

some form or other this idea is contained in all the scriptures. That book which does not deal with this supreme idea is no scripture. The Bhagavad Gita is from beginning to end a grand commentary on the sublime statement—Thou art That.

There are eighteen chapters in the Gita. They are conventionally called the Three Sixes the *triṣaṭkam*. The first six chapters elucidate the word *thou* in the *mahā-vākyaṃ*. The word stands for the Jivatman or the individual soul with its potentialities and possibilities. The seeming limitations of the individual soul, and how they could be overcome to the point of perfection are fully delineated here. Chapters seven to twelve form the second *saṭkam*. This portion deals with the word *That* indicating God or the Ultimate Reality. What is called Nature is none other than that Reality contacted through the senses and the intellect. The Self that is immanent in Nature, that which transcends Nature and that which is the Absolute—all these are the same Cosmic Personality viewed from different grades of intuition. The third *ṣaṭkam* contains the last six chapters. The predicate *art* gets explained in this portion. The inviolable relationship between the Cosmic Reality and the individual soul is well established in this part of the book. In this manner the three aspects of the *mahā-vākyaṃ* have an equal number of chapters allotted for the elucidation of each of them. Giving equal weight to all the three is another speciality of the Gita. Indeed it seems that this book has been divinely