

In enumerating these three qualities, psychologically speaking, Krishna has expounded an exhaustive theory of self-development and inner growth. There is an intimate relationship between these three: desire, fear and anger. Desire, we had found earlier, is that pattern of thought in which the mind runs constantly towards a given object with an anxious expectation of procuring and possessing it. Where there is desire, there we come to experience fear. And it is very well known that when we desire a thing so much as to live ever in the fear of losing it, maddening anger can exhibit itself at any moment against any threat of an obstacle between ourselves and our object-of-desire. When these three emotions --- desire, fear and anger --- are controlled, we have controlled almost all the mad impulses of our intellect.

He who has thus freed himself from desire, fear and anger, who has controlled his senses, mind and intellect, in his all-consuming ambition for liberation, and who has quietened the flow of his breath, such an individual could remain in the contemplation of Truth, without contact with the external world, his eyes fixed steadily and held in an upward gaze. Krishna says: "such a man of meditation is verily free for ever."

This assertion that such an individual "IS VERILY FREE FOR EVER" is an anticipatory truth and not an accomplished fact. In ordinary conversation, we use the phrase "baking of bread," which, in its literal meaning is false, since bread need not be baked; we bake only dough.