

does not take place. In every respect the spirituality of the spiritual man is promoted.

It is *ananyabhakti* when the love of the *Jivatman* for the *Paramatman* takes away all distinctions between the two.

Yoga in the context of this stanza means the provision of the means required for the devotees' bodily maintenance; and *kshema* means the protection of what has been provided.

The baby in the womb gets its nourishment from the mother because of the state of non-separation between the two. The boon of *ananyabhakti* is even greater and more consequential than this. While the mother and the baby will be separated by time, this *Jivatman* and *Paramatman* will become united for eternity. The grace of the Lord unfailingly facilitates this union. While the seekers of heaven chase the phantom, the genuine devotee of the Lord gains Him, the Incomparable.

When the devotee takes one stride towards the Lord, He takes ten strides towards that devotee. Such is His grace.

—Sri Ramakrishna

But will not the homage paid to the minor deities become the worship of the Lord? The clarification comes :—

येऽप्यन्यदेवता भक्ता यजन्ते श्रद्धयाऽन्विताः ।
तेऽपि मामेव कौन्तेय यजन्त्यविधिपूर्वकम् ॥ २३

ये अपि अन्य-देवताः भक्ताः यजन्ते श्रद्धया अनु-द-ताः ।
ते अपि माम् एव कौन्तेय यजन्ति अ-विधि-पूर्वकम् ॥