Goloka Chart

Brahma-samhitā 5.43 goloka-nāmni nija-dhāmni tale ca tasya devī-maheśa-hari-dhāmasu tesu tesu te te prabhāva-nicayā vihitās ca yena govindam ādi-puruṣam tam aham bhajāmi

Lowest of all is located Devi-dhāma [mundane world], next above it is Maheśa-dhāma [abode of Mahesa]; above Mahesa-dham is placed Hari-dham [abode of Hari] and above them all is located Kṛṣṇa's own realm named Goloka. I adore the primeval Lord Govinda, who has allotted their respective authorities to the rulers of those graded realms.

Purport: The realm of Goloka stands highest above all others. Brahmā looking up to the higher Purport: The realm of Goloka stands highest above all others. Brahmā looking up to the higher position of Goloka is speaking of the other realms from the point of view of his own realm: the first in order is this mundane world called Devt-dhāma consisting of the fourteen worlds, viz, Satyaloka, etc.; next above Devī-dhāma is located Siva-dhāma one portion of which, called Mahākala-dhāma, is enveloped in darkness; interpenetrating this portion of Siva-dhāma there shines the Sadāšivaloka, full of great light. Above the same appears Hari-dhāma or the transcendental Vaikunihaloka. The potency of Devī-dhāma, in the form of the extension of Māyā, and that of Sivaloka, consisting of time, space and matter, are the potency of the separated particles pervaded by the penumbral reflection of the subjective portion of the Divinity. But Hari-dhāma is ever resplendent with transcendental majesty and the great splendor of all-sweetness predominates over all other majesties in Goloka. The Supreme Lord Govinda by his own direct and indirect power has constituted those respective potencies of those realms.

Krsnaloka or Goloka Vrndāvana: the spiritual world, the abode of the Supreme Personality

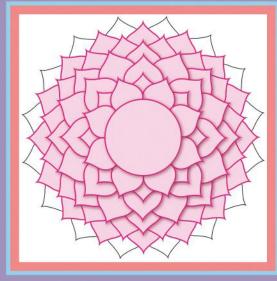
of Godhead, Śrī Kṛṣṇa. Brahma-samhită 5.2:

[The spiritual place of transcendental pastimes of Kṛṣṇa is portrayed in the second verse.] The superexcellent station of Kṛṣṇa, which is known as Gokula, has thousands of petals and a corolla like that of a lotus sprouted from a part of His infinitary aspect, the whorl of the leaves being the actual abode of Kṛṣṇa.

2. Brahma-samhită 5.3: 2. Brannas-sumits 3-3:
The whorl of that transcendental lotus is the realm wherein dwells Kṛṣṇa. It is a hexagonal figure, the abode of the indwelling predominated and predominating aspect of the Absolute. Like a diamond the central supporting figure of self-luminous Kṛṣṇa stands as the transcendental source of all potencies. The holy name consisting of eighteen transcendental letters is manifested in a hexagonal figure with sixfold divisions.

Brahma-samhitā 5.4: The whorl of that eternal realm Gokula is the hexagonal abode of Krsna. Its petals are the abodes of gopis who are part and parcel of Kṛṣṇa to whom they are most lovingly devoted and are similar in essence. The petals shine beautifully like so many walls. The extended leaves of that lotus are the gardenlike dhāma, i.e. spiritual abode of Śrī Rādhikā, the most beloved of Kṛṣṇa.

Brahma-samhitā 5 5: 4. Brahma-sanhită 5.5: [The surrounding external plane of Gokula is described in this verse.] There is a mysterious quadrangular place named Svetadvipa surrounding the outskirts of Gokula. Svetadvipa is divided into four parts on all sides. The abode of Vasudeva, Sankarşana, Pradyumna and Aniruddha are separately located in each of these four parts. These four divided abodes are enveloped by the fourfold human requirements such as piety, wealth, passion and liberation, as also by the four Vedas, viz., Rg, Sāma, Yajur and Atharva, which deal with the mantra and which are the bases of achievements. En the fourfold mudane recourements. Ten tridents are which are the bases of achievements of the fourfold mundane requirements. Ten tridents are fixed in the ten directions, including the zenith and nadir. The eight directions are decorated with the eight jewels of Mahāpadma, Padma, Sankha, Makara, Kacchapa, Mukunda, Kunda, and Nila. There are ten protectors [dik-pālas] of the ten directions in the form of mantra. The associates of the hues of blue, yellow, red and white and the extraordinary potencies bearing the names of Vimalā, etc., shine on all sides.



Division of Goloka (Kṛṣṇaloka)

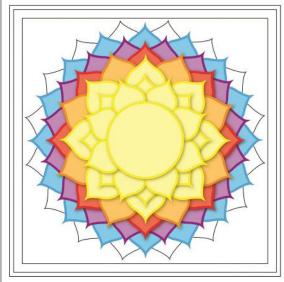
Dvārakā Mathurā Gokula

Caitanya-caritàmṛta, Adi 5.16: In the highest region of that spiritual sky is the spiritual planet called Kṛṣṇaloka. It has three divisions—Dvārakā, Mathurā and Gokula.

Jagannātha Purī Navadvīpa

Brhad-bhāgavatāmṛta 3.5.209–210:
But please hear from me this one piece of advice: Not far from here (Dvārakā) lies the Lord's holy abode known as 5ri Puruṣottama-kṣetra, which you visited before on earth. There, in the company of Subhadrā and Balarāma, Lord Puruṣottama enjoys the same sports He enacted at Govardhana and in the Vrndāvana forest and on the shores of the Yamunā.

Brahma-sanhità 5.5, purport: Hence Śrīla Ţhākura Vṛndāvana the manifest Vyāsa of caitanya-līlā, has described the village of Navadypa as bearing the name of Svetadypa. In this Svetadypa the concluding portions of the pastimes of Gokula exist eternally as the pastimes of Navadypa. Hence the region of Navadypa, Vraja and the realm of Goloka are one and the same indivisible entity; the difference only lies in the manifestations of the infinite variety of sentiments, corresponding to the diverse nature of their devotional love.



Division of rasas

mādhurya-rasa vātsalya-rasa sakhya-rasa

Ayodhyā

5. Brhad-bhàgavatàmrta 2.4.239: Far from here (Vaikuṇṭha) lies Ayodhyā, the splendid city of Raghupati, the divine master of the Raghu dynasty. And beyond that shines the city of Dvārakā, dear to the divine master of the Yadus.

Vaikunthaloka: the spiritual abode of Lord Vișnu

Vaikunthaloka: the spiritual abode of Lord Viṣṇu

6. Laghu-bhāgavatāmrta 1.5.247-250 (Padma Purāṇa, Uttara-khaṇda 255.57-64):
On the border of the material and spiritual worlds flows the auspicious Virajā River, whose waters were manifest from the perspiration of the personified Vedas. On the far shore of that river, in the spiritual sky, is the eternal, imperishable, unlimited spiritual world, which is three fourths of all existence, which is made of pure goodness, which never decays, which is the abode of Brahman, which is splendid as countless millions of suns and fires, which never withers, which contains all knowledge, which is splendid, which is not touched by any of the periods of cosmic devastation, which is immeasurable, which is free from old-age, which is the eternal spiritual reality, which is free from material states beginning with wakefulness, sleeping and deep sleep, which has a golden splendor, which is the abode of liberation, which brings spiritual bliss, which has no equal or superior, which has no beginning or end, which is auspicious, which is wonderfully glorious, which is charming, which is eternal, and which is an ocean of bliss. These are the qualities of Lord Viṣnu's supreme abode. That abode of Lord Hari is not bliss. These are the qualities of Lord Viṣṇu's supreme abode. That abode of Lord Hari is not illuminated by the sun or moon, nor by electricity. One who reaches it never returns to this material world. Even in hundreds and millions of Brahma's days one cannot completely describe this eternal and faultless abode of Lord Vișnu.

describe this eternal and fautitess abode of Lord Visnu.

7. Laghu-bhāgavatāmṛṭa 1.5.251-252 (Padma Purāna, Uttara-khanḍa 256.9-12):

Very fortunate great souls who serve the Lord's feet, who are filled with the nectar of loving service to the lotus feet of Srī's husband, attain Lord Visnu's supreme abode, which gives the bliss of spiritual love. That is Lord Harri's abode of Vaikunṭḥa, which is filled with many cities, airplanes and jewel palaces. In its midst is a splendid city glorified because it is not covered by illusion. It is surrounded by many walls colorful with gold and jewels, many jewel arches, and four sreat ieweled doors. four great jeweled doors. 8. Laghu-bhāgavatāmṛta 1.5.253-254 (Padma Purāṇa, Uttara-khaṇḍa 256.12-15):

By gatekeepers headed by Canda, and by Kumuda and others, it is protected. Canda and Pracanda guard the eastern gate, Bhadra and Subhadra the southern gate, Jaya and Vijaya the western gate, and Dhãia and Vidhāta the northern gate. Kumudak, Rumudaksa, Pundarika, Vāmana, Sankukarna, Sarvanetra, Sumukha, and Supratiṣthita guard the directions in this city, O beautiful-faced Părvatī.

9. Laghu-bhagavatamṛta 1.5.256 (Padma Purāṇa, Uttara-khaṇḍa 256.17-18): In the center is the Lord's beautiful palace enclosed by jewel walls, beautiful with great gates, surrounded by many vimānas and palaces, and decorated with splendid Apsara women

10. Laghu-bhàgavatàmṛta 1.5.258 (Padma Purāṇa, Uttara-khaṇḍa 256.20-21): In the center of that place is a beautiful and auspicious throne made of all the Vedas and surrounded by the eternal personified Vedas and the deities of religion, knowledge, opulence, and renunciation

11. Laghu-bhāgavatāmṛta 1.5.259 (Padma Purāṇa, Uttara-khaṇḍa 256.23-25): In the center of the throne reside the deities of fire, sun and moon, Kürma, Seşa, and Garuḍa, the master of the three Vedas. The Vedic hymns and all sacred mantras also stay in that holy place, which is made of all the Vedas, and which is known in the smṛti-sāstra as the yoga-pīṭḥa.

12. Laghu-bhàgavatàmṛta 1.5.260 (Padma Purāṇa, Uttara-khaṇḍa 256.25–26): In the center is an eight-petalled lotus flower as brilliant as the rising sun, and in the center of that flower is the Gayatrī mantra. O beautiful Pārvatī, in that place the Supreme Personality of Godhead sits with the goddess of fortune. 13. Laghu-bhāgavatāmrta 1.5.279–281 (Padma Purāṇa, Uttara-khaṇḍa 256.47–50):

The Supreme Lord eternally enjoys transcendental bliss in the company of His eternal companion, Mahà-Laksmi, in the eternal spiritual sky. O girl with the beautiful face, Bha and Lila stay at His sides, and the potencies headed by Vimala stay on the petals in the eight directions. Vimala, Utkarsini, Jhānā, Kriyā, Yogā, Prahvi, Satyā, and Isānā are the Lord's queens. Holding cāmaras splendid as nectar moons, they please their husband, the infallible Lord. 14. Laghu-bhāgavatāmṛta 1.5.283 (Padma Purāṇa, Uttara-khaṇḍa 256.53–54): unded by the devotees headed by Ananta Sesa. Garuda the king of birds. General Visyaksena

and other eternally liberated associates, and accompanied by Goddess Ramā, the Supreme Person enjoys with great opulence. Person enjoys with great opulence.

15. Laghu-bhāgavatāmṛta 1.5.288–289 (summarized from Padma Purāṇa):
The first circle (āvaraṇa) surrounding the Supreme Lord consists of the catur-vyūha
expansions headed by Lord Vāsudeva, accompanied by Goddess Laksmi and other associates,
in the eight directions, beginning with the east. In the directions beginning with the southeast,
the palaces of Laksmi, Saravatā, Rati, and Kānti respectively are situated.

16. Laghu-bhāgavatāmṛta 1.5.290:
In the second circle of the spiritual sky, twenty-four Viṣṇu expansions, beginning with Lord Kesava, are
numifest in the cipit directions and are counted in groups of these Channes National Values.

manifest in the eight directions and are counted in groups of three (Kesava, Nārāyana, Mādhava, Govinda, Viṣnu, Madhusūdana, Trīvikrama, Vāmana, Srīdhara, Hṛṣīkesa, Padmanābha, Dāmodara, Vāsudeva, Sankarsana, Pradyumna, Aniruddha, Purusottama, Adhoksaja,

Nrsinha, Acyuta, Janàrdama, Upendra, Hari, and Kṛṣṇa).

17. Laghu-bhāgavatāmṛta 1.5.291:
In the third circle of the spiritual sky, ten incarnations of the Lord, beginning with Matsya and Kūrma, are manifest in the ten directions.

18. Laghu-bhāgavatāmṛta 1.5.292: In the fourth circle of the spiritual sky, Satya, Acyuta, Ananta, Durgā, Visvaksena, Gajānana (Gaṇesa), Saṅkhanidhi, and Padmanidhi are manifest in the eight directions.

19. Laghu-bhāgavatāmṛta 1.5.293:
In the fifth circle of the spiritual sky, the four Vedas, beginning with the Rg Veda, Sāvitri,
Garuḍa, piety, and sacrifice are manifest as before.
20. Laghu-bhāgavatāmṛta 1.5.294: In the sixth circle of the spiritual sky the Lord's conch, disc, club, lotus, sword, Sārnga bow, and mace are manifest. In the seventh circle of the spiritual sky demigods headed by Indra are manifest.

21. Laghu-bhāgavatāmṛta 1.5.295: In the spiritual world the Sadhyas, Maruts, and Visvadevas are all eternal. Others who are rulers (demigods) of the three heavenly realms of the material world, are not eternal.

Brahman or Brahmajyotir 22. Brahma-samhitā 5.40:

22. In worship Govinda, the primeval Lord, whose effulgence is the source of the nondifferentiated Brahman mentioned in the Upanisads, being differentiated from the infinity of glories of the mundane universe appears as the indivisible, infinite, limitless, truth.

The Virgia River or the Karana Ocean

A marginal position between the spiritual and material worlds

23. Brahma-samhita 5.7: Kṛṣṇa never consorts with His illusory energy. Still her connection is not entirely cut off from the Absolute Truth. When He intends to create the material world the amorous pastine, in which He engages by consorting with His own spiritual [cit] potency Ramā by casting His glance at the deluding energy in the shape of sending His time energy, is an auxiliary activity.

Mokșa Atharva Veda Vaikunthaloka. Dvārakā Yajur Veda masculine manifested halo. 3 Ayodhyā Sumukha Supratisthita Vijaya Pracanda Kumudāksa Vāmana Pundarika adasivalo Virajā River (Kāraṇa Ocean) Mahat-tattva Lord Brahmā

Narakaloka (twenty-eight hells)

Garbhodakasāyī Vișnu

Garbhodaka

Ocean

24. Brahma-samhitā 5.8:

24. Brahma-samhità 5.8:
[The secondary process of association with Māyā is described.] Ramādevī, the spiritual [cit] potency, beloved consort of the Supreme Lord, is the regulatrix of all entities. The divine plenary portion of Kṛṣṇa creates the mundame world. At creation there appears a divine halo of the nature of His own subjective portion [svāmša]. This halo is divine Sambhu, the masculine symbol or manifested emblem of the Supreme Lord. This halo is the dim twilight reflection of the supreme eternal effulgence. This masculine symbol is the subjective portion of divinity who functions as progenitor of the mundane world, subject to the supreme regulatrix [niyati]. The conceiving potency in regard to mundane creation makes her appearance out of the supreme regulatrix. She is Māyā, the limited, nonabsolute [aparā] potency, the symbol of mundane feminine productivity. The intercourse of these two brings forth the faculty of perverted feminine productivity. The intercourse of these two brings forth the faculty of perverted cognition, the reflection of the seed of the procreative desire of the Supreme Lord. 25. Brahma-samhitā 5.10:

23. Brauma-summing 3.10.
The person embodying the material causal principle, viz., the great lord of this mundane world [Mahesvara] Sambhu, in the form of the male generating organ, is joined to his female consort the limited energy [Māyā] as the efficient causal principle. The Lord of the world Mahā-viṣṇu is manifest in him by His subjective portion in the form of His glance. 26. Brahma-samhitā 5.12:

The same Mahā-viṣṇu is spoken of by the name of "Nārāyaṇa" in this mundane world. From that eternal person has sprung the vast expanse of water of the spiritual Causal Ocean. The subjective portion of Sankarsana who abides in paravyoma, the above supreme purusa with thousands of subjective portions, reposes in the state of divine sleep [yoga-nidrā] in the waters of the spiritual Causal Ocean. 27. Brahma-samhitā 5.13:

The spiritual seeds of Sankarṣaṇa existing in the pores of skin of Mahā-viṣṇu, are born as so many golden sperms. These sperms are covered with five great elements

Pradhāna: the unmanifested modes of material nature 28. Śrīmad-Bhāgavatam 3.26.10-11:

The unmanifested eternal combination of the three modes is the cause of the manifest state and is called pradhana. It is called prakrti when in the manifested stage of existence. The aggregate elements, namely the five gross elements, the five subtle elements, the four internal senses, the five senses for gathering knowledge and the five outward organs of action, are known as the

Mahat-tattva

29. Śrīmad-Bhāgavatam 2.5.33, purport: In a corner of the spiritual sky of brahma-jyotir a spiritual cloud sometimes appears, and the covered portion is called the mahat-tativa. The Lord then, by His plenary portion as Mahā-viṣnu, lies down within the water of the mahat-tativa, and the water is called the Causal

Ocean (Kārana-jala) Maheśa-dhāma: the abode of Lord Śiva

30. Brahma-sanhită 5.43, purport: Next above Devi-dhăma is located Siva-dhăma one portion of which, called Mahâkâla-dhāma, is enveloped in darkness; interpentrating this portion of Siva-dhāma there shines the Sadāšivaloka, full of great light. Above the same appears Hari-dhāma or the transcendental

31. Brahma-sanhita 5.10, purport:
Thereupon Sambhu, lord of pradhāna embodying the substantive principle of all material entities, who is the same as Rudra, the dim reflection of the Supreme Lord's own divine glance, consummates his intercourse with Māyā, the efficient mundane causal principle. But he can do nothing independently of the energy of Mahā-viṣṇu representing the direct spiritual power of Kṛṣṇa.

Devī-dhāma: the material world, the abode of Durgā

32. Brahma-samhita 5.44:
The external potency Maya who is of the nature of the shadow of the cit potency, is worshiped by all people as Durgā, the creating, preserving and destroying agency of this mundane world. I adore the primeval Lord Govinda in accordance with whose will Durgā conducts herself. 33. Śrīmad-Bhāgavatam 3.26.52:

This universal egg, or the universe in the shape of an egg, is called the manifestation of material energy. Its layers of water, air, fire, sky, ego and mahat-tattva increase in thickness one after another. Each layer is ten times bigger than the previous one, and the final outside layer is covered by pradhāna. Within this egg is the universal form of Lord Hari, of whose body the fourteen planetary systems are parts. 34. Bṛhad-bhāgavatāmṛta 2.3.15-16:

The first covering I entered was that of earth. There I saw the Supreme Lord in the form of a great boar being worshiped by the goddess Earth, the delty presiding over that covering and its wealth. She worshiped Him with riches not to be obtained within the universe itself, while all the opulences of the universe whirled within every pore on His body. Brhad-bhagavatamrta 2.3.20–21:
 One after another, I saw Lords Matsya, Sürya, Pradyumna, Aniruddha, Sankarşana, and

Vāsudeva, each with one of the great manifested deities of those coverings worshiping Him with the element over which that deity presided—water, fire, air, ether, ego, or mahat. 36. Brahma-samhitā 5.14: The same Mahā-visnu entered into each universe as His own separate subjective portions. The

divine portions that entered into each universe are possessed of His majestic extension, are the eternal universal soul Mahā-viṣnu, possessing thousands of thousands of heads. 37. Brahma-samhitā 5.15: The same Mahā-viṣṇu created Viṣṇu from His left limb, Brahmā, the first progenitor of beings, from His right limb and, from the space between His two eyebrows, Sambhu, the divine

38. Brahma-samhitā 5.18: When Garbhodakasayi Visnu wills to create this universe, a golden lotus springs from His navel-pit. The golden lotus with its stem is the abode of Brahmā representing Brahmaloka

39. Srimad-Bhāgavatam 2.1.26, purport:
The universe is divided into fourteen planetary systems. Seven planetary systems, called Bhūr, Bhuvar, Svar, Mahar, Janas, Tapas and Satya, are upward planetary systems, one above the other. There are also seven planetary systems downward, known as Atala, Vitala, Sutala, Talātala, Mahātala, Rasātala and Pātāla, gradually, one below the other. (For more details see Śrīmad-Bhāgavatam, Second Canto, Fifth Chapter.)

How to understand Lord Kṛṣṇa's transcendental abode? Caitanya-caritămṛta, Madhya 21.7:

Cantanya-cartannya, maanya 2.17: The shape of the spiritual sky is compared to a lotus flower. The topmost region of that flower is called the whorl, and within that whorl is Kṛṣṇa's abode. The petals of the spiritual lotus lower consist of many Vaikuntha planets.

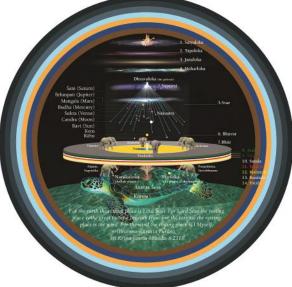
Caitanya-caritamrta, Madhya 21.8:
Each Vaikuntha planet is full of spiritual bliss, complete opulence and space, and each is inhabited by incarnations. If Lord Brahma and Lord Siva cannot estimate the length and breadth of the

or incarnations. I cora brainin and Lora synt cannot estimate the length and oreation of the spiritual sky and the Vailumpha planets, how can ordinary living entities begin to imagine them: Caitanya-caritamria, Madhya 17.136 (Bhakti-rasāmria-sindhu 1.2.234): atah śri-kṛṣṇa-nāmādi na bhaved grāhyam indriyaih

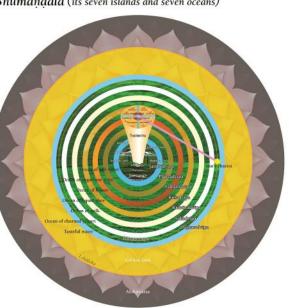
sevonmukhe hi jihvādau svayam eva sphuraty adah It is thus stated in the sāstras that it is not possible to appreciate or understand Kṛṣṇa with our blunt material senses. Kṛṣṇa's name, form, qualities, pastimes, paraphernalia and abode are all part and parcel of Kṛṣṇa. However, understanding Kṛṣṇa begins with hearing and chanting His name.

Material Universe

(A cross section showing Kūrma, Ananta Śeṣa and the dik-gajas)



Bhumandala (its seven islands and seven oceans)



Lord Kṛṣṇa's divine forms āmṛta, Madhya 20.165: The Supreme Personality of Godhead exists in three —svayam-rūpa, tad-ekātma-rūpa and āveša-rūpa.



This chart is inspired by and based upon the teachings of His Divine Grace A.C. Bhaktivedanta Swami Prabhupāda ınder-Ācārya of the International Society for Krishna Cons Śrī Śrī Rādhā Gokulānanda Temple Hare Krishna Land, Karuppur Salem—636 012, Tamil Nadu, India

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