

and 'constantly' (*Sada*) keeps his mind away from its agitations, he can easily and surely reach the Supreme.

The term 'always' (*Sada*) should not be misunderstood as suggesting that the practitioner should live, criminally neglecting all his duties towards his home and the world around himself. Here the term 'always' only connotes "a duration of constant and consistent inner silence," during one's meditation. At the peak of meditation, the practitioner comes to a point of perfect 'halt'.

The individual comes to experience infinite peace which is "the peace that resides in him." The Self is Peace Absolute (*Shantam*), inasmuch as the processes of physical excitements, mental agitations and intellectual disturbances are not in the Self, It being beyond these matter-envelopments. Here it may look as though Krishna is advocating the dualistic school of philosophy, since it is said: "The meditator reaches the peace that is My own nature." To conceive of a Truth having qualities, is to reduce the Eternal to the finite status of a substance (*dravya*). Again, if the meditator experiences "THE PEACE THAT RESIDES IN ME," then the goal gained becomes an 'object' apart from the meditator.

The subtle philosopher, Sri Krishna, recognises this unavoidable imperfection of the spoken language, and therefore, he tries to neutralize the fallacy in his expressions by the significant terms "the Peace, that