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 systems and the scores 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 Parambrahma or the Brahma 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' (33:4-60) 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 22/2/90).

“Russia’s well known professor of astronomy Boris Vorontsov-Velatinov said that there must be an infinite number of planets in the universe inhabited by beings endowed with reason.”

The statement of the Russian astronomer is but the latest confirmation of the statement in the 'Brahma Samhita.' The description is summarised as follows:

- In the 'Brahma Samhita,' the gaseous composition of the gaseous atmosphere was quite suitable to sustain life on beings which have become adapted to it.

- According to 'Brahma Samhita,' there is an infinite number of universes, and all these infinite number of universes, with their infinite number of planets within, are floating on and 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 Zhivot 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 the gaseous atmosphere was quite suitable to sustain life on beings which have become adapted to it.

- This adaptability of organisms in different varieties of planets, is described in the 'Brahma Samhita' as Vipkuti 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 adapted in science and psychology on account of better atmosphere of life. Vipkuti 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 atmosphere 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 in these particular planets, will be completely a futile endeavour of man on account of different atmospheric prevailing in these planets which are described in the 'Brahma Samhita' as Vipkuti 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 from a butterfly and in the modern advancement of medical science to convert a man's body into a woman's or vice versa all this 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 Shri Krishna and thus doing relinquishes one's body—such person at once enters into the spiritual existence in the anti-material world. This means everybody 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 physical world 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 Sun planet, as they are now attempting or into the Sun planet or into the Mars, one can do so simply by performing spiritual 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 the particular thing after death." Vipaksha Bhinnam is 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 the ultimate progressive extending the activities for social or national welfare. Such men do attain to the highest materialities in the prescribed mechanical or ritualistic discharge of duties and are thus included among the bygone forefathers and the so-called controlling gods by performances of sacrifices as presented.

Adulterated to such acts of sacrifices and ceremonial observances such men do enter into the moon planet and dwell. When a person is thus promoted to the atmospheric conditions of the moon the veracity of necessity to enjoy the drinking of "Somarama" (a celestial beverage). The Moon planet is a place where the demigods like Chandra is the demigod and the atmosphere and amenities of the demigod where the demigod in the moon planet is not much comfortable and advantageous than this. And we are now utilizing this. And removing there is no person does not utilize the opportunity to get promoted to and to move in the moon planet, he is degraded and is made to come up again on this planet or any other similar one like the demigod or some materialistic persons even though they attain to the topmost planetary system, do certainly get themselves annihilated at the end of the periodical disappearance of the cosmic manifestation.

So far as the planetary system in the spiritual sky is concerned, the total number of Vaikuntha in the Paravyorna and the ratio is that the manifestation of the Lord Vishnu in that physical spiritual is three times greater than that of the material sky made by the external energy.

Poor materialist are busy in the political world in a place which is most insignificant in the evaluation of God. What to speak of this planet earth the whole universe in the immovable planets up and down is compared with a grain of mustard amongst the mustard seeds. Poor such materialist makes the planet to live comfortably and and thus waste the 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 fruitless life with high thinking of spiritual life, who should have saved the misguided human being from perpetually interested which is a gift of matter.

Even if a materialist wants to enjoy developed material facilities, he can transfer himself to the other many many material planets where he can experience more and more advanced material pleasures. The best plan of life to prepare one self for going back definitely to the spiritual sky after leaving this body but yet if any one wants to count the largest amount of material facilities, one can transfer himself in the other planets, not by means of playful stunts, which are simply childish entertainments but by psychological effects, and learning the art of transferring the soul to the spiritual places. The yogic 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 it is a materialistic art of controlling such air which can be practiced by yoga from the throat to the navel end from the chest to the collarbones, from collarbones to the eye balls and from the eye balls to the cerebellum. And from the cerebellum the expert yogi can convey his own soul to any planet he desires. The velocity of light or light is taken into consideration by the material scientist, 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 the mind and the cons of minds. Intelligence is still fine matter. Finer than intelligence is the soul which is not matter at all but it is spirit or anti-matter and is coarser and coers times finer and powerful than intelligence. We can thus create 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 civilization of eating, sleeping fear 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 responsible for many times illuminating, dazzling and powerful than the solar or electric light. Human life is spoiled by realising his real identity. And Lord Shri Chaitanya Mahaprabhu with Nityananda and 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 evident change of these force being burst out from any one of the holes like eyes, nose, 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 eliminate the vital force in the middle position or in between the eye brows. At this position the yogi can think of the cerebellum of the planet he wants to go after leaving this body. He can decide either to go to the abode of the Krishna in the Vaikuntha or places where nobody is required to come back again in the material world or at least if he desires not to go directly into 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 spiritual sky is as easy as an ordinary man in life time goes from one place to another. As already discussed the material sky is just a covering of the spiritual soul, mind and intelligence is the under cover and gross body of earth water and air 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 simply identify 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 place fixed up thereof. Misuse of this freedom makes him fall down in the material world and live in a conditional life still 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" poetry and not of chance and from the material world also by his own choice he can go back to home, back to God Again.

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 Vaikuntha and appear there completely in spiritual body just suitable to him the spiritual atmosphere. He has simply to desire to leave the material world both in finer and grosser forms and put on the vital force on the topmost part of the skull and leave this body from the hole of this skull called Brakhma pandu. That is the highest perfection of practicing 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 life and enjoy the life of Brakhma pado or to occupy the post of Brakhma and to see the place of materially perfectly beings called the Siddhaphaladana, here a living being has full capacity of controlling the gravity, space, time, over Lordship, etc., then he has not to be completely freed from the intelligence (finer matter) but can simply give up the grosser matter and thus go up to the highest place of the material universe.

The spunks or the 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 in water here. Each and every planet has its particular atmosphere and if one wants to go to any particular planet anywhere within the material universe he has to get his material shirt and coats made up exactly adaptably 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 change his dress according 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 Vaikuntha.

The difference is that if we want to go to the highest material planet we need not change the finer matter of mind intelligence and etc. 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 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 practice it during the conscious state of life. 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.
TEXT


Akhila—All inclusive. Rasa = Attraction, Zest. Amrita = Nectar, Mātrā = Form, Prākāśitā = Expanding, Ruči = Attractive features, Ādābā = Controlling features of the senses. Pāli = of the name, Kalita = Influenced by, Śyāmā = of the name, Lalita = all attractive features. Radiā = Dearest, Bīdhi = Consort, Jayati = Exists with graces.

Parpurt.

Lord Śrī Kṛṣṇa Who is the Personality of Godhead in His eternal Form is glorified because He has endowed Himself by His great mercy with intelligence in discerning the different kinds of Rasa or Zest. Rasa is psychologically described as a sense perception. But the sense perception, which we experience in our material conception of life, is in fact a part of reflection of the reality. The reality is approached by understanding of the all inclusive personal Form of the Supreme Who is the 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 qualities together in their fullness, is exhibited by the manifested activities of the Lord when He is accepted as an all attractive Śrī Kṛṣṇa. The eternal consort of Śrīmati Radhārāṇī is Lord Śrī Kṛṣṇa, Who is plenarily manifested as the speaker of the Bhagavat Geeta. He has innumerable forms and expansions and each and everyone of them is a complete Bīdhi or the one who vanquishes all kinds of distresses of the devotee. Even the Asuras or the atheists who are enemies of the Lord are benefited by His graceless mercy. Their superficially they appear to be slain by the Lord, Asuras who are killed by the Lord do also attain to the platform of liberation which is the destination of the impersonalistic philosophers. And they are all attracted both for the Asuras or the non-devotees materialistic living being and the Sāuras or the devotees. He is glorified and duly both by Sūras and Asuras alike. In the battlefield of Kurukṣetra Lord Śrī Kṛṣṇa was glorified even by a site of camp which when Bhismaka address Lord Śrī Kṛṣṇa to be the relative of Arjuna the victorious warrior. And those who were in the battlefield of Kurukṣetra, attained the highest stage of liberation simply by lifting 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 thus 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 adorned with multi ornaments of apropos position, His earrings, His crown, His bangles, His necklace, and belt etc. bedecked with most precious jewels and His attractive smiling face smeared with the pulp of sandalwood on the forehead and His yellowish silk garments all combining together make His full attractive Personality. The whole Bhagavat Purāṇa is practically a vivid description of His fullness of attraction in the beginning of the same the Lord Śrī Kṛṣṇa is described from all other plenary manifestations or incarnations with emphasis on His becoming the Original of Godhead and the Personality of Godhead. And concerning all these features of His Person and transcendental qualities as described in all the revealed scriptures—the Lord Śrī Kṛṣṇa is undoubtedly the all attractive eternal Form of all Rasa.

In the present context of His transcendental features Hike the Predominating Lord of the primary Rasas, called

Sanā (transcendental inaction) Dasya (transcendental servitude) Sakhiya (transcendental fraternity) Vātsala (transcendental conjugal). In His transcendental Form in relation with the deities of the Brajabhumi, 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 is already described in the Bhagavatam on the arena of the King Kansa of Mathura. He is described there as follows:


tapānu tojanā (a knapsack for the wrestlers) Nairānā Narabara (for ordinary man. He is the most perfect form of life) Śrīmad samrta mūkhyā (for the woman. He appeared to be personified Cupid or the most desired of the opposite sex Gopālīya mūkhyā (for the servant. He appeared to be the most beloved kinsman) Anāśāpā śīkhāsādī (for the culprit mind rulers. He appeared to be death personified) Varśaśāstra (for the rulers. He appeared to be the most beloved king) Pratikā śivī (for the parents. He appeared to be a small child) Myśyā Bhūgptā (He appeared to be death personified) Virūta avigdham (He identified Himself with the all pervasive selfless incapable less intelligent persons) Tatāved annākā (He appeared to the mystics to be the Absolute Truth) Vrishnavāna paraśa (for the Vaishnavas or. He appeared to be the highest worshippable deity) And thus known to the respective devotees according to their respective power, of knowing Him, the Lord Śrī Kṛṣṇa entered the arena of King Kansa accompanied by His elder brother Śrīva Nāla and

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

1. Rondra (anger) 2. Adhikār (wonderful) 3. Sringara (conjugal) 4. Hasya (comic) 5. Vīrā (Chivalrous) 6. Dasya (domestic) 7. Daṇḍa (servitor) 8. Śyāma (fraternity) 9. Bhayānaka (Ghastly) 10. Viśva (shocking) 11. Kāma (noncriminal) 12. Vatāra (parental) Sringara and the Mudhurya Rasa are one and the same. These twelve Rasas and Lord Rasas and Lord Śrī Kṛṣṇa is evidenced to be the embodiment of all these Rasas. He is not only the owner of Mudhurya Rasa or the Śrī Kṛṣṇa Rasa with Śrī Radhānā but He is the owner of the Vivatsya Rasa when He kills Asuras like Kansa and Jarāndha. 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 the Rasas either in their original form or in a prevented form. But all the Rasas are emanation from the Transcendental Realm and no existence of any sort of reciprocation of Rasa if it is not emanated from the Supreme. Everything the Rasas in its original form emanation from the Supreme Being and that is the confirmation by the first sutra of the Vedanta Asisāmitā and Sri Krishna being the original form of Godhead He is conclusively the reservoir Fountain Head of all the Rasas and His own Rasa is such as the Rasa in relation with Him become the absolute in nature. The Lord being the Absolute Rasa who is either directly or indirectly a constitutional servitor of the Lord exchanging the different Rasas. Rasas which serve the Lord directly in the primary Rasa of Dasya, Sakhiya, Vatsala and mudhurya are super servitors or eternal existences that who serve Him in the secondary Rasas of Roudhra, Adhikāra, Hasya etc. which are seven servitors 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 that the Lord and the servitors Materially or spiritually. Materially he can falsely pose himself as the master and be ing baffled that such servitors desires to annihilate his existence by becoming one with the Lord. This does not happen because one with the Lord is not even within the jurisdiction of the Shanta Rasa and therefore except the five primary Rasas all the rest Rasas are considered outside the spiritual realm. But his oneness is transcendental realised in the primary five Rasas. He is the absolute realm although there is constant reciprocation of the primary Rasas between the Lord and His eternal reciprocators or servitors, qualitatively there is no difference between the Lord and the servitors. In the absolute realm there is no difference between Radharani and Krishna or between Yasoda and Krishna and so on. The reciprocation of Rasas is unique in the Transcendental Realm and in the relative world, are essentially and qualitatively one and the same but there is some difference between Sringara and Mudhurya Rasa and the servitors. The Lord is the immense source of supply of all the Rasas while the living being only enjoy them only in their different capacity. In other words the Lord is the Whole while his
Servitors are Constitutional Parts and Parcells only. The parts of the Lord, as well as the parts of the world, have, therefore, limited potency to enjoy and as such the parts and parcels of the Lord cannot be actually enjoyed by the creatures of the plane of the term. Such reciprocators of the Rasas therefore properly termed as the servitors of the Lord—like the servitors of the living entity in the material world—are Prometheus-bound.

The conclusion is that the Personality of Godhead reciprocates with His servitors in exchange for the proportion and quality of service rendered unto Him. No body is doing anything except to enjoy the results of the results of His divine bounty. The Rasas between Krishna and himself and thus one is reaping the desired result in the enjoyment and appreciation of Rasas in the Divine service in the four realms 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 eulogised in the ‘Bhagabatam’ 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 the Lord’s body which is much unfathomable as His other opulences are. With the Gopis therefore the highest transcendental quality of Rasas is reciprocated by the Lord and out of the specifically mentioned Gopis of the name Taraka, Pali, Shyama, Lalita and Subhadra, Radharamani is significant. In the Puranas the names of the Gopis like Gopali, Parake, Dhanya, Vishaka, Komal, Radha, Anuradha, Somabha, Taraka &c are mentioned. And in the ‘Dwarka Mahatma’, the names of the Shyama, Parake and Padma Bhadra along with Vishaka are mentioned as the chief of the damsels of Braja-bhumi. There is such mention of the names of the Gopis like ‘Skanda 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 the paramamotive 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 Srimiti Radharamani stands to be the supermost partaker. She is therefore actually the counterpart and equal of all the Rasas that are reciprocated between Krishna and Radha in a specific manner unknown even to Krishna—both being equally full and perfect there is a manifestly an overflow of transcendental bliss which is purest form of the competition of the Akhodini energy or the transcendental pleasure giving element potent in the Lord but dispensed by Radharamani. In the ‘Uttarakanda’ of the Padmapuranas, such reciprocation of highest transcendental bliss is affirmed by eulogising the place called by the name Radakundala where the Lord Krishna and Radharamani exhibited their reciprocated fullness. Radakundala is therefore as much dear to Sri Krishna as Srimiti Radharamani. In Dwarka, Rukmini is mentioned as the topmost queen of the Lord and similarly in Vrindhaban Radharamani is the topmost of the Gopis. All these pastimes of the Gopis of Vrindabana represent greater degree of Rasa reciprocation than Dwarka. As such Radha Rani is more conscious than Rukmini. She is there the all attractive counterpart of the all attractive Lord and therefore She is the highest embodiment of the Akhodini potency of the Lord. Voluntarily the Lord bifurcated Himself into both as Radha Krishna and again joined together in the still more attractive Form of Sri Chaitanya Mahaprabhu. In other words the devotees of 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 ‘Rudra Madhava’. Moreover, the 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 Goswamis headed by Sri Rupa Goswami and followed by Sri Raghunath Das Goswami. Sri Narottamadas Thakur therefore recommends to the serious students of the science to surrender unto the protection of the merciful Goswamis who left all material association ofMergey and comfort & look voluntarily adopted the part of a rigid mendicant to bestow upon the fallen souls like us their highest gift of bodification 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 cast understandable even by the highest talented persons and materialistic opportunists. Those who therefore try to realize the affairs of Radha and Krishna in puffed up manner of materialistic scholarship will vanish in the void of oblivion if they are reluctant to consult the books left by the Goswamis, "Bhakti Rasamrit Sindhu" on them. We are attempting on an English version following the foot prints of the Goswamis,—is the first of a series of books in this connection. This preliminary study in the science of transcendental service is therefore cautiously done by boring the transcendental subject within the purview of the mind of the reader. Metaphorically Bhidhu means the moon. As such the Lord is compared with the moon although He is sometimes compared to the moon in the Vedas. The moon is the most powerful sun. He is compared with the moon per excellence in the sense that the moon alone possesses the power of light. On the other hand He is compared with the sun on account of the sun’s inability to counteract the fatigue of a transmigrating soul. The moon 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 tiring effects often reason out a particular type of Rasa from the more tiresome sounds of radio and other materialistic instruments of relaxation but the Goswamis state that real Rasa is flowing under the Lotus feet of Lord Sri Krishna. He is constantly performing the transcendental Rasas in the soothing way of the moonlight. Therefore He is compared with the moon which has a specific importance for the transcendental devotee person. In the spring the moon light is still more soothing. The spring moon is the moon 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. This means that metaphorical explanation of the word ‘Bhidhu means cover’ here it means the range. In other words the moon has covered the twinkling light of the range of stars. This beautiful features of the moon is the moon only which is compared with the name of dark Shyama. In this metaphorical combination of words black means pastime and Aditi is the moon light itself. As the moonlight, stars and their reciprocal pastime all are compared to Radha alone, so also Lord Sri Krishna’s pastime in the highest vest of transcendental Rasa is compared to the moon alone along with Srimiti Radharamani and her eternal associates. In that night illuminated by the moon known as Amorshi or Radharamani is closely connected with the star known by the name Vishaka. As the moon is more beautiful on the full, similarly the attraction of Krishna is fully displayed in the matter existing Rasa.