

अकर्ताहमभोक्ताहमविकारोऽहमक्रियः ।  
शुद्धबोधस्वरूपोऽहं केवलोऽहं सदाशिवः ॥ ४९१ ॥

*akartāhamabhoktāhamavikāro'hamakriyaḥ,  
śuddhabodhasvarūpo'haṁ kevalo'haṁ sadāśivāḥ. (491)*

491. *I am not the doer, I am not the experiencer, I am without modification and without activity; I am the embodiment of pure Knowledge, I am Absolute, and eternal Auspiciousness am I.*

The Ātman functioning through the mind is the doer and expressing through the intellect is the enjoyer. Since the mind and the intellect have been transcended, what remains is the Self. Enjoyment of one's own Self (svarūpa-ānanda) then becomes possible and the enjoyment of other objects (viṣaya-ānanda or dvaita-ānanda or bhoga-ānanda) is not possible.

Activities take place in me. But I have no activity. I am pure Knowledge – the objectless Awareness. I am That in whose presence all knowledge is possible. I am 'knowledge of a thing minus the thing'. Absolute and ever auspicious, immaculate and without imperfections am I.



द्रष्टुः श्रोतुर्वक्तुः कर्तुर्भोक्तुर्विभिन्न एवाहम् ।  
नित्यनिरन्तरनिष्क्रियनिःसीमासङ्गपूर्णबोधात्मा ॥ ४९२ ॥

*draṣṭuḥ śroturvaktuḥ karturbhokturvibhinna evāham,  
nityanirantaraniṣkriyaniḥsīmāsaṅgapūrṇabodhātmā. (492)*

492. *Indeed, I am other than the seer, hearer, speaker, doer and experiencer. I am eternal and unbroken, beyond activity, boundless, unattached and infinite, the essence of Knowledge.*

Trying to express in words that which is beyond the reach of words, he feels, as it were, choked. Hence the choking metre. The incapacity to express the Inexpressible is indicated in this stammering verse.