

Śrī Brhad-bhāgavatāmṛta

by Śrīla Sanātana Gosvāmī

Volume-2

Śrī-goloka-māhātmya

The Glories of Goloka

Chapter-2

Jñāna: Knowledge

! His lotus
feet embody the
concentrated sense of
happiness
↓
They do realize Him
through P-D surely attain
intense bliss

2.2.180

ataḥ sāndra-sukham tasya
śrīmat-pādāmbuja-dvayam
bhaktyānubhavatām sāndram
sukham sampadyate dhruvam

His two beautiful lotus feet (tasya śrīmat-pādāmbuja-dvayam),
therefore (ataḥ), embody the concentrated essence of happiness
(sāndra-sukham). Those who realize Him through pure devotion
(bhaktyānubhavatām) surely attain (dhruvam sampadyate) that
intense bliss (sāndram sukham).

The happiness of the devotees of the Supreme Personality of Godhead is much greater than the happiness of persons who meditate on impersonal Brahman.

The two lotus feet of the Personality of Godhead are śrīmat, endowed with all splendor.

As the sage Parāśara explains in the Viṣṇu Purāṇa (1.22.53):

eka-deśa-sthitasyaḥ
agneh
jyotsnā vistāriṇī yathā
parasya brahmaṇaḥ śaktis
tathedaṁ akhilaṁ jagat

“Just as (yathā) the light (jyotsnā) of a fire (agneh) situated in one place (eka-deśa-sthitasya) spreads in every direction (vistāriṇī), the energies (tathā śaktiḥ) of the Supreme Personality of Godhead, Parabrahman (parasya brahmaṇaḥ), spread all over the universe (idam akhilaṁ jagat).”

And Śrī Kṛṣṇa says in the Bhagavad-gītā (14.27), brahmaṇo hi
pratiṣṭhāham/ amṛtasyāvyayaḥ ca: “I am the foundation of
Brahman, the immortal and infallible.”

The Supreme Lord’s lotus feet are pure spirit, perfect in eternity,
knowledge, and bliss.

Their effulgence is like the combined radiance of the sun and moon,
and the worshipers of those feet naturally relish intense pleasure.

In contrast, the pleasure of realizing the Brahman feature of the Supreme is minuscule.

The jīvas are of the nature of this Brahman, and even though the individual effulgence of each of them is small, because the jīvas are found everywhere their combined effulgence pervades the entire universe.

The pleasure of realizing Brahman and the jīva is not material, but it is inferior to the bliss gained by realizing the lotus feet of the Lord.

The individual jīvas may be compared to solar and lunar rays.

The atomic quanta of light shining forth from the sun and moon are expansions of the sun and moon and nondifferent from them, but although the rays of the sun and moon have many sunlike and moonlike qualities, such as brilliance, the rays each bear but a small part of solar and lunar power.

All this notwithstanding, when we compare both Brahman and the jīvas with the material cosmos, we find that matter is not sac-cid-ānanda; and so, properly speaking, matter is not an amśa (“nondifferent part”) of Para-brahman but is one of His śaktis (“energies”).

Śrī Kṛṣṇa's lotus feet
is the source of all
Joy.
But Brahman is only Joyful

2.2.181

sukha-rūpaṁ sukhādhāraḥ
śarkarā-piṇḍa-van matam
śrī-kṛṣṇa-carāṇa-dvandvaṁ
sukhaṁ brahma tu kevalam

The two feet of Śrī Kṛṣṇa (śrī-kṛṣṇa-carāṇa-dvandvaṁ) are considered (matam) like a piece of sugar (śarkarā-piṇḍa-vat) because they are joyful (sukha-rūpaṁ) and are a source of all joy (sukha ādhāraḥ). Brahman, however, is only joyful (sukhaṁ brahma tu kevalam).

Lord Kṛṣṇa's lotus feet are sukha-rūpa, the essence of joy itself, and sukha-ādhāra, the object of love in which His devotees taste countless varieties of joy.

His feet are like a sugar lump, which is in essence nothing but sweetness but is also a particular object that supplies sweetness.

Brahman, in its essence, is bliss, but Brahman cannot be considered a source of bliss, because that would involve a duality, a difference between Brahman and its bliss.

By definition, after all, Brahman is supposed to be free of duality.

The concept of the Personality of Godhead, however, is not limited in that way; He is the fathomless reservoir of wonders, deeper than millions of oceans.

Just as various rivers enter an ocean, many contrary qualities like oneness and duality enter and mingle within Him.