

*sargāṇām ādir antaś ca madhyam cai 'vā 'ham arjuna |
adhyātmavidyā vidyānām vādaḥ pravadatām aham ||*

सर्गानाम् *sargāṇām* among creations आदिः *ādiḥ* the beginning अन्तः *antaḥ* the end च *ca* and मध्यम् *madhyam* the middle च *ca* and एव *eva* also अहम् *aham* I अर्जुन *arjuna* O Arjuna अध्यात्मविद्या *adhyātmavidyā* the science of Self विद्यानाम् *vidyānām* among sciences वादः *vādaḥ* logic प्रवदताम् *pravadatām* among controversialists अहम् *aham* I

Of created things I am the beginning and the end and also the middle, O Arjuna. Of the sciences I am the science of the Self; of those who debate I am the reason. 32

In the twentieth stanza of this chapter the Lord states that He is the beginning, the middle and also the end of beings. Here He states that the same is the case in regard to the elements as well. While making an ornament, while maintaining it as such and while melting it back to the original state, gold the material cause of it, remains ever the same. In this way Iswara the root cause of the universe is ever Himself even while projecting and preserving it.

The science of the Self is *Atma vidyā* or *Brahma vidyā*. Ignorance vanishes when Brahman is known. The delusion of birth and death disappears; all problems get solved. The knower of Brahman becomes Brahman. There is no science superior to this. The Lord is Himself this *Atma vidyā*.

Reason is the most useful instrument possessed by man for enquiry into the real and the non-real, into truth and its opposite. Brushing aside all