

तपाम्यहमहं वर्षं निगृह्णाम्युत्सृजामि च ।

अमृतं चैव मृत्युश्च सदसच्चाहमर्जुन ॥ १९ ॥

tapāmyahamaham varṣaṁ nigrhṇāmyutsrjāmi ca  
amṛtaṁ caiva mṛtyuśca sadasaccāhamarjuna

Arjuna, for the welfare of the world I as the sun, radiate heat, withhold and send forth, rain. I am immortality, as well as, death; I am also being and non-being, both. 19

*Comment:—*

'Tapāmyahamaham varṣaṁ nigrhṇāmyutsrjāmi ca'—The Lord, in the form of the sun, cures ailments of beings, by drying impure and dirty materials, which cause ailments, on the earth. As the sun, the Lord radiates heat to dry the poisonous matter of medicinal herbs and other vegetations. He dries water, to make it pure and sweet, and then sends it back as rain, for the welfare of beings.

'Amṛtaṁ caiva mṛtyuśca sadasaccāhamarjuna'—The Lord, is immortality, as well as, death. He is immortality—it means that all beings live by sustaining their life-breath, (they do not die). He is death, as it means the departure of life-breath from the body, of all beings (their death). He is being, as well as non-being, the cause as well as, effect. It means, that as a great soul regards that, all is God, in the view of the Lord also, He is all, though a common man views death and immortality, being and non-being; gross and subtle, sattva, rajas and tamas; cause and effect; water and ice etc., different. But, in fact, the world is a manifestation of the Lord. As in clothes made of yarn, there is nothing besides yarn, in so too things, actions, incidents, circumstances and men etc., there is nothing else, besides God.

**Appendix**—God existed before the creation of the universe and in the end God will remain, then in the mid-state who else can be there besides God? Therefore immortality is a form of God and death is also a form of God. The real (parā prakṛti)

is a form of God and the unreal (aparā prakṛti) is also a form of God. As the food offered to God becomes 'prasād' (a gift or blessing) from God and it includes both sweet food such as 'rasagullā' and 'gulābajāmuna' and also bitter vegetables such as 'karelā' (bitter gourd) and 'methī'. Similarly the favourable as well as unfavourable circumstances—all are the manifestations of God. The Lord as the sun withholds water and then sends forth rain—these two opposite activities (withholding and sending back) are performed by God. Not only this but the water which is withheld is God, the rain which is sent forth is God and the action of raining is also God. 'Sadasaccāhamarjuna'—In the entire universe there is nothing besides 'sat' (parā) viz., the real and 'asat' (aparā) viz., the unreal. The world is unreal and the Lord Who resides in it, is real. The body is unreal and the soul which resides in it, is real. The body and the world are kaleidoscopic while the soul and God are free from modifications. The body and world are perishable, while the soul and God are imperishable (Gītā 2/12). The Lord declares that He is changeable and is also unchangeable, He is perishable and is also imperishable. It means that all is God, there is nothing else besides God (Gītā 7/7).

In 'nāsato vidyate bhāvo, nābhāvo vidyate sataḥ' while differentiating 'Sat' from 'Asat' there is discrimination but in 'sadasaccāham' there is no need of any discrimination but there is faith (belief) required. All is God—this belief is more powerful than discrimination. The reason is that discrimination is useful when both the real and the unreal are distinguished. But when the unreal does not exist at all, then what is the use of discrimination? If we assume the entity of the unreal, then there is need for discrimination; but if we don't assume the entity of the unreal, then there is belief. In discrimination there is division between the real and the unreal but in belief or faith all being God there is no division at all. In faith there is only the real viz., only God.

In the Discipline of knowledge, there is predominance of discrimination while in the Discipline of Devotion, there is predominance of belief and love (devotion). In the Discipline of knowledge, discrimination between the real and the unreal, the self and the non-self, the eternal and the transient is important; so there is duality—‘dvaita’, but in the Discipline of Devotion, belief in God is important, so there is non-dualism—‘advaita’. It means that in fact there is real non-dualism in devotion as there are no two entities.

In the Discipline of Knowledge a striver negates the unreal. By negation, the entity of the unreal can persist. The more emphasis a striver lays on the negation of the unreal, the more the assumption of the entity of the unreal is strengthened. Therefore ‘to negate the unreal’, is not so good as is ‘to be indifferent to it’. Better than indifference to it is the notion—‘all is God’. Therefore a devotee neither negates the unreal nor is indifferent to it, but he beholds God in all—the real and the unreal because in fact all is God.

The Lord declares—

**ahamevāsamevāgre nānyad yat sadasat param  
paścādaham yadetacca yo’vaśiṣyet so’smyaham**

(Śrīmadbhā. 2/9/32)

‘Before the creation I was present, there was nothing else besides Me and after the creation whatever this world appears, I am also that. The real, the unreal and that which can be beyond both the real and the unreal, I am that also, and when the creation is destroyed, whatever remains, I am also that.’

The body, senses, mind, intellect and ego etc., all is God. For example if we think of Haridwāra (with the mind), the mind appears as the immovable objects such as ‘Hari kī paiḍī’ and the clock tower etc., and the mind appears as the movable objects such as the Ganges, the sailing fish and the bathing persons, viz., the mind became both—the movable and the immovable objects.

Similarly the real is God and the unreal is also God.

From our point of view there are two divisions—the real and the unreal, therefore the Lord has used the expression—‘sadasa ccāham’ in order to explain it to us, otherwise from the Lord’s point of view, there is nothing else besides Him. If we perceive even from the topmost philosophical point of view, we find that there is only one entity. Two entities are not possible at all. A man is deluded when he accepts the other entity (Gītā 7/13). Attachment and aversion also ensue by assuming (accepting) the other entity.



*Link:—After describing, the ways of fools and devotees, now in the next two verses, the Lord, describes the ways of enjoyment-seekers, who having a disinclination for God, perform sacrifice etc., to reap their fruit. Therefore, they repeatedly come and go.*

त्रैविद्या मां सोमपाः पूतपापा  
यज्ञैरिष्ट्वा स्वर्गतिं प्रार्थयन्ते ।  
ते पुण्यमासाद्य सुरेन्द्रलोक-  
मश्नन्ति दिव्यान्दिवि देवभोगान् ॥ २० ॥

traividya māṁ somapāḥ pūtapāpā  
yajñairiṣṭvā svargatīm prārthayante  
te puṇyamāsādyā surendraloka-  
maśnanti divyāndivi devabhogān

Those who perform rituals with some interested motive as laid down in the three Vedas, and drink the juice of soma plant, and thus having purged themselves of sin, worship Me as Indra, by sacrifices, praying to seek access to heaven, attain Indra's paradise, as the result of their good deeds, and they enjoy, the celestial pleasures of the gods. 20

*Comment:—*

'Traividya māṁ somapāḥ pūtapāpā yajñairiṣṭvā svargatīm