

But what about those who have outgrown all desires and have completely made themselves over to the Maker? Their position is explained :—

Man Gets What He Seeks — 22-25

अनन्याश्चिन्तयन्तो मां ये जनाः पर्युपासते ।

तेषां नित्याभियुक्तानां योगक्षेमं वहाम्यहम् ॥ २२

अन्-अन्याः चिन्त्-अय-अन्तः माम् ये जनाः परि-उप-आस्-अते ।

तेषाम् नित्य-अभि-युज्-तानाम् योग-क्षेमम् वहामि अहम् ॥

*ananyās cintayanto mām ye janāḥ paryupāsate ।*

*teṣām nityābhiyuktānām yogakṣemaṁ vahāmy aham ॥*

अनन्याः *ananyāḥ* without others चिन्तयन्तः *cintayan-*  
*taḥ* thinking माम् *mām* me ये *ye* who जनाः *janāḥ* men  
पर्युपासते (परि उपासते) *paryupāsate (pari upāsate)* worship  
तेषाम् *teṣām* of them नित्याभियुक्तानाम् (नित्य अभियुक्तानाम्)  
*nityābhiyuktānām (nitya abhiyuktānām)* of the ever-  
united योगक्षेमम् *yoga kṣemaṁ* the supply of what is not  
already possessed, and the preservation of what is  
already possessed वहामि *vahāmi* carry अहम् *aham* I

To those men who worship Me alone, thinking of no other, who are ever devout, I provide gain and security. 22

This is a sublime statement revealing the law of life at the spiritual level. In the economy of nature the distribution of labour is benignly meted out. It is all right for the body-bound man to toil for food and clothing. But he who has completely attuned himself to the Divine loses in calibre when he brings his mind down to the mundane level. The grace of the Lord works in such a way that this downfall