

THE SCIENCE OF PEACE

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THE SCIENCE OF PEACE

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

Adhyatma- Vidya

BY

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" The Science of the Sacred Word,"

" The Science of the Self,"

" The Essential Unity of All Religions," etc.

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Brahma-bindu Upanishaf

1 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.'

1 Woulclst 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."

3tfc\*?R, flc

3?Tc\*TT

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/

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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 Samskrt, Muir Central College, Allahabad ; Babu Govinda Das, of Benares (my elder brother) ;

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Dr. Hiibbe-Schleiden, of Dohren bei Hannover, Germany ;  
Dr. J. H. Stirling, of Edinburgh ; Prof. J. E. McTaggart,  
of Trinity College, Cambridge ; 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 ministrations 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

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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 Gdrgyayana 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

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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

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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

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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 Edit ion) . %

\* Print-order ' for the first forme 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 meafitime, the writer has grown older (from seventy-six to seventy-nine years of age), his eyes weaker, and

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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).

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