

1. Discrimination between the Self and the not-Self. (ātma-anātma-vivecanam).
2. Subjective experience of the Self within (sva-anubhava).
3. Getting established in the oneness of Brahman and Ātman (brahmātmanā-saṁsthiṭi).

Of these the first – the discrimination between Ātman and anātman – is over. From this verse onwards, the subjective experience is being indicated.

In the cave of the intellect is the ‘heart’ and in the ‘heart’ the Ātman is apprehended. The idea of being in an atmosphere of love, when an individual starts thinking regularly, he will arrive at the experience of the Ātman. This Self which is in the cave of the heart is something other than the subtle and the gross. It is the supreme Brahman and is non-dual. He who enters this ‘cave’ through meditation and comes to apprehend that he himself is the pure Consciousness, to him there is no re-entry into a fresh body. ‘Cave of the body’ (guhā), means the womb of the mother, that is, he will have no more births.

At present, we are caught up in the ‘cave of the body’. Once you are engaged with Brahman, there are no more engagements with the flesh.

As a result of your sādhanā and courtship, the engagement is announced. Thereafter, there are no more births, since there are no residual vāsanās to conjure up a fit body and environment for them to play out.

