

anyone greater even in all the three worlds, O You of unrivalled power?

Asi, You are; *pitā*, the Father, the Progenitor; *lokasya*, of all beings; *cara-acarasya*, moving and non-moving. Not only are You the Father of this world, You are also *pūjyah*, worthy of worship; since You are the *guruh*, Teacher; (56) *garīyān*, greater (than a teacher). How are You greater? In answer he says: *Asti*, there is; *na*, none other; *tvat-samah*, equal to You; for there is no possibility of two gods. Because all dealings will come to naught if there be many gods! When there is no possibility of another being equal to You, *kutah eva*, how at all; can there be *anyah*, anyone; *abhyadhikah*, greater; *api*, even; *lokatraye*, in all the three worlds; *apratima-prabhāvah*, O You of unrivalled power?

That by which something is measured is *pratimā*. You who have no measure for Your power (*prabhāva*) are *a-pratima-prabhāvah*. *Apratima-prabhāva* means 'O You of limitless power!'

Since this is so,

तस्मात्प्रणम्य प्रणिधाय कायं
प्रसादये त्वामहमीशमीड्यम् ।
पितेव पुत्रस्य सखेव सख्युः
प्रियः प्रियायार्हसि देव सोढुम् ॥४४॥

44. Therefore, by bowing down and prostrating the body, I seek to propitiate You who are Bhagavān and are adorable. O Bhagavān, You should (57) forgive (my faults) as would a father (the faults) of a son, as a friend of a friend, and as a lover of a beloved.

Tasmāt, therefore; *pranamya*, by bowing down; and *pranidhāya kāyam*, prostrating, laying, the body completely down; *prasādaye*, I seek to propitiate; *tvām*, You; who are *īśam*, Bhagavān, the Bhagavān; and are *īḍyam*, adorable. *Deva*, O Bhagavān; You on Your part, *arhasi*, should; *soḍhum*, bear with, i.e. forgive (my faults); *iva*, as would; a *pitā*, father; forgives all the faults *putrasya*, of a son;