

‘acquisition and protection’ foremost in his mind, it is difficult to seek Liberation. Hence, you be free from acquisition and protection. And also be *ātmavān*, self-collected, vigilant. This is the advice given to you while you are engaged in your own duty. (78)

यावानर्थ उदपाने सर्वतः संप्लुतोदके ।
तावान्सर्वेषु वेदेषु ब्राह्मणस्य विजानतः ॥४६॥

46. A Brāhmaṇa with realization has that much utility in all the Vedas as a man has in a well when there is a flood all around.

If there be no need for the infinite results of all the rites and duties mentioned in the Vedas, then why should they be performed as a dedication to Bhagavān? Listen to the answer being given:

In the world, *yāvān*, whatever; *arthah*, utility, use, like bathing, drinking, etc.; one has *udapāne*, in a well, pond, and other numerous limited reservoirs; all that, indeed, is achieved, that is, all those needs are fulfilled to that very extent; *samplutodake*, when there is a flood; *sarvatah*, all around. In a similar manner, whatever utility, result of action, there is *sarvesu*, in all; the *vedesu*, Vedas, that is, in the rites and duties mentioned in the Vedas; all that utility is achieved, that is, gets fulfilled; *tāvān*, to that very extent; in that result of realization which comes *brāhmanasya*, to a Brāhmaṇa, a *sannyāsin*; *vijānatah*, who knows the Reality that is the supreme Goal—that result being comparable to the flood all around. For there is the Upanisadic text, ‘...so all virtuous deeds performed by people get included in this one...who knows what he (Raikva) knows...’ (Ch. 4.1.4). The Bhagavān also will say, ‘all actions in their totality culminate in Knowledge’ (4.33). (79)

Therefore, before one attains the fitness for steadfastness in Knowledge, rites and duties, even though they have (limited) utility as that of a well, pond, etc., have to be undertaken by one who is fit for rites and duties.

कर्मण्येवाधिकारस्ते मा फलेषु कदाचन ।
मा कर्मफलहेतुर्भूर्मा ते सङ्गोऽस्त्वकर्मणि ॥४७॥