

The perfect artist, Vyasa, could never have made such a mistake; indeed, there is a deeper significance in which an unquestionable truth has been expounded.

KRISHNA, THE LORD OF YOGA (*Yogeshwarah Krishnah*) - -- All through the Geeta, Krishna represented the Self, the *Atman*. This spiritual core is the Ground upon which the entire play of happenings is staged. He can be invoked within the bosom of each one of us through any one of the *Yoga*-techniques expounded in the Geeta.

ARJUNA, READY WITH HIS BOW (*Paartho-Dhanurdharah*) --- Paartha represents, in this text book, "the confused, limited, ordinary mortal, with all his innumerable weaknesses, agitations and fears." When he has thrown down his "instrument" of effort and achievement, his bow, and has reclined to impotent idleness, no doubt, there is no hope for any success or prosperity. But when he is "READY WITH HIS BOW," when he is no more idle but has a willing readiness to use his faculties to brave the challenges of life, there, in that man, we recognise a "PAARTHA READY WITH HIS BOW."

Now putting these two pictures together --- Lord Krishna, the *Yogeshwarah*, and Arjuna, the *Dhanurdharah* --- the symbolism of a way-of-life gets completed, wherein, reinforced with spiritual understanding, man gets ready to exert and pour in his endeavours, to tame life and master prosperity. In such a case, there is no power that can stop