

struck with great wonder. And *hrsyāmi*, I rejoice; *punah punah*, again and again.

यत्र योगेश्वरः कृष्णो यत्र पार्थो धनुर्धरः ।
तत्र श्रीविजयो भूतिर्ध्रुवा नीतिर्मतिर्मम ॥७८॥

78. Where there is Krishna, the Bhagavān of Yogs, and where there is Pārtha, the wielder of the bow, there are fortune, victory, prosperity and unfailing prudence. Such is my conviction.

To be brief, *yatra*, where, the side on which; there is Krishna, *yogeśwarah*, the Bhagavān of Yogs—who is the Bhagavān of all the Yogs and the source of all the Yogs, since they originate from Him; and *yatra*, where, the side on which; there is Pārtha, *dhanurdharah*, the wielder of the bow, of the bow called Gāṇḍīva; *tatra*, there, on that side of the Pandavas; are *Shrih*, fortune; *vijayah*, victory; and there itself is *bhūtiḥ*, prosperity, great abundance of fortune; and *dhruvā*, unfailing; *nītiḥ*, prudence. Such is *me*, my; *matih*, conviction.

FOOTNOTES AND REFERENCES

[197] If the intention is to sum up here the meaning of the entire Vedas, then why is a part of them, *sannyāsa* and *tyāga*—referred to in, ‘Some attained Immortality through *tyāga*’ (Kai. 2) and, ‘Through the Yog of *sannyāsa*’ (Mu. 3.2.6)—, taken up for discussion? This is because Arjuna thinks that the two words *tyāga* and *sannyāsa* have something, viz. giving up, common between them, and hence wants to know their distinction clearly.

(Ś.) The giving up of *action* and the giving up of the *results* of actions have been stated in the relevant places: ‘...by dedicating all actions to Me, with (your) mind intent on the Self’ (3.30), ‘As for those who, having dedicated all actions to Me and accepted Me as the supreme’ (12.6), ‘...Having your mind imbued with the Yog of renunciation’ (9.28), ‘...renounce the