

67. This (that I have taught) you should not ever be taught to one who is devoid of austerities and to one who is not a devotee; also, neither to one who does not render service, nor as well to one who cavils at Me.

*Idam*, this Scripture; which has been taught by Me *te*, to you, for your good, for terminating mundane existence; *na vācyam*, should not be taught (—*na* is connected with the remote word *vācyam*—); *atapaskāya*, to one who is devoid of austerities. It should *kadācana*, never, under any condition whatsoever; be taught *abhaktāya*, to one who is not a devotee, who is devoid of devotion to his teacher and Bhagavān, even if he be a man of austerity. Neither should it be taught even *aśuśrūsave*, to one who does not render service—even though he may be a devotee and a man of austerity. *Na ca*, nor as well; to him *yah*, who; *abhyasūyati*, cavils; *mām*, at Me, at Vāsudeva—thinking that I am an ordinary person; to him who, not knowing My Bhagavānhood, imputes self-adulation etc. to Me and cannot tolerate Me. He too is unfit; to him also it should not be imparted.

From the force of the context it is understood that the Scripture should be taught to one who has devotion to the Bhagavān, is austere, renders service, and does not cavil. As to that, since it is seen (in a Smṛti)—‘to one who is intelligent or to one who is austere’—that there is an option between the two, it follows that this should be imparted either to an austere person given to service and devotion, or to an intelligent person endowed with them. It should not be imparted to an austere or even an intelligent person if he lacks service and devotion. It should not be taught to one who cavils at the Bhagavān, even though he be possessed of all the good qualities. And it should be taught to one who serves his teacher and is devout. This is the rule for transmitting the Scripture.

Now the Bhagavān states the fruit derived by one who transmits the Scripture:

य इमं परमं गुह्यं मद्भक्तेष्वभिधास्यति ।  
भक्तिं मयि परां कृत्वा मामेवैष्यत्यसंशयः ॥६८॥