

the answer of Arjuna conclusively shows, that that purpose has been fulfilled in him.

The teaching of the Shâstra is over here. The rest is only to connect it with the main narrative.]

संजय उवाच ॥

इत्यहं वासुदेवस्य पार्थस्य च महात्मनः ॥

संवादमिममश्रौषमद्भुतं रोमहर्षणम् ॥७४॥

XVIII. 74.

संजयः Sanjaya उवाच said :

अहं I इति thus वासुदेवस्य of Vâsudeva महात्मनः of high-souled पार्थस्य (of) Pârtha च and इमं this रोमहर्षणं which causes the hair to stand on end अद्भुतं wonderful संवादं dialogue अश्रौषं (I) have heard.

Sanjaya said :

Thus have I heard this wonderful dialogue between Vâsudeva and the high-souled Pârtha, causing my hair to stand on end.

व्यासप्रसादाच्छ्रुतवानेतद्गुह्यमहं परम् ॥

योगं योगेश्वरात्कृष्णात्साक्षात्कथयतः स्वयम् ७५

XVIII. 75.

अहं I व्यासप्रसादात् through the grace of Vyâsa इमं this परं supreme गुह्यं most profound योगं Yoga कथयतः speaking स्वयं Himself योगेश्वरात् from the Lord of Yoga कृष्णात् from Krishna श्रुतवान् I have heard.

Through the grace of Vyâsa have I heard this supreme and most profound Yoga, direct from Krishna, the Lord of Yoga, Himself declaring it.

[Through..... Vyâsa : by obtaining from him the *divya-chakshu* or divine vision.]