



The Scientific Art of Living

Volume - 7

(Based on Bhagavad Gita Chapter 7)

Swami Anubhavananda

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(Based on Bhagavad Gita, Chapter 7)

by

Swami Anubhavananda



मौज में रहो

Be Happy Inc. USA

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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
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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 Design : Pramod Singh & Creative Team

First Print 2012
ISBN : 978-93-80834-62-7
₹ : 135/-

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 Chintanmala*. 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

MARCH 23, 2012

[GUDI PADWA]

DISCOURSE 1

Life Is A Cricket Match

Those who are scientific minded people, they imagine that faith is for those who are blind and they term, they coin it as blind faith and they also have an organization – ‘*Andhashraddha unmoolan samiti* - Removal of blind faith.’ Now see, faith is required when you don’t know something. In the area of ignorance, it is the faith alone that can help us going. For example, suppose you are going by a flight somewhere, now what do you know where you are going to land? Or not land at all? Who knows? Because, every time we hear about so many things happening, yet, we get into the flight and go. So what is that power, what is that strength, which is helping us go ahead in the area of ignorance? That strength is called *shraddha* or faith and it has to be blind.

Suppose somebody asks me, “Do you know how to drive from here to Ambarnath?” I will say: “I don’t know, but I will try. I may be able to drive.” So, there is an element of doubt. Somebody asked me, ‘do you exist?’ “I think!” I have to think about it, whether I exist or not? No! My existence is not a matter of faith but it is a matter of knowledge. So as long as we are ignorant, it is faith alone, which keeps us going. So the First principle - one should not have that funny notion. ‘I am extremely scientific minded and therefore I don’t have any faith.’ This itself is unscientific.

I’ll tell you, how this unscientific approach is mistaken to be intelligent approach. There was a boy. He came with his mother to a *satsang*. And the *satsang* was in a temple. So during my *satsang*, he

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was standing outside. He did not come inside. 'I don't believe God is in the temple. God is everywhere.' So he was arguing with his poor mother. And after the *satsang* was over, the mother introduced me to his boy. 'Swamiji, he is my son and he is so nice, he brought me here.' I said, "Why didn't you come inside? It was not restricted to the outdated people. It is for everybody." He said, 'Swamiji, I don't believe.' I said, "In what you don't believe?" He said, 'you people only tell that God is everywhere. Then why go to temple?' I said, "Hey, you are very intelligent *yaar!* *Bambaiyya hai na!* (*Mumbaits ha!*) "You know, God is everywhere, except in the temple. Is it not?" See! If God is everywhere, is he not in the temple? He is there also." Now, let us go one step further. Do you love your mother or you doubt her? 'Of course, I love her.' And what is love? Writing on a paper and giving as a document before the notary, signed properly. 'Dear Mom, I love you only on Mother's day.' No. When you love somebody, you do something for that person whom you love. I said, "If your mother is happy that you go to a temple with her, what is the great thing you are losing, your understanding about the reality?"

Therefore friends, please understand, scientific approach does not mean a stupid approach of argument and logic. When you love somebody, you do something for that person whom you love really! Therefore friends, please understand scientific approach does not mean a stupid approach of argument and logic. Now, see how it is. When we study Chemistry in fact what do we study? We study what is already discovered by various scientists and we accept that the Zinc is written as Zn, the Carbon is written as C, the Gold is written as Au. Now this is already discovered. 'But I don't believe, I will start right from ABCD.' Then you will never be able to go ahead. So all of us have to start our journey from a point where you start accepting the things blindly. This is the beginning of our life.

Now to give you a stronger example about this, we accept somebody as our mother out of blind faith. Isn't it? I think when I was born; I think this person was there, this lady was there probably.

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No, and then the mother whom we have accepted under the blind faith, she tells us that this man is your father. See, our very existence is dependant on the faith, and therefore, if we want to scientifically progress and live something meaningful life, it is necessary that we must have faith in what are the areas of faith. What is said in our *Bhagavad Geeta* is the first area of faith. How is it possible that the *Bhagavad Geeta* was told by *Krishna* to *Arjuna* on the battlefield? What were the others doing? Eating *Moongphally*? I don't believe in that. How is it possible? See! When this Iraq and the British and American forces were standing face to face how many things happened there? So can't *Bhagavan Krishna* tell in three hours the whole *Bhagavad Geeta*? We take our whole life to understand the message of *Bhagavad Geeta* but *Bhagavan Krishna* does not require that much.

Now, second thing, we require faith in the teacher. If we have doubt about any teacher we can never learn from that teacher. See, how are the children able to learn so fast? Because they are so fully convinced that my teacher alone knows. When the child asks his mother, 'Mummy, mummy do you know what we learnt about?' 'No.' 'The Man; tell me, what is a man?' The mother is a medical doctor and this boy is asking this question to the mother. So she tells, you know, there are so many systems, digestive system, skeletal system, and muscular system etc. This is what a human body is. The child says, 'Mom, what daddy says about you is true. You don't know what is body? It has got a head, it has got limbs, it has got legs, it has got trunk. Did you tell this?' No. 'Then you don't know anything.' Now see how convinced the child is! Whatever my teacher tells, that is the last word. Therefore faith in the scriptures and the teacher is necessary. Never go to anybody with doubt. '*Sanshayaatma Vinashyati*'.

The third area where the faith is required is 'The Divine Planning'. Even the great scientists in this world like Einstein, they have recorded and said, whenever there used to be a problem in our life

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about our scientific discovery and it is said that he used to go down in a vault, an underground room in his quarter and there used to be nothing in this room, only he himself. Put one simple chair and sit over there and in that total void, in that total absence, he used to get revelation of the scientific principles. That surrender to the 'beyond' the realm of relativity is called faith in God, in simple words. But many of us are allergic to God.

And the fourth and the most important area where faith is required is 'faith in ourselves'. Let us not degrade ourselves. 'I don't think I can do anything. I am good for nothing, you know. I can not do.' So, when we do not have faith in ourselves, we cannot put efforts. The teacher gives instructions to a disciple when these four kinds of faiths are seen in him. See, there is a rule in the scriptural discipline unless somebody asks sincerely, unless somebody has good intentions behind asking a question, you should not reply even if you know. *Jaanan apihi medhaavi jadavat lokam aacharet!* Even if you know, don't get involved. But there is another clause. When you know that a blind man is going and he doesn't see and there is a hole in the soil and he is likely to fall that time you should not say, 'No, unless he has asks me, why should I tell him, let him fall.' No. In the same manner when the teacher sees, that here is my child, who is very sincere, then, although he has not asked, out of love and compassion I must tell him.

And this is how the seventh chapter of *Bhagavad Geeta* that we will be studying in this session begins without *Arjuna* asking any question. Because the question is, "Why did *Bhagavan* start talking?" He starts talking when we keep quiet. When all the time our phone is busy then how can he talk? So, the seventh chapter begins with a new theme. According to some great masters, they have divided the total thought of *Bhagavad Geeta* into three parts. They say that the first six chapters are talking about the individual. How to improve upon your present condition? What is your present condition? This is indicated in the first six chapters along with the

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possible way out of this chaos. What was the theme? First chapter is '*Arjuna Vishad Yoga*.' There is terrible misery in our life. Misery becomes yoga when this misery diverts our mind from the worldly indulgence for something higher. This is the first chapter.

In the second chapter, when such a deluded person, if he doesn't know, never mind! Go to someone who knows and ask. But we make prestige issue and think "why should I ask?" You must have seen sometimes this prestige issue of asking questions. How it troubles? This time, you know, we were going somewhere and the person who was driving, I asked him. I said, "Look here. If you don't know the way, ask somebody and then take that route."

'No-no-no, I know!' And then you go all the way.

'I think, *Swamiji*, what you told was right. We have come to the wrong way.'

"Why didn't you ask in the beginning?"

'No, no, no. I thought I will be able to do it.'

"Why?"

See very simple thing. If you don't know, it is not a sin. If you don't know, never mind, go to a wise man and put your problem and get the guidance and direction. So in the second chapter, *Arjuna* becomes a little intelligent and asks the teacher very clearly indicating that I am confused and please help me to come out of confusion.

Then in the third chapter, the teacher tells the way of how to come out of the confusion. The first step, you will see the luxury of depression and dejection is only among the rich people. Poor people are never depressed. Have you ever seen a labourer in depression? '*Kya ho gaya?*' No! What is the reason? The reason is we have got all the time of the world at our disposal and we don't want to do anything. See! If you want to get out of depression, please understand this principle. Do not give yourself one free moment. To remain without doing anything is not the job of any Tom, Dick or Harry.

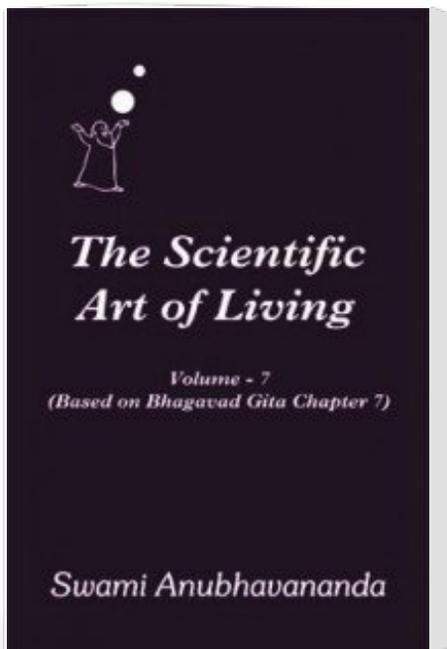
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It is a tremendous spiritual practice! Till we are not able to achieve that, keep yourself busy. How to keep busy? Do your duty sincerely without attachment and with best performance. *Tadaartham Karma Kaunteya, muktasangah samachara!* When you perform your life's duties, keeping a higher ideal, beautifully and sincerely, you will have no time to get bored. .

Therefore, the third chapter tells; to come out of the chaos of your life, don't give yourself free time. Keep yourself busy with something or the other. When we are keeping ourselves busy, there is a likely problem. What is the problem? I do everything. I have done this much for my parents. I have done this much for my brothers and sisters. I have done this much for the society. I have constructed that school. That 'I - I - I' starts poisoning the personality. So, the '*Karma yoga*' gets converted into '*karma roga*'. See! And then such people are constantly seeking appreciation and recognition from the world. Whenever we seek appreciation and recognition from the world, we are derailed from the spiritual path. So *Bhagavan* says, "*naiva kinchit karomiti, yukto manyet tattvavit*". Then what is the practice? The practice is to give up the idea of doer-ship. If something is happening, it is divine grace, not our arrogance.

And after this is done, then the last six chapters that we have seen, the teacher says, if you want to follow *Karma yoga*, if you want to follow the path of devotion, if you want to follow the path of knowledge, you must be qualified, '*laayak*'. This time I was coming from Delhi, among the security, I read one of the officers' names and said, "Hey, what a rare name!" His name was *Laayak*. I said, "*Government mein bhi koi layak hota hai kya?*" So, unless we are qualified, we will neither be able to practice the path of *karma*, path of devotion or the path of knowledge. Therefore sixth chapter tells us how to attain the two limits of perfection. We start from the *Yama Sadhana* – The don'ts associated in life while interacting with the world that we don't become a problem to the world. – Up to the *samyama Sadhana* where our mind is available for whatever we want to do, for whatever length of time, and whenever.

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Publisher : Indra Publishing

ISBN : 9789382560456

Author : Swami
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Type the URL : <http://www.kopykitab.com/product/3341>



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