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श्रीमद्भगवत् गीता

सप्तमोऽध्यायः - ज्ञानविज्ञानयोगः

saptamo'dhyāyaḥ - jñāna vijñāna yogaḥ

Chapter

Volume 6

अन्तवत्तु फलं तेषां, तत् भवति अल्पमेधसाम् ।

antavattu phalaṁ teṣāṁ, tat bhavati alpamedhasām ।

देवान् देवयजो यान्ति, मद्भक्ताः यान्ति मामपि ॥ 7-23

devān devayajo yānti, madbhaktaḥ yānti māmapi ॥

अव्यक्तं व्यक्तिमापन्नं, मन्यन्ते मां अबुद्धयः ।

avyaktaṁ vyaktimāpannaṁ, manyante mām abuddhayaḥ ।

परं भावम् अजानन्तः, मम अव्ययम् अनुत्तमम् ॥ 7-24

paraṁ bhāvam ajānantaḥ, mama avyayam anuttamam ॥

नाहं प्रकाशः सर्वस्य योगमाया समावृतः ।

nāhaṁ prakāśaḥ sarvasya yogamāyā samāvṛtaḥ ।

मूढोऽयं न अभिजानाति, लोको मां अजमव्ययं ॥ 7-25

mūḍho'yaṁ na abhijānāti, loko mām ajamavyayaṁ ॥

वेदाहं समतीतानि, वर्तमानानि च अर्जुन ।

vedāhaṁ samatītāni, vartamānāni ca arjuna ।

भविष्याणि च भूतानि, मां तु वेद न कश्चन ॥ 7-26

bhaviṣyāṇi ca bhūtāni, mām tu veda na kaścana ॥

Sri Krishna has been talking about people who worship various अधिष्ठान देवताs *adhiṣṭhāna devatās* – Presiding Deities with श्रद्धा *śraddhā* – with faith and devotion, for gaining their objects of desire. By virtue of their श्रद्धा *śraddhā* in such worship, they do gain their objects of desire.

Whatever be the देवता *devatā* worshipped, the कर्म फल दाता *karma phala dātā* – the ONE who gives the results of one's कर्म *karma* is only परमेश्वर *parameśvar*, even



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though one may not recognize परमेश्वर *parameśvar* because of one's अविवेक बुद्धि *aviveka buddhi* – lack of appreciation of the Nature of परमेश्वर *parameśvar*.

Talking about such अविवेकिनः भक्ताः *avivekinaḥ bhaktaḥ* – the ईश्वर भक्तः *īśvara bhaktas* who are still immature, who have not yet grown up to appreciate the True Nature of परमेश्वर *parameśvar* – the True Nature of one's own SELF, Sri Krishna says:

अन्तवत्तु फलं तेषां, तत् भवति अल्पमेधसाम् ।

antavattu phalaṁ teṣāṁ, tat bhavati alpa medhasām ।

देवान् देवयजो यान्ति, मदभक्ताः यान्ति मामपि ॥

7-23

devān devayajo yānti, madbhaktaḥ yānti māmapi ॥

Sri Krishna calls such अविवेकिनः ईश्वर भक्ताः *avivekinaḥ īśvar bhaktaḥ* – immature Devotees of परमेश्वर *parameśvar* as अल्पमेधाः *alpamedhāḥ* – those with meager, or limited मेधा *medhā*

मेधा *medhā* means प्रज्ञा बलं *prajñāa balaṁ* – Power of Wisdom. it is more than intellectual power and memory; It is not only the ability of the mind and बुद्धि *buddhi* to think properly and incisively at all times to gain, absorb and appreciate ईश्वर ज्ञानं *īśvar jñānaṁ* – Upanishad Knowledge, but also the ability of That Knowledge to spring forth spontaneously, and come to one's rescue, whenever one is weak, or about to be overpowered by internal or external negative forces, such as anger, or temptations of various kinds. It is only for the purpose of cultivating this मेधा *medhā* or प्रज्ञा बलं *prajñāa balaṁ* that one undertakes ईश्वर जप *japa* in everyday life.

Sri Krishna here is talking about ईश्वर भक्तः *īśvar bhaktas* who are अल्पमेधाः *alpa medhāḥ* – those whose capacity is limited for cultivating प्रज्ञा बलं *prajñāa balaṁ* – the power of wisdom, through inquiry about प्रत्यग आत्मा *pratyaga ātmā* – वासुदेव *vāsudeva* – The परमेश्वर *parameśvar*. Even such भक्तः *bhaktas* do have some विवेक बुद्धि *vivek buddhi*. Otherwise they will not be भक्तः *bhaktas*. They still have some धर्म अधर्म विवेक *dharma adharma vivek*. They still recognize ईश्वर *īśvar* in some Form. But that is only limited विवेक *vivek*, because, they still do not think and inquire about the all-inclusive परमेश्वर *parameśvar*. That is why they are content to go after धर्म *dharma*, अर्थ *artha*, काम *kāma* pursuits only, which, by themselves, can



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yield only limited results. Those who seek limited ends, through limited means, are not only limited themselves, they are also limiting themselves. That is why they are अल्प मेधा *alpa medhā*, meaning भक्तस *bhaktas* with limited प्रज्ञा बलं *prajñā balam*. Referring to them भगवान् *bhagvān* says:

अन्तवत् तु फलं तेषां, तत् भवति अल्पमेधसां ।
antavat tu phalam teṣām, tat bhavati alpamedhasām ।
तेषां अल्पमेधसां, तत् फलं तु, अन्तवत् भवति
teṣām alpamedhasām, tat phalam tu, antavat bhavati ॥

तेषां अल्पमेधसां *teṣām alpamedhāsām* – For those ईश्वर भक्तस *īśvar bhaktas* whose प्रज्ञा बलं *prajñā balam* is limited – whose capacity to think, and inquire about परमेश्वर *parameśvar* is limited

तत् फलं तु *tat phalam tu*, अन्तवत् भवति *antavat bhavati* – the result of all the कर्मस *karmas* they do is also limited – limited in scope, time, place, and in every other respect. Whatever benefits they seek and gain by their prayers, rituals etc., they all come to an end ultimately.

Therefore, for ईश्वर भक्तस *īśvar bhaktas* whose प्रज्ञाबलं *prajñā balam* is limited – whose power of wisdom is limited, the results of their देवता *devatā* – worship also are limited. They all come to an end some time.

देवान् देवयजो यान्ति *devān devayajo yānti*

देवयजः *devayajah* – Those who worship various अधिष्ठान देवतास *adhaṣṭhāna devatās*, as a result of such worship,

देवान् यान्ति *devān yānti* – they reach the respective देवतास *devatās*

The maximum one can get from the worship of a देवता *devatā* of limited powers, is to reach That देवता *devatā* – reach That देव लोक *deva loka* and nothing more. For example, if one worships इन्द्र *indra*, the maximum one can get is to be able to enjoy the life of इन्द्र लोक *indra lok*, whatever that is, until one's पुण्य कर्मस *puṇya karmas* which earned that life of enjoyment get exhausted. Afterwards, one has to return to where one was before, to start life all over again.

Further, the देवतास *devatās* themselves are only जीवस *jīvas*, even though their limitations and time scale are of different magnitudes compared to those of human



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beings, which means through देवता *devatā* worship, one will continue to be limited, in spite of the magnitude of the limitation. On the other hand,

मद्भक्ताः यान्ति मां अपि *madbhaktaḥ yānti mām api* - those ईश्वर भक्तस *īśvar bhaktas* who worship परमेश्वर *parameśvar*, reach परमेश्वर *parameśvar*. They gain परमेश्वर *parameśvar* also. Since परमेश्वर *parameśvar* includes all the देवतास *devatās*, the भक्तस *bhaktas* gain not only their इष्ट देवतास *iṣṭa devatās*, they gain परमेश्वर *parameśvar* also, which means they become ज्ञानवान् *jñānavān*. They become वासुदेव *vāsudeva* itself. Since वासुदेव *vāsudeva* is All, they become All. They are All they want to be, and they are so for ever. There is no limitation to their enjoyment. They discover themselves as ब्रह्मानन्द *brahmānanda* – Supreme Joy and Happiness for ever.

In whatever Form and Name a भक्त *bhakta* worships, through such worship, whether one seeks the Grace of a देवता *devatā* or the Grace of परमेश्वर *parameśvar*, both involve efforts, and efforts of different kinds. The results of such efforts are also vastly different. The one who seeks only देवता *devatā* gains अल्प फलं *alpa phalaṁ* – limited results, finite results. The one who seeks परमेश्वर *parameśvar*, gains अनन्त फलं *anantaphalaṁ* – unlimited results, infinite results. That being the case, still many भक्तस *bhaktas* go in only for अल्प फलं *alpa phalaṁ* – why? Because such भक्तस *bhaktas* have not yet grown mature enough to recognize the Nature of Sri Krishna – the Nature of परमेश्वर *parameśvar*.

The Gita verses must be understood properly. Sri Krishna is NOT against देवता *devatā* – worship. Dedicated and devoted worship of one's इष्ट देवता *iṣṭa devatā* is both natural and essential for the spiritual progress of every भक्त *bhakta* – every Devotee. Sri Krishna has already glorified such देवता *devatā* –worship by saying:

यो यो यां यां तनुं भक्तः श्रद्धया अर्चितुं इच्छति ।

yo yo yām yām tanuṁ bhaktaḥ śraddhayā arcitum icchati ।

तस्य तस्य अचलां श्रद्धां, तां एव विदधामि अहं ॥

7-21

tasya tasya acalām śraddhām, tām eva vidadhāmi aham ॥

and

श्रद्धावान् लभते ज्ञानं

(4-39)



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śraddhāvān labhate jñānam

Even if one worships परमेश्वर *parameśvar* only as a देवता *devatā*, remote from oneself, so long as one worships with श्रद्धा *śraddhā* – with faith and devotion, I will make that श्रद्धा *śraddhā* even stronger, by being the कर्म फल दाता *karma phala dātā*, by responding positively to the prayers of the Devotee, so that, in time, the देवता भक्ति *devatā bhakti* will mature into ईश्वर भक्ति *īśvar bhakti* and ईश्वर ज्ञानं *īśvar jñānam*. After saying that, Sri Krishna reminds us, what the उपनिषत् *upaniṣat* has been telling all the time:

सत्यं ज्ञानमनन्तं ब्रह्म । यो वेद निहितं गुहायां परमे व्योमन् ।

satyaṁ jñānam anantaṁ brahma । yo veda nihitaṁ guhāyāṁ parame vyoman ।

सोऽश्रुते सर्वान् कामान् सह ।

(तै. 2-1)

so'śnute sarvān kāmān saha । (tai. 2-1)

The one who worships one's इष्ट देवता *iṣṭa devatā* as परमेश्वर *parameśvar* – as सत्यं ज्ञानं अनन्तं ब्रह्म *satyaṁ jñānam anantaṁ brahma* in one's own heart, through one's own विवेक बुद्धि *vivek buddhi*, that person gains experiences, and enjoys fulfillment of all desires, at will, forever. Such इष्ट देवता *iṣṭa devatā* – worship is परमेश्वर *parameśvar* – worship and the results of such worship is unlimited अनन्तं *anantaṁ*. That is the Message of Sri Krishna here.

In the next few verses, Sri Krishna tells why most भक्तस *bhaktas* do not recognize Sri Krishna, as परमेश्वर *parameśvar*.

अव्यक्तं व्यक्तिम् आपन्नं, मन्यन्ते मां अबुद्धयः ।

avyaktaṁ vyaktim āpannaṁ, manyante māṁ abuddhayaḥ ।

परं भावम् अजानन्तः, मम अव्ययं अनुत्तमम् ॥

7-24

paraṁ bhāvam ajānantaḥ, mama avyayaṁ anuttamam ॥

अबुद्धयः *abuddhayaḥ* – Those who have inadequate बुद्धि *buddhi*. Here, बुद्धि *buddhi* is only with reference to ईश्वर ज्ञानं *īśvar jñānam*. Therefore, अबुद्धयः *abuddhayaḥ* means those who have inadequate capacity to recognize परमेश्वर *parameśvar* मां मन्यन्ते *māṁ manyante* – they think of ME, they consider ME



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अव्यक्तं व्यक्तिम् आपन्नं *avyaktaṁ vyaktim āpannaṁ* - as one who was unmanifest before, and is manifest now, meaning I was born just as any other human being and after birth I am manifest in this Form and Name. In other words, I am just one Mr. Krishna, and nothing more. They consider ME that way, because

अजानन्तः *ajānantaḥ* - not knowing My real nature

मम परं भावम् अजानन्तः *mama paraṁ bhāvam ajānantaḥ* - not knowing My परमात्म स्वरूपं *paramātma svarūpaṁ* - not knowing My Limitless Nature

मम अव्यक्त भावम् अजानन्तः *mama avyakt bhāvam ajānantaḥ* - not knowing My व्यय रहित भावम् *vyaya rahit bhāvam* - not knowing MY Changeless and immutable Nature

मम अनुत्तमम् भावम् अजानन्तः *mama anuttamam bhāvam ajānantaḥ* - not knowing My most Exalted Nature, not knowing My Nature as ब्रह्मन् *brahman* Itself

Not knowing My real Nature as

परं *paraṁ* - Limitless

अव्यक्तं *avyaktaṁ* - Changeless, and

अनुत्तमम् ब्रह्मन् *anuttamam brahman* Itself,

People do not recognize ME as परमेश्वर *parameśvar*. They are unable to recognize My real Nature because,

नाहं प्रकाशः सर्वस्य योगमाया समावृतः ।

nāhaṁ prakāśaḥ sarvasya yogamāyā samāvṛtaḥ ।

मूढोऽयं न अभिजानाति लोको मां अजमव्ययं ॥

7-25

mūḍho'yaṁ na abhijānāti loko māṁ ajamavyayaṁ ॥

नाहं प्रकाशः सर्वस्य *nāhaṁ prakāśaḥ sarvasya* - I am not lighted up for all people

सर्वस्य अहं न प्रकाशः *sarvasya ahaṁ na prakāśaḥ* - My true nature is not recognizable for all people

मम अव्यक्त भावम् अजानन्तः *mama avyakta bhāvam ajānantaḥ* - All people cannot recognize ME as परमेश्वर *parameśvar*, which means, only those people who seek परमेश्वर *parameśvar* alone and nothing else, and who have the necessary अन्तःकरण शुद्धि *antaḥ karaṇa śuddhi* - purity of mind and बुद्धि *buddhi* to recognize परमेश्वर *parameśvar*, can recognize ME as परमेश्वर *parameśvar*. Others cannot, because



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योग माया समावृतः *yoga māyā samāvṛtaḥ* - totally covered and hence obstructed by योग माया *yoga māyā*, meaning the आवरण शक्ति *āvaraṇa śakti* of the माया गुणः *māyā guṇas*, by the concealing power of the माया गुणः *māyā guṇas* and their effects.

Previously it was said (7-13)

त्रिभिर्गुणमयैर्भावैः एभिः सर्वमिदं जगत् मोहितं *tribhirguṇa mayairbhāvaiḥ ebhiḥ sarvamidaṁ jagat mohitaṁ* - this entire world is मोहितं *mohitaṁ* - deluded, confused and misled, by the power of the three माया गुणः *māyā guṇas* and their products which create a variety of likes, dislikes, values etc. The मोह *moha* - delusion and confusion created by the योग *yoga* - the union of the three माया गुणः *māyā guṇas*, and their products, is indicated here by the expression योग माया *yoga māyā*

योग माया समावृतः *yoga māyā samāvṛtaḥ* - totally obstructed by such योग माया *yoga māyā*. Who is obstructed? लोकः *lokaḥ* - लोकः *lokaḥ* means, people in general; लोकः *lokaḥ* also means any individual person capable of recognizing any object. Therefore, लोकः योग माया समावृतः *lokaḥ yoga māyā samāvṛtaḥ* - people in general, being totally obstructed by योग माया *yoga māyā* - by the concealing power of the combination of the three माया गुणः *māyā guṇas*

Now, what is it in a person which is totally obstructed by योग माया *yoga māyā*? It is obvious that आत्मा *ātmā* cannot be obstructed by योग माया *yoga māyā* for two reasons:

आत्मा *ātmā* is शुद्ध चैतन्यं *śuddha caitanyaṁ* - Pure Awareness, because of which alone awareness of anything is possible. If आत्मा *ātmā* is totally obstructed, no awareness of anything, no cognition of anything is possible, which is contrary to experience. Therefore, आत्मा *ātmā* is not समावृतः *samāvṛtaḥ* - आत्मा *ātmā* is not obstructed. Further, आत्मा *ātmā* is ब्रह्मन् *brahman*. आत्मा is परमेश्वर *parameśvar*. परमेश्वर *parameśvar* wields माया *māyā*. माया *māyā* is under the control of परमेश्वर *parameśvar*. For one who wields माया *māyā*, माया *māyā* is only an उपाधि *upādhi* - a vehicle under one's operation and control. Consequently, परमेश्वर *parameśvar* is not obstructed in any way by योग माया *yoga māyā*, just as a magician is not



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obstructed by the spell of his own magic. Therefore, the आत्मा *ātmā* in a person is not obstructed by योग माया *yoga māyā*. Then, what is obstructed?

It is only the अन्तःकरण *antaḥ karaṇa* – mind and बुद्धि *buddhi* of a person which is obstructed by the मोह *moha* – the delusions and confusions arising from the combined interactions and powers of one's माया गुण *māyā guṇas* – the concealing power of योग माया *yoga māyā*.

आत्म ज्ञानं *ātma jñānam* - Self-Knowledge has to take place only in one's बुद्धि *buddhi*. So long as the मोह *moha* obstructions of माया गुण *māyā guṇas* are there, आत्म ज्ञानं *ātma jñānam* is not possible. One cannot recognize ONESELF, which means, one cannot reach ONESELF.

Among the various kinds of knowledge, आत्म ज्ञानं *ātma jñānam* is unique. आत्म ज्ञानं *ātma jñānam* is The Knower knowing the Knower Itself – I knowing Myself. Consequently, there is no distance between the Knower – the subject, and the Knower - the object. Every other kind of knowledge is object-knowledge. The knower knowing an object, in which case, there is always a distance between the subject – The Knower – and the object to be known. Therefore the usual means of gaining object knowledge are naturally inadequate for gaining आत्म ज्ञानं *ātma jñānam*

Then how does one get आत्म ज्ञानं *ātma jñānam*? आत्म ज्ञानं *ātma jñānam* is possible only in one's own self, through one's own self. Such possibility, however, is facilitated by the pointer and suggestive sounds and the words of our Upanishads which serve as शब्द प्रमाणं *śabda pramāṇam* for आत्म ज्ञानं *ātma jñānam*. What exactly the sounds and words of the Upanishad do?

The Sounds and Words of the Upanishads create an appropriate वृत्ति ज्ञानं *vṛti jñānam* in one's mind and बुद्धि *buddhi*, which means they unlock the mind and बुद्धि *buddhi* sufficiently to initiate a thought-process. This thought process, when properly cultivated, grows powerful enough to uplift, re-order, and re-direct one's mind and बुद्धि *buddhi*, avoiding, overcoming and/or incapacitating the मोह *moha* obstructions to gaining आत्म ज्ञानं *ātma jñānam*. Ultimately, the mind and बुद्धि *buddhi* gain a clear, complete, direct and immediate vision of ब्रह्मन् *brahman* in oneself. Until such time That happens, one's mind and बुद्धि *buddhi* remain योग माया समावृतः *yoga māyā samāvṛtaḥ* – totally obstructed by the spell of योग माया *yoga māyā* – the concealing power of the three



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माया गुणः *māyā guṇas* bound together, which makes a person मोहितः *mohitaḥ* – deluded and confused.

Such a मोहितः लोकः *mohitaḥ lokaḥ* is a मूढः *mūḍhaḥ* – such a person is a मूढः *mūḍhaḥ* a deluded and confused person. Therefore, Sri Krishna says:

अयं मूढः मां न अभिजानाति *ayaṁ mūḍhaḥ mām na abhijānāti* – Such a deluded person does not know ME properly, does not recognize My true nature, as

अजं *ajam* – Unborn, Ever-existent, Eternal, and

अव्ययम् *avyayam* – Changeless, Immutable

Thus, one does not recognize ME as परमेश्वर *parameśvar*, because one's mind and बुद्धि *buddhi* are obstructed from the Vision of परमेश्वर *parameśvar* by the मोह *moha* – delusion and confusion created by माया गुण युक्ति घटनं *māyā guṇas yukti ghaṭanam* – the exertions of the three माया गुणः *māyā guṇas* bound together.

Ordinarily, every person has all the three माया गुणः *māyā guṇas* – the सत्त्व *satva*, रजस् *rajas* and तमस् गुणः *tamas guṇas* to different extents at all times. One must be able to recognize them, and deal with them, individually and separately, to order and re-order one's actions in daily life, which can be done only through commitment to the Basic Vedic Teachings and Self-discipline.

If one cannot do that, then the माया गुणः *māyā guṇas* get mixed up and bound together, pulling and pushing the mind and बुद्धि *buddhi* in different directions simultaneously, which causes only mental confusions and delusion, often resulting in मूढत्वम् *mūḍhatvam* – stupidity in action.

That is माया गुण युक्ति घटनं *māyā guṇa yukti ghaṭanam* – the आवरण शक्ति *āvaraṇa śakti* or the अज्ञान शक्ति *ajñāna śakti* – the concealing power or the ignorance power of माया गुणः *māyā guṇas*, which is what Sri Krishna refers here as योग माया *yoga māyā*. Continuing, Sri Krishna says:

वेदाहं समतीतानि वर्तमानानि च अर्जुन ।

vedāham samatītāni vartamānāni ca arjuna ।

भविष्याणि च भूतानि, मां तु वेद न कश्चन ॥

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bhaviṣyāṇi ca bhūtāni, mām tu veda na kaścana ॥



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अर्जुन *arjuna* O! Arjuna

वेदाहं *vedāham* – अहं वेद *aham veda* – I know, not only Myself, but also

समतीतानि भूतानि *samatītāni bhūtāni* – सम् अतीतानि भूतानि *sam atītāni bhūtāni*
– each and every being, each and every thing that had gone before

वर्तमानानि भूतानि च *vartamānāni bhūtāni ca*– all beings and all things which exist
now

भविष्याणि च भूतानि *bhaviṣyāṇi ca bhūtāni* – all beings and all things which are yet
to come, which means,

अहं सर्वज्ञः, सर्ववित् *aham sarvajñah, sarvavirat* – I am the Knower of every being
and everything that existed in the past, that exist now, and that will ever exist in the future.
I am the Knower of all of them, in all details

मां तु वेद न कश्चन *mām tu veda na kaścana*

तु *tu* – On the other hand

न कश्चन मां वेद *na kaścana mām veda* – no one at all, except, of course ज्ञानीs
jñānīs, know Me as परमेश्वर *parameśvar*. Therefore, even from very birth, every one
is

योगमाया समावृतः मोहितः *yogamāyā samāvṛtaḥ mohitaḥ* – deluded and confused
by the powers of one's माया गुणs *māyā guṇas*. Only those who have प्रत्यग आत्मज्ञानं
pratyaga ātma jñānaṁ have ईश्वर ज्ञानं *īśvar jñānaṁ*. Others do not have ईश्वर
ज्ञानं *īśvar jñānaṁ*.

For simply getting the कर्म फल *karma phalah* – the fruits of one's actions, no ईश्वर
ज्ञानं *īśvar jñānaṁ* is necessary. You do the कर्म *karma*, you get the कर्म फलः *karma
phalah*. If you do the appropriate prayers and rituals with श्रद्धा *śraddhā* and भक्ति
bhakti, you will certainly get the कर्म फल *karma phala* you seek. But you do not get
ईश्वर ज्ञानं *īśvar jñānaṁ*. Gaining ईश्वर ज्ञानं *īśvar jñānaṁ* is possible only when the
योग माया *yoga māyā* generated मोह *moha* – delusions and confusions in one's mind
and बुद्धि *buddhi* totally disappear.

We must understand some thing more about योग माया *yoga māyā* – which we will see
next time.