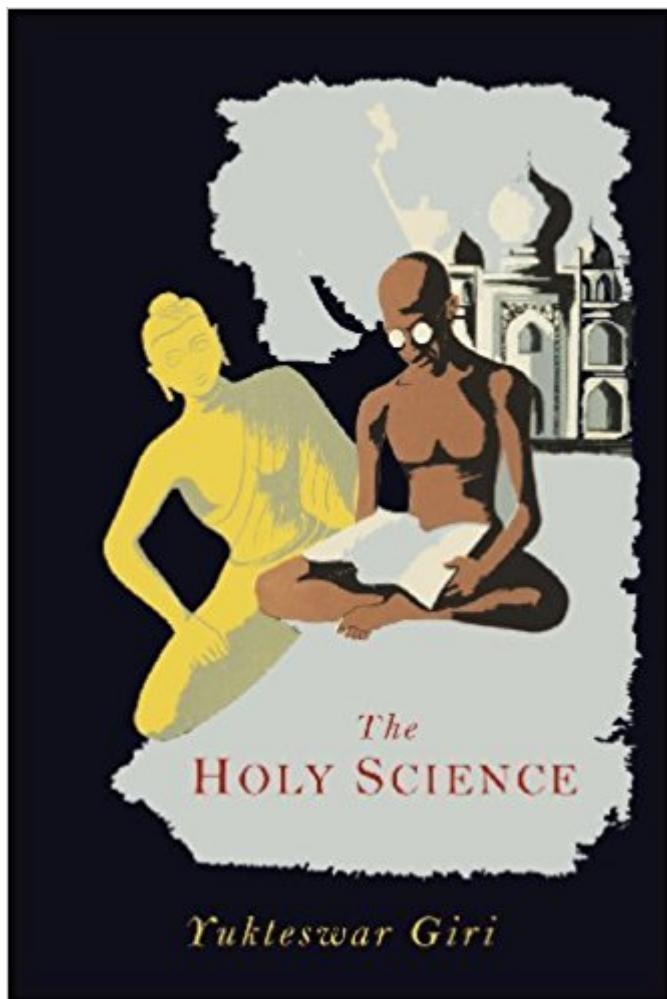


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# The Holy Science



## Synopsis

2013 Reprint of 1949 Edition. Full facsimile of the original edition, not reproduced with Optical Recognition Software. Yukteswar was an educator, astronomer, a Jyotisha (Vedic astrologer), a yogi, and a believer in the Bhagavad Gita and the Bible. He was a disciple of Lahiri Mahasaya of Varanasi and a member of the Giri branch of the swami order. Yogananda considered Yukteswar as Jnanavatar, or "Incarnation of Wisdom". Yukteswar wrote "The Holy Science" in 1894. In the introduction, he wrote: "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." The work introduced many ideas that were revolutionary for the time - for instance Yukteswar broke from Hindu tradition in stating that the earth is not in the age of Kali Yuga, but has advanced to Dwapara Yuga. His proof was based on a new perspective of the precession of the equinoxes. He also introduced the idea that the sun takes a 'star for its dual', and revolves around it in a period of 24,000 years, which accounts for the precession of the equinox.

## Book Information

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## Customer Reviews

(From the Preface to Autobiography of a Yogi by W.Y. Evans-Wentz, M.A., D.Litt., D.Sc., Jesus College, Oxford: Author and translator of many classic works on yoga and the wisdom traditions of the East, including Tibetan Yoga and Secret Doctrines, Tibet's Great Yogi Milarepa, and The Tibetan Book of the Dead.) It has been my privilege to meet one of the sages whose life history is

herein narrated Sri Yukteswar Giri....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. His hair was long and somewhat curly, and his face bearded. His body was muscularly firm, but slender and well-formed, and his step energetic....I am glad, indeed, to be able to record this testimony to the high character and holiness of Sri Yukteswar. Content to remain afar from the multitude, he gave himself unreservedly and in tranquility to that ideal life which Paramahansa Yogananda, his disciple, has now described for the ages. --This text refers to an out of print or unavailable edition of this title.

I think Vivekenanda had a lot of useful information for westerners about the relationship between eastern and western religion. This book draws parallels but seemed fairly high level, which was fine. It wasn't incredibly insightful as far as techniques go. It seemed written for someone of Indian faith that was trying to parse their deity structure and put it in a Christian context, not for the Christian to put Christianity into a Hindu context. So, if you're not familiar with Hindu Gods, you could easily get lost in the panoply of names and descriptions of their holy scriptures, which are far more complex than the bible.

ÃƒÂ¢Ã  ¬Ã  Ã“The Holy ScienceÃƒÂ¢Ã  ¬Ã  Â• is a book by Sri Yukteswar, the guru of Paramahansa Yogananda. His famous disciple mentions Yukteswar in ÃƒÂ¢Ã  ¬Ã  Ã“Autobiography of a YogiÃƒÂ¢Ã  ¬Ã  Â•, and actually claims that he was ÃƒÂ¢Ã  ¬Ã  Ã“resurrectedÃƒÂ¢Ã  ¬Ã  Â• by appearing in a physical body after his death and cremation!ÃƒÂ¢Ã  ¬Ã  Ã“The Holy ScienceÃƒÂ¢Ã  ¬Ã  Â• is short, but badly written or perhaps badly edited, so reading it requires a considerable amount of patience. On many points, Yukteswar's message sounds like ÃƒÂ¢Ã  ¬Ã  Ã“Hinduism 101ÃƒÂ¢Ã  ¬Ã  Â•, more specifically the Yoga of Light and Sound (Surat Shabd Yoga), best known in the West in its bastardized Eckankar version. Liberation from samsara is reached by meditating on the universal sound current Om or Aum. God is impersonal, all creatures are trapped in the wheel of existence and reincarnate until liberation is achieved, and the guru (called

ÃƒÂ¢Ã  ¬Ã  Å“SaviorÃƒÂ¢Ã  ¬Ã  Å• by the author) plays a central role in the process. An ascetic lifestyle based on vegetarianism and mental equanimity is the prerequisite for yogic practices which eventually makes the practitioner merge with the Divine. Since creation is an emanation from Brahman, our true Selves are one with God already, but we don't realize it, thinking our separation is the natural state. Like many other modern Hindus, Yukteswar argues that all religions are really one, and that the message of the Vedas is the true essence of all spiritual traditions. This reasoning is similar to, say, Vivekananda, who was a contemporary of the author. What makes Yukteswar unusual (I think) is his elaborate attempt to correlate the Hindu perspective with Christianity in particular, a path also followed by Yogananda (some of whose books look like old fashioned ÃƒÂ¢Ã  ¬Ã  Å“family biblesÃƒÂ¢Ã  ¬Ã  Å•). Unsurprisingly, Swami Yukteswar's Bible exegesis is strongly allegorical, for instance identifying the seven churches of John's Revelation with the seven chakras, or comparing John the Baptist with Krishna's consort Radha (who is also used as an allegorical figure). Yukteswar says in his book that he wants to explain the timeless message of the sages to an educated Western audience. Apart from ample Bible quotations, ÃƒÂ¢Ã  ¬Ã  Å“The Holy ScienceÃƒÂ¢Ã  ¬Ã  Å• also contains ÃƒÂ¢Ã  ¬Ã  Å“scientificÃƒÂ¢Ã  ¬Ã  Å• speculations concerning astronomy. On one central point, Yukteswar strays from Hinduism as traditionally conceived. He doesn't accept the idea of four descending yugas or time-periods, nor the claim that we currently live in the worst of them, the Kali Yuga. Nor does he accept that the yugas are of very long duration. In Yukteswar's reinterpretation, the yugas are short and ascending. The Kali Yuga will end in 1899 (the book was published five years earlier) as the solar system enters the much better Dwapara Yuga. Yukteswar also implies that all humans will reach higher forms of spiritual self-realization as the yugas continue to ascend. My guess is that the author adapts himself to the idea of Progress prevalent in the West, or even to Theosophy! Unless I'm mistaken, Rudolf Steiner also said that the Kali Yuga ended circa 1900. Despite the almost hopeless stylistic deficiencies (and the spelling errors in the Kindle edition), I nevertheless give ÃƒÂ¢Ã  ¬Ã  Å“The Holy ScienceÃƒÂ¢Ã  ¬Ã  Å• three stars. This, apparently, is Sri Yukteswar's message before his resurrectionÃƒÂ¢Ã  ¬Ã  Å|

Sri Yukteswar wrote The Holy Science at the request of Mahavatar Babaji with the purpose of bridging Eastern and Western Spirituality. However, even though this book has verses from the Bible, its flavor is distinctly Eastern. The introduction to the book explores the calculation of yugas,, and stating the the object of this book is to point out the harmony underlying the various religions, and to help in binding them together. The book is divided into 4 Chapters: The Gospel, The Goal,

The Procedure, The Revelation - according to the four stages in the development of knowledge. The highest aim of religion is Atmajnanam, Self-knowledge. The first section of the book deals with Veda and the Gospel, and seeks to establish fundamental truths of creation and to describe the evolution and involution of the world. The book is written in the form of sutras with commentaries, e.g. Sutra 1: Parambrahma (Spirit or God) is infinite, complete, without start or end. It is one, undividable Being. "The Eternal Father, God, Swami Parambrahma, is the only Real Substance, Sat, and is all in all in the universe. Now, instead of adding characteristics of God as mentioned in the verses of the Gospel (as in "God is Light" or "God is Love"), Sri Yukteswar quotes the verses, "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. " adding that God is incomprehensible by man of this material world (by human consciousness), and can only be comprehensible if a man lifts himself above the creation of Darkness or Maya. Sutra 2: In Parambrahma is the source of all knowing and love, the root of all power and joy. Sutra 3: Parambrahma emanates creation, inert Nature (Prakriti) to emerge. From Om (Pranava, the Word, the manifestation of the Omnipresent Force) come Kala, Time, Desa, Space, and Anu, the Atom (the vibratory structure of creation). "Sutra 4: "The fundament of creation is Anu or the Atoms. Together they are called Maya or the Lord's veil of projection; each individual Anu is called Avidya, Ignorance. "Atoms are the throne of Spirit the Creator. They are called en masse Maya, the Darkness, as they keep the Spiritual Light out of comprehension, and each of them separately is called Avidya, the Ignorance, as it makes man ignorant even of his own Self. He then compares these 4 ideas which gave rise to all confusions, to the 4 bests mentioned in the chapter of Revelations of the Bible. "And in the midst of the throne, and round about the throne, were four beasts full of eyes before and behind. "The Holy Ghost, being the manifestation of the Omniscient Nature of the Eternal Father, God, is no other substance than God Himself, and so these reflections of spiritual rays are called the Sons of God - Abhasa Chaitanya or Purusha. "In him was life, and the life was the light of men. And the light shines in the darkness, and the darkness comprehends it not. "This now continues with exploration of the nature of the Ahamkara with 5 different bodies, different senses, different objects of the senses, and so on, followed by exploration of 14 spheres - seven swargas or lokas and seven patalas, five koshas or sheaths of Purusha, and different kingdoms from animal to angelic. On the 2nd birth he says "Through his luminous body, man, believing in the existence of the true Light - the Life of this universe - becomes baptized or absorbed in the holy stream of the sound. The baptism is, so to speak, the second birth of man and is called Bhakti Yoga, without which man can never comprehend the real internal world, the kingdom of

God."Emancipation (Kaivalya) is obtained when one realizes the oneness of his Self with the Universal Self, the Supreme Reality.""When all the developments of Ignorance are withdrawn, the heart, being perfectly clear and purified, no longer merely reflects the Spiritual Light but actively manifests the same, and thus being consecrated and anointed, man becomes Sannyasi, free, or Christ the Savior.""Liberation is stabilization of Purusha (jiva, soul) in its real Self.""Residing in Self is liberation. When man raises himself above the idea of creation of this Darkness, Maya, and passes completely out of its influence, he becomes liberated from bondage and is placed in his real Self, the Eternal Spirit.""Then there is cessation of all pain and the attainment of the ultimate aim (true fulfillment, God-realization).""Liberation is salvation. On attaining this liberation, man becomes saved from all his troubles, and all the desires of his heart are fulfilled, so the ultimate aim of his life is accomplished.""I have said, Ye are gods;and all of you are children of the most High."

The author seems to be very knowledge about the topics and I have first hand experience with his view of human beings suppose to be on a fruit diet as I have done experiment on being raw vegan for 3 months and being a fruitarian for 4 weeks. I felt the best compared to other periods of diet of cooked vegan or cooked vegetarians.

For those who are interested in spirituality, or at the very least true yoga, then this book is very insightful. It provides one with information about the true form of yoga and the spirituality involved on the journey to enlightenment. The structure consists of a sutra with it's translation followed by excerpts from religious texts to prove and explain the points. Also included is information concerning astrology and history that relates to yoga and how/why the book was written by Swami Sri Yukteswar. A book full of knowledge that explains it in a way many will be able to understand. I HIGHLY recommend this to people looking for more information on the subject or if you'd like a useful/good read.

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