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Photographs

Swami Sri Yukteswar (*Frontispiece*)

FOLLOWING PAGE

Swami Sri Yukteswar and Paramahansa

Yogananda, Calcutta, 1935viii

Swami Sri Yukteswar with Paramahansa

Yogananda, last Solstice Festival,
Serampore, 1935viii

कैवल्यदर्शनम्

CHAPTER 1

वेदः **THE GOSPEL**

SUTRA 1

नित्यं पूर्णमनाद्यनन्तं ब्रह्म परम् ।
तदेवैकमेवाद्वैतं सत् । १ ।

Parambrahma (Spirit or God) is everlasting, complete, without beginning or end. It is one, indivisible Being.*

The Eternal Father, God, *Swami Parambrahma*, is the only Real Substance, *Sat*, and is all in all in the universe.

Why God is not comprehensible. Man possesses eternal faith and believes intuitively in the existence of a Substance, of which the objects of sense—sound, touch, sight, taste, and smell, the component parts of this visible world—are but properties. As man identifies himself with his material body, composed of the aforesaid properties, he is able to comprehend by these imperfect organs these properties only, and not the Substance to which these prop-

* Swami Sri Yukteswarji stated these *sutras* (precepts) in Sanskrit only, as shown. The translation has been provided by Self-Realization Fellowship. (*Publisher's Note*)

erties belong. 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 his self above this creation of Darkness or *Maya*. See Hebrews 11:1 and John 8:28.

“Now faith is the substance of things hoped for, the evidence of things not seen.”

“Then said Jesus unto them, When ye have lifted up the son of man, then shall ye know that I am he.”

SUTRA 2

तत्र सर्वज्ञप्रेमबीजञ्चित् सर्वशक्तिबीजमानन्दश्च ॥ २ ॥

In It (Parambrahma) is the origin of all knowledge and love, the root of all power and joy.

***Prakriti* or Nature of God.** The Almighty Force, *Shakti*, or in other words the Eternal Joy, *Ananda*, which produces the world; and the Omniscient Feeling, *Chit*, which makes this world conscious, demonstrate the Nature, *Prakriti*, of God the Father.

How God is comprehended. As man is the likeness of God, directing his attention inward he can comprehend within him the said Force and Feeling, the sole properties of his Self—the Force Almighty as his will, *Vasana*, with enjoyment, *Bhoga*; and the Feeling Omniscient as his Consciousness, *Chetana*, that enjoys, *Bhokta*. See Genesis 1:27.

“So God created man in his own image, in the image of God created he him; male and female created he them.”

SUTRA 3

तत्सर्वशक्तिबीजजडप्रकृतिवासनाया व्यक्तभावः ।

प्रणवशब्दः दिक्कालाणवोऽपि तस्य रूपाणि ॥ ३ ॥

Parambrahma causes creation, inert Nature (*Prakriti*), to emerge. From *Aum* (*Pranava*, the Word, the manifestation of the Omnipotent Force), come *Kala*, Time; *Desa*, Space; and *Anu*, the Atom (the vibratory structure of creation).

The Word, *Amen* (*Aum*), is the beginning of the Creation. The manifestation of Omnipotent Force (the Repulsion and its complementary expression, Omniscient Feeling or Love, the Attraction) is vibration, which appears as a peculiar sound: the Word, *Amen*, *Aum*. In its different aspects *Aum* presents the idea of change, which is Time, *Kala*, in the Ever-Unchangeable; and the idea of division, which is Space, *Desa*, in the Ever-Indivisible.

The Four Ideas: the Word, Time, Space, and the Atom. The ensuing effect is the idea of particles—the innumerable atoms, *patra* or *anu*. These four—the Word, Time, Space, and the Atom—are therefore one and the same, and substantially nothing but mere ideas.

This manifestation of the Word (becoming flesh, the external material) created this visible world. So the Word, *Amen, Aum*, being the manifestation of the Eternal Nature of the Almighty Father or His Own Self, is inseparable from and nothing but God Himself; as the burning power is inseparable from and nothing but the fire itself. See Revelation 3:14; John 1:1, 3, 14.

“These things saith the Amen, the faithful and true witness, the beginning of the creation of God.”

“In the beginning was the Word, and the Word was with God, and the Word was God....All things were made by him; and without him was not anything made that was made....And the Word was made flesh and dwelt among us.”

SUTRA 4

तदेव जगत्कारणं माया ईश्वरस्य, तस्य व्यष्टिरविद्या ॥ ४ ॥

The cause of creation is *Anu* or the Atoms. En masse they are called *Maya* or the Lord's illusory power; each individual *Anu* is called *Avidya*, Ignorance.

Atoms the throne of Spirit the Creator. These Atoms, which represent within and without the four ideas mentioned above, are the throne of Spirit, the Creator, which shining on them creates this universe. They are called en masse *Maya*, the Darkness, as they keep the Spiritual Light out of com-

prehension; and each of them separately is called *Avidya*, the Ignorance, as it makes man ignorant even of his own Self. Hence the aforesaid four ideas which give rise to all those confusions are mentioned in the Bible as so many beasts. Man, so long as he identifies himself with his gross material body, holds a position far inferior to that of the primal fourfold Atom and necessarily fails to comprehend the same. But when he raises himself to the level thereof, he not only comprehends this Atom, both inside and outside, but also the whole creation, both unmanifested and manifested (i.e., “before and behind”). See Revelation 4:6.

“And in the midst of the throne, and round about the throne, were four beasts full of eyes before and behind.”

SUTRA 5

तत्सर्वज्ञप्रेमबीजं परं तदेव कूटस्थचैतन्यम् ।

पुरुषोत्तमः तस्याभासः पुरुषः तस्मादभेदः । ५ ।

The Omniscient Love aspect of Parambrahma is *Kutastha Chaitanya*. The individual Self, being Its manifestation, is one with It.

***Kutastha Chaitanya*, the Holy Ghost, *Purushottama*.** The manifestation of *Premabijam Chit* (Attraction, the Omniscient Love) is Life, the Omnipresent Holy Spirit, and is called the Holy Ghost, *Kutastha Chaitanya* or *Purushottama*, which shines on the