ābhīras, Muhammad Ghori conquered India. These Ābhīras were also formerly kṣatriyas within the brahminical culture, but they gave up the connection. The kṣatriyas who were afraid of Paraśurāma and had hidden themselves in the Caucasian hilly regions later on became known as the Ābhīras, and the place they inhabited was known as Ābhīradeśa.

Śumbhas or Kaṅkas: The inhabitants of the Kaṅka province of old Bhārata, mentioned in the Mahābhārata.

Yavanas: Yavana was the name of one of the sons of Mahārāja Yayāti who was given the part of the world known as Turkey to rule. Therefore the Turks are Yavanas due to being descendants of Mahārāja Yavana. The Yavanas were therefore kṣatriyas, and later on, by giving up the brahminical culture, they became mleccha-yavanas. Descriptions of the Yavanas are in the Mahābhārata (Ādi-parva 85.34). Another prince, called Turvasu, was also known as Yavana, and his country was conquered by Sahadeva, one of the Pāṇḍavas. The western Yavana joined with Duryodhana in the Battle of Kurukṣetra under the pressure of Karṇa. It was also foretold that these Yavanas also would conquer India, and it proved to be true.

Khasa: The inhabitants of the Khasadeśa are mentioned in the Mahābhārata (Droṇa-parva). Those who have a stunted growth of hair on the upper lip are generally called Khasas. As such, the Khasa are the Mongolians, the Chinese and others who are so designated.

#### ŚB 5.4.9

yeṣāṃ khalu mahā-yogī bharato jyeṣṭhaḥ śreṣṭha-guṇa āsīd yenedaṃ **varṣaṃ bhāratam** iti vyapadiśanti.

Synonyms

[yeṣām](#) — of whom; [khalu](#) — indeed; [mahā-yogī](#) — a very highly exalted devotee of the Lord; [Bhārataḥ](#) — Bhārata; [jyeṣṭhaḥ](#) — the eldest; [śreṣṭha-guṇaḥ](#) — qualified with the best attributes; [āsit](#) — was; [yena](#) — by whom; [idam](#) — this; [varṣam](#) — planet; [bhāratam](#) — Bhārata; [iti](#) — thus; [vyapadiśanti](#) — people call.

Translation

Of Rṣabhadeva's one hundred sons, the eldest, named Bhārata, was a great, exalted devotee qualified with the best attributes. In his honor, this planet has become known as Bhārata-varṣa. Purport

This planet known as Bhārata-varṣa is also called puṇya-bhūmi, the pious land. At the present moment Bhārata-bhūmi, or Bhārata-varṣa, is a small piece of land extending from the Himālaya Mountains to Cape Comorin. Sometimes this peninsula is called puṇya-bhūmi. Śrī Caitanya Mahāprabhu has given special importance to the people of this land.

**bhārata-bhūmite** haila manuṣya-janma yāra

janma sārthaka kari' kara para-upakāra

“One who has taken his birth as a human being in the land of India (Bhārata-varṣa) should make his life successful and work for the benefit of all other people.” (Cc. Ādi 9.41) The inhabitants of this piece of land are very fortunate. They can purify their existence by accepting this Kṛṣṇa consciousness movement and go outside Bhārata-bhūmi (India) and preach this cult to benefit the whole world.

#### 5.4.19 Translation

Once while touring the world, Lord Rṣabhadeva, the Supreme Lord, reached a place known as Brahmāvarta. There was a great conference of learned brāhmaṇas at that place, and all the King's sons attentively heard the instructions of the brāhmaṇas there. At that assembly, within the hearing of the citizens, Rṣabhadeva instructed His sons, although they were already very well-behaved, devoted and qualified. He instructed them so that in the future they could rule the world very perfectly. Thus he spoke as follows.

#### 5.5.20 Translation

My dear boys, you are all born of My heart, which is the seat of all spiritual qualities. Therefore you should not be like materialistic and envious men. You should accept your eldest brother, Bhārata, who is exalted in devotional service. If you engage yourselves in Bhārata's service, your service to him will include My service, and you will rule the citizens automatically.

#### 5.5.28 Translation

Śukadeva Gosvāmī said: Thus the great well-wisher of everyone, the Supreme Lord Rṣabhadeva, instructed His own sons. Although they were perfectly educated and cultured, He instructed them just to set an example of how a father should instruct his sons before retiring from family life. Sannyāsīs, who are no longer bound by fruitive activity and who have taken to devotional service after all their material desires have been vanquished, also learn by these instructions. Lord Rṣabhadeva instructed His one hundred sons, of whom the eldest, Bhārata, was a very advanced devotee and a follower of Vaiṣṇavas. In order to rule the whole world, the Lord enthroned His eldest son on the royal seat. Thereafter, although still at home, Lord Rṣabhadeva lived like a madman, naked and with disheveled hair. Then the Lord took the sacrificial fire within Himself, and He left Brahmāvarta to tour the whole world.

**ŚB 10.87.23**

Purport

Lord Brahmā relates the following historical account in the supplement to the Bṛhad-vāmana Purāṇa:

āgāmini viriñcau tu

jāte sṛṣṭy-artham udite

kalpaṁ sārasvataṁ prāpya

vraje gopyo bhaviṣyatha

“When the next Brahmā takes birth to faithfully execute his duties of creation, and when the day of his life called the **Sārasvata-kalpa**\* arrives, you will all appear in Vraja as gopīs.”

prthivyāṁ bhārata kṣetre

māthure mama maṇḍale

vṛndāvane bhaviṣyāmi

preyān vo rāsa-maṇḍale

“On the Earth, in the land of Bhārata, in My own district of Mathurā, in the forest of Vṛndāvana, I will become your beloved in the circle of the rāsa dance.”

\*NOTE This Sārasvata-kalpa is said in the 58<sup>th</sup> Chapter of Matsya Purāṇa to be the kalpa Śrīmad Bhagvatam is originally composed.



## APPENDIX 2:

**Śrīla Prabhupāda speaks about the Vedic Planetarium, Bhāgavatam Cosmology, Bhū-maṇḍala, and the inconceivable nature of Bhārata-varṣa, in the following letters and room conversations.**

FIRSTLY, BELOW ARE IMPORTANT REFERENCES FROM:

1. 1976-11-14 Letter
2. 1976-4-27 Letter
3. 1976-7-6 Conversation
4. 1977-7-3 Conversation
5. 1977-4-30 Conversation

**Prabhupāda:** The plans for this very large project are being taken solely from the references found in fifth canto Śrīmad Bhāgavatam and its authoritative commentaries by important ācāryas, along with other Purāṇas and Saṁhitās like Brahma-Saṁhitā etc.<sup>1</sup>

**Prabhupāda:** 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.<sup>2</sup>

**Svarūpa Dāmodara:** And the tree, and the leaves, and the fruits and flowers are the planets.

**Prabhupāda:** Ūrdhva-mūlam, Gītā says, ūrdhva-mūlam adhaḥ-śākham. The pole-star in the... And we see at night everything is moving. As a bunch it is moving. The tree is fixed up, as a whole tree is moving. You have become all scientists, and everything within 200 years. What is the age of your European, Western civilization? It cannot go more than 3,000 years? Our Bhāgavata is written 5,000 years ago. And before that, Śukadeva Gosvāmī says, "I have heard like this." That's all. Millions and millions [of years ago]...

**Devotee:** they cheated when they said they went to the moon.

**Prabhupāda:** Yes, they're cheaters, those who have got imperfect senses, they're all cheaters. If they say something, "Definitely this is like this," that is cheating.

**Prabhupāda:** Because they know, we can cheat these rascals, government. They are all rascals, we can simply talk in some bombastic words [speaks gibberish]. They'll believe it. This is going on. All imperfect knowledge.<sup>3</sup>

**Prabhupāda:** We accept nothing of their theory. They are prejudiced and nonsense. Formerly they were speaking that the world is flat. Now they have changed = "It is round." So what is the value of his estimate? And you'll find in that book, "probably."

**Tamāla Kṛṣṇa:** We're not siding with the preconceptions that we had before. We'll throw them away. We're trying to accept the Bhāgavatam. We have to do a model, a planetarium. So everything has to be according to the Bhāgavatam.

**Prabhupāda:** Make it nice. We are going to spend so much money, people may not reject it.<sup>4</sup>

**Prabhupāda:** I have tried to translate it as far as possible, but I am not satisfied.<sup>5</sup>

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**Type:** [Conversation](#) - Bhū-maṇḍala

**Date:** [June 18, 1977](#)

"Just north of Ilāvṛta-varṣa and going further northward, one after another, are three mountains, namely Nīla Mountain, Śveta Mountain and Śṛṅgavān Mountain. These mark the borders of the three varṣas, namely Rāmyaka, Hiraṇmaya and Kuru, and separate them from one another. The width of these mountains is 2000..."

Prabhupāda: And it was not possible for me to digest. [laughs] Somebody else helped me to... I am a layman. I do not know.

Tamāla Kṛṣṇa: How did you write it?

Prabhupāda: That somebody, Kṛṣṇa, helped me. That He manufactured.

Yaśodānandana: And these mountains, they extend to the beaches. "It is considered, according to the Bhāga..."

Prabhupāda: When I was writing, I was praying Kṛṣṇa that "I do not actually accommodate all this knowledge. Please help me." Yes. That's all right.

**Letter to: S.L. Dhani, Deputy Secretary**

**Dated:** [Nov. 14, 1976](#)

The planetarium is planned to be approximately 400 feet high and will have floor space of approximately 90,000 sq. ft. The model will depict: (from bottom to top)

- 1) The lower planetary system (patala-saptaloka)
- 2) The earthly system (Bhū-maṇḍala with Sumeru in center, seven islands (saptadvīpa), seven oceans (sapta-samudra), Manosattara Parvata, Lokaloka Parvata, Alokavarṣa.
- 3)...

**Letter to: Svarupa Damodara**

**Dated:** [April 27, 1976](#)

**Location:** [Auckland](#)

**Letter to:** [Svarupa Damodara](#)

76-04-27

Atlanta

My dear Svarupa Damodara Das,

Please accept my blessings. 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.

I hope that this meets you in good health.

Your ever well-wisher,

A.C. Bhaktivedanta Swami

ACBS/pks

**Type:** [Conversation](#)

**Date:** [June 15, 1976](#)

**Location:** [Detroit](#)

Prabhupāda: Now you all together make this Vedic planetarium very nice, so that people will come and see. From the description of the [Śrīmad-Bhāgavatam](#), you prepare this Vedic planetarium. How do you like this idea, Vedic planetarium?

Ambarīṣa: It seems like a very nice idea.

Prabhupāda: You also like? So finance this project. [laughter] Vedic planetarium.

Ambarīṣa: Where will this be?

Prabhupāda: Māyāpur. My idea is to attract people of the whole world to Māyāpur. So we are just trying to acquire three hundred fifty acres of land from the government. It is going on under consideration. Some men are against and some are in favor. But those who are against, they have counted ninety?



**Type:** [Conversation](#) with Svarupa Damodara

**Date:** [July 6, 1976](#)

**Location:** [Washington, D.C.](#)

Svarūpa Dāmodara: And in this connection we actually wanted to also study Bhaktisiddhānta Prabhupāda's...

Prabhupāda: Sūrya-siddhānta.

Svarūpa Dāmodara: Yeah.

Prabhupāda: Yes. But where is that book?

Svarūpa Dāmodara: Pradyumna told me that it's available in Bengali, Śrīla Prabhupāda?

Prabhupāda: If it is available, get it. [indistinct] He was one of the authorities about sun movements.

Svarūpa Dāmodara: I heard that it will be very...

Prabhupāda: [indistinct] He got this Sūrya-siddhānta, Siddhānta Sarasvatī. He was very expert astrologer.

Svarūpa Dāmodara: So we were thinking that there must be some more information there.

Prabhupāda: [indistinct] There are [in] Calcutta many... Some of them still, living or dead I do not know. But in India, in Benares you'll find many astrologers. You said in your book that the sun is the nearest planet?

Svarūpa Dāmodara: No, I didn't say that. We actually took the concept of the... I wasn't talking much there, saying that there is one star, the sun is the nearest star.

Prabhupāda: Nearest star.

Svarūpa Dāmodara: Yes.

Prabhupāda: So that means near star, nearest, which relationship, with the Earth?

Svarūpa Dāmodara: With the other stars.

Prabhupāda: Ah?

Svarūpa Dāmodara: With the other stars.

Prabhupāda: Other stars? Nearest means?

Svarūpa Dāmodara: To the Earth.

Prabhupāda: To the Earth. So they are... We are speaking the same thing. The sun is the nearest, then moon.

Hari-śauri: But they don't care if the moon is a star.

Prabhupāda: No, moon star is described in the [Bhagavad-gītā](#). Nakṣatrāṇām ahaṁ śaśī. It is confirmed in the [Bhagavad-gītā](#). Moon is one of the stars, but brilliant star.

Yadubara: How many brilliant stars are there in this Universe?

Prabhupāda: Many. Yasya prabhā prabhavato jagad-aṇḍa-koṭi-koṭīṣv aśeṣa-vasudhādi-vibhūti-bhinnaṁ [Bs. 5.40]. Aśeṣa. We cannot count.

Svarūpa Dāmodara: The description is also that there is only one star in the [Śrīmad-Bhāgavatam](#). The description is that there is only one star in this universe. One star.

Prabhupāda: One star?

Svarūpa Dāmodara: Yes, only one star.

Devotee: One sun.

Svarūpa Dāmodara: I'm sorry, one sun.

Prabhupāda: Yes.

Svarūpa Dāmodara: One sun in this universe.

Prabhupāda: This is one universe.

Svarūpa Dāmodara: So actually what they call solar system, science doesn't call it one universe. The concept of universe is very vast.

Prabhupāda: That is not vast. Our concept...

Svarūpa Dāmodara: Yeah, our conception is solar system, actually. The solar system is one universe.

Prabhupāda: Solar? There is no solar system. The ninth, I mean planets.

Svarūpa Dāmodara: Solar system, what they mean, the science, the sun, and these planets that we know, consists of, comprises our [Śrīmad-Bhāgavatam](#) universe, concept of the universe.

Prabhupāda: Yes, the universe is a big affair, the sun is one of the important planets. Not only the sun, moon, Mars, Jupiter, everyone.

Svarūpa Dāmodara: Actually as astronomy and [indistinct] are especially astronomy is one of the most unscientific branch of study, knowledge is concerned. It's very, very little known. The way that... The techniques that they use, are very difficult to rely on.

Prabhupāda: So their Astronomical calculation, the sun is fixed up, that is also wrong. The sun is not fixed up.

Svarūpa Dāmodara: Yeah, Your Divine Grace, you wrote me a letter saying about the universe is just like an inverted tree.

Prabhupāda: Yes, ūrdhva-mūlam adhah-śākhā [\[Bg. 15.1\]](#), [Bhagavad-gītā](#).

Svarūpa Dāmodara: And the tree, and the leaves, and the fruits and flowers are the planets.

Prabhupāda: Ūrdhva-mūlam, Gītā says, ūrdhva-mūlam adhah-śākhā. The pole-star in the... And we see at night everything is moving. As a bunch it is moving.

Hari-śauri: Does that means all the planets are fixed in relationship to each other as well?

Prabhupāda: Yes, yes. Just like a tree. Tree is fixed up, as a whole tree is moving.

Hari-śauri: Because we see practically that the moon also moves, across the sky. Just like the sun does. So the sun has an orbit?

Prabhupāda: Sun is also... Yes.

Hari-śauri: And the moon has an orbit also?

Prabhupāda: In the Brahma-saṁhitā it is said, yasyājñayā bhramati sambhṛta-kāla-cakraḥ. Yac-caḥsur eṣa savitā sakala-grahāṇāṁ rājā samasta-sura-mūrtir aśeṣa-tejāḥ. Unlimited temperature. Everything is there.

Hari-śauri: Does the moon have an orbit also then?

Prabhupāda: Yes, every [indistinct]. It is described as a chariot moving. Something, challenge must be given.

Hari-śauri: I think that when we try to explain to them that the sun is drawn by a chariot, then... [laughs]

Prabhupāda: The [indistinct] sun is God. He's one of the gods.

Hari-śauri: Hm.

Yadubara: Won't they just take this...

Prabhupāda: [indistinct] He's a person, sun-god. That is described in the [Bhagavad-gītā](#), imaṁ vivasvate yogaṁ proktavān aham avyayam [\[Bg. 4.1\]](#), a person. That is his planet. He is the predominating Deity. And similarly moon. And the kṣatriyas, they are coming from these two planets. As it is stated in the [Bhagavad-gītā](#), vivasvān manave prāha manur ikṣvākave... Ikṣvāku is the sūrya-varṇa, the kṣatriya family coming from the sun.

Yadubara: Śrīla Prabhupāda, we're taking this from the [Bhāgavatam](#). Won't they just think that this is myth?

Prabhupāda: [indistinct] is myth? Who believes you? If you don't believe me, I don't believe you. Finished.

Yadubara: So we should present our side.

Prabhupāda: Yes. That is our business. If you don't believe me I don't believe you. Finished business. You have got your authority, I've got my authority. Why shall I...?

Hari-śauri: Actually we have authority and they have no authority.

Prabhupāda: What is your age? You are all scientists within 200 years. And our Bhāgavata is written 5,000 years ago. Why shall I accept yours?

Yadubara: So no matter what they say we should present it at least.

Prabhupāda: Yes. You have become all scientists, and everything within 200 years. What is the age of your European, Western civilization? It cannot go more than 3,000 years? Our Bhāgavata is written 5,000 years ago. And before that, Śukadeva Gosvāmī says, "I have heard like this." That's all. Millions and millions [of years ago]...

Devotee (1): You were saying that everything they say is wrong, and that is our position. We take that position, that everything they say is wrong.

Prabhupāda: Yes, because they are imperfect, they are speculating.

Devotee (1): Yes.

Prabhupāda: What is the value of your speculation? If you are on the wrong platform, then what is the value of your speculation? You have got imperfect senses, you cheat, with the microscope or binocular, but it is manufactured by you. How it is perfect?

Svarūpa Dāmodara: That is one of our reasonings, that the senses...

Prabhupāda: Yes. You are born imperfect, and you are manufacturing some measuring... So that is also imperfect. And you are depending by seeing through the binocular. How it is perfect?

Devotee (1): They've convinced us that these machines are accurate.

Prabhupāda: How it is accurate? It is manufactured by you. You are a fool.

Devotee (1): But some things they say, like the rays...

Prabhupāda: They say, they may say, but first of all, what is the position of the conditioned soul? Four defects. You must commit mistakes, you must be illusioned, his senses are imperfect, and he's a cheater. These are the four defects of conditioned souls. So how the conditioned soul can give perfect knowledge?

Svarūpa Dāmodara: That is our conclusion.

Prabhupāda: Yes. The position of conditioned soul is that he must commit mistake, and he's illusioned, and his senses are imperfect, and he wants to cheat. Everyone speaks something. You know that he has no perfect knowledge in the subject matter, still he wants to speak something. That means he wants to cheat. This is going on. And then after some years somebody says, "No, it was not correct." That means he cheated. The former scientists or philosophers cheated.

Svarūpa Dāmodara: Why ask?

Prabhupāda: Yes. He has no perfect knowledge and he proposed something and now it is incorrect. And the man who is correcting, he's also a cheater. This is going on, this is their paramparā system. One cheater, another cheater, another cheater. So why shall I believe the cheaters?

Devotee (1): They've convinced us by their machines.

Prabhupāda: That machine means, their machine. Again you are bringing the same argument. What is value of machine? The machine is made by a cheater. Imperfect senses, how it is perfect?

Devotee (1): But some machines work, though, like the radio, the TV...

Prabhupāda: Work to some extent, that much credit you can take.



Svarūpa Dāmodara: Yes, to some extent that is also you're saying...

Prabhupāda: To some extent is, everyone accepts.

Hari-śauri: Just amplifies the cheating.

Prabhupāda: Yes. To some extent they are correct, that's all. So far they say, "I can see 2 feet or 10 feet." That's all. So how can I say I can see the whole sky? That is cheating.

Svarūpa Dāmodara: Actually that is also the fundamental mistake.

Prabhupāda: Yes.

Svarūpa Dāmodara: In our attempt to gain knowledge, that we try to expand our own limited experience to something which is beyond my...

Prabhupāda: Beyond my...

Yadubara: Doctor Frog.

Prabhupāda: Doctor Frog, yes.

Svarūpa Dāmodara: So sometimes...

Prabhupāda: Imagining. "It may be like this. It may be like that." That is not knowledge. Doctor Frog is thinking of Atlantic ocean. He is within three feet of water. And how he can think of Atlantic Ocean? He may think, "It may be four feet, or five feet, or ten feet," and as soon as says 20 feet, he bursts. He's finished. Now you are finished.

Devotee (2): But they are so many... [break]

Svarūpa Dāmodara: Yes, that's a good point.

**Devotee (2): But they cheated when they said they went to the moon.**

**Prabhupāda: Yes, they're cheaters, those who have got imperfect senses, they're all cheaters. If they say something, "Definitely this is like this," that is cheating.**

Devotee (2): But how can so many cheat?

Prabhupāda: So many cheat?

Devotee (2): Together. Together they all cheat, they all say they went to the moon. One thousand scientists, all together in one room? They all say, "We agree, this, they went to the moon, here's the..."

Prabhupāda: Therefore I say that if we can prove that the moon is beyond sun, then all these cheaters will be [indistinct], by one stroke.

Devotee (2): It's a great cheating effort, then. Must be a very great effort that they cheated everybody like this. Because so many scientists were fooled.

Prabhupāda: Scientists...

Devotee (2): They...

Prabhupāda: So many are... Because they're speculating. No valid knowledge.

Viśākhā: It seems that since they have imperfect senses, they're unable to perceive...

Prabhupāda: It is impossible to say anything scientifically. So-called scientifically.

Viśākhā: So they cannot perceive that there is somebody with perfect senses.

Prabhupāda: Eh?

Viśākhā: They deny that there is someone with perfect senses.

Prabhupāda: So they may, but we have got. Our knowledge is paramparā. That Kṛṣṇa says, whatever He says is all right. Kṛṣṇa is not common man, avajānanti māṁ mūḍhā mānuṣīm tanum āśritam [Bg. 9.11]. He's not man at all He's Supreme Personality of Godhead. Abhijñāḥ. Experience in everything.

Svarūpa Dāmodara: We agree that we have more limited senses...

Prabhupāda: He's a scientist, he knows.

Svarūpa Dāmodara: Scientists also, when we talk together...

Prabhupāda: They know that they're talking nonsense, but they still want to cheat, to get their salary, that's all. This is the position.

Hari-śauri: That's a fact.

Prabhupāda: Because they know, we can cheat these rascals, government. They are all rascals, we can simply talk in some bombastic words [speaks gibberish]. They'll believe it. This is going on. All imperfect knowledge.

Hari-śauri: If they don't produce some new theory, or some new discovery...

Prabhupāda: That means they prove their own foolishness. Why do you produce new theory? If there is perfect knowledge? That proves their foolishness.

Svarūpa Dāmodara: It's also called intellectual exercise.

Prabhupāda: Yes.

Svarūpa Dāmodara: They want to...

Hari-śauri: Mental speculation.

Prabhupāda: That's all. Manorathena. Asati dhāvato bahiḥ. Mental speculation.

Yadubara: It's all based on that. Because if you don't speculate mentally, you don't get a degree.

Prabhupāda: That's another thing. A fool is accepted by another fool. That is another thing. They're getting Nobel Prize and so on and so on. That is different thing. Fool's paradise. All of them are fools. And they have created their own paradise. Do you know that story? That one was drinking, so his friend said, "Oh, you are drinking, you'll go to hell." "No, why? My father drinks." "Well, he'll also go to hell." "Oh, by brother drinks." "So he'll also go to hell." "My brother..." In this way, the whole list was [indistinct]. Then he said, everyone will go to hell. Then where is hell? It is paradise! If father is going, then mother is going, then I am going, then brother is going, then where is hell? It is like that. They're all fools, then where is fool? Everyone is intelligent. That is [indistinct]. There's no question of fool. If everyone, all of us are fool, then where is the question of intelligent? "Hey, we are intelligent." [indistinct] This is their conclusion. We can give credit to something, just like I can see up to this wall. But if I say, "Now I am seeing beyond this world, everything, the forest and everything, I know everything." That is going on. Cheating.

Svarūpa Dāmodara: That's... Goes a little too far.

Prabhupāda: Yes.

Svarūpa Dāmodara: Beyond one's limit.

Prabhupāda: Go, you have got... You have seen... Go to all the planets. Where can you go? Why you make attempt for sending... [indistinct]. At night we see millions of planet. Go there. This is material, there is no question of spiritual world. Go there. If you've got any machine. Why you attempt? Go, as you go from here to London, go there. We can see there is... Why there is attempt? That means your instrument is also insufficient. And you are very proud of your having instrument. Where is that instrument, go with that instrument. Imperfect. Everything is imperfect.

Svarūpa Dāmodara: Two problems in man's history is this = one is this astronomical problem and the second is the origin of life.

Prabhupāda: Just see. And we have to... Touching [?] these three worlds.

Svarūpa Dāmodara: So my feeling is that in about fifty years something is going to be settled.

Prabhupāda: [laughs] It's already settled. They should accept the [indistinct]. It's already settled.

Svarūpa Dāmodara: Especially about this origin of life business.

Prabhupāda: That is also settled. Everything is settled. But these rascals must admit. That's all.

Svarūpa Dāmodara: It's settled in the sense that even the scientist will come around that, "Oh, yes, what we taught was wrong."

Prabhupāda: Yes. That we want. They have become unnecessary authorities and misleading people. That we want to expose.

Svarūpa Dāmodara: So in a sense it is good that they do research.

Prabhupāda: Oh, yes. We are giving them knowledge.

Svarūpa Dāmodara: Yeah.

Prabhupāda: If they are after knowledge, they should accept.

Svarūpa Dāmodara: There is one, some sort of a mental satisfaction. When we work something we thought that by doing this I'll be able to come to a conclusion. But by the same research, by the same result, I found that what I thought was wrong, so from that, that satisfaction is there, so that must be true. Something like that.

**Letter to: S.L. Dhani, Deputy Secretary**

Dated: [Nov. 14, 1976](#)

Letter to: [S.L. Dhani, Deputy Secretary](#)

Krishna Balarama Mandir

Chattikara Road

Vrindaban, U.P.

Subject: The Times of India Article of November 7th 1976 concerning your paper on the Purāṇic theory of evolution.

Dear Sir,

The abovementioned International Society for Krishna Consciousness has published within the last ten years English translations of the Bhagavad Gita, Śrīmad Bhāgavatam (Maha-Purāṇa), Caitanya Caritamṛta, Isopanisad and many other volumes of India's most ancient Vedic cultural heritage, which are now translated into French, German, Spanish, Portuguese, Dutch, Italian, Chinese, etc. and which are being purchased by the millions all over the world.

Now, here in India, we are planning construction of a very large "Vedic Planetarium" or "Temple of Understanding". Within the planetarium we will construct a huge, detailed model of the universe as described in the text of the fifth canto of the Śrīmad Bhāgavatam. Within the planetarium the model will be studied by onlookers from different levels by use of escalators. Detailed information will be given on open verandas at the different levels by means of dioramas, charts, films, etc.

The planetarium is planned to be approximately 400 feet high and will have floor space of approximately 90,000 sq. ft. The model will depict: (from bottom to top)

- 1) The lower planetary system (pataladi-saptaloka)
- 2) The earthly system (Bhū-maṇḍala with Sumeru in center, seven islands (saptadvīpa), seven oceans (sapta-samudra), Manosattara Parvata, Lokaloḥita Parvata, Alokavarṣa.
- 3) The Bhuvarloka (Siddha-caranadi-loka)
- 4) The upper planetary system (Svarga loka) beginning from the Sun, showing with electrical apparatus both its horizontal and vertical rotations, Rahu, the Moon, the Nakṣatras, the other seven planets ending with Saturn (Saniscara), the Saptarṣis, and Dhruvaloka with Kṣīrodakasayi Viṣṇu on the Kṣīrodaka ocean.
- 5) Maharloka
- 6) Janaloka
- 7) Tapoloka
- 8) Satyaloka



- 9) Garbhodakasayi Visnu lying on Sesanaga on the Garbhodaka ocean
- 10) The seven coverings of the universe
- 11) Sivaloka
- 12) Karanarnavasayi visnu lying on the Karana-samudra
- 13) Impersonal brahmajyoti
- 14) Vaikunthaloka with the various Visnumurtis
- 15) Goloka Vrndavana

This model (approximately 200 feet high and 100 feet wide) will be engineered to suspend from the structure of the dome and rotate according to the real movement of the planets. **The plans for this very large project are being taken solely from the references found in fifth canto Śrīmad Bhāgavatam and its authoritative commentaries by important ācāryas, along with other Purāṇas and Saṁhitās like Brahma-Saṁhitā etc.**

As you can appreciate, the work involved in this project will be gigantic and the advice of many experts from all fields will be needed to make it come out successful. It will be a glorious exhibition of India's Vedic culture that will attract visitors from all the world. I am inquisitive to know how you can help us with this project, as I know you are an expert in the field of Purāṇic astronomy. Hoping to hear from you in the near future.

Faithfully yours,

A.C. Bhaktivedanta Swami

ACBS/jda

reply c/o:

Saurabh Das

Hare Krishan Land

Gandhi Gram Rd.

Juhu, Bombay 400049

**Type:** [Conversation](#) with Vedic Astronomer

**Date:** [April 30, 1977](#)

**Location:** [Bombay](#)

Prabhupāda: I have tried to translate it as far as possible, but I am not satisfied.

Agnihotram Rāmānuja Tattvācārya: A deep study of the text is absolutely necessary.

Prabhupāda: Hmm?

Agnihotram Rāmānuja Tattvācārya: Deep study of text, and also with a mind of preparing diagram, study of the..., that is... We ask Padma-bhūṣaṇa. How is Padma-bhūṣaṇa...

Patita Uddhāraṇa: Can we not begin the chart immediately?

Prabhupāda: I wanted to make it before me. [pause]

Agnihotram Rāmānuja Tattvācārya: The difficulty is, we never studied in this way [Bhāgavatam](#), so it is not easy to paint a diagram immediately. That is the point. It will take time.

Studying Bhāgavata, simply what is the text.

Prabhupāda: So you have no practical idea?

Agnihotram Rāmānuja Tattvācārya: Eh?

Prabhupāda: You have no practical idea?

Agnihotram Rāmānuja Tattvācārya: No, I have some ideas, vague, not practical.

Prabhupāda: So how he'll make diagram? He has no idea.

Tamāla Kṛṣṇa: No, he doesn't. He never thought about it. No one reads the [Bhāgavatam](#) as a scientific book, Śrīla Prabhupāda. That's the point. Except for Your Divine Grace, they are thinking it's story = "It is stories."

**Type:** [Conversation](#) - Bhū-maṇḍala

**Date:** [June 18, 1977](#)

**Location:** [Vrndāvana](#)

Yaśodānandana: ...pattern of the [Bhāgavatam](#) and follow the description. In the Chapter Sixteen, where it is expressed that "Bhū-maṇḍala extends as far as the sun spreads its light and heat and as far as the moon and all the stars can be seen," that was the first verse. Then it describes that "The roving wheels of Mahārāja Priyavrata's chariot created seven ditches in which the seven oceans came into existence. Because of these seven oceans, which are described here..."

Tamāla Kṛṣṇa: This was done before we began, by another artist.

Yaśodānandana: This is the Jambūdvīpa planetary system. The complete is the Bhū-maṇḍala. This is Jambūdvīpa. This is the salt ocean, and these various oceans here, they correspond to the oceans which are described in the [Bhāgavatam](#) in that Chapter Five, Sixteenth Chapter, second verse = "Because of these seven oceans, Bhū-maṇḍala is divided into seven islands." Then, in the third verse, it describes that this universe is the universal form of the Lord. The fourth verse describes...

Śukadeva Gosvāmī says he will explain the Bhūloka. In the fifth verse he starts to be more precise about the Bhū-maṇḍala planetary system. It says, "It resembles a lotus flower." It has the shape of a lotus flower. "And the seven islands of Jambūdvīpa resemble the whorl of that flower." Then, "The length and breadth of that island known as Jambūdvīpa..."

Tamāla Kṛṣṇa: This we did.

Yaśodānandana: This one. "...which is situated in middle..." This Jambūdvīpa corresponds to this one here in this big map. "The length and breadth of this is 100,000 yojanas." That means from its north to the south and from the west to the east it's 800,000 miles, according to this fifth verse.

Tamāla Kṛṣṇa: So our map here, Śrīla Prabhupāda, one centimeter equals 2,000 yojanas. So this is twenty centimeters..., er, this is fifty centimeters, so it equals 100,000 yojanas. It also... For anyone who is counting, four of these boxes equals one centimeter. So simply by counting this, one can understand how many yojanas each thing... This is exactly to scale. It's done very precisely to scale.

Yaśodānandana: And it describes, "In Jambūdvīpa there are nine divisions of land, each with a length of 9,000 yojanas, 72,000 miles = Bhārata-varṣa, Kimpuruṣa-varṣa, Hari-varṣa, Bhadra-varṣa, Ilāvṛta-varṣa, Ketumāla-varṣa, Ramyaka-varṣa, Hiraṇmaya-varṣa, and Kuru-varṣa. There are eight mountains that mark the boundaries of these divisions and separate them nicely. Starting with the Himālayas"--that's the first mountain---"Hemakūṭa Parvata"---second mountain---"Niṣadha Parvata"---third mountain---it goes... This... "Gandhamādana Parvata, which is the east side of Sumeru, and then Mālyavān Mountain on the west side..."

Bhakti-prema: Nīla Mountain, north; Śveta mountain, next; and Śṛṅgavān Mountain, north.

Yaśodānandana: Maybe you can explain that Sanskrit purport also? Read.

Bhakti-prema: Dhanurvat saṁsthite jñeye dve varṣe dakṣiṇottare. It is bow-shaped. Bhārata-varṣa is bow-shaped, and this Bhadra-varṣa also is again bow-shaped, Kuru-varṣa, again bow-shaped, and this Ketumāla-varṣa, again. So dve varṣe saṁsthite jñeye, dve varṣe dakṣiṇottare. Dīrghāṇi tatra catvāri caturasram ilāvṛtam iti dakṣiṇottare bhāratottara-kuru-varṣe catvāri kimpuruṣa-harivarṣa-ramyaka-hiraṇmayāni varṣāṇi. That means thirty-four yojanas...

Prabhupāda: Thousand yojanas.

Bhakti-prema: ...square. Thirty-four thousand yojanas in [indistinct], in this. Kimpuruṣa-varṣa. This is Kimpuruṣa-varṣa. That is between Himālaya and Hemakūṭa Mountain. And again Hari-varṣa is between Hemakūṭa Mountain and Niṣadha Mountain. And this Ramyaka...

Prabhupāda: Where is geographical description of this?

Tamāla Kṛṣṇa: They don't even know they exist.

Prabhupāda: Little description of the Himālayas.

Tamāla Kṛṣṇa: That's all.

Prabhupāda: That is also not sufficient. In Europe, when we go over the mountain, huge mountainous tract, who knows about it? We are passing just like on a roof, aeroplane. You have seen? Huge. They have no information what is there. And Switzerland...

Tamāla Kṛṣṇa: Switzerland.

Prabhupāda: ...I have seen mountain goat. Where it has gone, nobody knows. Still.

Bhakti-prema: In [Śrīmad-Bhāgavatam](#) it is described more or less. Himālaya Mountain is 80,000 miles high and 16,000 miles wide. So each of these mountains are 16,000 miles wide and 80,000 miles high. And that means it is start from Badrinath up to Siberia. That is 60,000 miles, er, 16,000.

Prabhupāda: But height, they have no...

Bhakti-prema: Height, 80,000 miles high.

Prabhupāda: Eighty thousand.

Bhakti-prema: We cannot measure. Aeroplane cannot...

Prabhupāda: You have measured only 28,000.

Tamāla Kṛṣṇa: Feet.

Prabhupāda: Eh?

Yaśodānandana: Feet.

Prabhupāda: It is feet only. [laughs]

Yaśodānandana: That is only three and a half yojanas, and we say it is 80,000 miles high.

Prabhupāda: Read something.

Bhakti-prema: And they can travel only 800 miles high, the birds in the sky, but according to [Śrīmad-Bhāgavatam](#), after 800 miles there is air to breath for a human being. But there is air for ghost and piśācas and other different species. But if we move... There are Siddhas and Cāraṇas. They are also living there. And above that, there is Rahu planet. That means 80,000 miles high.

Prabhupāda: That means Rahu planet we have connection.

Bhakti-prema: Yes. Rahu. And above that Rahu there is sun planet, and Sumeru mountain has connection with that because it is hurling again...

Yaśodānandana: It says right here.

Bhakti-prema: 80,000 miles high.

Prabhupāda: Do it nicely.

Yaśodānandana: It is mentioned that this Sumeru Parvata, the mountain's height is the same as the width of Jambūdvīpa. So this mountain comes up to here, the same distance as this, 100,000 yojanas. So it's perfectly... This is the same length on this side and also like this. It's made like a big..., a big cone on top. It describes, "Of that mountain, Sumeru Parvata, 16,000 yojanas, or 128,000 miles, are within, under." So Sumeru is like this, and it also goes under the Jambūdvīpa planetary system. And therefore the mountain's head above the Earth, above here, there is 84,000 yojanas, 672,000 miles above the level. And the mountain's width, the mountain on top, is considered to be 32,000 yojanas, or 256,000 miles. And in the bottom it's 16,000 yojanas. Scientists



cannot conceive of this. Their estimation of a mountain is that it must be bigger in the bottom and end up smaller at the top, but Mount Meru is twice as big in the top than it is in the bottom. They cannot understand. Next verse, it describes the different divisions. "Just north of Ilāvṛta-varṣa and going further northward, one after another, are three mountains, namely Nīla Mountain, Śveta Mountain and Śṛṅgavān Mountain. These mark the borders of the three varṣas, namely Rāmyaka, Hiraṇmaya and Kuru, and separate them from one another. The width of these mountains is 2000..."  
Prabhupāda: And it was not possible for me to digest. [laughs] Somebody else helped me to... I am a layman. I do not know.

Tamāla Kṛṣṇa: How did you write it?

Prabhupāda: That somebody, Kṛṣṇa, helped me. That He manufactured.

Yaśodānandana: And these mountains, they extend to the beaches. "It is considered, according to the Bhāga..."

Prabhupāda: When I was writing, I was praying Kṛṣṇa that "I do not actually accommodate all this knowledge. Please help me." Yes. That's all right.

Bhakti-prema: It is mentioned that all other worlds are there only in Tretā-yuga all the time. No Kali-yuga, simply Tretā and Dvāpara. Only Tretā-yuga is all the time.

Prabhupāda: Oh. Yajato makhaiḥ.

Bhakti-prema: Yes. Yajato makhaiḥ.

Prabhupāda: They are always engaged in ritualistic sacrifices. How present life... Tretāyām yajato makhaiḥ.

Bhakti-prema: Yes. So they lived for ten thousand years.

Prabhupāda: Ten, they are...

Bhakti-prema: Thousand years.

Prabhupāda: Ten thousand years. Our six months equal to their one day.

Bhakti-prema: That is called demigod.

Prabhupāda: Yes, they are demigod.

Bhakti-prema: No, they are not demigod.

Prabhupāda: No, they are not demigod.

Yaśodānandana: Then it prescribes in verse number nine that "South of Ilāvṛta-varṣa extending from east to west are the great..., three great mountains named Niṣadha Parvata, Hemakūṭa Parvata and Himālaya. Each of them is 10,000 yojanas high, 80,000 miles high." That means... The scientists have understood that the Himālayas are three and a half miles high, but we say... How much the Himālayas? Twenty-eight... Five and a half miles high. We say it's 80,000 miles high.

The [Bhāgavatam](#) says.

Prabhupāda: They could not measure the whole thing. That is not possible.

Yaśodānandana: Then it describes here that "On the west and east of Ilāvṛta-varṣa," west and east, "are two great mountains named Mālyavān and Gandhamādana respectively. These two mountains, which are 2,000 yojanas, 16,000 miles..." [break] "...in the north and Niṣadha mountain in the south. They indicate the borders of Ilāvṛta-varṣa and also the varṣas named as Ketumāla-varṣa," here, "and Bhadrāsya-varṣa." Then it gets into more details regarding Mount Meru. "Text number eleven. On the four sides of the great mountain known as Sumeru are four mountains," these Mandara Parvata. This is the mountain.

Prabhupāda: So how you'll show actually?

Bhakti-prema: This is according to [Śrīmad-Bhāgavatam](#).

Prabhupāda: No, that's all right. Now, that doll, that you have to make.

Yaśodānandana: We are calling one artist from Māyāpur. Tamāla Kṛṣṇa Mahārāja has arranged to bring one artist, so we're going to draw perspectives. We're going to draw this and all... [break]

Prabhupāda: We have some artist. We have... That's all. That is perfect.

Bhakti-prema: [indistinct] It is also repeated in Upaniṣads, iti śuśrūma dhīrāṇām [Īśo, mantra 10].

Prabhupāda: This...

Bhakti-prema: From the intelligence [indistinct].

Yaśodānandana: This knowledge will actually destroy their misconceptions, 'cause most people think that previously, to five thousand years ago, people used to be barbarians. But if they were barbarians and they knew the whole description of the universe, they must have been very advanced.

Bhakti-prema: This is Lokāloka Mountain. We've been drawing that.

Tamāla Kṛṣṇa: We're simply following your [Bhāgavatam](#) description, Śrīla Prabhupāda.

Prabhupāda: Not that... Iti śuśrūma... [break]

Bhakti-prema: Except this Kīmpuruṣa-varṣa and other varṣas in the mountain area, these are part of [indistinct] world, subtle world. So how we will mention it?

Prabhupāda: Mention it by picture.

Bhakti-prema: So how we will expose it before scientists?

Prabhupāda: We do not require to satisfy the scientists. We have to describe according to our book. That's all. If they can understand, let them understand. Otherwise... It is not our business to satisfy the so-called scientists. We are giving the real description. [break] That Sokimala.[?] [break] [indistinct]

Upendra: Not like that, no. There have been some clouds.

Prabhupāda: Something in the sea turns right, and the whole thing becomes [indistinct]. [break]

Tamāla Kṛṣṇa: ...the original Laṅkā. Ceylon, of course, is there, but it is not Laṅkā.

Prabhupāda: Ceylon is different.

Tamāla Kṛṣṇa: Yes. Who knows what else we will discover today. These things... When we are actually...

Prabhupāda: The Andaman, Nicobar Islands...

Tamāla Kṛṣṇa: What did you say, Śrīla Prabhupāda?

Prabhupāda: There are other islands.

Tamāla Kṛṣṇa: Yes.

Prabhupāda: Andaman, Nicobar, like that.

Tamāla Kṛṣṇa: Oh. But we're not... Bhakti-prema Mahārāja said that yesterday... He was going to look through the commentaries to try and understand which these referred to in present-day's, you know, geography. He wasn't certain about. He only knew that one was...

Prabhupāda: There are nearby islands. I don't know whether it is... Andaman, Nicobar Islands. So those islands similarly from India were sent. Now it is inhabited. [break] ...work is stopped on account of your [indistinct]?

Tamāla Kṛṣṇa: No. [break] No, I mean in terms of our drawings and things, will we be... Will you be staying here for a little while still, in Vṛndāvana?

Prabhupāda: Why not?

Tamāla Kṛṣṇa: I mean, you have no... I'm just trying to think in terms of pacing ourselves, what the schedule...

Prabhupāda: No, we can stay here unless business is finished. There is no other engagement.

Tamāla Kṛṣṇa: No. The only other engagement is the opening of Bombay temple coming up. But that's not until the end of October.

Prabhupāda: So time is up? Not yet.

Tamāla Kṛṣṇa: Well, any time... [break] Did you get a little rest? The sun wasn't disturbing? [break] Always you came out victorious. Always. I have never seen you ever defeated. In Bombay it was absolutely impossible. It seemed to be impossible.

Prabhupāda: Nobody encouraged.

Tamāla Kṛṣṇa: No.

Prabhupāda: Nobody, not a single man. Who could see such a big project would come out?

Tamāla Kṛṣṇa: Only you could see that, you and Rādhā-Rāsa-vihārī. I was...

Prabhupāda: Nobody... Still, I was determined = "No, this place is very nice."

Tamāla Kṛṣṇa: They should write a book about that.

Prabhupāda: Yes, it is worth writing, history. Māyāpur also. Mādhava Mahārāja will not allow, allow.

Tamāla Kṛṣṇa: So many tricks he played through that...

Prabhupāda: Similarly, Tīrtha Mahārāja was no wanted me to... Here also there was one ring.

Tamāla Kṛṣṇa: Right.

Prabhupāda: This girl had to introduce line[?].

Tamāla Kṛṣṇa: And she didn't give the front piece. At first, she didn't give...

Prabhupāda: Didn't give.

Tamāla Kṛṣṇa: Now she has given, but at first... But still, you said, "Build a wall." Hyderabad also there was a little dispute. Everything was a struggle. [break] Our temple is the best---in Māyāpur, Vṛndāvana, Hyderabad, Bombay.

Śatadhanya: All the people think that our Deities are made of gold. They've never seen so shiny and such śṛṅgāra before.

Tamāla Kṛṣṇa: Here?

Prabhupāda: In Māyāpur.

Śatadhanya: In Māyāpur especially, yeah. [break]

Prabhupāda: ...wanted to see our [indistinct]. Is it not?

Śatadhanya: Yes.

Prabhupāda: All inhabitants of Navadvīpa.

Tamāla Kṛṣṇa: Prabhupāda said we should get some launch. Just like in Ṛṣikesh there's some launches and they take people free of charge back and forth, Prabhupāda said we should do that, take people back and forth from Navadvīpa Ghāṭa.

Prabhupāda: Not Navadvīpa Ghāṭa. Others, from...

Tamāla Kṛṣṇa: Oh, Swarupganj?

Śatadhanya: Navadvīpa.

Prabhupāda: Navadvīpa side.

Tamāla Kṛṣṇa: From Navadvīpa side?

Prabhupāda: Where you take bath, just opposite.

Tamāla Kṛṣṇa: Oh. Right now there's nothing over there on that side.

Prabhupāda: So you have to arrange for that.

Tamāla Kṛṣṇa: Oh, I see. We could buy... Actually, there was some land being offered to us. It went right from the road all the way to the river. There was a strip of land belonging to that Gaura Mahārāja. Remember Gaura Mahārāja?

Prabhupāda: Ha, ha, ha.



Tamāla Kṛṣṇa: So there was one piece of land that he had. There's a little temple there. And it goes all the way from the road right up to the Gaṅgā. So we could have a little ghāṭa there, and the boat would dock. Yeah, that's a very good idea, because if it goes from where the other boats go, then the boat wallas will cause trouble. But now they... They could not protest if we make our own place.

Prabhupāda: Arrange like that. You have understood?

Śatadhanya: Yes, Prabhupāda.

Tamāla Kṛṣṇa: [whispering to Śatadhanya] Get a donation. It's only about ten thousand. Motorboat.

Prabhupāda: Next get the two boats like that.

Tamāla Kṛṣṇa: Two boats. At Rṣikesh they have boats. The boat is about the length of this...

Prabhupāda: Now it is half past nine.

Tamāla Kṛṣṇa: Yes, Śrīla Prabhupāda. [break]

Prabhupāda: See how they are satisfied. [break] [end]

### **Bhū-maṇḍala Diagram Discussion**

Type: [Conversation](#)

Date: [July 2, 1977](#)

Location: [Vṛndāvana](#)

Tamāla Kṛṣṇa: They have to stand up on the chairs because it's so big. Big project. This is only one drawing. Imagine the planetarium. [break]

Yaśodā-nandana: The directions are north, east, south and west. In the middle here, right in the middle, there is Mount Meru, which is very, very small. The scale, it comes to be one centimeter... What is this measurement estimate?

Tamāla Kṛṣṇa: One twentieth of a centimeter.

Yaśodā-nandana: One twentieth of a centimeter is calculated 100,000 yojanas. One lakh of yojanas is one twentieth of a centimeter.

Tamāla Kṛṣṇa: Śrīla Prabhupāda, that one twentieth of a centimeter... One centimeter is about just the tip of the finger, so one twentieth of this is 100,000 yojanas. Actually, you cannot even see Mount Meru on this picture. It is so small that we could not even draw it. It's just a pinpoint.

Yaśodā-nandana: Mount Meru is in the middle, and then, surrounding Mount Meru, is the whole Jambūdvīpa. Jambūdvīpa is 100,000 yojanas or [sic] 800 miles in length and width. These are the maps we have shown you already previously. And surrounding Jambūdvīpa in the salt ocean, this very little circle... The salt ocean is the same width as Jambūdvīpa, or 100,000 yojanas. That is 800,000 miles. That is this all around the Jambūdvīpa. Here it is. Maybe you can see. Then there is the salt water ocean. You can see here?

Bhakti-prema: No, Plakṣadvīpa is the orange dot.

Yaśodā-nandana: Then surrounding Jambūdvīpa then there is Plakṣadvīpa, the next dvīpa, which is... Around the salt ocean there is Plakṣadvīpa. That is the planet beside[?] of the river we call ocean. That is 200,000 yojanas, or 1,600,000 miles. That is right in the middle.

Tamāla Kṛṣṇa: Actually, you can hardly see it there. It's very small.

Yaśodā-nandana: Then, surrounding Plakṣadvīpa is another ocean, the sugarcane ocean. That sugarcane ocean is the same length as Plakṣadvīpa, or 200,000 yojanas, or 1,600,000 miles. And on each one of these dvīpas...

Prabhupāda: So in each ocean there are islands?

Bhakti-prema: No. These are all oceans.

Prabhupāda: Simply ocean.

Bhakti-prema: Yes.

Yaśodā-nandana: Now, each one of these dvīpas are inhabited[?] by different sons of Mahārāja Priyavrata. Mahārāja Priyavrata had so many sons, and each one of their sons...

Prabhupāda: No, no, but the sun is the king, but he is ruling over the ocean?

Tamāla Kṛṣṇa: No, he is ruling over the dvīpa.

Bhakti-prema: Yes, he rotated around the Mount Meru. Seven times he went. And then to the [indistinct].

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

Bhakti-prema: No.

Prabhupāda: Simply ocean.

Bhakti-prema: Oceans. There are no dvīpas, no islands. Islands are surrounded by oceans, rather than oceans are surrounded by islands.

Prabhupāda: So what is his kingdom?

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

Prabhupāda: Where is the island?

Tamāla Kṛṣṇa: There.

Yaśodā-nandana: The islands are surrounding the oceans. It goes in a circle. There's a whole ocean surrounds one island. And each island is divided by seven mountains and seven rivers, and the main sons of Mahārāja Priyavrata, they also have sons, and each one of those seven divisions are being ruled by the seven grandsons of Mahārāja Priyavrata like this.

Tamāla Kṛṣṇa: In other words, Śrīla Prabhupāda, Priyavrata had seven children, seven islands, and each one of them had seven children. So each son of Priyavrata divided his island in seven parts, and it was given to one of the grandsons of Priyavrata. We could not show that because it's so small. This is drawn exactly to scale. In order to include all of the Bhū-maṇḍala we had to make everything else very small because, as you'll see, most of Bhū-maṇḍala is made up of Loka-varṣa and Lokāloka Mountain. Everything else is very small compared to those two.

Yaśodā-nandana: Surrounding the sugarcane ocean, there is Śālmalidvīpa, where again there are seven divisions of land, seven rivers...

Prabhupāda: So island and surrounded by ocean, like that.

Bhakti-prema: Yes.

Yaśodā-nandana: Śālmalidvīpa is that little purple here. Still, it is very difficult to see. And surrounding Śālmalidvīpa is an ocean of liquor, Surā-sāgara. There's an ocean of liquor. There is Kuśadvīpa.

Tamāla Kṛṣṇa: Which one is that?

Yaśodā-nandana: The little red circle is the Surā-sāgara. Then the little green here is the Kuśadvīpa. One particular feature of this land is that there's very..., kuśa grass, which is very, very cooling. It is all over the island. And then there is the ghee ocean which is surrounding Kuśadvīpa. That is the dark green.

Tamāla Kṛṣṇa: Dark green.

Yaśodā-nandana: No, the ghee ocean is the yellow color. The ghee ocean is surrounding the Kuśadvīpa. In fact, again surrounding the ghee ocean is Krauñcadvīpa, but Krauñcadvīpa is 1,600,000 yojanas in width. That means 12,800,000 miles. It is getting bigger, twice as big, as we go further. And past Krauñcadvīpa, surrounding Krauñcadvīpa, is the milk ocean, and this milk ocean is surrounding the whole Krauñcadvīpa. And then again there is mention that the Śvetadvīpa Ocean,

the Śvetadvīpa where Lord Viṣṇu... Lord Viṣṇu resides there in white island. This Your Divine Grace has described in the Caitanya-caritāmṛta.

Bhakti-prema: Kṣīrodakaśāyī Viṣṇu resides there.

Yaśodā-nandana: Yes, kṣīra. Kṣīra means milk. Śākadvīpa is surrounding the milk ocean.

Tamāla Kṛṣṇa: What color is it?

Yaśodā-nandana: Śākadvīpa, it is green, this green here. It is pale green. And Śākadvīpa is surrounded by the yogurt ocean, dahī, dahī ocean. This is the white here. This yogurt ocean is 3,200,000 yojanas, or 25,600,000 miles of width. Then, surrounding this yogurt ocean is Puṣkaradvīpa. This is the reddish brown here. Puṣkaradvīpa is 6,400,000 yojanas in width, or 51,200,000 miles. And here, in the middle of Puṣkaradvīpa, all around is the Mānasottara range of mountains, which is situated in the middle and which has a width of 10,000 yojanas. Now, from the middle of Mount Meru until Puṣkaradvīpa it is calculated to be 15,750,000 yojanas.

Tamāla Kṛṣṇa: We calculated all these...

Yaśodā-nandana: This was all calculated according to the [Bhāgavatam](#). And then, on the four corners, on top of this Mānasottara range of mountains, the loka-pālas, Mahendra, Varuna, Kuvera, they are residing in these four corners, guarding the directions of the universe. And past...

Tamāla Kṛṣṇa: Now wait a moment. What goes there? The most important thing is that on top of that Mānasottara range...

Yaśodā-nandana: On top of the Mānasottara range... If this map could be placed on the ground and Mount Meru would be like this, and all the oceans go around, the sun, which is again 16,000 yojanas above Mount Meru, goes all around Mount Mānasottara, continuously, every day.

Tamāla Kṛṣṇa: So where does it go now? Where does the sun go?

Yaśodā-nandana: The sun would go like this, all around. It would be above. It's constantly moving round the top, circumambulating the Mount Meru and going just above the Mānasottara range of mountains. This little brown line, gray line, within the circle is the Mānasottara range of mountains. And surrounding this Puṣkaradvīpa there is sweet-water ocean throughout the whole... There's sweet-water ocean. It's 6,400,000 yojanas, or 51,200,000 miles. And past the sweet-water ocean there is Kāñcana-bhūmi, or a golden land, where everything... This is a land that's described to be just like a mirror, where no living being can be, because as soon as something is dropped there, it disappears. That is a very peculiar feature of this land. This land, this golden land, is 15,750,000 yojanas. That means that this land here... The width of this land is the same as between Mānasottara Mountain and the middle of Mount Meru. It is very scientific like this. And past this golden land...

Tamāla Kṛṣṇa: We used a calculator to calculate all this.

Yaśodā-nandana: Past this golden land, until here, is the Lokāloka Mountain, which is the border between this Aloka-varṣa, or the uninhabited land, and the inhabited place. This Aloka-varṣa is constituted to be a protective mountain that stops the rays of the sun to go beyond this portion. And it goes very, very high, it is described. It goes higher than Dhruvaloka. So the whole planetary system of Bhū-maṇḍala is like a big lotus flower with very high, high petals. It is very wonderful.

Tamāla Kṛṣṇa: Which is that Lokāloka?

Yaśodā-nandana: This is the Lokāloka mountain.

Tamāla Kṛṣṇa: Just see how much it is, Śrīla Prabhupāda. It's like the whole Bhū-maṇḍala is protected by a huge mountain.

Prabhupāda: Karach.[?]

Tamāla Kṛṣṇa: Yeah. And only in the very center are the inhabited lands of Bhū-maṇḍala.



Prabhupāda: The sun is above them?

Tamāla Kṛṣṇa: Not above Lokāloka. Inside, within.

Yaśodā-nandana: If this would be on the floor, that means Mount Meru would be 84,000 yojanas. Then, above Mount Meru, 16,000 yojanas above, is the sun. But then, so that the rays of the sun would not penetrate in that land all around, this great mountain, Lokāloka, extends all the way up to Svarga. So it is like a big, big cup, in which the middle of the cup, or the bottom, there is all of these planets, all of this Bhū-maṇḍala. And past this Lokāloka range of mountains is this Aloka-varṣa, which is described that there is no living being which can go to there. The only occasion where anyone went through there is when Kṛṣṇa and Arjuna went to see the Mahā-Viṣṇu in the spiritual sky. So Kṛṣṇa with His cakrapenetrated through all of these regions, and then He went through all of the coverings of the universe who were there. That was the only occasion where anyone went to this land. So this is a general picture of Bhū-maṇḍala.

Tamāla Kṛṣṇa: To scale.

Prabhupāda: Then the sun... Above the sun there is moon.

Yaśodā-nandana: Yes, and above the sun there is the moon.

Tamāla Kṛṣṇa: That we have to...

Yaśodā-nandana: That is our next project.

Bhakti-prema: Sixteen lakhs miles above the sun there is moon.

Tamāla Kṛṣṇa: So far, we have stayed in the Bhū-maṇḍala. We've now... This picture covers Bhū-maṇḍala. We were thinking to do one more---we can do it later on---one more drawing to give it more detail, because the center of Meru and Jambūdvīpa and salt ocean are so small on this map you cannot even see it. So we want to...

Prabhupāda: Hmm, in detail.

Tamāla Kṛṣṇa: We want to blow up one area, like they do on some maps. They show one city bigger than other places 'cause it's important. And after that, our next business is to now go upwards. Now we've gone outward this way. Now we have to show the sun, the moon, the sapta-rṣis, everything like that. That'll be very nice doing, how the sun is...

Yaśodā-nandana: Another unique feature of this map is that... Bhakti-prema Mahārāja found about... There is one space which is mentioned by Viśvanātha Cakravartī Ṭhākura in his commentary. The complete diameter from west to east and north to south, it is calculated to be 500,000,000 yojanas. So in order to be able to adjust that, we needed 250,000,000 on each side.

Tamāla Kṛṣṇa: That means 4,000,000,000 miles.

Prabhupāda: That I have given there.

Tamāla Kṛṣṇa: Yes.

Yaśodā-nandana: Yes, that was mentioned. His Divine Grace has mentioned it. So the total distance of all the seas was coming to about 496. So we understood from the commentary of Viśvanātha Cakravartī that there is a little space, vacant space. Between this vacant land there is a little guarded space, between this Aloka-varṣa and the covering of the universe, which is 1,700,000 yojanas on each side of the universe. And Viśvanātha Cakravartī explains that the reason for this is that under all the planetary systems there is the eight elements, which are sustaining all the Bhū-maṇḍalas and all the lower planetary systems. And if this is touching the side of the universe, then these elements would have nothing to do. There would be no function for them. Therefore, that is one reason... And another reason he was giving is that when Varāha-avatāra lifted the Earth, if the Bhū-maṇḍala is touching the side of the universe, then there's no place to lift it. Therefore, by his calculations... You have given that a very long purport with all the Sanskrit. According to Jyotir Veda, like this, it was

mentioned that there is little space between the outer part of the universe and Aloka-varṣa. That is the space, so that Varāha could lift up the Earth from the Garbhodaka Ocean. [Prabhupāda chuckles] Bhakti-prema: [indistinct] Mountain.

Tamāla Kṛṣṇa: I think, Śrīla Prabhupāda, that you gave that right in the purport, in [indistinct]. See, you gave this huge... It says here, "However, the technical terms used in the astronomical calculations given by the Jyotiṣ Veda are difficult to translate into English. Therefore, to satisfy the reader, we may include the exact Sanskrit statement given by Śrīla Viśvanātha Cakravartī Ṭhākura, which records exact calculations regarding universal affairs." And then you give this huge Sanskrit quotation. And from reading this, Bhakti-prema Mahārāja found out that there is space. Due to this purport we got that information. So it was perfectly put in here. It's very nice.

Prabhupāda: Yes.

Tamāla Kṛṣṇa: So I think that Svarūpa Dāmodara will be helped by these drawings once the men come. 'Cause he said that even though they are scientists, they could not understand this volume. It's been a mystery practically. These drawings, one by one, should be able to help in the creation of that planetarium.

Prabhupāda: Thank you very much. Hare Kṛṣṇa.

Tamāla Kṛṣṇa: Now we have to figure out how to preserve these, Śrīla Prabhupāda. Puṣkara Prabhu was concerned how to preserve these pictures, and we were thinking that maybe they should be mounted on canvas and stretched.

Prabhupāda: Yes.

Tamāla Kṛṣṇa: And that way, they can be preserved.

Prabhupāda: Like map.

Tamāla Kṛṣṇa: Oh, oh, like a map. Once they are put on canvas, can they be rolled, Puṣkara?

Puṣkara: Yeah. The best thing is to put them on a board and just permanently put these onto the best possible...

Tamāla Kṛṣṇa: He says the best thing is to mount them on something and then display them somewhere, keep them permanently that way, stretched out.

Puṣkara: Every time you roll it, it gets ruined more.

Tamāla Kṛṣṇa: Every time you have to roll it...

Prabhupāda: Take one room in the gurukula building.

Tamāla Kṛṣṇa: It will be very interesting. They can use this for teaching.

Prabhupāda: Yes. Explain there in bold and this picture.

Tamāla Kṛṣṇa: Yeah, explanation next to it. This book is the explanation.

Prabhupāda: Hmm.

Tamāla Kṛṣṇa: It's amazing how Kṛṣṇa has made each universe. It's just like all the fruits. When you get a fruit, it's protected by a skin. This universe is very much protected, first by uninhabited land, then by huge mountain, then by golden land. And then only in the center of these dvīpas there are all the inhabitants and all the activities are going on. Very much protected.

Prabhupāda: And they are going to the moon. [devotees laugh] I... So far I remember, the moon is also like the sun, that it is fire blazing, but it is surrounded by a cool atmosphere. Therefore it is soothing. I think there is such description.

Bhakti-prema: [Śrīmad-Bhāgavatam](#) says the moon is also [indistinct].

Tamāla Kṛṣṇa: How far do they, the scientists, say the moon is from the Earth? How long? I have a book which says it, and I'm bringing this book. It's very... You'll see it here. It's nonsense.

Bhakti-prema: Twenty-four lakhs miles.

Tamāla Kṛṣṇa: Twenty-four lakhs miles, the scientists say?

Bhakti-prema: No.

Tamāla Kṛṣṇa: What do the scientists say? How...?

Prabhupāda: Two lakhs.

Tamāla Kṛṣṇa: Two lakhs miles, 250,000 miles. So that means about, in yojanas, very little---about 25-, 30,000 yojanas.

Yaśodā-nandana: They say the sun is 93,000,000 away.

Bhakti-prema: I think the business of the [indistinct].

Tamāla Kṛṣṇa: They have froglike brains.

Prabhupāda: That, the microscope... What is called? Telescope.

Tamāla Kṛṣṇa: This is the book of the rascal scientists. They describe the solar system according to their nonsense. The solar system... Gives all the calculations. They calculated how much it weighs on each planet. [laughs] They haven't even been there. They say that each planet has moons. Says here--this is how scientific they are---"Pluto was discovered only in 1930, and as yet, little is known about this remote planet. Pluto is much smaller than Neptune and has a diameter probably about..."

Prabhupāda: "Probably."

Tamāla Kṛṣṇa: "...half the size."

Prabhupāda: "Probably."

Tamāla Kṛṣṇa: "The orbit of Pluto is extremely elliptical, and the day is some 6,109 hours long. There is probably no atmosphere, and there are no known moons."

Prabhupāda: "Probably." Their science is "probably." Probably it is science; otherwise it is nonsense. [laughter]

Tamāla Kṛṣṇa: It says here, "The moon is 238,860 miles from the Earth. It has no atmosphere, no weather and no wind."

Prabhupāda: "Probably." Everything "probably."

Tamāla Kṛṣṇa: It says here, "There is a thick dust covering and no evidence to suggest that the moon has ever supported life." In that newspaper article the man who is exposing them said---because they say it is covered by dust---"How is it that no dust is shown on the astronauts' suits when they walked around?" He says, "If there's such a thick dust, then, when the rocket landed, it would have made a pocket within that dust." He says, "But there's no crater around the rocket. Then how is it possible that these things are like that?" 'Cause actually they forgot. When they were making the stage-setting in Arizona, they forgot these things.

Yaśodā-nandana: One argument Your Divine Grace gave in 1971 was that if they went to the moon and they found it like rocks, how do they explain the moon is so shiny and gives such a cooling effect? They cannot explain that.

Tamāla Kṛṣṇa: This is the Earth. And this is a real question that we still have to answer. They picture the Earth round, and we say, no. Bhū-maṇḍala is like a lotus, it's like this, and the Earth is only one part of one island in Bhū-maṇḍala, and it's not, you know, it's [indistinct]. It doesn't look like that. And all the pictures they take of the Earth when they go up in their satellites show round. And we're going to tell them that it's not. This is a very tricky question. In other words, if this is the picture of the world, like this, and we say that... If we take an airplane from here, from Los Angeles. Now, supposing we go to India, which is here. So there's two ways to go. One way, you can go like this, and the other way, you can go like that. But if the Earth is not a round globe, then how is it sometimes people go from Los Angeles via Hawaii to Japan and then to India? So we can't figure this out. We have experience, those of us who have flown, that actually the plane went from Los Angeles



to Hawaii to Tokyo to Hong Kong and then to India. So it doesn't work out in our maps so far, right? We can't figure it out. This thing has to be very complete in its answers. Otherwise everyone will laugh at us. We cannot leave any loopholes.

Prabhupāda: So are you thinking on this?

Bhakti-prema: In the Śrīmad-Bhāgavatam... According to Śrīmad-Bhāgavatam, it is [indistinct].

Prabhupāda: Find out from our side, according to Bhāgavatam.

Bhakti-prema: Scientists are lacking in the main points.

Prabhupāda: Yes. They "probably," so many theories.

Bhakti-prema: There is... Śrīmad-Bhāgavatam describes about Himālaya. Himālaya is 80,000 miles high, 16,000 miles wide. That means covering more than Earth, more area than [indistinct]. They do not think how many miles [indistinct].

Tamāla Kṛṣṇa: Then it's not so much. In other words, Śrīla Prabhupāda, the Himālaya Mountains are here, according to us. This yellow here is the Himālayas. This is a map, showing all the mountains. So according to Śrīmad-Bhāgavatam, how long do they stretch?

Bhakti-prema: Sixteen thousand miles wide.

Tamāla Kṛṣṇa: So the Himālayas are 16,000 miles wide. Sixteen thousand miles is a huge area, it's beyond this whole area. So according to the Bhāgavatam, this is all Himālayas.

Bhakti-prema: Yes, then it is coming this side, up to Canada, this all Himālayas.

Tamāla Kṛṣṇa: So what is the explanation?

Bhakti-prema: And previously they..., there are nine islands, completely divided by deep oceans. They were extending for 8,000 miles each. And now those islands are not found. [indistinct]

Tamāla Kṛṣṇa: And how high is the Himālayan Mountains?

Bhakti-prema: Eighty thousand miles.

Tamāla Kṛṣṇa: Ten thousand yojanas, 80,000 miles. Here it says that "The highest mountain is Mount Everest, 29,000 feet." Not very high. That's about six miles. And we are saying 80,000 miles. So we want to know where is that. How high is Govardhana supposed to be?

Bhakti-prema: Govardhana [indistinct]. Govardhana mountain is sinking.

Prabhupāda: Sinking.

Bhakti-prema: Crushed by [indistinct]. [break]

Tamāla Kṛṣṇa: So the Rand McNally's Illustrated World Atlas, its special feature is that it gives maps describing all different subjects, like language. What language is spoken throughout different places is the world is shown by map, and the national areas, according to size, population, and cities, major populations, densities of populations. Like China is supposed to be... China. This shows proportionately in populations according to... This is India, the second biggest. Everything else is very small compared to these two, India and China. Agriculture, what kind of agriculture, natural vegetation, climate... [break]

Bhakti-prema: But there was no Atlantic, Pacific, Indian oceans, no. But after that, there were sixteen thousand sons of Sagara Mahārāja. Then their sacrificial hearth was stolen by Indra. So it was put somewhere in the Earth folds. They began to dig the Earth to find out that hearth. So they dug all the oceans, [indistinct] Kapila Muni sitting there in the bank of the..., in the Bay of Bengal[?] And it explains the curse, that he is the chief. And then there's [indistinct] burned him to ashes.

Tamāla Kṛṣṇa: It says here that "Only our knowledge of the crust of the Earth is based on direct observation, but studies of paths of earthquake waves..." Then it goes... The only way they can understand is by direct observation. And that's very limited. Says, "All the planets were probably formed at much the same time." It doesn't sound like they have very much knowledge, Śrīla

Prabhupāda. Everything is "probably," "maybe." Says that "Probably all the planets were formed at much the same time from the same great dust cloud." After you create this planetarium, Śrīla Prabhupāda, they'll have to rewrite all of these books. These businesses...

**Bhakti-prema: Another book has to be written. Its name should be Easy-to-Read Geography or Advanced Geography. And also about history we have to write. Your Divine Grace will write Advanced History, and there the complete lifetime of Manus and Indras should be given.**

Tamāla Kṛṣṇa: According to the modern thinkers, any further back than about three or four thousand years ago, everybody was living in the caves. So they think that all of our books are mythology, some dreamt-up stories by some people a few...

Prabhupāda: So how they are writing of millions of years ago?

Tamāla Kṛṣṇa: This is all according to their mythology.

Prabhupāda: No. They are suggesting.

Tamāla Kṛṣṇa: And, of course, they say that there were no humans around, just dust and water and Earth. There were no brains at that time.

Prabhupāda: Only brains are developed now.

Tamāla Kṛṣṇa: Yeah, especially now, this century. Before this, everybody was unintelligent, and now man's brain is developing to a higher and higher degree, and he can finally understand what is what. I don't think that... Your descriptions, especially this planetarium, will at first meet with a lot of heavy reaction. It is not going to be embraced immediately very favorably. It means that everyone who calls himself a Ph.D. is a fool, that students will laugh at their teachers, if what we say is correct. There will be chaos in educational circles. [Prabhupāda chuckles]

Prabhupāda: All right.

Devotees: Jaya Śrīla Prabhupāda. [end]

### **Discussion about Bhū-maṇḍala (cont.)**

Type: [Conversation](#)

Date: [July 3, 1977](#)

Location: [Vṛndāvana](#)

Prabhupāda: And you think it is religion.

Tamāla Kṛṣṇa: Yeah, and he's an animal. What does he know?

Śatadhanya: And he's limited to a certain atmosphere.

Prabhupāda: Ah, yes. He is animal. Know that. What is his idea? And he has not correctly estimated how high is Himālaya.

Tamāla Kṛṣṇa: No. A gross underestimation---five miles instead of eighty thousand. Not even close. That means he has no idea.

Prabhupāda: There are... I have seen many places by aeroplane, hilly tract. Perhaps you have also seen. They could never go there. Hundreds and thousands of miles, simply stone.

Tamāla Kṛṣṇa: Yeah, that we've seen.

Prabhupāda: Who is going there?

Tamāla Kṛṣṇa: Yeah...

Prabhupāda: You have seen from aeroplane?

Śatadhanya: Some. Some mountains.

Tamāla Kṛṣṇa: In the Alps no one can go there. There's places in the Alps. There's simply so many mountains, no one can go there. The map as the modern people show it---India, Africa, Europe, America, North America, South America---do we accept that much?

Prabhupāda: Hmm?

Tamāla Kṛṣṇa: Do we accept the contour of the continents? Do we accept the general continents?

Prabhupāda: We accept nothing of their theory. They are prejudiced and nonsense. Formerly they were speaking that the world is flat. Now they have changed = "It is round." So what is the value of his estimate? And you'll find in that book, "probably."

Tamāla Kṛṣṇa: That was the most frequent word used.

Prabhupāda: Yes. So what is the value of their knowledge? Besides that, they'll insist that life is combination of chemicals, and they cannot produce it. Simply useless. So it is, what is called, childish obstinacy. So why shall I believe them? Just like a child cries, "I want. I want," it is like that. There is no science. Still they will say it is science.

Tamāla Kṛṣṇa: It's nescience.

Prabhupāda: Eh?

Tamāla Kṛṣṇa: Nescience.

Prabhupāda: Where is the proof that you'll produce life from chemicals? We say it cannot be, and they say, "Yes, it is..."

Tamāla Kṛṣṇa: Everything in life comes from some other life.

Prabhupāda: We say that "You have never gone to moon." They will say, "Yes, we have gone." Now they have mentioned, "It is hoax." So how we can believe them? What is the value of their statement? And they promise future, "Yes, we are trying."

Tamāla Kṛṣṇa: Post-dated check.

Prabhupāda: Yes.

Tamāla Kṛṣṇa: So something's wrong with their instrument. When they fly from Los Angeles and their compass...

Prabhupāda: Nothing is wrong. From their estimate it is all right. But there is superior power.

Tamāla Kṛṣṇa: They go due west and they hit India from Los Angeles, but according to our calculation, that's not possible.

Prabhupāda: You can go further, but you cannot go. That is condition. You are restricted. The same, that you are bound up. If an animal can go further... But he cannot, because he is bound up. Ahaṅkāra-vimūḍhātmā kartāham iti manyate [Bg. 3.27]. He is thinking, "I am free." He is not free. So what is the value of his education? This is the real point.

Tamāla Kṛṣṇa: But they'll want to talk about another point.

Prabhupāda: What is that?

Tamāla Kṛṣṇa: They'll want to talk about the point that the point on their compass that points west while they're flying in the airplane, and they keep it going west, and they eventually land in India from Los Angeles.

Prabhupāda: You are flying west or east---you do not know. You are controlled.

Tamāla Kṛṣṇa: They say, "No, our compass shows it. And you accept the compass."

Prabhupāda: That's all right. You are going west, but do you think where you think that the west is end, that is not end. You can go further.

Tamāla Kṛṣṇa: They say it never ends because we're going around the planet.



Prabhupāda: No, that is his dog's mentality, going round. That is dog. He is thinking that "This is the area. Now I..." He's controlled by superior power, that "You cannot go." An example is... There are so many. "There are so many stars, moons, and we'll go there." But he cannot go.

Tamāla Kṛṣṇa: They say, "We accept this premise, that we are limited."

Prabhupāda: But then limited, you cannot say final.

Tamāla Kṛṣṇa: "But we say within our limited means we can understand that..."

Prabhupāda: And limited means if you understand that "I am bound up. I am going round the law," that is all right. But don't say that "Beyond this limit there is nothing."

Tamāla Kṛṣṇa: No, they don't.

Prabhupāda: No.

Tamāla Kṛṣṇa: But supposing that within this limit we accept that we are limited.

Prabhupāda: That is all right.

Tamāla Kṛṣṇa: But we say that we're going west and...

Prabhupāda: That's right, west up to this point, rascal, not more than that. Why don't you understand this? West you have gone. That's all right. But after this point, no more. You cannot go. You don't say that there is no more after this west... They are saying that.

Śatadhanya: Yeah, they say, "Then west becomes east."

Tamāla Kṛṣṇa: Right, they say.

Śatadhanya: They say.

Prabhupāda: No.

Śatadhanya: But why? Just because it is finished for them...

Prabhupāda: Yes.

Śatadhanya: ...'cause they are limited.

Prabhupāda: Unlimited.

Tamāla Kṛṣṇa: But how do they fly direct to India?

Prabhupāda: Unlimited way.

Tamāla Kṛṣṇa: This question they're still going to put. They're still going to put this question, that they... We say, "Here is Jambūdvīpa, and this is Bhāratavarṣa on the bottom, and you cannot go beyond Bhāratavarṣa because you're conditioned; you're limited. That is our position. And within Bhāratavarṣa there is India. We accept that. Even we accept that. There are oceans. There are continents, seven continents, as described in the [Bhāgavatam](#)." So their question is = "Okay, but then how do you explain that you can go this direction and you come out in India, over..., back here?"

Prabhupāda: We don't say that, that this direction, what you are saying, it is end. That is not. We say that.

Tamāla Kṛṣṇa: That it doesn't end.

Prabhupāda: That you can go further, but you cannot go. Therefore you are thinking, "This is end of this position." The same dog mentality. He is within that small area. He is thinking, "There is no more other space." That example is another, that bull. His eyes are closed, and he crushes the oil mill, going. He's thinking he is going three hundred miles.

Tamāla Kṛṣṇa: They keep the eyes blinded so they won't...

Prabhupāda: Yes.

Tamāla Kṛṣṇa: ...understand what's going on.

Prabhupāda: Because in one place, simply going round, going round, it makes one mad. So those eyes are closed. He is thinking, "This is the end of world."

Tamāla Kṛṣṇa: So you have said that, but still you have not given the solution.

Prabhupāda: This is solution.

Tamāla Kṛṣṇa: You've explained it...

Prabhupāda: Solution is that you are thinking, "This is this." You are making solution. You are making solution.

Tamāla Kṛṣṇa: We're trying to make.

Prabhupāda: But I say, because you are limited, this is not this. What you are thinking, "This is this," that is not.

Tamāla Kṛṣṇa: So what is it?

Prabhupāda: Kūpa-maṇḍūka, the frog in the well, he is thinking that "This is the whole water area."

Tamāla Kṛṣṇa: Then what is it? If it is not what I am thinking, then what is it?

Prabhupāda: That I am explaining. Take it.

Tamāla Kṛṣṇa: But we can't explain it. That's the problem.

Prabhupāda: No, no, why cannot explain?

Tamāla Kṛṣṇa: That's the problem.

Prabhupāda: It is there, given in the book. What you are doing?

Tamāla Kṛṣṇa: According to the book, according to Bhāgavata and the picture that we have drawn, there's only one way to go from America to India.

Prabhupāda: Hmm?

Tamāla Kṛṣṇa: There's only one way to go from America to India, not two---at least to our vision. So far, we have not been able to explain it. That's our problem.

Prabhupāda: How do you know? What...

Tamāla Kṛṣṇa: Well, I'd better... I can bring our diagram.

Prabhupāda: Here is America. Here is India. If you go immediately, then one way, that's all.

Tamāla Kṛṣṇa: Yeah, only one way. But they go two ways.

Prabhupāda: Two way?

Śatadhanya: From New York or from San Francisco.

Tamāla Kṛṣṇa: 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." They say, "But the compass shows I am going due east..."

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

Tamāla Kṛṣṇa: But we don't say that. Because there's no "round." We say basically it's a lotus; it's not...

Prabhupāda: 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.

Tamāla Kṛṣṇa: That they'll... "We accept." I'll take the view of the scientists...

Prabhupāda: Yes. Yes. Yes. We don't say. Suppose you are going round, you'll go this round or this round, but within the round.

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

Prabhupāda: No, I don't say.

Tamāla Kṛṣṇa: But according to our...

Prabhupāda: If you are going round, you can go round this way or that way.

Tamāla Kṛṣṇa: But there is no round.

Prabhupāda: Yes, it is round. You are thinking round. You are going round... [break]

Prabhupāda: Lotus is also round. Lotus, that petal is also round. Lotus petal is round. So within one lotus petal this round or that round, there is.

Śatadhanya: And within their own limited sphere they can go this way or that way. But they don't know the whole shape.

Tamāla Kṛṣṇa: We have to draw the shape probably, because according to what we've drawn so far...

Prabhupāda: That you can do, but real thing is we can remain within the limit.

Tamāla Kṛṣṇa: That we accept.

Prabhupāda: So within the limit... Suppose the lotus petal is this way, that way, or this way...

Tamāla Kṛṣṇa: You're asking us to draw the details and make a planetarium very exact.

Prabhupāda: Yes. You make... Lotus petal, it is round. So in one lotus petal you are conditioned. You cannot go.

Tamāla Kṛṣṇa: So far that hasn't been said, but that's... You can say that Bhārata-varṣa is a petal of the lotus. But I think if you look at the [Bhāgavatam](#), it may... I'd have to see it, what it says. There's a statement that it may be the inner portion of the lotus. I don't know... [break] And what we do, it has to agree with the [Bhāgavatam](#)...

Prabhupāda: Lotus petal... There are so many petals. You are conditioned with one petal.

Tamāla Kṛṣṇa: That's... If that's the explanation, then it can be somehow adjusted.

Prabhupāda: You do not know what is going on outside.

Śatadhanya: There's so many round parts of a lotus petal.

Tamāla Kṛṣṇa: Yes, that part... That could be adjusted. But there's a place within it, you know, the center part, there's no petals. In the middle of the lotus there's like a... I don't know what you call it, but a... It's a flattish area. They show Kṛṣṇa standing sometimes when they draw a picture of Kṛṣṇa on a lotus.

Prabhupāda: That's all right. But your place is in.

Tamāla Kṛṣṇa: That we accept.

Prabhupāda: That we have to hear from authority.

Tamāla Kṛṣṇa: We accept that. I'm just thinking...

Prabhupāda: Unless you are obstinate, you have to accept if you are convinced.

Tamāla Kṛṣṇa: We accept.

Prabhupāda: There are so many millions of stars and moons that we cannot go.

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

Prabhupāda: Yes. That fact we have learned from [Bhāgavatam](#).

Tamāla Kṛṣṇa: So, so far we have not drawn this fact correctly.

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

Tamāla Kṛṣṇa: Yeah, well that's why we're... That's the question that we've raised. This question that we've raised is due to that.

Prabhupāda: That is you are unable to, but the fact is that you are conditioned. You cannot go beyond that conditioned

Tamāla Kṛṣṇa: That's accepted.

Prabhupāda: So we are also conditioned. But as far as possible we take description from Bhāgavata, try to. That is our... Suppose here is India, here is Los Angeles. You start from India, Los Angeles..., or India, you'll come to Los Angeles. And again return to India. Similarly you start from this again going.



Tamāla Kṛṣṇa: Yes. That's possible if you can fly this way, underneath.

Prabhupāda: But where is the underneath?

Tamāla Kṛṣṇa: See, Prabhupāda, we weren't asking that issue. That's not the question we were asking.

Prabhupāda: What is that issue?

Tamāla Kṛṣṇa: Well, what you've explained, if it's a lotus petal, then you could fly around it. That's all right. Then the answer is there. But if there's no lotus petal and it's simply flat, then it's a problem. That's a problem.

Prabhupāda: No, we don't say flat.

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

Prabhupāda: So rectify it.

Tamāla Kṛṣṇa: Yeah, well how?

Prabhupāda: That is the explanation. Petal.

Tamāla Kṛṣṇa: See, it doesn't say petal anywhere in the Bhāgavatam. It doesn't say Bhārata-varṣa is a lotus petal.

Upendra: Neither does it say it's flat, though.

Tamāla Kṛṣṇa: Well, I can get the Bhāgavatam right now if you allow me to. It doesn't say... I believe it says Jambūdvīpa is the center part of the lotus, and there aren't petals in the center.

Upendra: It's a transcendental lotus flower.

Prabhupāda: You are prejudiced. That's all. If I can understand, why don't you understand? You are prejudiced.

Tamāla Kṛṣṇa: Well I can understand if I accept it as... I'm only trying to think as the persons who are going to make this planetarium.

Prabhupāda: You are Western. You are prejudiced. That is reason. If I can understand why you don't...

Tamāla Kṛṣṇa: I can understand blindly, but I don't want to do that.

Prabhupāda: I do not understand blindly.

Tamāla Kṛṣṇa: No.

Prabhupāda: Then.

Tamāla Kṛṣṇa: But I don't want to...

Prabhupāda: Still we differ. That means one of us is prejudiced.

Tamāla Kṛṣṇa: Well it's not Your Divine Grace. [laughter] I mean, I'm sorry I have to take this thankless task to ask all these questions.

Prabhupāda: You are also prejudiced. It is written in the śāstra. Accept. In that sense we are also prejudiced.

Tamāla Kṛṣṇa: Yeah, but we're correctly prejudiced.

Prabhupāda: Just like I take Kṛṣṇa's word. Bās, fact. You can say that you are prejudiced, you see. This is the book.

Tamāla Kṛṣṇa: That is a nice explanation, the petals.

Prabhupāda: Everyone is prejudiced. But who is rightly prejudiced, who is wrongly prejudiced---that is the...

Upendra: [indistinct comments with Tamāla Kṛṣṇa]

Prabhupāda: That is everywhere. Just like materialistic person will think, "Brainwash. These rascals, they have given all up material enjoyment, and after some phantasmagoria they sacrifice everything.

Brainwash." And we are thinking, "Oh, these rascals, got this human form of body, he did not understand what is spiritual life." Both of them---he is rascal and he is rascal. This is going on. Yā niśā sarva-bhūtānām tasyām jāgarti saṁyamī [Bg. 2.69]. Is it not? They say, "Brainwash. Unnecessarily they've sacrificed everything." And we say that he got the human form and unnecessarily he is working like cats and...

Tamāla Kṛṣṇa: Both are saying the same thing. Obvious.

Prabhupāda: Yes. Now who is correct? Who will decide? I accuse you; you accuse me. But who is correct? Who will decide? That is śāstra. There is no question of argument. That is called pratiṣṭhā. You will never come to any conclusion by arguing. I think you are wrong; you think I am wrong. Somebody must decide, judge. And that is śāstra.

Tamāla Kṛṣṇa: Supposing they say...

Prabhupāda: They say, we are saying so many things. In the court there are two parties. I say something, another party says. The judge is there. He has now decision.

Tamāla Kṛṣṇa: Then they'll ask for the verse to prove it, and we must quote the correct śloka to substantiate our claim.

Prabhupāda: Yes. That the judge gives. Judges according to lawbook. Tad-vijñānārthaṁ sa gurum evābhigacchet [MU 1.2.12]. So we have to approach the right person who can give the judgment. What is their answer about this, that by chemical combination they cannot produce life? Still why they are insisting?

Tamāla Kṛṣṇa: They are rascals.

Prabhupāda: Then what is the value of rascal's statement?

Tamāla Kṛṣṇa: No value. Lunatic asylum.

Prabhupāda: Why if one is settled up that he's a rascal, we should not hear him. And why not? He has not gone to the moon. They are insisting, "Yes, we have gone," by false propaganda. Why the one who makes false propaganda and one who says nonsense, we have to believe? Immediately, whatever he says, reject. There's no argument. You have proved yourself rascal, so we don't accept any statement. What do you think?

Tamāla Kṛṣṇa: Well I'm just trying to think of the description of the Jambūdvīpa.

Prabhupāda: Whatever you say. But be aware you are rascal.

Tamāla Kṛṣṇa: But we have the practical task of...

Prabhupāda: No test.

Tamāla Kṛṣṇa: No---task.

Prabhupāda: No test. Mother says "Here is your father." That's all. Finish. You cannot test. Then you are rascal.

Tamāla Kṛṣṇa: Not test. I said...

Prabhupāda: No, these things cannot be tested.

Tamāla Kṛṣṇa: No, I'm not saying...

Prabhupāda: Mother says, "Here is your father." That's all. Finish. No test. No question. That is foolishness.

Tamāla Kṛṣṇa: I was using the word "task." That to... Well, I'll have to bring in Bhakti-prema Swami. Maybe he can speak better. I'm not able to explain. But according to the description in the [Bhāgavatam](#), everything that we've read, it is not petals. So let's... I don't know. On one hand you are asking us to follow the...

Prabhupāda: [Bhāgavatam](#), one portion may not be exactly like... Just like if you are in the midst of the petal, you cannot understand it is petal. You see it is flat. You have shown in the map, every

point so many miles. So that petal, middle portion, you can take it flat. It is not flat. It is curved. Whatever conception you make, that is defective. Rascals. First of all you have to understand this. So don't make it like this, like this, like this, like... Whatever it is said, that is all right. Therefore Kṛṣṇa said *aśraddadhānāḥ*. [those who are faithless will not understand.]

Tamāla Kṛṣṇa: Faithless.

Prabhupāda: No faith. Faithless. We have challenged, by chemical combination make a small egg, sparrow's egg, and produce it.

Tamāla Kṛṣṇa: They can't do anything.

Prabhupāda: Then what is the value of your experiment? And still they are saying. This one point will kill them. Why do they not take this challenge? Huh?

Tamāla Kṛṣṇa: They're rascals. There's no other answer. Only a rascal will go on maintaining that we can create life, and they never have.

Prabhupāda: And they are getting Nobel Prize. Just see. Such rascals. And we say on the authority of *Bhagavad-gītā*, *apareyam*. This is inferior and that is superior. So how you can make superior with inferior ingredients?

Tamāla Kṛṣṇa: Impossible. Without superior touch the inferior cannot have any life.

Prabhupāda: That's a fact. They're seeing every moment.

Tamāla Kṛṣṇa: Everything has movement. If it's matter it only moves because of some superior force, living force, pushing it or entering it or something.

Prabhupāda: The superior energy is utilizing inferior energy for His purpose. You are utilizing this inferior, the lump of matter, for serving my purpose. That is superior energy. It cannot use me for its purpose.

Tamāla Kṛṣṇa: It has no purpose.

Prabhupāda: No. I can use it for my purpose. Therefore I am superior. [aside:] Come on.

Tamāla Kṛṣṇa: Śrīla Prabhupāda, it's about three o'clock now.

Prabhupāda: Hmm. Shall we go? [indistinct]

Tamāla Kṛṣṇa: I may have to go for that... I told Bhakti-prema Mahārāja I would meet him at three.

Prabhupāda: Go on. [end]

## Discussion about Bhū-maṇḍala

Type: [Conversation](#)

Date: [July 5, 1977](#)

Location: [Vṛndāvana](#)

Prabhupāda: So what is the difficulty?

Bhakti-prema: First we are interested to know...

Prabhupāda: [aside:] Take from the middle. [break] It is something new?

Tamāla Kṛṣṇa: No. This is the first drawing we did. This is Jambūdvīpa. This is Bhārata....

Bhakti-prema: This is Bhārata-varṣa, Bhūloka. Now, this is Himālayan mountain going from east to west. This is India.

Prabhupāda: First thing is, these people, they cannot cross the Himālayan mountain. [aside:] You can turn this light in this way, down. From my practical experience, I have seen Switzerland, it is so high that so many accidents have taken place. Little inattention. They have experience. The plane goes thirty-two thousand feet high. Is it not?

Tamāla Kṛṣṇa: Yes. Thirty to forty thousand. Say forty thousand maximum.



Prabhupāda: Still they met with accident. But they are saying that Himālaya is twenty-eight thousand feet high.

Tamāla Kṛṣṇa: Maximum.

Prabhupāda: What is this? First of all answer this. Their everything proposition is wrong. So how we can trust somebody? What is the answer?

Tamāla Kṛṣṇa: We cannot trust them.

Prabhupāda: Then? But if you cannot trust them, they're rejected immediately. This is one argument. Another argument, kūpa-maṇḍuka-nyāya. The frog in the well, he's estimating, "This is the limit of water." What he'll understand about Pacific Ocean, Atlantic Ocean? There is so many things. On the whole we are imperfect, and although imperfect, they want to be perfect. That is cheating. Now for argument's sake, if they put some argument, we have to reply. We have to prepare for them. Otherwise they're useless. We know they're useless, but sometimes they put some argument. We have to give answer. This is the position. And our duty is to present picture of Śrīmad-Bhāgavatam correct. So what do you have to say? At least some answer you should give.

Yaśodā-nandana: The biggest problem we are discussing... We were thinking that the first question they will ask... This is their conception of the world.

Prabhupāda: We reject them.

Yaśodā-nandana: Yes.

Prabhupāda: "You are imperfect. So whatever you have written, that is nonsense. And everywhere problem. Why should we waste our time?" Now just try to settle from point of. He's showing this book; I am showing the Bhāgavatam. So you are imperfect, that's a fact. What is the value of your book? If you are basically a rascal, then what is the value of your book? Why shall I waste my time? First of all I take it and I prove it that you are a rascal. You show your book; I show my book. But you have been proved that you are a rascal. Because practically you cannot cross Himālaya. You have no idea what is the Himālaya. You are giving some conflict.

Bhakti-prema: This..., we have to reply to this question. They say if we go, we start from Los Angeles and arrive Japan, according to Śrīmad-Bhāgavatam...

Prabhupāda: Japan and Los Angeles and India, that is not the whole thing.

Bhakti-prema: Yeah, that is not the whole thing, but it is basic point.

Prabhupāda: Huh... Insignificant.

Bhakti-prema: According to Śrīmad-Bhāgavatam, if we start from Los Angeles...

Prabhupāda: That argument also I have refuted. Just like animal, he is bound up. He is rotating around the log, and within that there may be Japan, there may be Calcutta, there may be Los Angeles. You can think this is there. But that is not all. Within that rounding circle, whatever is there, you may think this is all. But that is not all. He's limited condition. So within his limitation [Bengali]. Within that limitation he's speaking. But Himālaya and other things---far beyond their limitation. That I have already explained. He's speaking within his limitation. Our position should be, correctly represent what is described in the Śrīmad-Bhāgavatam. But if there is some question, we should ask. Just like I am answering to the reasonable point, that if you are conditioned, within your condition you can see, you can experience, but beyond that you have no right to see. What is Los Angeles, Calcutta, Japan, this is very insignificant space. And they're talking of that. We are talking that Himālaya mountain, "We have crossed over that Himālaya, we conquered the outer space." How they can think of it?

Bhakti-prema: How to take them to Plakṣadvīpa?

Prabhupāda: There is no question of take them. If you take, he's all right. If you don't take, we cannot change.

Bhakti-prema: As long as we cannot show them.

Prabhupāda: First of all you have to prove that you are imperfect.

Bhakti-prema: That has already been proved.

Prabhupāda: Yes. You're simply insisting on things by "probably." "Probably beyond the Himālaya there is something." That is one thing. We say "Definitely, here is. Beyond the Himālayas like this, that." That is the difference. You say "probably," I say "definitely." Father, mother said, "Here is your father." You can say "probably," and mother is saying "definitely." She knows perfectly. You may say probably he may be your father, but mother knows that definitely. Therefore we take Vedas as mother, Purāṇas as sister. Śukadeva Gosvāmī is explaining. Iti śuśrūma. But śuśrūma, why he should waste his valuable time? He knows it is definite. So unless you come to this standpoint that whatever is spoken in the Vedic literature, that is definite, you cannot be convinced by argument. Tarko 'pratiṣṭhaḥ śrutayo vibhinnā nāsāv ṛṣir yasya mataṁ na bhinnam, mahājano yena gataḥ sa panthāḥ [Cc. Madhya 17.186]. Śukadeva Gosvāmī said---that's all. Mahājano yena. Vaiyāsakiḥ.

svayambhūr nāradaḥ śambhuḥ

kumāraḥ kapilo manuḥ

prahlādo janako bhīṣmo

balir vaiyāsakir vayam

[SB 6.3.20]

These mahājanas. This is our argument. And for commonsense argument, the Himālaya is very, very high. Very, very broad. You have never crossed, and you have met with so many accidents. They avoid that portion, flying plane. And I have seen how high has it gone, then it is in the clouds. Still they say twenty-eight thousand. Huh? Twenty-eight thousand?

Tamāla Kṛṣṇa: Twenty-nine thousand. Twenty-nine thousand.

Prabhupāda: So I conclude like that. When you show this book, accept this authority.

Tamāla Kṛṣṇa: When we show this book it means we're accepting the authority?

Yaśodā-nandana: Not accepting the authority. The problem is that the Pacific Ocean, according to Jambūdvīpa, for us it is the salt ocean. So the first question that Mahārāja was raising, that they will ask, how do we go between the west coast of America, which is very tiny, and Japan, as they say according to their calculation we go west and we arrive around. And you keep still going further and you arrive back in America. The point about the Himālayas, that we did not raise, because that we could well understand. The Himālayas is much broader and much bigger than they think. We can fully understand it. But that point, from commonsense point of view we couldn't exactly understand. We thought of it all afternoon, and we came up with a few ideas, but we wanted to hear what Your Divine Grace...

Tamāla Kṛṣṇa: Our question was mostly coming out of how to draw what the [Śrīmad-Bhāgavatam](#) is saying. We're not supporting any kind of mundane argument, nor do we have any doubt in [Bhāgavatam](#). We're simply trying to understand the [Bhāgavatam](#).

Prabhupāda: And that is your credit.

Tamāla Kṛṣṇa: That's why we were meeting.

Prabhupāda: Where is the difficulty?

Tamāla Kṛṣṇa: Well, I think that one of the difficulties arose from my seeing this map originally, because in this map it shows the continents that we today speak of as various continents. So when



we all looked at this map, our immediate question was, as I said the other day, how do we go from one place to the next? It's not such an unreasonable question. So we're just trying to answer it from the [Bhāgavatam](#)---not to give our own speculations, because they're imperfect.

Prabhupāda: That is already answered. You are limited within certain area. So you can conclude in so many ways. Sara bhuri kara, kara bhuri sara.[?] There is a vegetable prepared, the following vegetables are taken = sara, bhuri, and kara. And again you say kara bhuri sara. This way or that way. Sara bhuri kara, kara bhuri sara. That three things, either you take this way consecutively or that way consecutively. But you have got only that kara bhuri sara. You have no experience. There is potato, there is [indistinct], there is [indistinct]. You know these three things. Sara bhuri kara. Kara bhuri sara. Bās. Just like they are making arrangement in the laboratory. Companies are there. They present in such a way, that he was flying in the sky, and big sputnik and very small town. Do you know that man came?

Tamāla Kṛṣṇa: Man came and said he could do anything. Make any trick or illusion appear real. You won't have any idea...

Prabhupāda: And they have done so in the matter of moon planet. They've never gone there by laboratory arrangement. The Arizona?

Tamāla Kṛṣṇa: Arizona.

Prabhupāda: That's all. That is their business. They might have presented such devices in a book, a different color. Just like medical science. The preparation is nothing, but they'll employ big, big medical students to write in such a way that it will be presented as very important. They are doing this. We have done in Dr. Bose's laboratory. They employ. [speaks garbled words to sound like big words] Go on speaking. [laughter] It sounds very nice. What is the meaning of? [more garbled phrases] So I have got my own common sense. I understand. Everything become [indistinct] in the Vedic literatures.

[indistinct comments by devotees; Tamāla Kṛṣṇa asking Bhakti-prema if he knows how to present this]

Prabhupāda: That I already told. Prejudiced.

Bhakti-prema: [indistinct]

Yaśodā-nandana: I'm not prejudiced. I'm just trying to understand. I'm trying to understand what is the facts according to [Bhāgavatam](#).

Prabhupāda: How you can understand which is beyond your understanding?

Tamāla Kṛṣṇa: He is saying he wants to understand according to the [Bhāgavatam](#).

Yaśodā-nandana: Not we're challenging.

Prabhupāda: That you can describe.

Tamāla Kṛṣṇa: That is what we're having trouble with. We're not trying to do our own thing. We're trying to understand [Bhāgavatam](#). That we're a little stuck on some point.

Prabhupāda: Bhāgavata is there. You try to understand.

Tamāla Kṛṣṇa: We're not siding with the preconceptions that we had before. We'll throw them away. We're trying to accept the [Bhāgavatam](#). We have to do a model, a planetarium. So everything has to be according to the [Bhāgavatam](#).

Prabhupāda: Make it nice. We are going to spend so much money, people may not reject it. [break]

Bhakti-prema: Demons and the demigods, [indistinct] churn this ocean, and we are saying we can indicate...

Prabhupāda: So who has gone to see the churning [indistinct]?



Tamāla Kṛṣṇa: Just like as we're talking, we're a little... Sometimes it's difficult to understand the [Bhāgavatam](#).

Prabhupāda: But I take it simply---that there is ocean, and it was churned. So there is no difficulty.

Tamāla Kṛṣṇa: No. Mostly we have understood. Only in one place we are a little...

Prabhupāda: But nobody has seen that ocean. And nobody can believe that ocean can be churned. Would you believe it? Because it is like that. And the Vāsuki was taken as rope.

Bhakti-prema: And this Mandara mountain, fifty thousand miles high, was taken there, carried by.

Prabhupāda: And it was born by tortoise incarnation.

Bhakti-prema: This is combined with description.

Prabhupāda: Acintyāḥ khalu ye bhāvā na tāms tarkaṇa yojayet [Mahābhārata, Bhīṣma-parva 5.22].

What is beyond your conception, don't try to... So that is Vedic civilization. They were satisfied with information received from the Vedas.

Bhakti-prema: The first and last thing we have to prove logically is this = the Earth...

Prabhupāda: No, no. Logically you cannot. Acintya. Logic comes when it is conceivable; but it is inconceivable. Where is your logic?

Bhakti-prema: But first to prove them in right understanding we have to bring them.

Prabhupāda: It is very difficult. Acintya.

Yaśodā-nandana: But such a thing as going from one place to the other on Earth, they'll say this is cintya, this is conceivable.

Prabhupāda: Argument is there when it is conceivable. It is inconceivable. Kṛṣṇa lifted Govardhana, seven years old, six years old. How it is conceivable? But devotees, they are crying, "Oh, Gīri-varādhārī." And the Māyāvādīs, they say kalpanāyā. The Akhandānanda said. And Śukadeva Gosvāmī is narrating something kalpanāyā and wasting his time?

Bhakti-prema: [indistinct]

Prabhupāda: This is acintya for the Māyāvādīs. They say kalpanāyā. These Akhandānanda and other Māyāvādīs, they explain Bhāgavata---kalpanāyā. They are making some imagination that "I am God," but they are alleging us that "You are in illusion." God, as soon as there is some toothache, he goes to the doctor. He's such a rascal hypocrite. There was some heart attack going on, so Akhandānanda, immediately he called one of his chief disciples, that Mishra, Jaśrī, and he was taken to Bombay hospital. And he's God.

Bhakti-prema: He's expired?

Prabhupāda: Expired? No, no. He's living. But talking all nonsense, reading [Bhāgavatam](#), and hundreds of people go to the āśrama.

Bhakti-prema: Today we were discussing...

Prabhupāda: That difference of opinion will continue. You cannot stop.

Bhakti-prema: What we were discussing, this Pacific Ocean is saltwater...

Prabhupāda: Why you are trying to adjust Pacific Ocean? Pacific Ocean, any ocean, it is just like kūpa-maṇḍūka. It is very big for you, because you are a very teeny identity. But take the universe---what is the Pacific? Is it not a drop. There are so many Pacific Oceans floating in the sky. Everything is acintya. Yasyaika-niśvasita-kālam athāvalambya jīvanti loma-vilajā jagad-aṇḍa-nāthāḥ [Bs. 5.48]. This is acintya. So acintyāḥ khalu ye bhāvā na tāms tarkaṇa yojayet [Mahābhārata, Bhīṣma-parva 5.22]. You cannot make an experiment or see it. But take some information from the authority and be satisfied. With your limited knowledge, if you want to bring it to experiment, that is not possible. That is not possible.

Bhakti-prema: If this is the background I can give a lot of material. But they want logics.

Prabhupāda: Where is the logic?

Yaśodā-nandana: I don't want any logic. The scientists will come to the planetarium and ask...

Prabhupāda: How they can? Scientist is rascal. That is proved. They are insisting that chemical can produce life. He's a rascal. They have gone to moon planet. That's a rascal. So what is the value of so-called scientist. Why should we give any importance? I'm not giving any importance. If you become scientist, that so much ghee and so much ātā makes purī, and we can eat very nicely, all right, you are a scientist. But so much chemicals, make it life---prove that. The confectioner is also scientist. He knows very well how to do his business. A carpenter is also scientist. Here is some work nice done by the carpenter. I cannot do it. You may be a great scientist, but me? It is not possible for me to do a carpentry work. In this way it is going on. [Bengali] You have learned something, you can do it very nicely. But I cannot do it. For me it will be beating by the rod if I am given this work. I can translate, my work. That's all right. So everyone is scientist, his own field of activities, to some extent. You cannot make everyone agree. That is not... Vox populi you cannot. That is not possible. What is that vox populi?

Tamāla Kṛṣṇa: General population.

Prabhupāda: Mohitaṁ nābhijānāti mām ebhyaḥ param avyayam [Bg. 7.13]. So what is the value of vox populi? I concluded. Munayāḥ sādhu prṣṭo 'ham. Huh? What is that? Munayāḥ sādhu prṣṭo 'ham [SB 1.2.5]. Loka-maṅgalam. Yenātmā suprasīdati. So Kṛṣṇa's childhood pastime, enjoyed by Mother Yaśodā, others will think, "What is this nonsense? Kṛṣṇa is breaking the butter pot and it is taken as sublime?" They'll think like that.

Bhakti-prema: Kṛṣṇa opened His mouth, His Mother Yaśodā saw all this universe. [indistinct]

Prabhupāda: And first of all she became surprised. And next moment, "Whatever it is, my dear Kṛṣṇa, You come on my lap." That's all. So it is not for all.

Bhakti-prema: Therefore we should name it Esoteric Geography.

Prabhupāda: Hmm?

Bhakti-prema: We can name it Esoteric Geography

Prabhupāda: Journal?

Bhakti-prema: Esoteric.

Prabhupāda: Yes, esoteric I know. Journal?

Bhakti-prema: Geography. [indistinct] qualification.

Prabhupāda: Yes. Esoteric and exoteric. But one thing is that it is folly to be wise where ignorance is bliss. If you think that ignorance is bliss, then why should we waste our time and money?

Yaśodā-nandana: Prabhupāda, what is the shape of this tiny portion of Earth or whatever place we are on? What is the shape of this, whatever you call...

Prabhupāda: Ask them. Why don't you ask them? Sometimes they say flat, sometimes they say it is round. Why don't you ask them, the scientists?

Yaśodā-nandana: We don't accept what they say.

Prabhupāda: No, no. Formerly they were under the impression the world is flat. And now they are saying round. So what they'll say after few years?

Yaśodā-nandana: They are not consistent. That's a fact. They're very inconsistent in their theories.

Prabhupāda: Ask them which is correct. "Probably" this is correct. Yes.

Bhakti-prema: When someone asks this question, first one would reply.

Prabhupāda: I answered it. You people say like that, so which is correct? Flat or round?

Tamāla Kṛṣṇa: They will say, "What does the Bhāgavatam say?"

Prabhupāda: Huh?

Tamāla Kṛṣṇa: They may reply to us, "All right, we are rascals. So please tell us what is the fact."

Prabhupāda: That is, we are...

Tamāla Kṛṣṇa: That's what he's asking. What should be shown? Actually we're a little stumped by... I mean...

Prabhupāda: Yes, you must have proper answer as far as possible.

Tamāla Kṛṣṇa: We just read... We got a version from South India, and we've even found that there are different conceptions of what the Bhāgavatam is saying. But the Purāṇas, they give some Purāṇic references.

Bhakti-prema: It is written the world... The Earth is round and flat.

Prabhupāda: Hmm?

Bhakti-prema: Earth is round and flat both, together.

Prabhupāda: Yes.

Bhakti-prema: First we should... We can reply it is acintya. This should be the reply. "Inconceivable."

Tamāla Kṛṣṇa: Then why are we showing them...

Yaśodā-nandana: If it is inconceivable, then they will say, "How we can conceive it?"

Prabhupāda: Take the version of Bhāgavatam.

Bhakti-prema: Everything we conceived, that is wrong?

Prabhupāda: Everything you conceived, that is wrong.

Bhakti-prema: Yes. Very good point.

Prabhupāda: Yes. Therefore inconceivable.

Bhakti-prema: The Lord is inconceivable always and any [indistinct], it is inconceivable.

Prabhupāda: But we have to accept śāstra.

Bhakti-prema: This outer structure of the Lord is one with the Lord. It is inconceivable; it is not conceivable. Very good. It is human [indistinct].

Prabhupāda: Acintya-guṇa-svarūpam. Acintya-guṇa-svarūpam. Yaṁ śyāmasundaram acintya-guṇa.

Acintya. Govindam ādi-puruṣaṁ tam ahaṁ bhajāmi [Brahma-saṁhitā 5.38]. Acintya.

Bhakti-prema: [indistinct conversation with devotees]

Prabhupāda: Give me that pineapple juice. [Bengali] [break]

Bhakti-prema: If it is inconceivable, then don't try to...

Prabhupāda: We are not lying to you.

Bhakti-prema: ...draw.

Tamāla Kṛṣṇa: We're drawing according to the Bhāgavatam.

Prabhupāda: We're not conceiving it. It is already there.

Bhakti-prema: Then it is conceived, he says.

Prabhupāda: Conceived not by me.

Tamāla Kṛṣṇa: But not by us. By the Unlimited.

Prabhupāda: I am imperfect. That is the difference.

Bhakti-prema: Yes. It is conceivable by you.

Tamāla Kṛṣṇa: By Kṛṣṇa.

Prabhupāda: By Śukadeva... Not even Śukadeva Gosvāmī. He says śuśrūṣa.

Tamāla Kṛṣṇa: "I heard."

Prabhupāda: Janmādy asya yataḥ anvayād itarataś cārtheṣu abhijñāḥ svarāṭ tene brahma hṛdā [SB 1.1.1]. Brahma hṛdā. This is Brahmā. Ādi-kavaye. The Brahmā is very significant. Ādi-kavaye. So it is coming that way.

Bhakti-prema: [indistinct]



Prabhupāda: Yes.

Bhakti-prema: Scholars.

Prabhupāda: This is their... Apauruṣeyam. Actually India's culture is going on that way. Mass of people, they are going to Prayāga for taking bath. What do they know? They have received it from authorities that if you take bath in such and such place... Ah, lakhs of people will go. That is Indian culture. Without any advertisement, without any means, walking hundreds of miles they are coming. Yes, that is their culture. And the government is perturbed that people are so prejudiced. So how to make them forget? This is going on. But they don't listen. They just, "If I take bath I'll..." That is the difference between Western and Eastern. And as soon as there is interpretation, it is Māyāvāda. And Caitanya Mahāprabhu has rejected---māyāvādi-bhāṣya śunile haya sarva-nāśa [Cc. Madhya 6.169]. You see in the Kumbha-melā how peacefully they are sitting. They are accepting Vedic culture. So nice atmosphere. Simply by going there you'll be satisfied. That is the difference between East and West.

manuṣyāṇāṁ sahasreṣu

kaścid yatati siddhaye

yatatām api siddhānām

kaścin vetti māṁ...

[Bg. 7.3]

Therefore tad viddhi praṇipātena paripraśnena sevayā [Bg. 4.34]. There is no other. Submissive. [break] ...guru. Tasyaite kathitā hy arthāḥ prakāśante. The authority is revealed to him. Yasya deve parā bhaktir yathā deve [ŚU 6.23]. Otherwise not. So do it as far as possible to your capacities. But things are inconceivable. You cannot adjust within the limitation of your understanding. That is not...

Tamāla Kṛṣṇa: Yeah, that's the... We're trying to impose some preconceived idea onto this. As soon as that happens, this knowledge is blocked. Because the whole attitude shouldn't be like that. One should come out of service and devotion, not with some mental, materialistic speculations.

Prabhupāda: Did you know that story, the Nārada was going to Vaikuṇṭha? Nārada came back and replied to a cobbler... Cobbler asked him what Nārāyaṇa is doing. "He has taken one elephant and He's drawing through the hole of a needle like this and again taking." The learned brāhmaṇa, he began to laugh = "These are all stories." And the cobbler began to cry, "Oh, Nārāyaṇa, Kṛṣṇa, can do anything." Nārada inquired, "How do you believe that elephant is being drawn through the hole of needle?" "No, why not? I'm daily seeing by sitting under this tree, banyan tree, and within a fruit there are thousands of seeds. And each seed contains the big tree." Can the scientists make such small seed contain a big banyan tree? So it is acintya. That's a fact. [break] ...thing is inconceivable. And these rascals want to bring them as conceivable. He's conditioned, and he's trying to bring inconceivable thing to his conception. Useless, futile attempt. How the scientist will answer? We take a fruit. There are hundreds of seeds, and each seed contains a big tree. How you can explain? Is it not inconceivable?

Tamāla Kṛṣṇa: Yes.

Prabhupāda: So what is the use of arguing?

Tamāla Kṛṣṇa: It's better to take the fruit and offer it to Kṛṣṇa.

Prabhupāda: That's right.

Bhakti-prema = [indistinct conversation with Tamāla Kṛṣṇa]

Prabhupāda: So we take it as accepted, mahā-muni kṛte. Dharmah projjhita-kaitavo 'tra paramo nirmatsarāṇāṁ satām[SB 1.1.2].

Bhakti-prema: Vedyam vāstavam atra vastu śivadam tāpa-trayonmūlanam, śrīmad-bhāgavate mahā-muni-kṛte kiṁ vā parair īśvaraḥ sadyo hṛdy avarudhyate 'tra kṛtibhiḥ śuśrūṣubhis tat-kṣaṇāt [[SB 1.1.2](#)].

Prabhupāda: Śuśrūṣubhis tat-kṣaṇāt. There is no other way.

Tamāla Kṛṣṇa: This is a very good lesson, Śrīla Prabhupāda.

Prabhupāda: You do not require to be puffed up with your so-called education. It has no value.

[pause] Hmm. Is that all right?

Devotees: Yes, Śrīla Prabhupāda. [end]

**Type:** [Conversation](#)

**Date:** [July 6, 1977](#)

**Location:** [Vṛndāvana](#)

Tamāla Kṛṣṇa: Until you're over your cold, it's better not to take anything strong. That Lasix is like a brahmāstra. It's like an ultimate weapon. It should only be used as a last resort.

Prabhupāda: Atomic bomb.

Tamāla Kṛṣṇa: Yeah. But not... Unlike a brahmāstra, it cannot be withdrawn. Once it's taken, it has to act. We've been studying the course of the sun daily now. We're reading that chapter. And Bhakti-prema Swami... There's a library in Vṛndāvana. All the books... Perhaps you know. It's over the Post Office in Loi Bazaar.

Prabhupāda: Hmm. Hmm.

Tamāla Kṛṣṇa: All the books from Rādhā-Dāmodara temple, those original texts, they're all there. So he's going to consult your Guru Mahārāja's book on... The astronomy book? What is the name of that book?

Prabhupāda: Sūrya-siddhānta.

Tamāla Kṛṣṇa: We are going to consult some other texts to get the full picture.

Prabhupāda: And what is from Bhāgavata? The sun movement?

Tamāla Kṛṣṇa: It's just like there's a couple of things that we want to get very clear. Like it's described that one of the axles...

Prabhupāda: Uttarāyaṇa, dakṣiṇāyaṇa. This Sumeru Mountain... So six months northern side, six months southern side.

Tamāla Kṛṣṇa: Yes. Some things are quite clear. Then there's a description, though, that there's an axle, it's described, a tie made of wind going from the chariot to Dhruvaloka. So things like that we want to get a..., further information on. Just so that it can be somehow demonstrated. Our... To understand these things for the purpose of making an exhibit requires a very clear picture. So that's the only reason we're looking to other books. But only bona fide books. The ācāryas' commentaries, like that. And then it has to agree with the [Bhāgavatam](#). If in any way there's a discrepancy, we choose the [Bhāgavatam](#) as the authority.

Prabhupāda: On the whole, the sun is not fixed up.

Tamāla Kṛṣṇa: No, not at all. It's moving. As a matter of fact, it describes sometimes it moves in one way with Meru at its right side, and then sometimes it moves the other way with Meru at its left side.

Prabhupāda: That is dakṣiṇāyaṇa-mārga, dakṣiṇāyaṇa, uttarāyaṇa.

Tamāla Kṛṣṇa: It's very much moving, and at very high speed.

Prabhupāda: Yes. I calculated sixteen thousand miles per second, so far I remember.

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Tamāla Kṛṣṇa: Yes. I think that's right.

Prabhupāda: And it is Sūryaloka. It has population.

Tamāla Kṛṣṇa: All of the personalities there have very dazzling bodies.

Prabhupāda: Fiery body.



## APPENDIX 3:

### Geography of the Viṣṇu Purāṇa, compared to other Purāṇic lists

#### BOOK 2, CHAPTER 3:

Description of Bhārata-varṣa: extent: chief mountains: nine divisions: principal rivers and mountains of Bhārata proper: principal nations: superiority over other Varṣas, especially as the seat of religious acts. (Topographical lists.)

The country that lies north of the ocean, and south of the snowy mountains, is called Bhārata, for there dwelt the descendants of Bhārata. It is nine thousand leagues in extent [\*1], and is the land of works, in consequence of which men go to heaven, or obtain emancipation.

The seven main chains of mountains in Bhārata are Mahendra, Malaya, Sahya, Śuktimāt, Ṛkṣa, Vindhya, and Pāripātra [\*2].

From this region heaven is obtained, or even, in some cases, liberation from existence; or men pass from hence into the condition of brutes, or fall into hell. Heaven, emancipation, a state in mid-air, or in the subterraneous realms, succeeds to existence here, and the world of acts is not the title of any other portion of the universe.

The Varṣa of Bhārata is divided into nine portions, which I will name to you; they are Indradvīpa, Kaśerumat, Tāmravarṇa, Gabhastimāt, Naga-dvīpa, Saumya, Gāndharva, and Vāruṇa; the last or ninth Dvīpa is surrounded by the ocean, and is a thousand Yojanas from north to south [\*3]. On the east of Bhārata dwell the Kirātas (the barbarians); on the west, the Yavanas; in the center reside brahmans, kṣatriyas, vaiśyas, and śūdras, occupied in their respective duties of sacrifice, arms, trade, and service [\*4].

The Śatadrū, Candrabhāgā, and other rivers, flow from the foot of Himālaya: the Vedasmṛti and others from the Pāripātra mountains: the Narmada and Surasā from the Vindhya hills: the Tāpī, Payoṣṇī, and Nirvindhya from the Ṛkṣa mountains; the Godāvarī, Bhīmarathī, Kṛṣṇavenī, and others, from the Sahya mountains: the Kṛtamālā, Tāmraparṇī, and others, from the Malaya hills: the Trisāmā, Ṛṣikulyā, &c. from the Mahendra: and the Ṛṣikulyā, Kumari, and others, from the Śuktimāt mountains. Of such as these, and of minor rivers, there is an infinite number; and many nations inhabit the countries on their borders [\*5].

The principal nations of Bhārata are the Kurus and Panchalas, in the middle districts: the people of Kāmarupa, in the east: the Pundras, Kalinga's, Māgadhas, and southern nations, are in the south: in the extreme west are the Saurashtras, Surasā, Bhiras, Arbudas: the Kerusha's and Mālavas, dwelling along the Pāripātra mountains: the Sauvīras, the Saindhavas, the Hūṇas, the Salwars, the people of Shakala, the Madras, the Ramas, the Ambashthas, and the Parasikas, and others. These nations drink of the water of the rivers above enumerated, and inhabit their borders, happy and prosperous [\*6].

In the Bhārata-varṣa it is that the succession of four Yugas, or ages, the Krita, the Tretā, the Dvāpara, and Kali, takes place; that pious ascetics engage in rigorous penance; that devout men offer sacrifices; and that gifts are distributed; all for the sake of another world. In Jambū-dvīpa, Viṣṇu, consisting of sacrifice, is worshipped, as the male of sacrificial rites, with sacrificial ceremonies: he is adored under other forms elsewhere. Bhārata is therefore the best of the divisions of Jambūdvīpa,

because it is the land of works: the others are places of enjoyment alone. It is only after many thousand births, and the aggregation of much merit, that living beings are sometimes born in Bhārata as men. The gods themselves exclaim, "Happy are those who are born, even from the condition of gods, as men in Bhārata-varṣa, as that is the way to the pleasures of Paradise, or the greater blessing of final liberation. Happy are they who, consigning all the unheeded rewards of their acts to the supreme and eternal Viṣṇu, obtain existence in that land of works, as their path to him. We know not, when the acts that have obtained us heaven shall have been fully recompensed [\*7], where we shall renew corporeal confinement; but we know that those men are fortunate who are born with perfect faculties [\*8] in Bhārata-varṣa."

I have thus briefly described to you, Maitreya, the nine divisions of Jambu-dvīpa, which is a hundred thousand Yojanas in extent, and which is encircled, as if by a bracelet, by the ocean of salt water, of similar dimensions.

#### Footnotes

^174:1 As Bhārata-varṣa means India, a nearer approach to the truth, with regard to its extent, might have been expected; and the Vāyu has another measurement, which is not much above twice the actual extent, or 1000 Yojanas from Kumari (Comorin) to the source of the Ganges.

^174:2 These are called the Kula parvatas, family mountains, or mountain ranges or systems. They are similarly enumerated in all the authorities, and their situation may be determined with some confidence by the rivers which flow from them. Mahendra is the chain of hills that extends from Orissa and the northern Circars to Gondwana, part of which, near Ganjam, is still called Mahindra Malei, or hills of Mahindra: Malaya is the southern portion of the western Ghats: Śuktimāt is doubtful, for none of its streams can be identified with any certainty: Sahya is the northern portion of the western Ghats, the mountains of the Konkan: Ṛkṣa is the mountains of Gondwana: Vindhya is the general name of the chain that stretches across central India, but it is here restricted to the eastern division; according to the Vāyu it is the part south of the Narmada, or the Sathpura range: Pāripātra, as frequently written Pāriyātra, is the northern and western portion of the Vindhya: the name, indeed, is still given to a range of mountains in Gujarat (see Col. Tod's map of Rajasthan), but the Chambal and other rivers of Malwa, which are said to flow from the Pāriyātra mountains, do not rise in that province. All these mountains therefore belong to one system, and are connected together. The classification seems to have been known to Ptolemy, as he specifies seven ranges of mountains, although his names do not correspond, with exception of the Vindus mons: of the others, the Adisathrus and Uxentus agree nearly in position with the Pāriyātra and Ṛkṣa: the Apocopi, Sardonix, Bettigo, and Orudii must be left for consideration. The Bhāgavata, Vāyu, Padma, and Mārkaṇḍeya add a list of inferior mountains to these seven.

^175:3 This last is similarly left without a name in all the works: it is the most southerly, that on the borders of the sea, and no doubt intends India proper. Wilford places Isere a division called Kumārikā. No description is anywhere attempted of the other divisions. To these the Vāyu adds six minor Dvīpas, which are situated beyond sea, and are islands, Anga-dvīpa, Yama-d., Matsya-d., Kumuda or Kuśa-d., Varāha-d., and Sankha-d.; peopled for the most part by Mlecchas, but who worship Hindu divinities. The Bhāgavata and Padma name eight such islands, Svarṇaprastha, Candraśukla, Āvartana, Ramaṇaka, Mandara, Pāñcājanya, Sindhala, and Laṅkā. Col. Wilford has endeavoured to verify the first series of Upadvīpas, making Varāha Europe; Kuśa, Asia Minor, &c.;

Sankha, Africa; Malaya, Malacca: Yama is undetermined; and by Anga, he says, they understand China. How all this may be is more than doubtful, for in the three Purāṇas in which mention is made of them, very little more is said upon the subject.

^175:4 By Kirātas, foresters and mountaineers are intended, the inhabitants to the present day of the mountains east of Hindustan. The Yavanas, on the west, may be either the Greeks of Bactria and the Punjab – to whom there can be little doubt the term was applied by the Hindus – or the Mohammedans, who succeeded them in a later period, and to whom it is now applied. The Vāyu calls them both Mlecchas, and also notices the admixture of barbarians with Hindus in India proper. The same passage, slightly varied, occurs in the Mahābhārata: it is said especially of the mountainous districts, and may allude therefore to the Gonds and Bhils of central India, as well as to the Mohammedans of the north-west. The specification implies that infidels and outcastes had not yet descended on the plains of Hindustan.

^176:5 This is a very meagre list, compared with those given in other Purāṇas. That of the Vāyu is translated by Col. Wilford, As. Res. vol. VIII; and much curious illustration of many of the places by the same writer occurs, As. Res. vol. XIV. The lists of the Mahābhārata, Bhāgavata, and Padma are given without any arrangement: those of the Vāyu, Matsya, Mārkaṇḍeya, and Kūrma are classed as in the text. Their lists are too long for insertion in this place. Of the rivers named in the text, most are capable of verification. The Śatadrū, 'the hundred channelled' – the Zaradrus of Ptolemy, Hesidrus of Pliny – is the Sutlej. The Candrabhāgā, Sandabalis, or Acesines, is the Chenab. The Vedasmṛti in the Vāyu and Kūrma is classed with the Vetravatī or Betwa, the Carminati or Chambal, and Sipra and Para, rivers of Malwa, and may be the same with the Beas of the maps. The Narmada or Narbada, the Namadus of Ptolemy, is well known; according to the Vāyu it rises, not in the Vindhya, but in the R̥kṣa mountains, taking its origin in fact in Gondwana. The Surasā is uncertain. The Tāpī is the Tapti, rising also in Gondwana: the other two are not identified. The Godāvarī preserves its name: in the other two we have the Bīmah and the Krishna. For Kṛtamālā the Kūrma reads Ritumala, but neither is verified. The Tāmrabarṇī is in Tinivelly, and rises at the southern extremity of the western Ghats. The R̥ṣikulyā, that rises in the Mahendra mountain, is the Rasikulia or Rasikoila, which flows into the sea near Ganjam. The Trisāmā is undetermined. The text assigns another R̥ṣikulyā to the Śuktimāt mountains, but in all the other authorities the word is R̥ṣikā. The Kumari might suggest some connexion with Cape Comorin, but that the Malaya mountains seem to extend to the extreme south. A R̥ṣikulyā river is mentioned (Vana P. v. 3026) as a Tīrtha in the Mahābhārata, in connexion apparently with the hermitage of Vāśiṣṭha, which in another passage (v. 4096) is said to be on mount Arbuda or Abu. In that case, and if the reading of the text be admitted for the name of the river, the Śuktimāt range would be the mountains of Gujarat; but this is doubtful.

^177:6 The list of nations is as scanty as that of the rivers: it is, however, omitted altogether in the Bhāgavata. The Padma has a long catalogue, but without arrangement; so has the Mahābhārata. The lists of the Vāyu, Matsya, and Mārkaṇḍeya class the nations as central, northern, eastern, southern, and western. The names are much the same in all, and are given in the 8th vol. of the As. Res. From the Brahmāṇḍa, or, for it is the same account, the Vāyu. The Mārkaṇḍeya has a second classification, and, comparing Bhārata-varṣa to a tortoise, with its head to the east, enumerates the countries in the head, tail, flanks, and feet of the animal. It will be sufficient here to attempt an identification of



the names in the text, but some further illustration is offered at the end of the chapter. The Kurus are the people of Kurukshetra, or the upper part of the Doab, about Delhi. The Panchalas, it appears from the Mahābhārata, occupied the lower part of the Doab, extending across the Jumna to the Chambal. Kulluka Bhatta, in his commentary on Manu, II. 59, places them at Kanoj. Kāmarupa is the north-eastern part of Bengal, and western portion of Assam. Pundra is Bengal proper, with part of south Behar and the Jungle Mahals. Kalinga is the sea-coast west of the mouths of the Ganges, with the upper part of the Coromandel coast. Magadha is Behar. The Saurashtras are the people of

MOUNTAINS AND RIVERS [\*1].

^177:7 Surat, the Surastrene of Ptolemy. The Surasā and Bhīras, in the same direction, may be the Suri and Phauni or Phryni of Strabo. The Arbudas must be the people about mount Abu, or the natives of Mewar. The Kerusha's and Mālavas are of course the people of Malwa. The Sauvīras and Saindhavas are usually conjoined as the Sindhū-Sauvīras, and must be the nations of Sindh and western Rajputana. By the Minas we are to understand the white Huns or Indo-Scythians, who were established in the Punjab and along the Indus at the commencement of our era, as we know from Arrian, Strabo, and Ptolemy, confirmed by recent discoveries of their coins. The Salwars or, as also read, Shayla's are placed by the Vāyu and Matsya amongst the central nations, and seem to have occupied part of Rajasthan, a Salwar Raja being elsewhere described as engaging in hostilities with the people of Dwārakā in Gujarat. Shalala, as I have elsewhere noticed, is a city in the Punjab (As. Res. XV. 108), the Sagala of Ptolemy (ibid. 107); the Mahābhārata makes it the capital of the Madras, the

Mādi of the ancients; but they are separately named in the text, and were situated something more to the south-east. [p. 178] The Ramas and Ambashthas are not named in the other Purāṇas, but the latter are amongst the western, or more properly north-western nations subjugated by Nakula, in his Dig-vijaya. Mahabh. Sabha P. Amba and Ambashthas are included in the list extracted by Col. Wilford from the Varāha Samhitā, and the latter are supposed by him to be the Ambastae of Arrian. The Parasikas carry us into Persia, or that part of it adjoining to the Indus. As far as the enumeration of the text extends, it seems applicable to the political and geographical divisions of India about the era of Christianity.

## APPENDIX 4

### Some Key Ślokas that form the basis of this research.

#### TEXT 1.

*aum prithvidevaye cha vidmahe  
sahasramoortaye cha dhimahi  
tanno prithvi prachodayat*

Om. Let us meditate on Prithvi Devi, Mother Earth. May that Mother Prithvi of a thousand forms inspire and illumine our mind and understanding. (Prithvi-devi Gayatri)

#### TEXT 2.

ṛṣir uvāca:

na vai mahārāja bhagavato māyā-guṇa-vibhūteḥ kāṣṭhām manasā vacasā vādhigantum alam  
vibudhāyūṣāpi puruṣas tasmāt prādhān-yenaiva bhū-golaka-viśeṣaṁ nāma-rūpa-māna-lakṣaṇato  
vyākhyāsyāmaḥ.

The great ṛṣi Śukadeva Gosvāmī said: My dear King, there is no limit to the expansion of the Supreme Personality of Godhead's material energy. This material world is a transformation of the material qualities [sattva-guṇa, rajo-guṇa and tamo-guṇa], yet no one could possibly explain it perfectly, even in a lifetime as long as that of Brahmā. No one in the material world is perfect, and an imperfect person could not describe this material universe accurately, even after continued speculation. O King, I shall nevertheless try to explain to you the principal regions, such as Bhūloka, with their names, forms, measurements and various symptoms. (SB 15.16.4)

#### TEXT 3.

I shall explain the seven continents along with the moon, the sun and the planets. Men mention their extent and magnitude by guess-work. One shall not make conjectures about inconceivable objects and worlds. That which is beyond Prakṛti is called eternal. (Vāyu.P.34:7-8).

#### TEXT 4.

There are stated to be nine divisions of this Bhārata Varṣa. Being separated by oceans, they are mutually inaccessible. They are Indradvīpa, Kaśeru, Tāmraparṇa, Gabhastimān, Nāgadvīpa, Saumya, Gāndharva and Vāruṇa. This Bhārata, the ninth among them, is surrounded by the sea. From south to north it extends to a thousand Yojanas, from Kumārī to the source of Gaṅgā. Obliquely in the north it extends to nine thousand Yojanas. On the eastern boundary are Kirātas, and Yavanas at the western boundary.

There are seven great mountain systems with excellent knot-like ridges in this Varṣa. They are Mahendra, Malaya, Sahya, Śuktimān, Rkṣaparvata, Vindhya and Pāriyātra. (Vāyu Purāṇa 45: 78-82 & 88)

#### TEXT 5.

Within Bhārata-varṣa, there are nine khaṇḍas. They are known as (1) Aindra, (2) Kaśeru, (3) Tāmraparṇa, (4) Gabhastimat, (5) Kumārikā, (6) Nāga, (7) Saumya, (8) Vāruṇa and (9) Gāndharva.

In the Kumārikā alone is found the subdivision of men into castes, in the remaining khaṇḍas are found all the tribes of Antyajās or outcaste tribes of men. In this region [Bhārata-varṣa] are also seven Kriachalas (mountain ranges). The Mahendra, Sukti, Malaya, R̥ṣika, Pāriyātra, Sahya and Vindhya hills. (Siddhānta-Śīromaṇi, Golādhya, Bhuvana-kośa, Ch 3 verse 41-42)

#### TEXT 6.

Indradvīpa is said to be beyond Mahendra. The sub-continent of Kumārika is said to be located on the lower slopes of Pāriyātra. Each of these regions extends to a thousand (Yojanas). Listen to the succinct description of the origin of the rivers, O Phālguna. (Skanda 1. Maheśvara Khaṇḍa, Book 2, Chapter 39, 113-114).

#### TEXT 7.

The four yugas Kṛta, Tretā, Dvāpara and Kali are operative here. This is the Bhārata-varṣa found in four directions. The ocean is to the east, south and west here; and in the north there is the Himālaya Mountain: This mountain resembles the string of a bow. This Bhārata-varṣa can bestow everything according to the puṇyā and pāpa earned here. This is called the karma-bhūmi. It is nowhere else. (Mk.P 54:56-62)

#### TEXT 8.

Atri thought that Meru had a hundred edges. The sage Bhṛgu thought it had a thousand edges. Sāvarni thought it had eight edges. Bhāguri thought it had four. Vārsāyana thought it was an ocean. Gālava thought it was a bowl. Gārgya thought it was like a tuft of hair raised above. Krostaki thought it was circular. Every sage thought of it as having the same form as it appeared to have, viewing from his side, and no sage could view the Meru in full. Only Brahma knows it in full. (VāP 34.61-64).

#### TEXT 9.

To stop the quarrelling among different peoples, Mahārāja Priyavrata marked boundaries at rivers and at the edges of mountains and forests so that no one would trespass upon another's property." BHAKTIVEDANTA PURPORT: "The example set by Mahārāja Priyavrata in marking off different states is still followed. As indicated here, different classes of men are destined to live in different areas, and therefore the boundaries of various tracts of land, which are described here as islands, should be defined by different rivers, forests and hills. (SB 5.1.40)

#### TEXT 10.

Krishna himself beholding the sons of Pritha ... said ... I saw all kings, even those of the Vangas and Angas and Paundras and Odras and Cholas and Dravidas and Andhakas, and the chiefs of many islands and countries on the sea-board as also of frontier states, including the rulers of the Sīmhalas, the barbarous mlecchas, the natives of Laṅkā, and all the kings of the West by hundreds, and all the chiefs of the sea-coast, and the kings of the Pahlavas and the Daradas and the various tribes of the Kiratas and Yavanas and Sakras and the Harahunas and Chinas and Tukharas and the Sindhavas and the Jagudas and the Ramathas and the Mundas and the inhabitants of the kingdom of women and the Tanganas and the Kekayas and the Malavas and the inhabitants of Kasmira ... (Mahābhārata, Book 3, section 51)



## APPENDIX 5

### Summary of the concepts put forward by R̥ṣiraja Dāsa (Ashish Dalela) in his book “Mystic Universe – An Introduction to Vedic Cosmology” (2016)

Q. Why are there differences between Bhāgavata Purāṇa cosmology and modern observations of the sky?

A. The main reason is that Vedic seers see the universe through sāṅkhya analysis - acknowledging the elements of the senses, the sense objects, the controlling deities, the jīva, the Paramātmā, time and karma, while modern science does not, and creates theories about space-time, gravity waves, dark matter and dark energy, which still can't explain the universe!

Excerpts from the 5th chapter of "Mystic Universe" by Ashish Dalela<sup>1</sup>.

Vedic cosmology and modern cosmology are so different. The difference is not due to the ignorance in Vedic seers preventing them to see some parts of the universe, but lies within science due to which it is unable to unify its own theories, and when experimental data is interpreted according to the false theories, a misrepresentation of the universe is naturally produced.

#### **The Semantic Model of Reality.**

The Sāṅkhya model of the universe is like a tree, with roots in the spiritual world, and the 14 material worlds manifesting as branches and leaves of that tree. Far from the root, and closer to the leaves, are our senses, which are more abstract than the objects they observe, but less abstract than the mind which sees meanings, the intellect which judges, ego which creates intentions, and the consciousness which adopts moral values. The senses represent the ideas of colour, form, tone, taste, smell, touch, etc. we can see a particular kind of colour for example, red, but we cannot see colour itself. The ideas represented by the senses are therefore more abstract than the objects they perceive, but this is only the beginning of abstractions.

There are many other tiers of abstractions beyond the senses, meanings in the mind, judgements in the intellect, intentions in the ego, and moral values in consciousness. All these tiers of abstractions, beginning with our sensual observations, are “dark” from the standpoint of our sensual observations (sight, sound, touch, taste, and smell) because we cannot perceive them. The inability to perceive these properties, however, does not make them causally inactive, the abstract entities have effects on the visible entities, although we cannot model these causal effects in the same way that science has so far modelled causes, i.e. using physical properties.

#### **The Brahmāṇḍa.**

Our universe is created by a four headed Brahma. The four heads of Brahma divide the universe into four directions and four horizontal divisions of the cosmic tree of creation.

The directional division now begins to define the language in terms of which we think of everything: e.g. how systems will be architected, how roles will be created, duties of each role, what types of pleasures are possible by participating in each type of role, and what constitutes violation of duties when the person doing a particular role does not perform the duties expected of that role, given what the ritual as a whole is supposed to accomplish.

Thus, our universe that begins in Mahat-tattva as morality, expands into a ritual structure, divisions of space, expected duties, and the definition of right and wrong. It is amazing how such a simple

notion is used to construct an enormous amount of complexity, and the Sāṅkhya theory of matter describes how matter develops from morals into intents, judgements, meanings, senses, sensations, and sense objects, each time detailing the previous abstract notion.

**1) Soolaba's NOTE:** I have now read the entire text of this book, and am both very pleased and a little disappointed with the research. Dalela rightly points out the deficiencies of modern science to explain cosmology - simply because consciousness is not known to be the cause of existence.

However, when we come to his chapter on the description of Jambūdvīpa, he is clearly mistaken. He unfortunately builds a model using a very poor and incorrect English translation of Matsya Purāṇa. The lengths of mountains are taken to be heights, the petals of the Jambūdvīpa lotus are mistaken to be round leaves, and therefore all the resulting diagrams and descriptions simply become more incorrect. ( I have the same version of the text quoted in his book).

Therefore, like a bee, try to extract the nectar from this book - the importance of Sāṅkhya / Semantics / Meaning in cosmology, ..... and pass over the 7th Chapter "The Present Universe" which has many faults from translation.

## **APPENDIX 6**

### **From the Virodha Madana By Yajñeśvara Śarmā. (1830)**

Virodha Madana By Yajñeśvara Śarmā (Vedic Astronomer) considers the concept of a globe Earth as a fallacy, and accepts a disc Earth like the 'Gleeson FE map' (which is not actually a physically accurate map).

This is Virodha's explanation: "Question: If we accept the measurement of Earth etc. as given in the Purānas as the governing rule, how can one have the awareness of day and night? How can they be equal always in the equatorial horizon? How can the days in the areas lying on both the sides of an equatorial region have an increase or decrease in daytime, for six months? How can the rise and setting of celestial bodies taking place in those areas be directly perceived?

Answer: The authors of the Purānas do not accept that the Earth also forms part of the stars, that it is small and spherical in shape. So, the criterion of using the words 'daytime' etc. and the statement that there is sun in one part and the shadow of Earth in another, can be accounted for. A person mounted on an elephant etc. and coming, will not be visible in the beginning, but slowly as he comes closer (to the observer), he becomes clearly visible. Later on, as he moves away, he becomes invisible. In the same way, the sun and other planets found on the apex of the rotating galaxy, first of all become objects of perception and later, approach areas, which are closer, again in the same manner, go upwards to the apex, appear in front and come lower and lower. They again become invisible because of the gap created by a portion of the Earth marked by Meru (Terrestrial Pole). The time of their invisibility become Night and the time which facilitates their perception becomes the Day. The example to be cited here is Devadhānī etc. (Capital of gods).

These celestial capitals exist in the eastern and other directions lying towards the north of the Mānasa Lake. This must be taken as an indicatory mark for all the cities existing in that portion of the Earth because they have universal application over the entire Earth (verse 37).

Commentary: The authors of astronomical works have created a globe by combining the spatial expansion, zodiac and galaxy, which are accepted by people living in different countries in accordance with their perception, which is perverted. Because they wanted to demarcate daytime etc. that are not uniform in different parts of the world, they used their own calculations in preparing this globe. It has two halves - the upper and the lower. The joining of these hemispheres is called the Equator, which is circular. The circle which joins two Poles and which touches the highest point is known as the Celestial Meridian. Likewise, the line touching East and West is called Samavṛtta (Prime Vertical). The area, which surrounds the region towards north of Meru up to a distance of 32 krośas is called Nirakṣa (Equatorial Horizon). This Meru is of course, presumed to exist in the Himasāgara (glaciers) and is marked by Pole stars.

The area extending East to West for people living in that part, is called Viśuva (Celestial Equator) in another area. That hemisphere, which seems to be hooked on either side by two Poles and which rotates, contains within itself, Aśvinī and other stars. They appear in their respective celestial



latitudes (śara). They are called ecliptic. The area lying between the planet forming part of this ecliptic and the Celestial Equator is called Krānti (Declination of Celestial body). On both sides of the Celestial Equator, within the respective declination of celestial bodies days and nights are conceived. Writers on Astronomy have explained these concepts after their own calculations of the position of zodiac, galaxies etc. When the sun happens to be present underneath the Equatorial Horizon which is circular in shape, and outside the Equator, night takes place in the form of a shadow of Earth marked by Meru which is presumed to be present. In the upper region of it, which lies in the amānta region when the sun happens to be present, we call it a day. Days and nights will be longer or shorter depending upon the space and time available in different countries and in accordance with their Equatorial Horizon because these areas lie upwards or down-wards. Days and nights become equal in duration in the upper and lower regions from Equatorial Horizon, which is called Unmaṇḍala. That is why in those regions nights and days will always of equal duration.

The stars, planets and satellites lying in the colder regions of Earth, marked by the Pole of Celestial Equator are seen to be moving like an umbrella in the upper region. This is in accordance with the Purāṇic statement. That is why we explain that in those regions six months will be night and six months will be day. The rise and setting of planets also can be explained in the same manner depending upon the day and night phenomenon which takes place in countries depending upon their Equatorial Horizon. The Siddhānta writers have proved, with the help of instruments like Cara-khaṇḍa (mobile telescope? ) that there are Cara-khaṇḍa times during nights coming within the region of the Earth called Unmaṇḍala. But they have also referred to cities like Yamakoṭi and Laṅkā, like Devadhānī. However, any Westerner who has gone to even the most inaccessible areas in the Polar does not see them Regions. So, we have to presume that these cities have either submerged in the ocean or have obtained a different name."<sup>1</sup>

**1) Note:** Our senses are imperfect. The Jyotiśa siddhāntas are generally written from the perspective of human observation to facilitate horoscopes and Vedic calendars. The Purāṇas are written from the perspective of Siddhas, Mahajanas and Gods. The Sūrya-Siddhanta explains the four cities of the four directions lie in the four separate Jambūdvīpa petals of Uttarakuru, Bhadrāsva, Bhārata and Ketumala. These cities are not within our Earth known by other names, all except for Laṅkā-Desa, which has submerged since three Tretā yugas ago, forming the Laccadive Ocean Ridge and the Maldives, lying on the prime-meridian of Ujjain and the Equator.