

The Teacher has been advising and guiding the student up to verse 478. From verse 482 onwards, it is the student who is talking. Having realised this Selfhood, the student talks about his experience of Infinitude. From 482 to 489 he was talking as the PFT.

Now the entire vision has changed. Having reached the Paramātman, the individual who has become the Self, cries out in the ecstasy of his identification with Brahman.

These verses help the sādhakas in their contemplation.

Unattached am I (asaṅgo'ham) – It is only the BMI that get attached to the world of OET and in their self-identification they conjure up the miserable PFT attitude themselves. Attachment is the function of the M & I and the state of Selfhood being beyond the M & I, there cannot be any sense of attachment. In the one infinite mass of Consciousness, who can get attached to what?

Disembodied am I (anaṅgo'ham) – In the homogeneous mass of Consciousness which is the nature of the Self there can never be any separate part, with different structures and functions. As the Self is a realm transcending the physical, mental and intellectual bodies, there are no 'limbs' in the Self.

Free from the subtle body am I (aliṅgo'ham) – The instruments of feeling and thinking together constitute the subtle body which is otherwise called in Vedānta as 'liṅga śarīra'. The term 'aliṅga' means one devoid of the mind and intellect and, therefore, of their agitations.

Undecaying am I (abhaṅguraḥ) – The term also can mean 'without sprout'.¹ In the context here it means that there will be no vāsanās sprouting into thoughts and actions. The meaning and the ideas conveyed by the rest of the terms are given elsewhere.² Contemplate upon them.



¹ añkura – sprout
anañkura – without sprout

² ibid. verse – 220, 221 and 222