

Objection: Is it not that the light that is Consciousness exists equally in the moving and the non-moving? Such being the case, why is this particular mention, ‘That light in the sun which...,’ etc?

Reply: This defect does not arise, because, owing to the abundance of the *sattva* quality, there can be an abundance (164) (of Consciousness). Since in the sun etc. the *sattva* is very much in evidence, is greatly brilliant, therefore there is an abundance of the light (of Consciousness) in them alone. And so it (sun etc.) is specially mentioned. But it is not that it (Consciousness) is abundant only there. Indeed, as in the world, a face, though in the same position, is not reflected in wood, a wall, etc., but in a mirror etc. it is reflected according to the degree in which they are more and more transparent, so is it here.

Further,

गामाविश्य च भूतानि धारयाम्यहमोजसा ।
पुष्णामि चौषधीः सर्वाः सोमो भूत्वा रसात्मकः॥१३॥

13. And entering the earth I sustain the beings through (My) power; and nourish all the plants by becoming Soma (165) which is of the nature of sap.

Ca, and; *āviśya*, entering; *gām*, the earth; *aham*, I; *dhārayāmi*, sustain; *bhūtani*, the beings, the world; *ojasā*, through (My) power, the power that belongs to Bhagavān and is free from passion and attachment, (and) which has penetrated the earth to support it, and owing to which the heavy earth does not fall and does not crumble. There is a similar *mantra*:

‘By which the heaven is made mighty, and the earth firm’ (Tai. Saṁ. 4.1.8.5), and also,

‘He supported the earth’ (op.cit., 4.1.8.3), etc.

Hence, it has rightly been said, ‘Entering the earth I sustain the moving and non-moving beings.’

Moreover, *pusnāmi*, I nourish, I make healthy and full of the sweet flavour of juices; *sarvāh*, all; *osadhih*, the plants—paddy,