

are found in the Gita. If the basic idea is not there in the Gita, the commentary then becomes heterodox. Whichever commentary dares to transgress the bounds of the fundamental principles, runs the risk of being rejected as unorthodox. Varieties of views are permissible within the bounds of orthodoxy. One may view the Gita as the philosophy of love. Another may maintain that it is a manual of pure knowledge. A third may with equal vehemence contend that the Gita expounds the philosophy of yoga. We may come across a commentator who clings to the view that mundane matters receive no mention at all in the Gita. It is also possible for us to come by an opponent who holds a view diagonally opposite to the above-mentioned commentator; according to him the sole concern of the Gita is with this mundane world where one is expected to live a rich and intensive life; the hereafter may severely be left alone to take care of itself. Students of politics there are who find political philosophy occupying the foremost place in the Gita. Warriors have not lagged behind the others in proclaiming that the Gita is solely a science of warfare. The commentaries enumerated so far, come under no particular classification; each of them stands by itself.

The accredited commentators are usually grouped into upholders of three systems—Advaita, Visishtadvaita and Dvaita. Their respective convictions and dispositions are made manifest through one or the other of these three systems. The expositions