

Summary of Chapter 2 - Part 5

Continuation from last week - text taken from the book "Tat Tvam Asi" by Dr. Nath. We continue with the negative results of an unsteady mind, and we end this summary with some good qualities and the end result to be achieved by contemplation. (Dasha)

Sloka 66

**NAASTI BUDDHIR AYUKTASYA NA CHAYUKTASYA BHAVANA
NA CHABHAVAYATAHA SHANTIR ASHANTASYA KUTAHA SUKHAM**

To the unsteady mind there is no knowledge of the Self. To the unsteady mind there is no meditation. To the unmeditative no peace and to the man without peace, how can there be happiness?

(If you want to read again the original comment on this sloka: it was in weeks 28 to 30 in 2007.)

Yoga as we have understood so far is union of the ego with the Atman. A Yogi is one who has attained such union; such a yogi is a yuktah. Ayuktah is that person who has not united the ego with the Atman. In other words, his senses and mind look for worldly pleasures. He is an egotistic person.

If we feel sorry for ourselves because someone criticises us, if we are looking for taking revenge on others, if we are jealous of others, can we find any peace in ourselves? If we are not peaceful, can we be happy? If we are not happy and peaceful, what is the use of having all the worldly pleasures? By becoming a millionaire one cannot find peace and happiness in himself. One cannot buy his way to attain liberation.

Peace and happiness are close associates of the person who has dropped his ego and merged his mind in the contemplation of the divine Atman.

Bhavana means contemplation. In spiritual terms it means "contemplation of Self-knowledge". The main features of good bhavana (sadbhavana) are four:

Maitri (friendship)
Karuna (compassion)
Muditah (happy and pleased)
Upeksha (indifference)

Maitri:

Universal friendship is sadbhavana. Such a person looks upon all equally. He loves all. He does not say "my people, mine" etc. There is no room for dvesha (hatred) in such a person. He does not hate others.

Karuna:

Such a person has compassion for others who are in distress. He begs God to help people in distress.

Muditah:

Such a person has respect and praise for good actions. Any person who is performing good deeds that are for the welfare of the community is respected by the person with sadbhavana.

Upeksha:

This means indifference. The person with sadbhavana is indifferent to his critics. He continues to perform his duty as per the shastras. He has no thought of revenge on those who criticise and try to harm him.

To work without attachment and desires, without ego and vanity, ever steady in perfect equilibrium in success and failure, is, in other words, unconsciously "to assert the great truth" (the Self). The negation of the false and assertion of truth is the path to realise the Self.

This state of experience is called brahma-nirvanam. Nirvanam means "oneness". Any experience concerning the physical world is possible at one's mental and intellectual level of thinking. They are paroksa anubhuti (experiences of the physical world).

Brahmi experience is aparoksa anubhuti. It is not an experience one learns with the help of his indriyas (sense-organs) and hence it is above the level of the mind and intellect. It cannot be explained; but it is not impossible to attain. This attempt to experience the state that cannot be explained should be the goal for the spiritual seeker.

Sloka 72

**YESHA BRAHMI STHITIHI PARTHA NAINAAM PRAPYA VIMUHYATI
STHITVA SYAAM ANTAKALEPI BRAHMA NIRVANAM RUCHATI**

O Arjuna, having obtained this Brahmi state, man is not deluded. Being established in this even at the end of life, man attains oneness with Brahman.

(original comment on this sloka, the last one in chapter 2, to be read from week 37)