

There are several carefully coined words in the stanza which explain the theory of sacrifice insisted upon in all religions. No doubt, the Absolute requires no offering at all from the finite mortals to complete Its Perfection, or to maintain Its Infinite Glory. The limited individuals try to offer at the Altar of their Lord something that they

have MISAPPROPRIATED from the Lord's own garden, the world. In a public park, a lover often pinches a flower from the nearby bush and offers it to his beloved. Similarly, a devotee steals something from the Lord's own plucks, and offers the same unto Him. In fact, when thus we analyse carefully, we know the hollowness of the vanity of offering something unto the Lord.

And yet, this is insisted upon as an important ritual in all forms of worship. In offering a flower, or a fruit unto the Lord, if the devotee feels that he is making a sacrifice of the very thing that he offers, he is misusing the very act. The flower, here, serves only the purpose of a spoon in conveying something unto the Lord. While taking soup, one, no doubt, lifts the spoon many times to the mouth but at the end of the dinner the spoon remains the same as before, having finished its work. The flowers and fruits in the garden or in the temple, remain the same, but when the devotee gathers and carries them to the Altar, and offers them, they become the conveyors of his love and dedication unto the Lord of his heart.