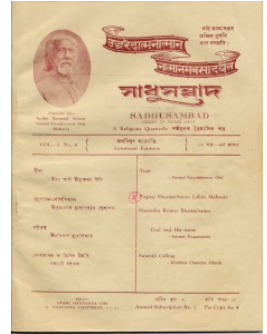




The Holy Science 1920 Original Edition

Editions

As one reads in the foreword of the 1920 Edition, Sri Yukteswar published the chapters of *The Holy Science* first in various segments in his *Sadhusambad* journal. This is how the journals looked like:

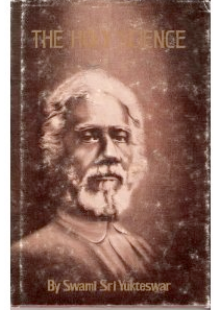


Later, in 1920, they were privately printed as a book (the one published here) by Atul Chandra Chowdhary, who is mentioned in *Autobiography of a Yogi* as “one of Master’s [Sri Yukteswar’s] chelas in Calcutta.” He was the Secretary of Sri Yukteswar’s organization *Sadhusabha*. The book was called *Kaivalya Darsanam*, translated as “Exposition of Final Truth.”

Still later, in 1949, *The Holy Science* was printed by SRF, slightly edited (Bengali terms were now presented in Sanskrit, for example *kal* became *kala* etc.; grammar was corrected; the introduction was modified). Yogananda wrote a foreword for that edition, in which he mentions that Sri Yukteswar expounds the *Sankhya* philosophy along with quotes from *Revelation*. (*Sankhya* is one of the six *darshanas*, Vedic philosophies). It is interesting that Yogananda focuses on these two, as Sri Yukteswar discusses not only India’s *Sankhya* (as we will see), nor only *Revelation* from the Bible: there are numerous quotes from the New Testament, words of Jesus. It might be, however, that *Sankhya* and *Revelation* are the most striking features in the book.

For the 1962 edition the Sanskrit *sutras* were translated into English, an obvious necessity for Western readers.

This is how the 1974 Edition looked like:



A Thought About the Yugas

Often the Sri Yukteswar's Yuga system is placed at the center of discussion where *The Holy Science* is concerned. In fact however, this topic is only a part of his introduction. His Yuga explanations are fascinating and revolutionary, but the real essence and challenge of his book remains the science of God-Oneness, and the parallel teachings in Eastern and Western scriptures.

The Sanskrit *Sutras*

A question sometimes asked is: are the Sanskrit *Sutras* in *The Holy Science* direct quotes from ancient scriptures, or were they composed by Sri Yukteswar?

In *Autobiography of a Yogi* Sri Yukteswar explains his intention concerning the book: "Quoting the words of the blessed Lord Jesus, I showed that his teachings were in essence one with the revelations of the *Vedas*." In other words, he states that his *Sutras* are from the Vedas (including all other Indian scriptures which are "offspring" of the Vedas).

On the other hand Swami Satyananda writes in his book *Swami*

Sri Yuktesvar Giri Maharaj- A Biography: “He began to create Sanskrit *Sutras* based on the unifying conclusions of eastern philosophy and sadhana, and alongside these *Sutras*, he wrote down the....”

Probably, then, Sri Yukteswar composed these *Sutras*, which represented essential thoughts from the sacred Indian Scriptures.

SRF explains in a *Note to the Seventh Edition*, 1972: “...of all the Sanskrit *Sutras* set down by Swami Sri Yukteswar.... “, “of each *Sutra* (precept summarizing Vedic teaching)....”

J.C. Bhattacharya who published a biography on Sri Yukteswar states similarly: “The conclusions of the Hindu Scriptures he embodied in Sanskrit *Sutras* (dictums) composed by himself.”

Union of Six Indian Philosophies (*darshanas*)

The very first words of Swami Sri Yukteswar, written in Sanskrit, state a fascinating fact: his book *The Holy Science* expounds the six *darshanas*: the six Vedic philosophies (Sankhya, Yoga, Vendanta, Nyaya, Mimansa, Vaisesika). These first Sanskrit words were translated into English in 1962, but insufficiently (maybe because the six *darshanas* would have been too much to digest for readers at that time, when yoga was still very new in the West). Readers may look up that Introduction in modern versions of *The Holy Science*, which begins with the words:

“[This *Kaivalya Darsanam*, (exposition of Final Truth) has been written by Priya Nath Swami....”

An important part is missing in that English translation. Swami Satyananda in his book, *Swami Sri Yuktesvar Giri Maharaj- A Biography* offers that same Sanskrit text in a transliterated version, followed by the complete English translation:

“In the 194 year of the Dvapara Yuga, in the Prayag, in order to analyze the teaching of the six systems of philosophy, having obtained the permission of the Lord Parama-Guru, Priyanatha Swami of the family of Karar, son of Kadambini and Kshetranath, presents this ‘Darsha-Kaivalya’ for the well-fare of the world.”

Indeed in *The Holy Science* one finds typical elements of the six philosophies (*darshana*). Three of them, *Sankhya*, *Yoga*, *Vedanta*, are listed below. Professional scholars and *pundits* may complete this insufficient list. Sri Yukteswar in his *The Holy Science* unites these schools of thought, which are usually considered rivals, teaching contrasting and opposing philosophies. Here are at least three of the six *darshanas* (*Sankhya*, *Yoga*, *Vedanta*), and how Sri Yukteswar imbedded them in *The Holy Science*:

Sankhya

The first chapter in *The Holy Science* is almost pure *Shankhya*. Sri Yukteswar describes the cosmos in *Shankhya* terms, explaining its 24 basic principles of creation (Sutra I;12). They are:

- **AUM** (in Shankya called *Moola Prakriti*)
- **Mahat** (Sri Yukteswar in Sutra I,6 writes that *Mahat* is the same as *chitta*); in *Shankhya mahat* brings forth *buddhi*. *Mahat* or *chitta* contains not only *buddhi*, but also *manas* and *ahankara*.
- **Manas** (sensory mind; *manas* and *buddhi* polarize *chitta*: *buddhi* pulling it to God, *manas* outward)
- **Ahankara** (ego; as said, it too comes out of *chitta*)
- **5 Jnanendriyas** (sense organs of perception: smell, taste, sight, touch, hearing)
- **5 Karmendriyas** (organs of action: excretion, generation/procreation, motion, manual skill, speech)

- **5 Tanmatras** (usually called “subtle elements,” which Sri Yukteswar describes as *objects* of the senses of smell, taste, sight, touch, sound)
- **5 Mahabhutas** (5 elements: earth, water, fire, air, ether)

Sankhya is usually understood to be a atheistic philosophy, which Sri Yukteswar corrects in his exposition. His first three Sutras explain that everything is and comes from God (Parambrahma). In fact, in the *Autobiography of a Yogi* he says: “Because of one *Sankhya* aphorism, *Iswar-ashidha*,— ‘A Lord of Creation cannot be deduced’ or ‘God is not proved,’ many scholars call the whole philosophy atheistical. The verse is not nihilistic,” Sri Yukteswar explained. “It merely signifies that to the unenlightened man, dependent on his senses for all final judgments, proof of God must remain unknown and therefore non-existent. True *Sankhya* followers, with unshakable insight born of meditation, understand that the Lord is both existent and knowable.”

Yoga (the Yoga Sutras)

Sri Yukteswar in *The Holy Science* uses famous terms of Patanjali’s Yoga Sutras, offering his exposition of yama, niyama (III;9-11), asana, pranayama, pratyahara (III,12-18). He uses Patanjali’s term *Samyama* (III;19-22), which is *dharana*, *dhyana*, *samadhi* combined. Along with it he refers to *smriti* (divine memory), a typical concept used by Patanjali.

The important and revolutionary concept in *The Holy Science* is that *chitta* is explained as “heart,” (I;6) a teaching which later Yogananda taught as well. Usually when talking about Patanjali’s famous definition “*yogas chitta vritti nirodha*,” *chitta* is explained variously as memory, consciousness, subconsciousness, mind-stuff, thought, mind. Yogananda, following Sri Yukteswar, taught *chitta* to be “feeling” or “primordial feeling.”

In truth, if one studies it carefully, everything in *The Holy Science* revolves around the Heart (*chitta*). Sri Yukteswar concludes his book therefore: “It has been clearly demonstrated in the foregoing pages that “God is Love,” not only as the noblest sentiment of a poet, but as an aphorism of eternal truth.”

The oldest extant commentary of the Yoga Sutras is *Yoga Bhasya*, by Vyasa. In it (III,45) are described the “Ashta-siddhi,” the eight powers which Sri Yukteswar also describes in *The Holy Science* (Sutra IV;11).

Sri Yukteswar also includes the teaching from the same Scripture *Yoga Bhasya* (III,26), that the universe is structured in 14 spheres or worlds: the seven *lokas* (usually called “upper worlds”) and the seven *patalas* (“lower worlds”). Sri Yukteswar explains (I,13) that the *patalas* are not as commonly understood “worlds under the earth” (netherworlds), but the chakras. In them reside the scriptural *sapta-rishis*, the seven rishis, who are usually taught to be in patriarchs of the world.

Vedanta

All *Upanishads* are Vedanta. The ancient *Taittiriya Upanishad* (II,7) explains the 5 Koshas (Pancha Kosha), a concept which Sri Yukteswar picks up in his *The Holy Science* (I,14).

Sri Yukteswar also discusses the three bodies (causal, astral, material), a Vedanta teaching.

The very first three Sutras of *The Holy Science* are pure Vedanta: how *Parambrahma* (God) is everything, causes everything; later (I,15,16) Sri Yukteswar explains that the created world is *maya*, illusion, unreal; and that the mystical

way back to the realization of Brahman as the only Reality is through AUM: all this is pure *Vedanta*.

The very last Sutra in *The Holy Science* is vedantic too: “Beholding the self in the Supreme Self, man gains eternal freedom.” This could be a direct sentence by Adi Shankaracharya, one of the foremost expounders of Vedanta (Advaita Vedanta). Shankaracharya wrote: “Brahman is the only truth, the spatio-temporal world is an illusion, and there is ultimately no difference between Brahman and individual self.”

CONCLUSION

We might conclude that Sri Yukteswar was a great believer in harmony, in union. He tried, at Mahavatar Babaji’s behest, to reconcile the six *darshanas* amongst themselves and with the Biblical teachings. He was also a yogi who believed in the harmonious union between science and religion: a teaching which Yogananda later expanded on. May this harmony and unity spread everywhere on our planet, as *Dwapara Yuga* manifests itself ever more purely.