

Similarly, in the Spiritual Science of India, no doubt, there is an emphasis on the necessity of renunciation, but it is not a sad and melancholy self-denial or self-punishment, which some other religions do preach and practise. A renunciation that has sprung up from the fertile lands of efficient discrimination is that which is insisted upon by the intellectual giants of the *Upanishads*. The term "ONE FREED FROM ATTACHMENT" is therefore, to be understood as one who has grown out of his passionate attachments to the finite, that constitute the insignificant parade of the world, in his more mature and steady understanding of the nature and the goal of his life.

Also, it is true that the more the number of desires entertained, the greater is the mental tossing, and the consequent agitation. The greater the disturbance in the mind, the lesser is the mental potentiality expressed. A meditator's success depends upon his mental dynamism, and the only wealth that can ease the rigours of the journey is his own mental equipoise and inward peace. Therefore, as a policy, it is advised that men of least desire have the maximum chance for the greatest success in the Path of Knowledge.

IN ORDER TO INDICATE WHAT THE EARLY STAGES OF 'UPASANA' AND THEIR RESULTS ARE, THE FOLLOWING IS ADDED: