

रसः अहम् अप्सु कौन्तेय प्रभा अस्मि शशि-सूर्ययोः ।  
 प्रणवः सर्व-वेदेषु शब्दः खे पौरुषम् नृषु ॥

*raso 'ham apsu kaunteya prabhā 'smi śaśisūryayoḥ ।  
 praṇavaḥ sarvavedeṣu śabdaḥ khe pauruṣam nṛṣu ॥*

रसः *rasaḥ* sapidity अहम् *aham* I अप्सु *apsu* in water  
 कौन्तेय *kaunteya* O Kaunteya (son of Kunti) प्रभा *prabhā*  
 light अस्मि *asmi* am I शशिसूर्ययोः *śaśisūryayoḥ* in the  
 moon and the sun प्रणवः *praṇavaḥ* the syllable OM  
 सर्ववेदेषु *sarva vedeṣu* in all the Vedas शब्दः *śabdaḥ*  
 sound खे *khe* in ether पौरुषम् *pauruṣam* virility नृषु *nṛṣu*  
 in men

I am the sapidity in water, O son of Kunti; I, the  
 radiance in moon and sun; I am the syllable Om in all  
 the Vedas; sound in ether and manliness in man. 8

The sweetness in eatables indicates the presence  
 of sugar in them. Similarly, the innate nature of  
 Iswara reveals itself in all the modifications He has  
 undergone. It is imperative for the aspirant that he  
 recognizes the presence of Iswara in the varieties of  
 His manifestations. *Jnana* of this kind is conducive  
 to *vijnana*. Pure water is tasteless, but the power in  
 it to reveal the tastes of things is really the power of  
 Iswara. But for the indeterminate sapidity in water  
 the determinate difference in taste between a stone  
 and a candy cannot be made out by the tongue.  
 Fire is another element represented by the sun and  
 the moon the light of which when perceived by the  
 eyes bring the knowledge of the colour, form and  
 beauty in them. Ether similarly functions as the  
 vehicle of sound, the modifications of which are the  
 various languages and the synthesis of which is the