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4835 Bank Street, Ottawa, Ontario K1X 1G6

ब्रह्मविद्या **Brahma Vidya**

श्रीमद्भगवत् गीता

एकादशोऽध्यायः - विश्वरूपदर्शनयोगः

ekādaśo 'dhyāyaḥ - viśva rūpa darśana yogaḥ

Chapter 11

Volume 4

अमी हि त्वां सुरसङ्घा विशन्ति केचित् भीताः प्रञ्जलयो गृणन्ति ।

amī hi tvāṁ sura saṅghā viśanti kecit bhītāḥ prañjalayo gṛṇanti ।

स्वस्तीत्युक्त्वा महर्षि सिद्धसङ्घाः स्तुवन्ति त्वां स्तुतिभिः पुष्कलाभिः ॥ 11 - 21

*svastī tyuktvā maharṣi siddha saṅghāḥ stuvanti tvāṁ stutibhiḥ puṣka
lābhiḥ ॥*

रुद्रादित्या वसवो ये च साध्याः विश्वेऽश्विनौ मरुतश्चोष्मपाश्च ।

rudrā dityā vasavo ye ca sādhyāḥ viśve 'śvinau marutaścoṣmapāśca ।

गन्धर्वयक्षासुरसिद्धसङ्घाः वीक्षन्ते त्वां विस्मिताश्चैव सर्वे ॥ 11 - 22

gandharva yakṣāsura siddha saṅghāḥ vīkṣante tvāṁ vismitāścaiva sarve ॥

रूपं महत्ते बहुवक्त्रनेत्रं महाबाहो बहुबाहुरुपादम् ।

rūpaṁ mahatte bahuvaktra netraṁ mahābāho bahu bāhu rupādam ।

बहुदरं बहुदंष्ट्राकरालं दृष्ट्वा लोकाः प्रव्यथितास्तथाहम् ॥ 11 - 23

bahu darāṁ bahu daṁṣṭrā karālaṁ dṛṣṭvā lokāḥ pravyathitāstathāham ॥

नभः स्पृशं दीप्तमनेकवर्णम् व्यात्ताननं दीप्तविशालनेत्रम् ।

nabhaḥ sprśaṁ dīptam anekavarṇam vyāttānanaṁ dīpta viśāla netram ।

दृष्ट्वा हि त्वां प्रव्यथितान्तरात्मा धृतिम् न विन्दामि शमं च विष्णो ॥ 11 - 24

dṛṣṭvā hi tvāṁ pravyathitāntarātmā dhṛtim na vindāmi śamaṁ ca viṣṇo ॥

दंष्ट्राकरालानि च ते मुखानि दृष्ट्वैव कालानलसन्निभानि ।

daṁṣṭrākarālāni ca te mukhāni dṛṣṭvaiva kālānalasannibhāni ।

दिशो न जाने न लभे च शर्म प्रसीद देवेश जगन्निवास ॥

diśo na jāne na labhe ca śarma prasīda deveśa jagannivāsa ॥

प्रसीद देवेश जगन्निवास ॥

11 - 25

prasīda deveśa jagannivāsa ॥



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Arjuna is having विश्वरूप दर्शनम् *viśva rūpa darśanam*. Arjuna is seeing Sri Krishna in His All-inclusive cosmic Form. The panorama of विश्वरूपं *viśva rūpaṁ* is continuously changing. At this moment, Arjuna is seeing Sri Krishna in His उग्र रूपं *ugra rūpaṁ* – frightening form, as कालाग्नि *kālāgni* – as the all-consuming Blazing Fire of the flow of TIME. Seeing Sri Krishna's उग्र रूपं *ugra rūpaṁ* as कालाग्नि *kālāgni*, Arjuna tells Sri Krishna

दृष्ट्वाद्भुतं रूपमुग्रं तवेदं लोकत्रयं प्रव्यथितं महात्मन् ॥

11 - 20

dṛṣṭvādbhutam rūpamugraṁ tavedaṁ lokatrayaṁ pravryathitam mahātman ॥

“Seeing Your terrible, frightening form, as कालाग्नि *kālāgni*, all the three-worlds are trembling with fear”. This is Arjuna’s way of telling,” I am frightened, and my body is trembling with fear”.

Arjuna's body is indeed trembling with fear at this moment, exactly the way it was trembling with fear of a different kind, just before Sri Krishna's गीतोपदेश *gītōpadeśa* began, in Chapter 2. We may recall here, Arjuna's words, at that time.

दृष्ट्वेमं स्वजनं कृष्ण युयुत्सुं समुपस्थितम्
dṛṣṭvemam svajanaṁ kṛṣṇa yuyutsuṁ samupasthitam
सीदन्ति मम गत्राणि मुखं च परिशुष्यति ॥
sīdanti mama gatrāṇi mukhaṁ ca pariśuśyati ॥

वेपयुश्च शरीरे मे रोमहर्षश्च जायते ॥

vepayuśca śarīre me romaharṣaśva jāyate ॥

गाण्डीवं संस्त्रते हस्तात् त्वक् चैव परिदह्यते
gāṇḍīvaṁ saṁstrate hastāt tvak caiva paridahyate

न च शक्नोमि अवस्थातुं भ्रमतीव च मे मनः ॥

1 - 28 / 30

na ca śaknōmi avasthaatum bhramatīva ca me manaḥ ॥

These are Arjuna's words:

“Seeing my own people in the battle field, fully equipped and ready to fight,

-all my limbs in my body are shaking,

-my mouth has gone dry,

-my body is trembling with fear,

-my hairs are all in horripilation,

-the gandiva – my bow – is slipping from my hand,

-I have a burning sensation all over my skin,



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-I am not even able to stand on my legs, and my mind seems stunned, confused, perplexed and disordered.”

Arjuna's feelings now are exactly the same, as they were before. What was Arjuna's fear then? These are again Arjuna's words then:

“कथं भीष्ममहं संख्ये द्रोणं च मधुसूदन ।

katham bhīṣma maham saṅkhye droṇam ca madhusūdana ।

इषुभिः प्रतियोत्स्यामि पूजार्हौ अरिसूदन ॥

2 - 4

iṣubhiḥ pratiyotsyāmi pūjārṇau arisūdana ॥

How can I shoot arrows at भीष्म *bhīṣma* and द्रोण *droṇa* who are fit to be worshipped by me? Aside from the fact that भीष्म *bhīṣma* and द्रोण *droṇa* are fit to be worshipped by Arjuna, it is also a fact that they are more than equal to Arjuna, in terms of their power in the battle field. Arjuna knows that; consequently, he has a legitimate fear in fighting against भीष्म *bhīṣma* and द्रोण *droṇa*, and he has a legitimate doubt

यद्वा जयेम यदि वा नो जयेयुः

2 - 6

yadvā jayema yadi vā no jayeyuḥ

“Whether we would conquer them or they would conquer us”.

The past 9 chapters of Sri Krishna's Teachings, though highly enlightening in themselves, did nothing to uplift Arjuna from his fear of भीष्म *bhīṣma* and द्रोण *droṇa*, and also from his doubt about his ability to win over them in the battle that is bound to follow very shortly.

As we will see in this Chapter, Arjuna's विश्वरूप दर्शनम् *viśva rūpa darśanam* in the form of कालाग्नि at this time, serves precisely to uplift him from his fear of भीष्म *bhīṣma* and द्रोण *droṇa* and his doubts about the ultimate outcome of the war.

Having uplifted Arjuna from his immediate fears and doubts, the same विश्वरूप दर्शनम् *viśva rūpa darśanam* at this time serves also to uplift Arjuna's mind and बुद्धि *buddhi* in the direction of a higher order of भक्तियोग *bhakti yoga*, the final result of which is obvious from the following events.

Once again, we have to recall, the initial mood and the mind-set of Arjuna in Chapter 1. Arjuna enters the battle field in a triumphant mood of self-confidence, and orders the Driver of his chariot, Sri Krishna, in a commanding voice in this manner:

सेनयोरुभयोर्मध्ये रथं स्थापय मेऽच्युत ॥



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senayo rubhayormadhye ratham̄ sthāpaya me'cyuta ॥

यावदेतान् निरीक्षेऽहं योद्धुकामान् अवस्थितान् ।

yāvadetān nirikṣe'haṁ yoddhukāmān avasthitān ।

कैर्मया सह योद्धव्यं अस्मिन् रणसमुद्यमे ॥

1-21/22

kairmayā saha yoddhavyaṁ asmin raṇa samudyame ॥

Krishna, place my chariot between the two armies; let me see all those war-minded people who dare to fight with me in this battle. So says Arjuna to Sri Krishna, and Sri Krishna does what Arjuna says.

In the context of Chapter 1, in the vision of Arjuna, Arjuna is the Master in the battlefield, he is the one who is going to fight and win this war, and Krishna is there just to do, what Arjuna asks Him to do, and nothing more.

Now, let us go to Chapter 18. The गीतोपदेश *gītopadeśa* is now over, and Arjuna's mind and बुद्धि *buddhi* have undergone a profound change. This is what Arjuna says now to Sri Krishna.

नष्टो मोहः स्मृतिर्लब्धा त्वत्प्रसादान्मयाऽच्युत ।

naṣṭo mohaḥ smṛtirlabdhā tvatprasādānmayā'cyuta ।

स्थितोऽस्मि गतसन्देहः करिष्ये वचनं तव ॥

18-73

sthito'smi gatasandehaḥ kariṣye vacanaṁ tava ॥

By Your Grace, my mind is now clear, enlightened, free from doubts, and absolutely firm, करिष्ये वचनं तव *kariṣye vacanaṁ tava* – I will do as You say.

Arjuna now realizes that Sri Krishna is the real Master in the battlefield, Sri Krishna is the one who really wins the war, and Arjuna himself is nothing more than an instrument to carry out the Will of Sri Krishna – The परमेश्वर *paramesvar*.

The attitude of Arjuna towards Sri Krishna now is one of पूर्ण ईश्वर शरणागति *pūrṇa īśvara śaraṇāgati* – which is the ultimate Goal of भक्ति योग *bhakti yoga*.

The real turning point in the change in attitude of Arjuna towards Sri Krishna, as परमेश्वर *paramesvar* Itself, occurs precisely at this stage of Arjuna's विश्वरूप दर्शनम् *viśva rūpa darśanam*, and it is this change in attitude that naturally matures into one of पूर्ण ईश्वर शरणागति *pūrṇa īśvara śaraṇāgati* – Total surrender to परमेश्वर *paramesvar*, as Sri Krishna concludes His गीतोपदेश *gītopadeśa* in Chapter 18.



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Let us now see the sequence of events leading to this turning point in Arjuna's attitude towards Sri Krishna. Arjuna's विश्वरूप दर्शनम् *viśva rūpa darśanam* continues. Arjuna is talking, Sri Krishna is listening; Arjuna says:

अमी हि त्वां सुरसङ्घा विशन्ति केचित् भीताः प्राञ्जलयो गृणन्ति ।

amī hi tvāṁ surasaṅghā viśanti kecit bhītāḥ prāñjalayo gṛṇanti ।

स्वस्तीत्युक्त्वा महर्षि सिद्धसङ्घाः स्तुवन्ति त्वां स्तुतिभिः पुष्कलाभिः ॥ 11-21

svastītyuktvā maharṣi siddhasaṅghāḥ stuvanti tvāṁ stutibhiḥ puṣkalābhiḥ
॥

In Sri Krishna's विश्वरूपं *viśva rūpaṁ*, Arjuna is now seeing the future events – events which will take place in the battlefield in the next few days. Already, the entire world of celestial beings – Devas, Siddhas, Maha-Rishis, various Devatas etc. – are witnessing the events taking place in the battlefield, both out of curiosity, and prayerful anxiety. Because, they know that this is an extraordinary war, where Sri Krishna Himself is participating.

These celestial beings know the purpose of this war: it is to lighten भूभार *bhūbhāra* – the burden on Earth. The burden on Earth is not population density; it is the prevalence of excessive अधर्म *adharma* – excessive lawlessness and improprieties flourishing in Society. To protect the people oriented towards धर्म *dharma*, and destroy the people committed to the perpetuation of अधर्म *adharma* in society is the purpose of this war, which has been planned for a long time now, and for which alone भगवान् *bhagvān* is here, as Sri Krishna, the अवतार पुरुष *avatāra puruṣa*, to make events happen.

Naturally, the celestial world wants to see these events as they unfold in the battlefield. There is also another reason why the celestial beings are interested in this war. As a service to this process of lessening भूभार *bhūbhāra* – as a service to परमेश्वर *paramesvar* – with the Blessings of परमेश्वर *paramesvar* – very many Devas have taken the birth as human beings, prepared themselves to participate in this war, and they are all standing in the battle field now as great army commanders, captains, soldiers etc. ready to do whatever they have been ordained to do. What happens to those groups of देवास *devās* – the सुर सङ्घा *sura saṅghās* – in the battlefield is a matter of natural curiosity to the other onlookers from the world of celestial beings.

In the विश्वरूप *viśva rūpa* of Sri Krishna, Arjuna is now seeing that the war is now in full swing, and the following events are taking place. Arjuna says:

अमी हि त्वां सुरसङ्घा विशन्ति *amī hi tvāṁ surasaṅghā viśanti*



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हि *hi* – Indeed, I am seeing just now

अमी सुरसङ्घाः त्वां विशन्ति *amī tvām surasaṅghā tvām viśanti*

अमी सुरसङ्घाः *amī surasaṅghā* – अमी देव समूहाः *amī deva samūhāḥ* – these groups of people whom I saw earlier as देवाः *devās*, and who now appear as योद्धारः *yoddhārah* – army commanders, captains, soldiers etc., these groups of सुरसङ्घाः *surasaṅghā* – Devas.

त्वां विशन्ति *tvām viśanti* – they all enter into You. They all enter into Your दीप्त हुताश चक्रं *dīpta hutāśa vaktraṁ* – I am seeing that all of them are entering into the blazing fire of Your Mouth – What for? Only to die. Obviously, they have done their respective jobs, and it is now time for them to cast off their human bodies and return to their earlier forms, as देवाः *devās* – as celestial Beings.

केचित् भीताः प्राञ्जलयो गृणन्ति *kecit bhītāḥ prāñjalayo gṛṇanti*

केचित् *kecit* – there are other army commanders, as well as other Devas as army personnel, who are all

भीताः *bhītāḥ* – they appear to be frightened on seeing Your उग्र रूपं *ugra rūpaṁ* – Frightening Form.

प्राञ्जलयः गृणन्ति स्तुवन्ति *prāñjalayaḥ gṛṇanti stuvanti* – with folded hands, they praise you and they pray for Your Grace

स्वस्तीत्युक्त्वा महर्षि सिद्धसङ्घाः *svastītyuktvā maharṣi siddhasaṅghāḥ*

महर्षि सिद्धसङ्घाः *maharṣi siddhasaṅghāḥ* – the entire group of Maha-Rishis and Siddhas, seeing the signs of calamity in the fierce battle that is ON now, they say, in a prayerful mood

स्वस्ति *svasti* – स्वस्ति अस्तु जगतः *svasti astu jagataḥ* – let there be स्वस्ति *svasti* – Good for the whole world. May the people committed to धर्म *dharma* live long, and be well and safe. Let there be स्वस्ति *svasti* in the world. Long live धर्म *dharma* in Society.

इति उक्त्वा *iti uktvā* – So saying

स्तुवन्ति त्वां स्तुतिभिः पुष्कलाभिः (संपूर्णाभिः) *stuvanti tvām stutibhiḥ puṣkalābhiḥ (saṁpūrṇābhiḥ)* – they praise You with Meaningful Hymns, Prayers, भजन्s *bhajans*, etc., in deep appreciation, veneration and gratitude.

रुद्रादित्या वसवो ये च साध्या विश्वेऽश्विनौ मरुतश्चोष्मपाश्च ।

rudrādityā vasavo ye ca sādhyā viśve'śvinau marutaścoṣmapāśca |

गन्धर्वयक्षसुरसिद्धसङ्घा वीक्षन्ते त्वां विस्मिताश्चैव सर्वे ॥

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gandharva yakṣa surasiddhasaṅghā vīkṣante tvāṁ vismitāścaiva sarve ॥

Thanks to Arjuna, all the Devatas and other celestial beings are also having विश्वरूप दर्शनम् *viśva rūpa darśanam*, since they already have super human eyes, and this विश्वरूप दर्शनम् *viśva rūpa darśanam* is something extraordinary for them also. Arjuna says:

The Devatas such as रुद्र देवता *rudra devatā*, आदित्य देवता *āditya devatā*, वसु देवता *vasu devatā*, साध्य देवता *sādhyā devatā*, विश्व देवता *viśva devatā*, अश्विनी देवता, *aśvinī devatā*, मरुत् देवता *marut devatā*, उष्मपाः च *uṣmapāḥ ca*, and the पितृ देवताs *pitṛ devatās*, as well as the other celestials such as गन्धर्वाs *gandharvās*, यक्षाs *yakṣās*, असुराs *asurās*, and सिद्धs *siddhas*

सर्वे वीक्षन्ते त्वां विस्मिताः *sarve vīkṣante tvāṁ vismitāḥ* - they are all seeing You, Your विश्वरूपं *viśva rūpaṁ*, with admiration, wonder and amazement.

रूपं महते बहुवक्त्रनेत्रं महाबाहो बहुबाहूरुपादम् ।

rūpaṁ mahatte bahuvaktra netraṁ mahābāho bahu bāhū rupādam ।

बहूदरं बहुदंष्ट्राकरालं दृष्ट्वा लोकाः प्रव्यथितास्तथाहम् ॥

11 - 23

bahūdaraṁ bahudaṁṣṭrākarālaṁ dṛṣṭvā lokāḥ pravyathitāstathāham ॥

महाबाहो *mahābāho* - O! Almighty Lord, in whose Form

बह वक्त्र नेत्रं *bah vaktra netraṁ*- there are countless mouths and countless eyes

बहुबाहूरुपादम् *bahu bāhū rupādam* - बहु-बाहू-ऊरुपादम् *bahu-bāhū-ūrupādam*

- The ONE in whose Form, there are countless hands, thighs, feet and legs, etc.

बहु उदरम् *bāhū udaram* - The ONE in whose Form, there are countless stomachs

बहुदंष्ट्राकरालम् *bahu dṁṣṭrā karālam* - The ONE in whose Form, there are countless canine teeth projecting from the gaping mouths - canine teeth, big, long, sharp and fearful

ते महत् रूपं दृष्ट्वा *te mahat rūpaṁ dṛṣṭvā* - seeing Your Great, Immeasurable, unlimited विश्वरूपं *viśva rūpaṁ* of that nature

लोकाः प्रव्यथिताः *lokāḥ pravyathitāḥ* - भयेन प्रचलिताः *bhayena pracalitāḥ* - all the Beings in all the worlds, in Your विश्वरूपं *viśva rūpaṁ* are shaking with fear



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तथा अहं *tathā ahaṁ* – likewise, I am also shaking with fear. I feel terrified, seeing You as You are now

From this, it is clear that even though Arjuna saw Sri Krishna's विश्वरूपं *viśva rūpaṁ*, he excluded himself from that विश्वरूपं *viśva rūpaṁ* and, as pointed out earlier, that is the real reason for Arjuna's fear. Expressing his own fear at this time, Arjuna says:

नभः स्पृशं दीप्तमनेकवर्णं व्यात्ताननं दीप्तविशालनेत्रम् ।

दृष्ट्वा हि त्वां प्रव्यथितान्तरात्मा धृतिं न विन्दामि शमं च विष्णो ॥ 11 - 24

nabhaḥ spṛśaṁ dīptamanekavarṇaṁ vyāttānanaṁ dīptaviśālanetram ।
dṛṣṭvā hi tvāṁ pravyathitāntarātmā dhṛtiṁ na vindāmi śamaṁ ca viṣṇoḥ

दंष्ट्राकरालानि च ते मुखानि दृष्ट्वैव कालानलसन्निभानि ।

daṁṣṭrākarālāni ca te mukhāni dṛṣṭvaiva kālānalasinnabhāni ।

दिशो न जाने न लभे च शर्म प्रसीद देवेश जगन्निवास ॥ 11 - 25

daśo na jāne na labhe ca śarma prasīda deveśa jagannivāsa

हे विष्णो *he viṣṇo* – O! महाविष्णु *mahāviṣṇu* – Sri Krishna

त्वां दृष्ट्वा *tvāṁ dṛṣṭvā* – seeing You, as You are now,

नभः स्पृशं *nabhaḥ spṛśaṁ* – Your Form is touching the sky. To the extent I can see, I see only You

दीप्तं अनेकवर्णम् *dīptaṁ aneka varṇam* – Your Form is दीप्तं *dīptaṁ*, means प्रज्वलितं *prajvalitaṁ* – shining with splendor and Brilliance all over, and

अनेकवर्णम् *aneka varṇam* – You are ONE whose colors and forms have infinite dimensions, frightening because of the various उपाधि विशेषाः *upādhi viśeṣāḥ* – incredible variations in forms, colors and dimensions of the countless beings in Your body

व्यात्ताननं *vyāttānanaṁ* – all your mouths are open

दीप्तविशालनेत्रम् *dīpta viśālaetram* – all Your eyes are shining, glowing, and huge and frightening

दृष्ट्वा हि त्वां *dṛṣṭvā hi tvāṁ* – seeing You, as You are Now

प्रव्यथित अन्तरात्मा *pravyathit antarātmā* – in my own deep self, I am indeed terribly frightened and shaken

धृतिं न विन्दामि *dhṛtiṁ na vindāmi*, शमं च न विन्दामि *śamaṁ ca na vindāmi*

– I have lost all my strength, courage, and peace of mind. All my limbs have lost their



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ब्रह्मविद्या **Brahma Vidya**

strength. I cannot even stand on my legs, my hands are shaking, and my mind is in terrible agitation

दंष्ट्राकरालानि च ते मुखानि दृष्ट्वा *dm̐ṣṭrākarālāni ca te mukhāni dṛṣṭva*- seeing all Your open mouths and the frightening canine teeth projecting all over

कालानलसन्निभानि *kālānalasannibhāni* - (means काल *kāla* - अनल *anala* - संनिभानि *sannibhāni* (सन्निभानि *sannibhāni* means सदृशानि *sadṛśāni* = like) -

seeing You like the कालाग्नि *kālāgni* - the blazing fire meant to destroy the entire creation at the time of प्रलय *pralaya* about which I have heard of, seeing Your countless mouths spitting fire like कालाग्नि *kālāgni*, ready and eager to devour every being in this creation, naturally, I am terribly frightened and confused

दिशाः न जाने *diśāḥ na jāne* - I have lost all sense of direction. I do not know which is East and which is West. I see so many suns shining everywhere. At the same time, the moons and stars are also shining everywhere, and I do not know whether it is night or day. I have become दिक् मूढः *dik mūḍhaḥ* - I am totally confused about my whereabouts, Krishna

न लभे च शर्म *na labhe ca śarma* - I no longer have any Peace or Joy in seeing Your विश्वरूप *viśva rūpa*. Even though I am enlightened now that You are the cause, You are the Abode, for everything in this creation, I have no Joy or Peace in seeing Your विश्वरूप *viśva rūpa*, because, I am terribly frightened, and my mind is in great agitation. Therefore,

विष्णो *viṣṇo*, प्रसीद देवेश जगन्निवास *prasīda deveśa jagannivāsa*

विष्णो *viṣṇo* - O! महाविष्णु *mahāviṣṇu*- Sri Krishna

देवेश *deveśa* - O! Lord of all the Devas! O! Lord of all इन्द्रिया *indrayās* - all organs of perception and action

जगन्निवास *jagannivāsa*- O! Lord, The Abode of all Beings in this creation, The Abode of this entire creation itself, O! Lord

प्रसीद *prasīda* - Be pleased with me

प्रसन्नो भव *prasanno bhava* - Be merciful to me

प्रसादं कुरु *prasādaṁ kuru* - I seek Your Blessings

अनुग्रहं कुरु *anugrahaṁ kuru* - I seek Your Grace. I seek The Peace that I know You are.

So prays Arjuna for Sri Krishna's Grace.

The tremendous agitation taking place in Arjuna's mind just now, is indicative of Arjuna's mind and बुद्धि *buddhi* in the process of a profound change. How this change develops further - we will see next time.