

follows the loosening of all the bonds; *labdhā*, has been regained, *tvat-prasādāt*, through Your grace *mayā*, by me, who am dependent on Your grace.

By this question about the destruction of delusion and the answer to it, it becomes conclusively revealed that the fruit derived from understanding the import of the entire Scripture is this much alone—which is the destruction of delusion arising from ignorance and the regaining of the memory about the Self. And similarly, in the Upanisadic text beginning with ‘I grieve because I am not a knower of the Self’ (Ch. 7.1.3), it is shown that all bonds become destroyed when the Self is realized. There are also the words of the Upanisadic verses, ‘The knot of the heart gets untied’ (Mu. 2.2.8); ‘at that time (or to that Self) what delusion and what sorrow can there be for that seer of oneness?’ (Īś.7).

Now then, *sthitah asmi*, I stand under Your command; *gata-sandehah*, with (my) doubts removed. *Karisyē*, I shall follow; *tava*, Your; *vacanam*, instruction. By Your grace I have achieved the goal of life. The idea is, there is no duty, as such, for me.

The teaching of the Scripture is concluded. Thereafter, now in order to show the connection (of this) with the (main) narrative—

Sanjaya said:

इत्यहं वासुदेवस्य पार्थस्य च महात्मनः ।
संवादमिममश्रौषमद्भुतं रोम्र्हाणम् ॥७४॥

74. I thus heard this conversation of Vāsudeva and of the great-Ātmaned Pārtha, which is unique and makes one’s hair stand on end.

Aham, I; *iti*, thus; *aśrausam*, heard; *imam*, this; *saṁvādam*, conversation, as has been narrated; *vāsudevasya*, of Vāsudeva; and *mahātmanah pārthasya*, of the great-Ātmaned Pārtha; which is *adbhutam*, unique, extremely wonderful; and *roma-harsanam*, makes one’s hair stand on end.