

manner as possible. Now we shall take up the word Atman. In the course of the first six chapters of the book it connotes Existence. In the next six chapters this word applies to Bliss in particular, while in the last six chapters it leans towards Knowledge. When these points are borne in mind the question of repetition of the same ideas does not arise. The Gita suffers neither from extravagance nor from meagreness of statements of fact. All salient points are proportionately and exhaustively dealt with. A clear and exhaustive exposition of Existence - Knowledge - Bliss or *Sat - cit - ānandam* is the theme of this book.

Sruti and Smriti

The popularity that the Gita enjoys is indisputable. The reason for this is patent. It occupies simultaneously the position of the Sruti and Smriti. What these two types of scripture are has to be understood first. The Upanishads come under the first category. For generations together they have been preserved by accurate verbal transmission by an unbroken succession of masters and disciples. Notwithstanding this seemingly tedious process, these sacred books have suffered no mutilation. The original inspired utterances and the ideas enshrined therein have all been preserved in tact. These fundamentals continue to be to the spiritual men, what multiplication tables are to students of mathematics. Neither of these can be modified or altered. Spiritual tenets are eternal verities.