

(*Oushadha*) used in the sacrifice, the ghee (*Ajya* --- clarified butter) poured into the altar-of-fire the oblations (*Hutam*) offered, the fire (*Agni*) that is invoked, the *mantras* chanted --- all of them are nothing but the Self alone expressed through different equipments in different fields. When a variety of ornaments is made from a mass of gold, the gold can certainly say that "I am the pendant, I am the ring, I am the chain, I am its shine, I am its hook; I alone am its shape and its glory." Similarly, the Self, being the essence of all happenings and circumstances in which the devotee attempts to adore the Eternal, this assertion here is perfectly acceptable to all philosophic-minded readers.

AGAIN:

*17. I am the Father of this world, the Mother, the supporter and the grandsire; the (one) Thing to be known, the Purifier, (the syllable) OM, and also the RIK, the SAMA and the YAJUH also.*

The Self is not a vague imperceptible Spirit of Existence in all fields of divine activities --- sans-emotion, sans-relationship, sans-qualities. In order to show that there is an ardour of love that permeates the very essence of the Self everywhere, the finite relationships of the world are mentioned to indicate the mass of love that the Self is. "I AM THE FATHER, THE MOTHER, THE SUSTAINER, THE GRANDSIRE, THE PURIFIER OF THE WORLDS."