

and the intellect is relative knowledge. But the scope of Vedanta transcends this relative world and relative knowledge. It leads the aspirant to transcendental knowledge and finally to absolute knowledge. The limitations of the senses and the intellect have to be got over in order to reach that higher knowledge.

Vedanta is the repository of all the spiritual principles contained in all the religions that have evolved in India and elsewhere. It may be asserted that no religion or theology contains a spiritual law that is not found in the Vedanta. For this reason Vedanta may be viewed as the mother of all religions. Ultimate Reality may be connoted by any appellation, says Vedanta. Controversies in religion centre round names and descriptions. But Vedanta exhorts us not to be name-bound and dogma-bound. It leads the enquirer into the Reality behind names and forms. There is the stuff that quenches thirst, variously called aqua, water, *pani* and *jal*. Quarrels arise in regard to nomenclature. Earnest enquirers into the ultimate Reality do not get entangled in schism and dogma. Creeds and cults are prone to misguide seekers after Truth. They create confusion too. But Vedanta always holds aloft the torch light of enquiry above all schisms, and focusses attention on the realization of Truth in Its nakedness.

The core of the Dvaita, Visishtadvaita and Advaita has to be known. Three categories of Reality are presented to us by them. Jagat or the universe we live in is one category. Jivas or the individual