

acquire, possess and aggrandise the objects of his fancy, indicated here by the term "aggrandisement" (*Parigraha*).

The six items listed above are nothing but manifestations of the "sense-of-agency" --- the 'I-act-mentality' (*Ahamkaara*). Krishna asks the meditator to forsake these and thus to immediately become egoless (*Nirmamah*) and peaceful (*Shaantah*). This is not the peace of the grave nor the quiet of the desert; this is the peace that arises out of the fullness

of 'wisdom,' out of our absolute satisfaction experienced in the Realm-of-Perfection.

All restlessness is caused by the ego and its onward rush towards finite objects, seeking among the ephemeral, a satisfaction and joy that is permanent and enduring. When this sense-of-agency and endless seeking of sense-gratifications have been renounced, the seeker (*saadhaka*) experiences a relative quiet within his bosom. He who is tuned thus, through understanding and discipline, can discover in himself the required balance and equipoise to rocket his total personality into the higher climbs of "conscious unfoldment." The stanza does not say that such an individual has reached Perfection, but it definitely says that "HE IS FIT TO BECOME BRAHMAN." The above is but a preliminary preparation for the final realisation.

WHAT THEN IS THE NEXT STAGE OF DEVELOPMENT? THE GEETA EXPLAINS: