

know the reality, about Him. By knowing the reality, of His glory and power, one is endowed with unwavering devotion, to Him (Gītā 10/7).



सर्गाणामादिरन्तश्च मध्यं चैवाहमर्जुन ।

अध्यात्मविद्या विद्यानां वादः प्रवदतामहम् ॥ ३२ ॥

sargāṇāmādirantaśca madhyaṁ caivāhamarjuna
adhyātmavidyā vidyānāṁ vādaḥ pravadatāmaham

Arjuna, I am the beginning, the end and also the middle of all creation. Of sciences, I am the science of the self (soul); in debates I am logic. 32

Comment:—

'Sargāṇāmādirantaśca madhyaṁ caivāham'—The Lord Himself, is the beginning, the middle and the end of all creatures. It means, that He is in all. So, while beholding the universe, or the beings, one should think of the Lord.

'Adhyātmavidyā vidyānām'—The science which leads a man to salvation, is called Adhyātmavidyā.* All other sciences, (learnings) are imperfect. Something remains to be known, after knowledge gained from these. But this science, is perfect. After knowing it, nothing else remains to be known. So it is Lord's divine glory.

'Vādaḥ pravadatāmaham'—Debates are of three types—
(1) Supporting one's point and opposing other's points, in order to gain victory over an opponent. (2) Only to oppose others. (3) Brushing aside all prejudices, debating by reason faithfully, to know reality. This third one, is reason (logic) which is superior,

* There is a difference between 'Adhyātmavidyā' (the science of the self) and 'Rājavidyā' (Sovereign science). In the former importance is attached to the attributeless Lord while in the latter to the Lord endowed with attributes i.e., the Lord Who pervades everywhere and everytime, all things, creatures etc.

to the first two. So it is the Lord's divine glory.

Appendix—Of all the worldly sciences ‘adhyātmavidyā’ viz., science of the self (soul) is the best. The same science in the colophon at the end of the chapters of the Gītā, has been called ‘brahmavidyā’

The Lord calls ‘adhyātmavidyā’ viz., the science of the self as His divine glory because it is the simplest, easiest and is directly realizable to all. In practising it, in understanding it and in attaining it, there is no difficulty. Practice, understanding and attainment are not applicable to it at all. The reason is that it is ever attained and in all the states—wakefulness, sleep and sound sleep etc., it ever remains the same. The science of the self is as much evident as evident even this world is not there. It means that we can realize the science of the self very clearly, but we can't realize the existence of the world so clearly. We should understand this fact in this way. If we think of our childhood and see our present state, we find that now the body is not the same, habits are not the same, language is not the same, behaviour is not the same, place is not the same, time is not the same, companions are not the same, actions are not the same, ideas are not the same, all these have changed but our entity viz., the self has not changed, so we say, “I am the same who was in childhood”. It means that whatever has changed is of a different nature and whatever has not changed is of a different nature. What has not changed is the self (soul) and whatever has changed is the body. This is science (knowledge) of the self viz., ‘ātmajñāna’.



अक्षराणामकारोऽस्मि द्वन्द्वः सामासिकस्य च ।

अहमेवाक्षयः कालो धाताहं विश्वतोमुखः ॥ ३३ ॥

akṣarāṇāmākāro'smi dvandvaḥ sāmāsikasya ca
ahamevākṣayaḥ kālo dhātāhaṁ viśvatomukhaḥ