

experience, each commentator maintaining that his experience alone constitutes the Ultimate Truth.

The way of Sri Krishna

The knowers of Truth have equated Sri Krishna with Reality or Paramatman. The plan and purpose of Vedanta is to lead the aspirant towards the Reality. Seemingly man is encaged within a mortal coil. His physical frame seems to be caught within the clothings; but the putting on or off the raiment does not in fact affect the body. Thereby it neither gains nor loses in stature. Such even was Sri Krishna's identification with His body. For the guidance of the world, He had just assumed that mortal frame as if in play. While ordinary mortals lean towards one or the other system of philosophy, in Himself Krishna was not a Dvaitin, Visishtadvaitin or Advaitin. He was not touched by the wranglings of the philosophers. These three schools of thought, on the other hand, ever pay homage to His Personality. Each system attempts in its own way to contact and create a relationship with Him according to its convictions. Sri Krishna is ever Himself. Inspired by His Proximity, His Presence and His Personality these three systems of philosophy have vied with one another in glorifying His Exuberance.

The Bhagavad Gita does not exhort anyone to be a dualist, a qualified monist or a monist. "Wake up to your supreme consciousness. Be established in your divine nature. You are omnipotent in your sphere. Perform your duty with ease and spontaneity. You have not come into this world to drag