

called Liberation; *naisthikīm* arising from steadfastness. It is to be understood that he attains this through the stages of purification of the heart, acquisition of Knowledge, renunciation of all actions, and steadfastness in Knowledge.

On the other hand, however, he who is *ayuktah*, lacking in resolute faith; he, *phale saktah*, being attached to result; thinking, 'I am doing this work for my gain'; *kāma-kārena*, under the impulsion of desire—*kāra* is the same as *karana* (action); the action of desire (*kāma-kāra*; under that impulsion of desire, that is being prompted by desire; *nibadhyate*, gets bound. Therefore you become resolute in faith. This is the idea.

But one who has experienced the supreme Reality—

सर्वकर्माणि मनसा संन्यस्यास्ते सुखं वशी ।  
नवद्वारे पुरे देही नैव कुर्वन्न कारयन् ॥१३॥

13. The embodied man of self-control, having given up all actions mentally, continues happily in the town of nine gates, without doing or causing (others) to do anything at all.

*Āste*, he continues; *sukham*, happily; *sannyasya*, having given up; *sarva-karmāni*, all actions—*nitya*, *naimittika*, *kāmya* and *nisiddha* (prohibited actions); (57) *manasā*, mentally, through discriminating wisdom—that is having given up (all actions) by seeing inaction in action, etc. Freed from the activities of speech, mind and body, effortless, placid in mind, and devoid of all external wants which are different from the Self, he continues happily. This is what has been said.

Where and how does the *vaśī*, man of self-control, that is one who has his organs under control, remain? This is being answered: *Nava-dvāre pure*, in the town with nine gates, of which seven (58) are in the head for one's own experiences, and two are below for urination and defecation. As possessed of those gates, it is called the 'town with nine gates'. Being like a town, the body is called a town with the Self as its only master. And it is inhabited by the