

The magician throws a spell on his audience and keeps it in illusion in regard to his performance. But what seems a magic to the onlookers is not so to the kith and kin of the magician. The nature of his play is well known to himself and his own people. The Lord is the magician who has produced the magic of this world. Its nature is well known to Him only and His devotees.

The sun that cannot be hidden by anything seems to be covered by a patch of cloud; but that patch itself cannot be located except with the aid of sun light. The originator of this cloud is none other than the sun. The cloud is the *yoga māyā* concealing the sun. The *Prakriti* made up of the three Gunas is the *yoga māyā* of Iswara. As it has no existence apart from Iswara, it is held to be in yoga with Him; and because of its veiling capacity it is called *māyā*. Iswara the *akhaṇḍa sat cit ānanda* seems to be concealed by His *yoga māyā* while actually He remains unaffected by it. Further He is *sarvajña* — the all-knowing One. Therefore :—

वेदाहं समतीतानि वर्तमानानि चाऽर्जुन ।

भविष्याणि च भूतानि मां तु वेद न कश्चन ॥ २६

वेद-अ अहम् सम्-अति-इ-तानि वर्त-मानानि च अर्जुन ।

भव्-इष्याणि च भू-तानि माम् तु वेद न कः-चन ॥

*vedā 'haṁ samatītāni vartamānāni cā 'rjuna ।*

*bhaviṣyāṇi ca bhūtāni mām tu veda na kaścana ॥*

वेद *veda* know अहम् *aham* I समतीतानि *samatītāni* the past वर्तमानानि *vartamānāni* the present च *ca* and अर्जुन *arjuna* O Arjuna भविष्याणि *bhaviṣyāṇi* the future