

नमः पुरस्तादथ पृष्ठतस्ते
 नमोऽस्तु ते सर्वत एव सर्व।
 अनन्तवीर्यामितविक्रमस्त्वं
 सर्वं समाप्नोषि ततोऽसि सर्वः ॥ ४० ॥

namaḥ purastādatha pṛṣṭhataste
 namo'stu te sarvata eva sarva
 anantavīryāmitavikramastvaṁ
 sarvaṁ samāpnoṣi tato'si sarvaḥ

O Lord of infinite prowess, my salutations to You from the front, the rear and from all sides. O All in all! You, who possess limitless might, and pervade the world, You are omnipresent. 40

Comment:—

'Namaḥ purastādatha pṛṣṭhataste namo'stu te sarvata eva sarva'—Being horror-struck, Arjuna is unable to think what to say, and so he bows to the Lord, and offers Him salutations from all quarters.

'Anantavīryāmitavikramastvam'—The Lord, possesses infinite prowess and might, which is beyond the conception of any mortal.

'Sarvaṁ samāpnoṣi tato'si sarvaḥ'— He pervades the entire universe, there is no atom in the universe, which is devoid of Him.

Arjuna, beholds that the Lord pervades infinite universes and infinite universes, abide in one of His limbs.

Appendix—Having seen the divine cosmic form of the Lord, Arjuna said, "You are scorching the universe with your radiance"—'svatejasā viśvamidam tapantam' (11/19), then He who was scorching and also the universe which was being scorched—both are the organs of the Lord's cosmic form. Seeing the frightening form of the Lord, the three worlds are greatly alarmed—'lokatrayaṁ pravayathitam mahātman' (11/20), the world

which is greatly alarmed is also an organ of the Lord's cosmic form. Having seen God, the gods being terrified, are uttering the Lord's glories—'kecidbhītāḥ prāñjalayo gṛṇanti' (11/21) and 'terrified demons are fleeing in all the ten directions'—'rakṣāṁsi bhītāni diśo dravanti' (11/36)—thus the terrified gods and demons are also the organs of the cosmic form of the Lord. The reason is that these gods and demons etc., were not present in Kurukṣetra, but they were seen by Arjuna in the cosmic form of God.

Brahmā, Viṣṇu, Śiva, Rudras, Ādityas, Vasus, Sādhya, Viśvedevas, Aśvinīkumāras, Maruts, manes, celestial serpents, Gandharvas, Yakṣas, Asuras, great sages, Siddhas, Wind-god, Yama (god of death), god of fire, god of water, the moon, the sun etc., and besides them Bhīṣma, Droṇa, Karṇa, Jayadratha etc., all the kings are the organs of the Lord's divine cosmic form. Not only this but Arjuna, Sañjaya, Dhṛtarāṣṭra and the armies of Kauravas and Pāṇḍavas are also the organs of that cosmic form—'sarvaṁ sāmāpnoṣi tato'si sarvaḥ.'

It means that whatever insentient or sentient, unmoving or moving is being seen, heard and thought of, that is all only imperishable God. In order to realize it, a striver should have a firm belief that whether he understands it or not, he realizes it or not, he accepts it or not, but this is a verity. As water-element equally pervades, whether it is a drop of water or a big ocean, similarly God pervades everywhere from the tiniest to the biggest objects—by having this belief, a striver should do obeisance mentally every time to all persons and objects etc. Whatever objects such as trees, rivers, mountains, stones and walls etc., are seen, by beholding his favourite God in them he should pray to them, 'O Lord! Bestow your love upon me. I do obeisance to You'. By doing so God will be visible to him everywhere because in fact 'All is God'.



Link:—Arjuna in the next two verses prays to the Lord to