

अथ द्वितीयोऽध्यायः

## Chapter-2

The Position of Goloka and its description  
and the definition of the divinity of Śrī Kṛṣṇa

शौनक उवाच

किमपूर्वं श्रुतं सौते परमाद्भुतदर्शनम्।

सर्वं कथय संव्यस्य ब्रह्मखण्डमनुत्तमम्॥ १॥

Śaunaka said : “O Son of Sūta, which is the astonishing and the unprecedented Purāṇa you have come across? You better narrate the Brahmakhaṇḍa in detail (to enlighten us on the various subjects dealt with therein).

सौतिरुवाच

वन्दे गुरोः पादपद्मं व्यासस्यामिततेजसः।

हरिं देवान्द्विजात्रत्वा धर्मान्वक्ष्ये सनातनान्॥ २॥

यच्छ्रुतं व्यासवक्त्रेण ब्रह्मखण्डमनुत्तमम्।

अज्ञानान्धतमोर्ध्वंसि ज्ञानवर्त्मप्रदीपकम्॥ ३॥

ज्योतिःसमूहं प्रलये पुरासीत्केवलं द्विज।

सूर्यकोटिप्रभं नित्यमसंख्यं विश्वकारणम्॥ ४॥

स्वेच्छामयस्य च विभोस्तज्ज्योतिरुज्ज्वलं महत्।

ज्योतिरभ्यन्तरे लोकत्रयमेव मनोहरम्॥ ५॥

तेषामुपरि गोलोकं नित्यमीश्वरवह्विज।

त्रिकोटियोजनायामं विस्तीर्णं मण्डलाकृतिः॥ ६॥

तेजःस्वरूपं सुमहद्वलभूमिमयं परम्।

अदृश्ययोगिभिः स्वप्ने दृश्यं गम्यं च वैष्णवैः॥ ७॥

योगेन धृतमीशेन चान्तरिक्षस्थितं वरम्।

आधिव्याधिजरामृत्युशोकभीतिविवर्जितम्॥ ८॥

सद्रत्नरचितासंख्यमन्दिरैः परिशोभितम्।

लये कृष्णयुतं सृष्टौ गोपगोपीभिरावृतम्॥ ९॥

Sauti said : “I bow in reverence at the feet of the glorious teacher Vyāsa. Then after bowing at the feet of Viṣṇu, the Brāhmaṇas, I am going to narrate the ancient religions, the sacred Brahmakhaṇḍa which was recited to me by Vyāsa; it destroys the darkness of ignorance and leads to the bright path of knowledge. O Brāhmaṇa, there was a ball of light in the beginning, after the dissolution, the lustre of which resembled crores of suns. The same ball of light was quite vast and had been the cause of the universe. The light of the selfborn lord is full of lustre. All the three worlds are enshrined in this ball of light quite pleasantly. O Brāhmaṇa the *Goloka* is located above all the three worlds which is eternal like the lord himself. It is spread into crores of *yojanas*. It exists in the form of a globe. It is quite illustrious and its land is studded with gems. The yogīs cannot visualise it even in dream, while the Vaiṣṇava not only visualise it but also achieve it. The great soul has held the best of the lokas with his yogic practices. The *Goloka* is free from bodily ailments, mental ailments, death, grief and terror. Its grandeur it increased by innumerable gem-studded vast mansions. At the time of dissolution, Lord Kṛṣṇa alone resides there. During the normal times the place is crowded with the cowherds and cowherdesses.

तदधो दक्षिणे सव्ये पञ्चाशत्कोटियोजनात्।

वैकुण्ठं शिवलोकं तु तत्समं सुमनोहरम्॥ १०॥

कोटियोजनविस्तीर्णं वैकुण्ठं मण्डलाकृतिः।

Below the *Goloka* and at the distance of fifty crores of *yojanas*, *Vaikuṇṭha* is located to its south. *Śivaloka* is located to the west. Both the *Vaikuṇṭha* and *Śivaloka* are as beautiful as the *Goloka*. *Vaikuṇṭha* is located in a circular way covering an area of a crore of *yojanas*.

लये शून्यं च सृष्टौ च लक्ष्मीनारायणान्वितम्॥ ११॥

चतुर्भुजैः पार्षदैश्च जरामृत्वादिवर्जितम्।

सव्ये च शिवलोकं च कोटियोजनविस्तृतम्॥ १२॥

लये शून्यं च सृष्टौ च सपार्षदशिवाण्वितम्।

गोलोकाभ्यन्तरे ज्योतिरतीव सुमनोहरम्॥ १३॥

परमाह्लादकं शश्वत्परमानन्दकारकम्।

ध्यायन्ते योगिनः शश्वद्योगेन ज्ञानचक्षुषा॥ १४॥

तदेवानन्दजनकं निराकारं परात्परम्।

तज्ज्योतिरन्तरे रूपमतीव सुमनोहरम्॥ १५॥

नवीननीरदश्यामं रक्तपङ्कजलोचनम्।

शारदीयपार्वणोन्दुशोभितं चामलाननम्॥ १६॥

During the time of dissolution, it remains deserted and during the normal times Viṣṇu and Lakṣmī reside there attended by the four armed attendants. Vaikuṅṭha too is from death and old age. To the west of it is located the Śivaloka which is spread over an area of a crore of *yojanas*. During the time of dissolution, the Śivaloka also remains un-inhabited and during the normal times, Śiva and Pārvatī have their abode there. The *Goloka* possesses the divine light which bestows pleasure on all. The ascetics always meditate upon with their divine yogic sight that light which is blissful, invisible or having no form and represents the form of Brāhmaṇa. The lord remains present in that light in quite a pleasant form, having a dark complexion like a new cloud. His eyes resemble the red lotus. His spotless face shines like the full moon of the winter.

कोटिकन्दर्पलावण्यं लीलाधाम मनोरमम्।

द्विभुजं मुरलीहस्तं सम्पितं पीतवाससम्॥ १७॥

सद्गलभूषणौघेन भूषितं भक्तवत्सलम्।

चन्दनोक्षितसर्वाङ्गं कस्तूरीकुङ्कुमान्वितम्॥ १८॥

श्रीवत्सवक्षःसंभ्राजत्कौस्तुभेन विराजितम्।

सद्गलसाररचितकिरीटमुकुटोज्ज्वलम्॥ १९॥

रत्नसिंहासनस्थं च वनमालाविभूषितम्।

तदेव परमं ब्रह्म भगवन्तं सनातनम्॥ २०॥

स्वेच्छामयं सर्वबीजं सर्वाधारं परात्परम्।

किशोरवयसं शश्वद्गोपवेषविधायकम्॥ २१॥

His beauty resembles crores of Kāmadevas. His beautiful form is the abode of divine plays. He has two arms and holds a flute. He has a smiling face and is clad with a yellow lower

garment. He is adorned with beautiful gem-studded ornaments. His limbs are adorned with sandal-paste, *kastūrī* and saffron. His chest is adorned with the Śrīvatsa mark. His head is adorned with the *kirīṭa-mukūṭa* which is studded with gems. He is seated over the gem-studded throne. He indeed is Parabrahman, the great lord. He is self-born, the cause of the creation of all the universe and the absolute Brahman. He always remains in the tender age moving in the form of a cowherd.

कोटिपूर्णेन्दुशोभाढ्यं भक्तानुग्रहकारकम्।

निरीहं निर्विकारं च परिपूर्णतमं विभुम्॥ २२॥

रासमण्डलमध्यस्थं शान्तं रासेश्वरं वरम्।

माङ्गल्यं मङ्गलार्हं च मङ्गलं मङ्गलप्रदम्॥ २३॥

परमानन्दबीजं च सत्यमक्षरमव्ययम्।

सर्वसिद्धेश्वरं सर्वसिद्धिरूपं च सिद्धिदम्॥ २४॥

प्रकृतेः परमीशानं निर्गुणं नित्यविग्रहम्।

आद्यं पुरुषमव्यक्तं पुरुहूतं पुरुष्टुतम्॥ २५॥

सत्यं स्वतन्त्रमेकं च परमात्मस्वरूपकम्।

ध्यायन्ते वैष्णवाः शान्ताः शान्तं तन्परमायणम्॥ २६॥

एवं रूपं परं बिभ्रद्भगवानेक एव सः।

दिग्भिश्च नभसा सार्द्धं शून्यं विश्व ददर्श ह॥ २७॥

He is endowed with the beauty of crores of full-moons. He is compassionate towards his devotees. He is spotless, unattached, complete Brahman, omnipresent, remains present in the divine dance, peaceful, Rāseśvara, the one who extends welfare to all, abode of welfare, seed of blissfulness, truthful, indestructible, imperishable or eternal, lord of all the achievements, the form of all the achievements, beyond nature, Īśvara, formless, form of the great soul, calm and is the refuge of all. The calm-looking Vaiṣṇavas meditate on him. Therefore it is one lord alone who takes to many forms. He witnessed the complete void everywhere at the time of dissolution”.

इति श्रीब्रह्मवैवर्ते महापुराणे सौत्तशौनकसंवादे ब्रह्मखण्डे  
परब्रह्मरूपणं नाम द्वितीयोऽध्यायः॥ २१॥