

(as also) is suggestive of the Atharva-veda.

[147] The giver of the fruits of actions.

[148] *Non-existence*: the cause which has not become manifest as the effect possessing name and form. It cannot be admitted that the effect has absolute existence, for the Upanisad says, 'All transformation has speech as its basis, and it is name only' (Ch.6. 1. 4). Nor can it be said that the cause has absolute non-existence, for there is the text, '...by what logic can the existent come verily out of non-existence? But surely,...all this was Existence, one without a second' (op. cit. 6.2.2).

[149] Aṣṭ. adds this portion—*svareva gatih*, heaven itself being the goal.—Tr.

[150] A variant reading is *trayī-dharmam*.—Tr.

[151] 'Having known that I, Vāsudeva, am the Self of all, and there is nothing else besides Me'.

[152] 'They see Me as the one, all-pervading, infinite Reality.'

[153] i.e. the worshippers of other deities worship them knowingly, and hence, how can the question of their ignorance arise?

[154] *The Bhagavān*: 'I being the indwelling Ruler of all.'

[155] 'Although they perform sacrifices with great diligence, still just because they do not know My real nature and do not offer the fruits of their sacrifices to Me, they proceed to the worlds of the respective deities through the Southern Path (beginning with *smoke*; see 8.25). Then, after the exhaustion of the results of those sacrifices and the falling of the respective bodies (assumed in those worlds) they return to the human world for re-embodiment.'—M.S. (See also 9.20–1.)

[156] Making offerings and presents, circumambulation, bowing down, etc.