



श्रीमद्भगवत् गीता  
राज विध्या राज गुह्य योगः  
**Chapter 9**  
**Volume 6**

अनन्याश्चिन्तयन्तो मां ये जनाः पर्युपासते ।  
तेषां नित्याभियुक्तानां योगक्षेमं वहाम्यहम् ॥

9-22

Sri Krishna draws attention of every ईश्वर भक्त, whatever the kind of ईश्वर भक्त one is, whether one worships परमेश्वर seeking परमेश्वर Itself, or seeking only the help of परमेश्वर to gain some objects of worldly desire, Sri Krishna draws the attention of every devotee of परमेश्वर and declares:

अनन्याश्चिन्तयन्तो मां ये जनाः पर्युपासते ।  
तेषां नित्याभियुक्तानां योगक्षेमं वहाम्यहम् ॥

9 – 22

This is one of the very famous versus in the भगवत् गीता and this verse is commonly included in one's daily prayers, both as a reminder of the glory of परमेश्वर and also as a welcome assurance from परमेश्वर Himself to all His devotees, relieving them from their immediate concerns of everyday life.

In this verse, भगवान् says in effect: "Those who are totally committed to Me, the परमेश्वर, at all times, under all circumstances, do not have to worry about their daily needs. I take care of their – I take care of all their needs in their everyday life. This is how Sri Krishna communicates this message:

अनन्याः चिन्तयन्तः मां ये जनाः परि उपासते ।  
तेषां नित्य अभियुक्तानां योगक्षेमं वहामि अहम् ॥

ये जनाः – Those people; who are those people?

अनन्याः – Those who do not look upon Me as other than themselves. Those who do not see Me, the परमेश्वर as some Being separate from themselves, which means those



## ब्रह्मविद्या **Brahma Vidya**

who recognize परमेश्वर as the आत्मा, the Self of themselves, those who have the clear vision of परमेश्वर as the आत्मा of every जीव, including oneself

ये जनाः - those people

चिन्तयन्तः मां - मां चिन्तयन्तः - thinking of Me, recognizing Me and contemplating on Me, the परमेश्वर, which means committing themselves to the sole pursuit of ईश्वर ज्ञानं, ब्रह्म ज्ञानं, आत्म ज्ञानं - self knowledge, without ever being distracted by the associated धर्म अर्थ काम pursuits, by such ईश्वर चिन्तनं - mind and बुद्धि totally absorbed in परमेश्वर

परि उपासते - those who worship Me, those who seek Me the परमेश्वर, at all times, under all circumstances

नित्य अभियुक्तानां means नित्य समहितचित्ताः सन् - With their mind and बुद्धि remaining in a perpetual state of ईश्वर ध्यानं - devotional disposition towards परमेश्वर ईश्वर ज्ञानं, ब्रह्म ज्ञानं, आत्म ज्ञानं,

तेषां योगक्षेमं अहम् वहामि for those people, I take care of their योगक्षेम. I take care of all of their spiritual and material needs in their daily life. That is what भगवान् says.

योगक्षेम ordinarily means gaining all the desirable things that one has not yet gained (that is योग), and simultaneously protecting all the desirable things that one has already gained (that is क्षेम).

For a spiritually oriented person, योगक्षेम means gaining चित्त शुद्धि and विवेक बुद्धि - purity of mind and the faculty of discrimination necessary for recognizing परमेश्वर as the आत्मा of all beings, including oneself, and simultaneously protecting the शम दमादि qualities, the qualities of self-control, self discipline, श्रद्धा, etc. - one has already cultivated for the purpose of gaining ईश्वर ज्ञानं.

In ordinary life, योगक्षेम is the concern of everybody. Either you want something that you do not have, and/or you want to keep something that you already have. भगवान् seems



to say “When you totally commit yourself to Me, I take care of your योगक्षेम !” Is this some kind of a bargain? No. It is simply a statement of fact which needs to be understood.

If you are a ज्ञानी, you know this fact already as the very glory of परमेश्वर, because you are already one with परमेश्वर. If you are not yet a ज्ञानी, knowing this fact, recognizing this glory of परमेश्वर, can help you relieve yourself of your योगक्षेम concerns, and uplift yourself to recognize your identity with परमेश्वर.

Whether one is a ज्ञानी or अज्ञानी, भगवान् takes care of the योगक्षेम of everybody through one’s प्रारब्ध कर्मs and कर्म फलs. This fact needs to be understood and realized. You are now what you are, because of your प्रारब्ध कर्मs yielding fruits of your past actions. The law of कर्म is भगवान् Itself. The कर्म फल धाता – the giver of the fruits of actions is also भगवान्. Therefore, the कर्म फल itself, the fruit of action itself is भगवान्.

For the one who recognizes भगवान् in this manner, योगक्षेम is never a matter of concern.

An ordinary ईश्वर भक्त who is not yet a ज्ञानी is deeply concerned about his योगक्षेम. Why? Because he entertains and cultivates the notion of doership. His entire effort for his योगक्षेम is centered on his notion of doership, that he is the कर्ता – the doer of his actions. Being aware of one’s own shortcomings, the भक्त prays to परमेश्वर for His help in his योगक्षेम needs through various kinds of upasanas, rituals, prayers, etc., and certainly he gets what his prayers deserve.

On the other hand, a ज्ञानी has no अहंकार in himself, and hence has no sense of doership in him. A ज्ञानी is already one with परमेश्वर, and being so, he has already gained all the योगक्षेम there is, and the question of any concern over योगक्षेम for everyday life does not arise for a ज्ञानी. Thus a ज्ञानी is निर्योगक्षेमः (see G2-45) one who is free from all योगक्षेम concerns.

The योगक्षेम concerns are only for the अज्ञानी. Such concerns will not go away so long as अहंकार – the ego is there. Only with the advent of पूर्ण ईश्वर शरणागति, which



## ब्रह्मविद्या **Brahma Vidya**

means the natural fusion of पूर्ण ईश्वर भक्ति and पूर्ण ईश्वर ज्ञानं, only with the advent of such पूर्ण ईश्वर शरणागति, अहंकार will disappear. And along with that, all concerns about योगक्षेम will disappear, and योगक्षेम itself, in the form of प्रारब्ध कर्म फल will unfold itself as the glory of परमेश्वर.

Thus, except for the very few who are already ज्ञानीs, who have already become one with परमेश्वर, योगक्षेम is indeed a matter of concern for everybody, everywhere, at all times, because everyone wants to gain something that one does not already have, and also everyone wants to preserve and protect something valuable that one already has. What one wants to gain and what one wants to preserve and protect are of course different for different people at different times.

In the context here, Arjuna currently finds himself in the battlefield with all its implications and uncertainties, and at the same time, he wants to gain श्रेयस् - मोक्ष - which he does not have right now, and he wants to preserve and protect his मुमुक्षुत्वं - his intense yearning for मोक्ष, which he already has. Thus, gaining मोक्ष and sustaining his yearning for मोक्ष under current circumstances constitute the योगक्षेम concern for Arjuna at this time, and Sri Krishna uplifts him from this concern by this verse.

In trying to understand and appreciate the content of this verse, some questions such as the following may arise in the minds of some people. For example, just think about this. Suppose that following the directions of Sri Krishna, which means by अनन्य ईश्वर चिन्तनं, by keeping the mind totally absorbed in the thoughts of परमेश्वर, recognizing परमेश्वर as आत्मा - The self of all beings

परि उपासनं - by worshipping that परमेश्वर at all times under all circumstances and नित्य अभियुक्तं - by being in a perpetual state of devotion to परमेश्वर, by all means, suppose I gain मोक्ष, which means that I become जीवन् मुक्त - at this very moment, then what happens to me with respect to my ongoing daily life?

Still I have to live the rest of my life with all my responsibilities and obligations. Who will take care of my योगक्षेम needs? That is the first question.

भगवान् answers by saying "I take care of your योगक्षेम". What does that mean? Will भगवान् pay my bills? The answer is Yes. Then the question is "How?" Why? The answer is "I pay your bills through you, because I am you, which means, that your own



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## ब्रह्मविद्या **Brahma Vidya**

प्रारब्ध कर्म फल – the fruits of your past actions, because of which you have now gained मोक्ष, will enable you to pay your bills, and can carry on with the rest of your life as ordained. That means, even as a जीवन् मुक्त you will continue to enjoy प्रारब्ध कर्म फल, and you will continue to do whatever you have to do, and need to do, depending on the circumstances in which you find yourself, and all your योगक्षेम needs will be taken care of by Myself, which is yourself, which is your प्रारब्ध कर्म फल. That is भगवान् 's answer to the questions raised.

What we need to understand and appreciate is this. भगवान् takes care of the योगक्षेम of everybody through one's own प्रारब्ध कर्म फल. The eternal law of कर्म is भगवान् itself. The कमफलधाता is also भगवान् itself. The कर्मफल also is भगवान् itself. The one who recognizes भगवान् in this manner, that person is a ज्ञानी, free from योगक्षेम concerns.

The योगक्षेम concerns are only for the अज्ञानी, who do not recognize परमेश्वर in themselves. Such concerns will not go away, so long as अहंकार – ego is there, Only with the advent of पूर्ण ईश्वर भक्ति and पूर्ण ईश्वर ज्ञानं, which means only through पूर्ण ईश्वर शरणागति, all concerns regarding योगक्षेम will disappear and then one's daily life itself, as it is, will unfold, as the very glory of परमेश्वर.

That is the meaning of this beautiful verse

अनन्याश्चिन्तयन्तो मां ये जनाः पर्युपासते ।  
तेषां नित्याभियुक्तानां योगक्षेमं वहाम्यहम् ॥

We will continue next time.



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ब्रह्मविद्या **Brahma Vidya**