

तपाम्यहमहं वर्षं निगृह्णाम्युत्सृजामि च ।

अमृतं चैव मृत्युश्च सदसचाहमर्जुन ॥ १९

तपामि अहम् अहम् वर्षम् नि-गृह्णामि उद्-सृजामि च ।

अ-मृतम् च एव मृत्युः च सत् अ-सत् च अहम् अर्जुन ॥

*tapāmy aham aham varṣam nigṛhṇāmy utsṛjāmi ca ।*

*amṛtaṁ cai 'va mṛtyuś ca sad asac cā 'ham arjuna ॥*

तपामि *tapāmi* give heat अहम् *aham* I अहम् *aham* I वर्षम् *varṣam* rain निगृह्णामि *nigṛhṇāmi* withhold उत्सृजामि *utsṛjāmi* send forth च *ca* and अमृतम् *amṛtaṁ* immortality च *ca* and एव *eva* also मृत्युः *mṛtyuḥ* death च *ca* and सत् *sat* existence असत् *asat* non-existence च *ca* and अहम् *aham* I अर्जुन *arjuna* O Arjuna

I give heat, I withhold and send forth the rain; I am immortality and death; I am being as well as non-being, O Arjuna. 19

As the Immanent Reality, the working of Iswara in and through the Cosmos has its glory. As the sun, the Lord gives heat and as sun-rays He is the cause of the rain commencing and ceasing. Based on the fruits of karma, the Lord is the seeming immortality of the Devas and the death of the human beings; the former is in fact, as evanescent as the latter. Both of these transitory states are helpful to train the *Jivatman* and make him fit for enlightenment. In His manifested state the Lord is the being of the Cosmos and in His unmanifested state He is the non-being. The non-being should not be construed as nihility.

The effect of the fruit-motivated action is depicted now :—