

identity with the teacher's pure heart and intellect; PURITY --- not merely the cleanliness of the seeker's thoughts and physical structure, but also of his dress and other belongings and of the environments in which he is living. It also comprehends the inner purity of thoughts and emotions, intentions and motives, passions and urges; STEADFASTNESS --- consistency of purpose and concentration of all efforts towards achieving the cultural and the spiritual goal striven for; SELF-CONTROL --- self-restraint practised at all the personality-layers, both in their collective and several contacts with the world outside...

MOREOVER:

*9. Indifference to the objects of the sense, and also absence of egoism, perception of (or reflection upon) evils in birth, death, old age, sickness and pain. . .*

ABSENCE OF ATTACHMENT FOR OBJECTS --- This does not mean running away from the objects-of-the-world. Living in the midst of these objects, to switch off our mental pre-occupations with them; living amidst the objects detachedly and not getting shackled by them --- this is meant here by the term *Vairagya*. To run away from the objects and to indulge in them mentally amounts to suppressions, and such a suppressed individual is labelled (in III-6) as a hypocrite (*Mithya-chara*) by the Lord Himself.