



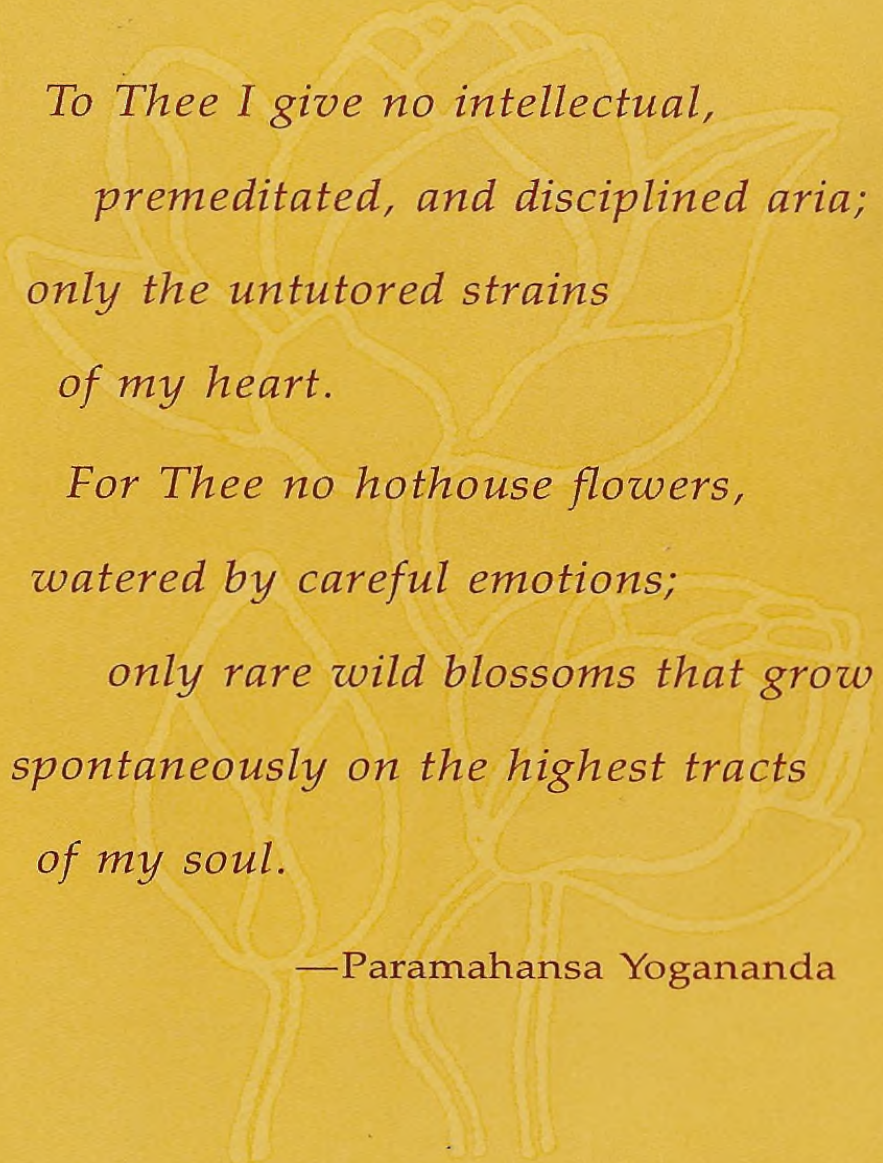
# Self-Realization

Founded by Paramahansa Yogananda



Summer 1974

40c



*To Thee I give no intellectual,  
premeditated, and disciplined aria;  
only the untutored strains  
of my heart.*

*For Thee no hothouse flowers,  
watered by careful emotions;  
only rare wild blossoms that grow  
spontaneously on the highest tracts  
of my soul.*

—Paramahansa Yogananda

# Self-Realization

Founded in 1925 by Paramahansa Yogananda

*A Magazine Devoted to Healing of Body, Mind, and Soul*

(Healing the body of disease by proper diet, right living, and recharging the body with God's all powerful cosmic energy; removing inharmonies and inefficiency from the mind by concentration, constructive thinking, and cheerfulness; and freeing the ever-perfect soul from the bonds of spiritual ignorance by meditation.)

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**Front Cover:** Paramahansa Yogananda playing an Indian instrument, the esraj. Photograph taken in 1932.

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Paramahansa Yogananda, Founder; The Reverend Mother Daya Mata, President.

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# The Kingdom of God

BY FRANCIS THOMPSON (1859–1907)

O world invisible, we view thee,  
O world intangible, we touch thee,  
O world unknowable, we know thee,  
Inapprehensible, we clutch thee!

Does the fish soar to find the ocean,  
The eagle plunge to find the air—  
That we ask of the stars in motion  
If they have rumour of thee there?

Not where the wheeling systems darken,  
And our benumbed conceiving soars!—  
The drift of pinions, would we hearken,  
Beats at our own clay-shuttered doors.

The angels keep their ancient places—  
Turn but a stone, and start a wing!  
'Tis ye, 'tis your estrangèd faces,  
That miss the many-splendoured thing.

But (when so sad thou canst not sadder)  
Cry; and upon thy so sore loss  
Shall shine the traffic of Jacob's ladder  
Pitched betwixt Heaven and Charing Cross.

Yea, in the night, my Soul, my daughter,  
Cry, clinging Heaven by the hems;  
And lo, Christ walking on the water  
Not of Gennesareth, but Thames!

# How to Outwit Temptation

BY PARAMAHANSA YOGANANDA

*Reprinted from "Self-Realization," April 1965. A talk given on November 15, 1934, at Self-Realization Fellowship international headquarters, Los Angeles, California.*

Satan, or cosmic delusion, is always snaring us through our ignorance. That is how he obstructs God. The Lord could easily destroy Satan, but prefers to overcome him by love. Whenever we choose the divine offerings of eternal joy instead of the passing pleasures of the senses, the Adversary is robbed of his dark power. So it is up to us to cooperate with our Heavenly Father, that the Devil may be vanquished.

Whenever you are slothful and careless, you help Satan to pull you toward his side. Jesus prayed: "Lead us not into temptation, but deliver us from evil."\* Temptation is not our own creation; it belongs to the world of *maya*, and all men are subject to it. But to enable us to free ourselves, God gave us reason, conscience, and will power.

To give our approval to sinful activities is to find ourselves in trouble. When by our wrong thoughts we fall into the pit of error, we should pray: "Father, leave us not here, but pull us out through the force of our reason and will. And when we are out, if it is Thy will to test us further, first make Thyself known to us—that we may realize that Thou art more tempting than any earthly attraction."

So long as you feel unwilling to deny yourself some particular pleasure that is detrimental to your welfare, you are in the region of Satan; the evil results of succumbing to harmful sense lures will at one time or another overtake you. But if you are convinced that temptation is dangerous to you because it promises happiness and in the end gives sorrow, you can outwit the Devil.

\* Matthew 6:13.

### Why Sense Experiences Are Alluring

Temptation is alluring; there is no doubt about that. Our sensory powers are all directed to the outer world. There is a current of life energy flowing from the brain through the nerves into the eyes, ears, nose, tongue, and skin. The sensations we experience through these organs are the result of this outward-flowing current, and we tend to like the feeling. That is the appeal of the senses. Catering to them is dangerous; until a man is established in wisdom, the outgoing energy leads him into sense bondage.

By the five-rayed searchlight of the senses, we perceive and explore the world of matter. Through the senses we learn to like things that are pleasing to smell, taste, and touch. The desire for a particular sensation becomes a habit. The trouble is, most people have not had any experience of the Spirit, which is hidden behind matter; hence they have no standard of comparison between the exciting, pleasurable perceptions of the senses and the unknown ineffable bliss of the soul. And there is no chance to compare until one has renounced or become mentally insusceptible to all sense enticements. The only way to avoid the trap is to realize by reason or experience that there are higher joys.

### Habit Is a Pitiless Dictator

Commandments to forego harmful experiences are generally futile. Whenever you order a person not to do something, he immediately wants to do it. The taste of forbidden fruits is sweet in the beginning, but in the end, bitter. Yet no matter how much suffering people experience, they go on doing the same self-harming things. Once you have established a liking for a certain sensory experience, the habit sits like a dictator in the brain and commands you to indulge yourself, even though it is against your best interests. You don't want to repeat an act, and yet you do it. Try never to let yourself reach a point where you become such a victim of wrong habits. You must be the boss of yourself; do not let any habit control you. Whenever the desire for a particular sensory experience becomes habitual, it is time to stop that practice.

— I used to be fond of ginger ale because it reminded me of our lemonade in India. Some students arranged to have this beverage

on hand for me wherever I went. One day I found my supply was all gone and I missed it. "Mr. Ginger Ale," I said, "you have gone too far, and I hadn't even realized it! Good-bye." The next day I purposely drank a little ginger ale as a test, and it tasted terrible. My thought of the previous day had been so strong that the desire was banished immediately.

I never miss anything that is taken away from me or that I give up voluntarily. No physical comfort can bind me. I have tried it out. You must be able to go through all circumstances without any attachment. Lord Krishna said: "The man of self-control, roaming among material objects with subjugated senses, and devoid of attraction and repulsion, attains an unshakable inner calmness."\* Whenever you have to have anything—a soft bed and pillow, and so on—remember that you are putting yourself into slavery; and when your will and discrimination are held captive by binding sense attachments, you will lose the infinite kingdom of God. Jesus is still enjoying the transcendental ecstasy that he experienced when he resurrected himself in the Lord. But those who exist in ignorance, subject to the pressures of desires, will continue that way life after life until they resist worldly seductions.

You should be careful not to let anything hurt your true happiness. Corroding emotions of anger, greed, and jealousy, and overstimulation by sex, alcohol, or drugs are extremely detrimental to you, for they prevent the realization of soul joy. Never abuse the sensory powers by overindulgence if you would be really happy. "Ever fed, never satisfied; never fed, ever satisfied" is a true axiom about unwholesome sense experiences.

### **Wisdom Is Man's Best Protection**

Protect yourself behind the parapet of wisdom. There is no stronger fortress. Complete understanding will bring you to a point where nothing can hurt you. But until you have attained wisdom, when temptation comes you must first stop the action or urge, and then reason. If you try to reason first, you will be compelled in spite of yourself to do the thing that you don't want to do, because temptation will overcome all reason. Just say "No!"

\* Bhagavad-Gita II:64.

and get up and go away. That is the surest way to escape the Devil. The more you develop this “won’t” power during the intrusion of temptation, the happier you will be; for all joy depends on the ability to do that which conscience tells you you should do.

Don’t let your environment and sensory desires control you. Virtue and spiritual living are far more charming than sensual indulgence, but the habit chains of temptation hold people fast. If the Lord once tempted you with His love, you wouldn’t want anything more. Nothing else would interest you. When you are convinced that He is the most desirable Being, nothing on the material plane can ever again tempt you and overcome your power of discrimination.

### **In God Is All Happiness**

To know God is the only worthwhile ambition to have, because He is happiness everlasting. We should want Him because He is the panacea for all our suffering. He is the answer to all our needs. The very things that our hearts cry for—love, fame, wisdom, everything else—we find in communion with that Complete One. Even if you are the most famous man in the world, death will be the end of your awareness of fame; you will never know then that people adore you. But Christ is aware that his devotees love him, because he is omnipresent and omniscient, ever living.

So why strive hard to have something you will lose just as you cross the portals of the grave? Money, fame, prestige, sense indulgence, material comfort—these are all psuedo pleasures, offered by Satan in place of the real joy of divine communion. Remember that temptation is powerful only because you have no sense of comparison with anything better. When you are strongly tempted, your wisdom is momentarily a prisoner of your desires and habits. But the highest way to freedom is to be so merged in the inexhaustible joy of God that you are able to relinquish all worldly pleasures in an instant.

If you find true joy in this life, you will have it now and in the afterlife too. Which do you want: God’s eternal bliss, which may be yours by denying yourself a few pleasures now? or worldly happiness now, which will not last? Convince your heart by



comparison. Every effort that you make to climb upward will be recognized by God.

### **Even If You Are the Greatest Sinner, Forget It**

Don't think of yourself as a sinner. You are a child of the Heavenly Father. No matter if you are the greatest sinner, forget it. If you have made up your mind to be good, then you are no longer a sinner. "Even an evildoer who turns away from all else to worship Me exclusively may be counted among the good, because of his righteous resolve. He will fast become a virtuous man and obtain unending peace. Tell all, O Arjuna, that My devotee never perishes!"\* Start with a clean slate and say: "I have always been good; I only dreamt that I was bad." That is true. Evil is a nightmare and does not belong to the soul.

Temptation is sugarcoated poison; it tastes delicious, but death is certain. The happiness that people look for in this world does not endure. Divine joy is eternal. Yearn for that which is lasting, and be hardhearted about rejecting the impermanent pleasures of life. You have to be that way. Don't let the world rule you. Never forget that the Lord is the only reality. The real love of your Cosmic Father is playing hide-and-seek with you in your hearts. Your true happiness lies in your experience of Him.

Man is sunk in a dream of ignorance, imagining that he is suffering with illness and sorrow and poverty. Once when King Janaka, a great Indian saint, was deep in prayer, he suddenly exclaimed, "Who is in my temple today? I thought it was myself, but I see the Eternal is there. And the little self, this body-bundle of bones, is not I. It is the Infinite that is in my body. I bow to Myself. I offer flowers to Myself." Someday that realization will come to you, and you will no longer think you are a mortal, a man or a woman; you will know that you are a soul, made in the divine image, "and that the Spirit of God dwelleth in you."†

The soul is bound to the body by a chain of desires, temptations, troubles, and worries, and it is trying to free itself. If you keep tugging at that chain which is holding you to mortal consciousness, someday an invisible Divine Hand will intervene and snap it apart, and you will be free.

\* Bhagavad-Gita IX:30-31.

† I Corinthians 3:16.

Protect yourself against temptation and sorrow by reason and by communion with God. In the Bhagavad-Gita the Lord says: "The ignorant, oblivious of Me as the Maker of all creatures, are blind to My presence within the human form."\* Meditation is simply reminding yourself again and again that you are not the limited physical body, but the Infinite Spirit. Meditation is arousing the memory of your real Self and forgetting what you imagine you are. If a drunken prince goes into the slums and, forgetting entirely his true identity, begins lamenting, "How poor I am," his friends will laugh at him and say, "Wake up, and remember that you are a prince."

You have been likewise in a state of hallucination, thinking you are a helpless mortal, struggling and miserable. Every day you should sit quietly and affirm, with deep conviction: "No birth, no death, no caste have I; father, mother, have I none. Blessed Spirit, I am He.† I am the Infinite Happiness." If you again and again repeat these thoughts, day and night, you will eventually realize what you really are: an immortal soul.

Temptation, greed, attachment to people and possessions, slavery to the senses, ignorance of your Spirit-nature, idleness, and mechanical living are the worst enemies of your happiness. Be busy working, with your mind fixed in the divine consciousness that is cultivated by meditation, for then you will be really happy and you will be really living.

When I started meditating, I could not imagine that I would ever find such joy in it. But as time went on, the more I meditated, the greater became my peace and bliss.

If you are getting tired of the life you are leading, and yet you go on filling it with more possessions and more desires for new experiences, you are on the wrong road. The surest way to avoid temptation is to lead a natural life: a life in harmony with God. Don't lead an unnatural existence, restlessly seeking happiness from a world that is powerless to bestow it. Life is too

*(Continued on page 55)*

\* IX:11.

† Words from a famous song by Swami Shankara (sixth century B.C.), peerless exponent of Vedic monism.

# The Spirit of Truth

BY SRI DAYA MATA

*Extracts from a talk by The Reverend Mother during a satsanga at Self-Realization Fellowship international headquarters on May 2, 1963. Satsanga ("fellowship with Truth") is usually an informal gathering of Truth-seekers at which the leader speaks extemporaneously about God and related spiritual subjects. Although directed specifically to monastics, the following counsel of Sri Daya Mata will be found helpful to anyone in search of Truth.*

In all my years in the ashram of Paramahansa Yogananda, I cannot remember many occasions when he delved deeply into metaphysical questions in talking with the resident disciples. It was not because of lack of interest on our part; nor because of any lack of knowledge on his. Rather, he purposely refrained from such discussions, in order to steer us away from intellectualizing, lest we become preoccupied with philosophical speculations and cease to feel a burning first interest in knowing and experiencing God.

Similarly, we could discuss this evening the question of whether souls are being created continually, and if so, how many new souls God created today, and so on; Guruji occasionally mentioned things of this kind in his writings. But understanding of such matters comes to all as their Self-unfoldment progresses. Until that direct realization is attained, one who is seeking God should guard against becoming lost in philosophy. You may become very learned in Paramahansaji's teachings, and yet fail to absorb his spirit. And I am dedicated to the ideal that the spirit of God and Guru must be manifest in the lives of devotees on this path. Such disciples are the future of this work, because those who assimilate that spirit, through attunement with Guru in meditation, will attain their own Self-realization. Study his teachings deeply, yes—but put first things first: experience in your soul the God about whom he is teaching you.

I would far rather sit at the feet of one who is drunk with the love of God, and hear him speak of God, than listen to the most brilliant exposition of theoretical philosophy. And you too would become restless if we filled our time here with similarly dry discussion of theories about what God is and does. But if someone talks a little about Him from experience, and meditates with you, and you feel His presence together, you are inwardly satisfied and you grow spiritually.

Remember these words: So long as there is a desire for anything less than God, one is still struggling with delusion. If Paramahansaji noticed that someone in the ashram was beginning to desire something other than just to know God, he would put every possible obstacle in that disciple's path to waken him from his delusion. And if a disciple tried to impress Paramahansaji with remarkable questions, Gurudeva would simply ignore him. But when Paramahansaji felt from a devotee the magnetic pull of sincere longing to know God, he would spend hours with that individual. He would not just talk, but guide and encourage in meditation; and he would discipline him—with sharp words if necessary. He trained in that way because his duty as the guru was to help the disciple to recognize and overcome delusions; his mission was to lead men to God, not merely to increase their intellectual knowledge about Him.

### **Truth Can Be Known Only by Experience**

When one perceives any truth deeply, when one loves greatly, he cannot talk easily about his feelings. So it is very difficult for a devotee to put into words a beautiful experience with God. It is so divine, so perfect in itself, that he does not want to speak about it. The saints say that the moment a divine experience is described in words, it becomes cloaked to some degree with imperfection. Words are an imperfect medium, and therefore cannot fully convey perfection. And so it is with Truth. The moment Truth, or God, is merely talked about and not experienced, something is lost. The teachings of Jesus Christ are an example. They are correctly interpreted only when a St. Francis of Assisi, or some other great lover of Christ, is born. And such a devotee is concerned not so much with the words as with the spirit behind them; his desire is to live in the spirit of Christ. That spirit is what Paramahansa

Yogananda tried to convey to those who came to him for training.

Most people do not actively seek God because they do not realize that happiness is not to be found elsewhere. Why do human beings crave fame and power? Desires for material plenty and the recognition of others stem from the natural urge of the soul to express its innate perfection. The soul knows its own nature—divinely glorious and all-powerful, But in the deluded ego state we do not know ourselves as the soul; we are aware only of its promptings to manifest our native power and glory.

### **The Right Way to Satisfy Desires**

It is not wrong to have these desires; the error lies in trying to express and to satisfy them in finite ways, for then we wallow in delusion. When such desires come, inwardly pray: “Lord, I know I have these longings because I am the soul made in Thine image. Help me to satisfy my craving for love and recognition by knowing myself as the soul.” This is a wonderful way to reason, using discrimination to overcome delusion.

“Seek ye first the kingdom of God, and His righteousness, and all these things shall be added unto you.”\* I know this to be so. Many years ago, as a young devotee on the path, I realized that in these words Christ has promised us that if we first seek God, if we seek Him above all things, then whatever else we have ever craved will come to us. I determined that I would either prove or disprove his statement in my own life. Whenever moments of doubt came I would renew my inner vow: to use this incarnation to prove whether these words from the Bible are false or true. This is the easiest way to follow the spiritual path; taking a principle of philosophy, or a statement of truth, and striving to pattern your life around it.

There is always some particular idea presented by God in the scriptures, or in the words of great saints, that you especially cherish because of the inspiration it gives you. Don't be content merely to be inspired by the words. Try every day to the best of your ability to live that truth, so that your inspiration deepens into direct perception.

What most interested Master was the spirit of the devotee—

\* Matthew 6:33.

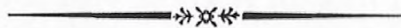
the loving desire and determination to experience God. This is what will keep these teachings pure. Not all the intellectual learning in the world can do it, because intellectuality too often is a stumbling block between understanding gained from reading or hearing about God and direct perception of Him. When a seeker personally experiences the love and wisdom of God, no one can shake his conviction. "He who knows, he knows; none else knows."\* Then the devotee wants only to spend his time living that truth, feeling God's presence, becoming one with Him. There is no other ambition in the mind; no desire for anything but God-communion.

So, finding God, or even sincerely seeking God, means the end of all desires, because the relationship with Him is all-satisfying. The man of God, being totally fulfilled, has no desire to express himself as an ego-entity separate from God. He is interested only in doing the will of God—sharing Him with others, arousing within them interest not in himself but in God. He has no other wish in life but to draw others to the one Beloved he adores.

Those who meditate deeply, who practice *Kriya Yoga* faithfully, and who attain direct experience of God, will be the power that will sustain Self-Realization Fellowship. The blueprint for this work was set in the ether by God; it was founded at His behest,† and His love and His will sustain and guide it. I know this beyond doubt. The practice of *Kriya* will bring its own proof of Truth to every generation of disciples of Paramahansa Yogananda.

\* From *Cosmic Chants*, by Paramahansa Yogananda, p. 60.

† Through the instrumentality of a line of God-realized masters of India. Paramahansa Yogananda has described in *Autobiography of a Yogi* the singular events leading up to the founding of Self-Realization Fellowship (Yogoda Satsanga Society of India) for the dissemination of *Kriya Yoga* to the world.



"The main object of religion is not to get man into heaven but to get heaven into him."—*Thomas Hardy*.

# Man's Need for God

BY ROGER ALTON PFAFF

*Judge (retired) of the Superior Court, Los Angeles, California*

It is so easy in this age of scientific miracles to place finite man on a pedestal and worship the visible forms of our materialistic civilization. It seems that only horrible catastrophes such as total war, the loss of our most treasured possessions, or our own impending death can bring us to our knees in humble supplication to our Divine Creator.

A group of professional men recently\* were discussing the religious attitudes of some of our great men; men such as Washington, Lincoln, MacArthur, Eisenhower. One of the men in the group, a rather skeptical fellow, raised the question, wouldn't these same men have been just as great if they had had no religion? To which another member of the group observed that it is an interesting fact that these and other great men have been characterized by their profound belief in God and religious principles.

Man without God is like a vessel without a rudder, buffeted by the winds of the world until he finally comes to rest with other lost ships in a spiritual Sargasso Sea, nameless and forgotten.

There is no such state of being as man without faith. Each of us has a faith of some kind, whether it be in money, another person, machines, or in God. We learn to our sorrow that worship of and faith in *things* inevitably results in tragedy. The golden straws of materialistic security disintegrate in the deluge of despair and depression, leaving us naked and defenseless against the cruel elements.

We are all products of the machine age. For several generations last past, we have been placing our hope for salvation in

\* In 1956 when Judge Pfaff wrote this article for *New Outlook*.

whirring gadgets, chemical formulae, and, now, the unleashed, terrifying force of the atom. We have been like so many million Pandoras who have released fearsome forces which now threaten to destroy us. We have been so intent on seeking out the mysteries of the ages of the rocks that we have lost sight of the Rock of Ages.

Throughout all recorded history runs the bright thread of God's purpose and His Divine Law. Man has not yet learned that might does not make right; that violating God's Law leads to self-destruction, whether the violator be man or nation. God's eternal Principles eventually prevail.

A judge, sitting on the bench watching each day the endless parade of his fellow citizens who have broken man's law, knows they have in most cases broken God's Law as well, and that the Divine Judge of all men has already pronounced sentence.

Every misdemeanor, every felony, every broken home, every juvenile delinquent, represents an individual without God, for it goes without saying that an individual plus God means an ordered life, a good parent, a law-abiding man or woman, a stable, happy child.

Modern man takes great pride in learning all the mysteries of his physical environment. And he should be proud of his mighty achievements. But it is only when these physical forces are controlled by man, guided and inspired by God's Divine Law, that we will achieve peace and brotherhood on this earth.

### **Twenty-four-hour-a-day Religion**

God in man's life can only succeed if present twenty-four hours a day, seven days a week. God only on the Sabbath would do as much for the spirit as eating once a week would do for the body. And spiritual anemia is no common malady.

Man quickly turns to God in time of adversity. But it is in time of prosperity, when all seems going well, when every cloud has a silver lining, when we are flying high, wide and handsome; it is in these times we most desperately need the ever-present guiding force of Divine Law, a sense of heartfelt gratitude for God's rich blessings, and quiet and soul-searching communion with the Creator of the Universe to provide us proper perspective



of the part we play in God's Divine Plan.

We seem to make our biggest mistake when we become self-satisfied, complacent, prideful—when we flex our individual or national materialistic muscles and say “Not Thy will but mine be done.”

Perhaps it is no phenomenon that our great men have been Godly men. The modern cynic, gloating in his own self-importance and self-sufficiency, scoffs at the story of George Washington praying at Valley Forge for divine guidance and assistance, or President Eisenhower opening every cabinet meeting with prayer. Yet just a short time ago one of our great Federal jurists, hearing a bitter and controversial case, and goaded almost beyond endurance by counsel for the defendants, declared after the trial was over that when he felt he could no longer go on, he would take a recess, repair to his chambers and pray to God, and that it was only through this spiritual communion with the Creator of the Universe that he was able to continue with patience and health of body and mind to the trial's final conclusion.

A recent survey endeavoring to show what characterized men who were successful in their several occupations and professions listed as one of the principal factors that they were religious church-going men. There is nothing unusual about this fact. For man to ignore the spiritual side of his life is just as damaging to his personality as to ignore the physical or social side of his life. Development of the spiritual side of his life will give meaning, purpose and direction to all the rest of his life.

Most of us know what is the right thing to do. When we start equivocating and hedging, and giving excuses, or dodging the issue, we are trying to turn off the switch of our conscience so God can't talk to us. We thus separate ourselves from God. When we tune out God, we usually get another station, and although the sales talk is tempting, the product is poison and some of us never quite recover.

### **Spiritual Initiative Needed**

We complain about crime and corruption. We are conscious of social evils. We are aware of our responsibilities as citizens of our great Republic, but we are all too prone to “let George do it”

when it comes to the unpleasant and often risky chore of correcting personal and public wrongdoing. We even neglect or grudgingly perform the routine requirements of citizenship.

Life, liberty and the pursuit of happiness were bought with the blood of our forefathers. It has been preserved by the sacrifice of more than a million of our heroic fighting sons and daughters who have laid their lives on the altar of freedom that America might live—that our sacred political principles might be preserved.

Young Thomas Jefferson boldly wrote and the founding fathers fearlessly subscribed their names to the Declaration of Independence, which closed with the supreme American pledge of all time: “We mutually pledge to each other our lives, our fortunes and our sacred honor.”

There was not one single word in that famous declaration that even slightly hinted at appeasement or solicited a political deal with despotism or an offer to compromise principle.

### **Compromise Versus Self-Compromise**

To compromise with ideas is democracy; to compromise with principles is immorality.

In St. Mark’s gospel, the story is told of how Peter, when his master was being led away for trial before the High Priest, followed along at the edge of the crowd; and when they arrived at their destination he sought obscurity in the kitchen among the servants, and stood with his back to the fire and warmed himself.

Now, many people would argue, “Why not? Peter was a gregarious fellow and the kitchen was warm, and it was cold outside.” Also, the kitchen afforded him safe sanctuary for the moment and kept him from becoming involved in the proceedings against his Master.

And some might reason, “Peter was a pretty smart fellow. Why stick his neck out and get in trouble himself?”

*Why? why, because Jesus Christ was on trial.*

Separating ourselves from God is called sin. Modern psychologists may call it a guilt complex or any other of a number of strange names, but it is the same old sin just the same, no matter

what we call it. We have committed a wrong and our conscience keeps nagging at us that we have sinned. Depending on the nature and character of the wrong, we suffer, whether it be mild unhappiness or extreme mental anguish.

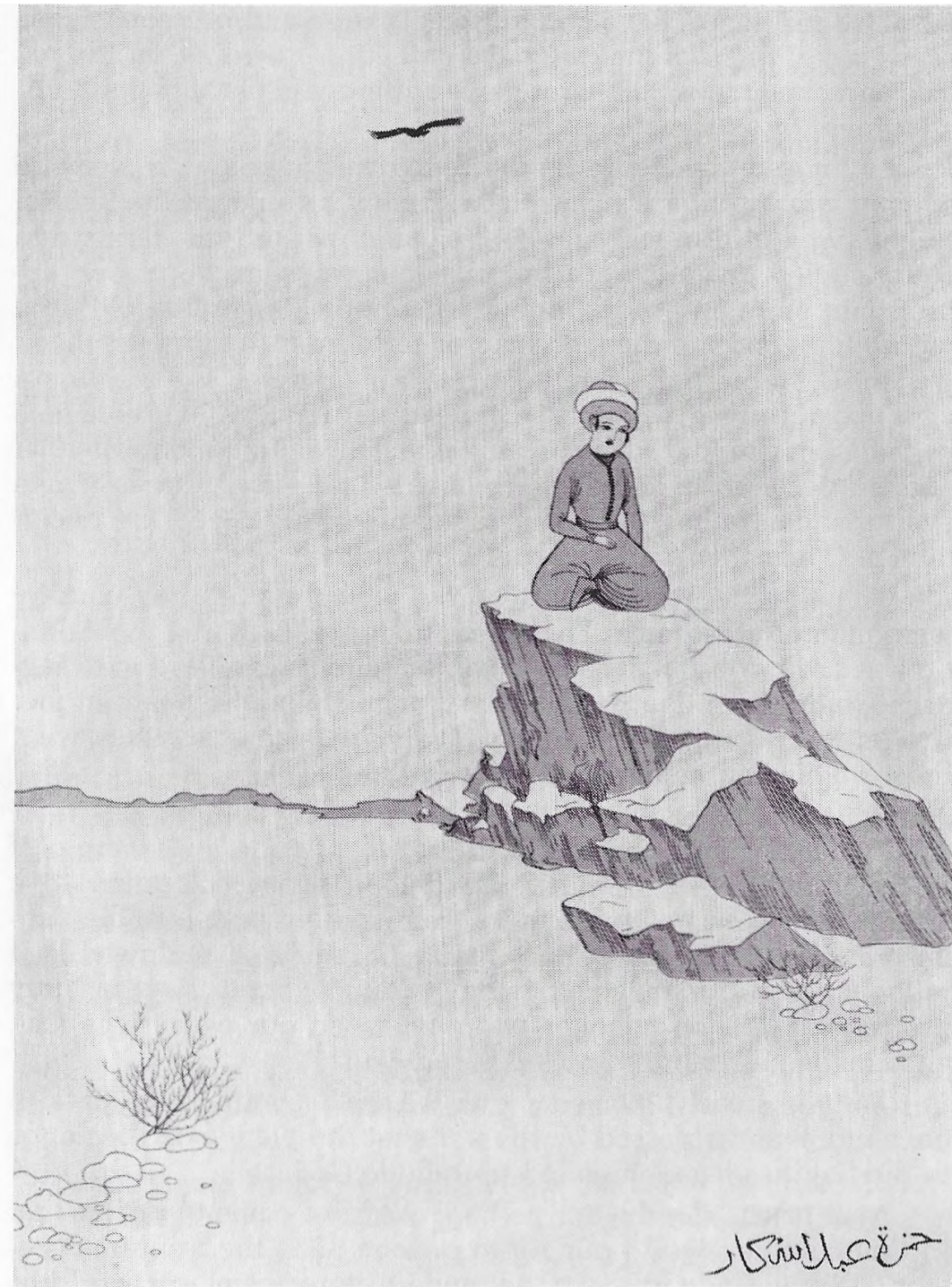
Our mental institutions are full to overflowing with men and women who sought refuge from reality by turning off the light of reason; we build bigger and better penal institutions, larger and better-staffed juvenile halls to house our wayward youth; we appropriate more and more money to support dependent children whose fathers are either too lazy or indifferent to support them; we employ more policemen to arrest law-breakers. But these provide no solution—they only operate as palliatives. The Bible tells us that man cannot live by bread alone. How much more true that ancient declaration is today. We have all the bread that any man ever dreamed of having. We have food to burn. Yet we are uncertain, and fear the future. Our faith is faint.

The Pilgrim Fathers and others who founded our country were men of great faith. They were unafraid. Crossing the Atlantic was hazardous and the perils of the wilderness filled with savages would have daunted ordinary men. Religious freedom motivated their coming to the New World, and wherever they went they established churches of their faith.

A cardinal characteristic of the founding fathers was their willingness to profess their faith and to provide an example of godly living. They were not apologetic about belonging to a church, or truant in attending it. They boldly wrote into the Declaration of Independence that man's Creator had endowed him with "certain inalienable rights." Francis Scott Key proudly proclaimed, "Then conquer we must when our cause it is just, and this be our motto, 'In God is our Trust.'"

Perhaps nearly 200 years later we are becoming bold in faith once more, as witnessed by the fact that the pledge of allegiance to the flag has been amended to include God.

Man learns slowly, but perhaps we have come to realize that in this complex world our finite powers need the Supreme Creator's Divine Code to make the modern miracles of our world be servants to the elevation and enrichment of all mankind on a planet of peace and brotherhood.



HAMZEH CARR

Illustration from *The Rubaiyat of 'Umar Khaiyam*,  
translated by J.B. Nicolas

# The Rubaiyat of Omar Khayyam

Rendered into English by Edward Fitz-Gerald

SPIRITUAL INTERPRETATION BY PARAMAHANSA YOGANANDA



## X

**With me along some Strip of Herbage strewn  
That just divides the desert from the sown,  
Where name of Slave and Sultan scarce is known,  
And pity Sultan Mahmud on his Throne.**

GLOSSARY—*Strip of Herbage*: Narrow plot of superconsciousness, the soul's ever-new wisdom, hidden between subconsciousness and waking consciousness. *Divides*: Subtly separates. *Desert*: The desolate subconscious mind, where the fresh daily experiences of the conscious mind are lost and buried. *The sown*: Atmosphere of material civilization cultivated by the conscious mind. *Slave*: Subject to instincts, illusions, and distractions of the subconscious mind. *Sultan*: Powerfully developed material consciousness. *Pity Sultan Mahmud on his Throne*: Feel compassion for those who vainly seek happiness in temporal power.

### Spiritual Interpretation

Heed the call of your soul to search out that hidden place where fresh ever-green plants of wisdom separate the desolate

desert of delusion from the cultivated fields of material consciousness, and bad from good karma (actions).

Remember: the karmic law of cause and effect governs all men, whether slaves or kings. The most powerful emperor cannot escape the painful effects of his ignorant or wrong actions. You may be indifferent to your past actions and forget them, but they will not forget you, no matter what your station in life.

Therefore, by discrimination free yourself from harmful tendencies created by deluded thoughts and actions in the past and buried in the subconscious mind; and avoid further wrong thoughts and actions by the conscious mind under the influence of material culture. Place your consciousness in the cradle of perfection: the intuitive superconscious wisdom of your soul.

### **Practical Application**

Every truth-seeker should strive for the self-rejuvenating, ever-fresh, ever-inspiring state of divine superconscious wisdom, which lies hidden between the untracked desert of subconsciousness and the cultivated fields of the highly organized waking consciousness. By introspection on the joyous state of deep sleep,\* and by going into the silence daily in deep meditation, the devotee reaches consciously the state of all-satisfying superconscious wisdom. He is then free from slavery to instinct and moods and habits hidden in the subconscious mind, and free also from the influence of powerful material desires created in the conscious mind.

Happy are those who are wise enough to seek contentment by cultivating true joy and peace in a simple environment—a place that is neither a dreary waste nor a cultivated center of restless, driving, artificial living. Those who keep their life uncomplicated, and do not depend on material conditions for their happiness, possess more than the rich and powerful, who want for happiness amid material plenty, and are friendless among self-seeking friends; who are lonely even in a crowd, and joyless amid false pleasures. A wealthy potentate, in useless pursuit of lasting happiness through

(Continued on page 48)

\* In deep sleep, man subconsciously feels the superconscious joy of the soul, which is crowded out during the ordinary dream state and the mentally busy wakeful state.

## The Power of Prayer

Paramahansa Yogananda would have endorsed with enthusiasm the recent declaration by Congress of a National Day of Prayer (April 30). He taught us to pray, not as beggars and sinners, but as children of God, lovingly and confidently claiming all that He longs to share with us.

Many people, burdened with a sense of guilt for actual or possible offenses against a Creator they imagine to be their Judge, fear a confrontation with God. The great master Paramahansa Yogananda has assured us such fear is foundless; that the father in the Prodigal Son parable, in his unconditional love and forgiveness, truly depicts the Heavenly Father. "And [the son] arose, and came to his father. But when he was yet a great way off, his father saw him, and had compassion, and ran, and fell on his neck, and kissed him" (Luke 15:20).

All great religions declare that God is Love. And divine love manifests as compassion, understanding, and forgiveness. Love is above the law of retribution (called the law of karma in the East and the "eye for an eye" philosophy in the West). That is why man through the ages has been able to change himself and his world through prayer—through contact with the One Love that transcends the laws of creation.

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Within this earthen vessel are bowers and groves,  
and within it is the Creator:

Within this vessel are the seven oceans and the  
unnumbered stars.

The touchstone and the jewel-appraiser are within;  
And within this vessel the Eternal soundeth, and  
the spring wells up.

Kabir says: "Listen to me, my friend! My beloved  
Lord is within."

—Kabir



NANDALAL BOSE

SARASWATI, GODDESS OF MUSIC



# Illustrious Composers of Indian Music

BY T. S. PARTHASARATHY

Music has been defined as “the art of expression in sound, in melody and harmony, including both composition and execution.” It is the art of sound in time, which expresses ideas and emotions in significant forms through the elements of rhythm, melody, harmony, and color. Music can be produced by tones or sounds employed, occurring in single line (melody) or multiple lines (harmony), and sounded by voices or instruments.

Music is a language by itself, and just as poets express their thoughts through the medium of words, composers give expression to their thoughts through the medium of musical phrases. The ideal of “absolute music” (music without words) is reached in the *raga*\* system of Indian music....

## Composer—No “Mere Tuner”

One may ask why, if sound by itself can constitute music and give us aesthetic pleasure, we have a plethora of musical compositions which, in the Indian languages alone, run into some hundreds of thousands? In India there is hardly a “writer of music,” by which description a composer is known in Western music. An Indian composer must be a *vaggeyakara*, or one who composes the words and music at the same time, and a mere tuner of words composed by others does not command the same respect.

Poet Rabindranath Tagore, whose contribution to Indian music in his role as a composer is unique, maintained that melody does not depend on words (*sahitya* or libretto) because

\* The *raga* system comprises various melodic patterns or modes capable of conveying definite moods—*aesthetic, mental, and emotional*—and permits considerable improvisation on the part of the musician.

melody conveys what words fail to do, and where words end melody begins. He added, however, that words are necessary for the easy unfolding of the hidden beauty and grandeur of a melody; and that while words are symbols, the tunes or airs are the life. He therefore composed songs that are both musical and lyrical and set them to tunes that are creative and living.

### “Chant” Stage and After

The earliest music throughout the world was perhaps sacred music, which is many centuries older than secular music. In fact, many countries in the world still possess only religious music and hardly any art or secular music. The early music was, however, in the form of “chants” like the Saman chant (India—B.C.), the Samaritan chant (Samaria—B.C.) and the Gregorian chant established by Pope Gregory I (A.D. 540-604) for church services.

In India, the origin of music is generally traced back to Vedic times (B.C.)\* when the Sama Veda† was sung to the accompaniment of different kinds of musical instruments. Valmiki’s *Ramayana* (early A.D.), the great Sanskrit epic, was the earliest post-Vedic composition to be set to music and was sung in the seven pure melodies known as *jatis*.

For want of reliable contemporary accounts, we are unable to decide which was the next form of Indian music after the “chant” stage. Historically speaking, the musical system of the ancient Tamils in the south of India appears to come next on record and, what is more, there was a sizable amount of art and secular music among them. The Tamilian genius for music is best illustrated by the epic *Silappadikaram* (2nd century A.D.), in which a whole canto is devoted to various aspects of musical science.

It is not possible to say, at this distant date, who were the composers and what types of compositions were in vogue then, because much of the music of the early Tamils was later absorbed by the *karnataka* system, the present system of music in South India.

Between the fifth and the seventh centuries A.D. there was a religious renaissance in South India during which saint-com-

\* Of indeterminable antiquity.

† One of the earliest scriptures of India.

posers of the Saivite and the Vaishnavite schools\* poured forth verses in Tamil which were set to music and sung with or without rhythm. The songs of the ten *Alvars* (Vaishnavite) and the four *Nayanmars* (Saivite) run into thousands, and although only some of them were musicians, their compositions form an integral part of the present day South Indian music.

### Early Compositions

Many musical forms are mentioned in ancient works on Indian music; most of them became obsolete long ago and a few underwent changes and are now known by other names. The *Natya Sastra* of Bharata (2nd century) mentions *dhruvas* and *gitis*; Matanga (5th-7th century) mentions 49 *desi prabandhas*, and Sarngadeva (early 13th century) speaks of 75 different *prabandhas*. (The word *prabandha* means anything "well-knit" and is a blanket term for a composition.)

The great poet Jayadeva (12th century), who graced the court of King Lakshmana Sena of Bengal, calls his Sanskrit opera, *Gita Govinda*, a *prabandha*. This single evergreen lyric sequence (competently translated into English verse by Sir Edwin Arnold and others) made Jayadeva as memorable as Valmiki and Kalidasa.† Apart from its exceptional literary merit, the songs of the opera, known as *ashtapadis* (eight-footed), are the earliest examples of regular musical compositions in India, each piece being set in a specific *raga* and *tala*.

The popularity of Jayadeva's opera was so great that more than a dozen poets in Sanskrit wrote works on the model of the *Gita Govinda*, on parallel themes. Although the *raga* and *tala* of each song have been furnished in Jayadeva's work, the original melodies have been lost to posterity and the songs are now being sung in improvised tunes set locally in various parts of India. They occupy an honored place in *bhajana* parties (devotional song troupes) in South India and Bengal, and form the main background music for the *odissi* style of dancing in Orissa, where Jayadeva is stated to have spent the major part of his life.

A close follower of Jayadeva in this style of composition

\* Worshipers of God in His aspects of Shiva and Vishnu, respectively.

† Composers of the classics, *Ramayana*, and *Sakuntala*.

was Mahakavi Vidyapati Thakur (15th century), known as *Abhinava Jayadeva* (a second Jayadeva) and “the nightingale of Mithila.” Vidyapati, who composed in Sanskrit and in two local dialects, was the court poet of Raja Siva Singh of Tirhut. The element of Radha-Krishna love in his songs exercised such a potent influence on Sri Chaitanya and his followers that the sonnets became one of the bibles of that sect. In the field of music, Vidyapati’s songs appear to have played an important role and the major portion of the *Ragatarangini*, a musical treatise written by Lochana Kavi (17th century), is devoted to a discussion about their musical merit.

A Sanskrit opera, which ranks in literary beauty and musical excellence next only to the *Gita Govinda*, is the *Krishna Lila Tarangini*, written by Tirtha Narayana (16th century), a South Indian composer. Fortunately, much of the original music of the songs, which are in the *kirtana* (recitative) form, is intact, thanks to the *bhajana* tradition in South India.

### Voice Style and Intonation

No knowledge of Indian music can be complete unless one has a sound grasp of *dhruvapada* or *dhrupad*, the style of Hindustani music that makes one’s voice rich and expressive. Only a musician who has a mastery over proper intonation, production of sound, and knowledge of *raga* can be a competent *dhrupada* singer.

There are diverse theories regarding the origin and development of the *dhrupada* style. But a careful reading of the original treatises shows that *dhruvapada* is only an evolution of the old *prabandha* form of composition. Competent musicologists of the Hindustani system are of the view that the *prabandha* form of music enjoyed great popularity up to the 13th century and *dhruvapada* began to take its place from the 14th century.

The first historical reference we get about it is its association with Raja Man Singh Tomar of Gwalior (1486-1517). The Raja, however, did not invent *dhruvapada* but only gave it an impetus. The style must have been in existence for at least a century before it caught the eye of a connoisseur like Man Singh, who naturally

(Continued on page 50)

# The Systems of Hindu Philosophy

BY TARA MATA

(Continued from last issue)

The Hindu scriptures tell us that liberation is attained through three paths—*Karma Yoga* (right works), *Bhakti Yoga* (devotion) and *Jnana Yoga* (wisdom). The *Karma Yogi* fills his mind with the thought that service to the world is service to God. The *Bhakti Yogi* sees the Lord in every creature and thus maintains an unceasing worship. The *Jnana Yogi* says, "I am *Brahman*" or the Supreme Lord, and attains to emancipation through this realization.

*Mantra, Hatha, and Laya Yogas*, dealt with in previous articles of this series, are useful for yogis who have not the extreme strength of mind demanded of a *Jnana Yogi*. *Raja Yoga* is the practical side of *Jnana Yoga*. *Raja* is the Sanskrit word for "king" and *Raja Yoga* is the kingly or highest type of *Yoga*. (The word comes from the root *ranja*, to please, hence the duty of a king is to please his subjects.)

## Science of Mental Discrimination

*Raja Yoga* is the science of mental discrimination by which the unreal is eliminated and the real shows forth. Mental processes, their origin, development, control and cessation, are exhaustively inquired into in *Raja Yoga*; indeed, no other mental science of either ancient or modern times has ever approached the profound scope or detailed comprehensiveness of this *Raja Yoga* study.

The goal of *Yoga* is to liberate man from the prison house of matter. Mind is the subtlest form of matter, and its nature must be thoroughly understood before mastery over matter can be achieved. The *Sankhya-Yoga* view of gross and subtle matter is explained by Das Gupta in his fascinating work, *The History of Indian Philosophy* (Vol. I, pp. 241-42):

“Knowledge complexes are certainly different from external objects in this, that they are far subtler and have a preponderance of a special quality of plasticity and translucence (*sattva*), which resembles the light of *purusha* (soul), and is thus fit for reflecting and absorbing the light of the *purusha*. The two principal characteristics of external gross matter are mass and energy. But it has also the other characteristic of allowing itself to be photographed by our mind; this thought photograph of matter has again the special privilege of being so translucent as to be able to catch the reflection of the *cit*—the super-translucent transcendent principle of intelligence. The fundamental characteristic of external gross matter is its mass; energy is common to both gross matter and the subtle thought stuff. But mass is at its lowest minimum in thought stuff, whereas the capacity of translucence, or what may be otherwise designated as the intelligence stuff, is at its highest in thought stuff. But if the gross matter had none of the characteristics of translucence that thought possesses, it could not have made itself an object of thought; for thought transforms itself into the shape, color, and other characteristics of the thing which has been made its object.

“Thought could not have copied the matter if the matter did not possess some of the essential substances of which the copy was made up. But this plastic entity (*sattva*) which is so predominant in thought is at its lowest limit of subordination in matter. Similarly mass is not noticed in thought, but some such notions as are associated with mass may be discernible in thought; thus the images of thought are limited, separate, have movement, and have more or less clear-cut forms. The images do not extend in space, but they can represent space. The translucent and plastic element of thought (*sattva*) in association with movement (*rajas*) would have resulted in a simultaneous revelation of all objects; it is on account of mass or tendency of obstruction (*tamas*) that knowledge proceeds from image to image and discloses things in a successive manner.

“The *buddhi* (thought stuff) holds within it all knowledge, immersed, as it were, in utter darkness, and actual knowledge comes before our view as though by the removal of the darkness or veil, by the reflection of the light of the *purusha*. This characteris-

tic of knowledge, that all its stores are hidden as if lost at any moment, and only one picture or idea comes at a time to the arena of revelation, demonstrates that in knowledge there is a factor of obstruction which manifests itself in its full actuality in gross matter as mass. Thus both thought and gross matter are made up of three elements, a plasticity of intelligence stuff (*sattva*), energy stuff (*rajas*), and mass stuff (*tamas*), or the factor of obstruction. Of these the last two are predominant in gross matter and the first two in thought.”

### **Chitta or Mental States**

To rise beyond the domain of *chitta* (thought) or the subtlest of matter is thus the goal of the *Raja Yogi*. *Chitta* is an inclusive term for *manas*, the mind which receives impressions from the outer world, *ahamkara*, self-consciousness or egoism, and *buddhi*, the determinative or discriminating faculty. These three stages stand between the pure *purusha*, soul, on the one hand, and the sense organs and brain centers (*indriyas*) connected with *manas*, the mind, on the other hand.

Because of the law that “knowledge is power,” the yogi, by understanding the nature and functions of the mental instruments through which the *purusha* comes into contact with the external world, thereby gains the power to separate his consciousness from *chitta* and associate it with *purusha*, thus achieving his goal (his *swarupa* or true form). The *purusha* is pure, untainted, free, unqualified, while *chitta* is bound to *prakriti*, root matter, nature.

### **Samskaras, Root Impressions**

The importance of the psychological control of the mental states or *chitta* is due to the inherence of *samskaras* in *chitta*. *Samskaras* are the subconscious impressions of all actions, thoughts, and experiences. The same *chitta* accompanies any particular ego in all its rebirths from life to life. All the instincts, tendencies and potencies of past lives are inherent in the *chitta* as *samskaras*, which are thus the endless seed of *karma* (action and reaction, which produce effect from cause and thus continue the ceaseless cycle of reincarnation).

All human beings are in a threefold net of *samskara karma*.

The sum total of all past experience is called *sanchit* (stored up) *samskara*. Only a small part of the *sanchit* storehouse is brought into prominence or activity in any one life, since a particular environment and heredity act like heat to bring out or revive only those *samskaras* which are in harmony or agreement with the conditions of such a specific life. The rest of *sanchit karma* remains in total latency for the period of that one life.

Out of the whole fabric of subconscious impressions or the essence of the experience of past lives, that part which is active in producing a particular birth is called *prarabdha* (“ripe” or predestined) *samskara*.

### **Kriyaman or Present Karma**

Lastly, the new *karma* which man makes today as the result of his daily actions and thoughts is termed *kriyaman* (in progress) *samskaras*. Only over this type of *samskaras* has the ordinary man any control. The kind of life he lives today is determining the nature of some particular future life, its length (*ayus*) and its quality (*bhoga*), good or bad.

The strength of past *karma* or *prarabdha* “ripe” *samskara* is so great that actions performed or thoughts cultivated in a present life seldom bear their full fruits in this life. However, if the intensity of such a present mode of action or thought is of sufficient power to outweigh the *prarabdha* or ripened *karma*, that is, if a man is either extremely good or frightfully evil in a certain life, he often precipitates the results of the causes he has set in motion, all in one life.

In this way, we can understand the mingled scene of seeming injustice and justice which the world drama presents to our gaze every day, and why it is that, on the one hand, virtue often suffers while vice triumphs, and, on the other hand, why grief generally overtakes the evil man and peace comes to the pure hearted, even in one life.

### **Destroying Seeds of Past Karma**

Control over *chitta* with its inherent *samskaras*, then, is the goal of the *Raja Yogi*. Such mastery brings eternal, not transient, liberation, for the whole fabric of *sanchit samskara* or the seeds of all future rebirths are destroyed. The illustration is often made



in the Hindu scriptures, whereby the *sanchit samskaras* of an emancipated yogi are compared to fried seeds which can never germinate or come to fruition.

Though the tendency of *chitta* or the various mental states is towards the accumulation of *samskaras* which tie a man to the cycle of rebirths, another and opposite tendency is always discernible in the *chitta*—the urge toward liberation, the desire to be free. *Vyasa-bhasya* compares the *chitta* to a flowing stream with two riverbeds, one toward the good and the other toward evil.

“In the midst of many bad thoughts and bad habits there come good moral will and good thoughts, and in the midst of good thoughts and habits come also bad thoughts and vicious tendencies. The will to be good is therefore never lost in man, as it is an innate tendency in him which is as strong as his desire to enjoy pleasures. This point is rather remarkable, for it gives us the key of Yoga ethics and shows that our desire of liberation is not actuated by any hedonistic attraction for happiness or even removal of pain, but by an innate tendency of the mind to follow the path of liberation.

“Removal of pain is, of course, the concomitant effect of following such a course, but still the motive to follow this path is a natural and irresistible tendency of the mind. Man has power (*sakti*) stored up in his *chitta*, and he has to use it in such a way that this tendency may gradually grow stronger and stronger and ultimately uproot the other. He must succeed in this, since *prakriti* (nature) wants liberation for her final realization.”\*

### **Kinds of Concentration**

The steady restraint of the various modifications or states of *chitta* and its final separation from *purusha* is the *Raja Yoga* object. Such is the meaning given to Yoga by its great expounder Patanjali, in his *Yoga Sutras*. This goal is achieved through concentration. The latter is of various kinds, as (1) *ksipta* (wild) as the concentration of fury or other passions, (2) *pramudha* (ignorant) as instinctive or unreasoned attachment, (3) *viksipta* (unsteady) as ordinary mental concentration, (4) *ekagra* (one-pointed), the

\* Das Gupta, *The History of Indian Philosophy*, pp. 269-70.

steady application of the mind by will power, and (5) the final *nirodha* (cessation) stage where the *chitta* fluctuations are wholly at rest and the *purusha* is freed from the meshes of *chitta* or mind.

### 16 Steps of Raja Yoga

The systematic training of a *Raja Yogi* comprises sixteen steps which are compared to the sixteen *kalas* or phases of the full moon. The first seven steps or *angas* are *vichar*, reasoning and discrimination, based on an understanding, through the help of a guru, of the Seven Systems of Hindu Philosophy (*Nyaya*, *Vaisesika*, *Yoga*, *Sankhya*, *Karma Mimamsa*, *Daiva Mimamsa* and *Vedanta*), by which he ascends the seven planes of *Karma Yoga* (works), *Bhakti Yoga* (devotion) and *Jnana Yoga* (wisdom).

The next two steps in *Raja Yoga* are *dharanas* or concentration, one called *prakriti asraya* (dependent on nature) and the other *Brahmasraya* (dependent on *Brahman*). The next three steps consist of three types of *dhyana* or meditation on God in His three-fold aspect of *Virat* (the material universe), *Ishvara* (creation, preservation and destruction) and *Parabrahman* (the Supreme *Satchitananda* or Absolute Consciousness-Knowledge-Bliss).

Having come this far, the *Raja Yogi* is now fit for the last steps of his sixteenfold practice: the four stages of *samadhi*, or superconsciousness, absorption in God.

### Samadhi, the Final Goal

Of these forms of *samadhi*, the first three are called *sabikalpa* or subject to change, that is, there is still present in the *yogi's* mind some link with *prakriti* or nature. The fourth and final stage of *samadhi* is termed *nirbikalpa* or changeless, timeless, in which all danger of bondage to matter is forever past.

*Raja Yoga* or the Kingly Science is alone capable of producing the *jivanmukta*, literally, "living freedom," the perfected man who achieves the highest goal while still in a human body. Because India has produced a great number of *jivanmuktas*, such as *Vasishta*, *Janaka*, *Krishna*, *Buddha* and many others whose lives are described in the *Yoga Vasishta*, *Sannyasa Gita*, *Surya Gita*, and *Dhisha Gita*, it is still a great spiritual center of the

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# The Bhagavad-Gita

(India's greatest scripture, a part of the "Mahabharata" epic)

SPIRITUAL INTERPRETATION BY PARAMAHANSA YOGANANDA



## Chapter XVIII, Stanza 64

*Again listen to My supreme word, the most secret of all. Because thou art dearly loved by Me, I will relate what is beneficial to thee.*

### **Spiritual Interpretation**

The sun shines equally on a piece of charcoal and a diamond lying side by side. But the charcoal does not receive or reflect the light of the sun as does the diamond. Similarly, God shines on worldly people as well as on saints. But dark charcoal mentalities do not reflect the radiant presence of God, whereas diamond mentalities shine with His luminescence. Thus Arjuna, through his devotion, reflected God more than could a negative, sinful person. And God, the Maker of the law of cause and effect, gave His love to Arjuna, even as Arjuna offered his own love to

God. However, the perfect God was able to love Arjuna in a greater way—unconditionally—because He had made him; the not yet perfected devotee Arjuna could love God only with a lesser, limited love.

God's love toward His children is unconditional because He feels responsible for having sent them out from Him to battle the delusion and misery of this world. If they pass God's tests and see through false worldly lures; and, above all, if they love Him, the Giver, in preference to His material gifts, they return to Him by the power of their virtue. But when men become extremely entangled in delusion by repeated performance of wrong actions, God appears through liberated masters or other great incarnations to redeem the repentants. This shows that God loves His sinful children even though they may not love Him. Never does He punish even the continuously erring ones with eternal damnation; somehow, in some way, the unseen God helps all men to come back to Him. And once they have completely forsaken their errors, He redeems them forever.

So in this stanza the Lord tells Arjuna how much He loves him, and that He is going to reveal to him the most secret wisdom (described in stanza 65).

#### Chapter XVIII, Stanza 65

*Absorb thy mind in Me; become My devotee; resign all things to Me; bow down to Me. Thou art dear to Me, so in truth do I promise thee: Thou shalt attain Me!*

#### Spiritual Interpretation

A critical mind might wonder why God, promising the gift of Himself, is asking the already devoted Arjuna to become absorbed in Him, devoted to Him, and to perform ceremonial sacrifices to know Him,\* and to bow down to Him.

The deeper metaphysical meaning of this stanza is entwined with the spiritual interpretation of stanza 62, wherein Lord Krish-

\* I.e., to perform the inner "fire rite" of deep meditation, in which all dross of egoistic delusion is sacrificed and consumed in the fire of wisdom and Self-realization.

na asks Arjuna to remember God, saying: "Tam eva saranam gaccha," "Take shelter in Him." *cf. Deut. 33.27!* ✓

After urging Arjuna (in stanza 62) to concentrate on God as Cosmic Spirit, the Lord now exhorts Arjuna to concentrate on God as "Myself."

To know God as that Spirit which is the origin and end of all beings is indeed the ultimate knowledge. But knowledge of God as the All-in-All is possible only when the devotee realizes first the great "Myself"—that Spirit present within himself. Ordinarily, when the devotee speaks of "myself," he has in mind his ego; but when by meditation he succeeds in uniting his ego consciousness with the intuitive consciousness of his soul, he knows what is the true "Myself." This is why Krishna is now urging Arjuna to lift his mind from the plane of the senses and be absorbed in the inner "Myself" or God, whose reflected presence in the devotee is his true Self. As the one moon can reflect itself as many in numerous water-filled pots, so the one God reflects Himself as the souls in manifold beings.

The reflection of the moon in a pot of water becomes distorted if the water is disturbed. If someone nearby notices the distorted moon-image and stills the water, he beholds therein a clear reflection of the moon. And if, wondering whence came this reflection, he looks up, he realizes that the big moon with its rays spread over the sky has become the little moon, with rays confined in the small water pot.

God advised Arjuna to still the waters of his mind, so that, instead of seeing there the distorted ego-image of the Self, he would behold the clearly reflected soul-moon. Once able to gaze upon the tranquil soul, undisturbed by the ego's restlessness, Arjuna would then gradually come to understand that the clear moon of the soul, the little "Myself," is a reflection of the pure moon of Spirit, the great "Myself" spread over the skies of omnipresence.

Unconditionally and essentially man needs God; God does not need man. God is free, perfect, almighty, and omnipresent; He consciously knows He is the Creator and Owner of all universes. So when God asks His devotee to worship Him and bow down to Him, it is not as an egotistical master, demanding His

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servant to be absorbed in and devoted to Him, sacrificing all his personal pleasures and continuously making obeisance to Him. Nor is God a pampered tyrant, requiring our flattery and praise to loosen His gifts on us. He is sitting in the hearts of all, knowing the motive of each human prayer. No matter if someone blames Him all day long, God does not come down from His high state to punish that person. But through the karmic law of cause and effect, whoever holds such blasphemous thoughts against God punishes himself by his own evil misunderstandings, and is attracted to the commission of similar errors against his fellow beings.

In the Bible, the exhortations by Jehovah to "Praise the Lord" are similar in true meaning to this stanza of the Gita. God is not moved by praise, which does not gratify Him. However, praising God creates a good vibration, which helps the devotee who sincerely eulogizes Him. God is Love, and He made us in His image of Love. When we cultivate love within ourselves, we remember the forgotten divine love in our being, and thus are able to remember our Self as a true reflection of the one God.

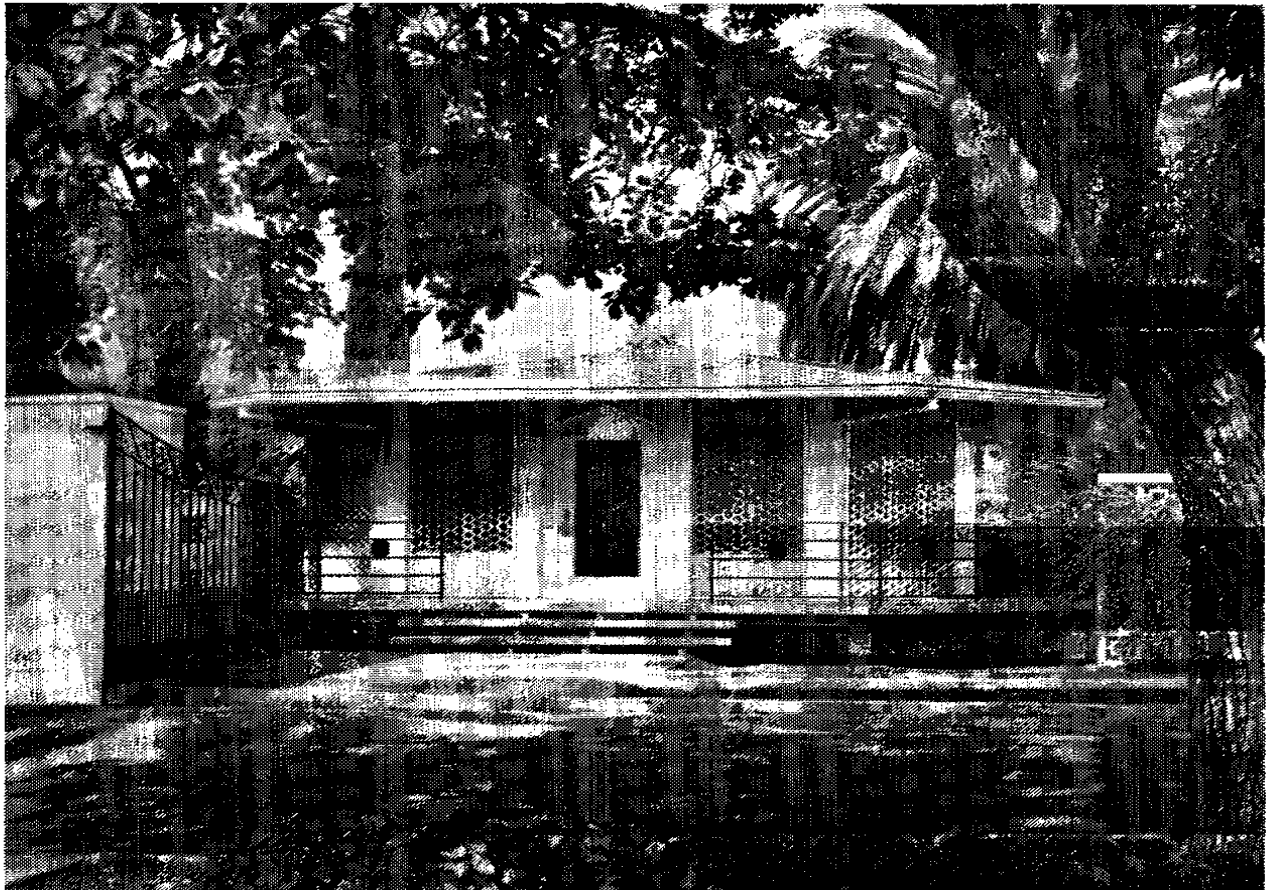
Manmana, "absorb thy mind in Me," signifies absorption in the true "Myself" in ecstasy. Madbhakta, "become My devotee," signifies perception and remembrance of the blessed "Myself" during that state of human activity in which the devotee's actions are not performed under the influence of the physical ego. Madyaji, "resign all things to Me," signifies dissolving mind and life force and desires in the fire of true perception of the inner "Myself." Mam namaskuru, "bow down to Me," has a very deep meaning. The act of bowing consists in placing the hands, palms pressed together, over the heart, then touching the fingertips to the forehead to express devotion to a person or to God. Hands symbolize activity, the heart symbolizes love, and the head symbolizes wisdom. So a person bowing to man or God symbolizes by this act of obeisance: "My activity, my love, and my mind are at Your service."

In this stanza the Lord asks Arjuna to dissolve his heart's love, his impulse to physical activity, and his discriminating thoughts in the inner "Myself" by repeatedly concentrating his attention there, even though the mind wants to run away and to be absorbed in physical or emotional activities on the plane of the senses.

The Lord further intimates to Arjuna: “You have endeared yourself to Me. I truly promise you that if you become absorbed in your inner little ‘Myself,’ you will know it is none other than the big Myself pervading everywhere.”

The Sanskrit word, *Soham*, signifies “He (So) I am (*ham*).” In the initial state, the physical ego of the devotee is not yet destroyed. But when by yoga practice he becomes advanced enough to perceive in ecstasy the little Myself within himself, he can come out of that state and say, “*Soham*: I have found the vast Cosmic Spirit reflected within me as the Soul, the little Myself, the little I.”

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# A Most Unconventional Yogi: Trailanga Swami

BY ALEXANDER LIPSKI, PH.D.

Among India's great yogis Trailanga Swami occupies a prominent place. Alas, definite facts about his life are sparse. Through *Autobiography of a Yogi*, Paramahansa Yogananda has acquainted the Western world with some of the miraculous feats of Trailanga Swami, whose life extended over three centuries. Additional light on that life has been shed by the Bengali author Shankar-nath Ray in his multivolume work *Bharater Sadhika* (India's Ascetics). Ray states that Trailanga Swami was born to a Brahmin family in 1607 in Holya, a village in the Telengana area north of Madras. His father, Narasinha Ray, was a landowner highly respected for his truthfulness and piety; his mother, Vidyavati, was known to be a most saintly woman.

Lord Siva himself had blessed the birth of the future Trailanga Swami. For it was after ardent prayers to Siva that the hitherto childless Vidyavati gave birth to a boy, who was named Sivarama. Even in early childhood it became apparent that Sivarama was a most unusual child. Once, while he was asleep, his mother was performing *puja* before an image of Lord Siva when she noticed that light rays emerged from the image and encircled the body of Sivarama. When Vidyavati excitedly told her husband about the strange occurrence, he calmly retorted: "Don't you realize that Sivarama is not an ordinary child, but one born through the special grace of Lord Siva?"

As soon as Sivarama attained adolescence his father tried to arrange his marriage, but the ascetically inclined Sivarama strongly objected. Now it was Vidyavati's turn to convince her husband that their son was not meant to live a householder's existence. His would be a life of total dedication to God and renunciation of all worldly ties. The father yielded only reluctantly, since

he had counted on Sivarama, his firstborn son,\* to continue the family.

When Sivarama was forty years of age his father died, and twelve years later he lost his mother. To rid himself of all remaining family obligations and material possessions, Sivarama turned over his portion of the family's property to his younger brother, Sridhara. Shortly thereafter he built himself a hut near the local cremation grounds, where he practiced austerities and meditated deeply, firmly determined to attain God-realization. Attracted by Sivarama's sincere and incessant longing, his God-ordained guru, Swami Bhagirathananda Saraswati, a Punjabi, appeared and ordered him to leave his native village. Together they embarked upon a pilgrimage to the holy sites of southern as well as of northern India. When at last—in 1685—they reached Pushkara (a holy lake near Ajmer in Rajasthan), his guru bestowed *sannyas* upon him and gave him the monastic name Ganapati Saraswati. Before long, however, he became generally known under the name Trailanga Swami (because he originally had come from Telengana), or more frequently still, Trailanga Swami.

### His Unusual Sadhana Begins

With his initiation in *sannyas* a new phase in the life of Trailanga Swami began. For extended periods he practiced silence and ate only rarely, even though he had a huge body. Traveling throughout India he continuously exhibited exceptional yogic powers, aimed chiefly at alleviating physical and spiritual suffering of his fellowman. It so happened that he once visited Rameshwaram, the Banaras of South India,† when a spiritual *mela* (fair) was under way. While he was making his way through a multitude of pilgrims and *sadhus*, Trailanga Swami came upon a heartrending scene. A large, loudly lamenting crowd was gathered around the body of a young Brahmin boy who apparently had just died. Amidst the sobbing of grief-stricken parents and other close relatives, orders were being given to prepare the dead body for cremation. In that instant, the compassionate Trailanga

\* A second son, Sridhara, had been born a few years after Sivarama.

† At Rameshwaram, Rama, the hero of the epic *Ramayana*, is said to have founded a temple after his victorious return from Lanka (Ceylon).

Swami approached the body of the young Brahmin; uttering a mantra, he took some water from his begging bowl and sprinkled it on the corpse. The moment the drops touched the boy's body, he began to stir, opened his eyes, and soon regained full consciousness, to the amazement of the many bystanders. When his grateful relatives wanted to thank the unknown sannyasin who had revived their son, he had already vanished. Inquiring into the identity of their benefactor they learned that the sannyasin was none other than Trailanga Swami.

### **The Tiger and the Prince**

After years of traveling from one major city of India to another, Trailanga Swami decided to cross into Nepal, there to enjoy peace and solitude in the center of an almost inaccessible forest. Months of intense meditation ensued, until the swami's blissful seclusion was disturbed by a Nepalese prince who had entered the thick forest in pursuit of a mighty Bengal tiger. Following the tiger became increasingly more difficult, but the prince was determined to bag his quarry. When he had almost caught up with the beast, he found himself face to face with a most unexpected spectacle. In a clearing in the forest a majestic-looking yogi—Trailanga Swami—was sitting in lotus posture, and by his side lay meekly the very tiger the prince had been pursuing! As the prince halted apprehensively, Trailanga Swami affectionately stroked the tiger. Abandoning all thought of killing the animal, the prince asked the swami how it was that the fierce beast of prey had seemingly turned into a placid household pet. The yogi explained: "If your thoughts are nonviolent, you have nothing to fear from a tiger, for he too is God's creature. Love all sentient beings and they will reciprocate in kind."

Through the prince the whereabouts of Trailanga Swami became known all over Nepal, and people flocked to him to obtain his blessings. His seclusion no longer assured, Trailanga Swami departed from Nepal and for a while he roamed through the Himalayan mountain region along the Indo-Tibetan border, frequently healing persons afflicted with various diseases. Eventually he left the Himalayas and shifted his sphere of activity to the Narmada River, the dividing line between North and South India, where he remained for eight years. Little is known about

his life during those eight years, except that he was often seen floating in a state of ecstasy on the Narmada River.

### **How to Rescue a Sinking Ship**

From the Narmada area he moved to Allahabad, one of the most sacred sites of India, the point where the Ganges, Jamuna, and Saraswati rivers meet.\* In Allahabad he lived with one of his devotees, Pandit Ramataran Bhattacharya. One day, while Trailanga Swami and his devotee were meditating on the bank of the Ganges, a violent storm erupted unexpectedly. Ramataran Bhattacharya urged the swami to take shelter in his hut. But Trailanga Swami did not heed his suggestion. Instead, he pointed toward the middle of the river where at this very moment a ship crammed with passengers was coming into sight. Unquestionably the ship was in distress. Tossed to and fro by the storm, it tried to make for the shore, but in vain. As the storm increased in intensity and the waves pounded the frail ship, the passengers were gripped with panic. Suddenly the ship was pulled to the bottom of the river. Ramataran Bhattacharya emitted a desperate cry for help, turning in the direction of Trailanga Swami. The swami, however, was nowhere to be seen. The pandit scanned the river for the submerged ship. At first he could see no trace of it, but in a moment the ship rose to the surface and the storm subsided. The ship's captain was able to steer it to the bank and anchor it safely. As Ramataran Bhattacharya watched with utter amazement the passengers coming ashore, he discovered in their midst Trailanga Swami, unperturbed as ever. Smilingly the swami joined his devotee. Pressed for an explanation, he merely stated: "Ramataran, there is nothing miraculous in what I have done. The power that I just manifested is latent in all human beings. It is man's true nature, his birthright. All he has to do is to awaken it."

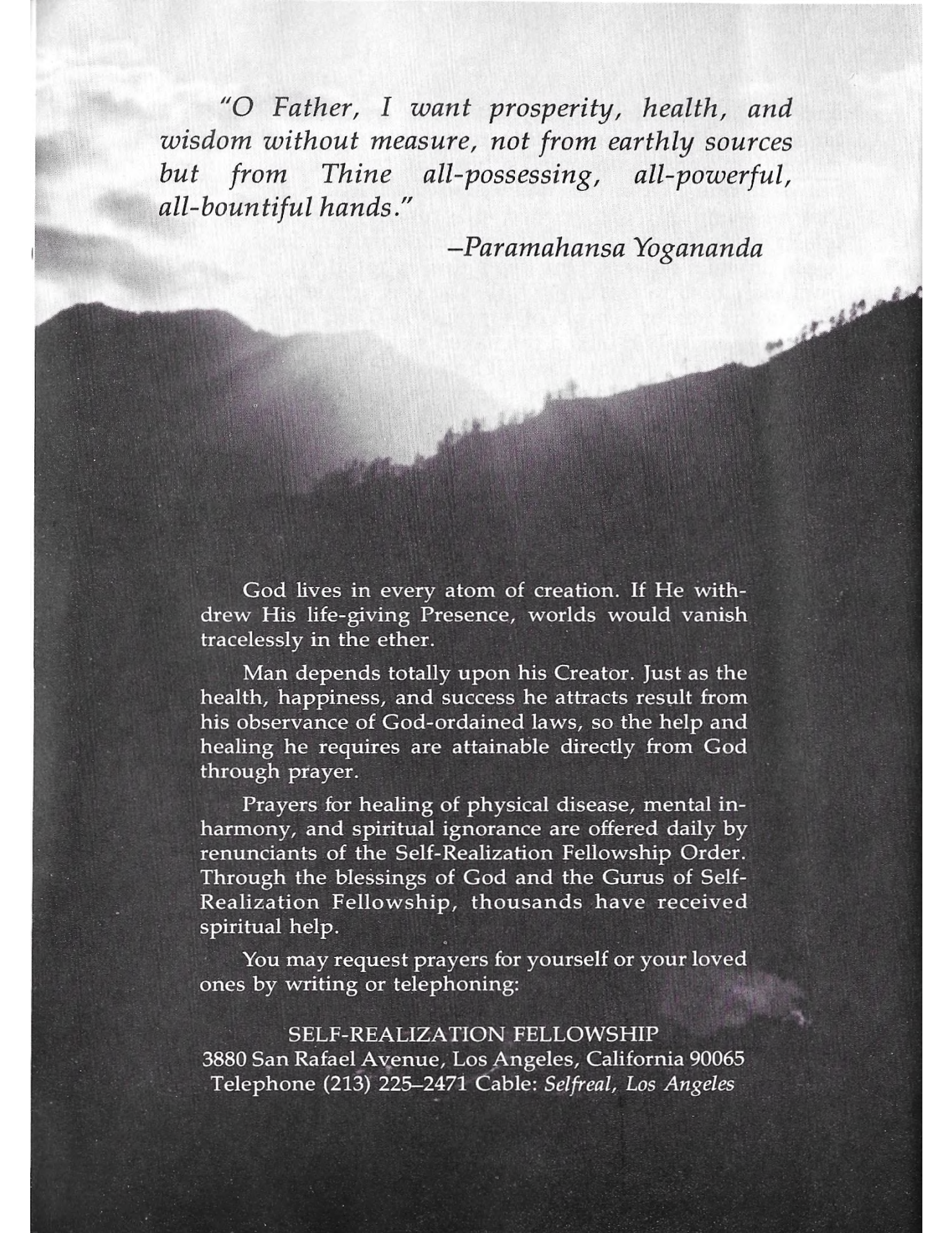
The rescue of the ship had taken place in 1741 when Trailanga Swami was 104 years of age. Not long thereafter he left Allahabad to make Banaras, the spiritual capital of India, his headquarters for the remainder of his sojourn on earth. Since time immemorial devout Hindus have aspired to visit Banaras at least

\* The Saraswati is said to join the Ganges and Jamuna by an underground channel at Allahabad. It is not visible above ground.

once in their lifetime, and if possible, to be cremated there. Trailanga Swami's presence in Banaras further enhanced its spiritual magnetism and was deemed a blessing by many a devotee. Yet not everyone in Banaras welcomed Trailanga Swami. The fact that he seemingly disregarded all propriety and walked around totally nude produced numerous incidents that further testified to his unusual powers. One day a deeply religious highborn lady from Maharashtra met him while she was on her way to perform puja in the nearby temple of Visvanatha (Lord of All, a name of Siva). She sharply rebuked the naked swami and told him that he ought to live in a remote forest if he wanted to go without clothes. Was he not ashamed to offend decent people? Trailanga Swami remained silent and calmly walked on. That night the lady had a dream in which Visvanatha appeared to her and demanded to know why she had insulted the swami. Did she not realize that under these circumstances it was useless for her to engage in puja? He added that only through the grace of the swami would her heart's desire for God-realization be fulfilled.

When she awoke the next morning, she found that her husband was deathly ill. It now became clear to her that the only way to save her husband's life and to find spiritual realization was to beg the swami for forgiveness and to obtain his blessings. She hastened to the site where she had encountered Trailanga Swami the previous day. Indeed he was already waiting for her. Without hesitation and with utmost contrition she threw herself at his feet, asking for forgiveness, and help for her husband. The compassionate swami told her to rise and gave her a handful of ashes, which she was to apply to her husband's body. She hurried home and carried out Trailanga Swami's instruction. Almost instantaneously her husband regained his health. So deeply moved was she by his miraculous recovery, her devotion to the Lord greatly increased, and through the blessings of Trailanga Swami she experienced the bliss of God-communion.

A visiting maharaja and his consort also encountered the unconventional swami. Their servants had erected a special bathing enclosure in the Ganges, so that the maharaja and the maharani could bathe undisturbed. Just when the royal couple was about to enter the enclosure, the nude swami appeared. Utterly taken aback, the maharani called out for help, whereupon the royal



*"O Father, I want prosperity, health, and wisdom without measure, not from earthly sources but from Thine all-possessing, all-powerful, all-bountiful hands."*

*—Paramahansa Yogananda*

God lives in every atom of creation. If He withdrew His life-giving Presence, worlds would vanish tracelessly in the ether.

Man depends totally upon his Creator. Just as the health, happiness, and success he attracts result from his observance of God-ordained laws, so the help and healing he requires are attainable directly from God through prayer.

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guards rushed at the swami and surrounded him. The deeply enraged maharaja had the swami arrested and put in prison. Subsequently, devotees of Trailanga Swami pleaded with the maharaja that he free the God-realized yogi. The maharaja eventually relented and gave orders that the swami be released, but the servants insulted the swami before dismissing him from prison. That night the maharaja dreamt of a fierce man clad in a tiger skin who told him: "You have misbehaved. Inasmuch as you and your servants have offended a great yogi, you must forthwith leave Banaras." Full of fear, the maharaja awakened all his attendants and commanded them to arm themselves and guard the palace against any eventuality. Early the next morning the maharaja went in search of the swami. When he found Trailanga Swami, on the bank of the Ganges close to the palace, he humbly apologized to him and received his pardon.

### **The Sword of Discrimination**

Observing Trailanga Swami floating on the Ganges for hours, nay, even days, whirlpools now and then forming in the wake of his gigantic body, the inhabitants of Banaras concluded that he must be none other than Bhishma, son of the river Ganges.\* How else could one explain his extraordinary attraction to *Ma Ganga* (Mother Ganges)? Once, while leisurely resting on the river, Trailanga Swami met the maharaja of Ujjain, who was taking a boat trip. The swami eagerly approached the boat and climbed gingerly aboard. He was welcomed with reverence by the maharaja and his courtiers. With childlike curiosity he admired the sword of the maharaja, who thereupon drew the sword from its scabbard and handed it to him. Playfully handling the sword for a moment, Trailanga Swami suddenly flung it into the river. Everyone was aghast save Trailanga Swami, who burst into laughter. The maharaja's fury knew no bounds, for the sword—a highly regarded gift from the British government—was of inestimable value. He warned the swami to be prepared for the most severe punishment. Some of the royal attendants who were aware of the swami's superhuman powers tried to calm the maharaja, pointing out that the great yogi was surely able to retrieve the precious sword.

\* A great hero of the *Mahabharata* epic, Bhishma is said to have been the offspring of King Santanu and the river goddess Ganga.

Trailanga Swami, who had been observing the commotion with complete equanimity, laughingly put his right hand into the Ganges. To the surprise of the tensely watching royal entourage, his hand emerged clasping two identical swords. Holding them in front of the maharaja, Trailanga Swami challenged him to pick out his own. The maharaja scrutinized the two swords for a long time. Finally he had to admit that he was unable to determine which was his. The swami calmly scolded the maharaja: "You cannot even discriminate what is yours. But is it really yours? When your life comes to an end and you have to leave this earth, you will not be able to take your sword along with you. Why then do you exhibit so much wrath over the loss of such a paltry possession?" Handing him one of the swords and casting the other into the river, Trailanga Swami added: "You must learn to overcome ignorance." The maharaja realized the truth of the swami's admonition and determined to relinquish his undue attachment to material objects.

### **The Natural Swami**

Trailanga Swami also attracted the attention of the few foreigners who resided in Banaras. When the wives of several British officials caught sight of Trailanga Swami, they were profoundly shocked. Through their husbands, they complained to the British magistrate, who thereupon ordered the swami's arrest. The police officers found the swami meditating at a lonely site on the bank of the Ganges. As he ignored their brusque command to get up and follow them, they decided to teach the recalcitrant yogi a lesson and started belaboring him with their fists. Eventually they dragged him into court. There Trailanga Swami faced the British magistrate, an ill-tempered man who rudely interrogated him. No sound proceeded from the swami's lips. The magistrate considered the swami's silence a challenge to his authority and put him in solitary confinement. Only a short time thereafter, however, the magistrate received a report that Trailanga Swami had been seen roaming through Banaras as unclad as ever. He was rearrested and returned to his cell.

Meanwhile, devotees of the swami had hired a lawyer, who visited the magistrate and tried to explain to him that Trailanga Swami was no ordinary person; that he had reached a high state



of consciousness above all duality\* and thus wearing or not wearing clothes was of no concern to him. The magistrate responded: "Splendid, if the swami has transcended all duality, then, I assume, he will not object to eating in my presence whatever food I offer him?" The Englishman obviously counted on the fact that, being an orthodox Hindu, Trailanga Swami would be unwilling to violate eating restrictions; in particular, that he would refuse to eat meat. When the lawyer informed Trailanga Swami about the magistrate's challenge, the swami readily agreed to partake of the Englishman's food, provided the magistrate first eat some food that he would prepare for him. The Britisher consented, thinking that Trailanga Swami would offer him tasty vegetarian dishes. When the two met, Trailanga Swami, by the power of his will, materialized a big heap of refuse and with obvious gusto began to swallow large chunks from it, inviting the magistrate to do likewise. By now the Englishman was convinced that he was indeed in the presence of a most unconventional yogi. He issued strict instructions that henceforth no one was to interfere with the swami's way of life.

For some years Trailanga Swami was left in peace. But then the magistrate was replaced by another Englishman whom he failed to inform about the unusual yogi. Consequently, when the new administrator heard about Trailanga Swami, he decided to put an end at once to the swami's improper behavior. Again Trailanga Swami was imprisoned and shortly thereafter was seen strolling carefree on the verandah of the prison. Questioning the prison guards produced no clues about his miraculous escape. When he was returned to prison, he offered no resistance; however, although a double lock was placed on his cell, he again set himself at liberty. Brought face to face with the dumfounded magistrate, he laughed mischievously like a naughty boy. The magistrate demanded to know how he had contrived to thwart all efforts to keep him imprisoned. "Sir," he calmly replied, "you are only acquainted with the material realm, but there is another level where the restrictions pertaining to the physical plane no longer operate. Since great yogis have attained a state of consciousness en-

\* The condition whereby the undifferentiated unity of Spirit manifests a creation composed of opposites—light, darkness; pain, pleasure; health, sickness—is termed "duality."

abling them to function on that transcendental level, they know of no insuperable obstacles.” The magistrate was deeply impressed by the swami’s words and terminated his harassment.

Trailanga no longer had to concern himself about undue attention from the authorities; but at the same time, the number of those seeking physical, mental, and spiritual help from him increased steadily. During those periods when he observed total silence, he would respond to urgent questions with sign language. Decade after decade he made himself available to truth seekers, accelerating their spiritual growth. During the nineteenth century, however, he was seen only sporadically, and then only by a few of India’s greatest masters, among them Ramakrishna, Vijay Krishna Gosvami, and Lahiri Mahasaya.\*

It is reported that early in 1887 Trailanga Swami—being 280 years old—informed some of his intimate devotees that the time had come for him to cast off his body, which was wearing out: “Rather than exchanging it for a new body, which is nothing but an empty shell, I am going to abandon it.” The devotees pleaded with him to postpone his departure, so that they could have a statue made of him. This would enable them to pay reverence to his bodily likeness after his *mahasamadhi*.† The swami agreed, and one month later, upon completion of the statue, Trailanga Swami relinquished his physical form. He who had escaped many other earthly prisons had liberated himself from the cage of flesh and bones.

\* Guru of Paramahansa Yogananda’s guru, Swami Sri Yukteswar.

† A great master’s final conscious exit from the body.



(Continued from page 20)

short-lived worldly pleasures, may well be pitied by that devotee who has gained the eternal satisfaction of superconscious wisdom: the realization of his own Self, the ever-existing, ever-conscious, ever-blissful image of God.

# AIMS AND IDEALS

SELF-REALIZATION FELLOWSHIP  
(Yogoda Satsanga Society of India)

To disseminate among the nations a knowledge of definite scientific techniques for attaining direct personal experience of God.

To teach that the purpose of life is the evolution, through self-effort, of man's limited mortal consciousness into God Consciousness; and to this end to establish Self-Realization Fellowship temples for God-communion throughout the world, and to encourage the establishment of individual temples of God in the homes and in the hearts of men.

To reveal the complete harmony and basic oneness of original Christianity as taught by Jesus Christ and original Yoga as taught by Bhagavan Krishna; and to show that these principles of truth are the common scientific foundation of all true religions.

To point out the one divine highway to which all paths of true religious beliefs eventually lead: the highway of daily, scientific, devotional meditation on God.

To liberate man from his threefold suffering: physical disease, mental inharmonies, and spiritual ignorance.

To encourage "plain living and high thinking"; and to spread a spirit of brotherhood among all peoples by teaching the eternal basis of their unity: kinship with God.

To demonstrate the superiority of mind over body, of soul over mind.

To overcome evil by good, sorrow by joy, cruelty by kindness, ignorance by wisdom.

To unite science and religion through realization of the unity of their underlying principles.

To advocate cultural and spiritual understanding between East and West, and the exchange of their finest distinctive features.

To serve mankind as one's larger Self.

(Continued from page 26)

extended to it his patronage and took a great interest in its development.

But even before Raja Man Singh's reign, Baiju Bawra, Gopal Nayak (14th-15th century) and other musicians of that time and those in the court of Alauddin Khilji cultured the *dhruvapada* with due ardor and spirit. Gopal Nayak, who is stated by some as hailing from South India, compiled a thousand *dhrupads* composed by Baiju Bawra and a thousand of his own.

Composers of *dhrupadas* are too numerous to be mentioned here; as the style was assiduously practiced and developed not only in Gwalior and Delhi but also in Brindaban, in Uttar Pradesh, parts of Bengal, and even in distant Bijapur in Central India where the kings of the Adil Shahi dynasty patronized it. But the one name that comes to our mind at the mention of the word *dhrupada* is Tan Sen—the immortal court musician of Emperor Akbar—described as “the embodiment of the art of music.”\* He developed a unique style of singing *dhrupad* and also composed numerous songs in that style.

Many Hindustani musicians still lament the gradual disappearance of *dhrupad* and the emergence of the *khayal* style in its place....Although *khayal* has now become the chief item in a Hindustani music concert and occupies the major part of its time, not much importance is attached to the words of the songs but to the unfoldment of the *raga* in its various stages and speeds.

### Saint Singers

*Bhajan* or devotional music is the sphere where words reign supreme and the tunes are secondary. Current devotional music in the various parts of India is known by several names, such as *bhajan*, *kirtan*, *sankirtan*, *nagakirtan*, *nam*, and *namavali*, and the pieces have been set in classical *ragas* as well as in some extremely moving tunes not conforming to any single *raga*. Devo-

\* Commenting on Indian music in *Autobiography of a Yogi*, Paramahansa Yogananda mentioned a famous and historically documented instance of Tan Sen's remarkable power over nature through the use of music or sound. “Commanded by the Emperor to sing a night *raga* while the sun was shining overhead, Tan Sen intoned a *mantra* that instantly caused the whole palace precincts to become enveloped in darkness.” (Editor's note)



RAMDAS



KABIR



PURANDARA DASA



SURDAS



MUTHUSWAMI DIKSHITA



TYAGARAJA

tional songs in Sanskrit and the other Indian languages literally run into thousands and far exceed the other types of compositions in number. The composers of this type of song include devotees, saints, poets, and founders of religious sects, and as *bhakti* (devotion) is the essential ingredient, most of the composers belong to the Vaishnavite creed.

The harbinger of this style was undoubtedly Jayadeva; he inspired generations of mystic poets of the Krishna tradition, whose musical compositions in Hindi, Braj Bhasha, Maithili, Rajasthan and other dialects form the bulk of what is commonly described as “Hindi *bhajan*.” Surdas, Tulsidas, Paramananda Das, Krishna Das, Kabir, Haridas, and Mirabai are a few of the large band of devotional composers.

Krishna and Radha being their unfailing source of inspiration, the Vaishnavite poets and singers of Bengal composed hundreds of sonnets known as *padavali*, which are full of subtlety of rhythm and untranslatable delicacies of color and metrical invention. This composition reached its acme of perfection in the hands of Chandidas (15th century). Jnanadas, Govindas, Chaitanya, Nidhu Babu, Narottam Das, and Balaram Das are prominent among Bengal’s poet-composers.

The Vaishnava movement was equally strong in Maharashtra, Gujarat, Assam, and other parts of India, and produced saint-singers who enriched the *bhajan* mode. The *abhangs* of Tukaram, Jnanadev, Namdev, Eknath, and Ramdas in Marathi, the songs of Narsi Mehta and Ranchod Das in Gujarati and those of Sankara Deva and Madhava Deva of Assam are part of the corpus of the musical heritage of India.

### **Karnataka Musicians**

The *karnataka* style of music now prevalent in South India is one of the two recognized systems of Indian classical music, and as the source books of theory are the same, its development up to the 13th century was on the lines of Hindustani music. The *prabandha* form is the earliest that can be discerned historically and, with the passage of time, this type of composition became obsolete and gave way to later types, some of which constitute the core of *karnataka* music today.

The *kirtana*, in its embryonic form, appeared in the 14th century and the earliest composer was Narahari Tirtha, who was the first of a band of devotional poets known as *dasas* or servants of God. Sripadaraya (15th century) and Vyasaraaya (16th century) were followed by the great Purandara Dasa (1484-1564), who is veritably the “father of *karnataka* music.” This giant laid the foundation for the existing system of *karnataka* music by composing thousands of songs ranging from graded exercises for beginners to highly sophisticated compositions. His musical creations in the Kannada language include *Gita*, *Thayam*, *Pra-bandha*, *Suladi*, *Ugabhogga*, *Padya*, *Pada*, and *Devarnama*. Almost contemporary with Purandara Dasa were the Tallapakkam composers of Andhra Pradesh, whose numerous Telugu compositions form excellent specimens of the early *kirtans*.

The middle of the 18th century saw *karnataka* music at the pinnacle of its glory, Tanjore (now Thanjavur) in Tamil Nadu being the brightest spot on the musical map of South India. Munificent patronage by local *rajahs* and nobles led to a concentration of the cream of South Indian musical genius in this area for three centuries.

### Tyagaraja Galaxy

Music composers who shed luster on *karnataka* music during this period are too numerous for even a passing reference to be made. The greatest single name that stands out in bold relief in the history of modern South Indian music is Tyagaraja (1767-1847).

If Tan Sen represents all that is best in Hindustani music, Tyagaraja occupies a similar position in the *karnataka* style. He was a versatile genius and perfected the *kriti* type of composition which now occupies, in *karnataka* music, the position of *khayal* in Hindustani music, with the difference that more importance is attached to the *sahitya* (libretto) or *kritis*. Muttuswami Dikshita (1775-1835) and Syama Sastri (1763-1827) were illustrious contemporaries of Tyagaraja and they made everlasting contributions to *karnataka* music.

*Padam*, *swarajati*, *javali*, *tillana*, and *ragamalika* also find a place in South Indian concerts, and a composer who attained immortality by composing only *padams* was Kshetrajna (17th cen-

ture). A galaxy of minor composers of the post-Tyagaraja era, such as Patnam Subrahmanaya Iyer, kept the torch of *karnataka* music burning.

The late Vasudevacharya of Mysore and Papanasam Sivan (now happily with us) are the latest scions of the noble lineage of music composers in South India.

### **Tagore's New Genre**

No account of composers of Indian music will be complete without a mention of Rabindranath Tagore who, by his unique contribution now generally known as *Rabindra Sangit*, added a new dimension to the music of India. Tagore was a many-sided genius—poet, artist, humanist, and educationist—but his renown as a musician and composer was, till recently, confined to the Bengali-speaking areas.

Rabindranath underwent regular training in music in his youth and was a competent singer with a resonant voice. He commenced his career as a composer while yet in his teens and struck a new path, leaving aside stereotyped methods. Although the present-day pundits in Hindustani music hesitate to accord recognition to *Rabindra Sangit* as a classical mode, it should be mentioned that Tagore's new style is rooted in the old classical tradition.

However, he freely borrowed ideas and phrases from other styles and systems, including Western music, and wove them into his designs. Many of his early *dhruvapadas* followed the pattern of masters like Tan Sen and Baijunath. He later tried his hand at an admixture of different *ragas* and *talas*. His songs were greatly influenced by the emotional mood and temperament of the Bengali people and the local folk music. In the final stage, Tagore emerged as a master-composer of lyrical songs, the tunes of which have full accord with the words, and these constitute the *Rabindra Sangit* that now sways audiences all over India.

### **New Influences**

Indian music is on the march, sensitive to all the winds that blow in world music and responding to new influences with some side of its genius. It represents the peak to which an oriental system of music, with melody as its base, could reach, and



yet be receptive to ideas and capable of growth. The credit goes to the numerous composers, some of whom have been mentioned, who kept its classical tradition intact and, at the same time, discovered new forms and melody types in it.

This priceless heritage of India deserves to be preserved for the uplift of the level of consciousness of its human society.

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*(Continued from page 32)*

world and the fountainhead from which all religions may draw inexhaustible refreshment.

This study of *Raja Yoga* concludes our presentation of the various *Yoga* systems—surely the most glorious study and practice that ever engaged the thoughts and lives of human beings. We have been able to give merely a hint as to their profound nature and scope. The *Sankhya* philosophy of India will be the subject matter of the next article.

*(Continued from page 8)*

precious. Every day I pray to Him: "Take everything away from me if it is Your desire. I am trying to do my best; but, Father, know this for certain: above all I want to please You, and then others. But more than anything else I want to please You." When you pray like that you may suffer many tests of desires. But as you go on fighting wrong habits and tendencies, He begins gradually to come upon you; finally you will see that like a great flood He has swept away all your undesirable traits.

Krishna said: "The man who physically fasts from sense objects finds the sense objects fall away for a little while, leaving behind only the longing for them. But he who beholds the Supreme is freed even from longings."\* Banish all darkness by His light, and evil thoughts by good thoughts. Eliminate temptation by discovering God's superior attraction in meditation. That is the best weapon against temptation. Anytime you feel that your will is being overpowered, meditate until you feel the Divine Presence.

\* Bhagavad-Gita II:59.

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*(Continued on following page)*

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YOGODA SATSANGA SOCIETY OF INDIA

*Founded in India by Paramahansa Yogananda in 1917*

The Reverend Mother Daya Mata, President

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## International Headquarters Los Angeles, California, U.S.A.

The Mother Center, 3880 San Rafael Avenue (Zip code 90065). Telephone (213) 225-2471. Visiting hours are 9:00 a.m. to 5:00 p.m. on weekdays, 10:00 a.m. to 5:00 p.m. on Saturday, and 1:00 to 5:00 p.m. Sunday. All welcome.

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Paramahansa Yogananda established Self-Realization Fellowship/Yogoda Satsanga Society of India to disseminate among the nations a knowledge of definite scientific techniques for attaining direct personal experience of God. The truth that man can commune with his Maker and thus establish an unshakable inner foundation for peace, health, and happiness is self-realizable by any sincere seeker. The universal spiritual science of Yoga as taught by Paramahansa Yogananda shows the way. We invite your inquiry into the Self-Realization teachings. Please write, telephone, or visit the Self-Realization Fellowship international headquarters, from which printed *Lessons* and other writings by Paramahansa Yogananda are available, and from which you may obtain information about worship services, classes, and special programs held in Self-Realization Fellowship Temples, Centers, and Meditation Groups.

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SERVICES: Sunday meditation 10:00 a.m., lecture 11:00 a.m., children's service 11:00 a.m., meditation 8:00 p.m.; Thursday lecture 8:00 p.m.

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MEDITATION COUNSELORS: Meera Mata, Brother Bhaktananda.

PACIFIC PALISADES, California: Ashram, Temple, Lake Shrine, and Mahatma Gandhi World Peace Memorial, 17190 Sunset Boulevard (Zip code 90272). Telephone (213) 454-4114.

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PASADENA, California: Temple, 150 North El Molino Avenue (Zip code 91101). Telephone Los Angeles (213) 225-2471.

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MEDITATION COUNSELORS: Brother Mokshananda, Brother Bhaktananda.

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*For information about Yogoda Satsanga activities, and about Branch Centers and Meditation Group meetings, write to General Secretary, Yogoda Satsanga Society of India, Yogoda Branch Math, Old Hazaribagh Road, Ranchi 834001, Bihar, India.*

### **Headquarters and Ashram Centers**

CALCUTTA (Dakshineswar), West Bengal: Registered office, Yogoda Satsanga Society of India, Yogoda Math, Dakshineswar, Calcutta 700057, West Bengal. Telephone 58-1931. Yogoda Ashram, Publication Section, and Yogoda Satsanga Press.

RANCHI, Bihar: Yogoda Satsanga Society of India, Yogoda Branch Math, Old Hazaribagh Road, Ranchi 834001, Bihar. Telephone 23724. Yogoda Branch Ashram.

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“You will find it less easy to uproot faults than to choke them by gaining virtues. Do not think of your faults; still less of others' faults. In every person who comes near you, look for what is good and strong; honor that; rejoice in it; as you can, try to imitate it, and your faults will drop off, like dead leaves when their time comes.”—*Ruskin*.

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**Opposite Page:** The Reverend Mother Daya Mata, president of Self-Realization Fellowship (Yogoda Satsanga Society of India). Photo taken at Yogoda Branch Math, Ranchi, India, 1973.

**Back Cover:** Sailboats on the Ganges.



