

herbs सर्वा *sarvāḥ* all सोम *somaḥ* moon भूत्वा *bhūtvā* having become रसात्मक *rasātmakaḥ* watery

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

It is evident all over Nature that one form of energy transforms itself into another. Modern science takes advantage of this fact and turns the resources of nature to man's advantage. On a close investigation it is found that no demarcation can be made between matters organic and inorganic, between forms of energy sentient and insentient. Life on earth, for instance, thrives by converting light and heat of the sun into sentient energy.

The manifest energy in its original form, as it emanates from Iswara, is known as *Ojas*. It pervades the entire universe and holds it intact. The movable and the immovable do all get their sustenance from it. The life energy comes in one form from the sun and in quite another form from the moon. The sapidity of the vegetable kingdom on earth is obtained from the moon. While being converted into suitable forms, all energy in fact comes from the Paramatman.

The third stage of the life energy that comes from Iswara is next explained —

अहं वैश्वानरो भूत्वा प्राणिनां देहमाश्रितः ।

प्राणापानसमायुक्तः पचाम्यन्नं चतुर्विधम् ॥ १४

अहम् वैश्वानर भूत्वा प्र-अनिनाम् देहम् आश्रितः ।

प्राण अपान-सम् आ-युज्-त पच् आमि अन्नम् चतुर्-विधम् ॥