

*jāgrati*, keeping awake, in which night they are like dreamers in sleep; *sā niśā*, it is night; *paśyatah*, to the seeing; *muneh*, sage, who perceives the Reality that is the supreme Goal, because that (night) is ignorance by nature.

Therefore, rites and duties are enjoined only during the state of ignorance, not in the state of enlightenment. For, when Knowledge dawns, ignorance becomes eradicated like the darkness of night after sunrise. (110) Before the rise of Knowledge, ignorance, accepted as a valid means of knowledge and presenting itself in the different forms of actions, means, and results, becomes the cause of all rites and duties. It cannot reasonably become the source of rites and duties (after Realization) when it is understood as an invalid means of knowledge. For an agent becomes engaged in actions when he has the idea, 'Actions have been enjoined as a duty for me by the Vedas, which are a valid means of knowledge'; but not when he understands that 'all this is mere ignorance, like the night'.

Again, the man to whom has come the Knowledge that all these differences in their totality are mere ignorance like the night, to that man who has realized the Self, there is eligibility only for renouncing all actions, not for engaging in actions. In accordance with this the Bhagavān will show in the verse, 'Those who have their intellect absorbed in That, whose Self is That' (5.17) etc., that he has competence only for steadfastness in Knowledge.

*Objection:* May it not be argued that, there will be no reason for being engaged even in that (steadfastness in Knowledge) if there be no valid means of knowledge (111) to impel one to that. (112)

*Answer:* No, since 'knowledge of the Self' relates to one's own Self. Indeed, by the very fact that It is the Self, and since the validity of all the means of knowledge culminates in It, (113) therefore the Self does not depend on an injunction to impel It towards Itself. (114) Surely, after the realization of the true nature of the Self, there is no scope again for any means to, or end of, knowledge. The last valid means of (Self-) knowledge eradicates the possibility of the Self's becoming a perceiver. And even as it eradicates, it loses its own