

विशोक आनन्दघनो विपश्चित्
स्वयं कुतश्चिन्न बिभेति कश्चित् ।
नान्योऽस्ति पन्था भवबन्धमुक्तेः
विना स्वतत्त्वावगमं मुमुक्षोः ॥ २२२ ॥

*viśoka ānandaghano vipaścit
svayaṁ kutaścinna bibheti kaścit,
nānyo'sti panthā bhavabandhamukteḥ
vinā svatatvāvagamam mumukṣoḥ. (222)*

220, 221 & 222. So too, leaving aside the body, the intellect and the reflection of Cit in it, and realising in the cave of the intellect, the witness, the Self, which is Knowledge Absolute, which is the cause of everything, which is distinct from the gross and the subtle, which is eternal and omnipresent, all-pervading and supremely subtle, which is without exterior or interior, which is the one Self, by fully realising this, one becomes free from sin, blemish, death and grief and becomes the ocean of Bliss. Being illumined, he is not afraid of anyone. For him who seeks Liberation, there is no other path to break away from the bonds of transmigration than realising the Truth of his own Self.

The analogy given in the previous verse is elaborated in these three verses and exhaustively explained. As said above, the sun in the heavens can only be seen when one's attention is diverted from the pot, the water and the reflection of the sun in it. Similarly, in our subjective life, when the attention is turned away from the BMI we can realise Brahman, the Reality.

Diverting the attention from the body, the intellect and the reflection of Cit in it, come to experience the supreme Reality, which is in the cave of the intellect. 'In the cave of the intellect' means, that which is not even the intellect but that which is the essence in the intellect. Therefore, the Self is that which is the intelligence in the intellect.

What is to be seen in the cave of the intellect? Draṣṭāram – the 'Seer', not the 'seen'. The Seer without the 'objects seen', meaning, that one which illumines everything, which is your very own Self.