

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

devotion. Such a person, is qualified to propagate the gospel of the Gītā. If sometimes, he happens to have a desire to receive honour and praise etc., that desire cannot last much longer, because it is not his aim.

There is, none dearer to Him, than he who propagates the gospel of the Gītā among men, because there is no other job more loving, to Him, than propagation of this gospel. Moreover, he does so only for the Lord's sake, without expecting any reward, in the form of praise, honour, name and fame etc. As far as, mundane desires are concerned, they can be satisfied, in other births, such as of gods, birds, beasts, insects, trees, plants and creatures of hell also. But the success of human life, lies in God-realization and in becoming beloved, of Him.

**'Bhavitā na ca me tasmādanyaḥ priyataro bhuvi'**—A devotee, who has some desire to win praise, honour, name and fame, without having the only aim of God-realization and without practising the teachings of the Gītā, but propagates the gospel of the Gītā, through adoration, recitation, publication, memorization and cheap sale and getting these done by others, is dearer to the Lord, while he who propagates the teaching of his own sect or religion, is only dear to Him.

A striver, can translate most of the teaching of the Gītā into practice, very easily. Every person, without any distinction of caste, creed, colour, country, stage of life etc., who performs his duty for the welfare of others without expecting any reward, and without having any desire, while performing professional and physical activities (eating, drinking, sleeping etc.) can attain God-realization and supreme bliss (Gītā 6/22).

The gospel of the Gītā, does not force anyone to change his caste, creed, colour, country and actions etc. But, it imparts the teachings that a man should purify his thoughts, sentiments and aim. A person, by imparting the gospel of the Gītā to His devotees, will remove their doubts and obstacles, and enable

them to realize God, easily and quickly. So, such a person will be most loving to God, because He is very much pleased with those people, who help others in realizing Him. The Lord, feels very happy and satisfied, with salvation of human beings.

**Appendix**—The gospel of the Gītā can easily lead every person under every circumstance to salvation; therefore the Lord mentions the special glory of its propagation. The Gītā declares that even a warrior, while fighting in the war, can attain salvation by treating pleasure and pain alike—‘sukha duḥkhe same kṛtvā’ (2/38), by dedicating this action of fighting to God—‘yat karoṣi yadaśnāsi’ (9/27) and by worshipping the Lord through the performance of his duty—‘svakarmaṇā tamabhyarcya’ (18/46) and so on. When even such a circumstance (horrid action) as war can lead to salvation, then how will other circumstances not lead to salvation?

The man, who becomes loving to God, attains the three Yogas—Karmayoga, Jñānayoga and Bhaktiyoga.



*Link:—What should a striver do, if he is not qualified to propagate the gospel of the Gītā? The Lord, answers this question in the next verse.*

अध्येष्यते च य इमं धर्म्यं संवादमावयोः ।

ज्ञानयज्ञेन तेनाहमिष्टः स्यामिति मे मतिः ॥ ७० ॥

adhyeṣyate ca ya imam dharmyam saṁvādamāvayoh  
jñānayajñena tenāhamiṣṭaḥ syāmiti me matiḥ

And, he who contemplates this sacred dialogue of ours, he shall be worshipping Me, through the sacrifice (yajña), of knowledge (wisdom)—such is my conviction. 70

*Comment:—*

'Adhyeṣyate ca ya imam dharmyam saṁvādamāvayoh'— Lord Kṛṣṇa says to Arjuna, that this dialogue is the gist of scriptures.