

of two birds is well known. Seated on the same tree were two birds, one superior and the other ordinary. The superior one was established in its own glory. The other partook of the sweet and bitter fruits in the tree, thereby subjecting itself to pleasure and pain. Whenever it was overwhelmed with pain it beheld with admiration the other bird that happened to be poised in beatitude. The emulation that ensued was of great consequence. Every experience of bitterness drove the afflicted bird to the necessity of taking a hop towards the serene bird above. As the distance between the two narrowed, its afflictions were thinning away. In the proximity of the superior bird all pain was eradicated, and bliss emanated from within. What was more important was that the bliss-seeking bird realized that it was merely a reflection of the bliss-emanating original one. Finally the reflection got itself merged into the original. *The consummation of the Jivatman in the Paramatman* has been construed in the Upanishads in this manner. The same principle is explained through the relationship that existed between Sri Krishna and Arjuna. They were inseparable chums. Time and again Arjuna had a difficulty to overcome. He was also in need of something to enrich his earthly life. On all such occasions Achyuta came to his rescue. In fact He seemed indispensable to Arjuna in all matters of importance. Arjuna got His guidance in education, enthusing in play, support in contests and protection while drudging in exile. In all situations Sri Krishna was the friend, philosopher and guide of Arjuna. He had even given away his sister Subhadra