



ŚRĪMADBHAGAVADGĪTĀ INTERPRETATION SUMMARY

Chapter 7: Jñāna-Vijñāna-Yoga

3/3 (Ślōka 20-30), Saturday, 11 April 2026

Interpreter: SENIOR TRAINER SOU SHRADDHA JI RAODEO

YouTube Link: <https://youtu.be/qijb7vFLVuQ>

The Fruits of the different kinds of Worship

Chapter 7 of Śrīmad Bhagavadgītā is titled **Jñāna-Vijñāna-Yoga: The Yoga of Knowledge and Realization**: Understanding the Material and Spiritual Dimensions of Divine Energy.

The discourse opened with the ceremonial lighting of the lamp followed by prayers offered unto the holy feet of Mā Shāradā and our Guru Param Pujya Swami Govind Dev Giri ji Maharaj. The words of the holy invocation were as follows:

गुरु ब्रह्मा गुरु विष्णुः गुरु देवो महेश्वरः।
गुरुः साक्षात् परं ब्रह्म तस्मै श्री गुरुवे नमः॥

ॐ कृष्णाय वासुदेवाय हरये परमात्मने।
प्रणतः क्लेशनाशाय गोविंदाय नमो नमः॥

ॐ पार्थाय प्रतिबोधितां भगवता नारायणेन स्वयं।
व्यासेन ग्रथितां पुराणमुनिना मध्ये महाभारते॥
अद्वैतामृतवर्षिणीं भगवतीमष्टादशाध्यायिनीं।
अम्ब त्वामनुसन्दधामि भगवद्गीते भवद्वेषिणीम्॥

ॐ श्री गुरुवे नमः; ॐ श्री कृष्णाय नमः

We are in the midst of a beautiful chapter, that has been named **Jñāna-Vijñāna-Yoga** by Vyas ji, in which we get further insight into the divine nature of Sri Bhagavān. We have already understood from chapter 4 that Sri Krishna's birth is anything but usual and common, as stated in the following shloka:

जन्म कर्म च मे दिव्यमेवं यो वेत्ति तत्त्वतः।
त्यक्त्वा देहं पुनर्जन्म नैति मामेति सोऽर्जुन ॥ १॥

(Those who understand the divine nature of MY birth and activities, O Arjuna, upon leaving the body, do not have to take birth again, but come to My eternal abode.)

We mortals tend to take pride in our births, complacent in our intellectual prowess and presumptuous in our belief that we are special creations of Ishwar. Well, special we are indeed and perhaps born in better places than others are; **but that does not change the fact that our births are extremely ordinary.** From the fourth chapter onwards till the seventh chapter, we get to see how we can step up from our common station in life and chart out our journey of spiritual progress.

In the current seventh chapter, HE has mentioned:

बहूनां जन्मनामन्ते ज्ञानवान्मां प्रपद्यते |
वासुदेवः सर्वमिति स महात्मा सुदुर्लभः || 19||

(After many births of spiritual practice, one who is endowed with knowledge surrenders unto ME, knowing ME to be all that is. Such a great soul is indeed very rare.)

The question arises as to how we can upgrade our karmas and direct our life towards a meaningful and purposeful direction. The answer is simple. The accumulated good deeds of previous births coupled with meritorious actions in our present lives, and **practice of Karma yoga along with refuge in this holy knowledge can pave our paths towards undiluted devotion.**

The scriptures firmly maintain that of all the paths such as *Jnāna Yoga, Bhakti Yoga, Karma Yoga and Dhyāna Yoga*, **it is the path of Bhakti that is considered supreme.** This path is often referred to as **Jnāna-nishchit bhakti**, as it is enshrined upon the pillars of knowledge. By following the practice of Karma yoga along with *bhakti*, ultimately after many births we reach that blissful and elusive destination, wherein we become HIS protege as summed up in the words given below.

ज्ञानवान्मां प्रपद्यते

These are but rare people who enjoy HIS refuge. In the previous shlokas, Ishwar has mentioned the different types of devotion. In this birth one may be worshipping Yogeshwar in the spirit of *ārto*, that is, invoking HIS name when in distress. That is however, a very basic level of worship. In order to climb up the spiritual ladder from this preliminary step towards becoming a *jñānī* and a *Mahātmā*, we need to be equipped with the right knowledge and devotion. **The word Mahātmā in this context implies one who is united with Paramātmā.**

The session slated for today, elaborates upon the omnipotent nature of Ishwar and the basic steps one needs to follow in order to attain HIM.

7.20

**kāmaistaistairhṛtajñānāḥ(ph), prapadyante'nyadevatāḥ,
taṃ(n) taṃ(n) niyamamāsthāya, prakṛtyā niyatāḥ(s) svayā. 7.20**

Those whose wisdom has been carried away by various desires, being prompted by their own nature, worship other deities, adopting norms relating to each.

Most of our actions are aimed at fulfilling our desires. Our aspirations revolve around our own inclinations and towards those of our families. **These endless desires hamper our ability to think rationally.** We do not have to look very far for examples of such behavior that is guided by ulterior motives. Many

parents, when they are apprised of their children's need to study the Bhagavadgītā, promptly ask about the benefits of learning this sacred text!

In this rat-race to fulfill our desires and get an edge over our competitors, we offer eloquent praise and worship to the particular deities who, we think, can fulfill our desires. In case a child wants to be equipped with astute intelligence and wants a favorable outcome at the time of examinations, he turns to *Lord Ganapati* for help. *Goddess Lakshmi* becomes the saviour for those who crave for wealth while *Hanuman ji* serves as the icon of worship for those desiring fit bodies and strength. Saturdays are reserved exclusively for *Shani Bhagavān* to appease the planetary flaws in our birth-charts. Such material-minded devotees are very particular about observing the correct rules and procedures of worship. **Compelled by their acquisitive tendencies, their very nature leads them to propitiate the respective celestial deities who can grant them whatever they yearn for.**

7.21

**yo yo yāṃ(m) yāṃ(n) tanuṃ(m) bhaktaḥ(ś), śraddhayārcitumicchati,
tasya tasyācalāṃ(m) śraddhāṃ(n), tāmeva vidadhāmyaham. 7.21**

Whatever celestial form a devotee (craving for some worldly object) chooses to worship with reverence, I stabilize the faith of that particular devotee in that very form.

Sri Krishna steadies the faith of the devotees in the respective celestial deities that they seek to worship for their ulterior gains. As mentioned in the previous shloka, a businessman might choose to venerate *Lakshmi ji* in the hope that his wealth will multiply. Children are invariably drawn towards Ganesh ji and Hanuman ji because of their intellectual and physical prowess respectively. Irrespective of whichever deity the devotee's faith is fixed on, HE ensures that the devotion and reverence remain steadfast and resolute. This shloka points at a very important fact: **Ishwar makes our faith firm and unflinching. Faith is the key that unlocks the divine grace needed for gratification of our wishes. It is our reverence towards our respective Gods that ultimately enables us to get our desires fulfilled.**

7.22

**sa tayā śraddhayā yuktaḥ(s), tasyārādhanamihate,
labhate ca tataḥ(kh) kāmān, mayaiva vihitānhi tān. 7.22**

Endowed with such faith, he worships that particular deity and obtains through that deity without doubt his desired enjoyments as verily ordained by Me.

As mentioned in the previous shloka, anchored in faith and constancy, such devotees worship the particular deity whom they deem capable of fulfilling their desires. **Before proceeding further, it is important to realize that this entire system of worship has been put in place by Ishwar.** Put aside the manifested form of Sri Krishna, and think of the bigger picture. **It is Bhagavān, the ONE with the Virāt Swaroop, the ONE who is the Supreme Power, who has imbued the Celestial Beings with the power to fructify the devotees' desires.** These Gods get their ability and potency from that ONE Supreme Power, who can also be referred to as follows:

चैतन्य ज्योति

(The Light of Consciousness).

HE is the Luminescence that ignites the various divine sources of light. Ishwar has been referred to earlier

as **Jyotisām** and **Tejastejasvinām**. These words of wisdom are being conveyed to us by this central Jyoti or the Supreme Energy. The entire process of existence and the rules of worship have been established by this Cardinal Power.

In order to gain a clearer understanding of this concept, let us step down from the vast macro dimension and look at the micro level. We all know that the central authority of the Government of India is located in New Delhi. If we were to have a problem with our electricity lines, do we directly call up the powers in Delhi or do we contact the local offices of the Electricity department? The central government has given the jurisdiction of local affairs to the regional offices so that they may execute the responsibilities assigned to them. They are however, the mere agents of the main government, acting on its behalf.

Similarly, this All-powerful and Supreme Jyoti has vested the different deities with eligibility, authority and capacity to act at HIS behest. HE has made it conducive for us to approach the particular deity whom we look up to, for attainment of our desires. A yogi will worship Lord Shiva while those who want the tag of erudition against their names will approach Goddess Saraswati. A person keen on amassing wealth will try to propitiate Goddess Lakshmi. **Ultimately of course, it is Parampitā Paramātmā who has established such an iron-clad arrangement, that it cannot be challenged by anyone.** The reason why these last two shlokas are so important is because they give us a glimpse of HIS infinite powers over the other deities. How to study the scriptures and how to follow the rules of worship, have all come from HIS orders. Reading the Devi Purāna or listening to the pravachans of our Swamiji will give us further insight into the nature of this Supreme Jyoti.

Our scriptures maintain that the Nirguna Paramātmā has made this system to ensure that we can remain moored to our respective celestial entity whenever we are in any need.

The consequences of this kind of worship have been explained in the next shloka.

7.23

antavattu phalaṃ(n) teṣāṃ(n), tadbhavatyalpaMedhāsām, devāndevayajo yānti, madbhaktā yānti māmapi. 7.23

The fruit gained by these people of small understanding, however, is perishable. The worshippers of gods attain the gods; whereas My devotees, howsoever they worship Me, eventually come to Me and Me alone.

Because of our steadfast devotion to the various deities, we get all our desires fulfilled. However, this kind of worship manifests our desires only for a limited time period. **Whatever we get due to the divine grace of these celestial powers, carries a shelf life.**

Those with limited intellect keep on craving for more and more, not realizing that there is an expiry date attached to the objects of their sense-gratification. Today a person might get his millions in cash that he has been aspiring for, but within a period of time that money will no longer belong to him. Every material acquisition ultimately comes to an end.

A point to note is that in case a person has made noble use of his coveted possessions, he will be born into a good family and will reach his respective deity's abode at the time of death. A devotee of Ganesh ji for example, would reach Ganesh-Loka. **There are some who transcend their narrow desires and surrender all their actions unto the holy feet of Bhagavān. They are the fortunate ones who attain the Supreme abode after death.**

An anecdote revolving around a businessman's devoutness epitomizes such selfless steadfastness. This businessman used to offer his unalloyed devotion to Sri Krishna. The purpose, he claimed, was to make

Yogeshwar happy. He was of the firm belief that Lord Ganapati was already looking after his business affairs and therefore he could concentrate on his devotion towards Parameshwar.

These are the devotees who get all their desires fulfilled and alongside, attain the Supreme abode because of their unflinching focus on HIM. There is no confusion in the hearts and minds of such devotees regarding the **avyakt** or the unmanifested and **vyakt** or visible persona of Ishwar. They believe that both the *avyakt and the vyakt* forms of Ishwar are one and the same. They tend to see HIS reflection everywhere in every entity around them.

7.24

avyaktaṃ(m) vyaktimāpannaṃ(m), manyante māmabuddhayaḥ, paraṃ bhāvamañānto, mamāvayamanuttamam. 7.24

Not knowing My supreme nature, unsurpassable and undecaying, the ignorant persons regard Me, who am the Supreme Spirit beyond the reach of mind and senses, and the embodiment of Truth, Knowledge and Bliss, to have assumed a finite form through birth as an ordinary human being.

The word **abuddhayaḥ** alludes to those people who are ignorant and devoid of faith. Fortunately, because of our affiliation with the Geeta Pariwar, we have a Guru who has made the holy Gitā accessible to us. However, those who do not get the right guidance focus only on the manifested form of Ishwar. The fallacy in their belief lies in the misconception that Yogeshwar, like the rest of us, has been born just like any other ordinary human being. They consider Sri Ram and Sri Krishna to be humans. No wonder these uninformed and ignorant people have been referred to as **abuddhayaḥ**. They fail to realize that there is no difference between the *avyakt and vyakt* forms of Ishwar.

Though we celebrate Ram-Navami and Janmashtami to commemorate the births of Sri Ram and Sri Krishna respectively, we are well aware that their conception and consequent appearance in this world are divine by nature. **They have not been subject to ordinary births like the other mortals.** It is for our benefit and upliftment that they have taken a human form: a fact that the *abuddhayaḥ* fails to grasp.

7.25

nāhaṃ(m) prakāśaḥ(s) sarvasya, yogamāyāsamāvṛtaḥ, mūḍho'yaṃ(n) nābhijānāti, loko māmajamavyayam. 7.25

Veiled by My Yogamāyā, My divine potency, I am not manifest to all. Hence these ignorant folk fail to recognize Me, the birthless and imperishable Supreme Deity i.e., consider Me as subject to birth and death.

The entire process of Divine manifestation is incomprehensible to the majority of humans simply because Sri Krishna has not revealed this secret to anybody! With the help of HIS Yogmāyā, HE has concealed HIS true nature and attributes. The word **samāvṛtaḥ** means concealed and veiled.

Yogeshwar had mentioned two of HIS divine energies earlier in the previous chapters, namely, *prakṛiti*, or the material energy, and the *jīva śhakti*, or the soul energy. **Now, HE talks about HIS third and the most powerful energy that is the Yogmāya.**

Those with **mūḍha pravṛiti** do not understand HIS imperishable and unborn Energy simply because HIS Yogmāyā has kept HIS divinity veiled from them. They are so hopelessly stuck in mundane matters like birth and caste that they fail to see how this Supreme Energy manifests. This is the reason why they are

unable to understand and grasp HIS unborn and imperishable form. **The worldly phenomena of birth and death do not touch Ishwar.** From HIS manifested form, HE becomes unmanifested again when HIS purpose is achieved. The deluded ones, though, continue to think that Yogeshwar comes and goes like any other human being as and when HIS time prevails. **This knowledge is accessible only to those who are equipped with the right intelligence.** It is by HIS infinite Grace that HIS Yogmāyā grants such intelligent ones the divine vision to recognize HIM.

7.26

**vedāhaṃ(m) śamatītāni, vartamānāni cārjuna,
bhaviṣyāṇi ca bhūtāni, māṃ(n) tu veda na kaścana. 7.26**

Arjuna, I know all beings, past as well as present, nay, even those that are yet to come; but none, devoid of faith and devotion, knows Me.

In this shloka Ishwar tells Arjuna that **HE knows everything that has transpired in the past and present and also the events that will occur in the future.** This is a highly confidential secret that HE has revealed to Arjuna. Compare the knowledge of Yogeshwar to that of ours. **How limited in scope is our knowledge, and yet we take such immense pride in our intellect!** The more we learn, the more vain we get. We should realize that we are absolutely restricted and confined in our comprehension of this vast worldly phenomenon. **The narrow world that we mortals are aware of with our limited knowledge, is akin to a tiny speck of dust. Our nation, like other countries, is like the dust particles, in which we living entities are but a miniscule micro-organism of the entire existence.**

Parameshwar further goes on to say that no one can know HIM and HIS actual attributes. **Though HE has created this universe, the people inhabiting this world are not aware of HIM, as there are very few devotees who make a sincere effort to understand HIM.** The gains one accumulates in the course of trying to know HIM can be illustrated with the beautiful example of a doll made of salt. If a doll made of salt tries to enter the sea to gauge its depth, the doll ends up getting dissolved in the water and becomes a part of the vast sea. This is exactly the state of the knowledgeable devotees. The more they try to grasp the nature of Ishwar, the more they get dissolved in bhakti. Gradually they cease to exist at the human level and ultimately get absorbed in HIM. However, this opportunity of a joyous and blissful union with Paramātmā is denied to most of us, the reason being given in the next verse.

7.27

**icchādveṣasamutthena, dvandvamohena bhārata,
sarvabhūtāni saṃmohaṃ(m), sarge yānti parantapa. 7.27**

O valiant Arjuna, through delusion in the form of pairs of opposites (such as pleasure and pain etc.,) born of desire and aversion, all living creatures in this world are falling a prey to infatuation.

Our **Moha**, which in the context of this shloka does not just indicate yearning and greed but also ignorance, acts as an obstruction in our spiritual path and prevents us from understanding Ishwar. Furthermore, some of us are completely wrapped in our trivial desires and petty jealousies-as indicated by the words **icchā and dveṣa-** and hence we become subject to the dualities in life. Someone else getting what we desired or a competitor bagging a position that we were hankering for, spirals us down into fits of anger and envy and consequently we get fettered by the dualities or the intricate two-pronged dimensions of each emotion. **Happiness vs. sorrow, attraction vs. repulsion, anxiety vs. calmness and**

hopefulness vs. despondency are just a few examples of the contrasting pairs of emotions that can sway our composure.

These dualities cover our intellect with a veil of ignorance and keep us in a state of delusion. Carried away by the worldly events, and afflicted with a multitude of desires, we are compelled to enter the cycles of repeated birth and death in order to fulfill our unaccomplished wishes. **Consequently, reaching Parameshwar and uniting with HIM becomes a far and distant dream for us.** We are likely to wonder, does this cycle of birth and death ever break?

The question is answered in the subsequent verse.

7.28

**yeṣāṃ(n) tvantagataṃ(m) pāpaṃ(ñ), janānāṃ(m) puṇyakarmaṇām,
te dvandvamohanirmuktā, bhajante māṃ(n) dṛḍhavrataḥ. 7.28**

But those men of virtuous deeds, whose sins have come to an end, being freed from delusion in the form of pairs of opposites born of attraction and repulsion, worship Me with a firm resolve in every way.

Where and at which point will the repeated process of birth and death break? Is it even possible to ever get out of this cycle of life? **The answer is a simple 'Yes'.** There are some people who possess the capability of transcending these fetters that tie us down, birth after birth, to this material world. Those who have steadfast intellect and unmitigated devotion can wrench themselves out of this quagmire. This is where the concept of Karma Yoga comes in handy. **We should just focus on our work, be unmindful of the results of our actions, and remain happy even if the desired goal is not achieved.**

When Ishwar uses the words ***dvandva-moha-nirmuktā***, HE refers to the state wherein we are free from the 'delusion of the pair of opposites'. HE indicates that we should maintain our emotional balance and equipoise in both happiness and sorrow. The meaning of the word Duality has been elaborated upon in the previous shloka.

While gardening, we wear gloves to protect our hands from the mud and slime, do we not? Yoga is similar to wearing gloves as the grime that adheres to us because of our inability to handle the dual emotions of happiness and sorrow, is then ineffectual in influencing our minds. Through Yoga, we manage to remain resolute and steadfast in the face of our varied experiences and duality.

When we become unduly ecstatic during happy moments and completely lose our composure at times of dejection, somewhere down the line we get compromised in our devotion towards Ishwar. **Only if we develop a single-minded devotion for HIM and foster the attitude of surrender, can we get free from such dualities.** We should mentally condition ourselves to perform our actions solely for Parameshwar.

Those who do a lot of *punya karmas* are armed with this attitude of surrender. ***Pāpa and Punya*** can be categorized into two separate compartments. Paramātmā has given us all a set of capabilities in equal measure. **It is up to us how we utilize that potential.** There are some devotees who use their capabilities constructively in worthy causes, while others misuse the qualities given to them by Ishwar, and grumble about the gaps in their lives when they feel that they lack something that others have.

Whenever such despondent thoughts come to our minds, we should think of those who are less fortunate than us. There are some hapless people who suffer from physical defects. We should be thankful that at least we have all our sense organs working properly.

He who puts his capabilities to good use is called a punya-ātmā; but he who harms others and commits sinful deeds gets hampered in his spiritual journey and gets stuck in pāpa or sin.

Sooner or later, the punya-ātmā or the punya-karmākār comes out of the dualities of life and gets connected to Yogeshwar.

It is because of our meritorious deeds that we all have received the opportunity to study the Gitā. We must always keep in mind that Sri Krishna, in HIS munificence, paves the path of bhakti for those who perform praiseworthy actions.

7.29

**jarāmaraṇamokṣāya, māmāśritya yatanti ye,
te brahma tadviduḥ(kh) kṛtsnam, adhyātmaṃ(ñ) karma cākhilam. 7.29**

They who, having taken refuge in Me, strive for deliverance from old age and death, know Brahma (the Absolute), the whole Adhyātma (the totality of Jīvas or embodied souls), and the entire field of Karma (action) as well as My integral being, comprising Adhibhūta (the field of Matter),

Those who perform good deeds and are devoted to Ishwar, will ultimately enjoy deliverance from the repeated transmigration of their souls from one body to another, and get liberated from the cycles of birth and death. **It should be noted that Sri Krishna reveals these secrets only to those whom HE can trust. This does NOT imply that Ishwar is partial.** Far from it! HE is in fact like a father who initially distributes HIS wealth to all his children alike. This wealth can be in the form of talent, potential, aptitude and ability. It is up to us how we make use of the bounty given to us.

Let us take an example of a father who gives a certain amount of pocket money to both his children. While one child puts his money to good use, the second child fritters it away in worthless activities. If one was to be asked which child should be worthy of receiving the father's entire wealth, one would naturally point at the child who has spent his money constructively.

In the same vein, it is to the deserving devotee that Parameshwar gives HIS invaluable knowledge and consequent freedom from the cyclic nature of this saṃsāra and its dualities.

If we focus on the words **mām-āśritya and yatanti**, we realize that bhakti alone is not enough for us to get liberation. **Along with devotion, we need to inculcate in ourselves a feeling of surrender unto Ishwar. We also need to make a constant and sincere endeavour to reach our desired goal of moksha.** The words *āśritya and yatanti* mean 'take shelter' and 'to strive' respectively.

Thus, continuously performing good karmas and taking refuge in HIM, we can achieve a union with Ishwar. In order to attain this supreme goal, we will have to first understand clearly and in totality, the concepts of Brahmā, Adhyātma and Karma.

7.30

**sādhibhūtādhidaivaṃ(m) māṃ(m), sādhiyajñaṃ(ñ) ca ye viduḥ,
prayānakāle'pi ca māṃ(n), te viduryuktacetasaḥ. 7.30**

Adhidaiva (Brahmā) and Adhiyajña (the unmanifest Divinity dwelling in the heart of all beings as their witness). And they who, possessed of a steadfast mind, know thus even at the hour of death, they too know Me alone.

There are a few terms mentioned in this shloka which a devotee needs to be acquainted with, in order to get a deeper understanding of Ishwar's nature. Sri Krishna has said that those who know HIM as the governing principle of the **ādhibhūtā** and the **ādhidaivam**, and also as **ādhiyajñam**, will remain in full consciousness of HIM even at the time of death. How do we get to know these aspects of Yogeshwar?

HE implies that those who are endowed with a single-minded devotion towards HIM will ultimately get a deep insight into the following terms:

- **ādhibhūtā** – the field of matter comprising the material and physical world
- **ādhidaivam** – the Celestial Supreme Deity
- **ādhiyajñam** – the lord of all sacrificial performances.

A person who has knowledge of these aspects of Ishwar is **yuktacetasaḥ** or in full consciousness of Ishwar. Being completely absorbed in HIS devotion, such a devotee shares the same joyous state as the doll made of salt, and unites completely with Paramātmā. Sri Krishna reiterates that a Jnāni who has fully surrendered unto HIM and remembers HIM at the time of **prayānakāl** or death, attains liberation from the cycle of life and death. **We should realize therefore, that the path of spiritual progress makes an indelible, positive mark on our characters as it bestows the highest knowledge to us and emancipates us from the worldly mesh**

The last two shlokas have introduced us to new terms such as **Brahmā, adhyātmaṃ, karma, ādhibhūtā, ādhidaivam and ādhiyajñam**. Arjuna is naturally confused hearing this new set of terminology and asks relevant questions about the meaning and implication of these words. **These terms sow the seeds of the eighth chapter titled Akśara Brahmā Yoga or The Yoga of the indestructible Brahmān**. Through these terms, explained with great elaboration in the next chapter, we get a deeper understanding of Paramātmā.

We need to be aware that the Gitā is a continuous conversation. **The saṃvādam or the dialogues between Sri Krishna and Arjuna flow from one chapter to the next in a coherent and logical sequence**. Needless to say, these chapters have been compartmentalized and edited by Vyās ji, in order to bring further clarity and make the sacred text easy for the students of Bhagavadgitā.

The discourse was followed by a Question-answer session

Shravanthi ji

Q. I want to know, what is your take and opinion on the other spiritual Gurus like Sri Sri Ravishankar of the Art of Living and Sadhguru of the Isha Foundation? Furthermore, many of us believe in Sai Baba of Shirdi. Are these men to be considered messengers of Ishwar?

Ans: It would not be proper to offer subjective opinions on such great luminaries who are doing such great sevā for humanity and for Paramātmā. All that can be said is that anyone who brings humans on the path of sādhanā is to be considered highly respectable. Since our own Guru Param Pujya Swami Govind Dev Giri ji Maharaj shows such elevated levels of respect for these spiritual dignitaries, it is only appropriate for us too to offer our regards to them. As for the second part of your question on whether these people are messengers of Ishwar, one would reply in the affirmative. It is a definite reality. Take the case of Gulabrao ji Maharaj, a hindu saint from Maharashtra. He remembered all his previous births as a result of his intense tapah. In one of his lifetimes, he was apparently one of the gopis who, as we all know, were ardent devotees of Sri Krishna. It is said that when Narada Muni saw the decline in spirituality and religion, he prayed to Vishnu ji to send an avatār to redeem humankind; and that is how Gulabrao ji was sent to this world to establish bhakti amongst people.

We have so many saints who can be considered divine messengers: Mirābai, Sant Tukārām, Sant Eknāth ji and Rāmsukhdās ji were all great devotees who served as sources of inspiration for the common man. After all, Bhagavān needs loyal devotees to carry out HIS work. However, we need to ensure that our faith

is properly balanced through rational thinking. Anyone can claim to be a divine avatār. We should therefore carefully evaluate these claims before plunging into mindless bhakti.

Sri Kiran ji

Q. In this chapter, Sri Krishna says that HE resides in our hearts as the Supersoul and makes the faith of the devotees steady in their respective deities, by granting the devotees their wishes. My question is, how can HE give HIS approval for the wrong deeds that are done? Look at the Red Fort blasts. How could HE sanction such a deed?

Ans: A person who is ignited with *Sāttvik bhāva*, will never do anything to harm others. It is the people who are blinded by the *Tamo guna*, who commit evil deeds to fulfill their selfish desires. Yogeshwar has clearly mentioned in Shloka 11 of this chapter that anything which is **dharmāviruddho**, that is, not in alignment with the scriptural injunctions, does not have HIS approval or sanction. If a person harbors evil intentions and plans to hurt others, then that is certainly not HIS form. In Yogeshwar's own words:

**बलं बलवतां चाहं कामरागविवर्जितम् |
धर्माविरुद्धो भूतेषु कामोऽस्मि भरतर्षभ || 11||**

(Arjuna, of the mighty I am the might, free from passion and desire; in beings I am the sexual desire not conflicting with virtue or scriptural injunctions.)

The implication of this shloka is that HE is the strength in strong persons (*balam balavatām*) which is devoid of desire and passion (*kāma-rāga-vivarjitam*). HE is also the desire in all beings not conflicting with virtue or scriptural injunctions (*dharmāviruddho bhūteṣhu kāmo 'smi*). **It is apparent that evil desires are not a reflection of Parameshwar.**

That being said, we cannot stigmatize a person with the permanent negative stamp of evil. For a hundred heinous sins a person might have committed, surely there would stand out one single action that is worthy and meritorious! No person can be completely evil. That one good deed can take him to a better birth. There is a story in **Devi Bhagavata Purāna** revolving around a young prince who lost his entire kingdom due to internal rifts within his family. It was because of his past deeds that he had to face this ignominy. However, he prayed ardently to *Bhagavati Mā* who, pleased with the prince's devotion, vanquished his enemies and restored his kingdom to him.

Then there is the story of *Aṅgulimāla*, a ruthless dacoit who went through a complete transformation by the Grace or *Kripādrishti* of Mahātmā Buddha, and became an ardent devotee. *Vālmiki* too was a brigand who later wrote the Rāmāyana! Sinners definitely face the consequences of their evil actions, but their good deeds come to their rescue. After many births, they too manage to attain liberation.

The evening concluded with a rendition of Hanuman Chalisa.

**Om tatsaditi śrīmadbhagavadgītāsu upaniṣatsu
brahmavidyāyām(m) yogaśāstre śrīkṛṣṇārjunasaṁvāde
jñānavijñānayogo nāma saptamo'dhyāyaḥ**



We are sure you enjoyed reading the Vivechan write-up. Please invest three minutes of your time to provide us your feedback. Use the link below:

<https://vivechan.learngeeta.com/feedback/>

Thank you-For reading the summary

You have enjoyed this vivechan writeup! In spite of intense editing and proofreading, errors of grammar, as also of omission and commission may have crept in. We appreciate your forbearance.

Jai Shri Krishna!

Compiled by: Geeta Pariwar - Creative Writing Department

Har Ghar Gītā, Har Kar Gītā !

Let's come together with the motto of Geeta Pariwar, and gift our Geeta Classes to all our Family, friends & acquaintances

<https://gift.learngeeta.com/>

Geeta Pariwar has taken a new initiative. Now you can watch YouTube videos and read PDFs of all the interpretation sessions conducted earlier. Please use the below link.

<https://vivechan.learngeeta.com/>

Learn Geeta, Spread Geeta, Live Geeta

|| OM ŚRĪKṚṢṆĀRPAṄAMASTU ||