

अयुक्तः कामकारेण फले सक्तो निवध्यते ॥१२॥

V. 12.

युक्तः The well-poised कर्मफलं fruit of action त्यक्त्वा forsaking नैष्ठिकीं born of steadfastness शान्तिं peace आमोति attains अयुक्तः the unbalanced कामकारेण led by desire फले in the fruit of action सक्तः (being) attached निवध्यते is bound.

The well-poised, forsaking the fruit of action, attains peace, born of steadfastness ; the unbalanced one, led by desire, is bound by being attached to fruit (of action).

[*Born of steadfastness* : Sankara explains *naisthikim* as meaning due to gradual perfection in the path of knowledge, having the following stages of development (1) purity of heart (2) gaining of knowledge (3) renunciation of action (4) steadiness in knowledge.]

सर्वकर्माणि मनसा संन्यस्यास्ते सुखं वशी ॥

नवद्वारे पुरे देही नैव कुर्वन्न कारयन् ॥१३॥

V. 13.

वशी Subduer (of the senses) देही embodied soul मनसा by discrimination सर्वकर्माणि all actions संन्यस्य having renounced सुखं happily नवद्वारे in the nine-gated पुरे city न not एव verily कुर्वन् acting न not (एव verily) कारयन् causing (others) to act आस्ते rests.

The subduer (of the senses), having renounced all actions by discrimination, rests happily in the city of the nine-gates, neither acting, nor causing (others) to act.

[*All actions* : 1st, *nitya*, or obligatory—the performance of which does not produce any merit.