

Śrī Brhad-bhāgavatāmṛta

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Volume - 2

Śrī-goloka-māhātmya

The Glories of Goloka

Part 7

Jagad-ānanda

The Bliss of the Worlds

Text 107

This earth
has now become
most fortunate
as the goddess
of the touch of your feet

dhanyeyam adya dharanī tr̥ṇa-vīrudhas tvat-
pāda-spr̥śo druma-latāḥ karajābhimr̥ṣṭāḥ
nadyo 'drayah khaga-mṛgāḥ sadayāvalokair
gopyo 'ntareṇa bhujayor api yat-spr̥hā śrīḥ

But, most fortunate
are the goddesses →
whose receiving of
embrace.

↑
the touch of ur feet

↑
the trees & creepers → the touch of your hands → the birds, mountains etc

“This (iyam) earth (dharanī) has now (adya) become most fortunate (dhanyā), because You have touched (spr̥śaḥ) her grass (tr̥ṇa) and bushes (vīrudhaḥ) with Your feet (pāda) and her trees (druma) and creepers (latāḥ) with Your (tvat) fingernails (kara-jā) and because You have graced (abhimr̥ṣṭāḥ) her rivers (nadyaḥ), mountains (adrayaḥ), birds (khaga), and animals (mṛgāḥ) with Your merciful (sa-dayā) glances (avalokaiḥ). But above all, You have embraced the young cowherd women (gopyaḥ) between (antareṇa) Your two arms (bhujayor)—a favor (yat) hankered after (spr̥hā) by the goddess of fortune herself (śrīḥ).”

After reciting for his mother the prayers in which Lord Brahmā glorifies Vraja-bhūmi and its residents in a general way, Mahārāja Parīkṣit now recites this verse (Bhāgavatam 10.15.8), spoken by Kṛṣṇa to His elder brother, Balarāma.

Here Kṛṣṇa praises Balarāma as the most glorious person and also describes in brief the extreme good fortune of the other Vraja-vāsīs.

Kṛṣṇa in His paugāṇḍa age wandered all over the area of Vṛndāvana, tending the cows.

It gave Him great pleasure to see the exalted qualities of the people, animals, and nonmoving beings.

Eager to say something about the excellence of life in Vr̥ndāvana but reluctant to praise Himself, Kṛṣṇa decided to direct His comments toward Lord Balarāma.

By thus showing respect to His elder, He set a good example to follow.

And we can understand that everything Kṛṣṇa says about His brother is also applicable to Kṛṣṇa Himself.

The planet earth has been engaged in the service of the Supreme Personality of Godhead since time immemorial.

Countless incarnations and empowered representatives of Kṛṣṇa have graced her with their presence.

In the distant past, Kṛṣṇa's līlā-avatāra Varāhadeva lifted the earth from the darkness of Pātāla-loka and accepted her as His wife.

Lord Ananta Śeṣa bears her perpetually upon one of His hoods.

But only now, with the appearance of Kṛṣṇa in His original form, has Mother Bhūmi become supremely fortunate.

The word dhanyā most obviously means “fortunate,” but as
the English word fortunate is connected with the word
fortune, the Sanskrit word dhanyā is connected with the word
dhana, meaning “wealth.”

The greatest possible wealth is religious merit (dharma), and
the highest dharma is prema-bhakti.

In Śrīmad-Bhāgavatam (11.19.39, 27) Lord Kṛṣṇa has said,
“Dharma is the most desirable wealth of mankind” (**dharmā**
iṣṭam dhanam puṁsām) and “Actual religious principles are
said to be those that lead one to My devotional service”
(dharmo mad-bhakti-kṛt proktaḥ)).

In other words, with Kṛṣṇa’s appearance the earth has gained
the opulence of pure love of God, which relegates the four
ordinary goals of human endeavor to insignificance.

Kṛṣṇa describes the prosperity of the earth in detail.

Her plants, bushes, and grass are much more fortunate than those of Svarga and the other higher planets because the Supreme Lord, having descended to the earth in Śrī Mathurā in the role of a cowherd boy in the cowherd village of Nanda Mahārāja, is touching those plants, bushes, and grass with His feet.

The plant life of the earth previously obtained the touch of Lord Rāmacandra's feet, especially during His exile in the Dandaka forest and elsewhere, but only now that Krsna and Balarāma have appeared has the vegetation of the earth become most extremely fortunate.



What Kṛṣṇa is saying may sound like very general praise of the earth, but while speaking He points to the plants, bushes, and grass of Vṛndāvana, to whom His glorification is actually directed.

Particularly during His pauganda-līlā, the land of Vrndāvana has become most fortunate, for He displays His pastimes of tending the cows all over Vrndāvana and makes known the unique rasas of this time of His life.

Even more fortunate than the plants, bushes, and grass are the trees and creepers of Vrndāvana, for Kṛṣṇa, to pick their fruits and flowers and take their leaves, twigs, and so on for decorating His body, touches them with His hands.

And more fortunate still are the rivers like Śrī Yamunā, the mountains like Śrī Govardhana, the birds like the peacocks, and the wild animals like the black deer, for Kṛṣṇa favors all of them by His merciful glances.

It is true that Kṛṣṇa casts His glances all over Vrndāvana, but the good fortune of the rivers, mountains, birds, and forest animals is described here as special because of the special pleasure Kṛṣṇa enjoys from drinking and bathing in the water of the rivers, climbing the mountain peaks and resting in the caves of the mountains, and playing with the birds and animals in wonderful ways.

By associating with the best of rivers, Kṛṣṇa's most beloved Yamunā, and the best of mountains, Giri Govardhana, who is the foremost servant of Lord Hari, the other rivers and mountains in Vṛndāvana obtain Kṛṣṇa's favor.

The birds and beasts of Vṛndāvana, who by the nature of their birth have little opportunity to be at the lotus feet of the Supreme Lord, derive their good fortune mostly from His glance.

And He also shows His mercy to the birds and animals by calling out to them, by picking up their feathers, by touching them, and by other kinds of gentle dealings.

Kṛṣṇa's feet touch the trees and creepers in Vraja, but it is the surface of the earth that becomes marked with His beautiful and auspicious footprints.

Therefore the good fortune of being touched by Kṛṣṇa's feet
belongs especially to the earth.

The grass, bushes, and low-growing plants also have ample
opportunities to be touched by Kṛṣṇa's feet, a privilege seldom
given to the trees and higher plants.

But of course the cows and cowherds of Vraja have the
greatest opportunities to associate with Kṛṣṇa.

Although the cows and the young cowherd boys who tend them with Kṛṣṇa and Balarāma are not explicitly mentioned in this verse, they are by far more fortunate than the plants and other animals.

Most fortunate of all, however, are the gopīs, whose hearts are always drawn to Kṛṣṇa.

Just as Kṛṣṇa, by glorifying the earth, is actually glorifying only the land of Vraja, so by mentioning the gopīs He is referring only to the cowherd girls of Vraja, not the gopīs of any other place.

The goddess Śrī cannot have the good fortune of the gopīs of Vraja but can only aspire for it as a distant goal.

The gopīs, favored by the embrace of Kṛṣṇa's arms, are more fortunate than the birds and animals He glances upon, the trees and creepers He touches with His hands, and the grass, plants, and bushes He touches with His feet.

As indicated at the end of the verse by the word api (“also”),
the gopīs also receive the same opportunities as all the
others—Kṛṣṇa also touches the gopīs with His feet and hands
and glances at them very mercifully—but in addition the gopīs
receive the good fortune of Kṛṣṇa’s embrace.

In Vṛndāvana, therefore, the gopīs are surely Kṛṣṇa’s most
avored devotees.