

यः तु आत्म-रतिः एव स्यात् आत्म-तृप्तः च मानवः ।
आत्मनि एव च सम-तुष्टः तस्य कार्यम् न विद्यते ॥

*yas tv ātmaratir eva syād ātmatṛptaś ca mānavaḥ ।
ātmany eva ca samtustas tasya kāryam na vidyate ॥*

यः *yaḥ* who तु *tu* but आत्मरतिः *ātmaratiḥ* rejoices in the Self एव *eva* only स्यात् *syāt* may be आत्मतृप्तः *ātmatṛptaḥ* satisfied in the Self च *ca* and मानवः *mānavaḥ* the man आत्मनि *ātmani* in the Self एव *eva* only च *ca* and संतुष्टः *samtustah* contented तस्य *tasya* his कार्यम् *kāryam* work to be done न *na* not विद्यते *vidyate* is

But the man who rejoices in the Self, is satisfied with the Self, and is centred in the Self, for him verily there is no obligatory duty. 17

Prakṛiti or Nature is constituted of karma. But there is no karma whatsoever in Atman. Actionlessness and Atman are one and the same. Mind is in fact a phase of *Prakṛiti*. Karma is therefore going on constantly in it. But there is a speciality in the functioning of the mind. When it impinges on the external world with the aid of the senses or even without their aid, its activities are on the increase. But when it revolves back on the Self or Atman, its activities automatically diminish. The last of all of its activities is to get established in Atman. The river is active until it reaches the ocean. On merging in it, its functioning is over. Likewise the functioning of the mind is over in its being resolved in Atman. Bliss is the characteristic of Atman. That mind which is set in the Self is therefore ever satisfied, pacified and blissful. The finale of all activities is for the mind to rest in Atman.