

sarvakarmāṇi manasā samnyasyā 'ste sukham vaśi |
navadvāre pure dehi na 'va kurvan na kārayan ||

सर्वकर्माणि *sarva karmāṇi* all actions मनसा *manasā* by the mind सन्यस्य *samnyasya* having renounced आस्ते *āste* rests सुखम् *sukham* happily वशी *vaśi* the self-controlled नवद्वारे *navadvāre* in the nine-gated पुरे *pure* in the city देही *dehi* the embodied न *na* not एव *eva* even कुर्वन् *kurvan* acting न *na* not कारयन् *kārayan* causing to act

Having mentally renounced all actions, the self-disciplined indweller rests happily in the city of nine gates, neither acting nor causing to act. 13

Karma varies in pattern according to the temperamental difference. There are also forms of karma distinct in themselves. The indispensable one among them is the obligatory work, *nitya karma*, such as eating, sleeping, bathing and praying. By doing these acts no new merit is acquired but by failing in them there is a sure set back. *Naimitya karma* are special activities that are performed on occasions such as *Sivarātri*, *Ekādasi* and eclipse. *Kamyā karma* or desire-impelled activities are those performed for certain earthly ends. Again, there are the *nishiddha karma*, the prohibited acts that run counter to ethics. While the obligatory works alone go on automatically by sheer force of habit, the yogi does not engage himself in any of the other forms of karma. This is possible because he is completely rid of egoism and agency.

The body with its openings is aptly compared to a city of nine gates. Like a monarch, Atman stays