organs, mind, intellect and objects, like citizens, as it were, which serve its needs and which are productive of many results and experiences. Renouncing all actions, the *dehī*, embodied one, resides in that town with nine gates.

Objection: What is the need of this specification? For all embodied beings, be they monks or not, reside in bodies to be sure! That being so, the specification is needless.

The answer is: The embodied one, however, who is unenlightened, who perceives merely the aggregate of the body and organs as the Self, he, in his totality, thinks, 'I am in a house, on the ground, or on the seat.' For one who experiences the body alone as the Self, there can certainly be no such conviction as, 'I am in the body, like one's being in a house.' But, for one who realizes the Self as distinct from the aggregate of body etc. it becomes reasonable to have the conviction, 'I am in the body. It is reasonable that as a result of knowledge in the form of discriminating wisdom, there can be a mental renunciation of the actions of others, which have been ignorantly superimposed on the supreme Self. Even in the case of one in whom has arisen discriminating wisdom and who has renounced all actions, there can be, like staying in a house, the continuance in the body itself—the town with nine gates—as a consequence of the persistence of the remnants of the results of past actions which have started bearing fruit, because the awareness of being distinct (from the body) arises while one is in the body itself. From the point of view of the difference between the convictions of the enlightened and the unenlightened persons, the qualifying words, 'He continues in the body itself', do have a purpose to serve.

Although it has been stated that one continues (in the body) by relinquishing actions of the body and organs ignorantly superimposed on the Self, still there may be the apprehension that direct or indirect agentship inheres in the Self. Anticipating this, the Bhagavān says: *na eva kurvan*, without himself doing anything at all;