

*Sthāne*, it is proper;—what is that?—that the *jagat*, world; *prahrsyati*, becomes delighted; *tava prakīrtiā*, by Your praise, by reciting Your greatness and hearing it. This is befitting. This is the idea. Or, the word *sthāne* may be taken as qualifying the word ‘subject’ (understood) : It is proper that the Bhagavān is the subject of joy etc. since the Bhagavān is the Self of all beings and the Friend of all.

So also it (the world) *anurajyate*, becomes attracted, becomes drawn (by that praise). That also is with regard to a proper subject. This is how it is to be explained.

Further, that the *raksāṁsi*, Rāksasas; *bhītāni*, stricken with fear; *dravanti*, run; *diśah*, in all directions—that also is with regard to a proper subject. And that *sarve*, all; the *siddha-sanghāh*, groups of the Siddhas—Kapila and others; *namasyanti*, bow down—that also is befitting.

He points out the reason for the Bhagavān’s being the object of delight etc.:

कस्माच्च ते न नमेरन्महात्मन्  
गरीयसे ब्रह्मणोऽप्यादिकर्त्रे ।  
अनन्त देवेश जगन्निवास  
त्वमक्षरं सदसत्तत्परं यत् ॥ ३७ ॥

37. And why should they not bow down to You, O exalted (51) One, who are greater (than all) and who are the first Creator even of Brahmā! O infinite One, supreme Bhagavān, Abode of the Universe, You are the Immutable, being and non-being, (and) that which is Transcendental.

Ca, and; since You are the Primal Creator, the Cause, *apī*, even; *brahmanah*, of Brahmā, of Hiranyagarbha; therefore, *kasmāt*, why, for what reason; should they *na nameran*, not bow down; *te*, to You; *mahātman*, O exalted One; *garīyase*, who are greater (than all)! Hence, why should these not bow down *ādi-kartre*, to the first