

tive representation of the relationship between the Paramatman and the Jivatman. In whatever stage of evolution the individual soul happens to be placed, its origin from and connection with the Cosmic Soul can in no way be gainsaid. Support, sustenance and inducement to self fulfilment come constantly and in abundance from the Cosmic Self to the individual self. This cosmic function is reflected in these two personalities. Sri Krishna continues to help Arjuna at all levels whenever he stands in need. If Arjuna distinguishes himself in education, culture, administration, statesmanship, the art of averting danger, combating the enemy, accumulating wealth and such other accomplishments, the contribution that Sri Krishna makes in all these respects is not of a small measure. Sri Krishna's sister Subhadra is snatched away by Arjuna. Though the entire family is up against him for the time being, Sri Krishna alone is a party to the elopement. Thus directly or indirectly Sri Krishna is behind every step in the progress that Arjuna makes.

All that Arjuna has gained so far is termed *Preyas*—things that bring prosperity, pleasure, power and glory to life. Souls incarnate many times in order to acquire and enjoy these pleasures. This enjoyment has a place in the cosmic plan.

Sooner or later comes a turning point in life when the individual self sees the vanity and emptiness of *Preyas*, and hankers after something permanent. The slow, steady, and imperceptible mental evolution that Arjuna underwent, the transitory