

authoritativeness, in the same way as the means of knowledge which is valid in dream becomes unauthoritative during the waking state. In the world, too, after the perception of an object, the valid means of that perception is not seen to be a cause impelling the knower (to any action with regard to that object).

Hence, it is established that, for a knower of the Self, there remains no eligibility for rites and duties.

The attainment of Liberation is only for the *sannyāsin*, (115) the man of enlightenment, who has renounced all desires and is a man of steady wisdom; but not for him who has not renounced and is desirous of the objects (of the senses). Such being the case, with a view to establishing this with the help of an illustration, the Bhagavān says:

आपूर्यमाणमचलप्रतिष्ठं
समुद्रमापः प्रविशन्ति यद्वत् ।
तद्वत्कामा यं प्रविशन्ति सर्वे
स शान्तिमाप्नोति न कामकामी॥७०॥

70. That man attains peace into whom all desires enter in the same way as the waters flow into a sea that remains unchanged (even) when being filled up from all sides. Not so one who is desirous of objects.

Sah, that man; *āpnoti*, attains; *śāntim*, peace Liberation; *yam*, into whom, into which person; *sarve*, all; *kāmāḥ*, desires, all forms of wishes; *praviśanti*, enter, from all directions, like waters entering into a sea, without overwhelming him even in the presence of objects; they vanish in the Self, they do not bring It under their own influence, *tadvat*, in the same way; *yadvat*, as; *āpah*, waters, coming from all sides; *praviśanti*, flow into; *samudram*, a sea; that remains *acala-pratiṣṭham*, unchanged, that continues to be its own self, without any change; *āpūryamānam*, (even) when filled up from all sides with water.