

it is vast, there age is longer, and pleasures are, in abundance.

Those who want to go to heaven, instead of depending on God, rely on actions with interested motive, enjoined by the three Vedas. They go to heaven and are obliged to return to this world, after their merits run out. Here again, they acquire merits and thus, the wheel of going and coming back, revolves.

If the meaning of 'Pūtapāpā', of the previous verse, is taken, as those who are purged of all sins and the meaning of 'Kṣīṇe punye', is taken as those whose merits are destroyed, it means, that being free from all sins and merits, they should have been liberated from bondage. But they do not attain liberation, they, rather go and come. So the terms, mean that they are purged of only those sins which are obstacles to go to heaven; and their merits are exhausted after enjoying, heavenly pleasures. Therefore, reference is not, in context of the exhaustion of all their sins and merits.



*Link:—But, what about those, who depend only on the Lord? Their position is explained, by the Lord, in the next verse.*

अनन्याश्चिन्तयन्तो मां ये जनाः पर्युपासते ।

तेषां नित्याभियुक्तानां योगक्षेमं वहाम्यहम् ॥ २२ ॥

ananyāścintayanto mām ye janāḥ paryupāsate  
teṣāṃ nityābhiyuktānāṃ yogakṣemaṃ vahāmyaham

To those men, who worship Me alone, thinking of none but Me, who are ever-devout, I provide them gain and security. 22

*Comment:—*

'Ananyāścintayanto mām ye janāḥ paryupāsate'—Those, who admit, that the entire universe is the Lord's manifestation, and all the activities and changes are His sport, and do not attach importance to anything else, besides the Lord, because everything except the Lord, is perishable. They have no desire,

even for the maintenance of their bodies. So, they have exclusive devotion, for Him. Whatever action, moving, eating, drinking or talking etc., they perform, is in order to, please God. By regarding the Lord, as loving and glorious, the memory, of the Lord in devotees, is constant and natural. These devotees are called 'Ananya' (exclusively devoted), because for them, the Lord is both the means and an end. They have a firm conviction, that they have to take refuge in God only, they have to adore and think of Him only, and they have to attain Him, only. They do not harbour any other desire, except that of the Lord.

**'Teṣāṃ nityābhiyuktānām'**—'Nityābhiyuktānām' (of those ever united), are those, who having undivided devotion, think of Him and perform all actions, to please Him. They, have a disinclination for the world, an inclination for the Lord, and perform actions by depending on Him. In other words, their disinclination for the world, is their 'Ananyatā' (exclusive devotion), their inclination for the Lord is their 'Cintana' (constant memory), and in all active and inactive conditions, circumstances whatever, he does, is their 'Upāsana' (worship). Those devotees, who possess these three traits, are 'Nityābhiyuktā' (ever devout).

**'Yogakṣemaṃ vahāmyaham'**—'Yoga' means, the provision of the means required, and 'Kṣema' means, security of what has been gained.

But, the fact is that 'Yoga' means, either to attend or not to attend to the needs of devotees, because the Lord is a disinterested friend, of devotees, so He remains engrossed, in their welfare. He provides only those means, which are useful, for their welfare. Similarly, He protects what has been provided, only if its security, is a means in their spiritual progress. Otherwise, He will destroy it. Destruction of harmful things, is 'Kṣema' (security). Therefore, His devout devotees, remain pleased and satisfied, in all circumstances, because they believe that those circumstances have been created by God's will, and so they will

enable them to attain, salvation. They, become puppets in the hands of the Lord, and God's will, becomes their will.

In fact 'Yoga' means, affinity with God and 'Kṣema' means salvation. From this view-point, the Lord strengthens a devotee's affinity with Him, and tries to lead him to salvation. Therefore, Lord Kṛṣṇa, in the forty-fifth verse of the second chapter, orders Arjuna. "Don't worry about 'Yoga' and 'Kṣema'". It means that a devotee should be free, from any care for gain and security.

'Vahāmyaham'—It means, that as a mother, looks after her small son and provides him cheerly with all necessities, similarly the Lord provides, all the means required by the devotees.

**Appendix**—The Lord here mentions the superiority of His devotees to those, who perform actions with interested motive, enjoined by the Vedas as described in the preceding verse, and also to those who worship other gods. The devotees, who have exclusive devotion for God, neither believe in Indra, who has been described in the preceding verse nor believe in other gods as is described in the next verse. Those who worship Indra etc., reap the limited fruit for their worship, according to their desire. But the worshippers of God receive limitless fruit. The worshippers of gods are like paid labours (servants) while the worshippers of God are like the members of the family. If a labour works, he is paid the limited amount of money as wages according to his labour (work), but if a member of the house works, he is the master of the entire wealth (money) of the family.

The 'ananya bhaktas' (devotees with exclusive devotion) are those who hold that there is no other entity besides God—'Uttama ke asa basa mana māhīm, sapanehū āna puruṣa jaga nāhīm' (Mānasa, Araṇya 5/6).

'Yogakṣemaṁ vahāmyaham'—The Lord provides the devotee all the necessary means required by him and provides security of what has been gained—this is the Lord's 'yogakṣemaṁ vahāmyaham'. Though the Lord provides gain and security to

all strivers, yet he specially provides gain and security to those devotees who have exclusive devotion for Him in the same way as a mother brings up her loving child herself instead of leaving it under the care (supervision) of a servant

As a devotee attains bliss by serving God, similarly God takes delight in serving His devotee—‘ye yathā mām prapadyante tāmstathaiva bhajāmyaham’ (Gītā 4/11).



*Link:—After explaining the position of those devotees who depend only on the Lord, He describes in the next verse those devotees who worship other gods.*

येऽप्यन्यदेवता भक्ता यजन्ते श्रद्धयान्विताः ।

तेऽपि मामेव कौन्तेय यजन्त्यविधिपूर्वकम् ॥ २३ ॥

ye'pyanyadevatā bhaktā yajante śraddhayānvitāḥ  
te'pi māmeva kaunteya yajantyavidhipūrvakam

O son of Kuntī, even those devotees who, with faith, worship other gods, in reality worship Me also though not with a proper approach. 23

*Comment:—*

'Ye'pyanyadevatā bhaktā yajante śraddhayānvitāḥ'—These devotees, who have not realized, that the Lord is all-being and non-being, (Gītā 9/19) worship other gods, because they think that other gods are apart from and independent of Him, and that by their grace they will gain everything.

'Te'pi māmeva kaunteya yajantyavidhipūrvakam'—Devotees, who worship other gods, actually worship Him, because, in the whole universe, there is nothing besides, Him. Therefore, their worship to other gods is worship to Him, only, but that is a mistaken approach. The Lord, by the expression 'Yajantyavidhipūrvakam', does not mean that they do not possess knowledge—what sort of worship—materials, what sacred text, should be used, and what