

Seer, hearer, speaker, doer and enjoyer, all put together form the individuality. When the individuality is transcended, one reaches the state of Selfhood.

There is the negation of the PFT in the first half and the assertion of Om in the latter half of the verse. Upon this, CONTEMPLATE.



नाहमिदं नाहमदोऽप्युभयोरवभासकं परं शुद्धम् ।
बाह्याभ्यन्तरशून्यं पूर्णं ब्रह्माद्वितीयमेवाहम् ॥ ४९३ ॥

*nāhamidam nāhamado'pyubhayoravabhāsakam param śuddham,
bāhyābhyan tarasūnyam pūrṇam brahmādvitiyamevāham.* (493)

493. *I am neither this nor that but the supreme Illuminator of both; I am pure. I have neither an exterior nor an interior. I am Infinite; verily, I am the non-dual Brahman.*

The student, while experiencing the pure Consciousness, feels, 'I am neither this which I considered myself to be through avidyā, nor am I that, which the Teacher made me understand through vidyā. I am the Illuminator of both these – avidyā and vidyā – which are but aspects of my intellect. I am the supreme Self.'

'This' means the body. With reference to the body we generally say, inside and outside. Inside the body are matters subjective and outside the body are matters objective. If the body itself is not, then what is inside or what is outside? Inside and outside of what? In deep sleep when the body is not available there is no inside and outside. In that condition, is the darkness inside or outside the body? It is pūrṇam, all full.

I am the non-dual Brahman, other than which there is nothing at all.

