



MOMENTS OF TRUTH

Excerpts from

The
Rubainat
of Omar
Khayyam

E X P L A I N E D

by

**Paramhansa
Yogananda**

V O L U M E O N E

"One day, as I was deeply concentrated on the pages of Omar Khayyam's **Rubaiyat**, I suddenly beheld the walls of its outer meanings crumble away. Lol vast inner meanings opened like a golden treasure house before my gaze."

-Paramhansa Yogananda

Moments of Truth is the first in a series of small books of excerpts from the teachings of Paramhansa Yogananda, as set forth in his own books and in those of his close disciple, J. Donald Walters.

The gems of wisdom contained in this little volume are examples of Yogananda's deep insight into **The Rubaiyat of Omar Khayyam**, considered by Westerners a celebration of earthly pleasures, but widely recognized in the East as a work of profound spirituality.

The editors' purpose in offering these excerpts is to highlight and inspire meditation on some of the inspiring teachings in this great masterpiece of Yogananda's.



MOMENTS OF TRUTH



VOLUME I

August 8th 1999

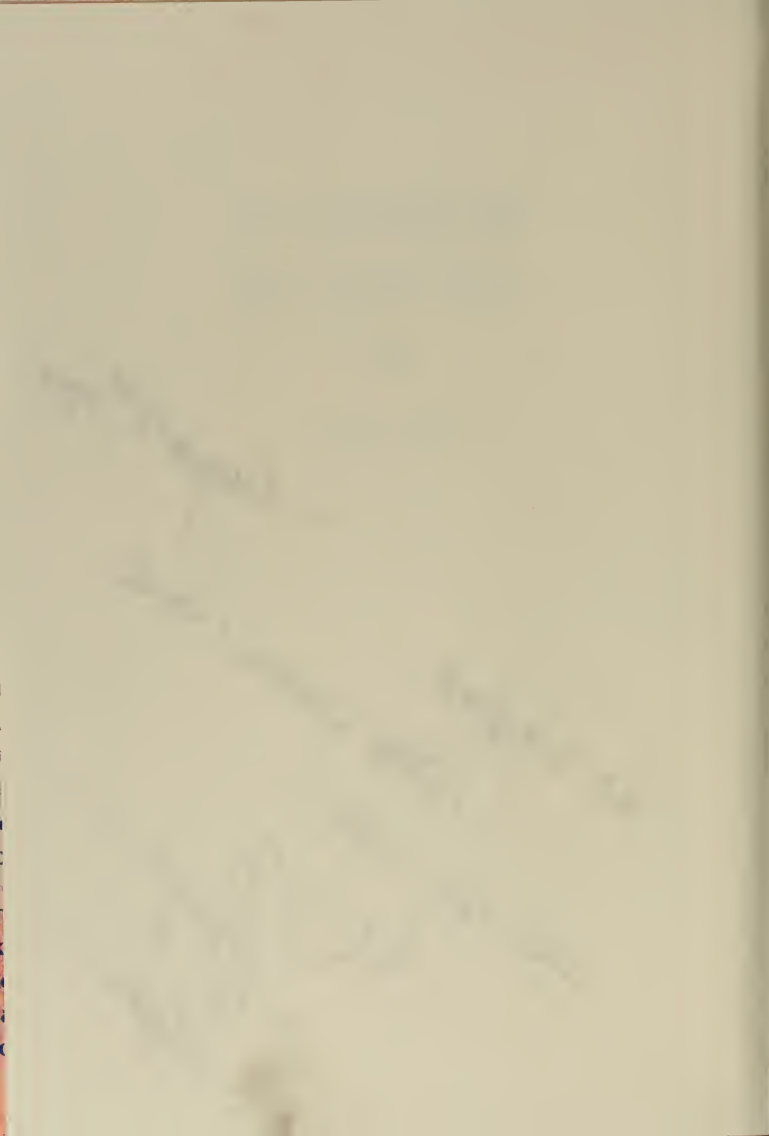
To Weyland...

Best wishes! and

all our love....



Bob
Stephan



VOLUME I

MOMENTS
OF TRUTH



Excerpts from

The Rubaiyat of Omar Khayyam

EXPLAINED

by Paramhansa Yogananda

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Introduction

THIS BOOK CONTAINS nuggets of wisdom excerpted from one of the great works of modern times: *The Rubaiyat of Omar Khayyam Explained*, by Paramhansa Yogananda. The excerpts here contained are not from the poem itself, but from the commentary. They are words to live by: wise insights by one of the great spiritual figures of our times that have the power profoundly to change people's lives.

As Yogananda explains in *The Rubaiyat . . . Explained*, Omar Khayyam's work is deeply spiritual; it is not, as most Westerners believe, a poem in praise of earthly pleasures. Taking the inner meaning of this work to ever greater depths, Paramhansa Yogananda produced one of his own deepest and most profoundly moving spiritual works.

— J. Donald Walters, Editor



God is Eternal Silence.
To those who
love Him purely
He speaks
through the voice
of silent intuition.

Stanza 6



Waste not these few,
precious earth years.

The bird of life
has but a short arc
of time to fly.

Soon — ah,
how sadly soon! —
it will slip its earthly form
and vanish
into the Infinite.

Stanza Seven



○ discerning one!
rise above life's dualities,
above the endless gradations
of relativity.
Lo! every plan for success,
so wantonly embraced;
every looming disaster,
so fearfully denied —
all have as their sum total: zero!
What are they but fictions —
fleeting mind-children
in life's constantly
changing dream?
Ignore them!

Stanza Nine



Let the world shout in outrage,
or leap up and down
in a hysteria of false joy.
What matters it?
It is all a parade —
entertaining, colorful,
but for all that
only a parade,
passing endlessly.

Stanza Nine



People everywhere,
in their quest for
happiness outside themselves,
discover in the end
that they've been seeking it
in an empty cornucopia,
and sucking feverishly
at the rim of a crystal glass
into which was never poured
the wine of joy.

Stanza Ten



Happiness blooms naturally
in the hearts
of those who are
inwardly free.

It flows spontaneously,
like a mountain spring
after April showers,
in minds that are contented
with simple living
and that willingly renounce
the clutter of unnecessary,
so-called "necessities" —
the dream castles of a
restless mind.

Stanza Eleven



To seek happiness
outside ourselves
is like trying to
lasso a cloud.
Happiness is not a thing:
It is a state of mind.
It must be *lived*.

Stanza Twelve



“Look within,”
whispers the rose.
“Open your consciousness
to soul-understanding,
ere the petals of your life
fall and scatter
on the garden path —
lovely no longer,
but shriveled, lifeless —
brown.”

Stanza Thirteen



The only worthwhile
accomplishments
are not those
we achieve outwardly,
but the victories
we win over ourselves.

Stanza Seventeen



Every thought we think
is a flower in life's garden,
and not the permanent
possession of anyone.
Let our thoughts, then,
be fragrant and beautiful,
not rank and ugly,
that the memory we leave
behind us
be felt as a blessing
on the earth.

Stanza Eighteen



If you succeed in finding
happiness in your soul,
then even though
you die tomorrow
and join the long procession
of departed souls
that slowly moves down
pillared corridors of centuries,
you will always carry with you
that priceless treasure.

Stanza Twenty



In daily meditation,
penetrate the veil of the senses;
pass beyond them
to the soul-peace within.
In the temple of inner silence
you will find proof positive
of God's existence.

Stanza Twenty-Six



As long as we continue to dwell,
as uncounted millions do,
in a welter of desires,
restless and unstable,
we remain earth-bound:
confined like rivers between
high embankments
of matter-consciousness.

Stanza Twenty-Eight



Behold this one flaming truth:
All life is fleeting.
Cling to that understanding,
and seek, then,
within yourself
that which alone endures.

Stanza Twenty-Six



The body is
a temporary stopping place.
Beyond it,
tracks lead in two directions
into the unknown:
toward death,
if that be your choice;
or to a life
of immortality
in God.

Stanza Three

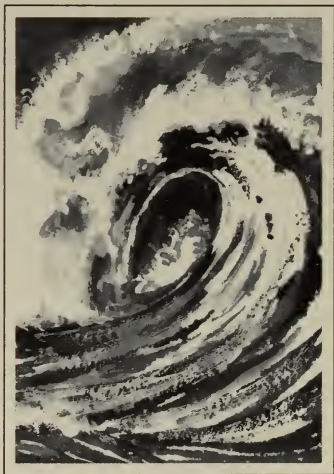


The real purpose
for your earthly sojourn
is to quaff deeply the nectar
of reincarnation-destroying,
all-misery-annihilating wisdom.

Fill your consciousness
with true, lasting happiness.

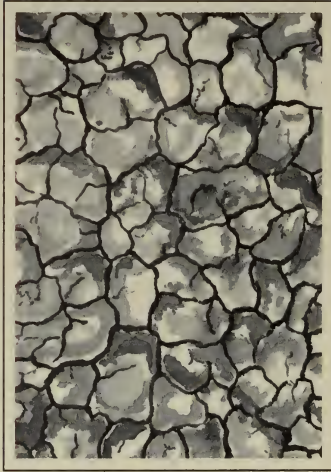
Lo! all too soon
life's vitality will evaporate
from its little cup of flesh,
and vanish forever
into the mysterious unknown.

Stanzas Two and Three



Be neither
elated nor depressed
at anything outside yourself.
Behold the passing
spectacle of life
with an even mind.
For life's ups and downs
are but waves on an ocean,
constantly in flux.
Shun emotional involvement with them,
while remaining ever calm,
ever happy at your inner center
in the spine.

Stanza Nine



How foolish the worldly man,
to identify his immortal soul
with something that, at death,
becomes mere clay,
barren of any vestige
of beauty!

Stanza Fifteen



Live *behind* the scenes
of relative time,
in the unchanging present.
Only by living properly
right now,
at the changeless center
of the moment,
can we arrive at that point
where we exercise
complete control
over our lives.

Stanza Thirty-Seven



The end result
of emotional extremes
is extreme emotional
dissatisfaction.

Perfect happiness lies not
at any of the extremities
of outer experiences,
but at a point of calmness
midway between them all.

Stanza Thirty-Nine



As you travel steadfastly
along the path
of inner peace,
avoid exciting yourself
over outward events
in your life.
Do not take things
too seriously:
They will be what they will be.
Life pursues
its own tortuous paths,
forever unpredictably.

Stanza Forty-five



Let not your possessions
possess *you*,
nor the petty details
of worldly life
invade with hordes of worry
the stillness of your heart.

Stanza Forty-Two



The black squares on a checkerboard
alternate with the white.
Even so, every darkness in life
alternates with light,
every sorrow with a joy,
every failure with a success.
Change and contrast
are inevitable,
and are what make
the great game possible.
View them dispassionately,
and never allow them
to define who you are, inside.

Stanza Forty-Nine



The more we live
guided from within,
the greater our control
over outer events
in the great game of life.

For when we live
at our own center,
in superconsciousness,
we live in the only
true freedom there is.

Stanza Fifty



Even one contact
with God in meditation
fills the soul
with bliss and wisdom
far beyond the pallid hope
tendered by priests
through ritual and
learned discourse.

Stanza Fifteen-Six



What a travesty of religion!
to allow the sweetness
of inner silence
to be drowned
in the clang and hubbub
of temple lectures,
theologians' arguments,
and noisy rituals.

Stanza Fifty-Six



Every soul
was given free will
at the start of its long,
winding journey
through time.

Stanza Sixty



At the heart of every atom
there dwells the
divine impulse —
the impulse to
transform selfhood
into Infinite Spirit.

Stanza Sixty-One



Perfection can be attained
only by attuning
one's actions
to inner,
soul-guidance.

Stanza Sixty



Evolution is an ever clearer,
ever more overt
manifestation of divine
consciousness.

Stanza Sixty-One



Consciousness
did not appear temporarily
out of unconsciousness,
for everything
in the universe
*is an expression of
consciousness.*

Stanza Sixty-One



In the rocks and soil, God sleeps.
In the plants, God projects gentle movement.

In the flowers, God suggests to our minds
His infinite beauty.

In the flowers and blossoms,
with their fragrance and their colorful quilts
of petals, God smiles invitingly,
as if to tell us, "Remember Me."

In the birds and animals,
God projects consciousness as activity.

In mankind, physical evolution
attains its highest development.

Stanza Sixty-One



He who made us
must surely also love us.
His reason for ordaining death
as the final act of life
must, therefore,
be somehow connected
with His love.

Stanza Sixty-Two



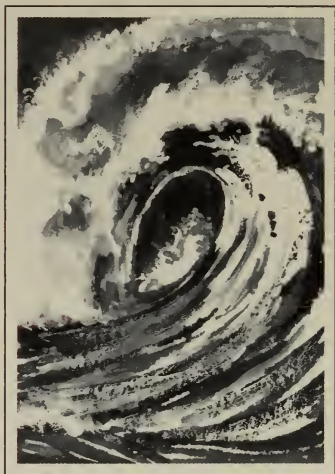
God feels no anger,
no matter
how many times we err.
He is the Fountainhead
of limitless,
unconditional love.

Stanza Sixty-Two



One who was born
disadvantaged in any way
should resist fiercely
the temptation
to wallow in self-pity.
To feel sorry for oneself
is to dilute
one's inner power
to overcome.

Stanza Sixty-Three



There are *no* obstacles:
There are only
opportunities!

Stanza Sixty-Three



The ordinary man
considers himself
the hammered-out product
of circumstances,
rather than
their creator.

Stanza Sixty-five



As a man allows himself
to depend increasingly
on circumstances
outside himself
for his physical, mental,
and spiritual nourishment,
never looking within
to his own source,
he gradually depletes
his reserves of energy.

Stanza Sixty-Five



Worldly consciousness
is a dark, brooding land,
perilous with the shadows
of fear and death.

Stanza Sixty-Eight



Fly no longer
in aimless circles
above the shores
of death.
Drunk with ecstasy,
and borne aloft
on divine bliss-currents,
fly onward
with steady wing-beats
to the distant shores
of immortality.

Stanza Seven



Ah, what joy awaits you
in the drumbeat of
Infinity —
distant-seeming,
yet never farther away
than your own
inner power to hear!

Stanza Twelve



Sacred peace flows,
sap-like, within the spine,
the tree of Life.

As you relax there,
breathe deeply the pure, fresh,
revivifying atmosphere;
drink the intoxicating wine
of spiritual bliss.

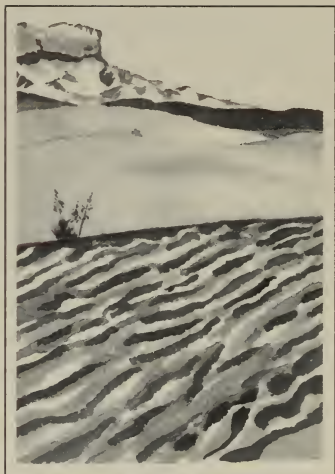
Stanza Eleven



Intelligence
should not be confused
with wisdom.

There are many
highly intelligent
fools in the world,
who use their intellects
to justify,
not to eliminate,
their delusion.

Stanza Thirty-Three



The most notable difference
between being “down-to-earth” spiritually,
and being “down-to-earth” in a worldly sense,
is that spiritual realism is expansive,
whereas worldly realism
is usually contractive.

Spiritual realism — the willingness,
for example, to face uncompromisingly
the full truth about oneself —
softens the heart and fills it eventually
with kindness toward all.

Worldly realism, on the other hand,
too often hardens the heart,
filling it with pride and selfishness.

Stanza Thirty-One

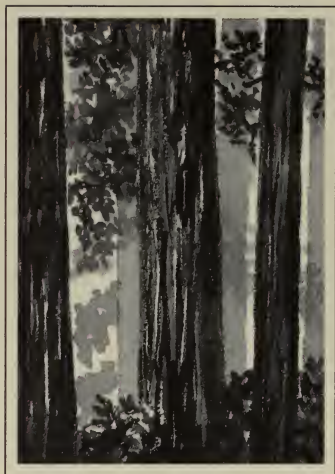


Without God,
human love is never perfect.
No marriage is truly fruitful
without the "secret ingredient"
of divine love.

Earthly love
that reaches not past the beloved
to embrace divinity
is not real love at all.

It is ego-worship,
selfish because rooted
in desire.

Stanza Thirty-Two



To the worldly man,
the body seems
made of "clay."
To the spiritual master,
it is a manifestation
of pure Spirit.

Stanza Sixty-One



Work diligently
to replace evil habits
with wholesome,
God-reminding ones.
Be introspective,
ever watchful,
ready in a moment
to banish the tramp,
temptation,
if he tries to enter
the polished sanctuary
of your self-control.

Stanza Seventy



We can awake
from this dream of life
only by making it
a reflection of truth.
We cannot dismiss it
by merely calling it unreal.
Though dreaming
this appearance of reality,
we have to eat, sleep,
earn our living,
and struggle in the face
of karmic challenges.
So why not dream victory?

Stanza Forty-Six



Time, for us, passes
in almost dreamlike sequences,
like images seen
through undulating
ocean currents.
Yesterday's "realities"
are already a bit faded —
like carpets
after being left
in the sun.

Stanza Forty-Six



Significant
achievements in life
are never made
except by people
who are willing to forego
popular approval
in their quest for goals
which their hearts tell them
are right and true.

Stanza Seventy-Two



The worldly person's
sense of honor
rests shakily
on the good opinion
of others,
most of whom
are as deluded as himself!

Stanza Sixty-Nine



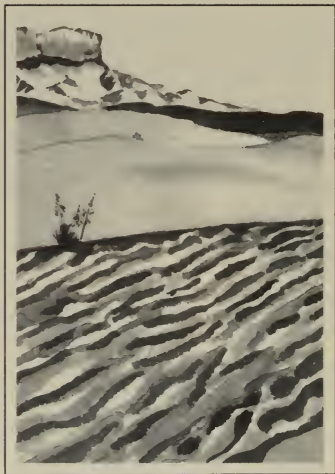
Blame no one
for the evils that beset you.
Accept responsibility
for your own life, and
for whatever misfortunes
you encounter.

Stanza Fifty-Seven



For spiritual development,
inner strength is necessary.
Spiritual development
is not for weaklings.

Stanza Fifty-Eight



Intellectuality
cannot produce the
sturdy oak of wisdom.
Only spare tumbleweed
of shallow thoughts
can survive in the
dry desert of
matter-consciousness.

Stanza Fifty-Five



Break the bars
of detail-consciousness.

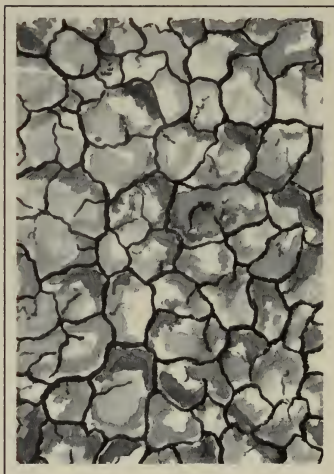
Don't interrupt
life's natural flow by
damming its river
at every bend
with brittle sticks of
analysis and definition.

Stanza Forty-One



The longer one can enjoy
the peaceful after-effects
of meditation,
the more quickly
he will develop intuition.

Stanza Fifty-Nine



No matter how dry,
clay-hard, and cracked
the soil of your heart
has become
during famine years
of sense-indulgence,
of failure and disappointment,
it can be watered
and softened again
by peace-showers
of inner communion.

Stanza Sixty-Five



Life could have been
so beautiful,
had mankind only lived
as God intended.
Instead, human life
has become a jumble box
to hold the pieces
of a mad jigsaw puzzle —
a confusing assortment
of evil and good,
sorrow and joy,
death and life.

Stanza Seventy-Three



Happiness itself, though a universal good,
must never be imposed on others;
in fact, it never can be.

When a diamond cutter wants
to produce a beautiful stone,
he knows that he must cut it
along its natural cleavage.

His cut must not be random,
to satisfy some abstract fancy of his own.

The same is true for bringing out
the beauty in human nature:

We must take into account
the realities of others,
and never seek
to impose on them our own.

Stanza Seventy-Three



The nerves are channels through which
the life-force enables the mind and body to interact.

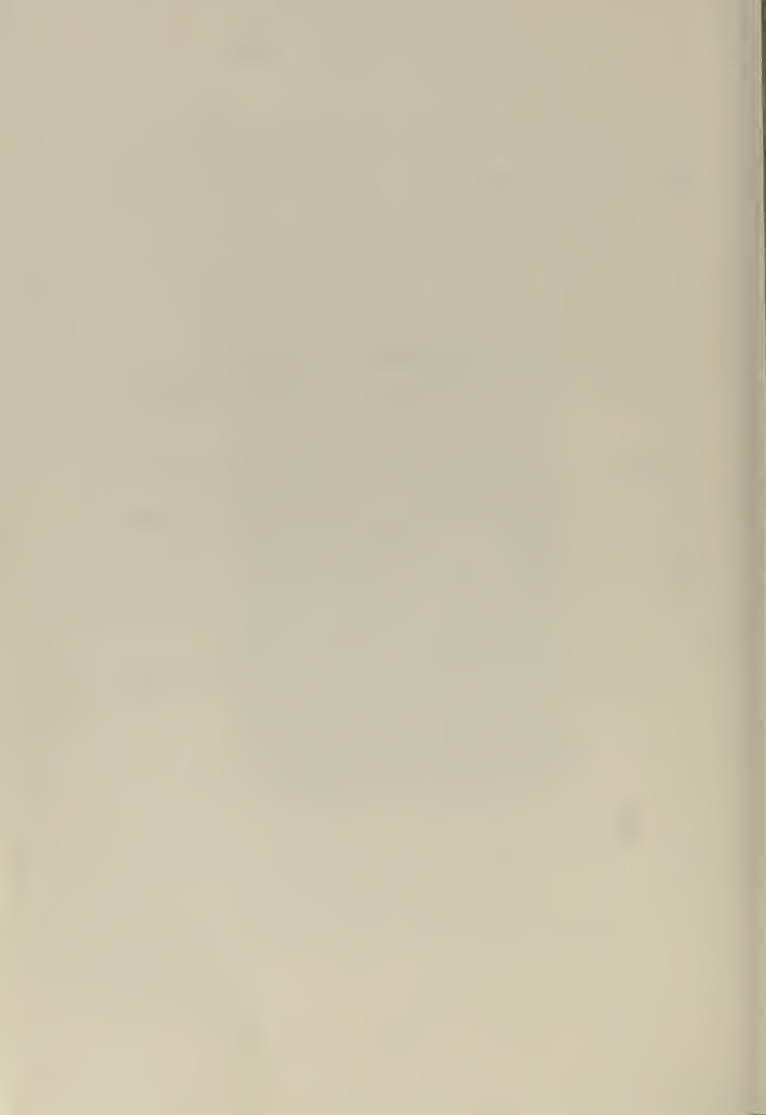
As the life-force moves down the spine
and out to the body and its senses,
the mind is drawn outward also.

Sense-stimulation from within
impels one to seek fulfillment in sense-pleasures.

This same nervous system, however, constitutes
the one and only path to spiritual enlightenment,
regardless of a person's formal religious affiliation.
When the energy can be coaxed to reverse its flow
from the senses to the brain,
it reveals to our consciousness another world.

With progressive interiorization,
through daily meditation,
one develops subtle, inner perceptions
vastly more satisfying than
their muted echoes from the senses.

Stanza Thirty-One



A Selection of other Crystal Clarity Books

Autobiography of a Yogi by Paramhansa Yogananda. The original 1946 edition of the classic spiritual autobiography, which relates the life of Yogananda, the first yoga master of India whose mission it was to live and teach in the West. This book has helped launch, and continues to inspire, a spiritual awakening throughout the Western world.

The Rubaiyat of Omar Khayyam Explained by Paramhansa Yogananda. Nearly 50 years ago Yogananda discovered a scripture previously unknown to the world. It was hidden in the beautiful, sensual imagery of the beloved poem, *The Rubaiyat of Omar Khayyam*. His commentary reveals the spiritual mystery behind this world-famous love poem. Long considered as a celebration of earthly pleasure, now *The Rubaiyat* is revealed to be a profound spiritual teaching.

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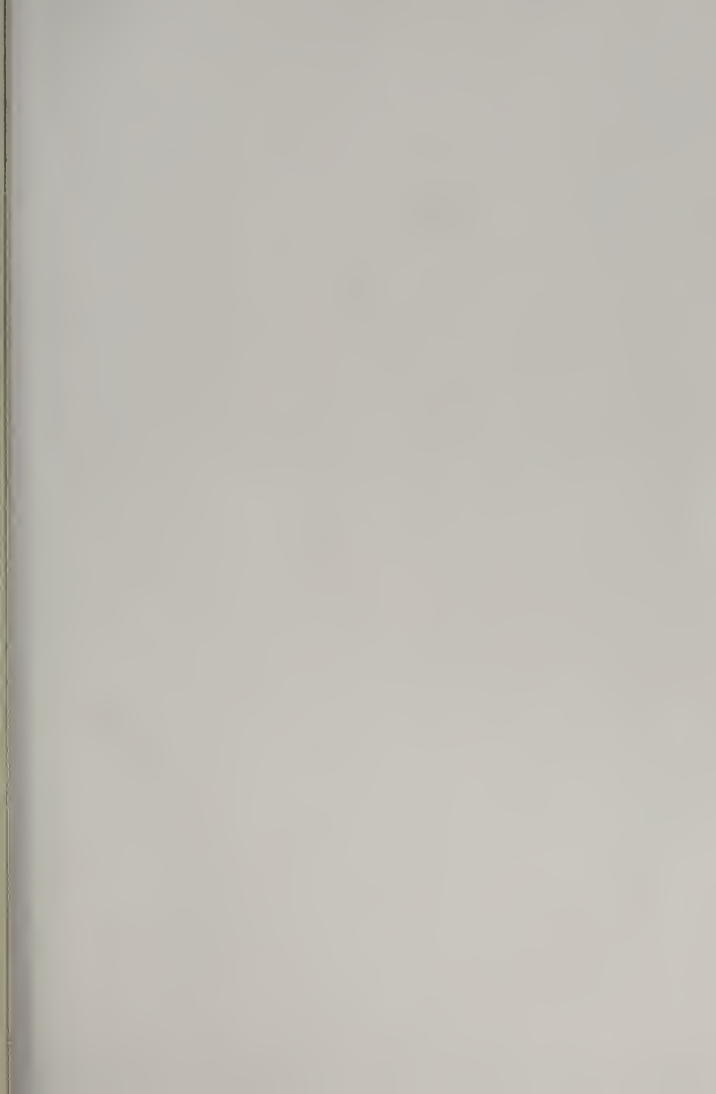
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Crystal Clarity means to see oneself, and all things, as aspects of a greater reality; to seek to enter into conscious attunement with that reality; and to see all things as channels for the expression of that reality.

It means to see truth in simplicity; to seek always to be guided by the simple truth, not by opinion; and by what *is*, not by one's own desires or prejudices.

It means striving to see things in relation to their broadest potential.

In one's association with other people, it means seeking always to include their realities in one's own.



About the Author

Paramhansa Yogananda (1893-1952) was one of the great spiritual lights of the Twentieth Century. His **Autobiography of a Yogi**, first published in 1946, has come to be ranked among the best-selling autobiographies of all time.

Yogananda was an author, poet, lecturer, spiritual teacher, guide, and friend to countless thousands. Born in India, his message to the West was non-sectarian and universal.

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A moment for regaining your
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A moment for contentment

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