

Discussing The Holy Science¹

First & Second in the Series

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On the .mp3 file Doctor plays a medley of chants on the organ.

As you will remember we are about to discuss; not to add to; or detract, I hope, from The Holy Science. Just discuss it, that's all. And in discussing The Holy Science, I'm sure that, if you just pay attention, as I said in the prayer, and listen with loving attention, concentration, and the application of will and feeling in your heart, that God will, will allow us to understand more of this wonderful book, The Holy Science.

Now, I will adhere closely to the text of the, the book, because, as I have said, as far as adding anything, it's impossible. But sometimes you can say that a cat is a cat in a different way. In other words, I might be able to say it in a little different way, which would, I hope, help some of you.

Now, the circumstances attending the writing of The Holy Science, should be taken note of. Because, as you will remember, those of you who have read the book, and you can look on page two of the Introduction, and you will find that Sri Yukteswarji was assigned the task of writing this Holy Science. And he was met by the great Babaji – none other – than that great Master, Avatar, Babaji, at the Kumbha Mela in January 1894. And this Kumbha Mela is a place where men of the world, who have become so engrossed in the world, it's very difficult for them to get out of it, where they can come, and meet with the sages and the saints, who know better than to get into the world again having once gotten out. But they do condescend to come and talk to worldly people, and, therefore, give them eternal truths, which cannot be found, or understood, or realized, in outward consciousness, or worldly consciousness.

And so, in the Introduction we read that the Kumbha Mela is the congregation of worldly men, and Spiritual disciples. It is for that purpose. They can meet, exchange ideas, and benefit from the Spiritual advancement, and attainment of the Spiritual devotees. "Worldly men cannot transcend the mundane limit with which they confine themselves. Nor the other, having once renounced the world, deign to come down, and mix themselves with the turmoil's of the world." And so, it is for this purpose that

these meetings are held – that worldly people can contact, contact those men who have realized truth, as the Holy Beings.

And those two things should be remembered as we take up the discussion of The Holy Science, that it was under the direction of God, through His great channel of Babaji, that this was given to Sri Yukteswarji; this great task, to show, if possible, the underlying Unity of all religions. That's why the book was written. To show by parallel references, that all religions point and end at the same Universality of the Oneness of God's Presence.

Above all outward form and dogma you will find the One Eternal Light, the One Eternal Presence of God as Cosmic Consciousness, plus its Power, from which all things have come. And that is, that is why this book is so important. Because it does show, as we will find as we study along, it will show, by parallel references, the underlying Unity of the universe, the Universal aspect of Religion; the Universality of Religion, when we rise above all dogma and creed. And, if we can do that, if this book will do that, it will have accomplished its object.

But, it goes on to say in the Introduction, "It is not easy to comprehend this basic truth." Well, look about you and see the squabbles that go on in the different denominations, and so forth. They miss the reality; they miss the underlying universal truth. Why? Because the outward form of religion – this is the simple truth – the outward form of religion is in duality of consciousness, and in duality of consciousness there can be no unity. That's the whole trouble. It is as simple as that. That all outward forms of religion and dogma, operate, so to speak, in outward consciousness of duality. And where there is duality there cannot be unity. But above duality, in the Universal aspect of religion, the One Light of God, and His Great Consciousness in that Light is the Unity – It being above duality.

So that's the first important truth we should realize, is that the basic truth is not of a dual nature, but it is of an Intuitional Nature, or of the Unity of Consciousness. That is the whole key to the Universality of Religion. And yet, when we see the various denominations and the exactitude of which they differentiate theirs from this one and this one from theirs; still above it is the One Unity of God's Presence, which they all miss. And so, this book has been promulgated to bring that about; to bring into the realization of people the Universality of Religion.

There is an essential Unity, because everything, including each and every one of us – whether we be Protestant, Catholic, or whatever our religious affiliation – we are made from One Eternal Substance in a definite way. The One Consciousness of God and Its Power has become many. That's the Universality of

Religion. Not the form we take up as Protestants, Catholics, or whatever it may be. And the one goal – we're all striving for one goal – and this Holy Science shows us the way whereby we can attain that goal. And that goal is in the Unity of God's Consciousness – the Universality of Religion. And that goal is freedom from pain – eternally; freedom from suffering and pain.

God Alone is the only solution. That's the Universality of Religion. The One Eternal Substance from which all things have come. That is behind all of our religious faiths, and all the different religious dogma. The One Eternal Substance: God Alone. All the saints say that. Merge in that, and you'll be free from pain and suffering – eternally.

Now, what is the method used? What is the method used in this Holy Science? And that is important. And on page five we read about the method used in this Holy Science. It is to show by parallel references the Universality of Religion. That is, the common ground expounded by the Oriental sages, and the scriptures of the West – especially we are concerned with the Bible. But you'll find the same eternal truths in the books of other religions, of Zoroaster, Zen, and the Koran. You'll find the same eternal truth there.

Now, unless it is pointed out, we will not grasp it. And so, this book, this book points out the similar, the similarity in the different scriptures of the Universality of Religion; the similar quotations, similar sayings of the great prophets, of the Ancient sages, Oriental sages, and those of the West, or especially the Bible.

Now, The Holy Science promulgates the scientific way of getting out of the Realm of Thought into the Realm of Intuition. When we think of ordinary religion, we think of it in terms of thought, do we not? How do the Baptists differ from the Methodists? How do the Catholics differ from the Protestants, and other religions? It is in the Realm of Thought. Do you see? And so, this Holy Science gives us the scientific way of getting out of the Realm of Thought – duality of consciousness wherein all outward forms of religion exist – into the Unity of religion in Intuition.

Everybody who finds the Universality of Religion, finds it not in thought; not in intellect; but in the Intuition of the Soul. That's the Universality of Religion. And all the Light which you see of God; the Cosmic Sound which you hear of God; the Great Love which you feel of God in your heart; you feel not through thought; not through sensation; through Intuition. And so, The Holy Science is the scientific way, or promulgates the scientific way, to get out, so to speak, of the Realm of Thought, into the Realm

of Intuition. Because in the Realm of Intuition is a Unity of Consciousness, and, therefore, the Unity of religion must be in intuition, not in outward dual consciousness of thought and sensation.

So when you think of others as different – the members of different denominations, of sects, or creeds – realize they are simply different thoughts, that's all, different ideas. What differentiates the Baptists from the Methodists? Well, one gets sprinkled, the other gets pushed way under. That's one thing. Now, thought, isn't it? It's an idea. Of course, they carry it out, and do it. But you stop to think, that all, all the differences between the outward form of religion is in thought – an idea – that's all. But just as the one is sprinkled; if he looks at the Christ Center, he sees the Light of God. And the one that goes under, even then, if he looks at the Light, he will see, under the water even, the One Light of God. These are facts. These are truths.

And so, thoughts, as I have said, in outward form of religion are multitudinous. That's why there are so many outward forms of religion. But in intuition there is one universal principle, or common ground, no matter what the outward form is. And so, we have Catholics, Protestants – there are so many I had to put them down – the Catholics; the Protestants; Hindus; Muhammadans; Buddhists; Zoroastrians; Baptists: hard and soft shelled; Methodists: and they have Southern Methodists, too; Southern Methodists; Episcopalians – and I belonged to, not the Episcopal Church, but the Methodist Episcopal. So there you have it.

What's the difference? Well, the difference is simply in ideas; that's all. But take every one, or any one of those – Catholics, Protestants, Muhammadans, Hindus – any of them, and calm their mind, still the thoughts, and get them to look at the Christ Center; and they will see the Universality of Religion as God's Light. That's what The Holy Science does. It shows that, and gives us the method of attaining that.

Now, going on just a little bit; with this, with the realization of the Universality of Religion, will come the harmony of all religions. And that is the object of this

book. And I have a letter here from Sri Yukteswarji, which is most interesting, and shows, points out, how necessary it is to understand the Universality of Religion.

He says, "My Dear Doctor, Yours of the 9th of May is at hand, 1922." And he says, "I am, I heartily congratulate you that you appreciate the real truth of religion, the universality of Spiritual truth, the underlying truth." Then see how humble he is. He says, "In...innumerable thanks to our Almighty Father through whose blessings my disciple, Swami Yogananda, has become a help to you."

He was a help all right. I was engrossed in the, in the duality of religion, the outward form; and I came and asked him about the eternal truths. "Why can't I see those?" He said, "Because those who are in delusion cannot lead you. The blind fall, or the blind cannot lead the blind, they fall into the same ditch." So as I said, I was in the ditch. But he showed me the Universality of Religion above the form of religion, which I was following, which happened to be the Methodist Episcopal Church. Above that, is that One Great Light of God. Then he says, "If our sabbu sadhu sabba2..." which means Self-Realization, gets a home in your place I shall be extremely glad to be there with you. My whole heart's love."

But, what pleased him was that, that someone understood the Universality of Religion, of which the sages preach, and they live it. They're not taken up with Hinduism. They're not taken up with the Vedas. It's the truth in Hinduism, the truth in the Vedas, the truth in the Sermon on the Mount, the truth in the Bible, the truth in the Avesta, the truth in the Koran that the sages are taken up with. And that truth is the same, no matter what religion you follow. If you follow the Masters who have realized truth, the Universality of Religion, you will see that same truth. And that same truth is what we will discuss in this Holy Science.

Now, the AY3, and the Self-Realization Preceptor4 might be called, the theory and practice of The Holy Science. The Holy Science gives us the background theory and gospel – the truth. And the AY and the Preceptor tell you how to utilize it and how to make it your own.

Now, on page six and nine of the Introduction, just one or two things about time. Time is quite essential in understanding the Universality of Religion. And on

page four, or page six it is, there the, Sri Yukteswarji speaks about the different cycles of time. I will not go into it. Those of you who wish can read it in the book, about the 24,000 year cycle wherein we swing away from the Great One Center of God's Presence, for 12,000 years. Then we come back again near it.

We have just passed through the lower part, wherein darkness, or delusion, was with us. But, if you follow and read, you will see, now, we're coming up on the ascending side toward the Spiritual Center,

and that is why these many things are happening to us with which we are now familiar. The different inventions, and radio, and television, and all those things happen in time.

And there is a great influence of time. It is very difficult to get out of the influence of time. When time is active near the Great Spiritual Center, it's much easier to understand Spiritual things. But when we're in the region of time away from the Spiritual Center, just as we have passed through the dark ages, it is difficult to understand Spiritual things. But even, even, if you are living in the age where you are near the Spiritual Center, still, unless you know the Universality of Religion, you will not get out of the clutches of time and space.

But, The Holy Science gives us the key to conquer time. It's a every important point. The Holy Science gives us the key to conquer time. Time is the thing that keeps us in delusion. When in the unity of delusion, there is no time. There is the Unity of God's Omniscience, Ever-Present Love and Consciousness.

Now, The Holy Science does that one great service. It gives us the key whereby we can conquer time. And I'd like to just read you the paragraph on page 15 of the Introduction, wherein it speaks. And this is, perhaps, the most important point tonight. "Such is the great influence of time which governs the universe..." as I have just pointed out; how things begin to get better for a time, the great inventions come. Then there is, as we go down, away, from the Great Spiritual Center; things become dark and full of delusion. Such is the great influence of time. Now, "No man can overcome this influence."

I once asked the Master that. I said, "What's the use? We get out of this into God's Omnipresence, and when the cycle is over and starts again, then we have to come back." He said, "What are you talking about? Once out, always out." Remember that. "Once out..." of this delusion, in which time plays such an important part, "always out." And so, it's worth struggling for, even though it is the hardest, most difficult science to master – the science of religion, The Holy Science. And so, it says, "No man can overcome this influence except he who, blessed with pure love, the heavenly gift of nature, becomes divine," becomes above delusion, that's all, "...and being baptized in the Holy Stream..." the Holy Vibration, the Holy Ghost "comprehends the kingdom of God." Isn't that wonderful? The Holy Science tells us how to do that; how to overcome the great influence of time, and to conquer time.

Now, finally, we'll take up just the 1st sloka5 or two of, the 1st Chapter, or the Gospel. The Gospel; we can call it the Gospel of the Eternal. "God is One. His Great Consciousness is One; One Eternal Substance from which we all have come; all things. That alone is real." That alone is real. Nothing else is real. The

vase is not real; the flower is not real; you and I are not real. But this One Eternal Substance is the Only Reality, and that's the Universality of Religion. And above dogma and form, you see that One Eternal Substance manifesting as Light, and Sound, and Its Omniscient Quality of Love. Now that's, that's the Universality of Religion. That's the Eternal Substance; and it is the Gospel of the Eternal, which we are studying now.

“Eternal Father, God, Swami Parambrahma is the only Real Substance. Sat6, in unit, and is all in all, in the Universe; God Alone.” As we look about us and see the multitudinous shapes and forms, let alone in religion, but in other things; from One Substance all has come. And so, that's the first thing we have to impinge upon our consciousness, deeply; that there is One Substance – God Alone. And all the great ones are that Substance vibrating at different rates of vibration; some, manifesting different aspects of the One Eternal Substance of God in their consciousness; Jesus, Compassion and Love; and Lord Shankara, “I am He, I am He, Blessed Spirit, I am He;” all from the One Eternal Substance – God.

Now, “Man has got eternal faith and believes intuitively in the existence of a subs, a substance of which the objects of senses,” sound, touch, taste, and smell, “the component parts of this visible world, are but properties.” That should read: “Man has got eternal faith and believes intuitively in the existence of a substance, which makes up the component parts of this visible world, and due to our applying the five senses to them, they, it gives them certain properties, as touch, weight, and smell, and sight, and those things.”

Now, we know, intuitively, that they are from One Eternal Substance – God. Now, “As man identifies himself with his material body, composed of the aforesaid properties, he is able to comprehend, by his imperfect organs, these properties only...” We comprehend the properties of the One Eternal Substance, as the flower, and the sight, and the smell, and the feeling, the hardness, and so forth. We comprehend those things only. “As man identifies himself with the material body, composed of the aforesaid properties, he is able to comprehend, by his imperfect organs, these properties only, and not the Substance to which these properties belong.” Isn't that wonderful?

We comprehend the organ; we comprehend this room; all things; because we comprehend them through our five senses and inference. But do we see behind them the One Eternal Substance – God? No. So, “The Eternal Father, God, the only Substance in the universe is, therefore, not comprehensible by man of this material world, unless he becomes divine, by lifting up his self above the creation of Darkness, Maya, or delusion.”

And so, unless we are able to lift our consciousness from attachment to these different properties, the object of senses, unless we are able to lift the Son of man until he has Spiritual Consciousness, we cannot comprehend, in any manner, the underlying unity of God's Eternal Substance. That's why The Holy Science is so important, because it shows us how; it gives us the Gospel; the theory; and the procedure to do that. The only One Real Substance is God Alone. And, as I said in the beginning, Sri Yukteswarji shows by parallel references, the Eternal Truths which the Vedas have given, and the Oriental sages, and he gives two references.

Hebrews 1st, 11th Chapter, 1st Verse, and St. John the 8th Chapter, 28th Verse. "Now faith is the substance of things hoped for, and the evidence of things not seen." We know, even though we cannot see behind the beautiful flower, behind each and every one of us, we know through that inherent faith of the intuition within us, that there exists something behind this outward manifested form. And then finally, "Then said Jesus unto them, When ye have lifted up the Son of man, then shall ye know that I am He."

In other words, Jesus didn't mean his body. He meant the Christ Consciousness, within him speaking. When you have lifted up worldly consciousness, which constitutes the Son of man; when you have elevated to the Christ Consciousness within the Unity of God within you – the One Eternal Substance in you – when you've done that; then you will know that that Christ Consciousness in you is God, the Father.

So there we have something to think about, to start with, as we study The Holy Science. When you remember, God Alone, don't be sidetracked. Master often said, "Never mind what happens to me. That Light, which you see, is far greater than I am. That's God Himself." That's the Eternal Substance. Now that doesn't belittle the Master, because God is in him. He manifests Him so completely. But, "Thou shalt have no other gods before me,7" because there's One Eternal Substance: God Alone.

END OF FIRST TALK

Second in the Series

Now, this evening, we are taking up the Second of the Series of The Holy Science. And let us for a few minutes review the last week's lecture wherein we talked about the One Real Substance of the universe, the Eternal Father – God Alone.

The important thing which we have to remember in this particular matter is, that we become identified with the properties of that Eternal Substance, and do not identify ourselves with the Substance Itself, and therein comes all the trouble. Identification with not the Substance, but the properties of the Substance can equal only one thing, and that is delusion. The properties of the Substance are known as the objects of senses; and when we are identified with those object of senses, we miss the Reality – the underlying Eternal Substance – the only Real Substance – God Alone.

Now, this evening we are going on with the Second paragraph [sloka8] of The Holy Science. And in this paragraph is discussed the Nature, the Nature of God, the Father. "Spirit is One. God the Father before He creates is one. But when He creates, He has a different Nature. He has the Creative Nature, or Prakriti, and so the one Spirit becomes two. That is, the One Spirit now enjoys Himself. When He begins to move, so to speak, then two Great Forces come into play. And these Forces of God, the Father, the Creator, constitute His Nature, or Prakriti.

Now the first Force is Shakti, the Omnipotent Eternal Joy – Ananda. And the second aspect of God the Father is Feeling, or Chit, the Omniscient Eternal Consciousness. And so, let us realize that when God the Father creates, He has a different Nature than before He is creating. He is One – unmanifesting, unmoving. But when He begins to create, then He takes on a different Nature characterized by these sole properties, so to speak: Force, or Shakti, and Feeling, or Chit, the Omniscient Eternal Consciousness. In Reality they are one and the same, and yet there is a formal difference.

Let us read now on page two of The Holy Science, as follows: "The almighty force or in other words the Eternal Joy which produces the world, and the Omniscient Feeling Chit which consciousness makes this world conscious, these demonstrate the nature or Prakriti of God, the Father." God, to us, will appear..(incomplete)

1 By Swami Sri Yukteswar Giri, 1949 Release, Publisher Yagoda Sat Sang Society of India [I am unable to verify Doctor's quotes throughout his lecture regarding the Holy Science, since I have a later release, 1963, which was edited by Sister Tara Mata immediately following Master's death in 1952.

2 Spelling unknown. 3 Autobiography of a Yogi, by Paramhansa Yogananda, 1946 Release 4 The original name of the SRF Lessons.

5 Sloka is a Sanskrit word to denote a prayerful verse.

6 Sat, Chit, Ananda: True Being, Pure Consciousness, and Bliss, respectively; describes the Nature of Brahma; God Alone.

7 Exodus 20:3

8 Sloka is a Sanskrit word to denote a prayerful verse.