

of the Gita they make, take their colourings from these three schools of thought. It cannot, however, be maintained that the views held by all the Advaitins are all of the same pattern. Several of them have expressed varying shades of opinion. Even in regard to the very definition of Advaita they do not all agree. Turning now to the Visishtadvaita we find the position to be more or less the same. Within the jurisdiction of this system of philosophy divergent ideas can be traced. The position of the Dvaita is in no way different. Within its fold its adherents have their own peculiarities. Each commentator maintains a missionary zeal to propagate his favourite ideas. Among the champions of the Advaita system, Sankara stands foremost. To the Visishtadvaitins the uncontested leader is Ramanuja. The Dvaitins in their turn look up to Madhva for guidance. These three Acharyas have been recognized as the chief promulgators of the three systems of philosophy. Their commentaries on the Gita form the basis of this classification. Sri Krishna is the embodiment of broadmindedness, deep wisdom and great tolerance. A true student of the Gita and a loyal commentator are expected to approximate to Him.

Vedanta

The principles enunciated in the Scriptural Trinity go by the name of Vedanta. The word is a compound of Veda and Anta. It means the end or culmination of the Vedas. The teachings of the Vedas deal with the mundane world. They give us the relative knowledge. What pertains to the senses