

"Godhead is Light, Nescience is darkness. Where there is Godhead there is no Nescience."



(An instrument for training the mind.)

Edited and Founded

(It educates humanity of its Divine nature)

Under direct order of His Divine Grace Sri Srimad Bhakti-Siddhanta Saraswati Goswami Prabhupada
By Tridandi Goswami Abhay Charan Bhaktivedanta Swami

VOL. III

Price Six pice a Copy. Delhi, Tuesday 5th April, 1960
Annual Rs. 2.25 nP.

Fortnightly published
Copy-right reserved

PART XVII

Variety of Planetary System

In the 'Brahma Samhita' fifth chapter there is a description of variegated planetary system even within the material world. And in the Bhagwat Geeta, such variegated planetary system in thousands and crores of material universes, are considered to be the one-fourth part of the complete creative energy of Godhead. The major three-fourth part of the Lord's creative energy is manifested in the spiritual sky called by the name *Paravyoma* or the *Vaikuntha Loka*.

The explanation of the 'Brahma Samhita' is now confirmed by the material scientist as much as he (the material scientist) has admitted of the anti-material world. We have discussed about the anti-material world in the last issue of the 'Back to Godhead' (20-3-60) and in this article we shall try to give some idea of the variegated planetary system within the material universes.

There was a news from Moscow dated 21st February as follows: (Indian Express New Delhi dated 22/2/60).

"Russia's well known professor of astronomy Boris Vorontsov-Veljanino said that there must be an infinite number of planets in the universe inhabited by beings endowed with reasons."

This statement of the Russian astronomer is but the latest confirmation of the statement of the 'Brahma Samhita'. In the 'Brahma Samhita' the description is summarised as follows:—
'*Yasya prabha prabhavata jagadanda koti kotisu vasudadi vibhuti bhinnam tad brahma niskulama annata ashesabhatam govindam adi purusham tam aham bhajami.*'

According to 'Brahma Samhita' as mentioned above there is not only infinite number of planets as confirmed by the Russian astronomer but there is **an infinite number of universes also**. And all these infinite number of universes with their infinite number of planets within, are floating on and are produced of the Brahma effulgence emanating from the transcendental body of Govinda (Lord Sri Krishna) the Primeval Lord who is worshipped by Brahma the presiding deity of the Universe where we are residing.

The Russian astronomer confirms also that all the planets, which are estimated to be not less than approximately 100,000,000 planets. And in the 'Brahma Samhita' it is said that in each and every one of the infinite number of universes, there are infinite number of variegated planets.

The astronomer's view was seconded by professor Vladimir Alpatov, a biologist. According to him, some of the above mentioned planets had reached a state of development corresponding to that of earth. The report adds also as follows:—

"It could be that life similar to that in earth, flourished on such planets."

"Doctor of chemistry Nikolai Zhiron covering the problem of atmosphere on other planets, pointed out that the organisms of a Maritian, for instance could very well adapt itself to normal existence with a low body temperature."

"He said that he felt that the gaseous composition of Maritian atmosphere was quite suitable to sustain life of beings

which have become adapted to it."

This adaptability of organisms in different varieties of planets, is described in the 'Brahma Samhita' as *Vibhuti bhinnam* i.e., each and every one of the innumerable planets within an universe is endowed with a particular type of atmosphere and the living beings there are more perfectly advanced in science and psychology on account of better atmosphere of life. *Vibhuti* means specific power and *Bhinnam* means variegated. Scientists who are attempting to explore the outer space and trying to reach other planets by mechanical arrangements must know it for certain that organisms adapted to the atmosphere of the earth cannot exist in the atmospheric influence of other planets. As such the attempt to get into the orbit of the Moon, the Sun or the Mars, as they are anxious to get into these particular planets, will be completely a futile endeavour of man on account of different atmosphere prevailing in those planets which are described in the 'Brahma Samhita' as *Vibhuti Bhinnam*. Individually however one can attempt to go into any planet he desires but this is only possible by psychological changes in the mind of a particular person. Mind is the nucleus of the material body. The gradual evolutionary process of the material body depends more or less on the psychological changes in the mind. The change of bodily construction of worm into a butterfly and in the modern advancement of medical science to convert a man's body into a woman or vice versa all these depend more or less on the psychological change of the mind.

In the Bhagwat Geeta it is said that at the time of death if anybody concentrates his mind upon the Form of the

Personality of Godhead Sri Krishna and thus doing relinquishes one's body—such person at once enters into the spiritual existence in the anti-material world. This means that anybody who practises constantly for psychological changes of the mind from matter to the Spiritual Form of Godhead by performances of prescribed rules in the devotional services, can easily attain to the kingdom of God in the anti-material sky and there is no doubt about it.

And in the same way if any body desires to enter into any other planet of the material sky, he can go there just after quitting the present body, i.e. after death and enter into the atmosphere of the particular planet one desires to enter in. Thus if some body wants to enter into the moon planet, as they are now attempting or into the Sun planet or into the Mars, one can do so simply by performing statutory acts for that purpose. The Bhagwat Geeta confirms this statement in the following words. "The thing which a person meditates upon at the time of death, and quits his material body in that state of mind, does at once attain to that particular thing after death." *Maharaj Bharat* in spite of his severe penances, thought of his stag at the time of his death and thus he became a deer after death but with clear consciousness of his past life. This is very important point. The atmosphere created at the time of death is but an after-effect of the actual deeds which one performs during his duration of life.

In the Sreemad Bhagwat (3/32) the process of entering into the moon planet is mentioned as follows:—

"Materialistic minded men, who have no information of the Kingdom of God are almost mad after material acquisition of wealth, fame and

adoration. Such men are interested in the progressive welfare work of the family unit for self-satisfaction and progressively extending the activities for social or national welfare. Such men do attain to the desired object by material activities in the prescribed mechanical or ritualistic discharge of duties and are thus inclined to satisfy the *Pitris* or the bygone forefathers and so also other controlling gods by performances of sacrifices as presented in the revealed scriptures. Addicted to such acts of sacrifices and ceremonial observances such men do enter into the moon planet after death. When a person is thus promoted to the atmospheric conditions of the moon he get the necessary strength to enjoy the drinking of 'Somarasa' (a celestial beverage). The Moon planet is a place where the demigods like *Chandra* is the predominating deity. The atmosphere and amenities of life there, are far more comfortable and advantageous than those what we have got to utilize here. And reaching there if a person does not utilize the opportunity to get promotion to other better planets, he is degraded and is made to come up again on this planet or any other similar one like the earth. And such materialistic persons even though they attain to the topmost planetary system, do certainly get themselves annihilated at the time of periodical general disappearance of the cosmic manifestation."

So far as the planetary system in the spiritual sky is concerned there are unlimited number of *Vaikunthas* in the *Paravyoma* and the ratio is that the manifestation of the Lord's internal potency, that is the spiritual sky, is three times greater than that of the material sky made by the external energy.

Poor materialist are busy in political adjustment in a place which is most insignificant in the evaluation of God. What to speak of this planet earth the whole universe with innumerable planets up and down is compared with a grain of mustard packed in a bag. Such poor materialist makes plan here to live comfortably and thus waste most valuable energy of human life in a thing which is never to be completed. Instead of wasting time in that plan making business a plain and simple life with high thinking of spiritual life would have saved the misguided human being from perpetual unrest which is a gift of matter.

Even if a materialist wants to enjoy developed material facilities, he can transfer himself to the other many material planets where

he can experience more and more advanced material pleasures. The best plan of life is to prepare one self for going back definitely to the spiritual sky after leaving this body-but yet if any one wants to enjoy the largest amount of material facilities, one can transfer himself in the other planets, not by means of playful sputniks which are simply childish entertainments but by psychological effects, and learning the art of transferring the soul by mystic powers. The yoga system is also materialistic in as much as it teaches to control the movements of air within the body. The spiritual spark, soul is floating on air within the body and breathing exhalation are the waves of that air containing the soul. Therefore yoga system is a materialistic art of controlling such air which can be placed by practice of yoga from the stomach to the navel, from the chest to collarbones, from collarbones to the eye balls and from the eye balls to cerebellum. And from the cerebellum the expert yogi can convey his own soul to any planet he desires. The velocity of air or light is taken in to consideration by the material scientist but they have no information of the velocity of matter namely the mind and intelligence. We have some experience of the velocity of the mind because in a moment we can transfer the mind to lacs and crores of miles away. Intelligence is still finer matter. Finer than intelligence is the soul which is not matter at all but it is spirit or anti-matter and is coarser and coarser times finer and powerful than intelligence. We can thus make an imagination of the velocity of the soul and how quickly it can travel from one planet to another by its own strength without any help of any sort of finer material vehicle.

Animal's civilisation of eating, sleeping fearing and sense-gratifying, has misled the modernised man and they have forgotten how powerful a soul he is. As we have already described that the soul is a spiritual spark which is many many times illuminating, dazzling and powerful than the sun, the moon or electricity, Human life is spoiled by not realising his real identity. And Lord Shri Chaitanya Mahaprabhu along with Nityanand appeared to save the man from the type of misleading civilization.

How the yogies can travel in all the planets of the universe is also described in the "Bhagwatam" as follows :

When the vital force is thus lifted on the cerebellum there is every chance of these force being burst out from any one of the holes like eyes, noses, ears, as these are the

places which are known as the seventh orbit of the vital force. The yogies therefore can block out these holes by complete suspension of passing air and carefully the yogi concentrate the vital force in the middle position or in between the eye brows. At this position the yogi can think of in which of the planets he wants to go after leaving this body. He can decide either to go to the abode of the Krishna in the *Vaikunth* which are transcendental places where nobody is required to come back again in the material world or at least if he desires not to go directly to the planets of the spiritual sky but wants to have a travel over the higher planets in the universe, he is at liberty to do so in that position.

For a perfect yogi who has attained success in the system to leave this material body in perfect consciousness, the process is as easy as an ordinary man in life time goes from one place to another. As already discussed the material body is just a covering of the spirit soul, mind and intelligence is the under cover and gross body of earth water air etc., is the overcoating of the soul. As such any advanced soul who has realised himself by the yogic process or the linking up process from matter to spirit—can leave these shirting and coatings of the soul in perfect order and as he desire. One has complete freedom by the grace of God. The lord is kind upon us that we can live anywhere either in the spiritual sky or in the material sky and in any planet fixed up thereof. Misuse of this freedom makes him fall down in the material world and live in a conditional life full with three fold miseries. To live a miserable life in the material world is a choice of the soul as it is nicely illustrated by Milton's "Paradise Lost" poem try and not of chance and from the material world also by his own choice he can go back to home, back to God Head.

So in that critical time of placing the vital force in between the two brows, he is to decide where he wants to go. If he is completely reluctant to keep any connection with the material world, he can do so and within less than a second he can reach the transcendental *Vaikunth* and appear there completely in spiritual body just suitable to him in the spiritual atmosphere. He has simply to desire to leave the material world both in finer and grosser forms and then put on the vital force on the topmost part of the skull and leave this body from the hole of this skull called *Brahmrandhra*. That is the highest perfection of practising yoga system.

But as he is endowed with the freedom of will and as such if he does not wish to get himself completely freed from the material world but enjoy a life of *Brahma pada* or to occupy the post of *Brahma* and to see the place of materially perfect beings called the *Siddha Loka* where a living being has full capacity of controlling the gravity, space, time, over Lordship, etc., then he has not got to leave the mind and intelligence (finer matter) but can simply give up the grosser matter and thus go upto the highest place of the material universe.

The sputniks or the so-called man-made planets made of mechanical arrangements will never be able to carry human being in the inter-planetary outer space. Even they cannot go into the so much advertised moon. The reason is repeated again in the higher planetary system the atmosphere is different from here. Each and every planet has its particular atmosphere and if one wants to go to any particular planet any where within the material universe one has to get his material shirt and coats made up exactly adaptable to the climatic condition of that particular planet. It is just like this. If a person wants to go from India to Europe where the climatic condition is different from India, then one has to change his dress accordingly. Similarly complete change of dress as much as we require to change the body when we want to go up to the transcendental planets of *Vaikunth*.

The difference is that if we want to go to the highest material planet we need not change the finer dress of mind intelligence and ego but we have to change the gross dress made of earth, water, fire, etc.

But when we go to a transcendental planet we require to change both the finer as well as gross bodies and we have to reach in the spiritual sky completely in spiritual forms. The change of dress will automatically take place simply by desiring it at the time of death. This desire is possible only if we practise it during the conscious state of life. Such desires when practised in relation with material world, are called fruitive actions. When such desires are conducted in relation with the kingdom of God, it is called divine or devotional service which is discussed also in this issue.

DEVOTIONAL SERVICES

(English version of the 'Bhakti Rasamrita Sindhu' by Sri Rupa Goswami)

Edited by Tridandi Goswami Abhay Charan Bhaktivedanta Swami

TEXT

Akhila, Rasa, Amrita, Mūrti, Prasāmatā, Ruchi, Rādhā, Tārakā, Pālī, Kalitā, Śhāyā, Lalitā, Rādhā, Preyan, Bidhū, Jayatī.

Akhila—All inclusive. Rasa—Mellow. Zest. Amrita—Nectar. Mūrti—Form. Prasāmatā—Expanding. Ruchi—Attractive features. Rūḍhā—Controlling. Tārakā—of the name. Pālī—of the name. Kalitā—Influenced by. Śhāyā—of the name. Lalitā—of the name. Rādhā—Śrīmatī Rādhārānī. Preyan—Dearest. Bidhū—Consort. Jayatī—Exists with glories.

Translation

Lord (Śrī Kṛṣṇa) Who is the dearest consort of Śrīmatī Rādhārānī—exists eternally with all glories. He is all inclusive Personality Mellow transcendental in His eternal Form. By the expansion of His multi attractive features he is the controlling deity of the cowhard damsels like Tārakā, Pālī with influence over Śhāyā and Lalitā.

Purport.

Lord Śrī Kṛṣṇa Who is the Personality of Godhead in His eternal Form is glorified because He has endeared Himself by His acts of benovolence in disseminating the different kinds of Rasa or Zests. Rasa is psychologically described as a sense perception. But the sense perception, which we experience in our material conception of life,—is a perverted reflection of the reality. The reality is approached by self realisation of understanding the all inclusive Personal Form of the Supreme Who is all attractive Śrī Kṛṣṇa. The very name of Śrī Kṛṣṇa is suggestive of a conception of complete attraction by dint of wealth, strength, influence, beauty, knowledge and renunciation. Complete embodiment of all these opulences combined together in their fullness, is exhibited by the manifested activities of the Lord when He is, out of His causeless mercy, within our view, although the Supreme Person is transcendental to the speculative actions of thinking, feeling and willing of a living being.

The eternal consort of Śrīmatī Rādhārānī is Lord Śrī Kṛṣṇa Who is plenarily manifested as the speaker of the Bhagwat Geeta,—has His innumerable beams of expansions and each and every one of them is a complete Bidhū or

the one who vanquishes all kinds of distresses of the devotee. Even the Aśūras or the atheists who are enemies of the Lord are benefited by His causeless mercy although superficially they appear to be slain by the Lord. Aśūras who are killed by the Lord do also attain to the platform of Mūkti or liberation which is the destination of the impersonalist empiric philosophers. As such He is all attractive both for the Aśūras or the non-devotees materialistic living being and the Suras or the devotees. He is glorified evidently both by Suras and Aśūras alike. In the battlefield of Kurukshetra Lord Śrī Kṛṣṇa was glorified even by the opposite camp of Arjuna when Bhīma addressed Lord Śrī Kṛṣṇa to be the relative of Arjuna the victorious warrior. And those who died in the battlefield of Kurukshetra, attained the highest stage of liberation simply by fixing up their eyes over Him while dying in the field.

By His fullness of opulences and on account of His becoming the One without a Second competitor and His being the Lord of all creatures. He is worshipped even by the Supreme directors of the cosmic creations. He is attractive even by His personal decorative features. Lord Śrī Kṛṣṇa is observed always decorated with multi ornaments of apt position. His earrings, His crown, His bangles, His Necklace, and belt etc. bedecked with most valuable jewels and His attractive smiling face smeared with the pulp of sandalwood on the forehead and His yellowish silken garments all combined together make his full attractive Personality. The whole 'Bhagavatam Purānam' is practically a vivid description of His fullness of attraction and in the beginning of the same the Lord Śrī Kṛṣṇa is discriminated from all other plenary manifestations or incarnations with emphasis on His becoming the Original Form of Godhead and the Personality of Godhead as He is. And considering all these features of His Person and transcendental qualities as described in all the Vedic revealed scriptures.—Lord Śrī Kṛṣṇa is undoubtedly the all attractive eternal Form of all Rasas.

In the present context of His transcendental features He is the Predominating Lord of the primary Rasas called

Santa (transcendental inaction) Dasya (transcendental servitorship) Sakhya (transcendental fraternity) Vatsalya (transcendental conjugation). In His transcendental Form in relation with the denizens of the Brajabhūmi, He is the embodiment of spiritual bliss. The spiritual bliss is described in the Brahma Sūtras also.

So for other Rasas which are secondary and individually connected with Him He is very properly described in the Bhagabatam on the arena of the King Kansa of Mathura. He is described there as follows :—

Mallānām aśṭāni (thunderbolt for the wrestlers) Narānām Narabara (for ordinary man, He is the most perfect form of man) Strīnām smara mūrtimān (for the woman He appeared to be personified Cupid or the most desired of the opposite sex) Gopnām swajana (for the cowherdmen He appeared to be the most beloved kinsman) Asatām Kṣitibhujām sātā (for the culprit minded rulers He appeared to be the most redundant governor) and Swapitro sisu (for the parents He appeared to be a small child) Mātṅy Bhojapate (He appeared to be death personified, before the King of Bhoja, Kansa) Virāta aviduṣham (He identified Himself with the all pervading universal-self for the less intelligent persons) Tatwam param yoginām (He appeared to the mystics to be the Absolute Truth) Vṛṣṇinām para-deva (for the Vaishnavas or to the descendants of Viṣṇu He appeared to be the highest worshippable deity) And thus known to the respective knowers according to their respective power of knowing Him, the Lord Śrī Kṛṣṇa entered the arena of King Kansa accompanied by His elder brother Śrī Valadeva.

In the revealed scriptures the Rasas are described to be of twelve different sets. They are as follows :—

1. Roudra (anger),
2. Adbhuta (wonderful)
3. Sringara (conjugal)
4. Hasya (comic)
5. Vira (Chivalrous)
6. Daya (merciful)
7. Dasya (Servitorship)
8. Sakhya (fraternity)
9. Bhayanaka (Ghastly)
10. Vībhatsa (shocking)
11. Shanta (neutral)
12. Vatsalya (parental)

Sringara and the Madhurya Rasa are one and the same. These twelve Rasas are standard Rasas and Lord Śrī Krishna is evidently the embodiment of all these Rasas. He is not only the enjoyer of the Madhurya Rasa or the Sringara Rasa with Srimatī Rādhārānī but He is the enjoyer of the Vatsalya Rasa when He kills Aśūras like Kansa and Jarandha. In the creation of the Lord, there is nothing more than the above mentioned standard twelve Rasas in the matter of dealing

with one another. Activities of the living being are accelerated by one of the Rasas either in its original form or in a perverted form. But all the Rasas are emanation from the Transcendence. There is no existence of any sort of reciprocation of Rasa if it is not emanated from the Supreme. Everything that be has its original source of emanation from the Supreme Being and that is the confirmation by the first sutra of the Vedānta Sūtras (Janmadyanyatah) And Śrī Krishna being the original form of Godhead He is conclusively the reservoir Fountain Head of all the Rasas described above. And as such the Rasa in relation with Him become the absolute in nature. The Lord being the Absolute Truth any one of the above Rasas is Absolute in nature in relation of reciprocation with His service. The Lord being the enjoyer of all the Rasas the reciprocator is either directly or indirectly a constitutional servitor of the Lord exchanging the different Rasas. And therefore the devotees who serve the Lord directly in the primary Rasa of Dasya, Sakhya, Vatsalya and madhurya are super servitors or eternal servitors than those who serve Him in the secondary Rasas of Roudhra, Adbhuta, Hasya etc. which are seven in all. Actual position of the living being is to serve the Lord and nothing more. The living being cannot become the Absolute Master at any stage of his existence namely Materially or spiritually. Materially he can falsely pose himself as the master and being baffled in that attempt such servitors desires to annihilate his existence by becoming one with the Lord. This desire of becoming one with the Lord is not even within the jurisdiction of the Shanta Rasa and therefore except the five primary Rasas all other Rasas are exhibited outside the spiritual realm. But his oneness is transcendently realised in the primary five Rasas because in the Absolute realm although there is constant reciprocation of the primary Rasas between the Lord and His eternal reciprocators or eternal servitors, qualitatively there is no difference between the Lord and the servitors; In the absolute realm there is no difference between Rādhārānī and Krishna or between Yasoda and Krishna and so on. The reciprocators in the absolute Realm and in the relative world, are essentially and qualitatively one and the same but quantitatively there is difference between two namely the Lord and the servitors. The Lord is the immense source of supply of the all the Rasas while the living entities are recipients only in their different capacity. In other words the Lord is the Whole while his.

Servitors are Constitutional Parts and Parcels only. The parts and parcels have therefore limited potency to enjoy and as such the parts and parcels of the Lord cannot be actually said as enjoyer in the proper sense of the term. Such reciprocators of the Rasas therefore properly termed as the enjoyed or the servitor partaker of the enjoyment enjoyed by the Lord. Although the Rasa of reciprocation is equally partaken both by the Lord and the servitors, the Lord is the Predominator enjoyer while the parts and parcels are predominated enjoyer. Real enjoyment of the living entity is realised in that way otherwise he can simply merge himself with the Lord by annihilating his constitutional position as he is emanated from the Supreme. This constitutional position of parts and parcels are predominantly existent in the Absolute Realm whereas the secondary Rasas are manifested in the relative world. When the lord therefore desires to enjoy the secondary Rasa with His servitors such reciprocation is brought into existence in the relative world by the desire of the Lord. These secondary Rasa when they are actually dovetailed with Absolute Person the result is the same as that of other primary Rasas. Therefore the Vivatsa Rasa, displayed between the Lord and Kansa also terminated in the liberation of Kansa on account of Sri Krishna's becoming the Absolute Person.

Therefore the servitor living being, if at all he wants to relish any one of the above Rasa, he must reciprocate the same with Sri Krishna who is the unlimited ocean or sources of all Rasas. One can derive any amount of Rasa of a particular type from that resources simply by such reciprocation with Krishna. "Gopal Tapani" directs therefore conclusively that Krishna is the Supreme Fountain Head of all the Rasas which are also confirmed by the Sruti or the Vedas. One should therefore always meditate upon Krishna to derive a particular type of Rasa according to one's choice and under proper direction of the spiritual master.

Krishna appeared to Kansa as death personified because Kansa choose to kill Krishna from the beginning of His appearance. Similarly the Gopi wanted to have Krishna as the lover and therefore Krishna treated with them as the most fascinating lover displayed by the Madhurya Rasa of a transcendental paramour.

The conclusion is that the Personality of Godhead reciprocates with His servitors in the proportion and quality of service rendered unto Him. No body is doing anything except this reciprocation of Rasas between Krishna and himself and thus one is reaping the desired result in the proportion and quality of service illusioned in contamination with the material energy whereas such service is transcendental in the Absolute Realm where illusion is conspicuous by its absence only. The quality of service to Sri Krishna in the highest plant form is exhibited by the Gopis and such service is ecologised in the 'Bhagabtam' in the following words. "What is that penance which the Gopis had performed so that they are privileged to enjoy the drinking of the nectar of Lord's beauty which is as much unfathomed as His other opulances are.

With the Gopis therefore the highest transcendental quality of Rasa is reciprocated by the Lord and out of them the specifically mentioned Gopis of the name Taraka, Pali, Shyama, Lalita and Shrimati Radharani are significant. In the Puranas the names of the Gopis like Gopali, Palika, Dhanya, Vishakha, Danistha, Radha, Anuradha, Somabha, Taraka etc. are mentioned. And in the 'Dwarka Mahatma', the names of the Lalita Shyamala, Saibya Padma Bhadra along with Vishakha are mentioned as the chief of the damsels of Brajabhumi. There is such mention of the names of the Gopi in 'Skandha Puranam' also. Such Gopis were attracted by the beautiful and attractive features of the Form of Sri Krishna. They were not only attracted but also they were actually under the control of Lord by the paramorous feeling of the lover and the beloved. Such transcendental feelings of the pure Gopis are never to be compared with the erotic principles of the mundane world. In these transactions of highest reciprocations of Rasas Srimati Radharani stands to be the supermost partaker. She is therefore actually the counterpart emblem of all the Rasas which are reciprocated between Krishna and Radha in a specific manner unknown even to Krishna—both being equally full and perfect there is constantly an overflow of transcendental bliss which is purest form of competition of the *Ahladini* energy or the transcendental pleasure giving element potent in the Lord but displayed by Radharani.

In the *Uttarakhand* of the

Padmapuranam, such reciprocation of highest transcendental mellows is affirmed by ecologising the place called by the name *Radhakunda* where the Lord Krishna and Radharani exhibited their reciprocal fullness. *Radhakunda* is therefore as much dear to Sri Krishna as Srimati Radharani. In Dwarka Rukmini is mentioned as the topmost queen of the Lord and similarly in Vrindhaban Radharani is the topmost of the Gopis. The pastimeous functions of Vrindaban represent greater degree of Rasa reciprocation than Dwarka. As such Radharani is more conspicuous than Rukmini. She is there the all attractive counterpart of the all attractive Lord and therefore She is the highest embodiment of the *Ahladini* potency of the Lord. Voluntarily the Lord bifurcated Himself both as Radha and Krishna and again joined together in the still more attractive Form of Sri Chaitanya Mahaprabhu. In other word the devotees of the Lord Sri Chaitanya Mahaprabhu are eligible candidates for approaching the Fountain Head of all Rasas. According to Sri Jiva Goswami the names of both Radha and Krishna are mentioned in the Rigveda, as "Radha Madhava". Men with poor fund of knowledge and so called adherents of the Vedas indulge in pragmatic discussions concerning Radha and Krishna without consulting the authoritative statements of the Goswamins headed by Sri Rupa Goswami and followed by Sri Raghunath Das Goswami. Sri Norottamdas Thakur therefore recommends to the serious students of Rasa science to surrender unto the protection of the merciful Goswamins who left all material association of aristocracy and comfort and voluntarily accepted the part of a rigid mendicant to bestow upon the fallen souls like us their highest gift of benediction in the matter of love affairs of Radha and Krishna.

The transcendental science of the love affairs of Radha and Krishna is not a thing easily understandable even by the highest talented persons and materialistic opportunists. Those who therefore try to realise the affairs of Radha and Krishna in puffed up manner of materialistic scholarship will vanquish in the womb of oblivion if they are reluctant to consult the books left by the Goswamins. "**Bhakti Rasamrita Sindhu**" on which we are attempting on an English version following the foot prints of the Goswamins,—is the first of a series of books in this connec-

tion. This preliminary study in the science of Devotional service is therefore cautiously done by boring the transcendental subject within the purview of a serious student.

Metaphorically Bidhu means the moon. As such the Lord is compared with the moon although He is sometimes compared with the most powerful sun. He is compared with the moon per excellence not in the sense that the moon is less powerful than the sun. On the other hand He is not compared with the sun on account of the sun's inability to counteract the fatigue of a tiresome man. It is the light of the moon only which is soothing to such tiresome person. We want to drink Rasa for getting ourselves relief from the tiresome effect of dry material life. Tiresome people in order to mitigate the fatigue of day's labour try to eschew a particular type of Rasa from the more tiresome sounds of radio and other materialistic instruments of relaxation but the foolish people do not know that real Rasa is flowing under the Lotus feet of Lord Sri Krishna. He is constantly disseminating the flow of transcendental Rasas in the soothing way of the moonlight. Therefore He is compared with the moon which has a specific cooling effect on the fatigued person. In the spring the moon light is still more soothing. The spring moon is the sum total of all the Rasas of other seasons and thus Sri Krishna is compared with the moon delightfully displayed along with the twinkling stars of the name Taraka etc. In that metaphorical explanation the word *Radhika* means covered and *Pali* means the range. In other words the rays of the moon has covered the twinkling light of the range of stars. This beautiful features of the moon is exhibited at night which is compared with the name of dark *Shyama*. In this metaphorical combination of words *Lalita* means pastime and *Amrita* is the moon light itself.

As the moonlight, stars and their reciprocal pastime all concerned in the night alone, so also Lord Sri Krishna's pastime in the highest zest of transcendental Rasa is possible at night alone along with Srimati Radharani and her eternal associates. In that night illuminated by the moon the stars known as *Anuradha* or *Radha* is more intimately connected with the star known by the name *Vishaka*. As the moon is more beautiful on the full moon night of spring, similarly the attraction of Krishna is fully displayed in the matter exchanging Rasa