

themselves expressed in a single statement. Because of its elasticity the Gita does not lose its individuality in a multiplicity of thoughts. Without undergoing any change within itself, a mirror faithfully reflects all faces presented before it. Such is also the speciality of this Gospel. It offers inspiration to all cults and creeds, points out the harmony among them, and itself remains supremely above them all.

There is another speciality in the Gita. It clarifies principles and types of personalities who embody certain principles. But this clarification is not done exhaustively at a stretch in any particular setting. Various aspects of a theme are brought to light in varieties of pattern under varying circumstances and from various points of view. As an article of food is best utilized and assimilated when prepared in different forms and combinations, spiritual distinctions in the Gita are made quite palatable through a variety of presentations. One or two examples will drive home the point. "A Pandita or a wise man is he who mourns neither for the living nor for the dead." This definition gives us an insight into the characteristic of such a personality. Elsewhere comes another fitting definition supplementing the previous one. "Same-sighted is the wise man towards creatures high and low." Here our conception of the Pandita gets a little more widened. In two more places the word Pandita serves to enlarge our idea of him. If we piece these distinctions together we get a complete picture of the Pandita type of personality. Let us examine one more example — yoga.