

तेषां नित्याभियुक्तानां योगक्षेमं वहाम्यहम्॥२२॥

22. Those persons who, becoming non-different from Me and meditative, worship Me everywhere, for them, who are ever attached (to Me), I arrange for securing what they lack and preserving what they have.

On the other hand, *ye janāh*, those persons, the monks, who are desireless and fully illumined; who *ananyāh*, becoming non-different (from Me), having realized the supreme Deity, Nārāyana, as their own Self; and *cintayantah*, becoming meditative; (151) *paryu-pāsate mām*, worship Me everywhere; (152) *tesām*, for them; who have realized the supreme Truth, *nitya-abhiyuktānām*, who are ever attached (to Me); *aham*, I; *vahāmi*, arrange for; both *Yog-ksemam*, securing what they lack and preserving what they have. *Yog* means making available what one does not have, and *ksema* means the protection of what one has got.

Since ‘but the man of Knowledge is the very Self. (This is) My opinion’ and ‘he too is dear to Me’ (7.17,18), therefore they have become My own Self as also dear. Does not the Bhagavān surely arrange for securing what they lack and protecting what they have even in the case of other devotees? This is true. He does arrange for it. But the difference lies in this: Others who are devotees make their own efforts as well for their own sake, to arrange for securing what they lack and protecting what they have. On the contrary, those who have realized non-duality do not make any effort to arrange for themselves the acquisition of what they do not have and the preservation of what they have. Indeed, they desire nothing for themselves, in life or in death. They have taken refuge only in the Bhagavān. Therefore the Bhagavān Himself arranges to procure what they do not have and protect what they have got.

‘If you Yourself are the other gods even, then do not their devotees too worship You alone?’ ‘Quite so!’

येऽप्यन्यदेवताभक्ता यजन्ते श्रद्धयाऽन्विताः ।