

Endowed with pure understanding, restraining the self with firmness, turning away from sound and other objects, and abandoning attraction and aversion; 51

A thing is said to be pure when it is unaffected by extraneous objects. The distilled water is pure because it contains nothing else. The nature of a pure understanding requires to be looked into. It may be compared to a pure and even glass. But, seen through a blue glass, a yellow object appears green. Here, the peculiarity of the instrument of seeing gets itself imposed on the object seen. When seen through a pure colourless glass, yellow remains yellow. The intellect is the instrument of seeing of the *Jivatman*. The defects in the intellect distort the vision obtained by the seer. Purifying the intellect is, therefore, the foremost factor in self-perfection. Dispositions in the forms of attachment and aversion have all to be eliminated. A serene and equipoised intellect fixed on Pure Consciousness is here designated as a pure understanding. Restraining the self results in transcending the body-consciousness. Thought of the body rarely ever crosses the mind of a perfect *sadhaka*. The body clings to him just as the shadow clings to all. Firmness in the attainment of this perfection leads him to *Brahmāvastha*. The external indication of this firmness is the absence of the craving for the bodily requirements such as food and clothing. Further, he is free from attraction and aversion to those few things even, with which he is providentially provided. Simplicity and self-mastery get themselves explained through the life of this *sadhaka*. Moreover :—