

When the Lord declares, that this supreme secret is not to be spoken to such a person, He does not want him to be deprived of this gospel. But he, without having faith in the Lord and His words, may regard Him, as boastful and selfish and thus by accusing Him may have a fall. So it should not be spoken, to such a person.

Appendix—The Lord has laid special emphasis on the point that the Supreme Secret word should not be mentioned to anyone who has no devotion or who finds fault with Him. If it is mentioned to anyone who has no devotion or finds fault with God, it is more blame worthy than if it is related to one who performs no austerities or who is unwilling to hear, because the intellect of the people, who are without devotion and who are of a fault finding nature, is perverted.

‘Abhakta’ means the person who opposes devotion. He, who lacks devotion, has not been called here ‘abhakta’. Even in devotees, out of ignorance, this defect of fault-finding can be perceived* but because of devotion this defect naturally perishes.

‘Aśuśrūṣave’ means the person, who is unwilling to hear, out of egoism. He who, out of ignorance, is unwilling to hear, has not been called ‘aśuśrūṣave’ here.



Link:—In the next two verses, the Lord explains the reward of propagating this gospel of the Gītā, among his devotees and declares, that such a person is the most loving to Him.

य इमं परमं गुह्यं मद्भक्तेष्वभिधास्यति ।

भक्तिं मयि परां कृत्वा मामेवैष्यत्यसंशयः ॥ ६८ ॥

* In spite of having faith, in a person the carping defect may persist; therefore the Lord has mentioned that a person should have faith and should also be free from the carping nature.

**ya imam paramam guhyam madbhakteṣvabhidhāsyati
bhaktim mayi parām kṛtvā māmevaiṣyatyasaṁśayaḥ**

He who, with supreme devotion to Me teaches this supreme secret to My devotees, shall doubtless, come to Me alone. There is no doubt about it. 68

Comment:—

'**Bhaktim mayi parām kṛtvā**'—The supreme devotion means that the person does not impart this gospel of the Gītā, in order to receive praise, honour, fame and gifts etc. But his aim is to develop devotion to Him, to meditate on Him, to propagate His teachings, to liberate the people, from sorrow and suffering and to lead them, to salvation.

There is a difference between the devotion mentioned in the fifty-fourth verse of this chapter, and in this verse. There, a Sāṅkhyayogī having become one with Brahma (the Absolute), attains supreme devotion to the Lord i.e., he realizes his real affinity with God, which he has had since time immemorial. But here, a striver without having any worldly desire, for praise and honour etc., in the least, yearns for devotion to Him.

'**Ya imam paramam guhyam**'—The teaching of the Gītā as imparted in the whole Gītā, in the form of a dialogue between Lord Kṛṣṇa and Arjuna, is the supreme secret. The expression 'Supreme secret, also includes whatever is secret or more secret, or the most secret.

'**Madbhakteṣvabhidhāsyati**'—A devotee, is he who has faith in the Lord and His words and who wants to listen to His teaching. One who declares this teaching to His such devotees, attains Him.

In the preceding verse, in the expression 'Nābhaktāya'—singular number was used, while here in 'Madbhakteṣu'—plural number has been used. Why? The reason is, that if there is only one person, who is devoid of austerities or devotion or who is unwilling to

hear or who cavils, among many others, the speaker, should impart the gospel of the Gītā, because it will be beneficial to all of them, except one. When a man feeds sparrows with grains, sometimes even a crow comes, to pick some grains, though the man wants to feed the sparrows only. Similarly, a preacher (speaker) imparts the teaching of the Gītā only to those, who are qualified and deserving to listen, to it.

'Māmevaiṣyatyasaṁśayaḥ'—If a person, teaches this supreme secret to His devotees, aiming at God-realization, he will doubtlessly, attain Him. The reason is, that according to Gītā when a man, worshipping Him through the performance of his own duty, attains perfection (18/46) and also through the offer of bodily actions attains, Him (9/27-28); why should he not attain Him by propagating the gospel of the Gītā, having an aim of supreme devotion to Him?



न च तस्मान्मनुष्येषु कश्चिन्मे प्रियकृत्तमः ।

भविता न च मे तस्मादन्यः प्रियतरो भुवि ॥ ६९ ॥

na ca tasmānmanuṣyeṣu kaścinme priyakṛttamaḥ
bhavitā na ca me tasmādanyaḥ priyatara bhuvi

There is, none among men who does more loving service to Me than he; nor shall there be, another on earth, dearer to Me than him. 69

Comment:—

'Na ca tasmānmanuṣyeṣu kaścinme priyakṛttamaḥ'—A person, who wants to receive and secure material things, and attaches importance to them, cannot be said, to be endowed with supreme devotion. But he, who without having any desire in the least for mundane things etc., having only the aim of God-realization or God's vision, or God's devotion, wants to translate the teachings of the Gītā into practice, can be said to be endowed, with supreme