

सर्वेषु भूतेष्वहमेव संस्थितो
ज्ञानात्मनाऽन्तर्बहिराश्रयः सन् ।
भोक्ता च भोग्यं स्वयमेव सर्वं
यद्यत्पृथग्दृष्टमिदन्तया पुरा ॥ ४९६ ॥

sarveṣu bhūteṣvāhameva saṁsthito
jñānātmanā'ntarbahirāśrayaḥ san,
bhoktā ca bhogyam svayameva sarvaṁ
yadyatpṛthagdṛṣṭamidantayā purā. (496)

496. I alone reside as Knowledge in all beings and am their external and internal support. I myself am the experiencer and the experienced; I am all that was experienced by me separately as 'this' and 'not-this' before.

'I alone revel in all creatures as their knowledge.' When a scientist discovers what is in outer space and a bird understands what is edible; in both cases, the understanding principle is I alone. The discriminative intellect in the scientist and that in the bird could not have functioned without me. I am the light in which all subjects know their objects. The subject and the object, the enjoyer and the enjoyed are all nothing but me.

On waking, one realises that the mind itself had become the dreamer and the dreamworld. So too, all that was declared as 'this-this-this' before awakening to one's Selfhood is now realised as one's own Self.



मय्यखण्डसुखाम्भोधौ बहुधा विश्ववीचयः ।
उत्पद्यन्ते विलीयन्ते मायामारुतविभ्रमात् ॥ ४९७ ॥

mayyakhaṇḍasukhāmbhodhau bahudhā viśvavīcayaḥ,
utpadyante vilīyante māyāmārutavibhramāt. (497)

497. In me the ocean of unbroken Bliss, endless waves of the universe are created and destroyed by the play of the storm of māyā.