

Beatitude. And this perfection of man is not of the body but of the mind. The mind of one man is not like that of another. There are as many moulds of mind as there are human beings. In the course of countless rebirths, these minds are undergoing modifications influenced by internal promptings and external situations.

It is the practice of yoga that chisels the mind of all of its angularities and shapes it into perfection. He is a *siddha* whose mind is cured of all of its defects. A pure mind is fit for *Brahma jñāna*. That yogi who gains in *Brahma jñāna*, becomes himself Brahman. There is no perfection higher than this to be attained. This unique attainment is open to the human alone.

बुद्ध्या विशुद्धया युक्तो धृत्यात्मानं नियम्य च ।

शब्दादीन्विषयांस्त्यक्त्वा रागद्वेषौ व्युदस्य च ॥ ५१

बुद्ध्या वि-शुद्धया युक्तः धृ-त्या आत्मानम् नि-यम्य च ।

शब्द-आदीन् विषयान् त्यज्-त्वा राग-द्वेषौ वि-उद्-अस्य च ॥

*buddhyā visuddhayā yukto dhṛtyā 'tmānaṁ niyamyā ca
śabdādin visayāms tyaktvā rāgadveṣau vyudasya ca ॥*

बुद्ध्या *buddhyā* with an intellect विशुद्धया *visuddhayā*
pure युक्त *yuktaḥ* endued धृत्या *dhṛtyā* by firmness
आत्मानम् *ātmānaṁ* the self नियम्य *niyamyā* controlling
च *ca* and शब्दादीन् *śabdādin* sound and other विषयान्
visayān sense-objects त्यक्त्वा *tyaktvā* relinquishing
रागद्वेषौ *rāga dvesau* attraction and hatred व्युदस्य *vyud-
asya* abandoning च *ca* and