

नमः पुरस्तात् अथ पृष्ठतः ते नमः अस्तु ते सर्वतः एव सर्व ।  
अन्-अन्त-वीर्य अ-मित-वि-क्रमः त्वम् सर्वम् सम्-आप्-नोषि ततः अस्-सि सर्वः ॥

*namaḥ purastād atha prṣṭhatas te*

*namo 'stu te sarvata eva sarva ।*

*ananta vīryāmita vikramas tvam*

*sarvaṁ samāpnoṣi tato 'si sarvaḥ ॥*

नमः *namaḥ* salutation पुरस्तात् *purastāt* (from) before अथ *atha* also पृष्ठतः *prṣṭhataḥ* (from) behind ते *te* to thee नमः *namaḥ* salutation अस्तु *astu* be ते *te* to thee सर्वतः *sarvataḥ* on every side एव *eva* even सर्व *sarva* O all अनन्तवीर्य *ananta vīrya* infinite in power अमितविक्रमः *amita vikramaḥ* infinite in powers त्वम् *tvam* thou सर्वम् *sarvaṁ* all समाप्नोषि *samāpnoṣi* pervadest ततः *tataḥ* wherefore अस्ति *asi* (thou) art सर्वः *sarvaḥ* all

Salutation to You before, salutation to You behind, salutation to You on every side, O All! Infinite in might and immeasurable in strength, You pervade all and therefore You are all. 40

The question of seeking God does not arise to the enlightened; it is a matter of seeing and recognizing Him everywhere and in everything. Arjuna has now risen to this exalted position.

The Lord is revealing His omnipotence exuberantly through the working of the universe. A reverent recognition of it is a form of adoration offered to the Almighty. Nay, man has something more to do. The powers and resources he is gifted with, have all come from God. A proper utilization of them for public good is a potent form of prayer. It is the proper application of man's dharma. He who fails to discharge his dharma spoils his life.