

26. *I know, O Arjuna, the beings of the past, and present and the future, but no one knows Me.*

The idea that God is Omniscient is common to all religions of the world, but a satisfactory explanation of this concept is given only in *Vedanta*. In the Geeta too --- as a Bible of the Hindu religion, as a hand-book of easy reference for the students of the *Upanishads* --- we find a wider hint as to what we mean by the Omniscience of the Self.

The Self, as the Pure Consciousness, is the illuminating principle that brings the entire field of the mind and intellect under the beam of Its clear awareness. Even the world-of-objects is brought within our understanding only when it enters, through the sense-organ-doors, and reaches the mental lake, and makes therein its characteristic thought-waves;

the thought-waves make the intellect function in classifying and determining them. Both these mental and intellectual disturbances are illumined for us by the ever-wakeful Consciousness, the Self in us.

Sunlight illuminates all the objects of the world. When my eyes or ears illumine a given form or sound, I say that I see or hear that particular form or sound. In short, to be aware of a thing is to know that thing; and to know is to illumine. Just as the Sun can be considered as the "eye of the world," inasmuch as without the Sun all organs-of-vision will be blind apertures, so too, the Self can be