

comprehensiveness. Its aim is precisely the opposite to that of the polemist commentators who found this Scripture established as one of the three highest Vedantic authorities and attempted to turn it into a weapon of offence and defence against other schools and systems. The Gita is not a weapon for dialectical warfare; it is a gate opening on the whole world of spiritual truth and experience and the view it gives us embraces all the provinces of that supreme region. It maps out, but it does not cut up or build walls or hedges to confine our vision.

There have been other syntheses in the long history of Indian thought. We start with the Vedic synthesis of the psychological being of man in its highest flights and widest rangings of divine knowledge, power, joy, life and glory with the cosmic existence of the gods, pursued behind the symbols of the material universe into those superior planes which are hidden from the physical sense and the material mentality. The crown of this synthesis was in the experience of the Vedic Rishis something divine, transcendent and blissful in whose unity the increasing soul of man and the eternal divine fullness of the cosmic godheads meet perfectly and fulfil themselves. The Upanishads take up this crowning experience of the earlier seers and make it their starting-point for a high and profound synthesis of spiritual knowledge; they draw together into a great harmony all that had been seen and experienced by the inspired and liberated knowers of the Eternal throughout a great and fruitful period of spiritual seeking. The Gita starts from this Vedantic synthesis and upon the basis of its essential ideas builds another harmony of the three great means and powers, Love, Knowledge and Works, through which the soul of man can directly approach and cast itself into the Eternal. There is yet another, the Tantric,¹ which though less subtle and spiritually profound, is even more bold and forceful than the synthesis of the Gita, — for it seizes even upon the obstacles to the spiritual life and compels them to become the means for a richer spiritual conquest and enables us to embrace the whole

¹ All the Puranic tradition, it must be remembered, draws the richness of its contents from the Tantra.