

other considerations. God-knowledge remains a secret to the majority not because of any narrow outlook on the part of those who have had God-realization, but because of this science being open to those only who are pure in heart and who have a thirst for sacred knowledge.

Nature is ever in vibration, and whatever vibrates produces sound. Silence is not therefore in Nature. Brahman is motionless; no vibration takes place in Him. Silence and Brahman are one and the same. To the knowers of Brahman nothing is more eloquent and public than Brahman. To the ignorant nothing is more secret and hidden than Brahman.

The universe is where there is the triad of the knower, the knowledge and the object known. When the process of knowing is directed on the knower it becomes *Atma vidyā*. Here the subject and object become one. Referring to this Self-knowledge the Lord says "I am the wisdom of the wise."

यच्चापि सर्वभूतानां बीजं तदहमर्जुन ।

न तदस्ति विना यत्स्यान् मया भूतं चराचरम् ॥ ३९

यत् च अपि सर्व-भू-तानाम् बीजम् तत् अहम् अर्जुन ।

न तत् अस्-ति विना यत् (अ)स्-यात् मया भू-तम् चर-अचरम् ॥

*yac cā 'pi sarvabhūtānām bījam tad aham arjuna ।*

*na tad asti vinā yat syān mayā bhūtam carācaram ॥*

यत् *yat* which च *ca* and अपि *api* also सर्वभूतानाम् *sarva bhūtānām* among all beings बीजम् *bījam* seed तत् *tat* that अहम् *aham* I अर्जुन *arjuna* O Arjuna न *na* , not तत् *tat* that अस्ति *asti* is विना *vinā* without यत् *yat*