

*10. Know Me, O Partha, as the eternal seed of all beings; I am the intelligence of the intelligent. The splendour of the splendid (things and beings) , am I.*

Not satisfied with the above enumeration --- which can truly indicate its full significances only to those who have a fairly well-developed subtle intellect --- the Lord is compelled to indicate the same Truth through a set of more obvious examples. He says in the stanza, "I AM THE ANCIENT SEED OF ALL BEINGS." Not satisfied with this statement, as an artist would mix more colours afresh and paint, again and again, to bring out his theme more vividly to the perception of the on-lookers, Bhagawan gives here two more beautiful instances by which we can get an insight into the relationship between the gross perceivable matter and the subtle imperceptible Spirit.

**I AM THE INTELLIGENCE OF THE INTELLIGENT ---**  
The intelligent man constantly expresses a greater amount of divinity in his thoughts and ideas. In that intelligent man, the Self is the intelligence, that subtle-power, because of which the individual is capable of manifesting such brilliant comprehension. Similarly, it is also said that the Self is that which beams out through the beautiful and the energetic.

In other words, through the instrument of our intellect, it is the Consciousness in us that expresses itself as an intelligent individual. As a parallel we can say that