

*yatra yogesvaraḥ kṛṣṇo yatra pārtho dhanurdharaḥ ।  
tatra śrīr vijayo bhūtiḥ dhṛuvā mtiḥ matiḥ mama ॥*

यत्र *yatra* wherever येनेवर *yogesvaraḥ* the Lord of yoga कृष्ण *kṛṣṇaḥ* Krishna यत्र *yatra* wherever पार्थ *pārthaḥ* Partha धनुर्वर *dhanurdharaḥ* the archer तत्र *tatra* there श्री *śrīḥ* prosperity विजय *vijayaḥ* victory भूति *bhūtiḥ* happiness ध्रुवा *dhṛuvā* firm नीति *nītiḥ* policy मति *matiḥ* conviction मम *mama* my

Wherever is Krishna the Lord of Yoga, wherever is Partha, the wielder of the bow, there are prosperity, victory, expansion, and sound policy; such is my conviction. 78

Though this statement belongs to Sanjaya as it ought to be, it is one of the governing principles of the Bhagavad Gita. Since Sri Krishna is the Lord of Yoga, all the four *Purushārthās*—*dharma*, *artha*, *kāma* and *moksha*—emanate from Him. Of these four, whichever comes in plenty to the *Jivatman* may be viewed as a form of yoga. But *moksha* in particular is held as the goal of yoga, and it is to be obtained by the grace of the Lord. Arjuna presented in the first chapter the spectacle of having renounced his bow and arrows. And it was a mark of effortlessness or of a feeble effort in life. But in this chapter he presents himself as the wielder of the bow Gandiva. The yoga power of Sri Krishna combined with the excellent manliness of Arjuna would make the impossible, possible. It is at least after hearing this inevitable fact, that Dhṛtarashtra ought to have changed his stubborn attitude. It is certain that his sons would not be victorious in the war. Loss of