

imperishable because it continues so long as the world lasts. Indeed, nothing springs up without a seed. And since creation is noticed to be continuous, it is understood that the continuity of the seed never ends.

Further,

तपाम्यहमहं वर्षं निगृह्णाम्युत्सृजामि च ।
अमृतं चैव मृत्युश्च सदसच्चाहमर्जुन ॥१९॥

19. O Arjuna, I give heat, I withhold and pour down rain. I am verily the nectar, and also death, existence and non-existence.

O Arjuna, *aham*, I, in the form of the sun; *tapāmi*, give heat through some intense rays. Through some rays *utsrjāmi*, I pour down; *varsam*, rain. Having poured down, again *nigrhnāmi*, I withdraw it through some rays—for eight months. Again I pour it down in the rainy season. I am *eva ca*, verily; the *amrtam*, nectar of the gods; and *mṛtyuh*, death of the mortals. I Myself am *sat*, existence—the effect which has come into being in relation to its cause; and its opposite, *asat*, non-existence. (148) It is not that the Bhagavān is Himself absolutely non-existent; nor are effect and cause (absolutely) existent and non-existent (respectively).

Those men of Knowledge who meditate on Me while worshipping Me according to the respective forms of *sacrifices* mentioned above—regarding Me as one or multifarious, etc.—, they attain Me alone according to their conceptions.

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

20. Those who are versed in the Vedas, who are drinkers of Soma and are purified of sin, pray for the heavenly goal by worshipping Me through sacrifices. Having reached the place (world)