

ing the principle is better than the first man's act of ignorantly observing a formality.

A third man sits at appointed hours and meditates on the truth that it is Divinity that is manifesting Itself as the various beings that he contacts every day. What this man does is better still because he attempts to get fixed in the truth that he has intellectually grasped.

A fourth man gives a practical shape to his understanding by devotedly sharing with others whatever good things he has procured by his personal efforts. Because of the renunciation that he practises, this man stands foremost among the *sadhakas*. Heartfelt *abhyāsa*, right knowledge and good meditation are all implicitly contained in this holy act of his.

That peace immediately follows renunciation is self-evident. A few dogs fight among themselves for a few pieces of bread strewn about. Evidently there is no peace among them. Elsewhere a crow calls its comrades to share some scattered rice. They flock and eat peacefully because of their spirit of mutual help which is equivalent to the spirit of renunciation. This is an objective example. Subjectively a yogi can feel how much of peace and exuberance there are in giving away and sharing with others, than in grabbing and jealously keeping things all to oneself. Renunciation is the key to higher life.

A kite snatched a piece of meat from a butcher's shop and flew to a branch of a tree to feast on it. But immediately ensued a scramble when some other birds swooped to loot it. The kite flew from tree to tree, but there was no escape from the raiders.