

The name Kesava has three meanings.—

1. The destroyer of the demon Keshin.
2. He who has beautiful hair on the head.
3. K=Brahma, the creator; A=Vishnu; Isa=

Rudra.

He who is the embodiment of the Vedic Trinity—the Creator, the Preserver and the Destroyer.

Body and mind are interrelated. Change in the one leads to a corresponding change in the other. Arjuna's mental calibre has gone down. The trying situation has laid bare the incompleteness within. Signs of it are evident both in body and mind. A change in the subject presents itself as a seeming change in the object. The same world presents itself as good or bad according to the transformation one undergoes within. While militant in attitude Arjuna saw no omens; but while hesitant he sees any number of them. It is all, more subjective than objective, born of confusion.

Omens are not all true, or, all untrue. As forecasting is possible in regard to the weather, foreboding also has its place in nature. It is the way of the weak, the wavering and the vegetating to seek guidance from omens. The active, the dutiful and the discerning have neither the time nor disposition to run after them.

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न च श्रेयोऽनुपश्यामि हत्वा स्वजनमाहवे ॥ ३१
न काङ्क्षे विजयं कृष्ण न च राज्यं सुखानि च ।