

यस्त्वात्मरतिरेव स्यादात्मतृप्तश्च मानवः ।
आत्मन्येव च संतुष्टस्तस्य कार्यं न विद्यते ॥१७॥

17. But that man who rejoices only in the Self and is satisfied with the Self, and is contented only in the Self—for him there is no duty to perform.

Tu, but; that *mānavah*, man, the *sannyāsin*, the man of Knowledge, steadfast in the knowledge of the Self; *yah*, who; *ātmaratih eva syāt*, rejoices only in the Self—not in the sense objects; and *ātma-trptah*, who is satisfied only with the Self—not with food and drink; and is *santustah*, contented; *eva*, only; *ātmani*, in the Self; *tasya*, for him; *na vidyate*, there is no; *kāryam*, duty (33) to perform. (34)

All people surely feel contented by acquiring an external thing. But this one, without depending on it, remains contented only with the Self; that is to say, he remains detached from everything. The idea is that, for a man who is such a knower of the Self, there is no duty to undertake.

नैव तस्य कृतेनार्थो नाकृतेनेह कश्चन ।
न चास्य सर्वभूतेषु कश्चिदर्थव्यपाश्रयः ॥१८॥

18. For him there is no concern here at all with performing action; nor any (concern) with non-performance. Moreover, for him there is no dependence on any object to serve any purpose.

Moreover, *tasya*, for him, who rejoices in the supreme Self; *na*, there is no; *artham*, concern; *eva*, at all; *krtena*, with performing action.

Objection: In that case, let there be some evil called sin owing to non-performance!

Reply: *Iha*, here, in this world; *na*, nor is there; for him *kaścana*, any (concern); *akrtena*, with non-performance. Certainly there is no evil in the form of incurring sin or in the form of self-destruction. *Ca*, moreover; *asya*, for him; *na asti*, there is no; *kaścit artha-*