

a yogi. And he is a yogi who is consciously and deliberately moving towards Divinity which is the plan and purpose of creation. As a man advances in yoga his mind gets purified and thus becomes all powerful.

An ascetic is one who undergoes a voluntary mortification to obtain celestial powers and enjoyments here and hereafter. The ritualist also has this aim in mind. But instead of self-mortification he chooses to appease and propitiate the favours of the celestials to this end. So he performs the elaborate rituals mentioned in the Vedas, putting complete faith in them. But the yogi's case is simple, natural, direct and to the point. In and through desirelessness he comes close to the Supreme Goal—*Parām Gatim*. If, however, a patch of cloud of desire happens to pass through the firmament of his heart, that desire gets immediately fulfilled because of the purity of his heart. This way the yogi is superior to the ascetics and the ritualists. The men of knowledge mentioned here are those that seek enlightenment through the scriptures. But the truths revealed in the sacred books are directly shining in the pure heart of the yogi. He need not draw inspiration from books. He is therefore superior even to men of knowledge. In becoming yogi, man achieves everything.

What is the good of mere book learning? The learned may at best be adepts in aptly and accurately quoting from scriptures. One's lifelong repeating them verbatim effects no change in one's life. But what is told in the scriptures has to be applied to life and improvement brought on it. Scriptural knowledge is of no avail to the one attached to earthly life.