

the bosom of the sea, rising and falling in the mad revelry of the tireless waves. It is the privilege of the animal alone to get faithfully coloured by its own instincts and act according to the dictates of its impulses. It is only man, the inheritor of an intellect, who can enquire into the nature of the rising waves of impulses, judge them in the light of the ideal he holds onto in himself, and, if need be, stand apart from them and allow them to die away.

But ordinarily, an individual finds it impossible to stand apart and live, to act independently of his impulses. According to the Geeta, this is because man has allowed his faculty of 'abandonment' (*Tyaga*) to die away. A *Tyagi* is he who has cultivated this habit to live intelligently in life, practising from moment to moment the 'abandonment' of all the animal whisperings in himself, and following diligently the Melody of the Soul. Such a man is established in *Sattwic Tyaga*.

In order that one may come to judge correctly and renounce the false, one must have a very clear and steady picture of the Perfect in oneself. *Medha-shakti* is not merely the intellect's power of understanding or reasoning, but it is also the intellect's FACULTY TO MEMORISE AND RETAIN THINGS. A cultured man of unbroken equipoise and steady understanding must have a constant memory of: (1) the constituents of the field of his activity, (2) the instruments through which he contacts the world outside, (3) his own essential infinitely divine nature, and (4) his exact relationship with the world-of-objects when he is