

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

*sarveṣu bhūteṣvahameva saṁsthito
jñānātmanā'ntarbahirāśrayaḥ san,
bhoktā ca bhogyaṁ svayameva sarvam
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.



मत्यरक्षणसुखाम्भोधौ बहुधा विश्वीचयः ।
उत्पद्यन्ते विलीयन्ते मायामारुतविभ्रमात् ॥ ४९७ ॥

*mayyakhaṇḍasukhāmbhodhau bahudhā viśvavīcayaḥ,
utpadyante vilīyante māyāmārūtavibhramāt. (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.*