

A worldly man may be as much informed in religion as the spiritual man, or he may even excel in learning and intelligence. He may even be endowed with the rigidity of a yogi's life and the detachment of a Sanyasin. In the midst of these merits his life may dwindle into nothing if he utilizes them all not for the glory of the Lord but for self-glorification, name, fame and wealth.

— Sri Ramakrishna

Who again, among the yogis, is the best one? The declaration comes.—

योगिनामपि सर्वेषां मद्गतेनान्तरात्मना ।

श्रद्धावान्भजते यो मां स मे युक्ततमो मतः ॥ ४७

योगिनाम् अपि सर्वेषाम् मद्-गतेन अन्त-आत्मना ।

श्रद्धा-वान् भजते यः माम् स मे युक्-त-तम मन्-त ॥

*yoginām api sarveṣām madgatenā 'ntarātmanā ।*

*śraddhāvān bhajate yo mām sa me yuktatamo mataḥ ॥*

योगिनाम् *yoginām* of yogis अपि *api* even सर्वेषाम् *sarveṣām* of all मद्गतेन *madgatena* merged in me अन्तरात्मना *antarātmanā* with inner self श्रद्धावान् *śraddhāvān* endowed with faith भजते *bhajate* worships य *yaḥ* who माम् *mām* me सः *saḥ* he मे *me* by मे *me* युक्ततम *yuktatamaḥ* most devout मतः *mataḥ* is deemed

And of all yogis, he who worships Me with faith, his inmost self merged in Me, — him I hold to be the most devout. 47

All those who practise meditation, concentration and purification of the mind are good yogis. A purified mind easily gets at whatever it wants to own. That yogi excels who, instead of turning his powerful mind on minor deities and mundane things, devotes himself to the worship of Iswara, the Supreme Goal. There is no higher state than this to be attained by man.