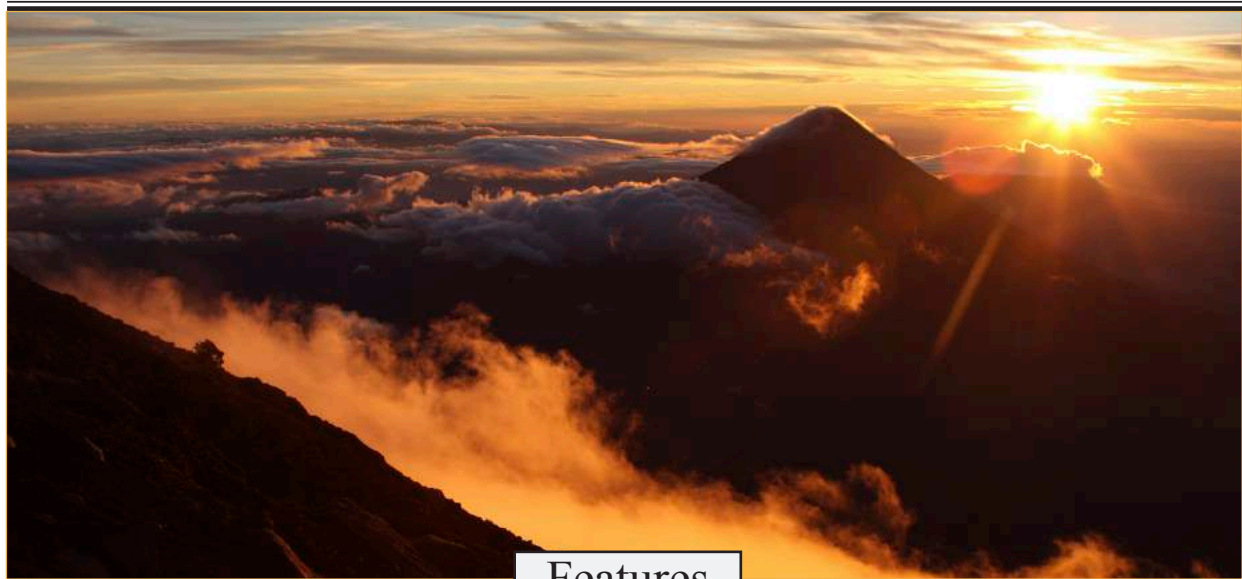


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## THE MOVEMENTS OF THE SUN



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**The Movements of the Sun**  
Sriḷa Sukadeva Goswami

Sukadeva Goswami said: My dear King, I have thus described, according to the estimations of learned scholars, the diameter of the universe [6 437376 000 km] and its general characteristics. As a grain of wheat is divided into two parts and one can estimate the size of the upper part by knowing that of the lower, so, expert geographers instruct that one can understand the measurements of the upper part of the universe by knowing those of the lower part. The area between the earthly sphere and heavenly sphere is called *antarikṣa*, or outer space. It adjoins the top of the sphere of earth and the bottom of that of heaven. In the midst of that region of outer space is the glorious sun planet, the king of all the planets that diffuse heat and light, such as the moon. By its radiation, the sun heats and maintains proper order in the universe. It also gives light to enable all living entities to see. In accordance with the order of the Supreme Personality of Godhead, whilst traversing to the North, to the South or along the equator the sun is said to move slowly, swiftly or moderately. According to its movements in rising above, going below or passing through the equator and correspondingly coming in touch with various signs of the zodiac, headed by Makara [Capricorn] days and nights are short, long or equal to one another. When the sun passes through *Meṣa* [Aries] and *Tulā* [Libra], the durations of day and night are equal. When it passes through the five signs headed by *Vṛṣabha* [Taurus], the duration of the days increases [until it reaches Cancer], and then it gradually decreases by half an hour each month, until day and night again become equal [in Libra]. When the sun passes through the five signs beginning with *Vṛścika* [Scorpio], the duration of the days

decreases [until Capricorn], and then gradually it increases month after month, until day and night become equal [in Aries]. The days grow longer until the sun travels to the south, and the nights grow longer until it travels to the north.

As stated before, the learned say that the sun travels over all sides of Manasottara Mountain in a circle whose length is 95,100,000 *yojanas* [1224388915 km]. On Manasottara Mountain, due east of Mount Sumeru, is a place known as Devadhani, possessed by King Indra. Similarly, in the south is a place known as Samyamani, possessed by Yamaraja, In the west is a place known as Nimlocani, possessed by Varuna. And in the north is a place named Vibhavari, possessed by the moon-god. Sunrise, midday, sunset and midnight occur in all those places according to specific times, thus inspiring all people in their respective occupational duties and also making them cease such duties. The living entities residing on Sumeru Mountain are always feel very warm, as it it were midday, because for them the sun is always overhead. Although the sun moves anti-clockwise, facing the constellations, with Sumeru Mountain on its left, it also moves clockwise and appears to have the mountain on its right because of the influence of the *dakṣiṇāvarta* wind. People living in places at points diametrically opposite to where the sun is first seen rising will see the sun setting. Similarly if a straight line were drawn from a point where the sun is at midday, the people in countries at the opposite end of the line would be experiencing midnight. Generally speaking, if people residing where the sun is setting were to go to places located diametrically opposite to them, they would not see the sun in the same condition.

When the sun travels from Devadhani, the residence of Indra, to Samyamani, the residence of Yamaraja, it travels 23,775,000 *yojanas* [306097228 km] in fifteen ghatikas [six hours]. From the residence of Yamaraja the sun travels to Nimlocani, the residence of Varuna, from there to Vibhavari, the residence of the moon-god, and from there it returns to the residence of Indra. In a similar way, the moon, along with the other stars and planets, becomes momentarily visible in the celestial sphere and then sets and becomes invisible. Thus the chariot of the sun-god, which is called *trayimaya* (worshiped by the three words *om bhūr bhuvah svah*), travels through the four residences mentioned above at a speed of 3,400,800 *yojanas* [43784456 kms] in a single *muhūrta* [ 90 minutes ].

The chariot of the sun-god has only one wheel, known as *Saṁvatsara*. The twelve months are





reckoned to be its twelve spokes, the six seasons the sections of its rim, and the three *cātur-māsya* periods its three-sectioned hub. One side of the axle carrying the wheel rests upon the summit of Mount Sumeru, and the other rests upon Manasottara Mountain. Fixed to the outer end of the axle, the wheel continuously rotates on Manasottara Mountain like the stone of an oil-pressing machine. As in an oil-pressing machine, this first axle is attached to a second axle, which is one-quarter as long [3,937,500 *yojanas*, or 50694336 km]. The upper end of this second axle is attached to Dhruvaloka by a 'rope' of wind.

The carriage of the sun-god's chariot is estimated to be 3,600,000 *yojanas* [46349107 km] long and one-quarter as wide [900,000 *yojanas*, or 11587276 km]. The chariot's horses - which are named after Gayatri and other Vedic meters - are harnessed by Arunadeva to a yoke that is also 900,000 *yojanas* wide. This chariot continuously carries the sun-god. Although Arunadeva sits in front of the sun-god and both drives the chariot and controls the horses, he always looks backward toward his master the sun-god. There are sixty thousand saintly persons named Valikhilyas- each the size of a thumb -who are located in front of the sun-god and who offer him eloquent prayers of eulogy. Similarly, fourteen other saints, the Gandharvas, Apsaras, Nagas, Yaksas, Raksasas and demigods, who are divided into groups of two, assume different names every month and continuously perform different ritualistic ceremonies to worship the Supreme Lord as the most powerful demigod Suryadeva, who has many names. In his orbit through *Bhū-mandala*, [the earthly realm ] the sun-god travels a distance of 95,100,000 *yojanas* [1224388915 km] at the speed of 2,000 *yojanas* and two *krośas*

[25756 km] in a moment.

— *Srīmad-Bhāgavatam* » Canto 5 » . Chapter 21: The Movements of the Sun  
» Verse: 1-19.

### THE SUN-GOD CANNOT DEVIATE EVEN AN INCH

His Divine Grace

A.C. Bhaktivedanta Swami Prabhupada

Lord Brahma prays in his *Brahma-saṁhitā* (5.52):

*yaccakṣureṣasavitāsakala-grahānām  
rājāsamasta-sura-mūrtiraśeṣa-tejāḥ  
yasyājñayābhramatisaṁbhṛta-kāla-cakro  
govindamādi-puruṣam tam ahaṁbhajāmi*

"I worship Govinda, the primeval Lord, the Supreme Personality of Godhead under whose control even the sun, who is considered to be the eye of the Lord, rotates within the fixed orbit of eternal time. The sun is the king of all planetary systems and has unlimited potency in heat and light."

Although the sun is described as *bhagavān*, the most powerful, and although he is actually the lord of the most powerful planet within the universe, nevertheless he has to carry out the order of Govinda, Krishna. The sun-god cannot deviate even an inch from the orbit designated to him. Therefore in every sphere of life, the all-powerful order of the Supreme Personality of Godhead is carried out. The entire material nature carries out His orders. However, we view the activities of material nature foolishly without understanding the supreme order and Supreme Person behind them. As confirmed in *Bhāgavad-gītā* [9:10], *mayādhyakṣeṇa prakṛtiḥ*: material nature carries out the directives of the



Lord, and thus everything is maintained in an orderly way.

—Śrīmad-Bhāgavatam » Canto 5 » Chapter 21: The Movements of the Sun  
» Verse:3.

### SUNRISE AND SUNSET IN DIFFERENT *Varṣas* Śrīla Viṣṇavatha Chakravarti Thakura

What we call “sunrise” means seeing the sun from a great distance, apparently in contact with the earth. This is because of the sun’s rotational movement. Seeing the sun apparently in the middle of the sky is what we call mid day or noon. “Sunset” is not seeing the sun, because it apparently enters the earth. “Midnight” is when the sun is in a position very far from the observer. Thus the śruti statement- *adbhya vā eṣa prātar udety apaḥ sāyam praviśati*: the sun rises from the ocean in the morning, and enters it in the evening – is from the perspective of when one is standing on the ocean shore. It is conventional, not literal.

The arrangements for the sun’s rising, setting, midday and midnight according to the different *varṣas* are described: *Viṣṇu Purāna* says *yair yatra drśyate bhāsvān sa teṣām udayaḥ smṛtaḥ*: “wherever the sun is seen by particular persons, they call that the sunrise. First sight of the sun is called sunrise.” The word *nimlocati* means “sets.” Where the sun rises, simultaneously it sets at a point exactly opposite. When, after a period of thirty *ghaṭikās* after sunrise, the sun

is in the middle of the sky, causing perspiration (*syandena*), at the opposite point it is midnight (*prasvāpayati*). Persons who see the sun set and then rise, do not see where he has gone. That is the meaning of saying that “they sleep.” Amongst the four directions around Meru, wherever the sun is seen to rise, it is noon in the *varṣa* to the east, midnight to the *varṣa* in the west, and sunset in the *varṣa* to the north. And when it is noon, it is sunset in the eastern *varṣa*, sunrise in the western *varṣa* and midnight in the northern *varṣa*. When one sees sunset, it is noon in the western *varṣa*, midnight in the eastern *varṣa* and sunrise in the northern *varṣa*. All the people situated in all the *varṣas* consider themselves situated to the south of Meru and simply see sunrise, noon and sunset in their own *varṣa*, and know the phases of the sun in other *varṣas* by the previously mentioned conception.

In the *Viṣṇu Purāna* it is said:

*śakrādīnām pure tiṣṭhan  
sprśaty eṣa pura-trayam  
vikarṇau dvau vikarṇa-sthas  
tṛiṅ koṇān dve pure tathā*

Situated in one city, the sun touches three other cities and two intermediate places. Situated at an intercardinal city, the sun touches three intercardinal cities and two cardinal cities.

Situated in any of the cardinal cities, the sun touches three cardinal directions and two





intercardinal directions. Situated in the eastern *varṣa* at noon, there is sunrise in the southern *varṣa*, sunset in the northern *varṣa*. This is the meaning of touching three cardinal directions. And in the southeast *varṣa* it is the first *yāma* and in the northeast *varṣa* it is third *yāma* of the day. This is the meaning of touching two intercardinal points (*dvavikarṇau*). If the sun is situated in an intercardinal *varṣa* then he touches three intercardinal points and two cardinal points. If the sun is situated in the southeast *varṣa* at noon, it is sunrise in the southwest *varṣa* and sunset in the northeast *varṣa*. It is the first *yāma* in the southern *varṣa* and the third *yāma* in the southern *varṣa*. Thus two cardinal points are touched. The same follows for being situated at any other intercardinal or cardinal point.

—Śrīmad-Bhāgavatam » Canto 5: Chapter 21: The Movements of the Sun  
» Verse:8-9; Sārārtha-darśinī commentary of Śrīla Viśvanātha Cakravartī Thākura.

### WHO SHOULD ONE EXCLUSIVELY WORSHIP?

Śrīla Bhaktivinoda Thākura

The adwaitavadis engage in the worship of five gods: Durga, Surya (the sun-god), Ganapati, Shiva, and Vishnu. At first, there is the material energy (under the control of Durga), then appears the sun, which induces action in the material energy, then appears Ganesha (Ganapati), who confirms the existence of consciousness. Then appears Lord Shiva, who is perceived as all-

pervading, and finally, Lord Vishnu is served. He is the Supersoul, full of eternality, cognizance and joy (*sac-cid-ānanda*), incomparable, and beyond the reach of ordinary living entities. From a doubtful person to a learned scholar of spiritual topics, all are eligible to worship the Absolute Truth. The symptom of actual worship is to make advancement on the path of *rāga*. One should therefore worship the Supreme Lord, who is *sac-cid-ānanda* and the controller of all living entities. However, if one remains entangled in other processes of worship, one will never achieve the ultimate goal of life.

— Tattva-sūtra 47, Gopinatha dasa, a resident of Jagannatha Puri and a learned scholar among the liberated souls, wrote Tattva-sūtras. Śrīla Bhaktivinoda Thākura wrote a bengali commentary on it.

### THE TWO TYPES OF SANDHYĀ-VANDANA

Śrīla Vrindavan Das Thākura

For a full description of *sandhyā-vandana* one may refer to the *Hari-bhakti-vilāsa* (3.140-155).

There are two types of *sandhyā*—Vedic and Tantric. Of the two, Vedic *sandhyā* is briefly described as follows: “One should perform *ācamana* while chanting the *mantra*, *om tad viṣṇoḥ paramam padam sadā paśyanti sūrayo divīva cakṣur ātatam*—‘The Personality of Godhead Vishnu is the Absolute Truth, whose lotus feet all the demigods always aspire to see. Like the sun-god, He pervades everything by the rays of His energy. He appears impersonal to imperfect eyes.’”

Thereafter a Vaishnava should properly decorate himself with tilaka and after washing his hands he should perform Vedic *sandhyā* or Tantric *sandhyā*. It is stated in the *Vyāsa-gītā* of the *Kūrma Purāna*: ‘One should sit properly, facing East, on a mat made of *kuśa* grass. With a controlled mind he should perform *prāṇāyāma* three times before commencing *sandhyā* meditation. This is the injunction of the Vedic literature.’

It is described in the *Manu-saṁhitā*: ‘A *brāhmaṇa* should meditate on and chant the *mantra* of goddess *Sāvitrī*, who is situated within the sun planet. Thereafter he should perform *sandhyā* worship.’ It is also stated: ‘A learned person should sit facing east and with a controlled mind he should chant the *Sāvitrī mantra*.’ The *sandhyā mantras* are as follows:

*om śanna āpo dhanvanyāḥ śamanah santu nūpyāḥ śannah samudriyā āpāḥ śamanah santu kūpyāḥ -* ‘May the waters from the deserts, land, oceans, and wells benefit us.’ *om drupād iva mumucānaḥ śvinnah snāto malād iva. Pūtam pavitreṇvājyamāpāḥ śuddhantu mainasaḥ.*—



Just as by bathing in the pure water of a river one becomes cleaned of all dirt, similarly may this water with its pure qualities purify me from my sinful reactions.' *om āpo hiṣṭhāmāyo bhuvastā na ūrjje dadhātana. maheraṇāyā cakṣase.*—'Pure water is the basis of the world; we will relish and worship the pure taste of water.' *om yo vaḥ śivatamorasas tasya bhājayateha nah. usatir iva mātaraḥ. om tasmā araṅgamāma ye yasya kṣayāya jinvatha. āpo janayathā ca nah.* 'As a child takes shelter of a mother and his bodily limbs are produced from her, in the same way we are simply sustained by water.' *om ṛtam ca satyaṁ cābhiddhāt tapaso'dhy ajāyataḥ. tato rātry ajāyata tataḥ samudro 'ṛnavah. samudrād-arnavād-adhi-sarivatsaro 'jāyata. ahorātrāṇi vidadhad viśvasya miṣato vaśī sūrya-candramasau dhātā yathā pūrvam ākalpayat. divaṁ ca pṛthivīm cāntarīkṣam atho svah.*—'Be truthful and gentle. Perform austerity. From austerity the night is born. From night the ocean is born. From the ocean the whole year is born. On the pretext of accepting the universal form, the Lord sustains both the days and nights. Just like in the previous kalpa, the Lord also created sun and moon in this kalpa. He also created days, nights, skies, worlds, heavens, and the spiritual worlds."

If one does not perform *sandhyā* then he incurs sin. It is stated: "A person devoid of *sandhyā* is permanently impure and unable to perform any auspicious ritual. Whatever he does will not yield any result. O best of the *brāhmaṇas*, a person who neglects his *sandhyā* worship and endeavors for other religious activities certainly goes to thousands hells."

Thereafter the procedure for *Tantric sandhyā* is explained as follows: "One should worship the Lord of his *mantra* with water and various offerings. One should also worship and make offerings to the Lord's associates and servants."

It is stated in *Baudhāyana-smṛti* : "A learned person worships Lord Hari by pouring oblations of ghee in fire, by offering flowers in water, by meditating on Him in the heart, and by meditating on Him as being present in the sun globe." In the conversation between Sri Vyasadeva and Ambarisha Maharaja described in *Padma Purāṇa*, it is stated: "Offering water to Hari in the sun planet and in the water is the best form of worship."

The process of *Tantric sandhyā* is as follows: "Thereafter one should chant the *mūla-mantra* and meditate on the lotus feet of Sri Krishna while chanting, "I am offering You this oblation of water.' Chanting this, an intelligent person should offer oblations of water to the Lord three times. One should properly meditate on Krishna, who is situated in the sun globe, while chanting the *Kāma-gāyatrī* mantra ten times. Thereafter one should pray to Krishna by saying, "Please forgive my offences,' and then he should offer oblations to the sun."

— Chaitanya Bhagavata Adi-khanda 15.4, Purport by Sri Bhaktisiddhanta Saraswati Thakura, Published by Touchstone Media.

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