

## TEXT 4

इन्द्र उवाच

विशुद्धसत्त्वं तव धाम शान्तं  
तपोमयं ध्वस्तरजस्तमस्कम्  
मायामयोऽयं गुणसम्प्रवाहो  
न विद्यते ते ग्रहणानुबन्धः

*indra uvāca*

*viśuddha-sattvaṁ tava dhāma śāntaṁ  
tapo-mayaṁ dhvasta-rajas-tamaskam  
māyā-mayo 'yaṁ guṇa-sampravāho  
na vidyate te grahaṇānubandhaḥ*

*indraḥ uvāca*—Indra said; *viśuddha-sattvam*—manifesting transcendental goodness; *tava*—Your; *dhāma*—form; *śāntam*—changeless; *tapah-mayam*—full of knowledge; *dhvasta*—destroyed; *rajaḥ*—the mode of passion; *tamaskam*—and the mode of ignorance; *māyā-mayaḥ*—based on illusion; *ayam*—this; *guṇa*—of the modes of material nature; *sampravāhaḥ*—the great flux; *na vidyate*—is not present; *te*—within You; *agrahaṇa*—ignorance; *anubandhaḥ*—which is due to.

**King Indra said: Your transcendental form, a manifestation of pure goodness, is undisturbed by change, shining with knowledge and devoid of passion and ignorance. In You does not exist the mighty flow of the modes of material nature, which is based on illusion and ignorance.**

The great *Bhāgavatam* commentator Śrīla Śrīdhara Svāmī has masterfully explained the Sanskrit elements of this profound verse. The Sanskrit word *dhāma* has several meanings: a) dwelling place, house, abode and so on; b) a favorite thing or person; delight; or pleasure; c) form or appearance; d) power, strength, majesty, glory, splendor or light. Concerning the first set of meanings, the *Vedānta-sūtra* states that the Absolute Truth is the source and resting place of all existence, and in the first verse of the *Bhāgavatam* that Absolute Truth is said to be Kṛṣṇa. Although Lord Kṛṣṇa exists in His own *dhāma*, or abode, called Kṛṣṇaloka, He Himself is the abode of all existence, as Arjuna confirms

in the *Bhagavad-gītā*, where he addresses Kṛṣṇa as *param dhāma*, "the supreme abode."

The very name Kṛṣṇa indicates the all-attractive person, and thus Lord Kṛṣṇa, the source of all beauty and pleasure, is certainly "the favorite thing or person; delight; and pleasure." Ultimately these terms can refer only to Kṛṣṇa.

*Dhāma* also refers to form or appearance, and as Indra offered these prayers he was in fact directly seeing the form of Kṛṣṇa before him. As clearly explained in the Vedic literature, Lord Kṛṣṇa's power, strength, majesty, splendor and effulgence are all contained within His transcendental body and thus attest to the infinite glories of the Lord. Śrīla Śrīdhara Svāmī has brilliantly summarized all these meanings of the word *dhāma* by giving the Sanskrit term *svarūpa* as a synonym. The word *svarūpa* means "one's own form or shape" and also "one's own condition, character or nature." Since Lord Kṛṣṇa, being pure spirit, is nondifferent from His body, there is absolutely no difference between the Lord and His visible form. By contrast, in this material world we conditioned souls are all distinctly different from our bodies, whether those bodies be male, female, black, white or whatever. All of us are eternal souls, different from our temporary, flimsy bodies.

When the word *svarūpa* is applied to us, it especially indicates our spiritual form, because our "own form" is in fact our "own condition, character or nature" eternally. Thus the liberated condition in which one's outward form is one's deepest spiritual nature is called *svarūpa*. Primarily, however, this term refers to the Supreme Personality of Godhead, Śrī Kṛṣṇa. This is all indicated in this verse by the words *tava dhāma*, as explained by Śrīdhara Svāmī.

Śrīdhara Svāmī has explained that here the word *śāntam* means "always in the same form." *Śāntam* can also mean "undisturbed, free from passion, or purified." According to Vedic philosophy, all change in this world is caused by the influence of passion and ignorance. The passionate mode is creative, and the ignorant mode is destructive, whereas the mode of goodness, *sattva*, is serene and sustaining. In many ways this verse emphasizes that Lord Kṛṣṇa is free from the modes of nature. The words *viśuddha-sattvam*, *śāntam*, *dhvasta-rajastamaskam* and *guṇa-sampravāho na vidyate te* all indicate this. Unlike Kṛṣṇa, we

change from one body to another because of our involvement with the modes of nature; the various transformations of material forms are impelled by the modes of nature, which are themselves set in motion by the influence of time. Therefore one who is free from the material modes of nature is changeless and eternally satisfied in blissful spiritual existence. Thus the word *śāntam* indicates that the Lord is undisturbed by change, since He is free from the material modes of nature.

According to this verse, the powerful flow of the material modes of nature—namely passion, stupidity and mundane piety—are based on *agrahaṇa*, which Śrīla Śrīdhara Svāmī has translated as "ignorance." Since the Sanskrit root *grah* means "to take, accept, grasp or comprehend," *grahaṇa* means "grasp" exactly in the sense of "to grasp an idea or fact." Therefore *agrahaṇa* here means one's failure to understand one's spiritual position, and this failure causes one to fall into the violent currents of material existence.

An additional meaning of the word *agrahaṇa* is derived when it is divided into the compound *agra-haṇa*. *Agra* means "the first, top or best," and *hana* means "killing." The best part of our existence is the pure soul, which is eternal, in contradistinction to the temporary, material body and mind. Thus one who chooses material existence over Kṛṣṇa consciousness is in fact killing the best part of himself, the soul, which in its pure state can enjoy Kṛṣṇa consciousness unlimitedly.

Śrīla Śrīdhara Svāmī has translated *tapo-mayam* as "full of knowledge." The word *tapas*, generally indicating "austerity," is derived from the Sanskrit verb *tap*, whose meaning can be summarized as indicating the various functions of the sun. *Tap* means "to burn, to shine, to heat and so on." The Supreme Lord is eternally perfect, and therefore here *tapo-mayam* does not indicate that His transcendental body is meant for austerities, since austerities are performed by conditioned souls to purify themselves or to acquire a particular power. An omnipotent, perfect being neither purifies Himself nor acquires power: He is eternally pure and all-powerful. Therefore Śrīdhara Svāmī has intelligently understood that in this case the word *tapas* refers to the illuminating function of the sun and thus indicates that the Lord's self-effulgent body is omniscient. Light is a common symbol of knowledge. The Lord's spiritual effulgence does not merely illuminate physically, as in the case of a candle or light

bulb; more importantly, the Lord's body illuminates our consciousness with perfect knowledge because the Lord's effulgence is itself perfect knowledge.

We offer our respectful obeisances at the lotus feet of Śrīla Śrīdhara Svāmī and thank him for his enlightening comments on this verse.

### TEXT 5

कुतो नु तद्धेतव ईश तत्कृता  
लोभादयो येऽबुधलिङ्गभावाः  
तथापि दण्डं भगवान् बिभर्ति  
धर्मस्य गुप्त्यै खलनिग्रहाय

*kuto nu tad-dhetava īśa tat-kṛtā  
lobhādayo ye 'budha-linga-bhāvāḥ  
tathāpi daṇḍam bhagavān bibharti  
dharmasya guptyai khala-nigrahāya*

*kutaḥ*—how; *nu*—certainly; *tat*—of that (existence of the material body); *hetavaḥ*—the causes; *īśa*—O Lord; *tat-kṛtāḥ*—produced by one's connection with the material body; *lobha-ādayaḥ*—greed and so forth; *ye*—which; *abudha*—of an ignorant person; *linga-bhāvāḥ*—symptoms; *tathā api*—nevertheless; *daṇḍam*—punishment; *bhagavān*—the Supreme Personality of Godhead; *bibharti*—wields; *dharmasya*—of the principles of religion; *guptyai*—for the protection; *khala*—of wicked persons; *nigrahāya*—for the chastisement.

**How, then, could there exist in You the symptoms of an ignorant person—such as greed, lust, anger and envy—which are produced by one's previous involvement in material existence and which cause one to become further entangled in material existence? And yet as the Supreme Lord You impose punishment to protect religious principles and curb down the wicked.**

This complex philosophical statement by Indra may be analyzed as follows: In the first line of this verse, Indra refers to the main idea expressed at the end of the previous verse—namely, that the great currents of material existence, which are based on ignorance, cannot

possibly exist within the Supreme Lord. The words *tad-dhetavaḥ* and *tat-kṛtāḥ* indicate that something causes the modes of nature to manifest, and that they in turn become the cause of that which caused them. In the second line of this verse, we find that it is material feelings such as greed, lust, envy and anger that cause the modes of nature to manifest and that are themselves caused by the modes of nature.

The explanation of this seeming paradox is as follows: When the conditioned soul decides to associate with the material qualities, he becomes contaminated by those qualities. As stated in the *Gītā* (13.22), *kāraṇam guṇa-saṅgo 'sya sad-asad-yoni-janmasu*. For example, in the presence of a seductive woman, a man may give in to his lower instincts and try to enjoy sex with her. By his deciding to associate with the lower qualities of nature, those qualities manifest in him very powerfully. He is overwhelmed with lust and driven to try again and again to satisfy his burning desire. Because his mind has been infected by lust, all that he does, thinks and speaks will be influenced by his strong attachment to sex. In other words, by choosing to associate with the lusty qualities of nature, he has caused them to powerfully manifest within himself, and eventually those lusty qualities themselves will cause him to accept another material body suitable for affairs governed by those qualities. The lower qualities, such as lust, greed, anger and envy, are *abudha-liṅga-bhāvāḥ*, symptoms of ignorance. Indeed, as indicated by Śrīla Śrīdhara Svāmī in his commentary, the manifestation of the modes of nature is synonymous with the manifestation of a particular material body. It is clearly explained throughout the Vedic literature that the conditioned soul receives a particular body, gives it up and then accepts another simply because of his involvement with the modes of nature (*kāraṇam guṇa-saṅgo 'sya* [Bg. 13.22]). Thus to say that one is participating in the modes of nature is to say that one is accepting particular types of bodies suitable for the particular material qualities one is involved with.

An ignorant bystander might have simplistically interpreted Kṛṣṇa's pastime of lifting Govardhana Hill as follows: The residents of Vṛndāvana were obliged by Vedic principles to make certain offerings to the god of heaven, Indra. Child Kṛṣṇa, ignoring the position of Indra, usurped these offerings and took them for His own pleasure. When

Indra tried to punish Kṛṣṇa and His associates, the Lord frustrated Indra's attempt, humiliated him, and exhausted his pride and resources. But this superficial interpretation is refuted in this verse. Here Lord Indra addresses Śrī Kṛṣṇa as *bhagavān*, indicating that He is not an ordinary child but in fact God. Therefore Kṛṣṇa's punishing Indra was part of His mission of protecting religious principles and curbing down the envious; it was not a display of material anger or of greed for the offerings meant for Indra. Śrī Kṛṣṇa is pure spiritual existence, and His simple, sublime desire is to engage all living beings in the perfect, blissful life of Kṛṣṇa consciousness. Kṛṣṇa's desire to make us Kṛṣṇa conscious is not egotistical, since ultimately Kṛṣṇa is everything and Kṛṣṇa consciousness is objectively the best consciousness. Lord Indra is really the humble servant of Kṛṣṇa, a fact he is now beginning to remember.

### TEXT 6

पिता गुरुस्त्वं जगतामधीशो  
दुरत्ययः काल उपात्तदण्डः  
हिताय चेच्छातनुभिः समीहसे  
मानं विधुन्वन् जगदीशमानिनाम्

*pitā gurus tvam jagatām adhīśo  
duratyayaḥ kāla upātta-daṇḍaḥ  
hitāya cecchā-tanubhiḥ samīhase  
mānam vidhunvan jagad-īśa-māninām*

*pitā*—the father; *guruḥ*—the spiritual master; *tvam*—You; *jagatām*—of the entire universe; *adhīśaḥ*—the supreme controller; *duratyayaḥ*—insurmountable; *kālaḥ*—time; *upātta*—wielding; *daṇḍaḥ*—punishment; *hitāya*—for the benefit; *ca*—and; *icchā*—assumed by Your own free will; *tanubhiḥ*—by Your transcendental forms; *samīhase*—You endeavor; *mānam*—the false pride; *vidhunvan*—eradicating; *jagat-īśa*—lords of the universe; *māninām*—of those who presume themselves to be.

**You are the father and spiritual master of this entire universe, and also its supreme controller. You are insurmountable time, imposing punishment upon the sinful for their own benefit. Indeed, in Your various**

incarnations, selected by Your own free will, You act decisively to remove the false pride of those who presume themselves masters of this world.

The word *hitāya* is significant here. Lord Kṛṣṇa protects religion and chastises the wicked for the benefit of the entire universe. Foolish and faithless pseudopriests criticize God for punishing the living entities through the actions of nature. But whether Lord Kṛṣṇa punishes them indirectly through nature or directly in His incarnations, as mentioned here, He has a perfect right to do so because He is the father, spiritual master and supreme ruler of the entire universe. Another way He curbs down the false attempts of the conditioned souls to establish the kingdom of God without God is through His feature as insurmountable time. It is said, "Spare the rod and spoil the child." That is a fact, and it is actually the Lord's mercy that He takes the trouble to rectify our misbehavior, although faithless persons criticize the Lord's fatherly vigilance.

#### TEXT 7

ये मद्विधाज्ञा जगदीशमानिनस्  
त्वां वीक्ष्य कालेऽभयमाशु तन्मदम्  
हित्वार्यमार्गं प्रभजन्त्यपस्मया  
ईहा खलानामपि तेऽनुशासनम्

*ye mad-vidhājñā jagad-īśa-māninas  
tvām vīkṣya kāle 'bhayam āśu tan-madam  
hitvārya-mārgam prabhajanty apasmayā  
ihā khalānām api te 'nuśāsanam*

*ye*—those who; *mat-vidha*—like me; *ajñāḥ*—foolish persons; *jagat-īśa*—as lords of the universe; *māninaḥ*—falsely identifying themselves; *tvām*—You; *vīkṣya*—seeing; *kāle*—at time (of fear); *abhayam*—fearless; *āśu*—quickly; *tat*—their; *madam*—false pride; *hitvā*—abandoning; *ārya*—of devotees progressing in spiritual life; *mārgam*—the path; *prabhajanti*—they take to fully; *apa-smayāḥ*—free of pride; *ihā*—the activity; *khalānām*—of the wicked; *api*—indeed; *te*—by You; *anuśāsanam*—the instruction.

**Even fools like me, who proudly think themselves universal lords, quickly give up their conceit and directly take to the path of the spiritually progressive when they see You are fearless even in the face of time. Thus You punish the mischievous only to instruct them.**

History is filled with examples of the supreme authority breaking the conceit of foolish men. Modern world leaders proudly fight one another, placing the common people in unprecedented jeopardy. Similarly Indra, proud of his apparently illustrious position, dared to threaten the lives of the innocent residents of Vṛndāvana with terrible weapons, until his arrogance was curbed by the dynamic response of the Supreme Lord. Nowadays, governments in the Western countries tend to be elected democratically, and thus the mass of people become identified with the destiny of their leaders. When the proud leaders engage in violence, the people who elected them bear the brunt of such belligerent decisions. Thus the people in the democratic nations of the world should elect Kṛṣṇa conscious leaders, who will establish an administration consonant with the laws of God. If they fail to do so, their materialistic leaders, oblivious of the will of the Supreme Lord, will undoubtedly be chastised by cataclysmic events, and the people who elected such leaders, being responsible for their leaders' acts, will share in the suffering. It is ironic that in modern democracies not only do the leaders consider themselves universal controllers, but the mass of people, considering the leaders merely *their* representatives rather than the representatives of God, also consider themselves, as a people, to be the controllers of their nation. Thus the chastisement mentioned in this verse has become unprecedentedly applicable to people in general in the modern world. Modern man should not simply make himself a lesson of nature by falling down from his proud position; rather he should submissively execute the will of the all-attractive Personality of Godhead, the Absolute Truth, Śrī Kṛṣṇa, and usher in a new era of sanity, tranquillity and widespread enlightenment.

#### TEXT 8

**स त्वं ममैश्वर्यमदप्लुतस्य  
कृतागसस्तेऽविदुषः प्रभावम्**

क्षन्तुं प्रभोऽथार्हसि मूढचेतसो  
मैवं पुनर्भून्मतिरीश मेऽसती

*sa tvam mamaiśvarya-mada-plutasya  
kṛtāgasas te 'viduṣaḥ prabhāvam  
kṣantum prabho 'thārhasi mūḍha-cetaso  
maivam punar bhūn matir īśa me 'satī*

*saḥ—He; tvam—Yourself; mama—of me; aiśvarya—of rulership; mada—*  
*—in the intoxication; plutasya—who is submerged; kṛta—having*  
*committed; āgasas—sinful offense; te—Your; aviduṣaḥ—not knowing;*  
*prabhāvam—the transcendental influence; kṣantum—to forgive; prabho*  
*—O master; atha—therefore; arhasi—You should; mūḍha—foolish;*  
*cetasas—whose intelligence; mā—never; evam—thus; punaḥ—again;*  
*bhūt—may it be; matiḥ—consciousness; īśa—O Lord; me—my; asatī—*  
*impure.*

**Engrossed in pride over my ruling power, ignorant of Your majesty, I  
offended You. O Lord, may You forgive me. My intelligence was  
bewildered, but let my consciousness never again be so impure.**

Although Lord Kṛṣṇa protected the residents of Vraja by lifting Govardhana Hill, He had not yet punished Indra himself, and Indra feared that at any moment Śrī Kṛṣṇa might call the son of Vivasvān, Yamarāja, who punishes impudent persons who defy the laws of God. Indra was quite fearful and thus begged the Lord's forgiveness on the plea that he could be purified only by Kṛṣṇa's mercy—that he was too stubborn to learn a good lesson through mere punishment.

In fact, despite Indra's humility in this case, his heart was not completely purified. Later on in this canto we find that when Lord Kṛṣṇa once took a *pārijāta* flower from Indra's kingdom, poor Indra again reacted violently against the Supreme Personality of Godhead. Thus, we should aspire to go back to our eternal home in the kingdom of Kṛṣṇa, and should not become entangled in the imperfect life of the material gods.

**TEXT 9**

**तवावतारोऽयमधोक्षजेह**

भुवो भराणामुरुभारजन्मनाम्  
चमूपतीनामभवाय देव  
भवाय युष्मच्चरणानुवर्तिनाम्

*tavāvatāro 'yam adhokṣajeha  
bhuvo bharāṇām uru-bhāra-janmanām  
camū-ṣatīnām abhavāya deva  
bhavāya yuṣmac-caraṇānuvartinām*

*tava*—Your; *avatāraḥ*—descent; *ayam*—this; *adhokṣaja*—O  
transcendental Lord; *iha*—into this world; *bhuvāḥ*—of the earth;  
*bharāṇām*—who constitute a great burden; *uru-bhāra*—to many  
disturbances; *janmanām*—who have given rise; *camū-ṣatīnām*—of  
military leaders; *abhavāya*—for the destruction; *deva*—O Supreme  
Personality of Godhead; *bhavāya*—for the auspicious benefit; *yuṣmat*—  
Your; *caraṇa*—lotus feet; *anuvartinām*—of those who serve.

**You descend into this world, O transcendent Lord, to destroy the warlords who burden the earth and create many terrible disturbances. O Lord, you simultaneously act for the welfare of those who faithfully serve Your lotus feet.**

This verse utilizes an attractive poetic device. Lord Kṛṣṇa's descent into the world is said to be for the *abhava*, literally "nonexistence" or "destruction," of the demoniac warlords, and simultaneously for the *bhava*, or "existence, prosperity," of those who faithfully serve the Lord's lotus feet.

True existence, indicated here by the word *bhava*, is *sac-cid-ānanda*, eternal and full of bliss and knowledge. To an uninformed observer, it may appear that Śrī Kṛṣṇa is simply rewarding His followers and punishing His enemies the way any ordinary person might do. This specific doubt about the Lord is raised extensively in the Sixth Canto in connection with Kṛṣṇa's taking the side of the faithful demigods against the faithless demons in a particular cosmic war. In that canto the Vaiṣṇava authorities clearly explain that in fact Lord Kṛṣṇa is the father and Lord of all living beings and that all His activities are therefore meant for the benefit of all existence. Lord Kṛṣṇa does not really cause

the nonexistence of anyone; rather He curbs the foolish, destructive, material ways of those who defy the laws of God. These laws are created to ensure the prosperity, harmony and happiness of the entire creation, and their violation is an unjustifiable disturbance.

Certainly Indra hoped that Lord Kṛṣṇa would count him among the devotees and not the demons, although considering Indra's actions one might doubt where his loyalties actually lay. Indra was aware of this possible doubt and thus, as we find in the next verse, he tried his best to surrender to the Supreme Lord.

#### TEXT 10

नमस्तुभ्यं भगवते  
पुरुषाय महात्मने  
वासुदेवाय कृष्णाय  
सात्वतां पतये नमः

*namas tubhyaṁ bhagavate  
puruṣāya mahātmane  
vāsudevāya kṛṣṇāya  
sātvatām pataye namaḥ*

*namaḥ*—obeisances; *tubhyaṁ*—unto You; *bhagavate*—the Supreme Personality of Godhead; *puruṣāya*—the Lord dwelling within the hearts of all; *mahā-ātmane*—the great Soul; *vāsudevāya*—to Him who dwells everywhere; *kṛṣṇāya*—Śrī Kṛṣṇa; *sātvatām*—of the Yadu dynasty; *pataye*—to the master; *namaḥ*—obeisances.

Obeisances unto You, the Supreme Personality of Godhead, the great Soul, who are all-pervading and who reside in the hearts of all. My obeisances unto You, Kṛṣṇa, the chief of the Yadu dynasty.

#### TEXT 11

स्वच्छन्दोपात्तदेहाय  
विशुद्धज्ञानमूर्तये  
सर्वस्मै सर्वबीजाय  
सर्वभूतात्मने नमः

*svacchandopātta-dehāya  
viśuddha-jñāna-mūrtaye  
sarvasmai sarva-bījāya  
sarva-bhūtātmane namaḥ*

*sva*—of His own (devotees); *chanda*—according to the desire; *upātta*—who assumes; *dehāya*—His transcendental bodies; *viśuddha*—perfectly pure; *jñāna*—knowledge; *mūrtaye*—whose form; *sarvasmai*—to Him who is everything; *sarva-bījāya*—who is the seed of all; *sarva-bhūta*—of all created beings; *ātmane*—who is the indwelling Soul; *namaḥ*—obeisances.

**Unto Him who assumes transcendental bodies according to the desires of His devotees, unto Him whose form is itself pure consciousness, unto Him who is everything, who is the seed of everything and who is the Soul of all creatures, I offer my obeisances.**

We could hardly construe from the first line of this verse that God is somehow impersonal but assumes a personal material body. It is clearly said here that the Lord assumes different forms according to *svacchanda*—according to His own desire or according to the desires of His devotees. An impersonal God could hardly reciprocate with the personal desires of Its devotees, nor could an impersonal God Itself have desires, since desire is characteristic of personality. Therefore, the Lord's manifesting different forms in a personal way, responding to personal desires, indicates that He is eternally a person and manifests His different transcendental bodies as an expression of His own eternal nature.

The word *viśuddha-jñāna-mūrtaye* is most significant. *Mūrti* means the form of the Deity, and it is specifically stated here that the Lord's form is itself completely pure consciousness. Consciousness is the primary spiritual element, distinct from any of the material elements, and even distinct from the subtle or psychological material elements—mundane mind, intelligence and false ego—which are simply a psychic covering over pure consciousness. Since the Lord's form is made of pure consciousness, it can hardly be understood as a material body like the mortal bags of flesh and bones we carry around in this world.

In the last two lines of this verse, there is poetic emphasis on the word

*sarva*, "everything." The Lord is everything; He is the seed of everything and He is the Soul of every creature. Therefore, let us join with Indra in offering our obeisances to the Lord.

TEXT 12

मयेदं भगवन् गोष्ठ-  
नाशयासारवायुभिः  
चेष्टितं विहते यज्ञे  
मानिना तीव्रमन्युना

*mayedaṁ bhagavan goṣṭha-  
nāśāyāsāra-vāyubhiḥ  
ceṣṭitam vihate yajñe  
māninā tīvra-manyunā*

*mayā*—by me; *idam*—this; *bhagavan*—O Lord; *goṣṭha*—of Your cowherd community; *nāśāya*—for the destruction; *āsāra*—by hard rain; *vāyubhiḥ*—and wind; *ceṣṭitam*—enacted; *vihate*—when it was disrupted; *yajñe*—my sacrifice; *māninā*—(by me) who was falsely proud; *tīvra*—fierce; *manyunā*—whose anger.

My dear Lord, when my sacrifice was disrupted I became fiercely angry because of false pride. Thus I tried to destroy Your cowherd community with severe rain and wind.

TEXT 13

त्वयेशानुगृहीतोऽस्मि  
ध्वस्तस्तम्भो वृथोद्यमः  
ईश्वरं गुरुमात्मानं  
त्वामहं शरणं गतः

*tvayeśānugr̥hīto 'smi  
dhvasta-stambho vṛthodyamaḥ  
īśvaraṁ gurum ātmānaṁ  
tvām ahaṁ śaraṇaṁ gataḥ*

*tvayā*—by You; *īśa*—O Lord; *anugr̥hītaḥ*—shown mercy; *asmi*—I am;

*dhvasta*—shattered; *stambhaḥ*—my false pride; *vr̥thā*—fruitless;  
*udyamaḥ*—my attempt; *īśvaram*—the Supreme Lord; *gurum*—the  
spiritual master; *ātmānam*—the true Self; *tvām*—to You; *aham*—I;  
*śaraṇam*—for shelter; *gataḥ*—have come.

**O Lord, You have shown mercy to me by shattering my false pride and  
defeating my attempt [to punish Vṛndāvana]. To You, the Supreme Lord,  
spiritual master and Supreme Soul, I have now come for shelter.**