

68. He who, entertaining supreme devotion to Me, will speak of this highest secret to My devotees will without doubt reach Me alone.

*Yah*, he who; *abhi-dhāsyati*, will speak of, that is, will present with the help of the text and its meaning, as I have done to you; *imam*, this; *paramam*, highest—that which has Liberation as its purpose; *guhyam*, secret, as spoken of above—(that is) the text in the form of a conversation between Keshava and Arjuna; *madbhaktesu*, to My devotees—. How will he present? This is being stated: *Krtvā*, entertaining; *parām*, supreme; *bhaktim*, devotion; *mayi*, to Me, that is, entertaining an idea thus—‘A service is being rendered by me to the Bhagavān who is the supreme Teacher’—. To him comes this result: *esyati*, he will reach; *mām*, Me; *eva*, alone. He is certainly freed. No doubt should be entertained in this regard.

By the repetition of (the word) *bhakti* (devotion) (273), it is understood that one becomes fit for being taught (this) Scripture by virtue of devotion alone to Him.

Besides,

न च तस्मान्मनुष्येषु कश्चिन्मे प्रियकृत्तमः ।  
भविता न च मे तस्मादन्यः प्रियतरो भुवि ॥६९॥

69. And as compared with him, none else among human beings is the best accomplisher of what is dear to Me. Moreover, nor will there be anyone else in the world dearer to Me than he.

*Ca*, and; *tasmāt*, as compared with him, with the one who hands down the Scripture; *na kaścit*, none else; *manusyesu*, among human beings; is *priya-krt-tamah*, the best accomplisher of what is dear; *me*, to Me, that is, among the present human beings, surely none else other than him exists who is a better accomplisher of what I cherish. Moreover, *na bhavitā*, nor will there be in future; *anyah*, anyone else, a second person; *bhuvi*, in the world, here; *priyatarah*, dearer; *tasmāt*, than him. (274)

अध्येष्यते च य इमं धर्म्यं संवादमावयोः ।