

equal (*mishram*), then we enter into this world-of-action --- the world in which we are now living --- the world of the intelligent man. No doubt, in each of us there is a call of the "higher" constantly leading us towards an undetermined and indeterminable ideal, but there are also the barkings and the brayings, the hissings and the roars, of the "lower" in us, constantly confusing and systematically distracting our vision of the ideal.

If an individual were to identify himself with the higher and live up to the ideal as best as he can, the "higher" *vasanas* will multiply and ultimately silence the "lower" completely. If, on the other hand, as is the fashion in the modern world, we allow ourselves to be tempted by the "lower" and identify with the animal-impulses in us, they will multiply and make us a caricature of the Divine that we really are. In short, in the tug-of-war between the 'higher' and the 'lower,' the determining factor is the individual's own personality.

Both these *vasanas* grow, be they good or bad, and in either case, there is still a manifestation as birth in the realm of pangs and perils. The transcendence of the experiencer --- personality is possible only when the conditionings have totally ended and the *vasanas* are rendered powerless to hold the Pure Spirit, seemingly, at ransom.

To explain further the difference between 'abandonment' (*Tyaaga*) and 'renunciation' (*Samnyasa*), the Lord says here