

made to manes and gods. I Myself am the *ājyam*, oblation; and I am *agnih*, the fire—I Myself am the fire into which the oblation is poured. And I am the *hutam*, act of offering.

Besides,

पिताहमस्य जगतो माता धाता पितामहः ।  
वेद्यं पवित्रमोङ्कार ऋक् साम यजुरेव च॥१७॥

17. Of this world I am the father, mother, ordainer, (and the) grand-father; I am the knowable, the sanctifier, the syllable *Om* as also *rk*, *Sāma* and *Yajus*.

*Asya*, of this; *jagatah*, world; *aham*, I; am *pitā*, the father; *mātā*, the mother; *dhātā*, ordainer, dispenser of the results of their actions to the creatures; (and the) *pitāmahah*, grand-father. I am the *vedyam*, knowable—that which has to be known; the *pavitram*, sanctifier; (145) and the *onkārah*, syllable *Om*; *eva ca*, as also *rk*, *Sāma* and *Yajus*. (146)

Moreover,

गतिर्भर्ता प्रभुः साक्षी निवासः शरणं सुहृत् ।  
प्रभवः प्रलयः स्थानं निधानं बीजमव्ययम्॥१८॥

18. (I am) the fruit of actions, the nourisher, the Bhagavān, witness, abode, refuge, friend, origin, end, foundation, store and the imperishable seed.

(I am) the *gatih*, fruit of actions; the *bhartā*, nourisher; (147) the *prabhuh*, Bhagavān; the *sāksī*, witness of all that is done or not done by creatures; the *nivāśah*, abode, where creatures live; the *śaranam*, refuge, remover of sufferings of the afflicted who take shelter; the *suhrt*, friend, one who does a good turn without thought of reward; the *prabhavah*, origin of the world; the *pralayah*, end, the place into which the world merges. So also, (I am) the *sthānam*, foundation on which the world rests; the *nidhānam*, store, which is for future enjoyment of creatures; and the *avyayam*, imperishable; *bījam*, seed, the cause of growth of all things which germinate. The seed is