

These truths have not been left unexplained, what have been enunciated already are recapitulated for clarification. The early part of this chapter therefore, deals with the harmonization of all the yogas. It is possible to present the same principle in different forms, in a different setting. It may even seem a new theme because of the variation of the context. Truth permits itself to be presented in a variety of patterns, and each pattern provides an appeal of its own. Each limb of an elephant leaves its special impress on the observer's mind. This majestic animal again, creates a comprehensive impress on its beholder. The position of the Bhagavad Gita is very much like this. Each chapter in it is designated as a particular yoga. While the book as a whole is considered as Yoga Sastra, the eighteenth chapter is regarded as its synopsis.

Kesi was an Asura who assumed the form of a horse and encountered Sri Krishna, intent on swallowing Him up. But this Superhuman Being thrust His arm into the stomach of the demon, squeezed his bowels into a paste and did away with him. Because of this deed of valour He is extolled as *Kesinishudana*. *His arms being the sinews of war, He is esteemed as Mahābāhuḥ* or the mighty armed. In the midst of these deeds of valour, He was ever the master of the senses. He is therefore praised as Hrishikesa.

There is an implied purpose in Arjuna's addressing Him as the lord of the senses, as the mighty-armed and as the slayer of Kesi. The process of the evolution of beings from the low to the high is