

barley, etc.; *bhūtvā*, by becoming; *somah*, Soma; *rasātmakah*, which is of the nature of sap. Soma consists of all the juices; it is the source of all juices. Indeed, it nourishes all plants by infusing its own juice into everything.

Besides,

अहं वैश्वानरो भूत्वा प्राणिनां देहमाश्रितः ।
प्राणापानसमायुक्तः पचाम्यन्नं चतुर्विधम् ॥१४॥

14. Taking the form of Vaiśvānara and residing in the bodies of creatures, I, in association with Prāna and Apāna, digest the four kinds of food.

Bhūtvā, taking the form of; *vaiśvānarah*, Vaiśvānara, the fire in the stomach, mentioned in such Upanisadic texts as, ‘This fire that is within man and digests the food (that is eaten) is Vaiśvānara’ (Br. 5.9.1); becoming that Vaiśvānara, and *āśritah*, residing in, entering; *deham*, the bodies; *prāninām*, of creatures, of living beings; *aham*, I Myself; *prāna-apāna-samāyuktah*, in association (166) with Prāna and Apāna; (167) *pacāmi*, digest; the *caturvidham*, four kinds of; *annam*, food—those that are eaten by masticating, swallowing, sucking and licking.

The eater is the fire called Vaiśvānara, and the eaten is the food Soma. One who looks upon all that there is as being these two, fire and Soma, is not affected by the impurity of food.

Further,

सर्वस्य चाहं हृदि सन्निविष्टो
मत्तः स्मृतिर्ज्ञानमपोहनं च ।
वेदैश्च सर्वैरहमेव वेद्यो
वेदान्तकृद्वेदविदेव चाहम् ॥१५॥

15. And I am seated in the hearts of all. From Me are memory, knowledge and their loss. I alone am the object to be known through