

the embodiment of all the traits of perfection mentioned in the Gita. But he was not given to the study of the Gita or any other scripture. He was an antipode to all book-learning, sacred or secular. What he expounded to others were none other than his personal experiences that came to him as a result of his prolonged and intense spiritual life.

In this commentary have been incorporated such of the teachings of Sri Ramakrishna as seem in tune with the trend of the Gita. This venture, we know, is far from perfection. Pondering over the utterances of these two mighty spiritual giants, one feels that there is endless scope for striking parallels between them. Creeds, cults, dogmas and philosophical disputations are all kept out of this commentary. To make the various kinds of spiritual practices explicit and practicable is the endeavour made in this commentary.

Definition of God

God in His absolute state is beyond the ken of mind and speech. He is indefinable. But when He is immanent in the universe, He is denoted as *Sat-cit-ānandam*—Existence-Knowledge-Bliss. There is no other connotation which is as appropriate as this. A more comprehensive and exhaustive definition than this cannot be had. That which is not affected by time, space and causation is *Sat* or Reality. But all the same, Reality puts on the appearance of getting entangled in time, space and causation. Limiting adjuncts—*Upādhis*—are thereby created. It is because of these limiting adjuncts that the individual