

**maccittā madgataprāṇā bodhayantaḥ parasparam
kathayantaśca mān nityaṁ tuṣyanti ca ramanti ca**

With their minds fixed on Me, with their lives surrendered to Me, enlightening each other about My excellences and greatness and ever speaking of Me, they always remain contented and delighted with Me. 9

Comment:—

[Those who have realized, that the Lord is the origin and source of inspiration of all things and creatures, for them nothing remains to be done, to be known and to be acquired. They have ever, to be engrossed in Him. The same fact, has been explained in this verse.]

'Maccittā'—Their minds are fixed on the Lord. There are two things—one is the fixation of the mind on the Lord, and the second is fixation of the self on the Lord. When a devotee, by admitting the fact that he is the Lord's, is absorbed in Him, his mind, intellect etc., are automatically absorbed in Him, because, these organs depend on the doer. So, if a devotee worships the Lord and wants to fix his mind on Him, by thinking, that he is a worldly householder, it is very difficult for him to fix his mind. It means, that if he himself remains devoted to the world, and attempts to absorb his mind in God, it is practically impossible.

Secondly, a person can fix his mind on what he likes the most, and he likes the most a thing or person with whom he has affinity. So, a devotee should admit the fact, that he is only the Lord's and the Lord is only, his. The body and the world, are not his. So he surrenders himself to Him and His will, becomes his will. Such devotees, are said to have fixed their minds on God.

things himself—to fix his mind on Him and to surrender himself to Him. The next two points—enlightening each other and ever speaking of Him, occur when two devotees meet and the last two—contentment and the delight are the fruits of the first four.

In the Gītā 'Mana' and 'Citta', have been used in different senses (6/14) as well as, in the same sense. Here, it has been used in the same sense as in 7/4. It means that it includes both 'Mana' and 'Citta'.

'Madgataprāṇā'—They surrender their life and actions, spiritual as well as mundane to the Lord. Just like cowherdesses, they surrender their lives to Him. They are not attached to their vital force. They have, neither a desire to live, nor are afraid of death, because they know that they are different, from life and have no affinity with it, while their affinity with the Lord is axiomatic. So, a striver's only aim, should be to realize God without caring for favourable and unfavourable circumstances, such as health and sickness, respect, insult and pleasure and pain etc.

'Bodhayantaḥ parasparam'—When two devotees meet, they talk about the sport, secrets, qualities and glories of the Lord. Thus, they share His devotion, with each other and are more absorbed in Him.* They are enlightened, with the help of each other, in the same way, as darkness is dispelled from under two lighted earthen lamp, if they are placed, facing each other. Such devotion and enlightenment is not possible while concentrating alone.

'Kathayantaśca mām'—When they meet, any devotee who is interested in listening to, a divine discourse, they hold the discourse. As Sanaka etc., all the four hold divine discourses, and also listen to them. One of them, becomes a speaker and the other three become, the listeners. But the speaker is not proud of his talent, and the listener is not ashamed of his becoming, a listener.

Nityam tuṣyanti ca'—Thus the exchange of those divine

* It is the nature of devotees that their organs of speech, ears and minds are applied respectively in uttering, hearing and thinking of the Lord's sports only. As lustful men relish sex talks, so do devotees relish the Lord's sports and stories (Śrīmadbhā. 10/13/2).

discourses relating to various sports, qualities, glories and secret etc., of the Lord, creates contentment. They get contentment, only in Him.

'Ramanti ca'—They take delight in him. In that state, they become one with Him, there is no difference in them. Sometimes, a devotee has devotion to the Lord, while at times the Lord, becomes a devotee to His own devotee. In this way, the sport of love, between the Lord and his devotee, continues for infinite ages and this love, enhances every moment.

Thus a striver should direct all his feelings and actions, towards the Lord.

Appendix—Here the Lord describes the unfaltering Yoga of devotion described in the seventh verse. The mind of devotees ever remains absorbed in God, it does not wander anywhere. From their view-point, when there is no other entity besides God, then where will their mind wander, how will it wander and why will it wander? Those devotees live alive only for God and all their actions are also surrendered to God. If anyone wants to listen to the Lord's qualities, glories, life history and sports etc., they narrate the extraordinary facts of the Lord's life to him, being absorbed in them (glories etc.,) and if anyone is interested in narrating them, the devotees listen to him by getting engrossed in them in a loving manner. In it neither the narrator nor the listener is contented. There is no contentment—this is disunion; and there is even new relish—this is union. Because of this disunion and union, the love is enhanced every moment. In the 'Nārada bhakti sūtra' it is mentioned—

'Kañṭhāvarodha romāñcāśrubhiḥ parasparam lapamānāḥ pāvayanti kulāni pṛthivīm ca' (68)

'Such devotees having exclusive devotion, with choking throat, being thrilled, eyes filled with tears, talking about the glories of the Lord, sanctify their families and the entire earth.'

