

connected with *mahimānam* (greatness) (in masculine gender) by a change of gender. If the reading be *tava imam*, then both the words would be in the same gender.

यच्चावहासार्थमसत्कृतोऽसि  
विहारशय्यासनभोजनेषु ।  
एकोऽथवाप्यच्युत तत्समक्षं  
तत्क्षामये त्वामहमप्रमेयम् ॥ ४२ ॥

42. And that You have been discourteously treated out of fun—while walking, while on a bed, while on a seat, while eating, in privacy, or, O Acyuta, even in public, for that I beg pardon of You, the incomprehensible One.

And, *yat*, that; *asi*, You have been; *asatkṛtaḥ*, discourteously treated, slighted; *avahāsa-artham*, out of fun, with a view to mocking; —where?—in these, Acyuta, viz. *vihāra-śayyā-āsana-bhojanesu*, while walking, (55) while on a bed, while on a seat, and while eating; —that You have been insulted *ekah*, in privacy, in the absence of others; *adhavā*, or; that You have been insulted *api*, even; *tat-samaksam*, in public, in the very presence of others (—*tat* being used as an adverb); *tat*, for that, for all those offences; O Acyuta, *aham*, I; *ksāmaye*, beg pardon; *tvām*, of You; *aprameyam*, the incomprehensible One, who are beyond the means of knowledge.

(I beg Your pardon) because,

पितासि लोकस्य चराचरस्य  
त्वमस्य पूज्यश्च गुरुर्गरीयान् ।  
न त्वत्समोऽस्त्यभ्यधिकः कुतोऽन्यो  
लोकत्रयेऽप्यप्रतिमप्रभाव ॥ ४३ ॥

43. You are the Father of all beings moving and non-moving; to this (world) You are worthy of worship, the Teacher, and greater (than a teacher). There is none equal to You; how at all can there be