THE SCIENCE OF PEACE

There will be no copyright in this book after 1957 A, C. Translations into other languages may be made freely from this very time. There will be no copyright against them; but neither must there be any copyright reserved in those translations.

THE SCIENCE OF PEACE

AN ATTEMPT AT AN EXPOSITION OF THE FIRST PRINCIPLES OF THE SCIENCE OF THE SELF, I.E., Adhyatma- Vidya

BY

BHAGAVAN DAS

M.A., (Calcutta), LL. D. hon. causa (Benares and Allahabad)

Author of "The Science of the Emotions,"
"The Science of the Sacred Word,"
"The Science of the Self,"
"The Essential Unity of All Religions," etc.
(Third Edition) *

1948
Words strung together in compilations, serve only to protect and hide knowledge, as husk and chaff the grain; let the wise look for the grain and cast away the chaff of words when that grain of truth has been found.'

Wouldst thou enclasp the beauty of the True? Let pass the word; the thought, the thought pursue!'

Maulana Rum

"Live neither in the present, nor the future, but in the Eternal, ... because nothing that is embodied, nothing that is conscious of separation, nothing that is out of the Eternal, can aid you; ... within you is the light of the world.... 'Read the larger word of life.'*

Light on the Path

"There is a peace that passeth and yet passeth not the pure understanding. It abides everlastingly in the hearts of those that live in the Eternal."
I ska Upanishat, 6, 7

’He that seeth all things in the Self, and the Self in all things, he thenceforth doubteth and sorroweth no more/

VIII

seekers after a final solution of the ultimate problems of life, who are not content with the solutions now extant. I believe that such an endeavour deserves sympathy; I believe that it will be more successful if I have the help and co-operation of sympathetic friends than if it were left to my own unaided resources; and I believe that you can and will give such help effectively. This help from you is the more needed as the many distractions of a life, which past karma has thrown along the lines of office and the business of the householder, rather than those of literary pursuits and the studious leisure of the scholar, have, prevented me from making this work anything more than the merest outlines of the all-embracing subject of metaphysic, well defined as 'completely unified knowledge,' treated therein and those outlines too, full of immaturity of thought, possible extravagance of expression, and certain lack of the finish of scholarship.

"I therefore pray that you will look through this little book and, unless you think it wholly useless for the purpose mentioned, will send it back to me after having noted on the blank pages all obscure or doubtful and debatable or positively inaccurate and inconsistent statements of fact, falseness or exaggeration of sentiment, and confusion or illogic of arguments and marshalling of
ideas, that you may notice."

Suggestions for improvement were received in chronological order from: Pt. Ganganath Jha, Professor of Sanskrit, Muir Central College, Allahabad; Babu Govinda Das, of Benares (my elder brother); Pt. M. S. Tripathi, Author of A Sketch of Vedanta Philosophy, of Nadiad; P. T. Shrinivasa Iyengar Esq., M.A., Principal, Narsingh Row College, Vizagapatam; J. Scott Esq., M.A., Principal, Bahauddin College, Junagadh; Ayodhya Das Esq., B.A., Barrister-at-Law, Gorakhpur; Pt. Sakharam G. Pandit, Branch Inspector, Theosophical Society, Benares; Pt. Bhavani Shankar, Branch Inspector, Theosophical Society, Benares; M. Andre Chevrillon, of Paris; B. Keightley Esq., M.A., Barrister-at-Law, of London.

I gratefully record the names of these friends, personally known or not known, but most truly friends in the spirit and helpers in a common cause.

But far more than to all these friends are this book and I under obligations to Mrs. Annie Besant, who first saw the rough draft of the work in manuscript, encouraged me to persevere with it, then carefully went over every line of the printed proof-copy, suggested innumerable improvements, and finally saw it through the press.

BHAGAVAN DAS
Benares, 1904.

PREFACE TO THE SECOND EDITION
THE work has been out of print for nearly four years. But the demand for it has continued. Hence this second edition. The text has been altered but little, though revised carefully. Further considerations, explanations, solutions of difficulties, answers to objections, have been supplied in additional notes.

Some friends have queried, Why the name, The Science of Peace?

It is only a rendering of a recognised and significant Samskrt word for the Vedanta, viz., Moksha-shastra, which means, literally, the Science of Deliverance, Freedom.

Science is organised knowledge, knowledge which recognises similarities in diversities and arranges groups of facts in specified relations with each other. Such sciences, of the finite, are pursued because they, in some way or other, minister to finite human needs. This ministration is their function. All organisation is for a purpose, towards the fulfilment of which the function of each organ in that organisation helps.

The most comprehensive Science is the most completely organised, unified knowledge, which sees not merely similarities in diversities, but, co-ordinating and summing up all sciences in itself as Brahma-vidya the *great science* and the 'Science of the Infinite' sees the Absolute Unity of Life in and through all the many-ness of forms, whereof what has been called the organic unity of Nature is the expression; it sees the One Self at the central heart of all things, and all things radiating
from that central heart; and the purpose of this great and 'true vision,' this samyag-darshana, is the fulfilment of that deepest, that infinite need of the human being, viz., the Peace of mind that arises out of freedom from all doubts and consequent sorrows, out of the eternal assurance of deathless self-dependence.

Hence Moksha-shastra, of which The Science of Peace is an equivalent, and of the conclusions of which this work constitutes one way of presentation.

The Science of the Sacred Word, or the Pranava-vada of Gdrgayayana may be regarded as a continuation of this work. Other compilations of the writer illustrate the same underlying principles in different aspects. The Science of the Emotions deals with the nature and culture of the feelings in the light thereof, in the same terms of Self and Not-Self and the desire-aspect of the Relation between them. The Science of Social Organisation, or the Laws of Manu, and The Science of Religion or Sanatana Vaidika Dhanna, show the application of those same principles (in terms of the three aspects of the Relation and consequent three temperaments and psycho-physical types of human beings, viz., intellectual, active, and emotional) to the planning out and administration of the affairs of individual, as well as communal, human life; to civics, politics, and law-religion, in other words; and various pamphlets endeavour to show their bearings on current problems.

To help, however feebly and haltingly, in the interpretation of the ancient and the modern, the Eastern and the Western, to each other; in the restoration of spiritual insight to material science; in the passing of this revived spirituality into the new forms of Science
and Art, ideals and aspirations, laws and conventions, that the turning of the wheel of time makes inevitable;
in dealing with modern problems in the light of the Ancient Spirit and bringing about a true synthesis of the many components of the human race and an effective and lasting 'balance of power' between the many interests, classes and factors of human society, 'clerical,' political, financial and industrial this is the general purpose of all these compilations, in continuation of the immediate and obvious special purpose of each.

The great quality of the purpose is the only redeemer of the little quality of the compilations.

Benares BHAGAVAN DAS

28th February, 1919.

PREFACE TO THIRD EDITION

ALL the matter of the previous edition, text and notes, has been retained in this. But verbal improvement has been attempted. Long sentences have been cut into short. There has also been endeavour to make the meaning clearer where it was obscure. Considerable additions have been made to text as well as notes, by incorporation of material which had gathered, in the twenty-six years elapsed since the last edition, as manuscript notes on the margins of my personal copy, suggested by books read during this period.

A reason for the name, The Science of Peace, was mentioned in the preface to the second edition. Another is that the book endeavours to make Peace between all possible views and opinions which seem to conflict, but cannot really do so, since they all are in the Same Consciousness. The principle of reconciliation, stated repeatedly in text and notes, is, 'Vision Changes with angle of vision', 'Difference of viewpoint makes difference of view', 'Duty differs with circumstance', "New
occasions make new duties ", " The old order changes, yielding place to new ". Also, head, heart, and limbs, knowledge, desire, and action, are reconciled, Rational-ism, the philosophy of the head, mysticism, the aspiration

XVI

and longing of the heart, Practicalism, the activity of the limbs, all are unified here. (Spirituo-Material) Science- Devotion- Action, Jnana-Bhakti-Karma, are all shown to be inseparable aspects of One and the same Life; Conflict is only Apparent, Eternal Unity and Peace is Real. This reason is only subsidiary to the first-mentioned, because without peace between head, heart, and limbs, there is no peace for the soul.

Yet another reason is that this book essays to make Peace between ancient eastern Vedanta and modern western science. The former tells us that the moving Universe is a Mirage, Illusion, Myth, Mithya, Maya.

The latter tells us that Law reigns in Nature. Upanishats speak of n i y a t i , ' fixed law, fate, destiny, d i s h t a ,'

and also of Yadrchchha, chance. But current V64anta has forgotten it all. A New Age, of " The Federation of the World and the Parliament of Man " requires a new statement of the Ancient-most Philosophy as Foundation, Inspiration, Ideal, Guide and Director. This Philosophy must be one which reconciles the Yadrchchha- Wilfulness-Self-will of Dream-Play with the Indefeasible Rule of Law. That Meta-Physic
is not Meta-Physic which does not include all Physics within 'itself. That Self is not In-finite which does not include all finite selves and all not-selves within It. That Freedom is not Supreme Freedom which does not include all bonds, all law-and-order. This reason, again, is also only subsidiary to the first; for western Science and eastern Philosophy represent age and youth, Pursuit and 

Renunciation; and without Peace between the two, younger generation and older, there cannot be Peace within the home. Also, it is patent that both states come to each soul, one after another, in succession. As a western writer has well said:

"For a scientific theory to be final, the mind would have to embrace the totality of things in block, and place each thing in its exact relation to every other thing."

Reconciliation of all religions particularly has been attempted in another book by this writer, The Essential Unity of All Religions. Reconciliation of all sorts of views, as well as of all 'religions, has been attempted in Hindi, in Samanvaya, by him.

From one standpoint, this whole book may be regarded as a feeble endeavour to expound more fully some aspects of "the fundamental propositions" and "the basic conceptions" stated on pp. 79-85 of Vol. I of H. P. Blavatsky's The Secret Doctrine, (Adyar Edition).
* Print-order ' for the first form of the present edition was sent to Adyar on 1-1-1945, three years ago. Conditions created by the second World War, paper-famine, enormous increase of all costs, going away of press-workers to other occupations, are responsible for spreading over three years, work which, normally, should have been completed in three months or at most six. In the meantime, the writer has grown older (from seventy-six to seventy-nine years of age), his eyes weaker, and memory more slippery. Consequently, his proof-correction has not been efficient; and there are many repetitions, some of which were not necessary; though, probably, each repetition, in its new setting, discloses a new aspect, or exposes more fully an old one, of the subject; and this is Nature's way too; also of Itihasa-Purdna. Such mistakes as are likely to cause doubt and perplexity to the reader, have been noted in the Corrigenda which are placed before the text, (not after, as is usually done), to enable the reader to make the corrections before he begins reading. To come at them after he has finished the book, with doubts and perplexities unsolved, is too late, and of no use.

My gratitude is due, in the first place, to Mr. K. S. Krishnamurti, Manager of the Theosophical Publishing House, who decided to take up the work of a new edition, despite the immense difficulties created by
the conditions above referred to; in consequence of which some projected appendices have been dropped also. My thanks are also due to the Press as a whole for bearing patiently with my bad habit of making many additions and alterations in the second galley-proof, and, very rarely though, in the page-proofs also. My gratitude to Miss Preston and Mr. Henry van Zeijst, who have revised the Indices, is more fully stated in the note prefixed to them.

BHAGAVAN DAS

MEND, O Master!, with Thy perfectness, Thy servant's imperfection, lest any earnest seeker after Truth be led astray by error of his. Subtile is that utter Truth, though all so simple, very difficult to set on high so it shall shine out strong and clear and steady, and very feeble for such purpose is the hand that would now do so. Guide Thou that hand aright.

CORRIGENDA

(Only such errors are noted and corrected below, as are likely to cause perplexity or misunderstanding. These corrigenda are placed before, the text begins instead of after it ends, as is usually done in order that the corrections may be made before the reader begins perusal).
READ

9

heading

First

Second

14

3 from bottom

on

an

15

6

on

or

32

18

ft? awri:
Carried
endeavoured to

carry

heading
Examination
explanation

h ar vat i

h ar at i
IX

VIII

170

19

spirits

spirits, Dhyan

Chohans

191

22

as in

as also in

-

23

also Glta
Glta

CONTENTS

(Headings, placed on top of every page, supplement this Table of Contents abundantly.)

CHAPTER PAGE

I. THK GREAT QUFSTIONING

Vairagya. world-surgeit, of Nachiketa and his question to Yama, ruler of the Prta-worlds - Vairagya of Mai^rcyl and her question to Yajrfavalkya Vairagya of Rama and his question of Vasishtha. Quest of the soul after immortality and self-dependence, its shrinking from anni-
hiliation and from dependence on the mercy of another. NOTE : Psychical Autobiography .... 1

II THE FIRST AND SECOND ANSWERS :

Craving of the jiva for a synthesising unity Its first finding, viz., creation by a Personal First Cause, and its worship thereof. Failure of this finding to bring per-
manent peace The jiva's further search and second finding, viz., evolution by the interplay of two co-
 eternal factors, a philosophy without a religion Failure of this second finding. NOTE Three theories of Causation . 6

III. UNCERTAINTIES.

The main quest. Many subordinate questions. Correspondence between answers to the mam and sub-
ordinate questions NOTE : The sempiternal longing . 1l

IV. PRELIMINARIES OF THE THIRD AND LAST ANSWER.

SELF AND NOT-SELF ;

Existence of Self. Nature of Self. Its immortality. Self not compound or multiplex, but the sole source,
substrate, refuge, of the compound and multiplex. Universal solipsism Self not definable in terms of anything limited and particular. Self not commonplace nor yet anything mysterious or mystical. Meaning of enquiry. Direct and indirect knowledge. --The nature of the Not-Self. The partial peace of Pratyag-atma, the Self. 21

V. MUTUAL RELATION OF SELF AND NOT-SELF:

The kind of relation desired between Self and Not-Self, viz., such as will make Not-Self wholly dependent on Self. No enquiry needed as to origin of Self. The only need of thought is to free Self from dependence on Not-Self, to derive the changeful from the changeless. Attempts to formulate the relation. Dvaita Vedanta, only another form of the theory of creation, hence also a failure. Vishishta-Advaita Vedanta, only another form of the theory of evolution by the interaction of two factors, hence also a failure ...... 43

VI. MUTUAL RELATION OF SELF AND NOT-SELF (Continued):

The same results in terms of European philosophies. The inspiration of Indian thought, ethico-religious knowledge for the sake of happiness That of modern European thought, mostly intellectual and epistemological: knowledge for the sake of knowledge. Locke's finding: there is nothing in the intellect which was not previously in the senses. Leibnitz's addition ' except intellect itself '. Berkeley's finding. theesse of matter is its perception. Hume's finding; the converse Consequent restoration of the problem to the status quo, but on a higher level. Kant's finding a mental thing-in-itself projecting ' forms ' and a material thing-m- itself project-
Thank You for previewing this eBook

You can read the full version of this eBook in different formats:

- HTML (Free /Available to everyone)
- PDF / TXT (Available to V.I.P. members. Free Standard members can access up to 5 PDF/TXT eBooks per month each month)
- Epub & Mobipocket (Exclusive to V.I.P. members)

To download this full book, simply select the format you desire below