

spiritual balance, which he, as it were, lost temporarily while carrying the cross through the taunting crowd, Jesus also cried: **THY WILL BE DONE.**" Here Arjuna, revived by the Grace of Krishna, similarly cries, "I shall act according to your word (*Karishye Vachanam Tava*).\" In both cases we find that the statements are almost identical.

Earlier, at the opening of the Geeta, the Pandava Prince said to Govinda: **"I SHALL NOT FIGHT,"** and became despondent; it is the same Arjuna, now entirely revived and fully rehabilitated, who declares: "I shall abide by Thy will." The cure is complete and with this the *Shashtra* also ends.

THUS HAVE I HEARD THIS DIALOGUE BETWEEN VAASUDEVA AND THE HIGH-SOULED ARJUNA --- In the context of the Vyasa-literature, the conversation between Vaasudeva, Lord Krishna, and the son of Prithaa, Arjuna,

is but a silent mystic dialogue between the "higher" and the "lower" in man, the "Spirit" and the "Matter." Vaasudeva means the Lord (*Deva*) of the *Vasus*; the eight *Vasus* (*Ashta-vasu*) together preside over Time. Therefore, Vaasudeva, in its mystic symbolism, stands for the Consciousness that illumines the "concept of Time" projected by the intellect of man. In short, Vaasudeva is the *Atman*, the Self. Paartha represents matter (earth) which is capable of shedding itself, sheath by sheath to emerge as the pure Eternal Spirit, the Supreme. This act of