

Having enjoyed the vast Swarga-world, they enter the mortal world, on the exhaustion of their merit: Thus, abiding by the injunctions of the three (Vedas), desiring desires, they (constantly) come and go.

[ *Injunctions*—Ritualistic, the Karma-Kānda. ]

अनन्याश्चिन्तयन्तो मां ये जनाः पर्युपासते ॥

तेषां नित्याभियुक्तानां योगक्षेमं वहाम्यहम् ॥२२॥

IX. 22.

अनन्याः Non-separate मां me चिन्तयन्तः meditating ये who जनाः persons पर्युपासते worship (Me) in all things नित्याभियुक्तानां steadfast wholly and constantly तेषां to them अहं I योगक्षेमं the supply of what is lacking and the preservation of what is already possessed वहामि carry.

Persons who, meditating on Me as non-separate, worship Me in all beings, to them thus steadfast wholly and constantly, I carry what they lack and preserve what they already have.

[ *Ananyāh*—as non-separate i. e., looking upon the Supreme Being as not separate from their own self. Or *Ananyāh* may mean, without any other (thought). Then the translation of the sloka should be—persons who worship Me in all beings, never harbouring any other thought, to them &c.

*I carry &c.*—Because while other devotees work for their own gain and safety, those who see nothing as separate from themselves, do not do so, even they do not cherish a desire for life or death; so the Lord secures to them gain and safety. ]

येऽप्यन्यदेवताभक्ता यजन्ते श्रद्धयाऽन्विताः ॥

तेऽपि मामेव कौन्तेय यजन्त्यविधिपूर्वकम् ॥२३॥