

# DEVOTION OF GOD



अनन्याश्चिन्तयन्तो मां ये जनाः पर्युपास्ते।  
तेषां नित्याभियुक्तानां योगक्षेमं वहाम्यहम् ॥

*Shrimadbhagwatgita, 9/22*

अन्वय -

ये जनाः अनन्याः चिन्तयन्तः माम् पर्युपास्ते तेषाम्  
नित्याभियुक्तानाम् योगक्षेमम् अहम् वहामि।

**Word meaning:** Ye – that; Jana – Man; Ananya –

thinking of god without thinking of any other thing; Chintayanta – thinking; Mam – me; Paryupaste – involved in service of mankind selflessly; yogkshemam – the meaning of Yog is to obtain what is not obtainable and Kshema means protecting that which we get. In this way, yogkshemam means fulfilling the material requirements and protecting them; bhar aham – I (myself); vahami – bear it.

**Meaning:** Shri Krishna says to Arjuna, “Arjuna, the devotee who thinks of me with total devotion without thinking of others and worships me, I myself take care of the welfare of those devotees who are associated with me.”

**Narration:** Ananya, means not thinking of any other thing and thinking only of me. Here the question is that what does the word Anya (ananya = ana +anya) signifies. Does it denote other gods and goddesses? It can be considered like that but the god is saying something else also in the verse.

‘ये यथा मां प्रपद्यन्ते, तांस्तथैव भजाम्यहम्’।

“Arjuna! The devotee who obtains me in a particular way, in other words worships me, I am obtained to him in that manner only. I am knowledge for the knowledge seekers. I am god for the devotees. I take a practical form for those who do not believe in idol worshipping. Those who worship Shiva, I am Shiva for them. I take the form of Durga for those who are devotees of her. I become Vishnu for the followers of lord Vishnu. Therefore, if we believe that the word ‘Anya’ is meant for other gods and goddesses then the above meaning will become ineffective. In other words, we cannot consider the word ‘anya’ to be representing other gods and goddesses.

Then anya means other worldly matters. It is human nature to think about worldly matters all the time,

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the man always thinks about obtaining material happiness. The man cannot stay calm without thinking about it. Lord Krishna wants to say, ‘the devotee who deviates his mind from worldly things and thinks about me.’

There is another word ‘Chintayanta.’ Its literal meaning is ‘while thinking.’ Some people think of god in the morning and some in the evening. The purpose is to worship, think of god but there is uncertainty of time. One does not have this uncertainty while thinking. Chintayan, while thinking. It has continuity like the flowing water of a river. There is no difference between the water molecules, similarly time is not wasted at the time of thinking, and the same applies to devotion also. It goes on continuously. The devotee who thinks about me every moment, every time without thinking of results.

The third word, which needs to be analyzed is ‘nityabhiyuktanam’ in other words those who are in me forever and devoted. Here we have to focus on one word, ‘Nitya.’ It means not daily, it means forever, always, without any obstruction. God has used this word to clarify the meaning of continuity in devotion. When we go inside the temple we are devoted to god and after coming out of the temple we are not devoted. This is not continuous devotion. Similarly, some people offer morning and evening prayers to god for some time. This is not continuous devotion. Continuous devotion is one where a devotee does not forget his god even for a second during awaken state. He sees god even in his dreams. In the words of Tulsidas, “कामिहि नारि पियारि जिमि”। god takes the responsibility of the welfare of the devotees who are involved in his worship selflessly. Welfare means, well being in the world, fulfillment of worldly requirements. Why should they worry about their welfare, I there to fulfill their requirements pro-

vided they are devoted to their work on continuous basis. If it is not done in this manner then there could be a doubt that how can the devotees fulfill their daily duties if they are always immersed in the devotion of god? How will they perform worldly tasks in order to lead their lives? The answer to these questions is that Shri Krishna does not stop anybody from doing their works, Shrimadbhagwatgita advices about work and fulfilling the responsibilities. He stops those works, which are related to some expectations, results.

Finally is it possible to think of god and perform the duties. The answer is 'yes it is possible.' Generally, a person does two works at a time, one internally and the other externally. For instance, when a person is riding a cycle, his mind is occupied in some other thing and the body is riding the cycle, his eyes, hands and legs are involved in cycling. The mind is somewhere else, thinking of a different issue but the cycle is going smoothly on two wheels, it does not fall, not skid nor collides with other vehicles going on the road. The man riding the cycle takes care to avoid the holes on the road and ride it smoothly.

This is the principle of true devotion. The mind should be devoted towards god and the body should perform the worldly tasks. The rest will be taken care by the god.

The above narration needs explanation with some example. The kauravas tried to undress Draupadi amidst all great men sitting in the assembly. Draupadi is proud of her beauty, warrior like husbands, old aged on-laws, mentors sitting there but everybody is speechless, with their heads down. Bhishma, Dronacharya, Vidur, Kripacharya are all helpless. Nobody offered help. Draupadi loses all hopes and calls lord Shri Krishna to help her from this embarrassing situation. Krishna says, "Draupadi, I was here only but you did not call me. You were pleading others to help you, you were expecting their help. Now you have thought of me. Be assured, now it is my responsibility to protect your chastity." This incident explains the concept of welfare of the mankind by god and the devotee's devotion of god without thinking about any other thing. Dhruva and Prahlada are also good examples to explain this concept.

## INFERTILITY WILL BECOME A PAST

**T**he world came to know about IVF (In-vitro fertilization) 30 years back with the birth of Lucy Brown in Great Britain. This technique was considered to be a milestone in the medical field and till now around 30 lacs childless couples have been blessed with children with the help of this technique. This technique has progressed to such an extent that the enthusiastic medical practitioners are claiming that infertility would become a history.

Notions are left behind: The first test tube of world, Lucy baby celebrated her 30<sup>th</sup> birthday on July 25, 2008 in a very quite manner. But, the doctors are highly enthusiastic on the 30<sup>th</sup> anniversary of IVF technique. After all they have a reason to be so. During this period the preliminary doubts and moral related talks have been left behind.

Infertility will become a past: At the time of Lucy's birth, opening the blockage of fallopian tubes through surgery and hormone treatment to increase ovarian function was prevalent. But, there was no treatment for infertile men. The development and success of IVF technique showed some ray of hope. A special report published in the Nature journal read that the scientists had expressed unimaginable aspects related to the treatment of infertility.

The scientists believe that in the next three decades lot of progress would be made in the field of infertility, which would give the happiness of parenthood to people of any age, right from children to 100 year olds. Not only that, in place of normal pregnancy, the people would be able to select foetus being developed inside the womb from the second birth to eighth month of pregnancy. That is not all; they have all the possibilities of cloning of children. This simply means that the word 'infertility' would be abolished from the dictionary.

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