

“As a ‘cātaka’ bird lives only on rain drops (it does not drink even Ganges-water), similarly Tulasīdāsaṁ wants to have trust, hope and belief only in Lord Rāma and he wants to depend only on His power.”

In fact only God grants full refuge. As a baby raises its hand to go to the lap of its mother, the mother raises it up by catching its hand, similarly when a devotee, by applying his power, is inclined to God and prepares himself for taking refuge in Him, God grants him full refuge.

Arjuna wanted to get rid of sins, therefore the Lord said that He would liberate him from all sins because it is God’s nature that howsoever a devotee seeks Him, so does He meet him—‘ye yathā mām prapadyante tānsthāiva bhajāmyaham’ (Gītā 4/11). In fact liberation from sins is not the fruit of refuge. By exclusive refuge a man being inseparable with God, can attain infinite bliss. Therefore a striver, without having the desire to be liberated from sins or sufferings, should take refuge in God. If a striver has some desire, he gets something (perishable) but if he is totally free from desire, he gets all (imperishable or endless). God offers Himself to the devotee, becomes submissive to him who takes refuge in Him and feels indebted to him.

This refuge is the gist of the Gītā which the Lord has related by showering His special grace. In this ‘refuge’ only, the gospel of the Gītā attains perfection. Without it the gospel of the Gītā would have remained incomplete. Therefore when Arjuna surrendered himself totally to God, by declaring, that he would act according to the Lord’s bidding ‘kariṣye vacanaṁ tava’, after that the Lord did not sermonize.



Link:—In the next verse, Lord Kṛṣṇa forbids Arjuna, to unfold the supreme secret gospel of all the other secrets, as mentioned in the preceding verse, to those who are undeserving.

इदं ते नातपस्काय नाभक्ताय कदाचन ।

न चाशुश्रूषवे वाच्यं न च मां योऽभ्यसूयति ॥ ६७ ॥

**idaṁ te nātapaskāya nābhaktāya kadācana
na cāsuśrūṣave vācyaṁ na ca mām yo'bhyasūyati**

This is never to be mentioned by you, to anyone who performs no austerities, or has no devotion, nor who is unwilling to hear, or who finds fault with Me. 67

Comment:—

'Idaṁ te nātapaskāya'—Here, the term 'idaṁ' (this), stands for the supreme secret 'abandoning all duties, take refuge in Me, alone' unfolded in the preceding verse.

Austerity, consists in tolerating pain and unfavourable circumstance, happily, while performing one's duty. The mind is not purified without austerity, and without purity useful advice cannot be accepted. So the Lord declares, that this supreme secret of all secrets, should not be revealed to a person, who is devoid of austerity. This secret of all secrets, should not be unfolded to one, who is devoid of austerities i.e., who is intolerant. This tolerance is of four kinds:—

(1) Tolerance in the pairs of opposites:—He should be free, from the pairs of opposites, such as attachment and aversion, pleasure and pain, honour and dishonour, praise and blame etc. Men of virtuous deeds are free from delusion, in the shape of pairs of opposites (Gītā 7/28); "The undeluded ones, are free, from the pairs of opposites, known as pleasure and pain" (15/5).

(2) Tolerance of impulses:— One resists impulses of lust, anger, greed and aversion, etc., (Gītā 5/23).

(3) Tolerance for religions (doctrines) of others:— He does not doubt his own doctrine, nor does he criticize and condemn, the doctrines of others. He realises, that the discipline of renunciation and of action, are one (Gītā 5/5).

(4) Tolerance, in the progress of others:—He is not jealous and envious of others, when they progress or when they are praised and honoured (Gītā 4/22, 12/15).

A perfected soul, possesses these four kinds, of tolerance. One who aims at these, is austere, while he who does not aim at them, is not austere.

This most profound secret, should not be unfolded to one, who is not austere, because he will not believe it, and he will find fault with it and thus have a downfall. Secondly, a man whose aim is not to purify his propensities, conduct etc., may think that he need not grieve, because the Lord will liberate him, from all sins. By thinking so, he may be indulging in evil and may have a fall. So, the Lord directs Arjuna, not to impart this secret gospel to one, who is devoid of austerities, otherwise, he may misuse it.

'Nābhaktāya kadācana'—He, who is devoid of devotion and has no faith in God, should not be imparted this supreme secret, because he may see things in a perverted way (contrary to the truth), by thinking that the Lord brags, Who wants others to carry out His order, for His selfish motive. Such an unbeliever by belittling such teachings, would have a downfall. So this supreme gospel, should not be conveyed to such a man.

'Na cāśuśrūṣave vācyam'—This supreme gospel, should not be imparted to one, who is unwilling to listen to it, because he will turn a deaf ear, to it. Thus, he will commit a sin, which will be harmful for him.

'Na ca mām yo'bhyasūyati'—This most secret teaching, should not be imparted to one who finds fault with Him. He finds fault because his heart is very impure. By finding fault with him, he is deprived of the gain and rather has a downfall. This defect is sometimes, found even in devotees, who have faith in God. So strivers, should be aware of this defect. Such men who are free from criticism, are released from the bondage of actions (Gītā 3/31). Moreover, He also declares that a man who listens to this gospel with faith, being free from cavil, shall attain to the divine immortal abodes such as Vaikuṇṭha, Goloka etc., (Gītā 18/71).

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.