

*aham vaiśvānaro bhūtvā prāṇinām deham āśritaḥ ।  
prāṇāpānasamāyuktaḥ pacāmy annam caturvidham ॥*

अहम् *aham* I वैश्वानरः *vaiśvānaraḥ* (the fire) Vaisvanara भूत्वा *bhūtvā* having become प्राणिनाम् *prāṇinām* of living beings देहम् *deham* the body आश्रितः *āśritaḥ* abiding प्राण अपान समायुक्तः *prāṇa apāna samāyuktaḥ* associated with Prana and Apana पचामि *pacāmi* (I) digest अन्नम् *annam* food चतुर्विधम् *catur vidham* fourfold

Abiding in the body of living beings as Vaisvanara, associated with Prana and Apana, I digest the four kinds of food. 14

That energy is known as *Vaiśvānara* which remains in the bodies of beings as warmth and aids the digestion of food. This energy is also known as *Jatarāgni*, the gastric fire. It is tended by the breathing that is going on incessantly. Food is partaken of in four different ways—masticating, sucking, licking and swallowing—basing on the nature and form of food. Excluding the *ākasā*, the other four elements, earth, water, fire and air constitute the food in four different ways.

There are the other benign ways in which the Lord is present in beings. They are recounted :—

सर्वस्य चाहं हृदि सन्निविष्टो मत्तः स्मृतिर्ज्ञानमपोहनं च ।

वेदैश्च सर्वैरहमेव वेद्यो वेदान्तकृद्वेदविदेव चाहम् ॥ १५

सर्वस्य च अहम् हृदि सम्-नि-विष्-तः मद्-तः स्मृ-तिः ज्ञानम् अप-ऊहनम् च ।  
वेदैः च सर्वैः अहम् एव वेद्यः वेदान्त-कृत् वेद-विद् एव च अहम् ॥

*sarvasya cā 'ham hṛdi sanniviṣṭo*

*matṭaḥ smṛtir jñānam apohanam ca ।*