

Abuddhayah, the unintelligent, the non-discriminating ones; *ajānantah*, unaware; *mama*, of My; *param*, supreme; *bhāvam*, state, My reality as the supreme Self; which is *avyayam*, immutable, undecaying; and *anuttamam*, unsurpassable; *manyante*, think; *mām*, of Me; as *avyaktam*, the unmanifest, the invisible; *āpannam*, that has become; *vyaktim*, manifest, visible, at present (106)—though I am the ever well-known Bhagavān. They think so because they are unaware of My reality. This is the idea.

What is the reason for their ignorance? This is being stated:

नाहं प्रकाशः सर्वस्य योगमायासमावृतः ।
मूढोऽयं नाभिजानाति लोको मामजमव्ययम् ॥ २५ ॥

25. Being enveloped by *Yog-māyā*, I do not become manifest to all. This deluded world does not know Me who am birthless and undecaying.

Yog-māyā-samāvrtah, being enveloped by *Yog-māyā*—Yog means the combination, the coming together, of the (three) *gunas*; that (combination) is itself *māyā*, *Yog-māyā*; being enveloped, that is veiled, by that *Yog-māyā*; *aham*, I; *na prakāśah*, do not become manifest; *sarvasya*, to all, to the world. The idea is that I become manifest only to some devotees of Mine. For this very reason, *ayam*, this; *mūḍhah*, deluded; *lokaḥ*, world; *na abhijānāti*, does not know; *mām*, Me; who am *ajam*, birthless; and *avyayam*, undecaying. (107)

‘That *Yog-māyā*, because of My being covered by which the world does not know Me—that *Yog-māyā*, since it belongs to Me, does not obstruct the knowledge of Me who am Bhagavān, the possessor of *māyā*, just as the magic of any other magician does not cover his knowledge.’ Since this is so, therefore—

वेदाहं समतीतानि वर्तमानानि चार्जुन ।
भविष्याणि च भूतानि मां तु वेद न कश्चन ॥ २६ ॥

26. O Arjuna, I know the past and the present as also the future beings; but no one knows Me!