

there is an anecdote in the Kenopaniṣad. Once God got victory over demons for gods. But the gods became proud of their power for this victory. They thought that they could get victory over demons with their own power. In order to destroy their false pride, God revealed Himself before them as a 'Yakṣa' (demigod). Having seen the 'Yakṣa' the gods were surprised and began to think who he was? The gods sent the Fire-god to him so that they could know who he was. Yakṣa asked the Fire-god who he was? The Fire-god said, "I am the famous Fire-god named 'Jātavedā' and I can burn everything on the earth to ashes, if I so wish." Then the demigod put a straw before him and asked him to burn it. The Fire-god made the best possible efforts but he could not burn it. Being ashamed of his failure, he returned to the gods and said that he could not know who that demigod was. Then the Wind-god approached him to know who he was. The demigod asked the Wind-god who he was. The Wind-god said, "I am the famous Wind-god named 'Mātariśvā' and if I wish, I may blow off everything which is there on the earth." Then the demigod put a straw before him and asked him to blow it off. The Wind-god could not blow it off in spite of applying his full power. Being ashamed of his failure, he returned to the gods and said that he could not know who the demigod was. Then gods commissioned Indra to Yakṣa in order to know who he was. As soon as Indra reached there, the demigod disappeared and in place of the demigod, Umādevī, the daughter of Himācala appeared. Having been asked by Indra, Umādevī replied that God revealed Himself in the form of a Yakṣa in order to crush their pride. It means that in the entire universe whatever power or speciality or singularity is perceived that has emanated only from God (Gītā 10/41).



*Link:—Having explained His light (splendour), in all the seen objects, in the preceding verse, in the next verse, He explains*

*how His energy is energizing cosmic life.*

गामाविश्य च भूतानि धारयाम्यहमोजसा ।

पुष्णामि चौषधीः सर्वाः सोमो भूत्वा रसात्मकः ॥ १३ ॥

gāmāviśya ca bhūtāni dhārayāmyahamojasā  
puṣṇāmi cauṣadhīḥ sarvāḥ somo bhūtvā rasātmakāḥ

Entering the earth, I support all beings by My energy, and having become the sapid moon, I nourish all vegetation. 13

*Comment:—*

'Gāmāviśya ca bhūtāni dhārayāmyahamojasā'—The Lord, permeating the earth, supports all beings moving and unmoving. It means, that the movable as well as immovable beings, are supported not by the power of the earth, but by the power of God.\*

Scientists also agree, that on this globe, water level is higher than the land, and there is much more water, than land†, yet the earth does not submerge. It is because of the Lord's supporting power, that the earth does not submerge. The production power, as well as the attraction power, of the earth should also be regarded as God's.

'Puṣṇāmi cauṣadhīḥ sarvāḥ somo bhūtvā rasātmakāḥ'—The moon, has two kinds of power—the illuminating and the nourishing. Having described the illuminating power, in the preceding verse, here He describes, its nourishing power, He

\* All—the heaven, the sun, the moon, the sky with stars, the ten directions, the earth and the ocean are supported by the power of God (Mahābhārata, Anu. 149/134).

He Who, having resided the earth, controls it but is not known by the earth; He Who is declared by the verse of the Vedas as the embodiment of purity, the Lord, the controller, the Destination and the Deity of the universe, Who is said to offer salvation to men and sages—that Lord Kṛṣṇa Candra, the Master of the entire universe, the affectionate of those who seek refuge in Him, be the subject of my eyes.

† On this globe (earth) water occupies seventy-one percent part while the land occupies only twenty-nine percent part.

declares, that it is He, Who through the medium of the moon, nourishes all plants.

The moon, in the bright half of the lunar month nourishes vegetation, while in the dark half it withers it. In the bright half, the sweet rays of the moon, nourish all herbs and plants, by infusing sap into them. A child in the womb of its mother, also grows in the bright half of a lunar month.

Here the term 'Somaḥ', stands for the 'Candraloka' (the lunar world), rather than only the moon. The moon, has not only the illuminating power, but also the power to create nectar. Nectar first comes to the moon from the lunar world, and then it comes to the earth, from the moon.

Here the term 'Auśadhīḥ' stands for different kinds of corn, such as wheat and gram etc. The moon nourishes all herbs, plants and vegetables. All beings, such as men, birds and beasts etc., are nourished by the corn, nourished by the moon. That nourishing power of the moon, is in fact of God, rather than its own. The moon is merely an instrument on His hands.

**Appendix**—The earth and the moon etc.,—all is the Lord's lower nature (Gītā 7/4). Therefore only God is its supporter, producer, sustainer, protector and illuminator etc.,—all. Aparā Prakṛti (lower nature) being the power of God, is inseparable with Him.

Here the term 'Soma' stands for 'Candraloka' (the lunar world) which is above the Sun.\*



*Link:—Having explained how He is the source of energy of the cosmic life, in the preceding verse, in the next verse, He explains how He digests food, through the gastric fire.*

\* na viduḥ soma te māyām ye ca nakṣatrayonayaḥ  
tvamādityapathādūrdhvaṁ jyotiṣāṁ coparisthitāḥ

(Padmapurāṇa, Sṛṣṭi. 41/128)