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FOREWORD

Prophets of all lands and ages have succeeded in their God-quest. Entering a state of true illumination, nirbikalpa samadhi, these saints have realized the Supreme Reality behind all names and forms. Their wisdom and spiritual counsel have become the scriptures of the world. These, although outwardly differing by reason of the variegated cloaks of words, are all expressions—some open and clear, others hidden or symbolic—of the same basic truths of Spirit.

My gurudev, Jnanavatar\(^1\) Swami Sri Yukteswar (1855–1936) of Serampore, was eminently fitted to discern the underlying unity between the scriptures of Christianity and of Sanatan Dharma. Placing the holy texts on the spotless table of his mind, he was able to dissect them with the scalpel of intuitive reasoning, and to separate interpolations and wrong interpretations of scholars from the truths as originally given by the prophets.

It is owing to Jnanavatar Swami Sri Yukteswar’s unerring spiritual insight that it now becomes possible, through this book, to establish a fundamental harmony between the difficult biblical book, Revelation, and the Sankhya philosophy of India.

As my gurudev has explained in his introduction, these
pages were written by him in obedience to a request made by Babaji, the holy gurudeva of Lahiri Mahasaya, who in turn was the gurudeva of Sri Yukteswar. I have written about the Christlike lives of these three great masters in my book, *Autobiography of a Yogi*.²

The Sanskrit sutras set forth in *The Holy Science* will shed much light on the Bhagavad Gita as well as on other great scriptures of India.

*Paramahansa Yogananda*

249 Dwapara (A.D. 1949)

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1 “Incarnation of Wisdom”; from Sanskrit *jnana*, “wisdom,” and *avatarā*, “divine incarnation.” (Publisher’s Note)

2 See *here*. (Publisher’s Note)
PREFACE

By W. Y. Evans-Wentz, M.A., D.Litt., D.Sc.
Author of
The Tibetan Book of the Dead,
Tibet’s Great Yogi Milarepa,
Tibetan Yoga and Secret Doctrines, etc.

“It has been my privilege to meet...Sri Yukteswar Giri. A likeness of the venerable saint appeared as part of the frontispiece of my Tibetan Yoga and Secret Doctrines. It was at Puri, in Orissa, on the Bay of Bengal, that I encountered Sri Yukteswar. He was then the head of a quiet ashrama near the seashore there and was chiefly occupied in the spiritual training of a group of youthful disciples....Sri Yukteswar was of gentle mien and voice, of pleasing presence, and worthy of the veneration that his followers spontaneously accorded to him. Every person who knew him, whether of his own community or not, held him in the highest esteem. I vividly recall his tall, straight, ascetic figure, robed in the saffron-colored garb of one who has renounced worldly quests, as he stood at the entrance of the hermitage to give me welcome. He had chosen as his place of earthly abode the holy city of Puri, whither multitudes of pious Hindus, representative of every province of India, come daily on pilgrimage to the famed Temple of Jagannath, “Lord of the
World.” It was at Puri that Sri Yukteswar closed his mortal eyes, in 1936, to the scenes of this transitory state of being and passed on, knowing that his incarnation had been carried to a triumphant completion.

“I am glad, indeed, to be able to record this testimony to the high character and holiness of Sri Yukteswar.”
Swami Sri Yukteswar and Paramahansa Yogananda, Calcutta, 1935
INTRODUCTION

[This Kaivalya Darsanam (exposition of Final Truth) has been written by Priya Nath Swami, son of Kshetranath and Kadambini of the Karar family.

At the request in Allahabad of the Great Preceptor (Mahavatar Babaji) near the end of the 194th year of the present Dwapara Yuga, this exposition has been published for the benefit of the world.]

The purpose of this book is to show as clearly as possible that there is an essential unity in all religions; that there is no difference in the truths inculcated by the various faiths; that there is but one method by which the world, both external and internal, has evolved; and that there is but one Goal admitted by all scriptures. But this basic truth is one not easily comprehended. The discord existing between the different religions, and the ignorance of men, make it almost impossible to lift the veil and have a look at this grand verity. The creeds foster a spirit of hostility and dissension;
ignorance widens the gulf that separates one creed from another. Only a few specially gifted persons can rise superior to the influence of their professed creeds and find absolute unanimity in the truths propagated by all great faiths.

The object of this book is to point out the harmony underlying the various religions, and to help in binding them together. This task is indeed a herculean one, but at Allahabad I was entrusted with the mission by a holy command. Allahabad, the sacred Prayaga Tirtha, the place of confluence of the Ganges, Yamuna, and Saraswati rivers, is a site for the congregation of worldly men and of spiritual devotees at the time of Kumbha Mela. Worldly men cannot transcend the mundane limit in which they have confined themselves; nor can spiritual devotees, having once renounced the world, deign to come down and mix themselves in its turmoil. Yet men who are wholly engrossed in earthly concerns stand in definite need of help and guidance from those holy beings who bring light to the race. So a place there must be where union between the two sets is possible. Tirtha affords such a meeting place. Situated as it is on the beach of the world, storms and buffets touch it not; the sadhus (ascetics) with a message for the benefit of humanity find a Kumbha Mela to be an ideal place to impart instruction to those who can heed it.

A message of such a nature was I chosen to propagate when I paid a visit to the Kumbha Mela being held at Allahabad in January 1894. As I was walking along the bank of the Ganges, I was summoned by a man and was afterwards honored by an interview with a great holy person, Babaji, the gurudev of my own guru, Lahiri Mahasaya, of Banaras.
This holy personage at the Kumbha Mela was thus my own paramguruji maharaj, though this was our first meeting.

During my conversation with Babaji, we spoke of the particular class of men who now frequent these places of pilgrimage. I humbly suggested that there were men greater by far in intelligence than most of those then present, men living in distant parts of the world—Europe and America—professing different creeds, and ignorant of the real significance of the Kumbha Mela. They were men fit to hold communion with the spiritual devotees, so far as intelligence is concerned; yet such intellectual men in foreign lands were, alas, wedded in many cases to rank materialism. Some of them, though famous for their investigations in the realms of science and philosophy, do not recognize the essential unity in religion. The professed creeds serve as nearly insurmountable barriers that threaten to separate mankind forever.

My paramguruji maharaj Babaji smiled and, honoring me with the title of Swami, imposed on me the task of this book. I was chosen, I do not know the reason why, to remove the barriers and to help in establishing the basic truth in all religions.

The book is divided into four sections, according to the four stages in the development of knowledge. The highest aim of religion is Atmajnanam, Self-knowledge. But to attain this, knowledge of the external world is necessary. Therefore the first section of the book deals with वेद (veda) the gospel, and seeks to establish fundamental truths of creation and to describe the evolution and involution of the world.
All creatures, from the highest to the lowest in the link of creation, are found eager to realize three things: Existence, Consciousness, and Bliss. These purposes or goals are the subject for discussion in the second section of the book. The third section deals with the method of realizing the three purposes of life. The fourth section discusses the revelations which come to those who have traveled far to realize the three ideals of life and who are very near their destination.

The method I have adopted in the book is first to enunciate a proposition in Sanskrit terms of the Oriental sages, and then to explain it by reference to the holy scriptures of the West. In this way I have tried my best to show that there is no real discrepancy, much less any real conflict, between the teachings of the East and the West. Written as the book is, under the inspiration of my paramgurudeva, and in a Dwapara Age of rapid development in all departments of knowledge, I hope that the significance of the book will not be missed by those for whom it is meant.

A short discussion with mathematical calculation of the yugas or ages will explain the fact that the present age for the world is Dwapara Yuga, and that 194 years of the Yuga have now (A.D. 1894) passed away, bringing a rapid development in man’s knowledge.

We learn from Oriental astronomy that moons revolve around their planets, and planets turning on their axes revolve with their moons round the sun; and the sun, with its planets and their moons, takes some star for its dual and revolves round it in about 24,000 years of our earth—a celestial phenomenon which causes the backward movement of the equinoctial points around the zodiac. The sun
also has another motion by which it revolves round a grand center called Vishnunabhi, which is the seat of the creative power, Brahma, the universal magnetism. Brahma regulates dharma, the mental virtue of the internal world.

When the sun in its revolution round its dual comes to the place nearest to this grand center, the seat of Brahma (an event which takes place when the Autumnal Equinox comes to the first point of Aries), dharma, the mental virtue, becomes so much developed that man can easily comprehend all, even the mysteries of Spirit.

The Autumnal Equinox will be falling, at the beginning of the twentieth century, among the fixed stars of the Virgo constellation, and in the early part of the Ascending Dwapara Yuga (see Diagram).
Virgo is the sign opposite Pisces. The Autumnal Equinox is now falling in Virgo; the opposite point, the Vernal Equinox, is perforce now falling in Pisces. Western metaphysicists, who consider the Vernal Equinox to have chief significance, therefore say the world is now in the “Piscean Age.”

The Equinoxes have a retrograde movement in the constellations; hence, when the Equinoxes leave Pisces-Virgo, they will enter Aquarius-Leo. According to Swami Sri Yukteswarji’s theory, the world entered the Pisces-Virgo Age in A.D. 499, and will enter the Aquarius-Leo Age two thousand years later, in A.D. 2499. (Publisher’s Note)