

from the battle-field and resort to severe austerity in the forest. Imperfect war is better for him than a perfect penance. Death due to opposing the wicked is better for him than life seeking the hereafter.

A man trained for medicine should not choose to become a lawyer on the ground he can plead a case very fluently. It is injurious if one changes one's calling prompted by likes and dislikes, by opportunism and careerist mentality. One's personality gets dissipated thereby. The training that one has received and the time devoted to it are all wasted away. On the other hand, there is a twofold advantage in a man confining himself to his *svadharma*. Firstly, it is as natural to him as water is to fish. He need not unduly strain himself in picking up and in discharging his inherited duty. He executes it almost involuntarily. Secondly, there is the release of consciousness to be directed Godward. He is a yogi who achieves the maximum benefit with the minimum of effort. To make his worldly life a fulfilment and to reach Godhood — these are the ideals set by a yogi for himself. Devotion to *svadharma* is the sure means to the achievement of these objects. All activities are unfailing means to reach Godhood. And that man who swerves not from his *svadharma* gains in constancy. No yoga is possible without constancy.

But should not an aspirant renounce the world and all worldly activities when dispassion and desire for liberation dawn in his mind? This question is answered:—