



The Scientific Art of Living

Volume - 13

(Based on Bhagavad Gita Chapter 13)

Swami Anubhavananda

The Scientific Art of Living

(Based on Bhagavad Geeta, Chapter 13)

by

Swami Anubhavananda



मौज में रहो

Be Happy Inc. USA

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Sat Bhavana Trust, India

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Indra Publishing House
www.indrapublishing.com

Published by:



Indra Publishing House

E-5/21, Arera Colony,
Habibganj Police Station Road,
Bhopal-462016
Phone : +91 755-4059620, 6462025
Telefax : +91 755-4030921
Email : manish@indrapublishing.com
pramod@indrapublishing.com
Web. : www.indrapublishing.com

© Sat Bhavana Trust, India
Be Happy Inc. USA
Yo Veda Inc. Australia
Happy Folks of South Africa
www.justbehappy.org
Cover & Matter Design : Pramod Singh & Creative Team

First Print 2012
ISBN : 978-93-80834-52-8
₹ : 120/-

Printed & published by Mr. Manish Gupta for Indra Publishing House,
E-5/21, Arera Colony, Habibganj Police Station Road,
Bhopal 462016 INDIA

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Foreword

Our pre-occupation with the present day rat-race burns us out even before we reach forty years of age. The speed with which we live does not allow us to cope up with the quality of life we expect from the modern age life style. It is the greatest surprise, that we claim to be scientific in our outlook and achieve great advancements in science and technology and yet we hardly have any scientific approach to our life. Life is an expression of the infinite, divine bliss through the limitations of the instruments such as body, senses, organs of action, mind etc..

A natural objection to this statement would be - If life is an expression of infinite bliss, how come we have finite blisters all over our personality in and through our life?! Therefore, either the statement made is wrong or we do not know the science behind life which will allow us to express the divine bliss, the source of life.

Science is not a property of one particular scientist to whom all the discoveries of science can be attributed to. In fact, science reveals the principles in nature and a number of scientists have contributed their might in the development of science. This is the discovery of scientists of life of the yore, technically called as the Rishis. Their experiments, experimental material and the researchers were none other than their own enquiry about this great, grand, divine bliss and the search for the reasons that can be attributed to the seeming contradictions of life. This forms the bulk of the ancient Indian wisdom contained in the books of knowledge and wisdom called as Vedas. This Vedic knowledge was required to be reinterpreted for the crisis of life that Arjuna faced on the battlefield of life.

In fact, he was never afraid of wars for that was his specialisation in life. Yet, at the deciding moment of his life, he failed to face the challenge that life presented to him. The net result was, the ‘challenge’ was mis-spelt by him as ‘problem’. In fact, life is a series of challenges to be faced to learn from every event in life and grow wise. Instead when we do not learn from our own life experiences and consider life as a series of problems, we get tired in life and as a result, simply grow old and otherwise. This is the story of majority of Arjuns in this world.

Bhagawan Shri Krishna through His unparalleled, inimitable, delightful exposition brings about a quality change in the attitude of Arjuna to face the challenge of life at a particular juncture in the period of history. This book of history called Mahabharata contains this “Scientific Art Of Living” wherein we are educated to live in the same world where we are placed by the Lord and face the challenges of life with a smile on the face and courage in the heart.

The following pages are a compilation of talks delivered at Prempuri Ashram, Mumbai, under the auspices of Geeta Chitanmala. In all, there were hundred and thirty-six talks delivered on as many number of topics to bring out the scientific approach to life in the language of modern science easily acceptable to the modern scientific man. We have appended the original text of this chapter along with transliteration with diacritical marks which will be convenient for those who are not familiar with Sanskrit language.

It is hoped that this publication may inspire many people to live life scientifically and express bliss in and through all the activities of life.

Be Happy Scientifically!!

Swami Anubhavananda

AUGUST 21, 2011

[GOKULASHTAMI]

DISCOURSE 1

The Consciousness Matters

The presentation of the scientific truth is always in a coded language, and those who do not know the codes, they are reading English, but not Physics. Physics is the subject and the medium of instruction is English. So if somebody is able to read English, that does not mean he knows Physics. In the same manner, because we are able to read Sanskrit, that does not mean that we will know what is 'Vedanta' or what is *Bhagavad Gita*. So it is essential that we are very clear about every formula that is used, every term that is indicating something or the other specifically. Like in today's language a common example is that of a 'cursor'. The meaning of 'cursor' in English language and in the computer is totally different. In English, the 'cursor' is not a good word, but in the computer without 'cursor' you cannot move. Therefore, when we are studying *Bhagavad Gita* as a book of science; wherein it is clearly spelt out, the scientific method by which we can make use of the best that is available to us, but not known to us.

If you take the history of computers, (I have had the good fortune of being associated with computers since the first generation), there used to be a huge building and the data used to be fed by the cards. There used to be the punching machines and the people would have to lift a huge quantity of paper- the cards, then it is punched, and the punched data is fed. Now it has come to such an extent and this growth is called the 'scientific advancement'. More information is contained in lesser space and in lesser time. Be very attentive- 'scientific advancement' means, utilization of the time and space

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more economically and increasing the speed of life. Earlier, if somebody took one month to get a letter, it became the postal mail. Then it became wireless mail. Then came the phones, and still it grew and it has now become e-mail. When the e-mail came, the earlier mail was called snail mail. And the latest is the 'smell mail'. You can send as an attachment the smell that you want to. So science is advancing. All these are contained in the language which has to be known by us. Only knowing alphabets, only knowing English is not enough. In the same manner, this total universe, the total field of experience, is contained in such small tiny terms that we may miss it. Like, "MC2" contains the whole thing put together.

When we talk of the 'world'- the 'creation', in science, we talk in terms of the three parameters; 'time', 'space', 'objects' and their interaction. Now, if we are able to manipulate these three, or two out of the three; when you can manipulate 'time' and 'space', you can manipulate the 'objects'. Out of the 'time' and 'space', if you can manipulate the 'time', you can manipulate the 'space'. You go one step further; you enter the metaphysical area of investigation. Physics has its limitation - from 'objects', to 'time', to 'space'; thereafter Physics ends. What matters in life is not 'the matter', what matters in life is the 'consciousness'.

The five great elements, *Mahaabhootaanyahankaarobuddhiravyaktamevaca* - we will come across that. In only matter, there is no problem. In pure consciousness there is no problem. The problem begins when 'matter' and 'Consciousness' are joined together by a bridge, called 'mind'. Therefore, the quality of the mind determines the quality of the experience. It does not matter, what matter you are with. What matters is, what quality of mind you have, so that the matter does not matter you.

You must have seen and come across people, with all prosperity; and they are prosperous frustrated people. Go to the over developed countries. They have got tremendous prosperity and luxuries and they are luxuriously miserable. This is one extreme! Another extreme

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is there are poor people. They are miserable in the poverty. Meaning - to be miserable, it does not matter whether you have prosperity or poverty; and the other end is also true! There are people who are highly rich and are extremely happy and there are people who have nothing, yet they are happy. Meaning- what matters in life is not what you have, what matters in life is what you are, in what you have.

Our *Bhagavad Gita* takes us from the '*field of experience*' to the '*experience*'; from the '*experience*' to the '*experienter*'; and from the '*experienter*' to the one, which is beyond all the three. These are the four stages through which this knowledge is slowly presented to us in the present Chapter No. 13.

There are four stages. First stage - we get lost in the worldly objects. The '*field of experience*' becomes the primary concern for the science, the material science. So what are the most prosperous and the richest imaginations? ...To have my house on the moon! Then I will invite people. Who will go there except the moony people, leaving such a beautiful planet that the earth is! So our attention is only on the matter outside.

The second stage is attention on the '*experience*' that we have. When someone asked me, "*Swamiji*, you have been trotting over a lot of places - which is the place you like most"? I told him, if I tell you, you will not like it! The best place is your own heart! Go to the East or the West, your '*heart*' is the best! When we are in the luxuries of the western world, there also we are dying to sleep. When we are in the competition of the East or the Asian countries, there also we are dying to sleep. Once you enter sleep, it does not matter, whether you are on the bed, or the bed is on you? It makes no difference!

So, first is the '*field of matter*' where we exist. Second is the '*experience*' that we have. Now, the third place where we get lost is the '*experienter*' that is born out of every *experience*. If something is according to my choice, '*I am so happy*'! This is the

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thing worth observing in this world. Watch the tennis players, or the cricket players. If they are successful, 'I have done it!' Therefore, 'I have done something', or 'I have missed something'. The '*field of experience*', the '*experience*' and the '*experienter*', these are the three areas where our whole life is shuttling from one place to another. Like the people in Mumbai. The highest happiness for a *Mumbaite* is to get entry into the train. Second degree happiness is to get a place where you can hold for support. Third degree happiness, to get a place to stand near a seat, fourth- to get a corner seat just to touch, fifth, to get a seat near the window, and by the time you get a seat, you have to get down at the station.

We are constantly tossing between these three stations, and this is called as 'life' scientifically. But our *Gita* says, are you not bored of the same thing? Isn't there a higher possibility? Human form is the form where nature has attained perfection. There is nothing more that nature can add in its own creation. She has exhausted all the possibilities of creating the best at the material level. We have come to that end, and if we do not inaugurate some higher possibilities in life, the next possibility is that, we revert back from where we had started. I will quote again the same example: The plant eats from below and grow upwards; the animals eat from front and grow backwards; and the human beings eat from above and grow downwards! We have come to the height. After having come to this position in life, if we are still happy only with the same thing, *aahaar, nidra, bhaya, maithunam ca!* This is all we can think of in life – eat, be worried about the security, sleep and procreate! These are the only four occupations in the over developed countries, nothing more! When you open a rose bud, you want to see what is inside hurriedly. (Fast life!) You take that beautiful bud and start operating with your terrible nails (I want to see what it looks like), forcibly open the bud and it is destroyed, without maturing into its fragrance and beauty. The same thing happens in life. When we are leading a very fast life – by the time a person is twenty, he has lived

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the life of 80. Remaining part of life, is not the life that is lived, but the burden of death that is carried on.

Therefore, after having come to this stage, as human beings, now to such mature students, the *Bhagavad Gita* addresses in the 13th Chapter. In the 12th Chapter, the text told us, that he who has the ability, the courage, the determination and the will to peep beyond the known frontiers of knowledge, to them only the highest is revealed. Those who do not have guts, they will all the time be leading a life of frustration, depression, demands, dejection and dependence. Therefore, the beauty of such a grown evolved individual is indicated.

Adveshtaa sarvabhootaanaam maitrah karuna eva ca – The highest in the human evolution, *Adveshtaa sarvabhootaanaam* - is he who does not carry an iota of hatred for anybody in the whole creation, even in dream, even once, to that human being the 13th Chapter is addressed. Such great masters do not struggle to do good to the world - goodness happens through them, like the flower does not struggle to give fragrance to the world. Struggle is by those girls who are selling perfumes in the duty free shops! Here the teacher tells us, he who has grown out of matter and he who is ‘Consciousness-worthy’ to him the Truth is revealed. Unless the airplane becomes the ‘air-worthy’, it cannot take off. What is the technique? When the airplane runs at a tremendous speed of 700-800km/hr, only for a very short period, in that tremendous speed it becomes light. The moment it becomes light, it becomes ‘air-worthy’. In the same manner, by the process of contemplation, understanding, purity, sacrifice, dedication, commitment, ---- when the load of matter is given up, then life becomes light; and such light hearted people are ‘meditation-worthy’. This Chapter 13 is addressed to those students.

Bhagavad Gita has got 18 chapters. (In the language of cricket, it has three over’s, six balls an over.) The first six chapters have focused attention on the seeker. What is the focus on the seeker?

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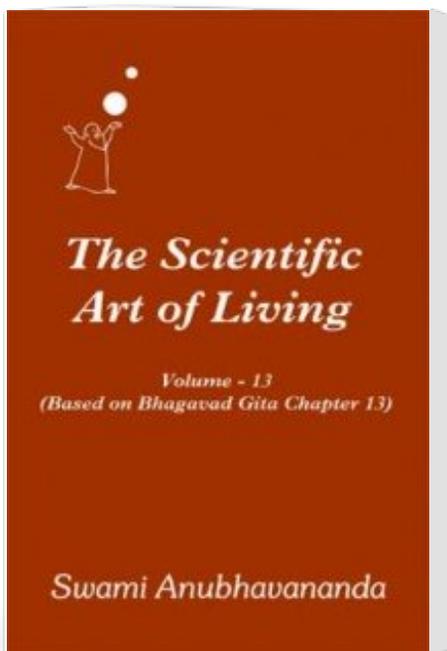
Only one thing- improve yourself. Improvement is not in terms of matter outside. Improvement is – *Yoginah karma kurvanti sangam tyaktvaatmashuddhaye !* A seeker of Truth, when he lives in this world; he is living in the outside world, but the purification is happening inside his heart. That is the purpose of the first six chapters. When we put cloth in the washing machine, it is not for punishing the cloth. It is for making the cloth to be reusable. In the same way, the first six chapters tell us, man, do not run away from the challenges of life. Use them as an opportunity and purify yourself, rather than running from one place to another, rather than running from one wife to another, rather than running from one husband to another. Everything that is provided to us in this world is only for one purpose; utilize this opportunity and purify your mind.

How do we know that our mind is purified? The sign of a purified mind is; we want to know something higher in life. No more are we interested in the same wretched thing. What is that higher is called in the normal language as the ‘principle of God’... Who created this world? How this whole world is managed? ‘He’ must be a great genius, let me know who ‘He’ is. There is another dimension which is inaugurated in the life of a seeker, when his heart becomes purified. That enquiry about the God is the second topic.

We have now come to the third stage in Chapter 13. From 13th chapter to 18th chapter – the last step. And the last step is for that seeker who lived a proper life, by which he has become purified and now seeking about the God, comes to discover, that essentially he is the ‘Divine Principle. He is not a wretched miserable individual, as he was thinking himself to be. So the last step in the scientific approach is only one - discover your correct identity. All problems in life are born only out of ‘identity crisis!’ There is no other problem.

Let us take the first chapter of *Bhagavad Gita* – It was never a problem for *Arjuna* to fight a war, which was his profession. It is something like Sachin Tendulkar going for batting on the field. That is his job. In the same manner, such a great warrior *Arjuna* was,

The Scientific Art of Living Volume.13 By Swami Anubhavanada



Publisher : Indra Publishing

ISBN : 9789382560463

Author : Swami
Anubhavanada

Type the URL : <http://www.kopykitab.com/product/3342>



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