

# THE EVOLUTION OF DIVINE LIFE IN ME

Volume 1



DEVATMA

THE EVOLUTION OF  
DIVINE LIFE IN ME

Volume 1

DEVATMA

Copyright © 2019 by DEVATMA.

Library of Congress Control Number:		2018914430
ISBN:	Hardcover	978-1-5434-9380-1
	Softcover	978-1-5434-9381-8
	eBook	978-1-5434-9379-5

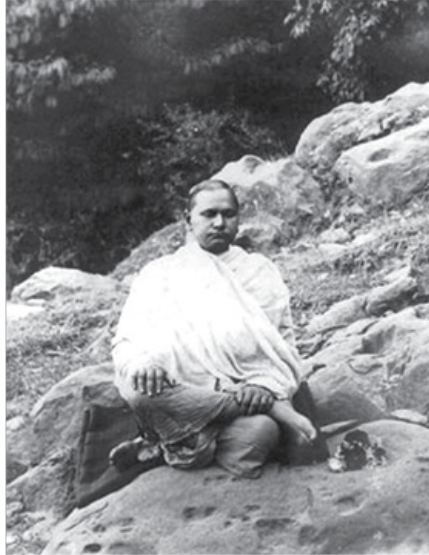
All rights reserved. No part of this book may be reproduced or transmitted in any form or by any means, electronic or mechanical, including photocopying, recording, or by any information storage and retrieval system, without permission in writing from the copyright owner.

Any people depicted in stock imagery provided by Getty Images are models, and such images are being used for illustrative purposes only.  
Certain stock imagery © Getty Images.

Rev. date: 02/20/2020

Xlibris  
800-056-3182  
[www.Xlibrispublishing.co.uk](http://www.Xlibrispublishing.co.uk)

777671



Devatma (1850-1929), the most worshipful founder of Dev Samaj Society and the discoverer and teacher of the one, true science-based, universal system of soul culture for all mankind, lived an ideal life.

This ideal life, possessed of the highest sense of obsessive love for truth and goodness, and complete repulsion for untruth and evil was unique in personal life and conduct, in his aim of life, in his teachings and in his life mission and work. His ideal life, as Herbert Spencer had predicted is incomprehensible to millions of men even now. The life of highest psychic senses and the ideal standard of conduct, with the evolution of his love for truth and goodness, He developed a unique psychic light and power and became a future luminary of the soul world.

Spiritual Name: Devatma

Birth place: Shri Akbarpur, Distt-Kanpur U.P. India.

# CONTENTS

- [1 What is Sublime Life?](#)
- [2 True Knowledge and False Belief](#)
- [3 The Need for Special Emotional & Intellectual Equipment for Development of Love of Truth](#)
- [4 My Birth and Early Growth](#)
- [5 The Evolution of the Various Constituents of the Love of Truth](#)
- [6 The Evolution of True & Complete 'Vairagya' in Me](#)
- [7 Unique Psychology of My Soul and its Unique Activities](#)
- [8 My Life-Vow](#)
- [9 The Propagation of New Life](#)
- [10 My Commitment to My Life-Vow and Opposition to it](#)
- [11 The Evolution of Love of God in Me](#)
- [12 The Development of Truth Revealing Light in Me](#)
- [13 The Evolution of My Faith in the Triumph of Truth](#)
- [14 The Need of a Guru](#)
- [15 The Reign of Law in Nature](#)
- [16 Research into the Principles of Soul-Life](#)
- [17 The Declaration of Dev Dharma and the Foundation of Dev Samaj](#)
- [18 My Great Struggle in the Most Difficult Task of Research](#)
- [19 New Constitution of Dev Samaj](#)
- [20 The Discovery and Propagation of the Law of Harmony](#)
- [21 The Dawn of Primary Truth About Nature](#)
- [22 My Doubt in & Rejection of Belief in God](#)
- [23 My Fallacious Arguments for the Existence of God](#)
- [24 The Evolution of 'Dev Jyoti' in Me](#)
- [25 My Persecution Consequent on My Commitment to My Life-Vow](#)
- [26 My Study](#)
- [27 After The Rejection of Theism](#)
- [28 Propagation of the Worship of Devatma](#)
- [29 My Research Work Between 1895 and 1898](#)
- [30 My Unique Life-Vow and Unique Sacrifices for it](#)
- [31 The Definition and Philosophy of Dev Dharma](#)
- [32 My Life Song and My 'Mahavakya'](#)
- [33 Science-Grounded Religion](#)
- [34 Imagination and Imagination—based Religions](#)
- [35 The Nature of Karma](#)
- [36 Blindness to the Path of Life](#)
- [37 False & Speculative beliefs about Soul](#)
- [38 The Moksha and Vikas of the Human Souls](#)
- [39 The Evolution of the Victory-Flag of Dev Dharma](#)
- [40 The Ignorance of the Nature of Force](#)
- [41 The Dev Shastra](#)
- [42 The Need and Value of the Scientific Knowledge of Soul and the Universe](#)
- [43 Fundamental Scientific Truths about the Universe](#)
- [44 Conclusion of Truth Investigation Final Remarks](#)
- [45 True Principle of Scientific Philosophy- Universe](#)
- [46 Principles of True Scientific Philosophy-Human Personality](#)
- [47 Principles of True Scientific Philosophy-Philosophy of Religion](#)
- [48 Principles of True Philosophy-Life-after-death](#)
- [49 Fundamental Principles of Dev Samaj](#)
- [50 The Philosophy of Dev Dharma in a Nutshell](#)

## **Note from Devatma Organisation**

Devatma Organisation, as the science of moral and spiritual environment, discharges a two-fold function for a new society in order to conserve old values by building a new scientific foundation for them, and to discover new values through the scientific study of nature and the laws of health and disease of human soul in the light of Master Devatma. In this way, Devatma Organisation contributes to the emotional development of a new society.

Dev Jiwan (sublime life), the future Luminary of the Soul World, is the life of complete love of Truth, Goodness and Beauty. It is a super altruistic life that is beyond the pleasure principle. It is a sublime life in which there is not even a disposition to deviate into untruth and evil; a life for which it is psychologically impossible to think or do evil and knowingly entertain falsehood. Sublime life is also an illumined life, which shines with truth and goodness - a life which cherishes and cultivates whatever is true, good and beautiful, with an unconditional and absolute commitment to the service of all the four kingdoms of nature. When the feeling of reverence and gratitude in a man ascends to the appreciation of sublime life having both faith and love for Devatma, it touches its zenith.

As a member of Devatma organisation, I wish I could find the right phrase to measure my gratitude to Master Devatma for evolving and presenting his sublime life and matchless teachings which establish complete harmony with the utmost beautiful and sublimest process of evolution and offer a new spurt to spiritual evolution, that is wholly committed to using scientific methods to discover human nature and its destiny. His findings of evolutionary naturalism offer no loopholes for easy deliverance from human slavery to passions and freedom into the life of light and salvation. His scriptures can be taken as books in science. Such a sublime philosophy of absolute excellence is a reflection of his unique life. It invites utmost curiosity to read about his matchless existence and to revel in the most valuable fulfilment of one's destiny.

From single cell organisms to human beings and from human beings to Devatma is a story of the gradual explicitness of the spiritual principle. The spiritual principle is the best manifested in the sublime powers (DEV SHAKTIES), sublime life (DEV JIWAN) and sublime beauty (DEV ROOP) of Devatma.

Devatma (1850-1929) was a unique character in human history - he was a pioneering social reformer, an extraordinary religious leader, an ethically evolutionary philosopher, and a supreme sublime soul (divine life) gifted with complete love for Truth, Goodness and Beauty. Devatma, a founder of Dev Samaj (science-grounded Dharma) was born to Pandit Rameshwar Agnihotri and Mata Mohan Kunwar at Shri Akbarpur in Distt Kanpur, Uttar Pradesh, India on 20<sup>th</sup> December 1850.

There is a moral obligation to accept a number of truths, as detailed in the following points:

- It is the life-sketch of a new sublime species that has the character of the complete love of Truth, Goodness and Beauty. It attains to completeness in his sublime soul organism and establishes a state of most peaceful and blissful interpersonal relationship with pure and higher-life evolved souls. By participating in the sublimest process of evolution in the Nature, he comes to occupy the highest status with the complete intrinsic beauty.
- Devatma is a sublime life-force, which is neither all-powerful nor all-knowing; however, he is the sublime life, which is liberal from all of the weaknesses of human souls. There is no evil passion that touches his life and conduct, and there is no altruistic feeling that is lacking in him. He is the soul (life-force) with new psychology, and his urges are governed by the principles of truth and goodness. Every thought and act of his life is processed by these principles, and they bear the charm of unique quality. It is this combination of all-sided love of Truth and Goodness that nourished Devatma so completely, thus making him eligible to open windows towards them for their worship. Rightfully, goodness awaits humankind to prove their faith in Devatma. Only then humans can be liberated, fully evolved, and attain the highest level of spirituality.
- Devatma could not have had a greater value for contemplation, except his sublime life. In his self-consciousness of sublime life, in the ecstatic appreciation of it, he touched the

noblest and highest throne of glory. In fact, the sublime life, which lacked the appreciation of itself, would have been an incomplete sublime life, for it would have lacked the appreciation of one of the greatest truths of the sublime life, which must be an integral part of the sublime life itself. One of the greatest virtues of the sublime life is its absolute capacity to behold and appreciate the completeness the aestheticism and the glory of sublime life. Hence, greater than his sublime life was his contemplation and his appreciation of it in a language unto his own. Since the sublime life is the noblest thing to understand, its knowledge is highest.

- Human beings need to develop a super-altruistic character to eliminate the reign of evil and untruth in social life – it is not enough to simply follow a spiritual leader with altruistic virtues, such as compassion or non-violence. It is necessary to train our intellect and refine our super-altruistic character, whose virtues are not under the bewitchment of the pleasure principle nor impaired by evil and untruth, but are, instead, under the principle of truth and goodness. These altruistic virtues are free from partiality and prejudice, and our vision is wide awake to the total field of values. Such a religious genius strives to live a life of truth and goodness and despises all untruth and evil in the world. Equipped with an absolute love of truth and goodness, we are able to gain truthful satisfaction from our virtues, and through sharing an absolute hatred for untruth and evil, we are able to see the ugliness of vice, create a desire to abjure it and give strength to get rid ourselves of it. Moreover, such a religious genius will create a culture that helps us to isolate and learn to consider our vices and superstitions as diseases of the soul that must be freed. This culture helps man to consider virtues as indicators of our soul's condition and to actively cultivate a healthy soul.
- Dev Dharma is under the unique category as its worshipful being is Devatma – the perfect embodiment of Truth, Goodness and Beauty, whose light helps the devotee to see the beauty of his altruistic potentialities and whose power gives us the strength to develop them. Over and above this, Devatma's light helps a devotee to see the ugliness of attachment to the evil pleasures of the body and ego, and whose power gives the strength to reduce one's attachment to low-loves and low hates. Devatma can enlighten a disciple to see his duties in relation to all the four orders of existences and to discharge them according to his capacity. Devatma offers the greatest blessings to a devotee by offering his sublime life as an object of love. The feeling of devotional love helps the devotee to realize its dream of becoming a perfect being, and, in turn, finds the complete satisfaction of its love in this embodiment of Truth, Goodness and Beauty.
- A life of perfect commitment to evolution alone can inspire and inspirit man to reduce the influence of disposition to become fixated at some stage of its development to human destiny. This entity must have life, which does not allow the balance of goodness and pleasure to be tipped in the favour of pleasure. It is this life that determines its conduct through the principle of Truth, Goodness and Beauty. Such a life can claim to be the true spiritual Master. Devatma is a perfectly committed evolutionist in thought and deed, who knows no fixation in his destiny to evolve an absolute love of Truth, Goodness and Beauty, and an unending hatred for untruth and evil. His influences can help us to reduce the influences of fixation and the pleasure principle and remove the hurdles to human destiny. We need to communicate with Devatma and his philosophy in order to frame the law of justice and welfare in society. We can achieve this by observing the existent just and benevolent laws and assimilating his light and strength to promote the human destiny of developing knowledge, appreciating beauty and harnessing altruistic feelings.
- The Philosophy of Devatma (Dev-Dharma) is the science of the soul, which is currently undergoing investigation using the scientific method. The greatest discovery in the field of knowledge is the scientific method. The scientific method must be employed in the domain of spirituality where such philosophy can be experienced as a science, much like other sciences. Therefore, in this book, Dev Dharma is defined within the category of science.
- For complete harmony or unity, Devatma can create the sublime environment—the true paradise on this earth, since he has both internal and external conditions. The philosophy of Devatma is a unity of all harmonious philosophies, for it is not only inclusive of all elements of truths about nature, knowledge and the values that have evolved from different religions; it also completes the science of soul, for it contains the scientific knowledge of the origin and nature of soul, the law of health and disease and the ability to rid the soul of its diseases, and the evolution of the health of the soul; on top of this, the devotee is granted Devatma's complete soul for worship. It is not only the unity and completion of all religions, but it is the fulfillment of all spiritual philosophy and the future of all religions, because it is the product of the application of the scientific method to the discovery of the moral and spiritual constitution of human soul.
- Mystic experience of the sublime life of Devatma is the truest response towards the

universe. In such mystic experiences, the beatitude of the evolutionary process in Devatma stands revealed, and man's relation to the universe in the way of vairagya and satvikta stands illumined.

- Man is spiritual when he delights in the contemplation of the Devarupa of Devatma, dances in joy of it and loves it with all his soul and with all his might. In communion with Devatma, man realizes his utter insignificance before the effulgence of his excellences and his eternal dependence on him for his salvation and evolution. Further, he lives to share his experiences with fellow human beings. His true experience is the ideal for all who wish to develop the virtue of truth in them. Through a faith and love for Devatma, men bask in the light of the spiritual principle made explicit in him at its best. When we observe the spiritual principle in Devatma and express it truly, our higher values touch its zenith.

**Author of The Highest Meaning of Life**



## ***Preface by the Translator***

It is necessary to caution the reader of this autobiography that it is *not* an autobiography of a great man, a noble soul, a saint, a mahatma, a great mystic, in one word of a perfect *human being*. If it is mistaken so, it is likely to give the erroneous impression that this autobiography is an exercise in egotism, a cavalcade of self praise. Even some disciples have confessed to have fallen into such wrong impression and regretted it. If a fellow human being, however exalted, talks too much of his excellences and achievements, he hurts our ego and we accuse him of singing his own praise or being vainglorious.

However, we do not resent in this way when the person of the autobiography transcends human species in excellences. We are familiar with this species through the person of Sri Krishna, Jesus Christ, Hazrat Mohammad who claim to transcend the human species in the peculiar excellence of their soul life. This category of persons, though human in their body, claim unique status for their spiritual excellences, *unshareable* by other fellow beings. Jesus Christ claimed that Father and he are one, meaning that he is incarnation of God or he is identical with God in his divinity. Again, Christ asserts, "I am the way, the truth and the life". No one takes Christ to be indulging in self-glory or egotism. He is supposed to vouchsafe truths which bless human beings with illumination and salvation. Similar is the attitude of Muslims to Hazrat Mohammad's claim to be the last prophet of God, an excellence, unshareable with other human beings however exalted and perfected. In Srimad Bhagwad Gita, Sri Krishna repeatedly talks of himself as under:

"Arjun, whenever righteousness is on the decline and unrighteousness is in ascent then I body myself forth" **(IV, 7)**

"For the perfection of the virtuous, for the extermination of evil doers and for establishing dharma on the firm footing I am born from age to age". **(Ch IV, 8)**

"Arjun, my birth and activities *are divine*. *He who knows this reality* is not re-born on leaving his body, but comes to Me."

In reading the above assertions of founders of religions about themselves, we do not accuse them of egotism for we accept that their psyche transcends human psyche and therefore what they say about themselves is less than what the words convey. Words are coined by common social experience and therefore these words reflect human nature and behavior. Human language falls short in conveying what the religious species tell about their excellences.

The art of autobiography is a modern art in literature and hence we have no autobiographies of earlier men of genius in religion. Sri Satyanand Agnihotri (1850-1929) who assumed the spiritual name of Devatma and who is revered as Bhagwan Devatma by his disciples, belongs to modern age and got the opportunity to reveal the growth and development of his inner life of search for truth in the world of the characteristic of his psyche are God-given and God could deliver mankind *only* through him. His psyche consisted of complete love of truth and goodness and complete hatred of untruth and evil. He thought of God as truth, goodness and beauty and he as his medium carrying out His work of bringing reign of truth and goodness in the world.

Had he continued to attribute his unique love of truth and goodness to God, he would have been accepted like earlier religious leaders as free from egotism and as *avatar* of highest order or incarnation of God. However, later on he came to reject belief in God as unverifiable and hence not worthy of acceptance. He realized that his excellences were his own. He was an *emergent evolvee* born with a new psychology.

He attributed his special excellences to *natural* conditions and creative spurt of the process of evolution. He came to reconstruct religion without supernatural being of God, heaven and hell. He took the natural world as studied by science as the only reality and his birth and excellence as inexplicable by natural conditions as other events. Since he has described his superior genius without reference to God, the reader might mistake him as another human being, however exalted, talking too much about himself. It is not taken as egotism when Christ says "I and Father are one". Had Christ said that he was the God, he might have been accused of indulging in praise of himself though it means the same thing as to say that "Father and I are one" or "I

am the God". No one takes Jesus Christ to be saying too much when he says " I am the way, the truth and the life". So we must not commit the sin to think of Devatma as egotistic when he says, "I am alone the founder and teacher of true religion and the one true light and power for soul welfare."

Let us take Bhagwan Devatma's description of the growth and development of inner spiritual genius in a positive way in the light of Aristotle rightly points out that the highest object of contemplation for God is Himself for being the highest reality and the supreme truth of the Universe. Bhagwan Devatma's presentation of himself in his autobiography as the highest unfoldment of the process of evolution which lights up the whole universe. It was inevitable for Bhagwan Devatma as lover of the highest truth to contemplate on his life for it was the supreme truth of Universe. We feel blessed in reading his autobiography for we become witness to the highest glory of the universe. As the sun gives us eyes and light to see its splendour, Bhagwan Devatma's autobiography gives us light and power to be witness to the highest life which has emerged in the world through evolution.

The word 'Dev' is commonly interpreted to refer to supernatural beings outside the natural order of things as studied by science. In those portions when Bhagwan Devatma believed in God and felt inspired by him, we have translated the word 'Dev' as 'Divine'. But later on when he rejected the supernatural being of God and interpreted his excellences as natural product, we have translated 'Dev' as 'sublime', to reduce or avoid reference to supernaturalism. Since the first chapter defines Bhagwan Devatma's final interpretation of his excellences we have translated 'Dev' as 'sublime'. *The first chapter becomes explicit when chapters 5 and 6 are read. The reader is suggested to read the 5<sup>th</sup> and the 6<sup>th</sup> chapters before he reads the first chapter or leave the first chapter all together and came to it as the last chapter.*

We have avoided the word 'spiritual' in our translation for that too carries association with supernaturalism. We have translated 'spiritual knowledge', 'spiritual welfare', as 'soul-knowledge' and 'soul-welfare.' We have used the word 'soul' inspite of its association with supernaturalism, because its *original meaning* is naturalistic. Soul means 'breath'. Hazrat Mohammad says, "God breathed into the nostril of the carved out man of clay and man became alive". The readers are requested to understand soul to mean 'life principle' or 'life-force', entirely *biological* in its origin and evolution.

The couplets in the book are translated by Prof. K.K. Mittal, ex-Head of the Department of Buddhist Studies, University of Delhi as labour of love. We offer him our thanks.

A translation is a tricky affair. It attempts the impossible task to equate the original in all its perfections of diction and nuance. Every time one goes to it, one feels it needs to be re-done. This translation has taken years, revised at different stages, and yet one feels it should be done again. We leave this task to more competent translators. There will be many translations of such of classical autobiography in course of time. Ours is the first attempt. It is compensated by the fact that the translation is done by one who was educated in the philosophy of the Master by his best exponents.

This translation is thoroughly revised by Shri K.L.Vohra, M.A. and the task of printing and editing the book is done by him. He has the blessings of his Guru to whom he feels, he owes every thing worthy in him.

**S.P. Kanai**

## Introduction by Devatma

For the last several years, it has been my heart's desire that as an evolutionist, I should write a book on the evolution of my soul. I had so much responsibility of directing the work of Dev Samaj and my health had been in such bad shape for a long time that I was not much hopeful that I would be able to fulfill this desire of mine. However, stay for some good time at a hill station of solitude, has enabled me to fulfill my desire, if not in full, at least in sufficient measure.

Out of the four great forces which has developed in my soul, two of them namely (1) various constituents of the love of truth; and (2) various constituents of aversion for untruth which had been gradually growing in me, had brought metamorphosis in my soul. Keeping them in view I had written several articles on them which were printed in The Jiwanpath, I spent several months, modifying, elaborating and changing these articles besides writing many new ones. Later on, with the idea of printing them in the form of a book, I serialized these articles in 50 chapters and entitled the book 'Mujh Mein Dev Jiwan Ka Vikas' (The Evolution of Divine Life in Me) This is the first part of it. Besides the two kinds of forces, there was evolution in my soul of the love of goodness and various constituents of aversion for evil. If I get an opportunity to write another book dealing with them, it will be the second volume of this book 2.

The over-load of work and shortness of time available to me have forced me to restrict my writings so much that I have not been able to write at length even on the most important subjects. On the other hand, my knowledge grows so fast every year that let alone writing it out, I can not get Sufficient occasion to express it orally even. I have not been able to write in as much detail as I would have done it. I am so sorry that I have touched very briefly on certain topics. If a second edition of this book gets requisitioned during my life time and I get favorable conditions, I intend to elaborate them.

The striking difference and superiority of this autobiography in comparison to the forms of autobiographies to date, which have been printed in different countries of the civilized world, can be realized by them alone who have, in the process of evolution, fully understood them, and benefitted from them according to their capacity.

Hindi language has not so far advanced so much that scientific thought of higher and superior category could be expressed through it. Besides this shortcoming, there has been so much change in the meaning of the old words (as it should be) that books by present day thinkers are interpreted by readers differently according to different stages of their understanding and feeling. One can understand how very difficult the task is when dealing with some subtle topic to make explicit its various truths, to classify them, to put them briefly and clearly so as to make it suitable for clear understanding by others.

Although I have tried as much as it is possible, given my present stage of development. To be correct in classification and clear in presentation of the various truths, I cannot say that I have succeeded completely. Therefore it is not possible, given the above reason, that different readers would understand each topic in the same way. Even then, greater the evolution of soul life evolved in a reader, the greater is the degree of his understanding and appreciation of its truths.

This book is before its time. There is not much hope of its appreciation at present. At the appropriate time and with the emergence of higher souls it will be gradually and definitely appreciated.

The regular study of this book can be endearing and useful to some extent for those readers alone who have developed reverence for one or another constituent of the love of truth and whose hearts are not all corrupt. Those who have not developed reverence for any of the constituents of the love of truth and worse still, those whose hearts are all dirty with their evil dispositions, would not only fail to gain anything but as a result of their deplorable state of character would, due to the arousal of their adverse feelings, get more evil and blind in relation to the autobiographer.

Those old articles of mine which have been reproduced in the book have been modified whenever it was felt necessary.

Whatever soul-welfare comes at present and in future in the fit souls by the study of this book, and through them good of other existences, to that extent it will provide satisfaction to the author.

SHREE SATYANAND AGNIHOTRI

Lahore,

December 1, 1909

1. The dates of which these articles appeared are given in the text at relevant places.-  
Translator
2. The second volume appeared in December 1918.-Tr.
3. There is no second edition of the book.-Tr.

# 1

## WHAT IS SUBLIME LIFE?

The noblest, most beautiful, and highest life which characterizes a human soul which has evolved all-sided sublime forces is called 'Sublime Life' (Dev-Jiwan).

Dev Dharma is another name for this Dev Jiwan.

### **What are Sublime Forces?**

Sublime forces stand for all those different psychic forces of all-sided love for truth and goodness and for all the different forces of all-sided hatred for untruth and evil.

#### Psychic Forces of Love of Truth

When a soul has evolved all-sided psychic forces of love of truth

- i) He develops deep concern to explore, appreciate, discover and assimilate truths through developing contact with different kingdoms of Nature which is the inexhaustible source of all useful knowledge. Through such light of truth, his soul gets more and more illuminated and acquires greater and greater capacity for evolving truth consciousness; and
- ii) He reaches out to others the light of truth concerning higher life which has dawned on him and thereby establishes prestige and dignity of truth.

#### Psychic Forces of Complete Hatred for Untruth

When a soul has evolved psychic forces of complete hatred for untruth:

- i) He develops complete concern and strength to give up all that appears to him mythical or false and which stands in his way of discovery of truth in different kingdoms of Nature. He does not in any way and at any time entertain or support whatever he knows to be mythical or false, and thus does not let him to dim his soul-illuminating light and betray the ideal path of life;
- ii) He exerts to the limit of his capacity to deliver with the true light of that soul-life, myth-ridden persons.

#### Psychic Forces of Complete Love of Good

When a soul has evolved psychic forces of complete love of good,

- i) He develops complete concern and strength to know and stay put to whatever of his activity is good to every department of Nature; and
- ii) He exerts and puts in his efforts to the limit of his capacity to bring into being whatever good can be made actual in any department of Nature.

#### Psychic Forces of Complete Hatred for Evil

A soul which has evolved psychic forces of complete hatred for evil,

- i) is averse on his own, to indulge in any evil activity in relation to any of the kingdoms of Nature or universe and thus does not desire harm to any existence in Nature; and
- ii) He exerts and puts in his efforts to the limit of his capacity and knowledge to abstain from any evil activity or harm to any existent.

### **Who is Devatma?**

He who has attained to the sublime life of the above mentioned sublime loves and hates is called Devatma.

### **How Does Sublime Life Benefit a Soul?**

A soul who evolves sublime life: -

- i) attains to completeness in his soul organism and his soul is characterized by love for all-sided truth and goodness;
- ii) Develops the capacity to rise above all kinds of evil indulgences of soul and the pains consequent on them, and goes on evolving higher and higher life;
- iii) On death he develops capacity to gradually enter into higher and higher regions of the 'parloka' and establishes a state of most peaceful, and blissful interpersonal relationship with pure and higher-life-evolved souls.
- iv) Establishes complete harmony or unity with the most beautiful and sublimest process of evolution. Like rays of the sun, the Devatma spreads the invaluable rays of his noble light and through his most sublime influences produces higher changes and removes evil indulgences. By participating in the sublimest process of evolution in the universe, he comes to occupy the highest status in it.

## TRUE KNOWLEDGE AND FALSE BELIEF

The kind and extent of know-what which is open to the cognitive consciousnesses of man is true knowledge in so far it corresponds to the constitution of facts in Nature. To believe in something contrary to or at variance with what the constitution of what exists is, is false belief.

### *His Cognitive Powers*

Whatever mental powers give some kind of knowledge, are called cognitive or knowledge-imparting powers. These cognitive powers are not found in the same number and are not of the same acuity in all human beings. In the course of evolution there has been growth of various cognitive powers in different degrees in different persons. Those persons who are gifted with greater number of cognitive powers have greater capacity to attain knowledge in comparison to those who have lesser number of cognitive powers.

Man has in his make-up the elementary cognitive powers of sight, sound, smell and touch etc. through which he obtains knowledge to some extent. Besides man, some species of animals also obtain similar kind of knowledge to the extent they share the above sensory cognitive equipment.

Above these sensory cognitive powers, the higher progressive cognitive powers of thought and logic, necessary for different kinds of knowledge have evolved in man (not in all men) but not in animals at all.

Still above these, there are certain feelings for the good of others, which have evolved in lesser or greater degree in some particular species of animals and in men and these are called altruistic feelings. Men gifted with such feelings have or do attain to such cognitive consciousnesses (and knowledge thereof) which are absent in men in whom such feelings have not sprouted or developed.

Over and above these altruistic feelings when some gifted soul among human beings evolves sublime powers, he, on the one hand, develops full and complete soul-organism and on the other hand becomes capable of delivering himself from all evil character-forces and of evolving all higher character-forces in his soul.

On the evolution of this level of sublime powers in him, he acquires love for various constituents of truth and goodness and hatred for various forces of untruth and evil and with their development he becomes a Devatma or a sublime soul. Without this sublime development, no soul becomes privileged to get complete freedom from degrading courses of life nor to rise to the highest soul-life. He develops capacity or power to discover truths about lower and higher soul-life which are not and cannot be discovered by other human beings devoid of this level of development. No other soul except Devatma can build a complete and true science concerning higher or lower life of soul or evolution and dissolution of soul. This is because the various consciousnesses he has in him, both in their extent and depth, concerning positive and negative obligations towards all the kingdoms of Nature, are absent in ordinary souls.

### **Psychical Powers in Man which incline him towards Untruth**

Though as a result of evolution from the animal world, man has evolved his various hereditary mental powers, his soul organism is not complete, that is, though his body organism has evolved all necessary organs, his soul organism has not developed all the necessary powers which could complete its constitution and thus protect it on the one hand, from the influence of all the degrading activities and on the other hand, pre-dispose him to noble activities in relation to every kingdom of Nature-and thus put him one continuous path of progress. To date crores and crores of human souls are in such pitiable condition of soul, that it is impossible for them to be

in love with truth. In view of their incomplete soul organism, such human souls not only lack in completeness the various noble feelings but are dominated by various lower feelings which time and again strongly urge them to side with untruth and go against truth. Dominated by such lower feelings it is inevitable for them to desire untruth and to be pre-disposed to untruth. Human souls pre-possessed—by pro-mythical propensities and the low-loves of land and property, of name and fame, pretension and vanity, jealousy, vindictiveness, and violence, can no more grow love of truth in themselves than a human child can be hatched out of an egg of a hen. It is inevitable for souls possessed (and their number is in crores) by low-loves to be drawn towards untruth and to intentionally or un-intentionally speak untruth, to accept untruth, to support untruth and to propagate untruth.

Slaves to fictions of imagination find pleasure in accepting myths as truth. Slaves to low-loves of land and property, name and fame, give false evidence, cook false cases, forge documents, publish false advertisements, write verses of flattery and indulge in false praise of their officers or rich masters to get their such objects of desire. On being pretentious and conceited they take to various kinds of hypocrisies and untruths. They make false and adverse comments even on true teachings of other religions but support false and sin-ridden teachings of their own religion. To make a show of their humility, they deny even the virtues possessed by them. In places of worship like temples, mosques, churches and pagodas, they sing songs which are in no way in tune with their heart and they say in prayers things which their heart never accepts. In order to take revenge they deliberately make false accusations and slander their opponents without truthful foundation. Out of the fear of loss of their property, or good name or some satisfaction or to escape some right punishment they tell lies. Due to feeling of jealousy in them, they cannot bear to even hear true praise of others but they find satisfaction in indulging in the false condemnation of them. And so on and so forth.

Now, given the above kind of dispositions, in-born or acquired, or on being slaves to the low-loves mentioned above, it is not possible for a human soul to be lover of truth, irrespective of the fact as to what religion he belongs to. Therefore, in all countries, cities and villages of the world, wherever man is, there is the reign and propagation of untruth.

When, crores of men, due to their incomplete soul organism, are on the one hand, pre-disposed to accept and assimilate and follow the path of various untruths, and on the other hand, they find that untruths do provide satisfactions and advantages in their dealings in different relations, they come to realize not only the 'value' of untruth but also its necessity on different occasions. They see its need for their own person and for their society. They have expressed the values and need of untruth in different sayings. A Punjabi saying is:-

"I and untruth were born twins: Untruth is helpful to me in hundreds of ways!"

Again,

"A convenient untruth is better than a troublesome truth." -Sheikh Saadi.

"Never speak an unpleasant truth," -- A Rishi

A saying is prevalent all over the world: "The wheel of the world can never smoothly turn without the lubrication of the oil of untruth."

A powerful sect among Christians openly teaches that it is right and pious to indulge in untruths for the spread of Christian faith.

The founder of Arya Samaj in his scriptural book Satyarth Prakash first exposes the falsity of Shankara's Vedanta but then adds that if Shankarapharya adopted Vedanta to defeat Jainism, then he did the 'right thing'.

Statesmen of practically all the countries consider it necessary and proper to indulge, on occasions, in diplomacy and untruths for the successful rule of their people. There is an English saying: "Every thing is fair in love and war."

Untruth has charmed mankind into accepting its lead. Being predisposed to untruth, man has done vast propaganda of untruth in the name of religion. He has spread false beliefs and myths of imagination in the name of religion. He has created desire-fulfilling gods and goddesses, and attributed miracles to his saints, sadhus and pirs to meet his needs. He has fabricated the false but pleasing idea of heaven and the terrible idea of hell. These fabrications are recorded in books and these books are called (revealed) scriptures. The poor development of powers of critical thought and logic on the one hand, and the dominance of fancy and credulity on the



other hand, in the ordinary man, goes a long way to the spread of all kinds of myths. Blind faith is given value of top priority in the field of religion.

It is considered undesirable to exercise one's reasoning and logic in matters religious.

Even today a Brahmo preacher loudly pronounces i.e. faith in God is the essence of religion. The Arya Samajists, Muslims and Christians go further and say it is essential for religion to have faith in one or another scripture besides faith in God. In the world of religion there has been cry for faith, faith alone and blind faith.

This insistence on blind faith has been the foundation of religion. This most superstitious and most dangerous doctrine of blind faith is the support of fictions and untruths in religion. Crores of pro-myth-disposed men and women are so dominated by blind faith that they have lost the capacity to give up what experiment directly shows to be false and to accept what experiment directly verifies to be true. These superstitious and fiction-ridden religionists do not see the value of the most useful method of experiment. They are deaf to the appeal for experiment. Experiment means nothing to them. Being partial to their blind faith, they fear that if they put their beliefs to experimental test they may lose them. They want belief, not truth. They are completely lost to the grandeur of truth. Just as anti-social men find it to their advantage and satisfaction to indulge in the acts of stealing, adultery, bribery, etc. etc. similarly the religionists find it advantageous in many ways, for their own self and their society to stick to their various false beliefs and propagate them. There are many among them, who inwardly consider religion to be a hoax in itself but they still outwardly show faith in it and consider it necessary to deliberately affirm and propagate some of its false doctrines and find pleasure and satisfaction in their hearts in doing so.

### **The False Slogan 'We Accept What is True'**

Given the incomplete soul organism of man, so long he is slave to

- 1) fictions;
- 2) land and property, name and fame, etc.;
- 3) ego love of pretence and conceit etc.; and
- 4) passions of jealousy, vindictiveness, and violence, it is inevitable for him to be drawn towards untruth, to desire untruth, and to be disposed towards untruth. It is inevitable for him in his present pre-disposition of soul to lean on untruth and to propagate untruth irrespective of the fact as to what country, city or village he may belong to. Without cause, there can be no effect. Hence so long a man is dominated by low-loves which gravitate him to untruth, he cannot but love untruth. As it is impossible to hatch a human child from the egg of a hen, so it is impossible for men (and who are in billions) possessed of the above psychology to sprout the tender plant of the love of truth in the soil of their hearts. Such psychology of soul makes mankind incapable of evolving the love of truth. There is no real desire for truth in such a soul. When there is no real desire for truth, there is no question of search and assimilation of it. Therefore it is absolutely a false boast of a certain section of God-worshippers, (given their psychology as described above) that they accept truth wherever they find it and reject untruth whenever they come to know of it. They are as much disposed to untruth as are other religionists of other faiths pre-disposed to myth. What to say of their ability to evolve or sprout these sublime forces of character or to nurture each of the constituents of these sublime loves they cannot even see the grandeur and develop reverence for a soul who is lover of truth. On the contrary, some among such souls even entertain in their hearts, hatred and vindictiveness for him.

THE NEED FOR SPECIAL EMOTIONAL  
& INTELLECTUAL EQUIPMENT FOR  
DEVELOPMENT OF LOVE OF TRUTH

To know truth and to love it are not identical. The love of truth leads to discovery of truth, but possession of true knowledge does not ipso facto, develop into love of truth. Apart from some insane persons, there are no human beings anywhere in the world who are not possessed of some elementary knowledge-imparting sense organs and who do not acquire some knowledge through these sense organs. Besides mankind, animals also possess some elementary sensory knowledge but they have no love of truth. Just as millions of animals have some instinctive and sensory knowledge but lack progressive critical and intellectual powers, in the same way millions among mankind have one or another kind of true knowledge but they lack love of truth.

The kind of psychology in which love of truth can sprout and progress is absent in millions of men. Just as in the course of evolution of the animal world millions of chimpanzees (who are similar to man) did not and could not get the inheritance to develop into human beings, in the same way in the evolution of human species, there are millions who did not and could not get inheritance of such high intelligence quotient and higher noble feelings which could sprout and culture into the love of truth. A small minority of human beings are so gifted as to develop love of truth in some field. But all-sided love could develop only in such an extraordinary and unique soul who had the inheritance of complete psychological equipment for it and in none else. This is crystal clear once we are seized of the truth as to how human personality is shot through and through with passions that drag it into untruth.

The propositions: 'This is my house'; 'This is my farm'; 'This is my father'; 'This is my son';  
'This is my daughter'; 'This is a piece of iron'; 'This is brass'; 'This is wheat'; 'This is barley` ;  
'This is a potato'; 'This is spinach'; 'This is milk'; 'This is water'; 'This is ghee'; 'This is oil';  
'This is a cow `; 'This is an ass'; 'This is grass'; 'This is husk'; 'This is a book'; 'This is a stone';  
'This is a plate';

'This is a bucket' etc. etc. are open to and can be open to understanding of every boy or girl through the sense organs of sight, sound and touch etc. This knowledge can further get extended by education. Such knowledge can be found in millions of persons.

But possession of such knowledge does not reflect love of truth. Love of truth is not found in any man of ordinary psychology nor can it grow in him. How can longing to know things as they are in the constitution of Nature and to express them as such, evolve in a soul who, on the one hand, is governed by strong forces which drag him to untruth and, on the other hand, seeks satisfactions of his passions, propensities and worldly ambitions through such untruthful activities! In the course of human evolution of thousands of years only in such an extraordinary soul and in him alone, and nobody else, could all-sided love of truth evolve who:

- 1) is free from the dominance of all evil dispositions which lead to untruth;
- 2) is awakened to the reality of his soul-life and is concerned about its evolution and devolution;
- 3) has developed perfect longing for the evolution of his soul and made this as his destiny and is possessed of altruistic feelings of one or another kind for the fulfillment of this destiny; and
- 4) realizes, this truth in all clarity, that it is only through more and more true knowledge and true knowledge alone about every kingdom of Nature and it is only through more and more observance and practice of what is truth-based goodness that his soul can continuously evolve in himself the illumination which can show him the path of truth for life.

Millions and billions of men can acquire various kinds of knowledge but love of all-sided truth

can evolve only in a soul which is characterized by the psychological equipment mentioned above and in none else.

### **My Extraordinary Emotional & Intellectual Equipment**

Owing to my special inborn heritage, I was born with an exceptional psychology. It had in it full capacity to grow and culture all such altruistic and sublime feelings (i.e. of love of truth and goodness) which could evolve a complete soul organism. I was also gifted by heredity with extraordinary intellectual abilities which had in them full capacity to help me in my exceptional psychology (love of truth and goodness). Hence, when I developed intense love for acquiring knowledge and as a consequence thereof it became imperative for me to take to research, these intellectual abilities of mine responded fully to the demands made on them, both during the period of my study and on the occasions of understanding and critical examination of the views of others, or analyzing facts and discovering some great principles underlying them. Within a short time the development of these intellectual powers made me an acute logician and with the birth of the love of truth these critical powers came to be harnessed by it. There was now no question of these critical powers of mine being yoked to the ends of acquiring money, name and fame, bodily satisfactions or ego satisfactions like vanity, show, hypocrisy etc. or gratifying the passions of hate like jealousy or vindictiveness.

I was blissfully free from my very birth from the above mentioned evil feelings of ego-satisfactions and the passions of hate. Though I possessed desire for wealth, name and fame and physical satisfactions, they did not and could not have a deciding influence on me.

I had from my very childhood an intense longing for life of the soul. In comparison to it no other motive was powerful enough which did or could suppress it. All this intellectual and emotional equipment was my hereditary capital. It is this great and rare capital that I got in the course of human evolution from my ancestors, and that marked me out from the rest of mankind.

### **My Biological Uniqueness**

My soul had unique inheritance from the moment it was conceived in the womb of my worshipful mother. In the course of thousands of years of change in mankind, just as some sections of population had degenerated, others had evolved. Through progressive changes my ancestors came to possess certain excellences which at a special moment of time got an opportunity to form a unique gestalt to give my soul special excellence; which in contrast to crores of souls gave me special capacity by which I gradually evolved unique complete soul organism. This contribution in my soul was hereditary. It occurred in the same way according to the eternal law of Nature as among inanimate things some remain ordinary stones and others turn into red sand-stones or white marble and still others become sapphire, ruby or diamond.

This unique excellence which manifested itself in my soul did not appear in any other person.

Leaving aside others, none of my brother, or sister or even my children got it. This was so because it was against the law of Nature. It was impossible in the same way as it is now impossible for any species of chimpanzees to evolve into human species. The favourable conditions under which it is not only possible but also inevitable for things to evolve, had changed and disappeared from earth for all times to come.

### **The Evolution of Love of Truth in My Soul**

The various kinds of beliefs and teachings that pass as religious or irreligious are not all true.

In all these beliefs and tenets there is terrible contradiction among them. Even in the same religion there are self-contradictory beliefs. This state of things has been in existence for thousands of years. Millions of persons hold to the beliefs of one or another religion, but they feel no need or desire to examine the truth of their beliefs and remain contented with them.

There is an environment of false beliefs all around them and they too support the false beliefs and are happy in that state. Enveloped as they are in the pursuit of low ideals, indulge as they do in false views and false speech, and live as they do a sinful life, they come to love falsehood so much that they feel no desire to seek true knowledge or true light about their soul life. Apart from concern to keep alive and to seek and find satisfaction of certain pleasures of senses and passions, they feel no promptings to get true knowledge or true light as to how to preserve and nurture their soul. They remain in complete darkness about the nature of soul, and the consequences of its good and evil courses of life. They have no knowledge about what constitutes degeneration of soul and how it can be saved from it, and what constitutes its

complete evolution.

They do not at all feel uneasy or uncomfortable in this state of soul darkness. What a pity it is! How sad it is to find one in complete darkness about the one most essential reality! How unfortunate it is!

Is it not wonder of wonders of the evolutionary process that in this state when millions of persons are enveloped in absolute darkness about soul life and though they are sinking in soul-life, yet they are not conscious of it, a soul be born who on being conscious of terrible soul darkness refuses to remain content with it and who makes it a slogan of his soul-life that whatever is not true, is not beneficial for soul life; who values the light of truth for the preservation of his soul life as much as he values air for the breath of his life; who loves truth in every aspect of life; who finds his greatest welfare and satisfaction in the possession of the light of truth that blesses soul-life? It truly is. What an achievement of pride it is for mankind to have a soul amidst it, who does not merely praise truth in words, but who loves truth; who wants to live in the light of truth; who devotes himself to get more and more of it for the guidance of his life; who considers it his highest destiny to share it with others, who makes sacrifice of his money, relatives, name, fame, children and society in the pursuit of it.

What a jewel of soul he is for humanity! How great, how invaluable, how beautiful, and how useful are all such constituents of love of truth whose evolution gives a soul the destiny of being a lover of truth!

There is no gainsaying the fact that evolution of man in Nature is a great event. But man's condition remains deplorable so long he is, on the one hand, under the sway of such passions which drag him to untruth and who on the other hand, lacks those constituents of the love of truth that have the strength in them to deliver him from the path of untruth and put him on the path of truth. He remains in this pitiable condition even though he be an emperor, a king, a capitalist, a man of genius, a scholar, a poet, an industrialist, a man of education or position or name and fame. As it is impossible for a man to breathe without air, even though he possesses lungs, so it is impossible for a man without the constituents of the love of truth to acquire the light of truth and follow the path of truth inspire of his other accompaniments.

Just as there is the necessity of light to dispel darkness, so also there is the necessity to develop various constituents of the love of truth to dispel soul-darkness and to usher in soul- light.

There is no doubt that intellectual power is a beneficial thing. But just as this intellectual power is incapable to free a man from the life of sins and crimes, and so a man obsessed by one or another passion, leads a life of evil; so also it is incapable to motivate a man to the life of truth. Controlled by his superstitious beliefs, evil feelings and passions, he is driven to the path of untruth. He even deliberately accepts untruths, champions them, supports them, propagates them and as a consequence deepens, day by day, the darkness of his soul and degenerates it into extinction.

In this context of human situation, how great is the glory of the love of truth and of the soul who has evolved all the constituents of the love of truth and who is illumined by that light which dispels untruth and shows the path of truth!

The various constituents of the love of truth that evolved in me are as under:

1. Love of speaking truth;
2. Love for unambiguous expression of truth;
3. Love for acquiring true knowledge;
4. Love for assimilating truth;
5. Love to carry out right commitments or promises;
6. Love for the dissemination of truth;
7. Love to espouse truth; and
8. Love for research in the field of religion.

## 4

### MY BIRTH AND EARLY GROWTH

My life-force or soul found congenial environments and suitable material in my mother's womb to build a complete body in practically 40 weeks and I was born on Paushapadi pratipada, Samvat 1907 vikrami (corresponding to the 20<sup>th</sup> December, 1850) in a state of well-being. My parents cared for my tiny body and it grew well in suitable environments.

My soul too gradually developed elementary cognitive powers and capacity for speech. I started recognizing and knowing things and calling my parents by their cultural nomenclature.

#### *Growth of Imagination*

Practically at the age of four or five my power of imagination was awakened and by the 8<sup>th</sup> or 9<sup>th</sup> year it developed so well that I relished very much to hear fables. The government had requisitioned one of the houses of my father for a judge of the court. One of the peons who took turn as a watchman was very fond of telling fables. I used to go to him and hear fables from him with absorbing interest. In these stories there were parts which added to the interest in narration but they were against truth or reality. This interest in imaginary tales is found in all normal children. In early years I was for a long time in a state of mind that I could not discriminate the imaginary element from truth, for I lacked that critical understanding necessary for such discrimination.

#### **Growth of False Beliefs**

During these years of childhood, I, like other millions of children, was in a state of elementary cognitive powers and like them readily accepted all that was believed in the milieu as expressed in talk and practice. At the age of seven I was admitted in the government school in our locality. I studied there for eight or nine years. I learnt good amount of mathematics. I memorized many facts in history and geography. I did gain some knowledge. My understanding did develop, but it did not grow critical enough to make me doubt any of my false beliefs. I continued to remain in this mental stage up to the age of sixteen. In the first place there were not many educated persons in my neighbourhood and those that were there were themselves steeped in myths. In the second place there was no association or society in my locality where members had critical discussion on useful topics.

The people in my locality lacked the capacity for such critical study. Like hundreds of my neighbours and millions of other Hindus, I accepted the belief in imaginary gods and goddesses at this stage of life. I believed that one of these imaginary gods to be Vishnu or Ishwar or Bhagwan and believed Rama and Krishna as avatars of Vishnu or Ishwar.

According to the narration of Ramayana and Puranas I held the belief that Rama and Krishna had exceptional powers by virtue of which they did and could do miraculous deeds which were beyond the strength of man. That a monkey, named Hanuman, who was devotee of Rama, jumped over the sea to reach Lanka. Though a monkey, he could talk to Sita in human language. A woman was petrified into a stone by the curse of a Rishi and she came back to life when Rama's foot touched her. The king of Lanka, Ravana, had ten heads and therefore he was called 'Dashanana'. The gods are pleased by tapa or asceticism like fasting and by sacrifice and they confer blessings of various kinds. Rakshasas had the power in them to assume human form or animal form at any instant. The brother of Ravana, Kumbhakaran, had the physical dimension of hundreds of feet. In a year he slept continuously for six months and kept awake continuously for six months. 'Rakshasas' and Hanuman etc could fly in the air. Hanuman lifted a mountain on which grew the medicinal herb needed for Lakshman. Lord Krishna, had lifted the Gowardhan mountain on one finger of his hand.

When he was a babe in arms, his father Vasudeva, to save him from the wrath of Kansa, fled from Mathura to Gokula; and he had on the way to cross the river which swelled to caress the

feet of the baby Krishna in a feeling homage and then it suddenly subsided to let his father have easy crossing. In ancient times Brahmans had the power in them to curse (shaap) due to which they could do any harm to any person they so desired. After death, god Yama, strikes balance of one's sins and virtues. Bath in a sacred river like Ganga and homage to the idols in places of pilgrimage rid one of his sins, i.e. save him from its consequences of punishment. Repetition of some 'mantras' or singing of some hymns solves many problems. In the past Brahmans killed animals for food and after feasting on their flesh, they collected their bones and by reciting a 'mantra' restored them back to life. God is pleased with repeated recitation of the name of Rama. If at the time of death, a person utters the name of Rama even out of a slip of tongue, he goes to heaven ('Baikuntha') even though he had been a reckless sinner. Taking food prepared by someone outside one's own caste, spoils one's religious life. I held these and such other false beliefs. Up to this period of my life, given the stage of my intellectual and mental growth and the relatives and social milieu which enveloped me, it was but natural, according to the laws of the universe, that such false beliefs were formed and multiplied in me.

### **The Growth of the Power of Deliberation & Criticism**

At about the age of sixteen I joined Roorkee College (Thomason College of Engineering at Roorkee). This was an extremely singular event. Neither before me nor after me for a period of forty years did any one join that institute from my place. After I joined Roorkee I was set free from the influence of some of my surroundings and relatives. I entered a new world.

Here all the Hindu students took food prepared by some caste Brahmin cook. But here was I, who thought it a violation of religion to eat food cooked by anyone except by one of my own lineage, even though the other may be a Brahmin. Naturally, I was put to a lot of inconvenience and wasted a lot of my time which affected my studies. For about nine months I cooked my own food and watched other Hindu students taking food prepared by some Brahmin cook. This contrast set my intellect to think. My deliberation made me to understand that just as it was no violation of religion of the other Hindu boys who took meals prepared by Brahmin cooks, and those boys themselves did not regard that violation of religion was involved in such practice, similarly no harm could come to me if I also took meals prepared by some Brahmin but on the contrary I could save myself from the harm that came to my studies by sticking to the practice. This limited deliberation made me to resolve that at the close of the first session when I go home, I would tell my father how my studies were affected by this restriction and if he would not arrange for a cook from the lineage or if I get no such service myself, then I would join some kitchen with other fellow Hindu students.

Though by chance I got a relative to cook for me in the next session, yet my critical thinking destroyed my superstition about food untouchability. This was my first change of belief.

There were other events in this second session which brought about more fundamental changes in me. It was in this session that I got a golden chance to meet my future Guru.

This was also a most significant event. I have written about it in the biography of my guru. In the second session we met at a special festive occasion where he was attracted towards me by his altruistic nature. It was on that day that our mutual contact was formed which deepened in course of time. Some days after this contact, he gave me to read the Urdu translation of Gita by Munshi Kanhyalal Alakhdhari. The footnotes of the translation in this book were very interesting. The study of this translation of Gita helped me, on the one hand, to feel attraction for Shri Krishna and to strengthen my belief in his being an 'avatar' of Vishnu or Ishwara and on the other hand, the footnotes removed many of my superstitious beliefs.

Most of the false prestige enjoyed by Brahmans vanished for me. The capacity for critical thinking on religious and social topics developed further. I could enter into debate or discussion on certain topics.

After success in my college examination, I worked on a job on Agra Canal for nine months.

Afterwards I was appointed teacher in my old college at Roorkee. During two years of association with my future Guru, my reverence for his good life grew apace and this provided strength for my character development. His vedantic faith came to have greater hold on me. The study of Gita and Yogavisista was of special service to strengthen my belief in it. Through association with me, my wife also, underwent the same inner spiritual change. On July 9, 1871, we had both regular initiation from him and we both became his disciples. In this year I got proficiency in English through private help and passed the Overseer examination. By the end of the year I got the job in Railways as Overseer. After serving for nine or ten months

continuously, I was again taken up in my old college as Surveying Master. On reaching Roorkee I found my most revered Guru laid with fever. His illness got worse. He had an attack of paralysis and he passed away after some days. During this period (1867-73) I did not undergo any further development in knowledge and thought, for there were no environments for further development.

THE EVOLUTION OF THE  
VARIOUS CONSTITUENTS  
OF THE LOVE OF TRUTH

**Evolution of the First Constituent of the Love of Truth**

**Love of Speaking Truth**

It was at the age of about twenty and a half that I, along with my wife, got initiated as a disciple. We both had very deep faith in our Guru's teachings. Every word of his was very dear to us and every one of his instructions appealed to us as sacred and worth carrying out.

It was in this frame of mind that a few days before initiating us he wrote and sent us a sermon which, among other things, contained also the commandment as under:

"Never tell a lie, whatever be the cost in the form of trouble and loss to you." (Fourth Commandment).

On the one hand, our altruistic development made us mentally ready to obey this commandment, and on the other hand, our Guruji himself was truthful in life and possessed hatred for telling a lie. So his words were live wires. By their live influences they created in our heart, attraction for truth-speaking and repulsion for telling a lie. It was this consciousness of the value of truth-speaking and disvalue of telling a lie, which awakened in me and my wife at that time. This was indeed an invaluable awakening. This marked the beginning in the development of the various constituents of the love for truth and various constituents of hatred for untruth that I was destined to develop in my evolution for which Nature had equipped me. No one likes to face trouble and suffer loss in life. But then why did my Guru give me the teaching: 'Never tell a lie, whatever be the cost in the form of trouble and loss to you'. Being in earnest with the good of his soul my Guru had this much higher consciousness at that time that those who tell lies to save themselves from some worldly trouble or loss, do necessarily harm their souls. Therefore, for one in earnest with the welfare of his soul it is not right to tell a lie, though he may have to face trouble and suffer loss by it. We both had keen concern with our soul-welfare. So our Guru's commandment took roots in our hearts and we developed hatred for telling a lie. This awakening set us to form the habit to tell the truth and it strengthened with time. Our worshipful Guru would sometimes recite to us the following couplet of Tulsidas:

"I stand gurantee if by truth speaking, humility and maintaining a mental attitude of considering women other than your wife as mothers, you do not secure your union with God."

During our stay at Roorkee our development did not proceed beyond this constituent of the love of truth. Even when I left Roorkee and stayed at Bahawalpore as an Overseer and thereafter also when I again came to Roorkee as Surveying Master, there was no further development in this direction.

**Evolution of the Second Constituent of the Love of Truth**

**Love for Unambiguous Expression of Truth**

Along with the development of the above constituent of love of truth another constituent of the love of truth also evolved in me. It was love for simple and unambiguous truth-speaking.

What is it to speak in clear words? It is to state, whatever is necessary to be stated, without circumlocution and without ambiguity. It is to present truth in all sincerity and without diplomacy or hypocrisy. Due to the absence of this character force on the one hand, and to the dominance of selfish passions on the other, people in different countries behave contrary to this



principle. Devoid of this constituent of the love of truth besides ordinary men and women, different founders of religion have taken recourse to untruthful statements. It has happened several times that when a person has arrived at a change of belief which is opposed to the belief of millions of his co-religionists, 'then, in the expression of his changed belief, he has resorted to hypocrisy, i.e. he has on the one hand, stated his changed new belief in a way to hide its true meaning to his listeners or readers and on the other hand to make it plausible to them. Therefore, in several instances, when people have deep reverence or faith in a scripture or a person, they have deliberately twisted the words of that scripture or person to suit their changed belief just as in the earlier time the founders and reformers of different religions would took to this crooked method or hypocrisy so also some resort to it even today. It is this cunningness that has resulted in the mutually contradictory interpretations of the same scripture. It has been a practice of prestige with our pandit class to prove their scholarship by spelling out different interpretations of the same text by their acts of sophistry. To illustrate : In the September, 1906 issue of the journal Saraswati, the biography of Maha-mahopadhaya Pandit Mahesh Chandra Niyaya Ratna, C.I. E., has appeared. In this article what the writer says about the scholarship of Panditji is not without interest to the present readers. His scholarship is illustrated as under : -

"Once some errors had crept into the Sanskrit selection which he had compiled for the matriculation candidates. Several critics exposed those errors. Niyaya Ratana, wrote a short rejoinder under the title of 'Prakrit Katha'. In this little volume he proved all his errors to be true statements.

"This kind of tradition is operative in India since days of yore. It has been a point of prestige in Bharat that learned pandits in order to establish their reputation for high learning, show an error to be no more an error. Saraswat Viyakaran and other such books are proof of this practice. Niyaya Ratna was also a child of this tradition. If he did this, it was not something wrong."

In the absence of this constituent of the love of truth there has been practice in religious propaganda of not only using misleading language, but also of fabrication of miracles, false stories concerning Punnya and Paapa (virtue and vice) and other mythical things. There are so many miss-statements in the ancient religious books that it is impossible to describe them.

The use of diplomacy is considered necessary and desirable in the politics of every country.

Even in the small community of scientists in the whole world, there are scientists in large number who try in a clever way to find support for their theory or some of their religious beliefs.

The evolution of the above constituent of the love of truth, made me, on the one hand, to experience pain and conflict in conversation and contact with persons devoid of it and on the other hand it made it difficult and painful for me to go through all such scriptural literature which was full of myths. Sometimes inspire of myself I could not go through some such books from beginning to end.

### **Evolution of the Third Constituent of the Love of Truth Love for Acquiring True Knowledge**

The third constituent of the love of truth which evolved in me was love for acquiring knowledge. I came to Lahore in 1873 at the age of about 23.1 had a friend at Roorkee who knew a person at Lahore who was at one time his class-fellow. My friend asked me to meet this class-fellow of his. Perhaps he also gave me a letter of introduction. When I reached Lahore I met him. His name was (Babu) Navin Chandra Roy. He was considered to be a leader of the Lahore branch of Brahma Samaj and was a man of religion, character and high reputation. On meeting him, I naturally felt drawn towards him and he felt drawn towards me:

Now and again scholars used to assemble at his place for discussion on religious and social topics. There was a club also which held weekly meetings. I began to meet Babu Sahib and attended the meetings of the club. Here, for the first time I got an opportunity for which my inner nature hankered and which I had come to by the circumstances laid down by Nature.

By such contacts, attendance at club meetings and occasional presence at lectures held at Rang Mahal, I was in a short time :

- i) Awakened to the strong craving to gain knowledge; and

ii) I came to relish a critical examination of beliefs pertaining to religion, morality, politics and society.

On being aroused to this constituent of the love of truth:

- i) I employed a pandit to learn Sanskrit at home every morning for a short duration;
- ii) I began to take lessons in English from a good scholar to further improve my English;
- iii) I began to read journals in Hindi, Urdu and English to which I could have easy access; and
- iv) without the help of any one, I began to learn Bengali.

The room of the school in which I took my classes for lessons and practicals, had a very small library. So far as I remember all the library books were contained in one locked almirah. I used to study some books from this library. The book in English of this insignificant library which attracted me greatly at that time was Wickel's History of Civilization of England. The book in philosophy which I came across through a scholarly friend of mine was Cambe's Moral Philosophy. I immensely liked that book at that time and it inspired me greatly. I especially liked to study the journals and books of Brahma Samaj. I learned Bengali language with the clear object to study Brahma literature in Bengali which was in greater abundance than their books in English. The books which immensely attracted me and greatly inspired me were as under:

- 1) Dharma Vigyan
- 2) Shalok sangrah
- 3) Hindu Dharma Niti
- 4) Brahm Dharma
- 5) Jagata Balya Ithas (Translation of an English book Childhood of the World)

The last book appealed to me most. This urge to gain knowledge grew day by day. Like hunger and thirst of the body, this became a daily necessity whose satisfaction became imperative for me.

#### **Evolution of the Fourth Constituent of the Love of Truth Love for Assimilating Truth**

When I came to Lahore, I had, apart from Vedanta, other false beliefs also. With the awakening of the strong inspiration for true knowledge, and the development of critical powers, there developed the fourth constituent of the love of truth in me and this was love of assimilating truths. I became anxious not only that I should, as far as possible, state in all possible clarity whatever at that time I believed or knew to be true, and bear all trouble and suffer all losses for it, but that I should even examine and criticize whatever beliefs I had acquired from others or assimilated from tradition and I should know and accept whatever was true in them, and I should know and never accept whatever was false; nor teach it to others as true.

In pursuance of this anxiety I used to pray in all sincerity that whatever is true, I should have the capacity to know it as such and whatever is, I should have the capacity to know it as such and reject it. Let everyone of my beliefs be true; let none of my beliefs be false.

My capacity to get true knowledge increased day by day. In a short time, my beliefs underwent a lot of change. I came to know that:

- 1) The gods in whom I believed were imaginary and false.
- 2) That being who is considered the creator of the universe and omniscient and all good, is alone the one unique personality, or worshipful God.
- 3) I am not God, neither is any man, animal or inanimate object, God.
- 4) God has never assumed the form of man or animal. The belief in the doctrine of incarnation ('avtar') is false.
- 5) God does not, like a human ruler or an administrator, hold a darbar or court on a specific day. It is false to believe that God would hold Darbar on Doomsday etc. etc. to decide the fates of men;
- 6) God is not moved to intercession on any one's recommendation.

He is not vindictive to anyone. It is false to believe that someone carries favour with him.

- 7) Except for Nature, there is no other scripture of God. All other scriptures are human documents.
- 8) Vedantavada is false and misleading.
- 9) No one does or can get salvation from his sins by a dip in a river or reservoir or by drinking its water.
- 10) No one does or can get salvation by a visit to a 'place of pilgrimage' or darshan of an idol, or

stay at it.

- 11) There are certainly consequences of good and bad actions, but it is an absolutely false belief with the Hindus that the consequences take the form of transmigration.
- 12) The many inhibitions in food, marriage and professions prevalent among Hindus are harmful.
- 13) Child marriage is very harmful.
- 14) Just as the re-marriage of a widower is not improper in all circumstances, so a widow's re-marriage is also not wrong under all circumstances. In many cases re-marriage by a widower and a widow is proper for both.
- 15) In the spheres of religion and education men and women have the same rights.
- 16) Many of the familial and social rites and ceremonies prevalent in Hindu society are both untrue and evil.

At this time and for a number of years thereafter, I felt no doubts in my belief in the existence of God which I had acquired in my childhood. But on the contrary this belief in God got strengthened in the intellectual climate in which I breathed and took firm root in me.

### **Evolution of the Fifth Constituent of the Love of Truth Love to Carry out Right Commitments or Promises**

The fifth constituent of the love of truth which evolved in me was love to carry out my right commitments or promises. On the evolution of this love in me, it became imperative for me to carry out all my promises or undertakings to others without let or hindrance by my passions or inclinations till such time that I found them to be misleading or wrong. Besides this, if I have promised to someone to finish for him something at a particular time or even without a promise if it is considered proper for me to complete something at a particular time, then too it was imperative for me to do the things at the right time.

To illustrate: Suppose I have promised to Ram to meet him at 3 O'clock in the afternoon and Sham has sent me notice of a meeting at 7 p.m., where my attendance is desirable and necessary, then, apart from some serious mishap, I would not only meet Ram and attend Sham's meeting but would prepare myself before the fixed time to keep my engagements. Both these 'loves' have developed to perfect function. I have proved true to every one of my right promises. In my daily conduct whatever commitment I have made to members of my family or Samaj or some other individuals, I have fulfilled it well in time and done it to a finish. If I had to meet someone at 3 P.M. or I had to attend a meeting at 7 p. m. or give some money or some other article at an appointed time, or reply to a letter or to do some such other thing, then for me 3 p.m. has never meant quarter past three or half past three or four and Monday has never meant to be Tuesday or any other day of the week. I have never been able to understand the mathematics of the 'native time' of the thousands of my countrymen for whom four means quarter past four, or half past four or five etc. I have endeavoured to do what I have promised to do on the day and time given by me. Idleness, pleasure, temptation, busyness, passion or inclination, none of them has overpowered me to deviate me from this truthful path.

Besides keeping my commitments with others, whenever I have thought proper to finish a certain work of mine at a certain time I have endeavoured to finish it, as far as it is possible, at that self-appointed time.

Who does not know that due to the absence of this love of truth millions of persons in this country and other countries break their promises to one another? Besides breach of verbal promises in daily life there are thousands of persons who sign contracts in the presence of witnesses, or on stamped papers and yet go back on their words to satisfy one or another selfish passion of their life. Many big kings and statesmen do not stick to the terms of their treaties. They try to twist its meaning beyond all recognition. The daily breach of promises by every class of persons in our country is no secret to us. Besides others, even a labourer or an artisan, knowing fully well that he is not to turn up for work the next day for a particular person, repeatedly and emphatically gives him promise that he would definitely come to work for him, and thus deliberately betrays him. What a sad indifference and regrettable disregard people have towards their necessary and right promises!

Sometimes it has been necessary for me to take help of some person or persons in the completion of certain work at the appointed time. I cannot describe how shocked I am, how painfully raged I feel and how completely shaken I am when that person or persons to whom I have entrusted some work, due to one or another of their low passions, show slackness in discharge of duty and thus prove a hindrance to the completion of the work in time. On the one hand I want to prove true to my work and on the other hand there are others who due to their

low character want to deviate me from the path of truth. Naturally, the conflict in the attitudes towards completion of work between them and me has led to psychological distance rather than psychological nearness between us. But I have never cared for the displeasure of persons of such low character. On the strength of my love of truth I have got workout of them and kept my promises. For those who have had contact with me or are at present in contact with me, it is no secret how, inspired by this constituent of the love of truth, I have inspire of heavy odds, proved true to my commitments.

### **Evolution of the Sixth Constituent of the Love of Truth Love for the Dissemination of Truth**

Through the development of the powers of reflection, critical judgments, logical reasoning and study, when my beliefs underwent changes and my heart, fascinated by the beauty of truth, felt enthusiasm to propagate truth and expose untruth, it is then that I developed the sixth constituent of the love of truth - the love of dissemination of truth. The altruistic urges of compassion and disinterested service of others had already sprouted in me. Hence when I saw around me lacs of men entangled in the meshes of various kinds of false beliefs or faiths, and most harmful evil practices, my heart bounded with consuming passion that I should enlighten them with truths so far as I had acquired them.

Motivated by this love of truth I started two monthly journals in 1875, one in Urdu and the other in Hindi. Besides writing articles for the journals I also began to give sermons and public lectures. In the same year I delivered my maiden speech at the 'Sat Sabha' inside Lahori Gate. In support of my subject I read out many quotations from Hindu scriptures. Perhaps in the same year I enrolled myself as a member of Brahma Samaj and on being appointed its minister I started conducting prayer meetings and sermons at 'Brahmo Mandir'. Gradually the scope of these activities of mine windened and I delivered sermons and lectures from other platforms and at places outside Lahore.

I brought out my first publication entitled 'Sat-mahima Pradarshak' which was a compilation. In this anthology, I compiled such of the sayings in the Hindu scriptures which brought out the glory of truth. Some of the typical sayings selected were as follows:

"Truth alone triumphs, never falsehood."

"He who poses himself to others what he is not in truth, is a pretender in spiritual life who can do any wrong". --Mahabhart, Aadi., 74.3014

"There is no religion higher than truth. There is nothing so superior as truth. In this world there is nothing more dreadful or horrible than falsehoods". Ibid, aaadi, 74.3097

'It is the duty of man to regulate all his desire forces on the basis of truth, because truth is the noblest object with all civilized and higher people'. --Ibid vana, 206,13 757

"Soul-knowledge is supreme knowledge; Vow of truth is Supreme Vow,

Truth speaking is good; True knowledge alone is beneficial. All such supreme truth is worth knowing, which is calculated to do highest good to all living beings" -- Ibid vana, 258,13980

'Truth alone is Brahman or God; Truth alone is 'Tapasia' or asceticism;

Truth alone is creator of all living beings. All worlds are maintained by truth principle and through truth alone man enters the heaven". - Ibid, sba, 190,6668

"Therefore act always in consonance with truth, develop disposition to follow truth. By truthfulness in conduct, balanced insight and conquest of senses, triumph over death by truth alone".—Ibid,Sba, 175,66551 "There is no religion superior to truth, there is no sin worse than untruth, therefore with singleness of heart find shelter in truth. All worship lacking in truth is futile, repeating of mantras lacking- in truth is worthless, austerities lacking in truth are as sowing seed in barren land. Nothing is higher than truth and deeds based on truth"? -- Mahanirmantantram, 470, 73 "He has conquered all the three worlds who has vowed himself unto truth, has mercy for the very poor, and has control over lust and anger".

Besides these selections, I myself composed some sayings on truth and published them in my monthly Urdu journal "Biradar-i-Hind" in the form of mottos which areas follows:

"Seek truth, love truth, follow truth, practice truth".

(Title page for January, 1879 issue)

Truth alone triumphs and not falsehood. Hence seek truth, love truth, follow truth and practise truth.

(Title page for July, 1880 issue).

Search for truth, accept truth, practise truth, ultimately it is truth that triumphs, it is Dharma that conquers.

(Title page for January 1882 issue).

Through pen and word of mouth I got engrossed heart and soul in the propagation of truth. Though I had to close down my Hindi journal after nineteen months due to lack of subscribers, I continued to edit my Urdu journal for full seven years. Besides this, after six months of closing the Hindi journal, I started a new monthly journal entitled Dharma Jiwan which was gradually turned into a weekly.

Apart from writing for these journals, I edited The Reformer whose proprietor was Pandit Navin Chandra Roy. I also became editor of Quami Akhbar in the beginning of 1889 and remained its editor for one year.

Dharma Jiwan continued for ten years. After some years a new journal jiwan Path was started. I remained its editor for eight years.

My articles also appeared in the two journals of Dev Samaj namely Conqueror in English and Jiwan Tattwa in Urdu. Besides these Samajic journals my articles appeared in various dailies also, including English dailies.

Over and above my contributions to the journals I wrote and published books. Upto the time of writing these lines I have to my credit nearly two hundred books in the form of original writings, compilations and translations. However, it is not calculable how many sermons, lectures, and spiritual talks I gave in the propagation of truth.

## **Evolution of the Seventh Constituent of the Love of Truth**

### **Love to Espouse Truth**

The seventh constituent of the love of truth which evolved in me was love to espouse truth. On the evolution of this constituent of the love of truth, it became inevitable for me to uphold whatever I knew to be true, through every conduct of mine. On the one hand it became inevitable for me to refrain from associating myself with any of the social rites or ceremonies which were untrue, or any etiquette which was contrary to truth or any other form of conduct which was untruthful, and on the other hand to uphold what I thought to be true in my own religion and in the religion of others in matters of rituals, beliefs, character, ceremonies or conduct. I developed complete identity of inner thoughts and overt behaviour in matter of truth. I could not betray truth either under the temptation of bodily comfort, money or good name, or under the pressure of any one of the members of my family or Samaj or opponents or out of fear of some harm to me. I could not but remain ever true and utterly loyal to it.

For a person who through every one of his conduct espouses truth and in no way associates with any current faith or belief, rites or ceremony, it is inevitable to be above all forms of hypocrisy. But such a person cannot but be target of hatred, slander and abuse of all those thousands of persons who are devoid of this constituent of the love of truth. Again, there are persons among them who have based the very system of their religious faith and its propagation on rank hypocrisy for worldly or political ends and who being utterly blind to the good side of the life of foreigners, have considered their "progress" and the fulfillment of their object to lie in harming them by various sinful deeds and such of their countrymen who hold faiths other than their own. The amount of efforts they have put in to inflict suffering and torture on me, can well be imagined.

Being possessed by the love to stand by truth implicitly, just as it was imperative for me to appreciate or espouse the virtues of my own community as far as I could know them, so also it became inevitable for me to sing praises of the noble traits of character in other communities and countries. It had also become imperative for me to expose the falsity in all the religious faiths of my community and country as well as of other communities and countries. Those who had based their religion on hypocrisy and who had made their 'Dharma' to uproot all religions

especially the religion of foreigners, even by the use of falsehood, had become terribly vindictive and inimical to me because on the one hand I exposed their dreadful policy of falsehood and hypocrisy and on the other hand appreciated certain noble traits in the foreigners. Just as it was natural for such religious groups to be inimical to me, so also it was natural for me to espouse truth and expose falsehood irrespective of community or country.

It is not possible to describe the fearless way in which I have criticized or commented on the falsehoods in the religious, social or other beliefs of different communities and the untold sufferings I have undergone to uphold what at different times has appeared to me to be true. The different occasions on which this has happened are so numerous that they cannot be counted.

Some of the important ones are of great interest. At the moment of writing these lines, I remember one such interesting occasion. A Commission was set up by the managing committee of Sadharan Brahma Samaj to enquire into charges of change of belief against the distinguished scholar Brahma Missionary Pandit Vijay Krishna Goswami. After its inquiry the Commission's findings were that certain beliefs of Goswamiji were objectionable and given these beliefs, he could not be considered fit to hold the position of a missionary of the Samaj. On the basis of this report the poor man was expelled from the Samaj. This report was printed in *Tatwa Komaddi*, a Bengali journal of the Samaj. I read it and felt that I shared some of the beliefs of Pandit Vijay Krishna which were considered objectionable. After reading the report it became impossible for me to remain quiet. I at once wrote a letter to the Secretary Brahma Samaj in which I strongly supported some of the beliefs of Pandit Vijay Krishna which I considered right but to which objection had been raised. I also wrote that if Pandit Vijay Krishna could not remain a missionary on the basis of these beliefs then I also did not deserve to remain a missionary. I also dispatched a copy of this letter to Pandit Vijay Krishna. What was surprising and curious was that even after getting my unusual letter, the managing committee did not decide to remove me as minister of the Samaj.

## **Evolution of the Eighth Constituent of the Love of Truth**

### **Love for Research in the Field of Religion**

In the evolution of the love of truth, the eighth constituent which evolved in me was love for research in the field of religion. This constituent of the love of truth was as excellent and supreme in value as it was most difficult and uphill in achievement. With the gradual development and dominance of this constituent of the love of truth in me, I occupied myself ceaselessly for a number of years in study and research on subtle and complex truths of religion and after difficult and tremendous labours and passage through dark vales of disappointments, I became capable to discover true principles of religion which are scientific in character and which are given at the close of this book.

With the development of this love of truth, the questions of 'what' and 'why' of things in the field of religion began to rise in my mind. Apart from all other constituents of the love of truth, the sprouting of this constituent of the love of truth gave me an urge to do research in the philosophy of religion. I set myself to analyze each one of my beliefs into its constituent parts and examine each part with the instruments of logic and arguments to know how far it could be true or false. In reality, it became the object of this love to discover metaphysical knowledge in religion.

I was completely free from all those blind prejudices from which it was necessary to be free for research in metaphysical knowledge of religion. I was never ready to accept, under any circumstances, anything to be true on mere faith. Nothing was true for me merely on the ground that it was stated to be true by some sacred scriptures, ancient or modern, or some sage, past or present. I could accept it as true only on the ground that it was true. I knew that just as in the olden days untruth was widely propagated, consciously or unconsciously by rishis, munis, prophets and various exponents of their religion who were devoid of the love of truth, so also in the modern times various propounders of religion preach and propagate as truth various beliefs which are on the face of them false and whose falsehood they can and do see in the conduct of daily life. They preach such patent false beliefs under the delusion of blind faith or out of hypocrisy to escape social condemnation or to gain wealth, fame, name, worldly happiness or such other objects. But I, on the one hand, was not prepared to accept as true any belief on mere faith and on the other hand I was all enthused to gain knowledge of truths in the field of religion. This naturally evolved in my soul love for investigating truths in the field of religion and it necessarily made me engaged and engrossed in the research of the truths in the

field of religion.

After embracing my life vow, i.e. in the year 1883, I took this research seriously and this has continued for the rest of my life.

My research in the field of religion can be divided into four periods in accordance with their characteristic peculiarities:

First Period. 1883 to 1886—The research was done under the theistic belief.

Second Period: 1889 to 1893—The research was still conducted on the assumption of the truth of God's existence.

Third Period: In 1894, I experienced doubts in the existence of mythical God.

Fourth Period : 1895 to 1898—From now onward I carried out research, accepting Nature as self-sufficient and the only reality and the scientific method as the only true method.

There will be brief description of my researches and my achievement in these four periods at their proper places in the coming chapters.

## THE EVOLUTION OF TRUE & COMPLETE 'VAIRAGYA' IN ME

Side by side with the evolution of the various constituents of the love of truth, there developed in me the following different feelings of 'vairagya' or aversion or repulsion for untruth as under-

1. Complete repulsion for all forms of speaking untruth.
2. Complete repulsion for false promises.
3. Complete repulsion for accepting or assimilating any untruth.
4. Complete repulsion for supporting any untruth.
5. Complete repulsion for hypocrisy or insincerity.
6. Complete repulsion for darkness born of untruth.
7. Complete repulsion for all forms of pleasures obtainable by untruth
8. Complete repulsion for all forms of gains derivable from untruth.

What is 'vairagya'? Vairagya (aversion or repulsion) is opposed to anuraga (love). What is true 'vairagya'? It consists in the evolution in oneself of complete aversion for, and conscious concern to keep away from, every one of the thoughts and actions which harm or damage soul life. This true vairagya does not and cannot develop in a soul till he has evolved the various constituents of the love of truth and goodness. So all-sided true vairagya can blossom in that unique soul who is endowed by heredity with highest psychic forces of the love of truth and love of goodness. Apart from this highest vairagya all other forms of vairagya which are practiced by persons in this and other countries are either absolutely harmful as they are based on absolute false beliefs or if they are beneficial and true, they are only partially so.

The form of vairagya that is practised in India is in the main as much false as it is harmful. There are at present ninety two lacs of persons who are called 'sadhus'. What is the kind of life which these 'sadhus' live? There are lacs among these sadhus who make begging their profession for earning their livelihood. There are thousands of other sadhus who have lost all members of their family and are without property or social status and choose to live on the charity of others and spend their time in reading and recitation of scriptures and worship of some imaginary god and in doing other religious exercises. It is about such sadhus that there is current a saying in Hindi:

'Naar mari ghar sampad naasi; Moond mundai bhaye sannyasi".

(With the death of wife and loss of wealth and property, one gets oneself clean shaven and accepts sannyas!)

There are several who are criminals and who in order to escape arrest by police become sadhus. Several others become sadhus to cheat others for their livelihood. There are some who become 'mahants' or priests in some 'muths' and come to own vast lands or Jagirs attached to these religious places. There are lacs of persons who give up domestic life under the teaching that man invites lot of suffering and pain on himself by getting entangled into house-holder's life and abandoning it he becomes a free bird going about wherever he pleases, untrammelled and un-restricted.

He gets a full chance to roam about the whole world in the company of sadhus and thus enjoys a liberal dose of happiness. There are others who have sapped their ties with their family and lineage and become sadhus or sanyasis under the temptation to secure after death imaginary happiness of Heaven, Vaikunth, Goloka, Shivaloka etc. which they are taught to believe can be had by the worship of Rama, Krishna, Vishnu, and Shiva. There are again, those who join the class of sadhus to practise 'Yoga' which they believe would bestow extraordinary power to them. These lacs of so called 'sadhus' in the absence of true knowledge of the life of soul not only grope in darkness concerning soul life but after renouncing familial and social ties, they



become far more degraded and evil by taking to immoral conduct to satisfy their pleasure-seeking passions. They take to most harmful intoxicants. They indulge themselves in gross sins and vices such as unnatural offences, adultery, theft, cheating, ostentation, pretence, hypocrisy, idleness etc. etc., and thus ruin themselves. By such sinful activities they do harm in different ways to their own countrymen and others. Such persons, who wear the garb of a sadhu to pose as men of renunciation and sacrifice, prove a source of ruin to their own soul-life and the soul-life of thousands of people. Millions among the followers of various faiths, instead of looking down on the most degraded life of lacs of such 'sadhus' enthusiastically serve their needs with their money and personal devotion and thus contribute to their greater degradation.

There would hardly be one in a thousand among this sea of the so-called 'vairagies' or sadhus who possesses ordinary character and who is worthy of reverence for some noble feeling and conduct. The persons in this small section among lac of the so-called sadhus, who are free from ordinary evils of life and command respect for some altruistic feelings, are vairagies only to the extent to which they, on being conscious of some sinful thought and conduct in them, develop aversion for it and who are engaged in some welfare work without being moved by the consideration of name and fame. This is the limit of the excellence of their life. How few are the souls among these ninety-two lacs of sadhus who are engrossed in some true welfare work for the people of their country or other countries and thus live life of even partial vairagya!

In Europe and America there are found persons in thousands who give up their selfishness in some aspects of life for one or other good of their countrymen and live true, though partial, life of 'vairagya'. They live true life of 'vairagya' to the extent that they give up selfishness for some welfare work even though they put on full Western dean dress, live in dean houses and observe civilized way of life or take to ochre dress when they come to our country. There are rare souls in our country, who could be called 'vairagies' for acting on the maxim Swarath naashastuvairagyam (true vairagya is sacrifice of selfishness for service of others), they rise above their passions and give up their selfishness in some aspect and serve the good of others out of some noble altruistic feeling. But even such true vairagies are yet devoid of all such various feelings of vairagya which can and do develop in a soul who has evolved in him various constituents of the love of truth and goodness and which can and do develop fully and completely when these constituents of love evolve fully and completely. They are devoid of these various feelings of vairagya to the extent they are biased and bound to their false faiths, false traditions and their evil desires, are engaged in some kind of untruth and evil conduct due to slavery to their evil passions of vanity, jealousy and vindictiveness, spread disrespect for persons worthy of reverence, show callous disregard to truth and defend untruth and in these various ways indulge in acts injurious to them and other men, animals, plants and inanimate existences.

Our India has not only suffered and does suffer from dearth of true vairagies which is the reason for its present degraded condition, but its people, illiterate, no less educated, are so warped by their false beliefs that not to say of appreciation of the soul of complete renunciation and sacrifice, and complete and all-sided doer of good, they fail to show appreciation for the few among them who are partially but truly 'vairagies'. How painful it is! What a sad influence has been of our prevalent scriptures, sermons and missionaries which have been with us for thousands of years!

Love and hate go hand in hand. When one is there, the other is there too. For every love in a man, there is the counterpart of hatred in him. One who loves cleanliness necessarily hates dirtiness. When I evolved various constituents of the love of truth and goodness, then naturally there evolved in me corresponding hates for whatever was opposed to them. I became altogether unique in comparison to millions of persons who were devoid of these highest and noblest feelings of loves and hates. My thoughts and actions became different from their thoughts and actions. We ceased to belong to the same category of human beings. They began to feel distance from me and I began to feel my great difference from them.

## UNIQUE PSYCHOLOGY OF MY SOUL AND ITS UNIQUE ACTIVITIES

When all the eight constituents of the love of truth evolved in me my soul developed an entirely new psychology. I set on a unique career of activities. Apart from some hours of professional work, in which also I often engaged myself in some altruistic activities in free time, I started devoting the rest of my time to worship and meditation, study and critical thinking, writing articles and giving sermons and lectures, and other various welfare work of my (Brahmo) Samaj and other social organisations. Through all these activities the various higher powers in me experienced rapid growth. They came to dominate every one of my appetites, passions and ego feelings. Due to different development in my religious thought and conduct, and in the novelty of my engagement in social and reformatory religious ceremonies I, not only ceased to be an object of attraction but became an object of aversion and hatred to an average person devoid of my psychology. However, feelings concerned with my love of truth and goodness awakened my extraordinary gifts of the gab and made my speeches so novel and charming, so fiery and forceful that their captivating influence made thousands of persons hang on my lips. Inspire of their aversion for me for one reason or another, thousands of them anxiously awaited to hear me and some of them changed and developed reverence for me. Moreover when I spoke on some political issue or on some other topic which was not much controversial, then there were hundreds of them who were drawn to me. But Nature had so moulded my psychology that I had ceased to care either for the approval or the disapproval of others. I was above both of them. In all my speeches and actions I was motivated by love of truth and goodness, to glorify truth and goodness and not to seek the approval or dis-approval of any person. I was ever ready to suffer all the hurts and harms that came to me from others for espousing some truth or executing a right action.

Upto the age of thirty-two a number of altruistic feelings for the good of others also developed in me besides the eight-fold love of truth. I had also acquired feelings of aversion for all that was opposed to the altruistic feeling of goodness. On attaining this spiritual maturity, just as I came to appreciate the beauty of the feelings of love of truth and goodness so also I felt extreme repulsion for the ugliness and hatefulness of what was evil and untruth. Naturally, I felt intense attraction for virtuous conduct and felt intense aversion and pain at wrong and sinful actions.

This sublime soul development made me a victim to the slander, bad name, abuses and false charges. Besides this mud-flinging, the sufferings and tortures I have borne on certain occasions and the state of helplessness I was reduced to, can be known only by me. It beggars description. Some of the events are as follows. On the founding of the Arya Samaj I was alone to give fight against the hypocritical policy of its leader and his adherents, their false teachings, their diplomacy in matters religious, their perverse ethics and conduct and to face their mass opposition for years on end. When Keshab Chandra Sen proved disloyal to his vow by getting his under-age daughter married to the under-age maharaja of Kutch Bihar and in connection with it indulged in many untruthful and unjust acts, leading to tremendous upheaval, I was the only one in Punjab to take a stand on the side of truth and justice and to put up fight against Keshab Chandra's partisans. Then there was the appointment of an Education Commission by Lord Ripon to report on the script of the court language. I became the spearhead of the stormy agitation for the adoption of Devangari script. I took to lecturing from place to place, preparing and presenting memoranda and writing articles. As a result of this, the Muslims got very displeased and excited against me. The aristocratic among them formed a deputation and waited on the Deputy Commissioner to express their fear that if that agitation was allowed to continue, there was great risk of breach of peace. I was given to understand that the Head of the Government department in which I served disfavoured my agitation and that if I continued it, it would stand in my next promotion. However, I was indifferent to such oppositions, threats and continued my agitation.

In the end of the year 1880 when my first wife passed away, I did not observe the current traditional rites. At no stage did I observe untruthful and unjust rites even for my life companion and co-traveller in religious life. When the time came for re-marriage, I, according to my true belief, married not only a widow but a widow who belonged to Bengal state. I did not care for the opposition of my community to this revolutionary step.

There were many more great and special occasions for unorthodox and unpopular action that befell me upto the age of 32 years. On these and similar occasions, the herculean efforts I had to put in, the troubles I had to face and the shocks I had to bear, are known to me alone who had passed through them. However, according to the eternal law of evolution my soul-life and soul vitality continued to grow through all these struggles and sufferings.

## MY LIFE-VOW

Not only did I have a tenacious belief in the existence of God, but taking him to be the very embodiment of truth and goodness, I was his true lover and devotee. I offered my devotion to him every day with all the purity of my heart. Finding all around me the reign of untruth and evil, I trusted him as my supreme refuge, my supreme help, my supreme friend and my supreme protector. With this deep, though false faith in him, I counted on his help alone whenever I became object of hatred for siding with some cause of truth and goodness, or when my opponents put me to pain or torture, or I received evil in return for the good done by me, or I was in the grip of some disease or was shocked by some misfortune or tragedy and was without human help. I felt it my duty to surrender my own will or pleasure to seek his pleasure and to abandon all, to be in unison with his divine will.

Uptill now, I had not only little and incomplete knowledge of my own psychology but it was in some respects false, too. Besides this I did not have understanding of the law of evolution. Even when I found millions of God-believers and God-worshippers devoid of love of truth and goodness on the one hand, and given to untruth and evil on the other, I did not realize that the inner compulsions which drove me to new and higher activities were not due to God but due to the evolution of noble life (of loves of truth and goodness) in me. Empowered by the love of truth just as it was as much inevitable for me to side with truth as it was inevitable for an ordinary person, may he be a Brahma, an Arya, a Christian or a Muslim, in the grip of some appetite, passion or ego-love to do acts of untruth and evil. As a consequence of my new psychology the troubles I invited on my head and the suffering and tortures I underwent in my stand for truth and goodness, were foreign to millions of God-worshippers. Several of the evil-natured among them felt and condemned my stand for truth and goodness as acts of foolishness and madness. How else could an ordinary person devoid of noble life, interpret me!

Gradually this noble life so came to dominate me that I felt the persuasion in my heart that I was not meant for any other work except to evolve this noble life in me further and to share it with mankind. This inner persuasion increased and got greater hold on me. It became of supreme importance to me to enact this persuasion. I rose above all the expected adversities and difficulties consequent on this step, and at last. I tendered my resignation from my job on the 15<sup>th</sup> December, 1882 and four days later, on the 20<sup>th</sup> December, (that was my birthday] I underwent a novel and inspiring ceremony in a large public meeting in which I took my life-vow with complete and supreme dedication. I presented to this large audience the supreme ideal of my life in a verse composed by me which ran thus:

May beautiful truth and goodness,

My foremost aim represent,

And in the service of the world,

May my life be fully spent.

Upto the age of sixteen, I remained confined to my home and the environment of my locality. During this period there was limited evolution of me. When I came to Roorkee, there was some expansion for the better in this limited environment of mine. I found my true Guru there.

Through contact with his holy personality, I developed consciousness for the welfare of my soul. My love for spiritual life and good conduct deepened and the first constituent of the love of truth developed in me.

When I came over to Lahore it is a wonder of wonders what pinnacle of noble life evolved in me and to what supreme excellence my life developed which enabled Me to take my life-vow!

## THE PROPAGATION OF NEW LIFE

A month after taking my life-vow I made known the mission of my life in a public lecture. After two and a half months I printed in my journal Dharam Jiwan an announcement under the heading 'Good News.' It addressed the good message to various religionists thus: "It matters not whether you are ignorant or learned; a polytheist, a monotheist or an Absolutist (Advait Vedantist) etc. but so long as you are slave of your appetites and passions and indulge in life of sin and attachments to the world, you do not truly believe in God, even though you affirm by it.

So long consciousness of sin does not grow in you, so long you do not develop love for feelings which emancipate you from sin and you do not cultivate altruistic life, till then, just as you will not be saved from the suffering of sins and attachment so also this country will not attain to true greatness".

Since I was a great devotee of God those days, I attributed (in ignorance) the higher urges of my life to God. I thought them as God-given.

Whatever sublime-life-imparting spiritual excellences manifested in me through the process of evolution, I called it sanjeevani Shakti (creative force), and later on termed it as Deva shakti (Divine force).

For years after I took life-vow, I used the concept of Sanjeevani Shakti (creative force) in my speeches and writings. Sanjeevani Shakti means life-giving force. When due to my soul-forces there was change for the better in the moral life of a person, I attributed it to the work of creative or Divine force. When due to the wonderful work of this force a soul gave up destructive life of sin and attachment and became desirous for the life of higher values, I used to call this holy change as Nav Jiwan (New Life).

I knew perfectly well that so long as man did not develop consciousness of the horrors of the life of sin and attachment and did not grow love for freedom from sin and cultivation of higher life of purity, All his worship, recitation, and ritualism in the name of religion was useless, whether he is a Hindu, a Muslim, a Christian, a Buddhist or to whatever denomination he belonged. I composed several songs to draw attention of the people of all denomination to their great necessity of developing this New Life. The following is one of them:

"Be saved now, be saved on this planet;

Give up life of sin and grow in new life.

Unless you develop New Life,

You will never be free from sin

Be you outwardly a Musalman, a Hindu or a Christian.

I considered it the chief aim of my life to propagate this unique New life in the hearts of people of all denominations. I was completely absorbed in this task. The pursuit of this great life-vow produced on the one hand, different kinds of higher changes in many souls and on the other hand, it evolved day after day sublime excellences in my soul.

MY COMMITMENT TO MY LIFE-  
VOW AND OPPOSITION TO IT

Exactly at the age of 32, I took my life-vow. According to the laws of Nature, this step of mine made me an object of aversion for thousands of persons with a psychology opposite to that of mine. Therefore hundreds of persons did their utmost to create disturbances even at the ceremonial occasion of my making the supreme sacrifice and taking the supreme life-vow.

Instead of showing reverence for me, they were enthusiastic in the expression of their hatred for me. I became an object of still greater hatred for them than I was before the taking of this life-vow. But just as they were helpless in the hands of their psychology, I too could not go against my own psychology. My highest aspiration was:

May beautiful truth and goodness,

My foremost aim represent;

And in the service of the world,

May my life be fully spent.

But my opponents felt this life-vow of mine, to be an outburst of a man who had lost his head. They denounced me as crazy, foolish and unbalanced.

From that time, all such persons (though all them were theists) became my enemies in particular and many of them joined together with determination to suppress me and thus turned into my confirmed persecutors.

At this time, my enemies were possessed, according to their nature, by one set of feelings and I was inspired by another set of feelings. On the one hand I rode on the surging waves of the higher conduct-inspiring feelings of bliss (Anand) in truth and goodness, and on the other hand feelings of vairagya were operative in me. In contrast to this, my enemies were agitated by their superstitions and low and sinful feelings of jealousy, vindictiveness and injustice. Whereas these bigoted persons considered and presented me as their enemy and the enemy of their community and country; I, on my part, in spite of knowing them to be inimical to me and their sinful activities torturous for me and harmful for their community and country, still worked unsparingly day and night, in the light of my life mission, for their highest good and for the highest good of their community and country. Just as a confirmed gambler or a drunkard does not give up gambling or drinking even when he has lost his all, his wealth and property, and is reduced to a door-to-door beggar (how much King Nala had ruined himself through surrender to his passion of gambling!) in the same way, inspired by love for various constituents of the love of truth and goodness, and the various feelings of vairagya, I felt impelled to lose everything and to suffer everything for them. Several times my heart felt so pained and shocked, so tortured and restless, at the most unjust and sinful activities of my persecutors that it appeared clear to me that I would soon be broken down and be a physical wreck and victim to premature death. But even then I could not give up this thorny and painful path. Why was it so? It was because I had developed an invincible love for truth and goodness and was master of all my appetites, passions and ego feelings and as a consequence thereof I was prepared to make necessary sacrifices of all my comforts and possessions and was even prepared for complete extinction of my being. It is beyond my power of expression to tell the reader what passed in my mind at times of the great sufferings and tortures when I, on the one hand, felt myself unknown, ignored and hated, so far my inner excellences of life were concerned, and on the other hand, found myself helpless and uncared for on all sides. When such conditions of utter helplessness and psychological loneliness surrounded me on all sides with dark and threatening clouds of despair, my inner resolve flashed like the lightning that there was no go for me but to stick to

the path of truth and silently get annihilated. I could not betray my highest feelings of truth and goodness. I could not show white feather in this conflict. Inspire of being ignored, hated and rejected I could still die in peace only if I breathed my last in loyalty to my life-vow and not otherwise. At some such times I desired that even if my death in the cause of truth and goodness should mean the complete extinction of my total personality, here and hereafter, I would not deviate from the path of my life-vow. In the working of Nature, there is a close for every existence and if extinction is to be the close of my life, let it be so. I should be content with it. It is this unique but true vairagya that evolved in me along with my love for the various constituents of truth and goodness that kept me ever ready and steadfast in the service and struggles for the success in my life-vow and would not let me prove, disloyal or traitor to it under any circumstances.

THE EVOLUTION OF  
LOVE OF GOD IN ME

A new chapter of my life began after I took my life-vow. The things of the world : wealth, honour, reputation, power, position or one or another bodily satisfaction had ceased to be the ideal of my life. Being in love with truth and goodness, it became my foremost ideal to mould and evolve my own life in accordance to them and to preach and infuse this kind of life in others.

At that time and even after that, for a number of years, I was not able to know that the noble life which had evolved in me was due to the gradual unfoldment and progressive growth in me of the special heredity that Nature had endowed me with as a consequence of its struggles in the course of human evolution for millions of years. Otherwise, how the fact can be explained that millions of God-worshippers not only did not have life similar to mine but were at a psychological level wherefrom they could not even appreciate my life, but finding it opposed to their life, hated me and persecuted me and thus satisfied their 'conscience'. As that marvelous Himalayan antelope in whose navel musk is developed, does not know that the musk in it is the direct result of its heredity and hidden natural environments, in the same way I was not in a state of knowledge to know that the noble urges or promptings that I felt were not the whispers of an omniscient God, but that they were the urges of the various higher forces in me; and that the readiness I felt to make all sacrifices in the wake of, these promptings was proof that I possessed love for truth and goodness.

This truth did not dawn on me for a number of years. So I believed that, 'God' was the supreme relation, the liberator and evolver for every human soul. As a consequence of this belief, it became my daily spiritual exercise to deepen my love for Him; to surrender my will to fulfill His wishes and believing mankind to be His children, to make all kinds of efforts to deliver them from the path of untruth and evil and to infuse them with higher life; to bear all sufferings caused to me by the people given to untruth and evil ; and to keep engrossed in altruistic activities.

To awaken and develop my love for God, I used to devote every day several hours -- many times three to four hours -- in spiritual exercises of His worship. In such worship I drew mental picture of Him, concentrated on it, dwelt on His glory and greatness and thus stimulated love for Him. I brought before myself His mercy and beneficence and thereby stimulate my gratitude for Him. I prayed to him to remove one or another shortcoming in me and deepen higher feelings in me. I used to sing hymns which helped to intensify such various feelings. When others happened to be present in those devotional meetings, I used to deliver several times some sermon about one or another aspect of soul-life for their good.

Such religious exercises were held not only during day time, but several times at night, too. For a long time, every Wednesday night there used to be sessions of God-intoxication called 'Ishaq-i-Ilahi' which sometimes continued for the whole night. In these sessions of God-intoxication, several times, I used to be so carried away in my ecstasy of love and felicity that sometimes I danced through sheer fervour, sometimes sang devotional songs, shouted 'Harinaam', sometimes I wept bitterly, at other times I laughed out of fullness of heart and now and again fell unconscious on the ground. Sometimes I would address the congregation, as occasion demanded, to inspire them.

It can be asked if God is a fiction of imagination, how I was stimulated to these feelings. In reply to it can be pointed out that many a feeling can be excited through imagination. For example, those whose glands secrete saliva when in contact with sour things, can get the secretion of this juice by merely imagining the presence of sour things in the mouth. Those men and women who are given to lust, feel sexually excited when they read sex fictions or imagine some woman or man in sex relation. Those who fear snakes are frightened even when they mistake a rope for a snake. The fancied belief of hobgoblin makes a child experience fear in a dark room. Let alone



waking consciousness, even in dream state hundreds of persons experience satisfaction of sexual intercourse which even leads to sexual discharge. Even in a dream state, the idea of a serpent or a lion attacking him, shakes the dreaming person from his sound sleep and even makes him shout out of fear. A called-up image of one's enemy arouses feelings of vindictiveness in a vindictive man. A man possessing feeling of self-esteem is excited to feelings of repulsion and vindictiveness if somebody, even falsely, tells him that a certain person was traducing his name. This subterfuge is resorted to by hundreds of men to make two persons quarrel with each other, and become enemies.

But this power of imagination has limitations : (1) It can excite one or another affective power of a man, but not any other power in him; (2) It can excite that feeling in a man which is present in him. It cannot excite a feeling in him which is absent in him. The beauty of some fairy tale of the 'durbar' (court) of Indra can excite the sex feeling of a person whose sex passion has matured and who can picture to himself the beauty of some woman. In the same way such persons can experience ecstasy at the narration of 'mercy' or 'beneficence' of 'God' who have more or less the capacity to picture to themselves the beauty of such virtues and possess the altruistic attraction for them, but not otherwise.

When I believed in the existence of this imaginary God, then through the praise and worship of Him, I got emotionally intoxicated as a result of the excitation of my intense higher feelings in me and I felt my heart full of unique beauty. I believed this extraordinary beauty in me as the manifestation of God in me and interpreted that God is directly presenting Himself before me and is residing in my heart. At such times I used to sing songs of devotion suited to the occasion, the first line of one of them ran thus: "Abide in the lotus of my heart, O Lord"! When my heart was filled with the light of these higher feelings, I became witness to truths about higher and lower life and their consequences and the supreme ideal of man. Inspired by the vision of these truths, I used to express them sometimes in the form of sermons and sometimes in the form of prayers and adoration. The book entitled *Ruhani Zindagi* published in five parts in the course of time, included many of the sermons, speeches and prayers as the fruits of the ecstasy of the heart in those days. Apart from this, whenever I felt some noble promptings in me due to various feelings of love of goodness in me, I thought, according to my belief at that time, that they were from God and they were commands for me, which I heard through my conscience.

At that time, as a result of very imperfect knowledge about organism of soul on one hand and other erroneous beliefs on the other, I believed that I had direct vision of God and directly listened to his commandments and had direct contactor communion with Him. I considered such states of God realization as the supreme blessings of my life. Finding my heart all illumined with unique light and power, I felt immensely blessed and gratified. I feasted on the joys of the feelings of supreme felicity, peace and fearlessness. In comparison to my sublime state of bliss, peace and fearlessness, I considered all the joys and luxuries of the world including the sovereignty of the world empire, as low or inferior and extremely harmful for human soul. In all this drama of life the one thing which was real, essential and true was the presence in my soul of the higher forces of the love of truth and goodness and their activities. Apart from this the ocular vision of God, the revelation of His commandments and His direct contact were cases of illusion.

However, imagination is a wonderful power. When it is serviceable to a man of truthful disposition even to a small degree and stays as a loyal friend to him, it proves very appropriate and beneficial. But when it functions in an untruthful mind, it produces very fearful and terrible consequences. It has shown ugly and evil dramas in human life when it is in the service of greed and fear. It has played very conspicuous part in the creation of false faiths and false communal sects. It is this very imagination which has played a major role in the creation of the fiction of goddesses and gods and heaven and hell. It has a role in the construction of false philosophies of sin and virtue, in turning man-made books into revealed scriptures and in spreading false beliefs through a network of false miracles. In making people believe some great evils to be command of God or some god and thus good, it has been instrumental in turning millions of people criminals and sinners &c.

Without the development of the various constituents of the love of truth in their proper strength in a man, it (imagination) keeps him engaged in false beliefs and superstitions.

THE DEVELOPMENT OF TRUTH  
REVEALING LIGHT IN ME

The evolution in me of the various constituents of the love of truth and goodness and the various constituents of aversion for untruth and evil developed in me not only a higher life of purity and progress but in accordance with the law of evolution, it also started illumining my mind with that light which gives capacity to see truths of soul life. This was a unique light. How I felt blessed in attaining to this illumination, beggars description. With the dawn and gradual broadening of this light, I acquired the unique equipment to enter, appreciate and discover the most intricate and subtle truths about the entire field of soul-life of man. Just as, through X-rays one can see organs covered by thick skin and muscles, in the same way I could see different truths about the soul-life of man to the extent of the unique illumination I had attained. On the one hand I was intensely desirous of discovering truths about human soul and on the other hand I had in me the above mentioned light to help me in the success of this objective. What else could be needed! As I set on my voyage of discovery of truths of soul-life, I began to see the truths with the help of this inner light in me.

Just as an astronomer tries to study the heavenly bodies through a telescope in the presence of external light, in the same way, I anxious to discover truths about soul-life, used my critical intellectual acuity like a telescope in lesser or greater effort to see truths of soul-life in the light of the unique illumination within me, and I was able to see the truth in clear or dim way.

On attaining to this unique illumination, I became on the one hand equipped for investigation of the truths of soul-life and on the other hand I put in hard struggle to discover truths about the various aspects of soul life.

THE EVOLUTION OF MY FAITH  
IN THE TRIUMPH OF TRUTH

If a human child has a father who every time supports him whenever some injustice is done to him (even by his brother or sister or some relative) or if a servant remains loyal and well-wisher to his master in spite of receiving humiliation and neglect, pain and suffering etc. from him and is prepared to protect his master at the cost of his life for looking after him, then such conduct of the father or servant for a sufficiently long period will create faith in the above child or master, i.e. such a son or master comes to feel that his father or servant will bear suffering or torture for him or will even sacrifice his life in case injustice or evil is done to him. In a similar way, when love of truth and goodness sprouted and I faithfully followed them in my conduct, then, as I started getting triumphant over my opponents and adverse circumstances, my faith in the triumph of truth increased. Therefore, when I was debating on resigning my government job carrying emoluments of Rs. 150 per month in order to devote myself entirely for the highest service of others and was worrying over the troubles and difficulties involved in such a step, it is faith in the triumph of truth that.

Kingdom of Devatva shall be here, I am sure;

Devatva will be victorious, I am sure.

Devatva has come to the world to destroy evil;

The evil-doer's evil shall go, I am sure.

Devatva has come to the world, to deliver India;

India shall gain deliverance, I am sure.

Those with worldly attachment howsoever much may resist, They will get defeated, I am sure.

Those bringing Devatva are special servants of God, God is their support, I am sure.

During this period of my life I had not yet got the opportunity and privilege to study the most significant, most useful and most creative process of evolution. I was devotee of Brahmanvada and not a naturalist and an evolutionist. The most beautiful and captivating drama of the evolution of the planet and the eternal law which was operative in it had not revealed itself to me. I did not know then that whosoever appears in the chain of evolution, according to the eternal law of evolution, is inevitably protected to the degree of his involvement in the higher chain of evolution, for the realization of the cause and gets necessary and appropriate favourable conditions and help in right and sufficient degree.

Although I was unaware of this great law of evolution and according to my deep conviction at this period of life considered, though falsely, God to be my best protector, helper and success-giver in the difficult task of my life-mission, yet, in reality, the success of my mission depended, on the one hand, on my love of truth and goodness and on the other hand, on those powers and events whose occurrence was *inevitable* in the service of the great cause of the evolutionary process according to the eternal and immutable law of evolution.

THE NEED OF A GURU

Though the belief in the imaginary God kept its hold on me for several years, yet on finding in myself forces of higher life and seeing wonderful higher changes in the souls of other persons through the process of these forces of higher life in me, I came to see clearly that even my worshipful God could not function by Himself without the help of some higher soul to bring about higher changes in souls lacking in higher life nor instruct them in some truth concerning higher life. The higher soul could alone cultivate love for God and prepare one for sacrifices to fulfill His will. No wonder, therefore, that, without rapport with a true higher-life-imparting Guru millions of theists, offer 'sandhya' or 'nimaz' or worship God and yet remain low in life, nay, degrade further due to indulgence in sinful acts.

When I saw all this fact I realized the truth of the indispensability of higher life- imparting Guru. I started preaching it. I initiated all those persons as my disciples who had experienced higher changes in them through higher forces of life in me. I wrote two articles on 'The Need of a Guru' which I published in my journal, entitled Dharma jivan which I had started in January 1883 for propagating my dharmajivan, soon after taking my life vow.

This propagation of the need of a Guru and especially the two articles on it mentioned above, added fuel to the fire of the hostility of my opponents and it flared into conflagration.

This propagation increased further the feelings of hatred and vindictiveness in all those persons who were blind and incapable to see this truth.

## THE REIGN OF LAW IN NATURE

Nature is law-bound. No change, whatever and wherever takes place in it without the operation of some law. Millions of events that take place every moment, do not happen in a haphazard and chaotic way, but in accordance with one or another law. Those laws are immutable. Hence the law under which an event necessarily takes place, alone can give rise to that event and nothing else can bring it about.

When I saw the truth of the law bound character of Nature, I completely committed myself to it. That this truth had dawned on me is evident from my book entitled Paap aur Amar Jiwan Ke Sulhakul our Alamgeer Asool (The Universal & Conciliatory Principles of Sin & Eternal Life) (published in 1886) in which I had stated the truths about the laws of change in human soul. Besides this, the fact that my understanding of the reign of law evolved continuous is clear from the book containing a summary of the lecture which I gave at the close of that year under the title "Duniya Ka Ek Alamgeer aur Roobani Mazhab" (One Universal & Spiritual Religion of the World)

- 1) It is when there are higher changes in the life of a soul, that religious life has its beginning. Religion is concerned with the life of the soul. It is not, as it is believed to be by ordinary people, a matter of belief or dress, or ritual or fast or pilgrimage to some religious place.
- 2) Just as all changes in the physical world take place according to one or another law, in the same way whatever changes for good or evil occur in the life of a soul, occur according to some law.
- 3) When the teachings of a religion are founded on universal and immutable laws, they can be called scientific.
- 4) Just as scientific knowledge like that of mathematics or physics is the same for all people; in the same way science-grounded religious teachings are not different for different people but are the same for all mankind.

On having accepted the truth of the reign of law, I became completely committed to scientific method. I wanted the same application of the scientific methods in matters religious, as this method had established itself in course of time in different fields of study of Nature. I had written thus in the book referred to above:

"Science desired that as it had been carrying out investigations, without hindrance, on the physical and the psychological fields in Nature, it would go further and investigate by its method the soul-life of man. But this caused consternation in the minds of men in authority of religious establishments.

They naturally put up resistance to the entry of the scientists into the premises of their ancient 'sacred' religion to investigate and sift the religious beliefs and practices. They openly declared that scientific investigation and critical examination are out of court in the field of religion.

There is no room for logic or reasoning in matters of faith. The scientists retorted that they could not accept anything as true because it was ancient or divinely revealed. They could not believe some thing as true merely because it was a command or deliverance of God or an authoritative utterance. They were beholden to the truth that the universe is a law-bound system. Since human soul was not outside the entire creation of God, there was no need to fear its investigation, for there would be found the same system of law operative in the universe. Had we to carry out our investigation under some divine authority or custom, we would have accepted the same myths about the lunar and solar eclipses as were current. If your religion is within the bounds of Nature, then its teaching is to be in accordance with laws of Nature.

"On hearing this claim by scientists, pandits, moulvis and priests, the partisans of religions, declared that it could not be the case that what had been said by the ancients could be false. They began to indulge in indiscriminate abuse of scientists and called them 'atheists' and

'infidels' (kafirs)"...

I had stated further:

"Hence, in the absence of true scientific knowledge about soul, people had naturally conceived religion differently and had even begun to hold the view that it was the best for each person to stay in the religion in which God had given him birth. It never occurred to them to ask: What after all is religion itself and what is its relation to soul and soul-life? If religion is not something apart from soul and its soul-life then is it or is it not bound by the laws of soul-life or is the operation of law true for only the external physical world and human body? Is religion a chaotic thing to be different with the religious prophets of every community and different with Bible, and Quran, Ved and Purans and Zend-Avasta etc. etc.?"

Further, pointing out my difference of excellence from others in this respect, I had said:

"There is no doubt that if in my progress I had accepted some current faith, belief, ritual or custom as authoritative for me, I would have stagnated and not progressed so far. In accordance with my inner nature I had never accepted any external authority as guide for myself, even though this authority claimed to be that of divine command. I had always wished that I should not believe in anything fictitious but hold whatever was solidly grounded. It means it was my nature to be anxious to know evidence for every one of my beliefs and if I found a belief for which no evidence was available in human nature or in its present state of life, I did not consider it better than a fib or fiction."

Elaborating on this excellence of mine, I said, "How is it possible for a person of my nature to accept, like ordinary people, certain beliefs on blind faith without reason and test? It was because of this nature of mine that I had to pass through various stages of growth in my religious beliefs.

Certain beliefs (not all) I gave up when later tests revealed them to be false and some others though true were yet unnecessary for my later growth. I continued this process of modification and this process would continue.

"Those who are indifferent to spiritual life and are lost in the worldly life of sin, and hold religion to be a matter of faith, could certainly not understand this truth that wherever there was life, there was change for the better or for the worse. Therefore thousands of persons, who under the operation of the law of change were getting from bad to worse, felt lost in understanding the progressive character of my soul and the sacrifices of my different beliefs. Some among them called me mad, or stupid, cheat, etc. etc. and thus expressed adverse opinion about me according to the state of their soul-life. But no favourable or adverse opinion could influence me so as to deviate or stop me in the path I had chosen."

As the dominance of various constituents of the love of truth had made me an investigator into the various truths about changes in the soul-life, in the same way the progress of my knowledge of the law-bound character of Nature, prepared me for the discovery of the laws of spiritual life.

In the light of my knowledge about the law-bound character of Nature, I continued thus:

"I clearly envisioned that the reign of law does not end with the physical, mental, or ethical spheres but extends further.... So far people had believed that religion or spiritual life was completely outside the reign of law. This had been a very great mistake, nay a blunder. Nothing was outside the operation of law.

Whatever was believed to be outside the operation of law was nothing but fictitious.

"When a change does not and cannot take place in a human soul without the operation of some law and laws are universal, i.e. they are not different for different persons or countries or communities, the truth is clear that the different religions which people have based on some books or prophets are result of ignorance and blind beliefs. From the point of view of soul-life, there could be only one religion of the entire mankind."

RESEARCH INTO THE  
PRINCIPLES OF SOUL-LIFE

**(During the Theistic Period -- from 1883 to 1886 A.D.)**

I came to undertake in 1886 the most difficult task of discovery of truths in the field of religion, but as soon as I set out on it, I realized how the path was full of conundrums and thorns. I saw around me millions and millions of men devoid of this love for discovery of truth and thus satisfied with their blind faith in matters religious. It did not occur to them to question and to find out which of their various self-contradictory beliefs were true. Even if a small section among them, became conscious of the need to sift among beliefs for one or other reason, they, ordinarily took the closed attitude that none of their own beliefs was or could be false and it were the beliefs of the opposite religion that were false. They or the leaders among them took to search for arguments to refute the beliefs of other religions and to support the beliefs of their own religion. They felt no desire to set themselves free from the falsehood of their own beliefs. On the contrary, due to certain urges in them which lead to falsehood, they felt impelled not only to stick to their false beliefs but to take to untruthful conduct and remained completely at peace with themselves. There were some among them who, even when they knew some of their beliefs to be false, yet considered it necessary to indulge in the untruthful exercise to prove them to be true to others. Apart from the pursuit of wealth, honour, and bodily comforts, these millions did not consider it necessary to know what to believe and what not to believe about soul. Being slaves to these worldly pursuits, they were entirely engaged in the pursuit of them. The possession of the worldly objects was their only goal of life and they were always struggling to get them. But my attitude of life was completely different from that of millions and millions of the people of these religions. My psychology was completely different from theirs. I was neither partial to any blind belief nor to any particular religion. I was completely in love with truth. I did not stand in need of any help from any religion and its tenets. I wanted to know truth and nothing but truth about soul life.

It is for truth that my soul was restless. It is true knowledge about soul that I truly wanted for my own good and for the good of others. So with the awakening of this love for research into soul-life, questions such as these clamoured for an answer:

- 1) What is religion after all, about which different theologies give different and sometimes mutually self-contradictory teachings?
- 2) How is man related to religion? Does religion connote specific state of soul-life? If so, what is this specific soul-life and by what criterion it can be known?
- 3) How can this specific soul-life be cultivated in a person who is lacking it?
- 4) What is soul? Is it subject to change? What causes higher or lower changes in it? Are these changes law-bound? If these changes are law-bound, what are those laws? In accordance with the laws of Nature, can different religious teachings about soul be true or must there be some universal system of knowledge about soul?
- 5) What is revelation? Has it occurred only in the past or can it occur in the present too? Is revelation possible to any man whatsoever? What is the truth about revealed books?
- 6) What is God-worship? Why do we need to worship Him? What do we gain by it? How to differentiate true worship from false worship?
- 7) What is sin? How is sin related to human soul? How does sinful life grow in it?
- 8) How can one get Moksha from sinful life?
- 9) What are the sacred or virtuous actions? How and when do they develop in a soul?
- 10) When, how and where one gets the fruits of his sinful or virtuous life? etc. etc.

These and such other various questions stirred my heart and I took to deep study of them.

The Method of My Study

The method of my study of these questions was as under:

- 1) In accordance to the degree of development of my inner illumination and higher consciousnesses to concentrate my attention and thought to see and know truth.
- 2) To collect all truths about each one of the subjects raised in the questions.
- 3) To classify the truths.
- 4) To draw some new truth principle through logical inference from the classified truths.

It was a complete methodology from all points of view but it was not and could not be fool proof against error. Inspire of all caution and care in the observation of facts, in the classification of true propositions, and in drawing inferences from them, it was possible to commit error and it so happened. But just as a traveller does not walk in a straight line as he walks on the road and yet covers one milestone after another and reaches his destination, similar was the character of my research. In the course of my studies, I did commit one or another error, which I corrected to the extent I came to know truth about them and went forward struggling, to reach new truths till I arrived at satisfactory solutions. One who has the capacity to walk and takes to the path leading to his destination, and does not stop on the way, does reach his destination.

After long arduous studies, I brought out my conclusions in the year 1885 A. D. in a book entitled Paap aur Mukti (Sin and Salvation). The six chapters of, this book were entitled as under : (1) Soul and soul-life; (2) Sinful life and its consequences; (3) Consciousness of sinful life; (4) Criteria for consciousness of sinful life; (5) Mukti (Salvation) from sinful life; and (6) Chief characteristics of the delivered soul. The conclusions were presented in 46 paragraphs. My intellectual and spiritual growth continued. My inner illumination and my unique capacity to see and discover truths further developed. I published another Book in Urdu in the year 1886 entitled Paap aur Amar Jivan ke Sulhakul aur Alamgir Asool' (Universal & Conciliatory Principles of Sin and Immortal Life). This book was vast improvement on the first one. Its ten chapters were entitled as under:

- 1) Man and his life;
- 2) Sinful life and its consequences;
- 3) Unconcern about soul-life and consciousness about it;
- 4) The terrible consequences of sinful life and the principles of freedom from Them;
- 5) The penalty of sinful life and compensation thereof;
- 6) The conditions for the promotion of 'New Life';
- 7) The criteria to know the awakening of 'New Life';
- 8) The conditions and spiritual exercises for the progress in 'New Life';
- 9) The warning and the happy tidings of the manifestation of creative power for sinners, and
- 10) The characteristics of the delivered, pure and God-approved life.

The whole book of these ten chapters consisted of 85 paragraphs.

At this period of my understanding and reasoning, I had complete faith in the existence of God though I differed with others on the attributes and actions of God. Here is the summary of the truths gained through intensive research which I presented in this book of mine at that time based on my faith in the existence of God:

### **On Human Personality**

1. Human personality consists of his physical body and his soul. Out of these two, soul alone is real.
2. Man possesses the elementary powers of perception of sight, sound and touch etc.
3. Man has the mental powers of memorization, imitation and critical thinking etc.
4. Man has several appetites and passions for pleasure, wealth, name, fame, aggressiveness, vindictiveness etc.
5. Besides these, man has various laudable virtues of justice, mercy, forgiveness, gratitude, sincerity, trust, humility, patience, and hope etc.

Added to these, he has in germ form those divine forces whose development produces in him faith, knowledge, love, purity, dependence, fearlessness, peace and supreme satisfaction etc. in relation to God.

### **God and Man's Relation to Him**

6. God is the creator of the entire universe. He is all-knowing and is in complete love with truth and goodness.
7. God alone is man's supreme relation, his supreme protector, supreme providence, his



deliverer and evolver.

8. Every thought, speech or action which a man indulges in against truth, goodness, and justice-loving nature of God, disfigures his soul and renders it sinful.,
9. When a man is under the dominance of appetites and passions and indulges in such thoughts, expressions and actions which go against the good-will of God, he harms his virtuous and divine powers in the same way as taking of poison damages the body.

### **The Growth of Low Attachments and Consciousness of Sinfulness in Human Soul**

10. A soul given to attachments and sinfulness and engrossed in the worldly things becomes unconcerned about his soul-life. To awaken him from such spiritual slumber, God sometimes creates for him tragedies through which he realizes the unreality of this world and becomes indifferent to the world for sometime. But so long there is no full spiritual awakening in a man, the way to his salvation does not open.
11. It is through persons of higher spirituality that a sinner can get quick and frequent opportunities to get spiritual awakening to turn from sinful life to New Life.
12. On full spiritual awakening and attainment of New Life, a soul, on the one hand, develops hatred and pain or remorse in its heart for sins and on the other hand through its freedom from undue attachment and low tendencies, it sets on its struggles to establish his relation with God.

The Punishment for Sin, and Purity and Union with God.

13. The kind of pain or remorse mentioned above is the true punishment. This spiritual pain is hell. There is no place like hell.
14. No sinner can escape this hellish pain, for God's justice is perfect.
15. Being children of God, every sinner would necessarily one day, here in this world or in some other world, turn from sin and attain New Life and enter Brahmraj.
16. Sinful life is produced by violating the good-will of God through our thoughts, words and actions. Therefore unless the rebel soul turns away from sin and tunes some of his desires and will with the will of God and establishes true relation with Him, he cannot get rid of his sinful life and the consequences thereof.
17. After salvation, it is on attaining to perfect harmony with God that a soul become immortal, for God is immortal. On being immortal and under the protection of God, the soul takes to eternal progress.

### **The Principle of Salvation and Immortal Life**

18. Love and self-sacrifice are the only two conditions which are universal principles for salvation and immortal life. With the awakening and development of pure higher love, self-sacrifice, i.e., sacrifice of selfishness, is inevitable.
19. Like a true beloved, God desires the entire love of the sinner. Those who wish to give a part of their heart to God and apart of it to satanic passions, are cheats and hypocrites. By depriving themselves of salvation and immortal life, they deliberately throw their souls into the jaws of death.

Four Methods of Salvation

20. After a sinner has awakened to his sinful life, there are four spiritual exercises for him to get salvation. They are as follows:
  - 1) Sacrifice: He should give up all such thoughts, beliefs and actions which are untruthful and sinful and he should accept the loss of money, honour, physical comforts etc. etc. which such sacrifices make necessary.
  - 2) Contribution : He should utilize his body, mind, wealth, and property ' in the service and welfare of the children of God according to His wishes.
  - 3) Faith: He should have firm faith that when he accepts God's refuge for deliverance from sinful life, then, God produces changes in his heart by his creative power and certainly reforms him.
  - 4) Prayer: On spiritual awakening to one's sinful state, one should make fervent prayers to God for his creative power to deliver him from sin.

### **Characteristics of Higher Spiritual Changes**

21. The criteria by which it can be judged whether one has turned from sinful life and entered 'New Life' are as follows:

- 1) Feeling of pain or repentance for sin.
- 2) Hatred for selfish life.
- 3) Struggle against dominance by natural instincts.
- 4) Desire to make all kinds of sacrifices for truth and purity.
- 5) Desire to acquire real life of soul.
- 6) Desire to serve the welfare of others out of disinterested motives.
- 7) To feel one's fulfillment in listening to sermons on God and religion and feel aversion for things contrary to them.
- 8) The growth of the feeling of religious purity, peace and blessedness.

### **The Need of Deliverer and Other Spiritual Exercises for Guidance of Religious Life.**

22. There is necessity for fulfilling the following six conditions to get guidance on religious life, to stabilize and strengthen the consciousness against sin, and to invigorate spiritual life:

- 1) A completely delivered guru.
- 2) Association with religious men.
- 3) Establishment of spiritual relationship with past great men of religion.
- 4) Study of religious scriptures or listening to their reading.
- 5) Worship.
- 6) Disinterested conduct.

### **False-Beliefs about Religious Life**

- 1) to have blind faith in some religion or religious teacher or religious scriptures or avatar or prophet.
- 2) To carry out some religious ritual.
- 3) To adopt some symbols of some religion.
- 4) To undergo some physical discomfort in the name of fasting 'tap', or killing of some natural passion.
- 5) To pass for a good man in the public.
- 6) To experience peace or satisfaction in a place of worship.

None of these things characterize a person who has developed New Life.

### **Distinguishing Marks of a Delivered and Religious Man**

24. The distinguishing marks by which a delivered soul and religious man can be known are as follows:-

- 1) All kinds of evil wishes die in him and no evil wish remains in his heart.
- 2) His heart remains pure. At his time of going to bed when he introspects himself, he does not find that he has committed any sin or crime for which his conscience reproaches him.
- 3) There is dominance of creative power in his heart and there is development of divine feelings.
- 4) Desire is developed to do good even to the greatest sinner and one's worst enemy.
- 5) Nothing appears more lovable than God and all inner and outer worldliness disappears from the soul.
- 6) The desire to make all kinds of sacrifices for God is developed.
- 7) The soul gets adesh or command from God for the path of religious life and it is predisposed to follow the commands.
- 8) The heart leans on God and gets peace and feels blessed through direct perception and union with God.
- 9) There is fearlessness in his heart and he does not experience pain due to useless anxieties and fears as is experienced by sin-ridden worldly people.
- 10) All duties appear lovable and the heart is full of sweetness and peace in discharging of them.
- 11) The relation with all including parents and members of the family, brother, wife, husband, friend, master and servant, Guru and fellow disciples is free from selfishness and is based on religion.
- 12) He is always engrossed in the welfare of fellow men and other living creatures.

THE DECLARATION OF  
DEV DHARMA AND THE  
FOUNDATION OF DEV SAMAJ

The unique higher life or Devjiwan which was evolving in me and the gospel of 'New Life' inspired by it which I set out to propagate was of course completely new and novel to millions of followers of other faiths. But strangely enough, it appeared uncommon even to my fellow members of Brahma Samaj. My sermons on the need to awaken to one's sins, to get freedom from them, and to develop new and immortal life, were, therefore, inexplicable puzzles to them all except a few of my disciples. Just as a crow cannot understand the language of a swan, in the same way they found themselves incapable of understanding the spirit of my sermons. They not only lacked consciousness of sin but they loved sin. They followed low ideals. They were of the earth earthly. They were devoid of that higher nature which could sprout and grow higher life in them. On the top of it, they disliked my ministrations of 'New life' to them on the score that I had declared myself in favour of the need of a true Guru (even though qualified with Dev jiwan) for developing 'New Life' of the spirit. So instead of being drawn towards me they fell away from me. They not only ceased to profit any more from my ministrations but, on turning inimical, they came to place obstacles in the work of my life-vow. I continued to work for quite a time under such unfavourable conditions. When it became impossible for me to work with my fellow Brahmans and Brahma Samaj any longer, then on the 16<sup>th</sup> February 1887 A.D. (6<sup>th</sup> of Phalgun, Samvat 1943 Vikrami) the day of the Golden Jubilee celebrations of Queen Victoria, the Empress of India, I declared in a special ceremony in the sanctuary of my house, the foundation of Dev Dharma and unfurled its new flag. It was the day of the beginning of Dev Samaj. Henceforth my work in connection with my life-vow became completely independent.

A new era began in my life mission.

A short note about this ceremony appeared in Dharma Jiwan in its issue of the 20th February 1887.

I reproduce it here with some modification of words:

"On the 16<sup>th</sup> February, 1887, (i.e. 6<sup>th</sup> Phalgun, 1943 Vikrami), the day of the Golden Jubilee of her late Gracious Majesty Queen Victoria's fifty years' reign, when the whole of India was resounding with rejoicings and which day would be considered as especially auspicious, not only in the history of this land but in that of the whole world, Brahmavadiji (Shri Dev Guru Bhagwan) performed a special ceremony in his sanctuary with a small band of his followers wherein he proclaimed his Dev Dharma Mission, the universal mission of establishing Dev Rajya (reign of truth and goodness) through imparting his creative divine power that he thought God had instilled in him for all those who unite with and follow him. The ceremony was in relation to the need of hoisting the flag by Brahmavadiji and for him to stand under it to commit himself to the vow of faithfully working all his life with purity and self-surrender for the triumph of Dev Dharma. A white flag bearing the words 'Dev Dharma', in letters cut out of red cloth was put on the top of his mission office. Shri Dev Guru Bhagwan was then living in the upper storey of a house which he had taken on rent. It was situated to the eastern side of the Anarkali Bazar, Lahore, near Brahma Mandir. A portion of a room of this house was separated by a curtain from the rest and was set apart for daily devotional exercises and sermons. At first Brahmavadiji delivered a most inspiring address to his followers. Later a sermon was read and performed important social ceremonies (anusthans) therein. It was followed by a hymn (bhajan). Then he offered a prayer. The whole atmosphere got charged and illuminated by so strange, extraordinary and forceful waves of Sanjivini Shakti (divine force) which is beyond description. Tears flowed down Brahmavadiji's cheeks in abundance (as he was moved by compassion for the sinful humanity and love for their elevation to the sphere of goodness, truth and beauty. His heart glowed with the hope and fervour of a saviour and life-giver. Several persons in the

audience were also moved to tears. It was a living and vibrating scene of the reign of truth and goodness. The whole place of ceremony resounded with divine utterances of Brahmvadiji. After the offer of allegiance and self-surrender a song was sung seeking blessings for the victory of Dev Dharma. Then the flag was hoisted on the roof of the Prachar office (propaganda office).

Two weeks before the performance of this ceremony of Dev Dharma, on Sunday, the 30<sup>th</sup> January 1887, a deputation of the representative body of the Punjab Brahma Samaj had called on my residence at about 2 p.m. with the request not to discontinue my sermons in the Brahma Mandir. I told them I could visit their Mandir in my private capacity and time permitting, address them on their asking me, provided they did not put hindrances in my doing so and did not put obstacles in the work of my life-mission. After this I put it very clearly in the following words the unique life-vow which inspired me to establish Dev Dharma. "Your society is like many other religious societies, whose ordinary objective is only to collect on Sundays in the Mandir you have built and hear devotional songs and sermons on God just as it is done in other Hindu mandirs (Thakur-dvaras or Devi-dvaras) in relation to gods and goddesses. I do not consider this a true objective (for religion). I have a different life mission. I am not born to teach people to sing or remember hymns in praise of one God in place of many gods or turn out ordinary good persons who should offer prayers in the morning or evening. My mission is to remove this sorry state of things (in religion). I want to produce in people New Life, give them freedom from sins and grow spiritual life in them. I want to give them freedom from sinful life and enrich them by blessings of Divine Life through purifying their life in all relations. It is with this objective that I have been preaching in your Mandir for the last four years. You people might not have benefitted from my sermons and teachings but many other persons have risen to new life through them."

MY GREAT STRUGGLE IN THE MOST  
DIFFICULT TASK OF RESEARCH

**(During the Theistic Period -- from 1887 to 1893 A.D.)**

I have already given in chapter sixteenth a brief account of the achievements of my researches into truths of religion which I gained after taking my life-vow till the year 1886. I give below the researches I did in the years 1887-1893 about truths concerning my manifestation and also about religion and the teachings I imparted.

**MY TEACHINGS**

**What is meant by My Manifestation?**

[The excellence of the light and power in me; the need of the people to build spiritual relation with me for gaining freedom from passions and development of spiritual life; the beneficial changes in them through contact with me.]

I had at this time before me the ideal of a personal deity, whom I called 'Paramdeva', the being who is infinite source of divinity, who is complete lover of truth, justice and goodness, who is free from all kinds of un-truth, injustice, evil and is therefore all purity. He does not ever commit any kind of untruth and evil conduct and hates the most degraded state of those who live such evil life. On the one hand I had the above ideal of the deity before me, and on the other hand I saw lacs and crores of men of the world, who were not only bereft of every kind of love for truth, justice and goodness, but being dominated by their various appetites, passions and ego loves sided against truth, justice and goodness and loved to do it and indulged in various kinds of evil and unjust, sinful and criminal conduct in relation to fellow human beings besides other existences, and still further they, due to their evil character, did not and could not check themselves against doing sinful and criminal actions even towards their near relatives. Between these two pictures of the all-pure and omnipresent God and the sinful mankind lost in evil and criminal conduct in relation to distant and near relatives, I found myself situated with very clear knowledge about myself endowed with various constituents of Divinity (Devatva) and Divine Life (Devjiwan) and the sublime light in which I saw various truths concerning the fruits of evil life and sublime life. Being in love with the various constituents of the sublime life, I felt intense hatred for the various constituents of evil life, opposed as they were to the constituents of the sublime life. I saw that so long these various constituents of the sublime life in me did not sprout and mature in other souls, till then on the one hand those evils could not be destroyed which have caused hell of suffering in different relationships and on the other hand unless they develop all the constituents of the love of truth and goodness, there cannot come into being in human context that wonderful peace and bliss and there cannot emerge that beautiful and beneficial personality development which becomes a blessing in all relations and enjoys inner excellence through continuous evolution.

I also knew that though God is the fountain-head of sublime life and is in the hearts of all men, yet he does not and cannot reach that sublime light in the dark souls of millions of persons who are bereft of this sublime life and live under the dominance of passions. That light I can and do reach them which makes these sinful souls to see their sinful state in its evil and ugliness, which makes them anxious to get rid of it. Neither can, nor does God impart to them that power, which I am able to impart to them and transform the conduct of fit souls and bring about higher life in them. I realized that just as without the light of the sun or a lamp, a dark room is not illumined and just as without the intellectual efforts of a scholar, a person cannot get knowledge, so also the work of bringing higher changes in human hearts is not and cannot be accomplished by God without me.

Therefore, in 1892 A. D. I wrote down the following write-up concerning the manifestation of

Dev Dharma in my soul and its objective:-

The Manifestation of Dev Dharma in Me

- 1) The manifestation of Dev Dharma or divinity has not taken place in a stone or a tree but in my soul and all its higher excellences are in my soul.
- 2) Foolish are they who seek the manifestation and the excellence and blessings of the sublime life in sources other than me.

### **The Objective of My Manifestation**

- 3) I have appeared as a special manifestation for those persons who on being given to self-will and lost in soul-ignorance are destroying themselves through engaging themselves in worldly ambitions and sins. I want to dis-engage them from the worldly life and put them in commune with me so as to save them from death and to make them heir to superior and pure life and its blissful fruits.

During this time due to terribly stormy opposition by my opponents, my nervous system got shattered by their inflicting horrible and painful sufferings. I was on death bed due to severe illness but ultimately when I recovered from my serious illness, my inner spiritual light shone with greater illumination. On the one hand, I saw and felt sympathy for, the pitiable state of millions of people, bereft of this light, living an ugly life of spiritual ignorance and on the other hand I realized the excellence of the nature of the light in me. During this time, one day I felt a strong urge to say something about this light and inspired by this thought, I had the following sentences taken down by a disciple of mine:

1. I have in me a New light for you. Commune with me and get the light that is in me.
2. Only through communion with me and by getting my light, you can see and realize all those truths that pertain to Dev Dharma or true divine life.
3. Are there not some among you who have obtained my light and are able to see and realize more or less my teachings?
4. Do not forget that the light that you have obtained so far is very meagre and so in that little light you are able to see very little. Apart from some elementary truths you are able to see the subtle truths of divine life only dimly and that also occasionally.
5. The more my light enters your soul, the more you will be able to see clearly and vividly the truths of divine life. The more this light grows bright and stable in you, the more you will be able to get rid of your low life which, instead of exposing you to spiritual light, keeps you in the darkness of appetites and passions.
6. The more you get my light, the more you will be in a position to enlighten others who are comparatively in greater darkness than you.
7. In the spiritual darkness, a soul is led astray from the spiritual path and goes the way of death. My light takes a soul out of darkness, puts him on the spiritual path and delivers it from death, unto life.
8. Remember, it is not the sound of my words which carries light to your soul. It is through your communion with me that you are illumined with my light.
9. Give up all forms of your disloyalty to me and commune with me with all your heart so that my light may illumine you more and more.
10. The light I have got and I am getting is not meant for me only but it is for others also. In fact it is for all.
11. The souls should get from me the light which has been given to me for their welfare. They should not deprive themselves of its life-giving blessings through disloyalty to me due to some evil passion.
12. Blessed are those souls who rise above their undue attachment to ego or evil relatives who increase their spiritual darkness or the worldly opinion and come or want to come under my light which delivers them from spiritual darkness and death.

These utterances were first printed in Dharma jiwan. Next year, in 1893 they were included in the Urdu book entitled Devatva Prachar. During those days I wrote down the following statements about the need to commune with me with love and gather the blessings following from it.

1. Every soul who unites with me in love and surrenders to my influences, gives up his past evil or degraded Me and gains new, pure and noble life.
2. The extent to which a soul assimilates my higher influences, through communion with me, to that extent he is illumined by that new light by which he is enabled to see and realize more and more the reality and the laws of spiritual life.

3. The extent to which a soul assimilates higher influences through communion with me, to that extent he develops love for such virtues and blessings of divine life and its laws for which he has developed capacity to know and realize the truth.
4. The extent to which a soul assimilates higher influences through communion with me, to that extent he shapes himself into divine life of which I am the ideal manifestation.
5. The extent to which a soul assimilates my higher influences through communion with me, to that extent he develops hatred for all those sins for which I have hatred.
6. The extent to which a soul assimilates my higher influences through communion with me, to that extent he develops love for the four fundamental truths about my divine life, namely, Eternity, Truth, Justice and Goodness.
7. The extent to which a soul assimilates my higher influences through communion with me, to that extent he develops pain for his evil thoughts and actions.
8. I am the ship of hope of life for the souls drowning in the ocean of evil life. I am like yeast for saving, improving and bettering the fallen communities and nations.
9. The power of divine life which is like leaven in me, demolishes and destroys evil. So this power is spiritual means for the reformation and betterment of sin sodden and suffering souls.
10. There is no soul who has not become comparatively better and nobler after uniting with me, even if he has communed with me in the least degree provided he has surrendered his self-will.
11. A branch which is grafted to a thorn apple (Dhatura) produces poisonous fruits and a branch which is grafted to a grape vine produces grapes. In the same way, a soul who associates with an evil soul produces poisonous and destructive fruits for others but a soul who associates with me obtains spiritual nourishment of divine life and produces pure and higher changes in others.
12. Just as a branch of a poisonous plant can be known by its characteristics, so a soul united with me, like a branch grafted with a life-giving tree, can be known by life-giving characteristics of divinity which have manifested in me.
13. I am a tree of divine life which produces blessed fruits. He who gets associated with me, like a branch is to a tree, not only avoids harm to himself and others but also produces blessed fruits in his own life and in the life of others.
14. A cow on being hungry does not avoid taking grass in the jungle out of fear that some leaves of the grass maybe dusty. A man who is hungry does not avoid taking wheat loaves (chapaties) out of fear that there may be some particle of sand etc. in it. A soul who is hungry for life-giving blessings of divine life does not avoid communion with me out of some imaginary reason against me, for he who eats, lives and he who does not eat, dies.
15. A man cannot get directly from God, the rays of light without the sun, or wheat chapaties without wheat, for this is against the laws of God. In the same way no one can directly get from God the spiritual virtues and blessings of divine life which have manifested in me.
16. He who acknowledges the good tidings of my manifestation, surrenders his self-will, gives me hold on his life day by day, gives up his evil life and seeks unity with my divine life, like a branch does to a tree, belongs to me and my mission and he alone can benefit from my manifestation.
17. Those who are ignorant of the life-giving and destructive conditions of soul-life or the laws of life and death of soul and are not only slaves of evil life but are also partial to and in love with it, cannot realize the truths pertaining to the truth and importance of my manifestation, the truth of the need of uniting with me and the life-giving blessings of such union, unless they get rid of their evil life. Such souls in their present sorry state in many cases have hated and hurt me to an extent which no one else could.
18. To the extent a soul gains intimacy with me through communion, to that extent he is absolutely different from every other person given to worldliness and evil, in his intrinsic worth and style of life.
19. To the extent to which a soul, is different from the worldly and evil persons in intrinsic worth and style of life, to that extent the evil persons, finding him different and opposed to their way of life, will hate him and find pleasure in harming and hurting him.
20. Blessed is the soul who feels closer to Divine life and different from the lovers of evil life to the degree they ill-treat him, for he thereby remains protected from their evil influences.
21. The extent of the depth to which a soul unites with me, to that extent it becomes imperative for him to respect and love all those who are united with me and are under my influences. He feels he belongs to them and they belong to him. He who does not show this conduct does not belong to me.
22. It is imperative for those who have offered their lives for my mission and vowed themselves to spread the good tidings of my manifestation, and unite souls with me for their betterment,

to achieve complete freedom from their past moral distortions and impurities of soul and give evidence, through all their conduct, that they give highest place to me in their hearts next to God and after that they love all my missionaries and show no jealousy or vindictiveness towards them and do not squirm to find some one of their fellow missionaries making better progress but rejoice in it, and do not harm the true glory of the mission or prove a hindrance in the discipline of the mission due to attachment to name or position or comfort etc. etc.

## II

### **What is Dev Dharma?**

Dharma means nature and therefore a person who shares the character of God or has divine life in him is Dev Dharma. In other words Dev Dharma is another name for Divinity.

## III

### **How did Dev Dharma Evolve in the Founder of Dev Dharma?**

- 1) Through the process of reproduction of souls operative in the human world, according to the laws of Nature, the founder of Dev Dharma was born with those special psychological dispositions which were essential for manifestation of Dev Dharma in him.
- 2) With the intention to mature those special psychological dispositions, God gave him opportunity to face those trials and situations in life, which were essential to this end.
- 3) God, through its divine power, instilled that life in him which due to its qualities and ideal, influences and fruits, is entitled to be called Dev Dharma.

## IV

### **What are the Objectives of Dev Dharma Mission?**

- 1) The objective of Dev Dharma is to redeem mankind from its worldliness, inner spiritual blindness and sinfulness.
- 2) It is the objective of the mission of Dev Dharma to crush the unholy intention of making current hypocritical false religious teachings in the name of God and religion.
- 3) It is the objective of the mission of Dev Dharma to expose the deceitful character of those persons who falsely claim to be God-worshippers when in fact they are world-worshippers.
- 4) It is the objective of the mission of Dev Dharma to wage spiritual war with those who side with sensuous and sinful life and to defeat them through the divine power and thus establish the glory of God.
- 5) It is the objective of the mission of Dev Dharma to make explicit the reality of the differences between divinity and life of evil and to give true and universal knowledge about the various aspects of the spiritual life of man and his high ideal.
- 6) It is the objective of the mission of Dev Dharma to convert persons, indifferent or hostile to God, and develop in them New life of divinity through the divine power and to grow in them purity and various aspects of the above life through proper instructions and spiritual exercises.
- 7) It is the objective of the mission of Dev Dharma to help people to give up selfishness and to evolve higher level of self-sacrifice for the propagation and victory of divinity.
- 8) It is the objective of the Dev Dharma Mission to evolve true and high feeling of self-sacrifice in the countrymen for the betterment of India.
- 9) It is the objective of the Dev Dharma mission to present beautiful vision of the divine life to people of every country and class and make them capable of true divine worship and thereby bring them under the reign of Divinity.
- 10) It is the objective of the mission of Dev Dharma to sympathize with all such civilized teachings, all such moral and social reforms and other welfare activities which are not against the laws of divinity.
- 11) It is the objective of the mission of Dev Dharma to build all relations and activities on the principle of divinity and thereby establish divine family, divine samaj and the reign of divinity.
- 12) It is the objective of the mission of Dev Dharma to remain indifferent to the unholy opinion of the worldly people and to win day by day victory and glory for divinity through exclusive loyalty to God.

## V

### **How Does Evil Life Grow?**



The following are the four kinds of loves whose dominance leads to the growth and development of evil life in man;

1. Love of transitoriness.
2. Love of falsehood.
3. Love of injustice.
4. Love of selfishness.

### **1. Love of Transitoriness.**

[That relation is called short-lived or transitory which a man establishes for the satisfaction of various instincts and passion, with such objects, persons and living beings which he has to give up with his physical death and with whom he cannot possibly have eternal relation.]

Dominated by this love, a man:

- 1) suffers various kinds of unnecessary anguishes due to slavery to his specific kinds of pleasures;
- 2) suffers various kinds of intense and unnecessary pains through undue attachment;
- 3) becomes contemptible and evil in life day by day through distortions of his nature and loses the capacity of developing and evolving those higher feelings, whose attainment is essential to his deliverance from harmful slavery and the development of higher life; and
- 4) is pushed into deeper and deeper spiritual darkness. Even though from the worldly point of view, he may sometimes become very clever, able, expert or scholarly, yet he loses the capacity to understand and appreciate the truth or reality of the spiritual environment and the laws of his spiritual welfare. For certain worldly purposes, he may profess and declare parrot-like certain religious beliefs, but being environed by horrible spiritual darkness, he goes on getting deviated day by day from the right path and goes on getting degraded. Due to his spiritual blindness and life of deviation from the right path, he comes to consider the true laws of his spiritual welfare as false and harmful and environment of his spiritual degradation as true and beneficial.

### **2. Love of Untruth**

**Through his love for untruth, a man:**

- 1) Loses day by day his capacity to see and appreciate truth; and is denied all those benefits and blessings which come with appreciating and supporting truth;
- 2) grows unconcern and disregard of the laws of God and turns away from them, violates them, deviates from them, indulges in sins and evil conduct and there by becomes liable to their horrible consequences; and
- 3) Takes to pretence and hypocrisy, and by such evil practices cheats himself and others and thus inflicts various kinds of suffering and injury.

### **3. Love of Injustice**

Due to love of injustice, a man:

- 1) Does not feel hesitation to deny others of their life and due rights;
- 2) Ill-treats other human beings and animals in various ways;
- 3) On being intemperate and ill, he suffers various kinds of undesirable pains.

### **4. Love of Selfishness.**

- 1) Apart from his self-interest, he does not want to show good conduct nor to do any good to others.
- 2) He is anxious to get others to do him service as far as possible, but does not want to be serviceable to others.
- 3) He is not true and loyal to any sacred relation and thus through his disloyalty he proves treacherous and evil.
- 4) Apart from others, he cannot love even his benefactors and he often ill-treats those from whom he continues to get benefit and thus gives proof of his degraded character.

It is these loves of transitory objects, untruth, injustice and selfishness that account for the prevalence of various kinds of evils, various kinds of sins, various kinds of ill-treatment, various kinds of mischiefs, various kinds of cruelties, various kinds of evil practices and various evil customs and conventions in mankind. It is due to these loves that there is so much terrible pain

and suffering in the Human world. Though the chain of suffering gets started here on this earth, but it spreads itself to the next world also.

The life of evil which is produced by all these loves mentioned above and which takes a man on the path of destruction, can be eliminated only on the appearance and dominance of divine life and never otherwise,

## VI

### **How to get Moksha from Evil Life and Attain Divine Life?**

Q. How to get Moksha from evil life?

A. By growing and developing divine life in the soul.

Q. How can divinity grow and develop in a soul?

A. By growing love for divinity.

Q. How can love for divinity grow?

A. By uniting and communing with Dev Guru (Devatma).

Q. Who is Dev Guru?

A. Dev Guru (Devatma) is the Guru who has brought the happy message of the destruction of evil life and the acquisition of divine life; who has made it his chief object or mission to destroy evil and to propagate divinity and to this end has established the mission of Dev Dharma.

Q. How can one unite or commune with Dev Guru?

A. By listening and reading his noble utterances and sermons and by meditating on his teaching about how to conquer evil.

Q. How is divine love produced in this way?

A. Dev Guru is in complete love with divinity. He puts in his entire efforts for the propagation and victory of divinity. He has made all kinds of necessary sacrifices and has endeavoured all kinds of sufferings in order that people may get moksha from evil life. When the divine power of Dev Guru or his devotees touches a soul and works on it, then, as a result of the operation and influence of divine power, it undergoes change and this change takes the form of divine love.

Q. What transformation takes place when a soul grows divine love?

A. It leads to divine life for the soul, for divine love is the condition for divine life.

Q. How to know that divine love is awakened in a soul?

A. A soul is awakened to divine love if he develops love for those four things which are exactly contrary to the loves of evil life.

Q. What are they?

A. They are:

- 1) Love of the eternal,
- 2) love of truth,
- 3) love of justice,
- 4) love of good.

Q. How does divine love progress in a soul?

A. It can deepen day by day by spiritual union with Dev Guru.

Q. What are the criteria to know if love for Dev Guru is growing?

A. The main criterion by which it can be known that love for Dev Guru is growing in a soul are as follows:

- 1) His feelings of faith and confidence in Dev Guru is strengthened
- 2) He experiences growing concern and desire to associate himself more and more with Dev

Guru and he is heart and soul anxious to assimilate the virtues of Dev Guru.

- 3) Just as he gives higher place in his heart to Dev Guru over all the things and relations in the world, in the same way he makes efforts to influence other souls to give higher place to Dev Guru in their hearts over things and relations of the world.
- 4) He shares in his (Dev Guru's) joy and in his sufferings.
- 5) He feels grateful in his heart to him, and wants to stay loyal to him. He realizes his spiritual death in his disloyalty to him.
- 6) He does not want to say or hear anything against him.
- 7) He is anxious to abide by his wishes.
- 8) He becomes desirous to gradually make various sacrifices for the success of his mission.

Q. What are the various blessings which accrue to the devotee by uniting with and growing love for Dev Guru?

A.

- 1) He is illumined with spiritual light. As this spiritual light is received more and more, he is made more and more capable to see and realize the hateful and destructive character of evil life.
- 2) Through this spiritual light, newer and newer truths about the various conditions for acquiring divinity dawn on him and visions of purity and nobility appear before him.
- 3) The divine power works in his heart and it gives him strength to get rid of evil life and to mould himself into noble life.
- 4) He acquires greater and greater capacity to see and appreciate all those high and unique excellences which have manifested in Dev Guru.
- 5) To the extent he acquires capacity to see and appreciate the virtues of Dev Guru, to that extent his anxiety to assimilate them grows. By assimilating them, he progresses in spiritual beauty.
- 6) He is gradually delivered of the distortions of low attachments and impurities of sins. He gets pure in hearts and thus attains moksha from evil life.
- 7) He makes progress in developing feeling of humility and gratitude towards his deliverer and becomes anxious to be of service to him in different ways according to his abilities.
- 8) He gains knowledge about what is right and wrong conduct in relation to his own spiritual life and in his relation to others. This knowledge is extremely essential for him which cannot be obtained by merely harping on 'moksha' and 'conscience'.

## VII

### **What are the Various Criteria to know the Growth of the Life of Dev Dharma in a Soul?**

A soul shows growth of life of Dev Dharma when he:

- 1) establishes the glory of God;
- 2) develops inclination of worship;
- 3) feels lonely and lost without God;
- 4) believes in the help of God;
- 5) believes in the victory of the sacred laws of God;
- 6) believes firmly in the life after-death in Parloka;
- 7) disregards public opinion in observance of some sacred law of God;
- 8) refuses to observe an evil ritual practice;
- 9) sides with supporters of truth and justice;
- 10) in the purity of his wishes;
- 11) develops hatred for every known sin, evil and evil company;
- 12) tells the truth under all conditions;
- 13) supports and exhibits sincerity;
- 14) is desirous of rightness in all fields;
- 15) performs all duties;
- 16) show readiness in performing his duty with alertness, quickness and concentration;
- 17) loves and observes temperance;
- 18) stays loyal to truth;
- 19) observes beneficial discipline;
- 20) puts in effort for bringing adjustment in all aspects of life;
- 21) loves and observes the laws of divinity;
- 22) spreads the blessings of divinity;
- 23) makes all necessary sacrifices for the spread of divinity;

- 24) increases the power of divinity through organization of Dev Dharma;
- 25) puts in struggle against all difficulties in the path of spiritual life;
- 26) stays peaceful and cheerful;
- 27) makes progress in his life every day and helps the progress of others;
- 28) loves cleanliness;
- 29) loves beauty;
- 30) every day strengthens spiritual relations on the basis of divinity;
- 31) helps his fellow spiritual colleagues during their illness or trouble;
- 32) shows true gratitude in action towards one's benefactors;
- 33) does proper service to guests;
- 34) does not regard any one inferior on the basis of difference of community, caste and country;
- 35) shows honest conduct;
- 36) avoids the company of the impure, the wicked and the debauchee;
- 37) concedes right demands and respects rights of others;
- 38) shows respect and reverence for others according to their status;
- 39) desires complete welfare of mankind;
- 40) fulfills all his undertakings;
- 41) renders proper help to even his opponents and enemies as situation demands;
- 42) cares for his children as trust from God;
- 43) shows proper sympathy for all living creatures;
- 44) does not take intoxicants for intoxication;
- 45) uses time in right and holy work;
- 46) acquires divine knowledge; and
- 47) wages moral war against worldliness and sin.

## VIII

### **What are the Various so-called Religious Practices which have Nothing to do with Devatva (Dev Dharma)?**

- 1) Neither to touch money nor to keep it;
- 2) To smear the body with ashes;
- 3) Not to put on any clothes;
- 4) Not to stay in any house;
- 5) To go and live in a temple or cave of a mountain;
- 6) Not to be a householder;
- 7) To be clean shaven in head and face;
- 8) To keep hair on head and face;
- 9) To put on ochre-coloured dress or a loin cloth, or a privy cover (langote) or a cactus wear;
- 10) To keep a comb in one's hair;
- 11) To put on a 'kachha' or knicker;
- 12) To put on a turban of a particular colour and keep an iron weapon in it;
- 13) To keep something made of iron in hand or head;
- 14) To put on sacred thread and to grow a tuft of hair;
- 15) To walk bare-footed or to put on slippers of a particular kind;
- 16) To use wooden slippers;
- 17) To hang oneself upside down;
- 18) To do various kinds of 'Asanas' or bodily postures;
- 19) To do 'Pranayama' or breathing exercises;
- 20) Not to keep any utensils or baggage;
- 21) To keep bare one's head;
- 22) To take food prepared by oneself;
- 23) Not to take food prepared by some member of other community or clan;
- 24) To sleep on bare ground;
- 25) To sleep on a bed of nails;
- 26) To live on milk and fruits;
- 27) To keep a 'Iota' a 'tomba' or a 'kamandal' for purpose of drinking water;
- 28) To keep silence for a definite period,
- 29) To wear beads;
- 30) Wearing a kanthi or string of small beads;
- 31) To repeat some 'mantra';
- 32) Not to take food or water in the night;
- 33) To take meals once in the day;
- 34) To light fire and to inhale smoke as a penance,

- 35)To keep standing in water;
- 36)To fast;
- 37)To take bath repeatedly;
- 38)to keep 'danda' or the skin of a deer or tiger;
- 39)To stay in a forest;
- 40)To light sacrificial fire;
- 41)To visit religious places of pilgrimage;
- 42)To amputate one or another organ of one's body and offer it as a sacrifice to a god or a goddess;
- 43)To get circumcised;
- 44)To keep one's trousers above ankles;
- 45)To get one's head clean shaven;
- 46)To keep a rosary;
- 47)To get moustaches clean shaven but to keep beard;
- 48)To go on repeating some sentence;
- 49)To take bath in some specific river or tank;
- 50)To keep one's arm turned upward indefinitely;
- 51)To sleep over water;
- 52)To keep one's face turned towards the sky;
- 53)To wear a chain in one's foot;
- 54)To wear wooden or copper rings in one's ears;
- 55)To keep trident;
- 56)To wear a garland of skulls on special occasions;
- 57)To smear one's body with white or red sandal-wood or vermilion;
- 58)To perform the 'Hathyogic' exercises of cleaning the intestines by swallowing a long strip of cloth and then pulling it out;
- 59)Not to take bath at all;
- 60)To take saltless food;
- 61)To besmear one's body with faeces;
- 62)To wear necklace of ocymum sanctum (tulsi) or seeds of the tree
- 63)Eleocarpus ganitrus (rudraksha);
- 64)to apply sandal paste as upright mark or three horizontal or crescent shaped lines over one's forehead;
- 65)To stamp one's body with some burning iron piece;
- 66)To keep silk or woollen clothes;
- 67)to wear something on one's arms;
- 68)To hang a book round one's neck;
- 69)to keep a mattress of tattered garments;
- 70)To keep a staff;
- 71)To take water after sieving it;
- 72)Not to take certain things;
- 73)To keep an idol in one's throat;
- 74)To tie a rope or small jingling bells above one's waist;
- 75)To keep badna or borya;
- 76)To coil one's hair into a rope;
- 77)to keep dirty, matted and tangled hair;
- 78)To besmear head with ink;
- 79)To beg for alms with a slogan of Alakh (the invisible);
- 80)Not to beg at all;
- 81)To beg for food from door to door;
- 82)To keep roaming;
- 83)To keep sitting or lying down at one place in all weathers;
- 84)To read some scriptures or to sing some hymns.

## NEW CONSTITUTION OF DEV SAMAJ

The sad and contemptible behaviour of several ungrateful persons made me, on the one hand, apprehensive of the inner psychology of human souls, and on the other hand, of the constitution of the Dev Samaj. On the basis of the new experience I wrote down and published many modifications in the constitution of Dev Samaj and laid down important conditions of the membership both for the present and the future, members of the Dev Samaj. The book Devatav Prachar in Urdu (published in the year 1893) contains the whole matter of this chapter besides other things.

The new word 'Sewak' was put in usage for members. A new ritual was framed for initiation of sewaks and it was made a condition for every person seeking membership to abstain from the following nine sins or wrong-doings:

1. All forms of drinks
2. Meat diet
3. Gambling
4. Theft
5. Bribes-taking
6. False witness
7. Deception or trickery
8. Adultery
9. Murder

Besides this, a new method of spiritual exercises was made current. It was made imperative for sewaks to meditate over the sublime nature of Dev Guru and on the need of the spiritual relation with him; to recite Dev Stotra, to adore Dev Guru by developing love for his sublime nature. The relation between the guru and the disciple was made more direct and intimate.

By this time, I had, on the one hand, come to know well enough about the excellence of my manifestation, and on the other hand the truth had dawned on me that unless a fit soul united with me and got my sublime light and power, he could not undergo the spiritual changes desired by me and could have no discrimination and knowledge of what is religious or irreligious which I could impart to him, even though he had faith in one God, and performed vedic rituals, or Nimaz and prayed to and adored God. I came to know the truth that the kind of spiritual changes I wished to bring about in human souls, the kind of knowledge or discrimination between true and false, good and bad, I wished to impart to them, the kind of vision of the ideal of higher life-producing harmony in relation to every department of Nature I wished to project to them, was not possible for them unless they united with me and in accordance with the immutable law of Nature, came to consider me the one unique environment and ideal for them. The light of the above truth brightly illuminated the relation between guru and disciple, and prepared me to invent new spiritual techniques for it and propagate and make them current. This was a great event of this year in the history of Dev Samaj. It gave a new direction to the constitution and work of Dev Samaj.

THE DISCOVERY AND PROPAGATION  
OF THE LAW OF HARMONY

On attaining to the life of divinity, when a soul really desires and achieves unity or harmony in different relations, he gets that peace which blesses all. A soul who attains to the life of divinity, i.e. the life characterized by love of truth and goodness and aversion for untruth and evil, becomes on the one hand inevitably anxious and capable to free himself from all kinds of sins and evil actions in relation to all the kingdoms of the universe and on the other hand, being lover of truth and goodness, becomes anxious and capable to get useful knowledge about them and be serviceable in relation to them. When a soul does not want to and does not become unjustly injurious to any existence in any of the kingdoms and does want to and becomes, according to his capacity, beneficial to it, he then establishes relation of higher harmony or unity with it. The different evolved departments of Nature are blessed in this soul of divinity and thus address him (in human language):

“Blessed is your being! You are lover of evolution. You wish the higher evolution of all of us and as far as it is practical for you, you do contribute to our higher evolution. You are true well-wisher of our evolution and therefore true benefactor for us and thus are truly ours. We are in complete harmony with you. We feel blessed in you and repeatedly thank you”.

When all the four kingdoms, viz. the human, the animal, the vegetable and the inanimate worlds, echo such sentiment, then it is not the four kingdoms that feel blessed for this higher harmony to the establisher of such harmony but the establisher of such higher harmony, too, finding himself in a state of harmony with them, feels extremely grateful to them.

The evolution of this unique life of divinity in me did not only reveal this truth of the principle of harmony to me but also made me very anxious to establish the higher law of harmony in every department of Nature. I felt in love with it and it came to dominate my heart and became the motive of the various activities of my life.

The year 1892 can be memorable for this fact also that I brought out a book in Urdu entitled Dev Anushthan Vidhi in which I not only laid down rites for the occasions of conception, Jaat Karma’ (The fourth of the sixteen major ceremonies (sanskaras) of the Hindus performed after the child-birth), naming, corn-feeding, tonsure, marriage and death, but being motivated by the love of harmony I laid down for the first time, injunctions or directives for improving conduct in twelve relations concerning the various kingdoms of the universe and named them as ‘Vrats’. One of these Brats was performed that very year and others were put in practice the next year, i.e. in 1893.

The twelve Brats were as following:

1. Santaan Brat (parent-child relationship).
2. Bhai-Bhagini Brat (brother-sister relationship).
3. Pushap-patra Brat (relation to the plant world).
4. Pati-Patni Brat (wife-husband relationship).
5. Sant-aadi Brat (in relation to great men and saints).
6. Bhrit-swami Brat (servant-master relationship).
7. Prativasi Brat (in relation to the neighbours).
8. Parlok-nivasi Brat (in relation to the departed).
9. Pashoo Brat (in relations to the animals).
10. Jad-lok Brat (in relation to the inanimate kingdom).
11. Bharat-uddhar Brat (in relations to one’s country).
12. Dev Vidhan Brat (in relation to the founder of Dev Dharma and to the Dev Samaj.)

These twelve Brats were divided into twelve months of the year and each one was assigned to

each month. For each Brat duties based on truth and goodness were broadly laid down for an individual to be performed in specific relations. The final day of the Brat was fixed for special contemplation on one's conduct in that particular relation, to examine oneself in order to know faults and shortcomings in oneself in that relation; and to be anxious and prayerful for their removal. Further, one is to know through such contemplation as to the extent of higher harmony evolved by him, to develop appreciation for the beauty and the goodness of such harmony and be thankful and grateful for it.

On 7<sup>th</sup> February 1893, a few days before the commencement of Dev Utasab, I delivered a sermon on the Law of Harmony in which I described how the law of harmony had taken hold on my mind. A part of this sermon is as follows:

"It is a law of human nature that a motive which is present and effectively operative in a person comes to dominate him and expresses itself in the daily practices of life and thus spreads its influence all around. On knowing this truth about human nature ordinary human beings, especially those of you who are spiritually related to me, should raise the question as to what is the dominant motive in my life.... I am not sure how far those among you who have so far established spiritual union with me, have known, experienced and realized as to what the dominant motive of my life is. It is therefore proper that I should explain it to you in a few words.

"The entire mission of my life is very well expressed in the principle of harmony. Harmony does and necessarily involve more than one being.

What is that in relation to which I am to establish harmony, endowed as I am with forces of Devatva, which are necessary to accomplish the heavenly ideal of harmony? It is the relation to God and his various creations among whom man occupies a very important place.

"The following are the fundamental truths about this principle of harmony:

1. To hold as real one's own being and the beings of others, different from one's self.
2. To know the type of relation God has set for one in which one stands to all other existences.
3. To be truly anxious to train oneself so as to fit oneself to do the duties involved in the relation so recognized.
4. As a consequence of the anxiety to equip oneself to fit into a relation, one should train oneself into higher character which is necessary to establish higher harmony with that relation and to take gladly, all such spiritual exercises which are necessary to free oneself from the past evil dispositions which stand in the way of the development of that higher character.

"If all our conduct towards others is according to the good laws of God, our mind is made free from all impurity and disharmony, and purity and harmony are essentially ushered in our life. Look all around and find for yourself as to what is the state of the mind of the people, what is their relation within the family and outside with their community, with mankind, and with the living and non-living worlds? How far there is true and complete peace and reign of justice and goodness in mutual relationships in the world? Where is a man who after inspecting the ordinary state of inter-personal relationships does not find them most painful and in many respects extremely hellish! Everyone who has critical ability can see that the present state of inter-personal, relationship in mankind proves that social life is not in a state of harmony according to God's good laws, that is, it is not in a true state of genuine purity and higher harmony and thereby it is far away from the heavenly blessings which the great God has endowed us with.

"Even though there is this most painful and harmful disharmony all around us, yet people are in a state of unawareness about it. Where are persons (irrespective of what religion or faith they belong to) who feel hatred and pain at following the path of dis-harmony and value harmony above everything else and in comparison with it regard any particular belief, faith or worship as secondary to it? But those who have got the opportunity to make a penetrating study of my life know that in comparison with this sacred and heavenly principle of harmony, which I call harmony (Ekta) or Absolute Harmony (Param-Ekta), how much secondary do I consider everything else. The following statement of mine expresses the same love of harmony in me:

"The extent to which a soul is in communion with me and under my influences, to that extent it becomes inevitable for him to respect and love all such souls as much as they are in communion with me and under my influences and to consider himself as belonging to them and they belonging to him. He who violates this law cannot be mine."



It is made clear from this statement that I do not consider a person mine even if he shares my beliefs and claims to accept my teachings so long he is not prepared to show spiritual harmony and does not have the ideal to join me in my mission of absolute harmony by belonging to others of my mission and they to him. It is crystal clear from it that there is no purpose for me higher than to produce harmony between God and His whole creation.

THE DAWN OF PRIMARY  
TRUTH ABOUT NATURE

The first book which awakened craving in me for the study of Nature was Professor Drummond's well-known book, *The Natural Law in the Spiritual World*. The story of how I first came to be apprised of this book, how it attracted me, how it came to my hands and how helpful it proved to me in furthering my knowledge in this respect, is not only interesting but an instructive narration too. I see it quite plainly that as my advent in the course of human evolution was due to special heredity, so were many of these phenomena unique which, after my birth, helped to evolve the germs of highest psychic forces of my heredity. One of the links in the chain of these phenomena relates to this book.

Some time before the year 1887, I was staying at a gentleman's house in Baidyanath, a great and sacred place of pilgrimage of Hindus. There was a table in his drawing room. On it lay a voluminous book. I felt an impulse to look into the book. I picked it up. It was the same book that I have mentioned above. I was already a lover of the reign of law in Nature. Hence on reading the title of this book '*The Natural Law in the Spiritual World*', I felt thrilled. I hurriedly, turned over its pages and cursorily went through many of them. It attracted me. I left that place but the love for the book stayed in my heart. Sometime afterwards, probably in the year 1892, I came to know that the book could be had at Lahore.

Instantly I purchased it and began its study. I profitted very much by the book for which I have ever felt indebted to the author. I have often remembered him in my good wishes (Mangal Kamna Sadhana). Even while writing these lines I feel my indebtedness to him and offer my best wishes for his welfare. Its study materially cleared my knowledge as regards the laws of evolution and dissolution as prevailing in the universe and awakened a very strong desire in me to study the story of evolution of the universe and of man.

From this time a consciousness was awakened in me that I was a part of the Universe and that it was my intimate relation. Besides me it has intimate relations with the whole mankind. I felt, therefore, that it was imperatively necessary for me to learn and know more and more about it, i.e. in one word, to acquire true knowledge of it.

Up to this time all that I believed about the cosmos by my independent study and reflection came to this:—

1. The whole Universe is one and every one of its departments or kingdoms is closely related to the others.
2. Man is part of the cosmos. Being bound with the various kingdoms of the Universe he is affected by their good or bad influences.
3. All the various existences in the Universe, become better or worse according to the kind of relationship with its other parts.
4. It is by the soul-knowledge and assimilation of the influences of Dev Shakties, i.e. highest psychic forces (of love of truth and goodness), that man can unite with various existences by those bonds or ties which can help him to evolve, on the one hand, by saving him from the degrading influences and their baneful results and on the other hand, by offering nobler or evolutionary influences.
5. The supreme ideal of life of man consists in establishing higher harmonious relations with the cosmos by means of Devatva, i.e., forces of higher life.

By the realization of these truths of the Universe and man which I have stated above, I saw the immense grandeur of the Universe. It had never appeared to me as real and as true as it did now. I had never before discerned that close kinship with it which I felt now. I realized that betterment or degradation of life rested primarily on the nature of one's good or bad feelings for the various related existences in the Universe. In spite of their belief in God, worship,

performance of 'Sandhya' or offering of 'Nimaz', men in general become more and more degraded, because they are bound in their various relations with low-bonds (or low-loves).

Even animals and trees which believe in no God (and offer no worship) become better by getting favourable environments and degenerate by uniting with unfavourable cosmic relations. This wonderful knowledge of the law of relationship made me feel this Universe, for myself and for other existences, such a true and close relation that I can hardly describe it in words.

MY DOUBT IN & REJECTION  
OF BELIEF IN GOD

I quote below as to how and when I came to see the falsity of my belief in God from my article entitled: 'A Bird's Eye View of the Evolution of My Soul' which appeared in the Jiwani Path:

After I took my life-vow, I continued to have faith in God for eleven years. In the beginning of the twelfth year (when I was oppressed by troubles caused by the court cases filed by persecutors) there came a stage in the evolution of my life, when several doubts haunted me about the truth of my belief in the existence of God. It was a time of great crisis for me. There was, on the one hand, harassment and entanglement of the court cases and painful persecution by my enemies and on the other hand, at this very troublesome time. I felt doubts about the existence of God in whom I could have sought refuge and found solace and support ! It was the time when I had already studied and deliberated for a number of years over the process of evolution. The more I went on testing my belief in God according to the scientific method, the more I came to doubt the existence of God day by day.

As the doubt in the existence of God increased day by day, I faced fierce mental conflict within me. On the one hand my understanding had so much developed that my love of truth was pressing me to arrive at the truth of belief in God only through the scientific method and on the other hand my faith in God was so deep-rooted (it had deep roots due to tradition of theistic culture and my true and pure devotional exercises in relation to Him) that it would not tolerate any challenge from the scientific investigations. So there was naturally conflict between the two sides, which gradually developed into a raging battle between them.

My heart charged with deep faith and devotion wept bitter tears and groaned: "How do you consider him as fictitious whom you have so far considered your supreme relation; whom you have felt as providence of light and power; bliss and joy; whom you have regarded as the breath of your breath and the life of your life; for whom you have undergone all kinds of great sacrifices, without caring for pleasures and comforts, and threats and hurts of the society to fulfill His wishes and to remain in harmony with Him; whom you have never left, though the world has left you; at whose feet you have completely surrendered yourself and thereby suffered terrible pain and great condemnation of the world; for whom you have left your relatives and sacrificed your name, fame and honour and suffered persecution by your enemies; for whom in the state of ecstasy of love you have shed copious tears on hundreds of occasions and danced in so much ecstasy as to go unconscious; in whose devotional singing you have on several occasions kept awake for several nights, whose worship you have considered as your daily duty; in whose worship you have been spending several hours; whom you have considered your highest lord and allowed no relation nor passion or pleasure as equal or superior to Him! Can the existence of such Supreme Being be a fiction in whom millions have faith? How can you be ready to sacrifice Him who is the breath of your life and the prop of your existence, the supreme treasure and possession of your life! How can you give up your greatest refuge! How can you leave Him, for how can you live without Him!...."

On the one hand there was the bewailing of my faith and on the other hand there was the challenging of my understanding grounded on the love of truth which said: "Oh heart, do not be blind. Your faith is not true. It is erroneous and false. However dear it be, however deep be its impression in you, but remember that without its sacrifice the path of your higher evolution would not uninterruptedly remain open for you.

False faith however dear it may be, and however dearest and most beloved it may have become by habitual entertainment of it for years on end, even then, it is false. It is still a hindrance and harmful in the path of your evolution. It is not worthy to be defended.

"Oh heart! you are not the heart of an ordinary soul who, though he may have the power of

discrimination between some particular belief as true or false, is without love of truth in him. You are not an ordinary soul.

For many years various constituents of the love of truth have grown and developed in you and motivated by them you have always sided with me.

How can you satisfy your love of truth if you keep this false faith with you? Never, and in no way. I am as much part of your soul as is the false faith part of you. And this soul, of which you are a part, is born with the unique excellence of being the harbinger of harmony in the world. Think for yourself and see how the two parts of you can be at peace when their beliefs are in a state of disharmony? There is no way open, to you except to establish mutual harmony for your tranquility to fulfill the law of unity and to keep always open and unhindered the path of all-sided evolution of life. Belief in God is not at all true." It is certainly as mythical as belief in gods and goddesses. You are complete lover of truth. Hence just as up to this day you have been giving up hundreds of false beliefs and thereby undergone great suffering several times to maintain sincere and perfect harmony with me, in the same way reject this false faith in God and establish true harmony with me".

The irrefutable appeal of my understanding grounded on the love of truth gradually modified the attitude of my heart. For practically a year this false faith could not be completely rooted out. But my evolved mind moved by the love of truth continued to apply the axe at its root, till at last this whole tree of false faith was supplanted root and branch and fell with a crash and thus truth completely triumphed over falsehood.

I knew that even when I held faith in God, my enemies in the theistic camp did not spare me. Now when they get the news that I had given up this country-wide belief in God, they will get an additional powerful cannon to attack me. But besides this, I also knew that they cannot blow me with false shells of a false cannon. Yes, they will not be able to touch even the hair of my head. When the process of evolution is my protection and truth is my indomitable great weapon, it is inevitable for me to triumph over all my enemies and torturers counting on falsehood, Can the saying of some rishi that 'truth alone triumph not falsehood' (Satyamaeva jayate naanritam) ever prove false? Never ! Never!

On attaining this victory (over my false belief), I who was earlier God-believer (Brahman-vadi) became Naturalist (Vishwavadi). Even when I held faith in God I did consider the universe or Nature to be real but I considered it as creation of God and believing Him to be the Supreme, I accepted Him alone to be the highest, most real and all-in-all relation. Though I was in direct contact with Nature, yet I did not know it in its true nature or character. When I wore the false spectacle of theism, I tried to interpret the darkest and ugliest events in bright and beautiful colours. I used to believe God to be the midwife in the activity leading to the birth of a child after labour pains of a mother and when I saw milk in the breasts of a mother, I used to conclude God to be the supreme mother. I interpreted the useful animals or trees or inorganic objects such as sun, moon, fire, water, earth, river and mountains, as constituting the book of knowledge of God and thought of their beneficial influences as mercy of God. I saw various kinds of beauty of God and delighted in them. In short, whenever and whatever I saw to be beautiful, useful and sweet in Nature, I interpreted it as exhibiting the beautiful and beneficial aspect of God and deepened my relation with Him. And on the other hand, whenever I saw, the most ugly, terrible and calamitous events in Nature, I tried to interpret them in the perspective of my false belief that though in contrast to the beautiful and beneficial aspects of Nature, these events were ugly, yet the beneficial influence of God's mercy was still working in them. As a father puts on fearful looks on one or other occasion when he is angry with his children, so God as father of the world shows frightening, aspect of his being through these terrible events. At the time of dark gale of wind, the heavy fall of rain or thundering sound of lightning, I consoled myself by remembering that God is showing His annoyance. When I got the news of the sinking of a ship in a storm in which along with hundreds of men and women, breast-feeding babies (the milk in whose mothers' breasts had not yet dried) and even pregnant women (in whose womb God had not yet completed his work) or when I read of how due to flood in a river several villages on its banks had been washed away, bringing about death of several of men and women and animals or that through an earthquake city after city, village after village, had been ruined and hundreds of men and women, children and animals had been buried under the debris, I still imagined the hand of merciful God in these most terrible and calamitous events. What a blind faith!

However this fictitious blind faith could not continue to, grow strong in me. My love of truth and goodness grew and destroyed this faith. It was indeed most blessed moment, Nature (whom I

had considered secondary in character) had struggled very hard to bring it about. It was astonishing how besides external circumstances, my inner constitution of love of truth and goodness and the painful and agonizing persecution by theists together played part in ridding me of the false faith in God.

“Nature had after continuous struggle of millions of years, had one day given birth to my soul, tended it, and evolved it by making me pass through progressive, stages, to become helpful and serviceable in all respects in establishing higher level harmony with every department of Nature. With the removal of the blockage of theism, Nature had cleared all path for me to realise its highest ideal. Now in the light of truth, I came to think and feel Nature to be my primary relation, whom earlier I had in my erroneous belief, considered as secondary in relationship. I completely dissociated myself from the fictitious creator and ruler and established my true and essential relationship with true and real Nature.”

Belief in God disappeared but it was a very critical time for me:

1. I was under harassment and torture by my persecutors through court cases.
2. I faced heart-breaking evil conduct by some followers which shattered my heart. My nervous system was greatly damaged and my physical condition deteriorated so much that I was on the verge of death. I remember the day when I was being taken in this critical condition from Lahore to Montgomery. I was lying on a bench of the Railway coach in a weak and practically unconscious condition. Two or three of my disciples were sitting by my side with sadness writ large on their faces. I was worried that I might pass away during the train journey. It was with great difficulty that I reached Montgomery alive. Those days there lived at Montgomery a very kind-hearted European Civil Surgeon. I sent him a message of my critical condition. He came to my place and with great sympathy and kindness undertook my treatment. After a long treatment and good wishes, I got free from the disease.
3. A true lover of Dev Dharma, a most loyal sewaika of Dev Samaj and my dependent lady member, Kumari Prem Devi had been suffering from the terrible and fatal disease of tuberculosis for some months past. She was in critical condition during these days.
4. The stormy opposition and enmity all around me, besides causing pain and suffering to me, closed all the doors of help and sympathy from outside the Dev Samaj circle. After meeting the expense of the court cases, we were left in a state of worry for meeting the bare needs of subsistence.
5. I had a small number of disciples and among them there were many in whose heart belief in God had taken deep roots. I greatly feared that my rejection of belief in God may cause suffering to and produce adverse effect on them.
6. Besides my disciples, I very much feared that most people outside Dev Samaj would use my rejection of the belief in God as an instrument to persecute me and hence harm my great cause.

I was engulfed by such of the above mentioned various kinds of difficulties, sufferings, tortures and worries, but even then, just as a good hurricane lamp keeps its light even in violent wind, so also my light of deep love of various constituents of truth burnt bright in me. Even though the gale of persecutions, sufferings, difficulties and tortures was swelling high, it could not extinguish or dim the brightness of the light in me, I stood unwavering on the rock of truth. The fierce and terrible waves lashed by the gale splashed the rock but I stood unaffected. It was my absolute faith that the ship of my life will not sink in this intense storm but will come out safe on the shore. At last this is what exactly happened.

The eighth anniversary of Dev Samaj was also approaching very near. As I got a little better, I got myself busy in its preparations. But a day before the celebration, Kumari Prem Deviji passed away. I had to put in effort in various ways to keep the mind of Kumariji joyous, in peace, and uplifted. When she passed away, I was suffering from dysentery and had therefore gone very weak. After giving up my belief in God, it was the first anniversary when no spiritual exercises were performed in relation to God.

An ordinary person could have attributed my present state due to God's wrath for my giving up belief in Him. But no such thought occurred to me. On the first day of the anniversary I got up, inspired by my illness, by my will- power, took bath, dressed myself and went in a carriage to the place of the anniversary celebration.

Photographer Pandit Dina Nathji Bali was already present there with camera. At that time I got myself photographed with some of the members of my family. Although at that time I was physically so weak that it was arduous for me to take some steps and sit on the dais, even then,

I with the help of a stick gradually, reached the dais. I started the function of the meeting. When it was time for me to address, I started giving my sermon. Inspired by my spiritual power I spoke in such a way that it was difficult for the audience to know, that a sick and weak person was delivering the sermon. The meeting continued for several hours and I was forgetful of the place and condition of my body. After the meeting was over, I was photographed again. I have with me both of these photographs. By comparing these two photographs it can be seen how much my face reflected the strength and brilliance I had gained as a result of delivering the sermon, inspired as I was by spiritual powers and feelings of service of the audience. Though both of these photographs were taken within an interval of a few hours, yet the facial expression is so very different in both. It was in February 1895 that on the occasion of the eighth anniversary of Dev Samaj and for the first time in its history that all the spiritual exercises in relation to the worship of God disappeared.

Though every event in the universe is wonderful but the chain of evolutionary events is still more wonderful and marvellous. Leaving aside the total universe, when we consider only our own solar system, we observe very interesting series of evolution: the tearing asunder of the earth from the fiery ball of the sun; the assumption of round shape by earth and its rotation around the sun; its gradual cooling, making possible the evolution of living forces from inanimate forces; the integration of the living cells into organised wholes; the rise of multi-cellular organisms giving rise, in the course of millions of years, to plant and animal organisms; the appearance of man from the animal world, the gradual evolution of brain and speech in him, and through them his evolution into a civilized state from his most uncivilized and barbaric condition-these epoch-making events are too amazing even for scientists to admit of description.

The drive underlying this whole process of wonderful changes is to produce one day, among the human world a unique soul, who on the one hand associates with every true aspect of human civilization and on the one other hand opens for man (leaving aside beings of other kingdoms) pathways of deliverance and welfare; who as an incomplete soul organism, is in horrible state of disharmony, not only with other kingdoms but in relation to different communities of human society and even with the members of his own community due to ignorance, ill-will, low attachments and evil conduct; and who being bereft of true knowledge of religion, accepts, in the name of religion, false beliefs as true and defends and propagates them and in this state of ignorance about his true ideal and true purpose, he proves most harmful to himself and to others. The purpose of evolution is to replace fiction-grounded religions by one true science-grounded religion for all mankind and to substitute in place of a mirage of fictitious heaven of false religions, actual realization of heaven on earth, through replacing exploitative psychology in man with beneficial relationship in relation to his own species, no less in relation to the world of plants and animals and inanimate existences, and thereby prove not only innocent but also useful to all. Its purpose is to usher in a new and true era of truth and benevolence (Satya-Yuga) through the propagation of the true teachings and spiritual exercises of science-grounded religion.

To realize this unique purpose the evolutionary process of the universe put in millions of years of struggle to give birth to my unique soul, protected it and put it through progressive events to mature each one of its higher organs culminating in its Devrupa. On finding the fictitious belief of God as a hindrance in his unique soul, it provided cultural environments for him to reject it. What could be a happier event for the realization of the great purpose of the universe and unhindered progress of my soul that the belief in fictitious God should be rejected by me. It is difficult even to imagine the blessedness and beneficence of the day for mankind, no less for the animal, the plant and the inanimate worlds when I gave up. the belief in fictitious God and emotionally accepted the universe as one true reality. It beggars description how the most rare fountain of goodness lay open for me, and for all the various kingdoms of the universe in intimate relation with me.

MY FALLACIOUS ARGUMENTS  
FOR THE EXISTENCE OF GOD

In the year 1889, I wrote some articles to prove the existence of God in my Urdu journal Dharma Jiwan. In the same year, I collected and published these articles in the form of a book, entitled, Khuda ki Hasti ka Saboot. (Proof for the Existence of God). The three arguments by which I had tried to establish the existence of God were as under:

1. Working of the power of God in the physical world;
2. Working of the power of God in human body;
3. Working of the power of God in human soul.

In support of the first argument it was stated that just as in the case of man-made book containing some discussion and the principles of the knowledge of Nature, it becomes necessary to admit an intelligent author, in the same way it is necessary for us to admit an intelligent being as the author of the great book of Nature of which man is infinitesimal part and that author is God.

In support of the second argument it was stated that there are certain - organs in human body like heart, lungs etc., which donor function at man's behest. They must be functioning by the will of someone else. The will that moves these organs is named God.

In support of the third argument I said there must be some cause of the beauty of higher life, that felicity of mind and the cause of these higher urges which we feel in our soul, and that cause is God.

The great error in all these arguments was with regard to the ignorance about the nature of force and deductions based on it.

The following are the truths whose knowledge is essential for understanding the nature of force and for deducing correct conclusions from it:

1. The universe is composed of matter and force.
2. Within the universe matter and force in their total amount are indestructible.
3. There is inseparable relation of force with material objects of the universe, that is, they are never and can never be separate from each other.
4. Force changes the material objects and through this activity it gets itself changed in various ways. The various things and events arise out of changes in them.

If these four truths are completely accepted they do not and cannot allow the possibility of the belief in the existence of an omniscient and all-good God.

The forces within the universe have, in the course of time, evolved in two types, and have manifested as under:

1. Blind inanimate forces like weight, heat, light, electricity etc.
2. Living forces in the organized forms of plants, animals and human beings.

Now, none of these forces is such which has the attributes which are said to be possessed by personal God. For example, we ask if any one of the inanimate blind types of forces is divine in character. Is the force of weight God? Through fire or heat there is chemical change in different metals, wood catches fire, eatables assume different forms through cooking, the fruits on the trees mature and gain taste, wind, gets hot and becomes heat wave. Is this heat God? Electricity is produced in a battery through interaction of metals, and through it we get telegraphic news, or the work of gilding or coating is done or a car is driven. Is this electricity God? The light of sun stimulates various colours in the plants and helps our eyes to see different colours. Is this light God? The steam in the engine carries the trains hundreds of miles. Is this steam God? In



answer to these questions, the theists would say that none of these forces is God.

Now let us go further. We again ask: Is any of the numberless life-forces working in the plant, the animal and the human kingdoms be called God?

In reply to this question also the theists will say that none of these life-forces is God.

Now, the life-force in the body of man which keeps it alive is called soul. There are lacs of forms of human souls. It is due to the presence of soul, that heart, lungs, stay alive and work, and when a soul in a human being leaves the body, simultaneously with it, the heart and lungs stop functioning. So it is not God who works the heart and the lungs in human body, but these organs function due to the presence of its own life-force.

Though it is true in general that the function of these organs do not depend on man's wishes, yet it is also true that some persons become so capable as to stop the working of their heart for a short while by their will power.

Human souls are of different kinds. Some souls have certain feeling dispositions which other souls do not possess. Several altruistic feeling dispositions like reverence, sympathy, gratitude etc. are not found in all. These higher dispositions come to dominate those who possess them by the same method as sex and anger come to sprout and develop in them. It is stated in the eleventh chapter how all these feeling dispositions are aroused through imagination. There is no need to repeat it.

The error involved in theism which is found even in reflective men and of which I was also victim, is logical in character. What we can directly verify to be true, we must not take it to be true by indirect reasoning alone. If a young man comes and shows us his university degree of B.A. which states that this certificate is given to Gurdyal on his successfully passing B.A. examination and the young man says his name is Gurdyal, even then by just seeing the certificate which bears the name of the candidate Gurdyal and on which there is the signature of the Registrar and the true seal of the university, we should not draw on mere speculation the conclusion that the bearer of the certificate must be a graduate, when it is possible to know through direct evidence or examination whether he possesses the required knowledge of the standard of a graduate, i.e. he knows a particular language and mathematics of requisite standard. If he satisfies the direct test of being a graduate, we should accept his statement as true. If through the test it is found that he cannot read and write in any language, cannot count up to ten in arithmetic, then we should not at all take him to be a graduate. There is need of direct test for the verification of the belief in the existence of God. It is believed that God knows everything, he is omniscient and all good and loves us thousand times more than our own parents and does us good. Should we not find or test his omniscience or learning and his goodness at the time of a specific illness by praying to him for knowing proper medicine? And if we know that apart from the beings of this world and of Parloka, there is some being who successfully satisfies the test, we should accept his existence as 'God', 'Khuda' or 'Ishwar'. But can we possibly get proof through such direct test that there is such a God, Ishwer, Khuda? Never! In truth there is no such 'Ishwar' or God. He is the product of people's mythological thinking and mythological mental impression. In fact he has no being and he is nowhere. I have written in detail about it in my book entitled 'Ishwar (Khuda) ka Jhoota Yaquin aur Uske Bahut Burey aur Khaufnaak Nateeje' (False Belief in God and its Resultant Evil and Horrible Consequence). In it I have shown that not only is the belief in God absolutely false but it is most harmful also.

Besides this, several other books are published on this subject by us whose perusal can very well give one understanding of the false belief in God and its resultant evil consequences.

THE EVOLUTION OF  
'DEV JYOTI' IN ME

There are four kinds of lights :-

1. Physical light
2. Intellectual light
3. Altruistic light
4. Sublime light

These four kinds of lights are produced by four kinds of forces, i.e. the physical light is produced by physical forces, the intellectual light by intellectual powers, the altruistic light by altruistic forces, and the sublime light by sublime forces.

The light seen in the flash of lightning in the clouds, is produced by electricity. In accordance with this truth, civilized man is able to produce light by the interaction of those metals which have the power to produce it. In some places, the railway compartments, railway stations, and other places are lighted by the power of electricity. Friction produces heat.

When heat gets intense it gives light. According to this law a match-stick gives light when rubbed against a match surface. This is a case of physical light, which is produced by physical forces. Our great sun is the highest embodiment of light for this earth. It is the greatest fountain-head of physical light. Therefore, sun is also called Prabhakar. All those animals and men who have the visual capacity, see things around and about them in the day through the physical light of the great luminary.

The presence of the physical light is absolutely essential for the perception of the external forms of the physical objects.

Superior to the physical light, is the intellectual light. It is produced by those intellectual powers which are not found in animals. In men also, this light is found in smaller or greater degree in those persons who are either gifted with high intellectual powers, which they have habitually exercised through deep thinking or in those persons who have developed their intellectual powers through proper education and reflection. Many thinkers who develop this intellectual illumination are called 'enlightened' in English language. Some poets are also enlightened men. They not only see, like many animals and ordinary men, the external forms of the physical things, but they have in them the capacity to see, to the degree of their intellectual light, the hidden truths about their mutual relation and casual interaction of the events produced by them. An ordinary ignorant person perceives the earth as does the learned one. But a truly learned man sees, with the help of his intellectual light, that this earth rotates round the sun. The ignorant man does not see this truth of the rotation by the earth. An ignorant man regards sun as large as a plate, but an enlightened man perceives it as millions of times larger than the earth.

These are cases of intellectual light, which is so different from the physical light and in comparison millions of times superior to it. When we consider the total population of the world, the intellectual light is found in a minority of people Majority of people are without it.

Superior to the intellectual light is altruistic light. This light is still more rare than the intellectual light, because in the evolution of man, altruistic forces are found in a very small number of persons. Again, in those persons in whom altruistic forces have developed to some degree, they have not developed in full strength. The different altruists differ in the number and depth of their altruistic forces and hence possess partial altruistic forces. There are many altruistic forces. An altruistic force is recognized by the following characteristics:

1. When a person motivated by an altruistic force, does some action then such an action does

produce good for some existence of some kingdom of the universe.

2. When a person acts by the motivation of an altruistic feeling, his action is dis-interested.

Reverence, affection, sympathy, compassion, gratitude, and aesthetic feelings etc. are some such altruistic feelings. When a person is inspired by any such altruistic feeling to act, he proves beneficial for some existence in some way. Though it is true that when a man acts purely out of one or another of these feelings, his action proves beneficial for some other existence, yet it is also true that the person who possesses one or another altruistic feeling is also possessed by his appetites and passions, false beliefs, and ego-loves, indulges in evil conduct and therefore commits sins and crimes in relation to himself and other existences. A man of mercy may and does take bribes, may and does indulge in adultery, may and does take meat, may or does drink. Leaving aside others, if we study the founders or gurus of religions, and concentrate on some of them, what do we witness? Mahatma Buddha was very compassionate. His disciples call him the Lord of Compassion.

Compassion is also considered the quintessence of his teachings. Yet this is also said that Mahatma Buddha died of a disease which was caused by his taking pork at his host's place. The founder of Brahma Samaj, Mahatma Ram Mohun Roy himself had goats slaughtered and took their meat and took wine. Jesus Christ considered it proper to eat fish diet.

Again, it is said about him that once he by his miraculous powers, converted water into wine. Why did he do it? Of course, for others to take it. It is well known how Guru Nanak Devji cooked meat while he was on a pilgrimage to Kurukshetra. Guru Govind Singhji was a great hunter. He used to kill animals and ate them. At the same time he was used to drinks.

He was married to more than one wife. Hazarat Mohammed not only took meat himself, but he has commanded his disciples to offer sacrifice of camel, lamb and goat to God to please Him. Leaving aside other evil things, it is well-known about him that he married several other women in the life-time of his first wife and it is also well-known how he told his disciples that God permits polygamy of four wives.

If a person, on the one hand, is not a bad character and on the other hand, possesses one or more altruistic feelings by which he habitually serves others disinterestedly, then a light is produced in his soul which is entirely different from the intellectual light and emits rays from his body according to its state. In the case of great altruistic persons, there is a halo of this light around their head. The halo round the heads seen in the pictures of great saints are symbolic of this altruistic light. The beautiful flash of light which is experienced in the poetry of some saints and poets of character, is due to the presence of altruistic light in them. Dev Jyoti or Sublime Light is still superior to this altruistic light. It is the supreme light. There is no light superior to it. It is the unique light. It is beyond description. This light is produced by the evolution of Dev Jiwan and goes on growing with it. With the evolution of the unique Devjiwan in me, this light illumined my soul and the extraordinarily wonderful light went on progressing with the progress of Dev Jiwan.

On being illumined by this unique light, I was able to discover new and rare truths about soul-life, its evolution and dissolution, which no one had discovered before on this earth and naturally there was no teaching of these truths. Through his Dev jiwan a soul acquires the character of establishing harmony with all the kingdoms of the universe by building relationship with them on the basis of higher or noble feelings. Due to these higher contacts he is able to experience what is good or bad in relation to every kingdom of the universe and is able to investigate them in his Dev Jyoti (Sublime Light). No one bereft of this light could either experience or investigate the good and bad in relation to every kingdom of the universe. Therefore, my teaching about what is good and bad in relation to every kingdom of the universe is absolutely unique. So long this supreme and unique light does not penetrate a soul and illumines him, he does not and cannot appreciate truths concerning the evolution and dissolution of the soul-life. Just as a person born blind, cannot appreciate the beauty of the physical light of the sun, due to his incapacity to absorb the physical light, in the same way apart from ordinary human beings, even many among such persons who are drawn to my cause by my power, but are incapable of higher relation with me and thus, fail to build rapport with me, cannot appreciate the sublimation of this sublime light in me. They thought their faith in God could help them to get the light that was in me. They could not understand this truth. The physical light that the sun emits is in the sun itself and can be obtained from it alone. If this physical light could be got direct from God there would have been no need for the existence of the sun. In the same way, if the Dev Jyoti (Sublime Light) which has evolved in me after thousands of years of evolution, were found in God or any other imaginary being, then there

would have been no need for my special manifestation or birth.

Just as this light is superior to the altruistic light, so also it is free from all those impurities that are caused in altruistic souls as a result of their untruthful and sinful conduct in relation to different kingdoms of the universe. Its unique rays radiate and form an extremely beautiful but subtle halo. The halo of the light of a crown of diamonds bears no comparison to it.

Just as the physical light of the sun illumines the physical world, in the same way when my light gets a chance to illumine a person, it reveals to him, according to his capacity, his low attachments, his sinful nature, his blindness and deviated life and bring before him his evil distortions and shows him their terrible character and creates hatred for them and prepares him to get freedom from them. Similarly, it gives him vision of some aspect of noble life, creates in him attraction for it. Such experiences are unique and beggar description. With the progress of the manifestation of the Devattva in me every year, this light has grown in me.

MY PERSECUTION CONSEQUENT ON  
MY COMMITMENT TO MY LIFE-VOW

My Persecution Consequent on My Commitment to My Life-Vow Earlier too, I had kept myself engaged in various welfare services of my countrymen but after taking my life-vow I completely devoted all my energies to them. It is sad to say, most sad indeed, that my countrymen were not prepared to appreciate my highest services for them. Millions of my countrymen held various mythical beliefs, were in bondage to various most harmful evil traditions, were in complete ignorance of every form of true religion and thus were in pitch-dark about religion and held certain irreligious things as religion, were slaves to various low passions and lived for low ideals, were under the dominance of most horrible passions of jealousy, revenge, egoism and vanity etc. and were addicted to various sins and evil practices. Thousands from among them, on finding that my speeches and sermons; my writings and teachings, the wonderful changes brought in some souls by me; my reformation of some institutions of society; my character and conduct and several other activities of mine, were not in accord with or were even against their beliefs, sayings, feelings and activities, did not consider me as their highest benefactor; but contrary to it, instead of taking me as an object of attraction, they made me an object of their complete hatred and hostility.

There was opposition to me even before I took the life-vow but it swelled hundred-fold. There were in place of words of respect, volleys of bitter expressions of hatred and false accusations. In place of reverence there was flamed up atmosphere of condemnation all around. The soul whom the universe had evolved after struggles of millions of years as most beneficial and serviceable in the highest excellence for the country and the world at large, was treated by them as most hateful, most mean, most evil and most degraded being.

An average person is not prepared to listen against even his most mythical belief or doctrine or about the worst of his character and conduct. In the case of a vain person, even when his true well-wisher pin points his most evil, most wicked and most sinful conduct to him, he tosses about in pain, burns with anger and makes a complete volte face and turns hostile. Instead of regarding him with respect or reverence, he views him with irreverence and hatred. In case the vain person possesses the feeling of vindictiveness, besides his enslavement to ego, he is predisposed to become ungrateful and hurtful and thus harms and tortures his well-wisher. All such persons lack 'vivek' or discrimination between soul-welfare and soul-harmfulness. They lack capacity to discriminate between truth and falsehood. They overtly speak and write that sin and untruth are evil but in their heart of hearts are in love with them and are slaves of them. It is this fact that explains the reign of untruth and evil on the earth.

Now, Nature had, in the course of its higher evolution, given in inheritance to the unique soul (my soul), a complete soul-organism superior to the incomplete and therefore evil-prone human soul-organism.

Nature had tried to evolve in this completely organised soul (my soul) the most ideal religious life with variegated aspects of beauty, purity, illumination, for the complete deliverance and welfare of human souls.

How could a complete organised soul of such excellent uniqueness (my soul) which had built for itself unique life, and taken a unique Life-Vow, hope to live at ease with incomplete human souls of contrary nature? He could not do it ! He could never do ! He could not bring himself to beat ease with them. No other intelligent person could bring himself to do so either. So, hundreds, nay, thousands of persons rose as my enemies. A terrible fire of hostility against me flared up in their hearts against me.

There were loud accusations of me all around: 'He harms our religion'; 'He criticizes our religion'; 'He calls us world worshippers'; 'He calls us fake devotees'; 'He accuses us as

sinners'; 'He declares us as superstitious'; 'He denounces us as vain and hypocrites'; 'He declares himself a Guru and makes disciples and Gurudom has already done great harm to the country'; 'He does not consider any sacred book as revealed'; 'He is all vain and talks tall about himself; 'he turns our things upside down'; 'No one knows from where this Satan is come'; 'He is our enemy'; 'He is enemy of the country'; He is worthy of the worst possible treatment;' 'He should be painted so black that no one should care to see his face'; 'He should somehow be sent to jail'; 'If possible he should be done to death';

'His satanic work should be put a stop to in all possible ways' etc. There were echoes of these sentiments from all sides. The leaping sparks of devouring and destructive fire of vindictiveness and jealousy were being emitted from hundreds of hearts.

The first in order of the methods used by the enemies against me was to preach hatred in place of reverence. To create and spread hatred, false accusations were hurled against me.

There is no mean 'crime' of which I was not accused. I was held to be a liar, a cheat, a hypocrite, a misappropriates. I was called an adulterer and a bad character. When an infant daughter of mine died, it was declared to be a case of female infanticide. I was damned as a murderer and assassin, who had committed not one murder but several murders. I was denounced in many ways to be most harmful for the community and the country. There is no count of the accusations hurled, against me.

However, these accusations were not merely oral. For years these accusations were made against me in writings in the forms of articles in newspapers, in big anonymous posters on the highways and through books in various languages. I was charged with committing some of the ten sins which a person had to abjure in order to be initiated as member of the lowest grade in my society (of Dev Samaj). Inspire of repetition of such false accusations and propaganda of hatred, if some person was drawn towards me by the influence of my spiritual power, he was as encircled by these opponents as vultures do around a dead body. They tried to mislead him and threatened him and made him run away from me. One feels amused and pained to observe the pathetic condition of such run-away persons. Some such persons, due to my influences had got freedom from certain sins, and had become better persons, but as soon as adversaries dinned false propaganda in their ears, they left me like the brahmin who left his goat in the Hitopdesha. In the Hitopdesha a Brahmin is shown leading a goat in a jungle. Several cheats appeared one after another and told the brahmin that the animal he was leading was not a goat but a dog. He was taken in by their statements and left his goat believing it to be a dog. Several of my run-away disciples have believed against their own direct experiences, the false propaganda of my enemies, sided with them and deprived themselves of their own good and their benefactor. In a country where people have been saturated in mythical beliefs for thousands of years, it is no wonder if some among them believe in the false propaganda against their own truthful direct experience.

Apart from this category of run-sways there was another category of deserters who became disciples at one or another time, when their altruistic disposition was aroused in them, but did not continue to stay with me as they did not find satisfaction of one or another of their low passions, and deserted me. From among them those who lacked the feeling of gratitude and were dominated by the feeling of vindictiveness joined my enemies and became far more ungrateful and inimical to me.

My enemies used them and under their cover they got occasion to inflict terrible sufferings and tortures on me. It is not possible to describe the hurts I experienced by their evil dispositions and the terrible anguish undergone by me by their most degraded character and conduct. They who were with me alone know to some extent, how the opponents' cruel and unbearable attacks had caused various terrible illnesses in me and the pathetic condition to which my body was reduced for months on end. But this was not the end of the matter. I used to organize sermons and anniversaries of my society at my Ashram. They came there and at times exhibited such ugly behaviour which showed that they, motivated by their evil passions, did not care even for the criminal law of the state. It was an ordinary practice for them to break benches and lamps, at times to set certain things on fire, sometimes to indulge in stone throwing, shouting obscene abuses, and to talk rubbish. They found great satisfaction to tease my disciples on the way-side, to throw dust at them, to strike them with fists, to snatch propaganda books from them, and tear them, to break the head of some of them with sticks. They wrote to me letters threatening me with death. Through posters, they expressed the wish: 'May some giant strangulate him'.

In the year 1892 A.D. this opposition turned into a hurricane. On the fifth anniversary of Dev

Samaj several persons saying that God had prompted them to work in my Mission, offered themselves for my Mission. Though these persons had given up certain gross sins, yet their hearts were dominated by certain sensual desires and passions. They were fond of self-praise, They were slave of low wishes and desires. Some of them suffered from jealousy and some were possessed by the horrible feeling of vindictiveness. When they were checked on some of their insubordination and evil conduct, they burnt in anger and turned into fireball of anger, even viewing me, their greatest benefactor, as their enemy. I used to suffer greatly by the attitude and conduct of these persons. But I stood all this, for on the one hand, I thought that my country could not give me men better than those persons and on the other hand, they had come to me with letter of appointment from God. Due to lack of personal experience of their real character and thinking of them as motivated by God, I felt compelled to accept them as disciples on experimental basis. In a few days some of them came out in their true colours. I had to turn out some of them after some weeks and others after some months due to their evil conduct and inabilities. There were some others who left after some years of struggle at adjustment and took to some other work but did not turn traitor to the society (of Dev Samaj). Those who turned traitors took refuge in the same society from which they had earlier come to me. Some of these traitors who were very fond of self-praise and were possessed by strong feeling of ingratitude naturally joined my enemies. They joined them in their conspiracy against me and did their utmost to harm and hurt me and my mission by false accusations and other evil means. On getting help and support of these ungrateful traitors, thousands of my enemies were greatly enthused in their hearts. There was an uproar or clamour all around. There was utmost enthusiasm and effort all around to destroy me and my life-vow. There was most painful social storm from all sides. I had already got diseased by such tortures and these 'compassionate' persons determined to cut me into pieces and eat me up.

What was the plight of my soul at this time can be appreciated to some extent from the article entitled 'Vilaap' which I wrote from an outside station. This article appeared in the Dharm Jiwan. The greater portion of this article is as under:

"Oh! How painful is my plight! Ah me! How much my life mercy and kindness! Is there any one in the wide world who can be a sharer of the pain in my heart and stand in sympathy with me in this state of helplessness and suffering? Apparently none.

For my suffering is not properly appreciated even by those who stay near me and if they cannot appreciate my suffering, how can I get sympathy from them, even if they possess it. Therefore, I am alone to suffer this unique crucifixion and I have certainly to bear it. Alas! How much am I rendered lonely by this unique crucifixion. Ah me! There is none with me in this world!!

"After a whole day's labour, even the most sinful labourer has sound sleep and is fit for work the next day. But several times I do not get even that rest in the night. Ah me! I am deprived of that necessary comfort which is available to the meanest creature of this world.

"Where from do I get this heart-breaking suffering, this crucifixion? Is it the consequence of some evil done by me? Not at all, for my soul is free from evil. Is it due to the excessive indulgence of some bodily urge, appetite or passion? Not at all. There is no bodily urge, appetite or passion which can dominate me and is not under the control of the sublime forces in me. Where is the source of this suffering and torture undergone by me? Undoubtedly its source is in the evil life of those persons for whom I have accepted the burden of deliverance and evolution. Due to their bias for their evil life they find their satisfaction in inflicting, consciously or unconsciously, various kinds of tortures on me.

In a way, whatever hurts me, gives pleasure to them.

"This terrible sufferings not for a day, a few days or some weeks which one may bear with stoic heart. This terrible suffering has been continuous for years and their hurts have shattered not only my heart but my body too. Due to these hurts I have for several years past lost my physical health. There are certain bodily ills that have become chronic especially pain of joints gives me a lot of trouble. Due to intense mental work for very long time and killing worries and shocks, my brain has gone weak and is generally in a state of disintegration.

"The body is not at rest, the brain is not at peace. When the enemies of my sublime mission hurt me even a little, they damage my unique sensitive heart so much that on some occasions my heart and body feel torn to pieces. When they cause some serious hurt to me, it causes such deep and unbearable pain and suffering that no one else can possibly experience it. When a clod is thrown on a dune, its particles spread to a limited extent. But when the same clod is thrown in a pool of water, it produces waves whose circle goes on expanding and growing larger and

larger. Similar is the condition of my sensitive heart. Many a sinner experiences no pain or a nominal pain when a fellow sinner does something wrong, but in my case when some sinner indulges in some mean attack or when some sinner with whom I am concerned to render spiritual help, does show some undesirable conduct, then the suffering in my heart spreads so widely and the experience hurts me so badly that I alone know.

“Why do I get all this immense suffering and why does my heart feel so much hurt? It is because my soul is not similar to the souls of the world-worshippers and sinners, but is entirely unique from them. From the point of view of sublime forces, my soul is as different and unique in excellences as is the difference and uniqueness of my total life from their life. My soul is very sensitive with strong and superior sublime feelings and it gets hurt according to this equipment by one or another low and sinful conduct of other persons. How sad ! Even those well-wishers and so-called companions through their ignorance or foolishness, reach me the painful hurts hurled by the enemies. If some stone of accusation came flying, they by their foolishness, became agents to divert it to me! So I might go where I like or stay any where I like, these troubles and tortures would ordinarily never leave me. Where could there be any count and who was there to be witness of how much I had been hurt on different occasions and how much suffering and damage those hurts had caused to my body, brain and heart, at the hands of deep-dyed lovers of evil, deserters and traitors of my mission and by vindictive and ungrateful persons and even by loyalist supporters through their dirty and low feelings.

“A lover of ancient Indian religious philosophy of our country can ask me that when you are free from every low attachment to the world, and are not one among the people of the world in terms of your life and character, then why do you stay amidst them and serve them and consequently suffer year after year, terrible tortures and extraordinary pains from them? ‘Why don’t you stay away from those who are the cause of all your pains and tortures?’ In reply, I can only say, ‘There is a special mission of my manifestation and a special life-vow whose fulfillment is imperative not only for the uplift of my country but for the spiritual welfare of mankind. This mission and life-vow cannot reach fulfillment without carrying the burden of all these pains and tortures for myself.

This memorable article in the history of Dev Samaj was written on the night of the 4<sup>th</sup> October 1892. It was practically midnight. There was stillness all around. Due to continued persecutions my body was in a state of terrible illness and weakness. My heart was broken and I was filled with intense pain and disappointments. My eyes were wet with tears. The ship of my life-vow on which flew the flag of my Mission was tossing in the sea of troubles. It was pitch dark all around me. I was in the grip of great agony. But even in this state of great predicament, the light house on the shore of this sea of troubles was still shining bright. The light of sublime knowledge burnt bright in my soul, showing me the path.

Inspired by this light in me, I wrote out with the emotional fullness of my heart the following lines at the close of my ‘Vilaap’.

“Will this terrible pain and torture of my innocent soul go in vain?

Through repeated calamities and sufferings I have reached the brink of death from which if so desired, I could have saved myself. But I did not want to avoid these cruel sufferings due to my loyalty and commitment to my mission. I have sacrificed every inch of my life for years on end for the spiritual reformation and welfare of others and the great tortures I have been getting on occasions, in this drawn out suffering bears no comparison with momentary suffering of crucifixion. Will all these unbearable sufferings and passage through scathing fire bear no fruits?

Will all my great efforts for my life-vow go waste? Will my manifestation in Nature prove abortive? Will no one awaken to the glory of my mission? Will the world always remain unavailable to me and hold me as an object of hate? Will all my tears shed in the hours of loneliness and stillness, go waste? Will my lamentations bear no fruit? Will the seed of sublime life which I have sown, dry into death? Will no one soothe my suffering heart by undergoing similar sacrifices? Will there be no true lover and disciple of mine in this world of ‘Pishachatva’ (evil world)? Will not some others dedicate their lives inspired by love for me and by my example of complete surrender at the altar of sacrifice? Will not hundreds of men rise to sacrifice themselves completely for the great and glorious cause (of Dev Dharma) for which I have martyred myself? Will they not, for whom I have sacrificed myself, be saved and reformed and their life enriched by the nectar of my divinity and the heavenly fruits of this divine life? Will not more and more souls come forward day by day to continue, swell and spread the stream



of sublimity set in motion by me?

Is my mission not in accordance with the laws of Nature? Can this mission of mine ever meet death? Can it stay away from growth and expansion? Oh Heaven, answer me! Oh Earth, speak your mind!"

These were not just utterances of my lips. They were the voice of the unique sublime feelings of my soul which overwhelmed me at that time.

When the chaste Sita was brought from the Ashram of Balmiki to the court of Ram Chandra and false accusations were made against her chastity, she was heart-broken by the shock of this false accusation. She was besides herself with pain. With tears in her eyes this helpless but chaste woman, looked to the ground and motivated by her feelings of chastity addressed the earth thus: "If I am a chaste woman, Oh Earth, open wide through the power of my chastity, so that may take to eternal samadhi in your lap". (As I write these lines about Sita; a stream of tears is tricking from my eyes.) At the time of my extreme painful lamentation, I called upon, out of my most agitated heart and in restless pain in piteous words, not only on earth but heaven too, to bear witness to me and my mission thus:

"Is not my mission in accordance with the laws of Nature? Can it ever disappear? Can it stay away from progress and expansion? Oh Heaven, tell me! Oh Earth, bear witness for me!" On these words charged with my spiritual power, earth shook and the heavens trembled and in response to my questions, these words resounded in the auditorium of my mind:

"Certainly, your mission is in accordance with the laws of Nature. Be patient. Be assured that this mission cannot but progress and spread. We both -- earth and heaven -- bear true witness to this!

This testimony was certainly true. During these terribly unfavourable conditions, favourable conditions did appear along with them and the work of my life-vow and my mission progressed. Those who know facts know the wonderful achievement of my mission after the 'Vilaap'.

During these dark days of stormy persecutions, I published an article in the 6<sup>th</sup> November 1892 issue of Dharma Jiwan which is as under:

"Sometimes when there is a violent storm, so much of dust from all sides rises towards the sky and covers it and as a consequence it gets so dark that for sometimes nothing is visible. But gradually as the storm subsides and the sky is cleared of the dust, the things are seen as they are.

At the time, when the enemies of my mission raised a great storm of opposition to persecute me, some persons saw nothing but darkness all around. Those who had raised this dark storm, were happy over it in various ways. But those who know the nature of such stormy persecutions look at things in a different light. They know that whenever a great soul appears and attacks some evils in the structure and life of society to bring about some special change in it, his evil opponents indulge in persecuting him. During such stormy opposition by evil opponents, it several times happens that some persons who get even benefitted by this great soul and who also join him in work with him for some time, leave him to join his opponents due to certain evil weaknesses and passions in them and they give active support to intensify the storm of opposition.

But the understanding people know that such stormy opposition is inevitable against any such reformation. As the cause of the great soul progresses, there is still, greater and greater opposition to it for a longtime to come. It appears as if it is inevitable for a violent storm of opposition to rise against any new mission or ideal and perhaps it is part of the scheme of things for the fulfillment of the purpose for which a mission comes into being! Thus those who understand this law of social change and are able to understand the real significance of the mission of Dev Dharma and the manifestation of the Founder of the Dev Dharma should not feel frightened by the extraordinary violence of the storms raised by the opponents of the mission these days. They should know that although great difficulties and troubles necessarily follow in the wake of such stormy opposition (and these difficulties and troubles affect different persons differently according to their makeup) yet, by facing these with patience, confidence and courage, storms clear in course of time and there are superior results which would never have been possible without such trying circumstances."

The attacks by the opponents continued unabated. During these days one among the run-aways

and ungrateful disciples of mine, brought out a publication against me and several others wrote in journals, articles full of false accusations. Through such publications the flames of hatred and enmity flared up against me. On the 1<sup>st</sup> November 1892 a public meeting was organized at Lahore in which thousands participated. In this meeting, members of my family, my disciples (who had not turned ungrateful) were openly abused. These very persons who according to their own statements, had joined me as disciples under the command of God now stood on the platform in the very presence of their same God, to offer devotional prayer for my premature death and early widowhood of my wife! How far their omnipotent and all-compassionate God has complied with their wishes, is not for me to tell. Even though I considered their activities as most sinful, still on several occasions, I wished for the welfare of these ungrateful disciples and other great enemies of mine, in my spiritual exercises of prayers.

Besides the above nefarious activities, these enemies of my mission adopted various kinds of sinful activities which their God-intoxicated heart urged them to do. In a law court even the greatest criminal gets a chance to defend himself. But when after two days of this public meeting, I announced a public meeting in my own ashram, in an attempt to defend myself and this I wanted to do inspire of my great troubles and illness, these devotees of just God, out of the fear of exposure of their falsehoods, did not allow the meeting to be held by creating terrible noise and confusion. If my protective forces had not come to my aid and if the police and others had not been with me, they would have crushed me and if possible put me to death and thus satisfied themselves. This meeting arranged by me could not be held and the nervous system of my already ailing body suffered complete breakdown due to the shocks received through their devilish activities. I got seriously ill. My illness grew apace day by day and I reached a state in which there was no hope of my survival.

It was night. There was stillness all around. I was lying in an unconscious state. Those who surrounded me thought I could not survive the night. I did not know myself where I was. But in this critical state some of the inhabitants of Parloka were present and were using all their spiritual power to save me. There was struggle between life and death.

Ultimately the spiritual powers triumphed. The process of death was checked. I became conscious. My illness, grew less and less and in the next few months I was on my feet again.

When these ten years of continuous persecution by these unjust opponents did not satisfy their jealousy and vindictiveness, they planned a new strategy. On the basis of two articles in my journal Dharma Jiwan of 1893, they filed libel cases against me and two of my disciples. These cases were first filed in the court at Ferozepur. At that place I had very great difficulty to secure the services of an advocate while my opponents had a number of advocates to work for them free of all charges. It was a terrible time for me, for I had no friends to help me except three or four disciples of mine. On our side we had no experience of court procedure.

On the opponents side, there were lawyers, who were rich and were friends of top officers and well-versed in procedures of law. Apart from my three or four disciples, there was none prepared to appear as true witness for me so much so that even those who had at one or another time benefitted from me were not willing to give true evidence for me. We had reached a state of utter helplessness. There was no dearth of devotees of God and shouters of "Satya me v jaitey" (Truth alone triumphs) but none of them was prepared to side with truth. On the contrary hearts of several of them bounced with enthusiasm to help our opponents. They helped them in all possible ways. By creating this new painful method of persecution these opponents had played the last throw of the dice. On perceiving my state of suffering and helplessness they had come to believe that these court entanglements of mine would sound the death knell of my life-vow, and myself. The chief persecutor used to say in the open court: "It is my object in life to destroy the Dev Dharma Mission".

He also used to say, "I would get his Ashram auctioned and I would get Lala....." installed in his office. I would see to it that this man is compelled to leave Punjab." etc.

My persecution through litigation dragged on for years and all these years the opponents tried to torture me and harm the work as far as it was possible. I had an insight into the Minds of the devotees of God to an extent which I had never known before. Due to my helplessness it was natural for my persecutors to believe that my mission would soon come to an end. This belief was widely announced and thousands of people found such announcements palatable to them. In this terrible struggle it is true that my body was completely shattered. I became a permanent invalid. I sustained lot of monetary losses. I had to close down my press and my mission work was very much hindered but ultimately the truth triumphed over untruth and the aphorism:

“Yato Dharmah tato jaiyah” (The side that holds to truth, triumphs), proved true.

Ten years after my commitment to my life-vow and on the occasion of my forty-second birthday celebrations, my disciples presented me with an address in which they narrated the terrible persecutions, the great sacrifices, the intense pains and the heroic struggles I had undergone for the spiritual welfare of others. I reproduce below a portion of what I said in reply to this address:

“Ten years ago when in opposition to public opinion, I fully resolved to devote myself entirely to the spiritual service of mankind, I had fears of certain inconveniences, troubles, and difficulties. But I had little idea that with the passage of time, and growth of my spiritual life I would have to undergo increasing persecutions and tortures from those for whose spiritual service I had dedicated my life. The troubles and tortures you have mentioned in your address merely touch the fringe of what I have suffered. At that time and thereafter also, the spiritual principle that was operative in my life and has dominated me to date was that I should be true to try light. I should always be ready to follow the path in the manner I am directed by my spiritual light. Due to the hold of this principle in my life I have never given it up even when I saw various troubles and sufferings in store for me.

“I have repeatedly impressed on you that even if the whole world goes on receding from me, even then I would try to remain true to myself and I would follow whatever direction I get for serving my ideal mission.

I cannot remain unchanged because there is the law of change all around us. Being under the law of change, it is inevitable for me to change.

Because I am to change, why should I change for the worse? I should accept the direction of the light which has illuminated before me, my true ideal and the power which has enabled me so far to follow this light. Here lies my spiritual welfare and the spiritual welfare of those who have true spiritual communion with me, follow me, walk in my foot steps and accept me as their true benefactor. Thus in order to remain true to my ideal I have not counted the cost of worldly deprivations which ordinary people do and which even the so-called religious people, (due to their low nature) feel concerned with and even consider necessary. Yes, it was not possible for me to care for these deprivations and sufferings. I was so built by the spiritual heredity I was endowed with, and the events of life which shaped me. It was natural for me, to make these sacrifices. One can understand well my unique spiritual nature and the operation of the above mentioned law in me by a study of my past life, my sayings and my articles. Those who possessed nature contrary to mine could not be friends to me and thousands among them became my persecutors.

“In accordance with the Hindu tradition I could have lived, like a sadhu or a rishi, in solitude and in complete isolation from other people. I could have pleased those who visited me by speaking to them some pleasing aphorisms. In this way I could have kept relations with those who came in contact with me and thus I could have gained in popular esteem. But I could not do all this due to my special spiritual inbuilt. I have considered my life to be a life of struggles and war against forces of evil and untruth. There is and can be war only between people of opposite ideals of life, not between people of the same ideal. Nature had selected me and kept me ready for war against forces of evil and untruth and so it became imperative for me to live a life of war (against forces of evil and untruth). No one can feel and know the terrible struggles through which I have passed my last ten years and the crucifying and torturing events through which my soul has suffered. He alone can know all this who has a nature identical with mine. Therefore, even those persons who have established relation with me and benefitted in higher life from me, show lack of appreciation for what I have suffered and do not know the tell-tale of my heart.

“These last ten years have a strange history. Every succeeding year has proved more terrible and varied in its troubles and difficulties. The continuous cataract of terrible tortures undergone by me has put me in a frame of mind as to suspect if still worse agony of death is in store for me. It is not possible for me or for you to clear this suspicion. I feel at this moment that the condition under which I took my birth and the condition under which I have been called upon to wage war against the forces of evil and untruth gives me a unique position in history.

“I have developed such tender sensitivity that when I see some event or situation offensive to any one of my higher senses I get terrible hurt and it continues for so long and is so painful that sometimes I am not able to bear it and suppress it. I start asking myself whether a day will come in my life when I will be surrounded by pure and high-souled persons, life amongst whom will exclude the possibility of such kinds of torments and tortures for me. I do not consider that

such a blessed state of things is impossible. In the destruction of evil and the evolution of Devatva, I see the vision of the world of people who are loving, useful, loyal and trustworthy to one another. I consider it a supreme ideal of my unique life to bring about that day, and to produce men of very high character who can prove a heaven to raise their own countrymen to spread untold blessings for them and for other kingdoms of Nature. I want to produce heaven on earth. I want to herald a religion on this earth which will be destructive of all sins and evils and which will produce men of trust and character through whom human relations will be in all respects sweet and blessed. I want to establish a religion which gives true Moksha to human souls and so fashions high character in them that they prove a complete blessing not only for fellow human beings but for all living beings with whom they have beneficial relationship. If such high-souled men are evolved and their noble life becomes a creative and dynamic tradition, then not only my mission in life will be fulfilled but it will also establish its own uniqueness.

“If I have remained true to the ideal of my mission, without caring for worldly and evil persons; and struggled to wage war to bring about victory for divine life in accordance with my mission; if I have attacked with all my strength the forces of evil and borne all the possible sufferings and tortures from the partisans of evil; if I have done it to show that if there are partisans of evil there is at least one in me who is loyal to the life of Devatva. If only through the successive triumph of Devatva (though there is torture for me at each step in working for its triumph) my countrymen are infused with new life and strength to gain high spiritual achievements and also form themselves into a big and superior nation, then who else except my self would be ready to bear the agony and tortures to bring about these blessings of the life of Devatva. It is not natural for man to wish for pain and suffering. No man likes them for himself for a day. Man hungers for pleasure. He is so attached to pleasure that he does not hesitate to ill-treat even his own children and other relatives for his personal comfort and benefit. A sensible person can easily understand the uniqueness of my nature when he knows how in this war between Devatva (good) and Pishachatva (evil) I have borne suffering and torture, not only for days or months but for full ten years. I have known it during all these years of suffering that I have never deprived another of his dues because of my strong sense of justice but on the contrary I have utilized my various energies in the service of others. It is a thousand pities that the more I have waged war against Pishachatva (evil) and untruth for establishing Devatva and the more I have harnessed my powers in the service of others, the more I have been subjected to tortures. Had my soul and my mission not been unique, how could it have been possible for me, given that an average man cheats even his kith and kin and deprives them of their rights to avoid some trouble to himself, to bear tortures, not just for one year but for full ten years from those very persons for whose welfare I have ceaselessly worked!”

## MY STUDY

It is not necessary for a dedicated scholar to be a lover of truth, but it is necessary for a lover of truth to be a dedicated scholar. The study of a complete lover of truth is not like that of any other ordinary scholar. It has distinct character of its own since it is motivated with the various constituents of the love of truth. Therefore my study had a special character. Besides love of truth, I had love of goodness and the counterparts of both of them, namely, complete hatred for untruth and evil. This psychological equipment evolved in me the unique light and the unique power which have given me a speciality to see truths in a unique manner. It is because of this light that the study of some ordinary book or examination of some ordinary event, has opened to me various invaluable truths which did not dawn and could not dawn on great men of learning and scholarship who were devoid of the unique life and thereby of the unique light that was produced by it. They can be intellectually illuminated and can be called enlightened. In this intellectual illumination they are able to discover various truths in different sciences, but the light in me is of a far superior excellence. Therefore, the various subtle and invaluable truths about human soul that I discovered in that light are of very high order.

Certain new events occurred in the year 1895 to further my evolution.

I had already developed love for the truths concerning evolution and devolution. There was need for me to further my study on these truths and it came to pass. In this very year I got certain master works on those topics, out of which Spencer's First Principles proved of immense benefit to me. The study of Prof. Drummond's book entitled Ascent of Man, and Fiske's book Cosmic Philosophy written on the basis of Spencer and Darwin's Origin of Species etc. benefitted me immensely. I had already given up belief in personal God. But just as a snake leaves its trace on the sand or dust as it leaves the place, in the same way even after I had given up the belief in personal God, it still continued in the form of 'First Cause'. Spencer held the view that it is necessary to posit One Absolute and First Cause behind the ceaselessly changing manifestations. His philosophy helped me not only to retain for sometime my belief in the First Cause, i.e. Noumenon, but strengthened it. Monism or some form of Advaita Vedanta rests on such a philosophy. It holds that the unmanifest impersonal first cause has manifested itself in the phenomenal world of matter and force. Therefore the unmanifest and the manifest, the cause and the effect are the same. It is both matter and force. But the contradiction involved in all this idea dawned on me after a short time and this false trace of the false serpent was also blown away from my mind by the wind of the truth. I saw that the two fundamentally different things—Matter and Force—of which the objects in the phenomenal world are composed, require two fundamentally different causes. When there is no existent from among the innumerable existents, which is not composed of both matter and force and since matter and force are not one but two things irreducible to one another, and retained their different characteristics in spite of their inseparability, the ultimate ground of the universe was not one but two: Matter and Force. They both are beginningless in time and remain conserved all the time. Just as they are inseparable, so also they ceaselessly change one another and due to their ceaseless change there is ceaseless change in the universe. There is no existent which is outside this law of change. The two forms in which this immutable process of change manifests itself are known as evolution and devolution.

Herbert Spencer was a great scholar, a great evolutionist and an extraordinary thinker. I have great reverence for him and I feel very grateful to him besides several other writers whose books I have studied. His writings on several topics are very valuable, but since he was devoid of certain sublime gifts, he, as was expected, drew completely false conclusions about the future of human soul and its destiny. He wrongly held that since human soul has its birth on this earth, it ends its career on this earth. That is there is no life for the human soul after physical demise. Similarly, his views about world formation and world dissolution concerning the universe are erroneous.

Along with the writings of the Western philosophers and scientists, I have also loved to study ancient Indian literature. During these days, the well-known Bengali scholar, Romesh Chandra Dutt C.I.E., brought out in Bengali an anthology entitled Hindu Shastra with the help of several scholars. This anthology covered religious and philosophic literature of the Hindus from the ancient period to Puranic period. Besides this, he wrote in English the book entitled 'Civilization of Ancient India', in three big volumes. I purchased them all and read them thoroughly. I also studied the translation of Upanisads brought out by Sita Nath Tattwabhusan. I also read thoroughly the translation of Rig and Yajur vedas as it appeared in The Hindu Patrika. Earlier to this time, I had also studied the various Hindu Shastras of which Shri Aksheya Kumar Datta's, Bharatvarshiya Samparadaye is worthy of special mention. His 'introduction' of this book consisting of 490 pages revealed his scholarship, his deep thinking, his dedicated study and his love for ancient lore. I had already studied Brahma Samaj publications entitled Tattwa Shiksha and Tattwa Deepika on theistic philosophy. By the study of these various books under my unique light, I came to understand the nature of Indian religion and philosophy in its true character in a manner which could not be open to any other scholar. I came to evaluate their truths, as an Inspector of Schools, comes to estimate the intellectual achievement of the school students by examining them. In this unique light of mine, I had seen through the beliefs of Christianity and Islam as I had done for the various sects of the Hindus.

### **Complete Hold of Scientific Method**

After renunciation of the false belief in God, a new chapter opened in the evolution of my life. Having stepped into this new world of thought, it became the most essential task for me to study on the one hand, the nature of the universe and on the other hand, the nature of man who is part of this universe. From now onward Vishwa Tanwa (Philosophy of the Universe) and Manushya Tattwa (Philosophy of human personality) became the chief concerns of my study. The scientific methods of investigation which were so imperative for the researches into these domains, gradually acquired sovereign sway over my heart. The love of experimental investigation gradually developed in me to such an extent and it had so entrenched itself in me through my study of logical principles that there was no room left in my mind to entertain any mythical or purely speculative belief. How is it that hundreds of thinkers, and even scientists are entangled in the meshes of false religious beliefs? It is because either

- i) they hold religious beliefs as matter of faith and so do not consider it right to put them to the test of scientific methods; or
- ii) they distort the scientific truths to support their wrong religious beliefs.

For a lover of truth, both of these positions deserve to be rejected. In his light he perceives both of these approaches as false and thus abandons both of them.

Having developed all the constituents of the love of truth I had reached that evolved state of mind in which I could accept a belief, old or new, only after putting it to the touchstone of scientific test. Following this procedure, I had given up the above mentioned two positions of the thinkers and even some scientists. I was no more anxious to keep my religious beliefs as a matter of faith but wanted to expose them to scientific test to know which of them survived as true knowledge.

Just as darkness and light are not one, but two diametrically opposite things, in the same way blind faith and illumined knowledge are not one but two contradictory things. Now, the pencil with which I am writing these lines is what it is, i.e. it is composed of lead and wood. As such, it is not made of iron and clay, or coal and paper or of kaajal and brass or 'Katthaa' and 'Choonaa' (calcium) or gold and silver. From the point of view of true knowledge, this pencil is composed of lead and wood and nothing else. But from the point of view of blind faith, it can be believed to be of various kinds, e.g. some may believe it to be composed of iron and clay, others of charcoal and paper or of brass and paper or of 'katthaa' and calcium or of gold and silver etc. etc.

What man needs is true knowledge which is immutable, and not blind beliefs which are the product of unverifiable speculations or imagination.

These blind beliefs entangle man in their meshes and suck his spiritual vitality. Indeed who can realize the extent of my blessedness, gratification, great privilege, and supreme good fortune and sense of indebtedness that I experience when I witness the glory and greatness of the scientific temper which evolved in me. In the path of evolution what a great achievement it is for a soul to develop capacity to free itself from the meshes of false beliefs! What a matter of just pride and blessedness it is for humanity, when millions of its children are caught in the quagmire of innumerable beliefs, for a soul to appear in the course of evolution, who is

completely desirous of accepting only scientifically verifiable true knowledge in all the fields of life and who is equipped with all constituents of love of truth, which alone can give rise to such sublime desire! What a supreme privilege and good fortune for any man to be in unison and remain in unison with such an evolved soul!

What a horrowing and heart-breaking sight it is to see millions upon millions of human beings— in this land and other lands of our planet— living in the pitch dark of blind beliefs and thus being led astray from the true path of higher life and thousands among them wasting away their spiritual gifts received from their ancestors!

How pitiable is the condition of such blind believers! Alas! Their fiction-begotten God or any other imaginary god can be of no service to them. Many of these theists parrot-like repeat the following couplet in their prayer of God :

“Take us from untruth to truth; take us from darkness to light.”

Even such a prayer can render no help to them, for he to whom the prayer is addressed is non-existent. Again, those who offer such prayers are, on the one hand, not above those lower forces in them which drag them to untruth, nor are they even conscious of these low forces in them, nor anxious to get rid of them. Further, they lack knowledge and desire to know the various constituents of the love of truth required to put them on the path of truth. So their mythical prayers, prove, as it was to be expected, fruitless.

#### Progressive Way for True Knowledge Opened Forever for Me

Just as body cannot be cured of its disease so long the conditions which cause and develop it continue, in the same way so long those conditions are not removed which helplessly drive a person onto the path of untruth, and keep a hold on him so as to deprive him of truth, till then the pathway to truth does not open for him for ever. When a horse is tied to a pole with a hundred feet rope in a grazing ground, it can only graze on the grass within that circumference and not beyond it. In the same way, if a man, however learned and intellectually illumined he may be, is without the constituents of love of truth, which have developed in me, he can gain some knowledge in some departments of Nature which he can study in an impartial attitude and not beyond it (as is the case of the horse mentioned above). A scientist who is in love with research in a particular subject is and can be successful to the extent of his intellectual abilities and degree of the motivating love for it and not beyond it. Thus so long a person, on the one hand does not develop all the constituents of the love of truth and on the other hand, does not grow his intellectual power to a sufficient degree, till then the path to progressively discover truth does not open for him permanently.

Why did Herbert Spencer, a thinker of extraordinary scholarship and intellect, remain in the dark about some truths about his own life and its evolution and devolution? This is because he did not have in him all the constituents of the love of truth which could develop in that soul, which on the one hand, is free from the traces of every one of the low activities and on the other hand, is capable to develop all the constituents of the love of truth. From the point of view of evolution of my soul, what a grand privilege for me to have got and developed these wonderful powers which opened for me progressive path of true knowledge and its light for all times.

It is Not Possible for Anyone to Follow Completely and Permanently Error-proof Path In Knowledge.

The path to obtain or discover true knowledge certainly opened for me forever. But this path was not error proof. It was not a path treading which a man could not fall into error and where error was completely impossible. This is against the law of Nature. There is no absolutely and permanently error—proof path for anyone in the world. Eyes are evolved in an organism. Now, however beautiful, healthy and keen they may be, on a certain occasion in relation to a certain object they can and even do fail to recognise it correctly. You do fall into an illusion and therefore you do have illusions. You can fall in error and you do fall into error. Ears are evolved in your body. They are beautiful, healthy and sensitive, but even then you fall into error in recognition of some sounds. However strong and good your hands may be, yet sometime one or another article does slip out of them. However well organised and strong your feet be, even then sometimes you stumble while walking on a certain path or place.

However sharp and refined be your intellect, and you may have learnt the rules of mathematics, even then while solving a mathematical problem, you sometimes do fall into error. However expert you may be in the use of language, and however much mastery you may possess in it,

even then sometime you do make a mistake in speaking or writing it. This is true for all your (physical and mental) powers. But can you draw the conclusion from these facts of error that you do not need sense organs like eyes and ears etc., or organs like hands and feet etc. or gift of intellect or speech etc.? Is there no difference between a blind man and a man with eyes? Is there no difference between one with hands and feet and one without hands and feet? Is there no difference between an idiot and a man of intellect? Certainly there is. Eyes and ears may sometime cause illusions; hands and feet may sometimes show unsteadiness. Intellect and memory may sometimes fail us; but can any other thing discharge their most useful function which is specific to each of them? None at all! They do not always fall into error or lapses. They sometimes do fall into error but they are self-corrective.

A blind man used to say: "Eyes are a great blessing!" It is true and perfectly true. Want of eyes plunges the blind into unrelieved darkness.

The world of variegated beauty is hidden and remains hidden to him for ever. This is also true for the constituents of the organs of love of truth and goodness. To the extent a soul is bereft of powers of higher evolution in his constitution, to that extent, he is incapable to see truths which the light of these higher powers reveal and remains devoid of the evil-destroying powers which these higher powers alone generate in his soul.

When an error occurs in the operation of these higher powers in a soul, it disappears with the growth of them under suitable conditions which are bound to arise in the course of the evolution. My whole life is a living example and witness to this truth.



## AFTER THE REJECTION OF THEISM

After I had rejected belief in God, and the scientific method had become completely dominant in me, only that belief became worthy of acceptance by me which was verified by this method. No belief remained true for me because it was ancient or modern, current or uncurrent, authoritative or unauthoritative, Indian or foreign. Whatever belief was tested and supported by the scientific method was worthy of acceptance as true and it became my whole ideal to discover and attain scientific knowledge.

On entering this period of life:

1. Sentiment of community greatly developed in my heart than before.

Keeping truth as foremost, I felt it absolutely imperative to give community-center orientation as far as possible to all my teachings, spiritual exercises, domestic ceremonies and other things. This orientation appeared to me to accord with the process of evolution and therefore absolutely necessary. The various 'Brats' which I had made operative in various cosmic relations were fixed by me, due to this sentiment of community culture, on the dates of Hindu festivals as far as it was possible. I had already made current in Dev Samaj the practice for the audience to squat on the neat floor covered by 'durries' (cotton carpets), to decorating the Hall with flowers and to fix 'bedi' (a raised seat) for sermons. Now, I introduced the community culture of expressing due respect and obeisance to elders by applying sandal wood paste ('Chandan') on their forehead or garlanding them on certain occasions or making some offering to them. I specially started propaganda of writing in Devnagri script in place of Arabic script, and the use of simple Hindi language of Sanskrit derivation, in place of the so-called Urdu language full of Persian and Arabic words.

Even though I completely rejected whatever was false and unjust in communal or caste culture, yet I felt it necessary to protect the practices, which were not defective or harmful.

2. The Law of Relationship : My knowledge of the law of relationship widened. The further explication of this truth revealed another truth that an activity or conduct which is useful in one favourable context can be harmful in another context. For example, whereas taking of castor oil can be useful in the event of constipation, it is harmful in the contrary state of body. For a baby of one month milk is digestible and healthy but a loaf of bread ('chapati') is harmful. When the eyes are functioning then it is good to read or write and if they are sore, it is harmful. Similarly, in some conditions marriage is beneficial but in others it is harmful. In some conditions, it is good to go for a walk, while in some others it is harmful.

In some conditions it is good to forgive a crime but it is harmful in others.

In some conditions it is useful to give a sermon to someone but in others, it is harmful. In some context, it is good to express truth in the presence of some one, but in another context, it is bad. Under some situations, it is good to give charity, while in others it is harmful to do so. In some cases it is good to allow someone to stay in our house and in others it is bad.

Sometimes it is good to meet some one, and sometimes it is not good to do so, etc. etc. These facts revealed the principle of fitness (Adhikar tattva).

A person deserves to be given such instructions on what is true and good to the extent to which he can profit from it and not beyond it. There is very intimate relation between the process of evolution and the principle about relationship and between the principle of relationship with the principle of fitness. So with the progress of the knowledge of the process of evolution my knowledge of the principle of relationship and the principle of fitness also grew and developed.

However, it is very essential to bear in mind that though it is not proper to give that

knowledge to a person which he is not fit to assimilate and benefit from in life, yet it can never be right or proper to impart untruthful statements or false beliefs or to propagate what is untrue. In the same manner although sometimes it is proper not to forgive or to give charity to a person, when it is not deserved, yet it can never be right or proper under any conditions whatsoever to ask him to do harm or to commit a crime or sin in relation to some other human being. Being bereft of the true knowledge of soul, teachers of several religions of the world, motivated purely by worldly perspective, have given extremely false, evil and sinful teachings to their disciples and thus the greatest harm has been and is being done to the world. It is most terrible to behold how such teachings in the name of ' God' and religion have produced and are producing horrible results and instead of decreasing sins and crimes, have in some respect become and continue to remain source of increasing them. The sooner these most destructive teachings about the life of soul disappear from the world, the better for it.

3. I felt it extremely necessary to make systematically operative my teachings about 'yagyas' or spiritual exercises in all the various cosmic relations. The twelve relationships, 'yagyas' concerning which I had so far written down duties and prohibitions were as under:-

1. 'Yagya' in relation to parents and children;
2. Yagya in relation to brothers and sisters;
3. Yagya in relation to husband and wife;
4. Yagya in relation to the employee and the employer;
5. Yagya in relation to Dev Guru;
6. Yagya in relation to fellow sevaks;
7. Yagya in relation to neighbours;
8. Yagya in relation to one's country;
9. Yagya in relation to mankind;
10. Yagya in relation to the vegetable world;
11. Yagya in relation to the animal world; and
12. Yagya in relation to the inanimate world.

Besides writings on these 'yagyas', I penned down 40 duties and prohibitions concerning protection of the body. Again, I wrote down many commandments concerning how a man becomes disposed to evil conduct due to his appetites and passions, and how he can purify or get moksha from the evil traces of them.

4. I felt the need to give general scientific knowledge about the evolution of man to some members of Dev Samaj. For some days I gave many lectures to them at the Montgomery Ashram. The topics of these lectures were as under: According to scientific research -when and how was human species evolved on this earth? What changes took place in man through thousands of years of savage state? How did he develop his language? How did he grow his power of imagination more and his intellect in a limited degree? How did man come to believe in gods and goddesses? How did man come to indulge in praises of gods and to make offerings of eatables to them to protect himself from their wrath and to get fulfillment of one or other of his desires? What were the various desires, for which he prayed to be fulfilled by them? How did man come to know about the existence of his dead relatives and came to depend on them? How did man come to give divine attributes to physical objects and physical forces like the sun, the moon, the earth, water, air, light, fire etc. and came to worship them and his real deceased ancestors? How did he gradually come to believe in one God in place of many gods? I substantiated these statements by copious evidence from couplets from the Vedas (Veda-mantras). Though I gave oral lectures, they were taken down verbatim. These lectures are still preserved. If the later portion of these lectures after corrections could be printed some day they can be very useful for fit souls.

PROPAGATION OF THE  
WORSHIP OF DEVATMA

On the 24<sup>th</sup> May, 1895, a strange event took place. I was sitting in my Ekta Ashram at Montgomery when my heart felt inspirited. I felt as if some altruistic high-souled persons from Parloka were standing near me.

They were trying to convey to me their feelings of appreciation and praise for me. Their feelings of appreciation were conveyed to me with such a force that I could no longer remain quiet. Immediately I called someone to take down what they conveyed to me. This paeon (stuti) was very long and it was for the first time that it had appeared in this particular form. It was after the appearance of this paeon that the method of Dev Guru worship was introduced. A long but necessary portion of this adoration is being quoted here with a change of some words.

“Oh Master! The altruistic part of our life is being illumined by Thy light and we are feeling blessed through appreciation of Thy Dev Rupa in Thy light. In the pure and subtle light we are wonder-struck to see Thy glory. We feel strongly drawn towards Thy beauty when we realize how by spreading Thy light and utilizing Thy most beneficial powers, Thou art instrumental in the realization of the evolutionary purpose of the universe.

On realizing the sublimity of Thy life and in a mood of ecstatic reverence and devotion, we repeatedly offer our gratitude to Thee.

“We have direct realization in Thy light, that lacs of years before, things under the law of differentiation, have been going on differentiating themselves and thus distancing themselves from one another and how in the human world too there has been rise of different religions, spiritual exercises, religious conduct and worship and rites and ceremonies. But with the manifestation of Thy Dev-rupa there is emergence of harmony in this world of wide differentiation.

“He who comes to realize Thy harmony-grounded religion and is fit to follow it, his soul experiences evolution by developing right relation with every kingdom of the universe and it obtains moksha from its distortions towards every one of the kingdoms of the universe. In this way it establishes complete harmony with the total universe.

“Oh Manifestator of Harmony ! Oh, the sun and light of the Divine world! The human souls who know themselves in Thy light do not consider themselves completely alien and unrelated in the universe but realize themselves as inescapably related to the total universe. They further see that they cannot hope to get soul-benefit and evolution unless they realize that as part of the universe, they must feel in their bones their relation to the inanimate, the vegetable, the animal and the human kingdoms and learn to avoid the destructive pathway of their undesirable attachments with the existents of one or other kingdom which lead them to do harm. As light and guide for the life of harmony, Thou hast revealed the law of relationship and expounded the need to get moksha from all undesirable relations and to evolve and strengthen all desirable relationships in the world. Not only that, Thou hast done supreme good of souls when Thou hast made them free from certain undesirable conduct and evolved desirable evolutionary conduct. When we bring to our consciousness the most beneficial truth of the law of relationship taught by Thee, and the desirable evolutionary relationship ushered in by Thee, we cannot but thank Thee from the bottom of our heart.

“Oh Lord! Those fortunate souls are blessed who are more or less drawn towards Thee and who having more or less realized Thee as their soul- protector and spiritual life-giver, have taken refuge in Thee and accepted Thy guidance to some degree and have turned away from undesirable dissolutionary path to follow the path of desirable and evolutionary life. When we realize the immense significance of the invaluable deliverance which Thou hast given to their

souls and the suffering and sacrifices Thou hast undergone in the fulfillment of Thy most-blessed life mission, we do not and cannot feel satisfied even when we thank you millions and billions of times.

“Oh Lord! Bless us that we may more and more realize Thy Dev-rupa and thus become more and more able to sing praises of it. May we develop more and more reverence and love for Thee through devotional singing of Thy praises! May we, being illumined by Thy light and vigorated by Thy power, become capable of soul-evolution ! May we grow more and more able to spread the glory and bounty of Thy Dev-jiwan!

“Om Ekta, Ekta, Param Ekta Shanti, Shanti, Shanti”

(“Om Unity, Unity, Absolute Unity Peace, Peace, Peace”)

When the praise of the Lord came in this way, the method of Dev Guru worship was introduced which is given hereunder with some verbal modifications:

Method of the Worship of Dev Guru

1. The devotee of Dev Guru should clean his body and sit erect on an aasan (seat), in a clean, beautiful and attractive place, away from all kinds of disturbance.
2. He should, if occasion permits, take a sip of pure water.
3. He should withdraw his mind from all the various kinds of ideas for the sake of concentration.
4. In this concentrated state he should dwell on the life of Dev Guru Bhagwan (Devatma) and thus develop further his feeling of reverence for him.
5. He should then repeat Guru mantra for some time and afterwards prostrate himself and offer homage of heart to Dev Guru to develop sincerity of heart.
6. Now in this sincere and illumined state, he should tunefully sing Dev Guru Satotra with utmost fervour and love.
7. After completing the recitation of the Satotra (doxology) he should read slowly and attentively its exposition and think over the beneficial changes which have come in his life through contact or communion with Dev Guru and thus grow and develop love for him. He should then pick up two or three or more hymns according to the state of his mind from among various hymns eulogizing Dev Guru for various kinds of benefits his soul has received from Dev Guru and sing them with the intention of further developing as far as possible, his love for him and thereby enjoy the sweet, satisfying blessedness of such spiritual state.
8. In this state of love for him when his heart is united with him, he should assimilate his light and power.
9. In the light thus gained, he should appreciate the inner glory of Dev Guru’s highest soul-life or some spiritual truth discovered by him.
10. He should awaken in his heart the desire to make some necessary sacrifices or render some necessary service for the cause of Dev Guru.
11. Feeling himself blessed by such spiritual exercises and led by the feeling of victory for Dev Guru Bhagwan, he should tunefully sing Dev Guru Aarti (hymn) in all enthusiasm.
12. He should conclude his Dev Guru worship by again prostrating himself before him in all humility; and seek his blessings and his life-giving boons.

MY RESEARCH WORK  
BETWEEN 1895 AND 1898

(Research work carried out between 1895 and 1898 with the use of Scientific Method and with the faith in the exclusive reality of this embodied universe).

Philosophy of Man

The path of acquiring true knowledge which lay open for me forever had two main objects of investigation for me:

- i) Manush Tattwa -- Truths about man
- ii) Vishva Tattwa -- Truths about the universe

I am first a man and then a part of the universe. Between two of them, study of man is of paramount importance. On being a man if I do not have right knowledge about the nature of my existence, then even if I have some true knowledge of the universe, of what avail it is!

The Greek philosopher Socrates has said 'Know thyself - The poet Pope has said 'The proper study of man is man'. One of our munis has said "Atmagyanam Param-gyanam", i.e. the knowledge of self is the supreme knowledge.

However, it is impossible for an investigator to be a success in getting complete and true knowledge of soul unless he possesses both personal ability and favourable conditions. So long in the history of evolution these conditions were not available, no investigator in any country of the world could discover true and complete knowledge of soul, which now became available to me. These two limitations can be divided into four as under:

- 1) Man's inner soul organism was not complete, so he could not get complete knowledge about it.
- 2) Due to his incomplete soul organism, man did not possess those constituents of the love of truth which have evolved in me.
- 3) Due to his incomplete soul organism man did not possess those constituents of the love of goodness which have evolved in me.
- 4) Science was incomplete in its birth and development in various branches of knowledge and the light concerning this development which came into being with the understanding of the process of evolution, was not available in this period.

Due to these four factors even the best thinkers:

- 1) could not gain complete and most essential knowledge about human soul; and
- 2) in the absence of this knowledge they could not get complete and true knowledge about religion and irreligion. There was no discovery and propagation of true religion in the world which in the course of evolution I acquired and which got propagated through me, This knowledge being scientific is as worthy of acceptance as knowledge of mathematics.

Motivated by community sentiment I first thought of further investigating the truths of human soul on the ancient pattern of analyzing human nature into 'Sattava', 'Raja' and 'Tama' characteristics. Given individual differences in human beings through the law of change, I thought of classifying human beings as far as possible on the ancient pattern. I classified human nature into four categories:

1. Tamo guni (Sensuous disposition)
2. Rajo guni (Possessive or dominating disposition)
3. Sato guni (Altruistic disposition)
4. Dev Guni (Disposition for truth and goodness)

To make a pictorial presentation of these four qualities, I drew on a paper four kinds of circles. The first circle was completely black and it symbolized the life of the Tamo guni. The second circle was comparatively less dark and it symbolized the life of persons of the Rajo guni. The third circle was partly black and partly white and it represented the life of the Sato guni. The fourth circle was all white and representative of men of divine nature.

At the Ekta Ashram at Montgomery on the occasion of the eighth anniversary of Dev Samaj, I showed these drawings to the audience present and I gave a sermon in explanation of them. Later on, I wrote two articles in explanation of them. Besides other differences, there were too main differences between my classification and that of ancient thinkers.

First, the ancient thinkers had accepted the presence of all the three attributes of Tamo, Rajo and Sato guna in each soul but my classification denied it. Secondly, they did not find in their own soul and in the souls of others, the special attributes which evolve in a soul of complete organism, through evolution of sublime forces. So they had divided human life into three types, whereas I classified human life in four types and I explained very clearly the differences between those four categories of human beings. After some days of my writing these articles I saw that if I followed these by-ways of investigation for long, I would soon come to a dead end. I felt the need to completely discard this method to reach on the main road of investigation.

In observance of the scientific method I should need to

1. Collect facts about human personality, i. e. about his body and soul organism;
2. Observe and investigate the mutual differences between these facts;
3. Classify them in different categories; and
4. Draw inferences from them on the basis of the principles of logic.

There has been much investigation and knowledge thereby concerning the organism of human body in the West up-to this time, so it was not at all difficult to get ordinary knowledge about it from their medical books. So far as I know there has been no satisfactory investigation and knowledge about human soul organism up to date in any country of the world for the kind of truths I wanted to know. So I did not find any kind of help coming forth from anywhere for me. As soon I set my foot on this virgin field of most difficult investigation, I felt that my feet were stuck in marshy land in which my feet went down more, the more I tried to pull them out and they did not touch solid ground. I felt I have been thrown into a deep sea in which though I am struggling hard for survival, yet I have no hope to be rescued. There is water all around me and no solid seashore. On the one hand my love of truth for investigating the subtle truths would not let me rest and motivated by this love I would put in hard work in my investigations and on the other hand when I found some satisfaction in my investigation only to discover that I had not succeeded in my investigations and all or most of my hard work had gone in vain. My momentary hope would turn into despair. Though I got failure after failure and was repeatedly dejected through repeated failures, even then I could not give up this work of investigation. Why was it so? My love of truth would not let me rest. If a man is carried in his sleep to a thick forest and left there, he, on awakening, becomes naturally restless to find his way to his house. Possessed by this intense desire, he goes hither and thither and even though he does not find his way or on finding some way finds that it ends in blind alleys, he feels disappointed.

But even then he feels inner compulsion to search for his way to his house. In similar way, I also found myself compelled to continue my investigations in spite of repeated failures in them. There was no limit to my efforts. My path was arduous and my difficulties were most stubborn.

I heaved a sigh in sadness on facing these difficulties and would say, "Ah me! How much I am caught in these puzzles and problems".

These difficulties of scientific investigation were not new to me.

I faced them the day I stepped into the path of investigation. In the earlier stages I did not feel myself so hopeless and helpless. At those stages I did find some other help for me but now I did not find any help.

There was no other investigator in this field. My method of investigation was unique, the path of my investigation was unique. I was thus a lone investigator on this lonely path. However, Nature has not played hard with me alone. It has done so with many other investigators also. It has compelled others also to take to certain path of investigation, put them into difficulties, made them suffer, turned them into humble disciples, evolved full faith in them and made them devotees before revealing some truth to them. Why should I run away from the working of this

process of investigation? If Nature has given me birth to walk this path of investigation to serve some great purpose, why should I not be prepared to follow it? Even though I saw what I had to face, I did not rid myself of obstinate problems of this most difficult path of investigations. Even otherwise it is the law of Nature that life does not grow without efforts, it does not evolve without efforts. To lead others on the path of evolution, it was absolutely imperative for me to put in efforts, herculean efforts and to walk on this unique path. It was absolutely obligatory for me to knock at the door of Nature, knock it hard, knock everyday, knock it not only for months but for long years on end.

The night is very much advanced. Men, animals, yes even plants are asleep in lying or standing position. But sleep visits me not. I experience no rest. My brain feels exhausted through persistent and continuous thinking. It is giving me pain. I wish the trains of my thinking were to stop but it does not do so. However, all this continuous effort at thinking would not go waste. In a way effort of every moment is a link in one or another way in the chain of success. As a child is born after suffering severe labour pains, in the same way after great struggle, pain and suffering one or the other truth manifests itself in my soul. To a mother her child delivered after great labour pains is an object of great love and regard. So a truth discovered by me is millions and billions of times greater object of love and regard to me. One does not value money enough unless one has obtained it by hard work. In the same way, no one values a truth enough unless he is in love with truth and has acquired it by great efforts. This explains how a life-imparting truth which is very precious and invaluable in my eyes is not appreciated to a millionth part by those to whom I impart it free. What a great pity! What a disregard of truth among people bereft of the love of truth and, entangled in superstitions and evil traditions!

The following are the questions concerning soul which gradually became objects of investigation for me:

1. What is the main essence of human soul?
2. What is the nature of the present soul organism of the common man?
3. What is the relation of human soul to its body?
4. What evolves, protects, nurtures and directs the human body?
5. What are the various forms of changes the human soul undergoes according to the law of change?
6. How are changes produced in human soul?
7. What are the various kinds of changes which occur in human soul and
8. what are their forms?
9. What are the consequences of continuous higher changes which gradually occur in human soul?
10. What are the consequences of continuous lower changes which gradually occur in human soul?
11. For what kind of human soul higher changes are possible and for what kind of souls they are impossible?
12. What are the consequences for a soul which progresses to a certain point in higher changes and then gets struck up?
13. What happens to man after his physical death?

Under the motivation of the complete love of truth, I had become completely desirous to get true knowledge of the above mentioned big questions and other small questions, by use of the scientific method. How valuable and great and unique a desire! What a vast and unique field of effort at investigation! Had there been any person on earth who had sacrificed imagination-based beliefs and had desired and made efforts to exclusively use the scientific method to undertake such a large scale programme of investigation? None! None!

This study or investigation of mine was certainly unique and my efforts were certainly without a parallel. Nature which selected me as fit to undertake and fulfill its great purpose was also my protector and main support. On appreciating the vast nature of the above will questions, it be clear to reflective readers of this chapter, how great this demand of Nature on me was and how difficult and formidable was the task. But I could not but undertake it. I had made myself free from the speculative or mythological religious teachings current in India and abroad. On the one hand their mythological teaching could be of no help to me and on the other hand, having crossed the borders of blind faith, I was anxious to study the above questions through the scientific method and obtain scientific knowledge. I could neither retract the steps to the ancient mythological path, which I had closed to myself, nor could I perceive a newly constructed royal road for me to follow. So there was no limit to my crisis. In this condition naturally I felt as if I was in a vast sea whose depth is unfathomable and whose shores are

invisible, it is possible for a reader of this chapter to bring before himself the total or at least a partial picture of my efforts in research, he can try to do it with the help of his imagination. I record below the two hymns of all the hymns I had composed in this state of crisis:

#### Hymns

I

My protectors do ye help.

Of adverse/emergent times you are friends!

Extend O' Deva I your bands of help (1)

My protectors do ye help,

On observing helpless condition mine,

Make my heart get (healthful) rest. (2)

My protectors do ye help.

My soul seeks refuge;

All of you get me covered. (3)

II

My protectors do protect!

In my greatly hard struggle;

Daily fill me with strength. (1)

In bringing about supreme unity.

Remove obstructions and checks. (2)

Absolutely excellent my life-vow;

Join ye all, in getting it fulfilled. (3)

The protectors mentioned in the above songs refer to those noble departed souls, about whom I had got full evidence that they were of true help and who were my true sympathizers and great benefactors.

#### A Special Event which Opened the Way for Me

My most difficult and formidable efforts at investigations concerning the philosophy of man are continuous. My study is continuous. I get some illumination to a limited extent about the above questions. I see some way open before me and I arrive at some truths. But so far the main path has not opened before me. I did see many small pathways here and there but they soon ended in blind alleys. Although by following these small pathways one does acquire some truths about human soul and a help to reach the main highway of all truth, yet I see clearly that till I reach the main highway, I cannot gain complete success. My anxiety to know is ever on the increase and this is causing commotion in the all round vast environment. My intense power of inquiry is genuine, consistent with the process of evolution and is meant to fulfill the law of higher evolution and to deliver good in the world. Hence it was inevitable for my anxiety to be fructified and for me to reach my main pathway inspire of being knocked about, injured through thorns and falls on the way. At last it so happened.

A special event took place in Nature and I got full assurance about my future success.

Several noble departed souls who had been secretly rendering me one or another help and who were most anxious to meet and intercourse with me, got a very good occasion to fulfill their desire.

The special power of being a medium had developed in one of the girls of my family. One of my disciples who had interest in study of communication with departed souls, brought a ring on which when a drop of oil was put on the white portion, the departed souls could cast their



reflection on it through the special power of medium. This ring was given to the medium girl and she could see the reflection of the departed souls.

She acquired the ability to recognize them. Besides, recognizing them, she could hear their voice. Over-powered by them she spoke their speech and so she became a good useful 'medium'. I came to know of it. I tested her. She proved to be what I had been told. I used to study Melbourne journal, concerning departed souls, entitled Harbringer of Light.

I had been subscribing to it for some years past. I had gone through the writings and heard about the experiments and teaching of world known scientists, Crooks and Wallace, on life-after-death. I had deep rove and commitment for this topic of investigation. I was intensely delighted over this desirable incident.

It raised the hope that I would be able to do a lot of research about man through the help of the noble departed souls. This event happened in the month of October, 1896.

### The Peculiarity of My Research

I wanted to do unique research work on the philosophy of man. Such research had not so far attracted even the attention of the scholars of the world. Earlier whatever research was done in Europe and America concerned man's survival after his bodily death. On getting evidence that soul survives bodily death, these thinkers felt confirmed in their belief in the immortality of soul and propagated this belief. They did not see the two fundamental errors involved in their thinking. Given the outlook of these thinkers and similar other thinkers at present, they in accordance with the laws of Nature, could not and did not see these fallacies at all.

These errors were as follows:

1. Logical Error-It does not follow from the fact that Ram has lived on earth for sixty years and later on is alive after death in some other form and at some other place, that he is immortal. Whether a soul is mortal or not, does not depend on the fact as to how long he has lived on earth and whether there is evidence of his survival after the death of his gross body.

It is logical error to infer so.

2. Lack of Essential Knowledge-According to the universal law of change, it is inevitable for every existent to undergo change and this law under certain necessary conditions can change an existent in the direction of either evolution or devolution. Those thinkers, however learned they may have been in other fields, being blind to or ignorant of the law of change and the necessary conditions determining the direction of change, drew the fallacious conclusion that soul is immortal; but this conclusion was a complete error.

From among questions about the nature of man that I have mentioned above, the first four concern man's body and soul organism and their mutual relationship and the rest eight relate to changes in the soul and their consequences. I wanted to leave the first four and conduct experimental investigation concerning the last eight of them. When I got an opportunity to carry out this project, I at once set to work on it. I have been on this investigation for several years past and all my work has borne results. In this investigation it goes to the credit of noble souls for the extent of help they gave, and the hard work they put in for me and the time they spent for me. All their involvement in this service of truth and goodness is admirable.

To realize truths of life, it is essential to have noble life, besides intellectual excellence. Without noble life, a soul does not generate in itself that noble light in which he can behold higher truths about life. This invaluable and highest light was growing in me day by day.

I started investigations about truths of life with the following integrated mental equipment.

1. Highest noble life;
2. Invaluable light generated by all-sided highest life;
3. Complete love of the scientific method; and
4. Most invaluable knowledge of the law of evolution and devolution.

As my mental equipment was unique, so was my investigation special. My investigation was not of the same order as was being done in Europe and America where ordinary people would form societies to call spirits and hold light talk with them, or when scientists organized séances to establish the continuity of life through the scientific method. My investigation was concerned with the discovery of the truths of life on the basis of the laws of evolution and devolution. Therefore this investigation was entirely unique and superior in nature and principles.

I have referred above to my special mental equipment without which it is not possible for a person to discover facts of soul-life and draw inductive conclusions from them. So no one so far has arrived at the great truths about soul-life which I have discovered through this, unique investigation. On coming to develop several constituents of the love of truth, there arose in me alone the questions about soul-life which did not and could not arise in those who were bereft of this mental equipment however learned they were. So there could be no question of investigation by them about these problems. When the above unique questions arose in me, I had on the one hand, complete love for the scientific method and on the other hand I had got the true criteria of evolution and devolution through both of which I could discriminate between true and false beliefs. Both these tests were relevant to each other. Just as the knowledge of the law of gravitation and scientific system of mathematics are necessary for correct answers to questions about, stars and for arriving at theories about them, in the same way besides the first two equipments, the latter two equipments were necessary for arriving at true philosophy of the universe and man. Hence years spent in these investigations were fruitful. I cannot describe the feeling of thankfulness I experienced on being siddharth, i.e. on having realized my fulfillment in the discovery of these truths.

### **On Being Siddharth in the Truest Meaning**

(The Discovery of Four Fundamental Scientific Truths about Religion)

My continuous investigations concerning the above questions revealed four great truths. Through discovery of these truths I Attained to the solid scientific basis for religion for which the evolutionary process of Nature had manifested me. The four Great Truths were as under:

Four Great Truths about Man

#### *I. Principle of Change*

1. Being subject to the great law of change, human personality like crores of other existences, changes both in its body and soul.
2. Through higher changes a human soul becomes nobler and more beautiful than before.
3. Through evil changes a soul deteriorates, wastes and suffers extinction.
4. The higher change in a human soul is called evolution and the lower change in it is called devolution.

#### *II. Principle of Soul Organism*

1. All the organized existences of the plant, the animal and the human worlds consist of two parts, one of which is called life-force and the other body. The life-force in man is called soul.
2. The life-power of all organized existences, when judged from the stand point of higher and lower development, differ greatly from one another in kind and quality.
3. The life-forces in the plant, the animal and the human worlds build their peculiar bodies. They alone keep them alive through assimilation of food. They alone constitute the directing power in them. They alone procreate other living forms of the same type.
4. If the life-force of an organism of the plant, the animal and the human worlds does not have the capacity to construct a body or loses it, the organism gets extinct. So men who through evil life gradually waste the constructive power of their souls, one day get extinct as individual entities.

#### *III. Principle of Relationship*

1. The plant, the animal and the human worlds have evolved from the inanimate world. All these worlds are related like organs of the human body in the vast body of the universe and they have close relation with one another.
2. Without the development of all-sided sublime, no human soul can establish complete evolutionary relationship with all the four kingdoms of the universe. So it is inevitable for it to gradually deteriorate and one day be completely extinct as an organized individual entity.
3. No human soul can develop sublime life through taking refuge in, or offering prayers or devotion to one imaginary God or several gods and goddesses, or a Rishi, Muni, Paramhansa, Sadhu, Mahatma, Guru, Saint, Pir, Prophet who are devoid of sublime life or by cutting off all cosmic relations or through practising yoga or samadhi.
4. It is only by coming to know the sublime excellence of the sublime soul (Devatma) and by establishing relation of pure adoration with him, that a fit (adhikari) soul can get that sublime light which reveals the path of higher life and can get that unique power which can generate higher feelings. On getting these, he on the one hand is gradually enabled to see

evil activities in his soul in relation to different kingdoms of Nature and gets anxious and able to get freedom for them, and on the other hand, he is able to develop higher feelings and thus establishes evolutionary harmony or unity with them.

#### *IV. Principle of True Goal*

1. To get freedom from destructive low activities in relation to different orders or kingdoms of the universe is true 'moksha' for man. And to evolve higher feelings and thus gradually attain to complete soul organism or sublime life and establish evolutionary harmony or unity with all the kingdoms constitute the highest ideal of life.
2. It is not the chief ideal of man to seek pleasure of imaginary heaven or enjoy pleasure of wealth, name and fame and sensory stimulation in the next birth through transmigration, or acquire bliss by practising 'yoga' or 'samadhi, or secure some other true or illusory happiness.
3. Only obtaining of that pleasure is proper and desirable for a human being which keeps foremost the ideal of freedom from soul destructive forces and the achievements of higher noble life.
4. When a man makes acquisition of pleasure as his foremost objective or ideal, he develops evil dispositions and thereby, he on the one hand harms and destroys his soul, and on the other hand harms his body in various ways and destroys its health.

How glorious is the discovery of these great truths! How great is the dignity of the country, community, class and family that gave birth to the discoverer of these truths! How fortunate is our earth by the manifestation of this discoverer, for religion before his discoveries was a set of idle gossip, lacking its ground in science and therefore, in truth and eternal foundation! It is a great tragedy that there is no capacity in the present day society to appreciate his real greatness. It is impossible for the present biased and blind followers of fiction-grounded religions to be witness to his glory!

MY UNIQUE LIFE-VOW AND  
UNIQUE SACRIFICES FOR IT

There was a time when this earth was inhabited with millions of animals of various kinds but there were no human beings. Then human species evolved from one of the branches of mammals. Man distinguished himself from other species of animals by his progressive powers of intelligence and conventional language. With his appearance a completely new era began on this earth. Gradually man covered the earth but no Devatma appeared whose unique spiritual characteristics have been mentioned in the first chapter of this book. Just as it was historically inevitable for man to appear through gradual evolution of the animal kingdom, in the same way, it was historically inevitable for Devatma to appear with his unique excellence of soul at a specific time in the gradual course of evolution. This Devatma -- the soul of unique heredity powers - - evolved gradually in my body and it enabled me at the age of 32 to declare my great Life -Vow which is unique in the history of mankind and prepared me to undergo great sacrifices in the service of this great vow, which too are unique. Now, just as man, in virtue of his progressive intellect and language, can declare with authority that before his advent none among the millions of animals in the animal world, possessed his intellectual and linguistic powers, in the same way Devatma, in virtue of the development of complete spiritual organism and Dev Jiwan, arising out of the maturation of the sublime powers (Dev Shaktis), could declare with authority that before his birth, these Dev Shaktis were not present in any human soul in their completeness. Leaving aside savages, none even among the learned men and the well-known founders of various great religions had developed in him the most sublime love of truth and goodness and having evolved the above powers totally engaged himself in the altruistic service of the four orders of existence and thereby to have declared his Life Vow which I declared at the age of 32 namely.

May beautiful truth and goodness,

My foremost aim represent,

And in the service of the world

May my life be fully spent.

There have been different founders of religions in the past and there are some others today (as it was inevitable according to the law of differentiation) who had been or are:

- a) so dominated by blind faith in pure speculation and tradition, and
- b) who had been or are so completely devoid of the various constituents of the love of truth, that it was not and it is not possible for them even to this day, to develop all the various constituents of the love of truth as their supreme ideal. Again, it was either not possible for them and is not possible for them even today, to wish to destroy or give up all forms of untruth in every sphere of their life or/and to undergo various terrible sufferings involved in the great war against untruth.

In the evolution of mankind, the above mentioned founders of various religions had reached only limited spiritual development which confined their vision to the following mental horizon:

- i) Every man, to whatever stratum of society he belongs, has to undergo various kinds of pains and hurts and no man wants pain for himself,
- ii) It is the greatest ideal of man to get, on the one hand, freedom from all kinds of pain and to get complete pleasure or bliss on the other hand. And so this is his supreme ideal. Whatever knowledge and method can fulfill this ideal, constitutes religion. Study the biography of Mahatma Buddha and ask your self why at the age of 29 did he leave his wife, his new born babe, his palace and took to forest dwelling? You will get the answer that he made this

sacrifice to discover the cause of and remedy for human pain and suffering. In pursuit of this objective he stayed with some ascetics (Sannyasis) in a forest called Urvilva, situated near Rajgraha, the capital of Magdha province. Here he learnt that when a man took to physical austerities, like fasting and fixed himself into contemplation then he got knowledge which delivered him of all sufferings of this empirical world. Now what did Buddha gain by undergoing the physical austerities like fasting and starvation? His body gradually got so emaciated that one day when he was strolling, engrossed in thought, he suddenly fell down and went unconscious. When he returned to conscious state, he realized that it was entirely a mistake to suffer the pains of unnecessarily starving the body. To gain knowledge it was necessary to engage oneself in thought, but there was no need to torture the body. Thence onward, Buddha started taking proper food and gave up the false sacrifices or 'tapa' of fasting. After several years of stay away from home, committed to research and investigations on the problem of suffering, he came to the following conclusions:

1. Life is full of suffering;
2. Desire is the main cause of suffering;
3. To get deliverance from suffering, it is essential to destroy desire and to stay away from objects of desire. It is because of desire that one is re-born and suffers pain; and
4. To get control over desire, it is necessary to undergo various disciplines.

It is said that on reaching these conclusions, he not only became Enlightened. ('Buddha') but he became 'all-seeing' and 'all-knowing' also.

He could now be witness to his entire life and could describe the various events and acts of different re-births in the eternal past.

From all this it can be concluded that it was the supreme ideal of Buddha for himself and for others to discover means of deliverance from pain and the imaginary bondage of re-birth. It was no part of his supreme goal to evolve the various constituents of the love of truth, to develop Dev Jyoti and Dev TeJ, to gain knowledge of the processes of evolution and devolution and to propagate scientific religion based on this knowledge. Therefore even though the Buddha came to be called the 'Enlightened', and 'all knowing', he could neither see through the falsehood of the theory of re-birth, nor could he gain knowledge of the processes of evolution and devolution. There was wide-spread belief in transmigration before the birth of Buddha. He not only accepted this traditional belief, but he strengthened it after being Enlightened by propagating the belief that he could see all his past re-births. Being devoid of various constituents of the love of truth, just as it was natural for the mahatmas to believe in some false dogmas, so also it was natural for them to fabricate some purely imaginary but absolutely false beliefs to meet certain situations.

Mahatma Buddha was no exception to this weakness either.

The supreme work of Buddhists is entitled Tripitakas. It is in Pali, a language derived from Sanskrit and it was the spoken language in Buddha's time. This work is divided into three parts.

- i) Vinaya-pitaka. It contains rules of discipline for the disciples of Buddha.
- ii) Sutta-pitaka. It contains the sermons of Buddha or of some of his disciples.
- iii) Abhidhamma-pitaka - It contains philosophic discussion of Buddha's teachings.

Each part contains a number of books. The books included in the second part are called Jataka. This big book contains the record of the narration which, it is said, Buddha gave of his five hundred and fifty rebirths when he became 'all-knowing'. In this book, according to Buddha's own saying, he was a brahmin in the ancient times bearing the name of Sumedh. At that time he along with other thousands of gods and human beings had 'darshan' of one 'Buddha' named Deepankara, who predicted that he would be Buddha in some future time. As soon as these holy words were uttered, there occurred all those miraculous events which happen when some one is to become Buddha. Just as, on the one hand, all such narration of events is purely imaginary, they are, on the other hand utterly false, for they are against the immutable laws of Nature. They are nothing but pure gossip. Just as scriptures like Bible and Purans contain false narration of events by 'all-knowing God' and 'Trikalagya' ('rishis' who know the past, the present and the future) respectively, in the same way 'Jataka' is full of false narration given by Buddha.

The journal from Columbio, entitled Budhishtha once contained the story that a young brahmin, Shubha by name, went to Buddha and inquired from him as to the reason why on this earth some men are rich and some are poor, some live long and others die early, some are ill and

others are healthy. In answer to these queries, Mahatma Buddha said:

1. "If a person does not give food and clothes to Buddha's missionaries, then, he due to his karma, becomes poor or bankrupt. If he does give all these things, he becomes very rich".

Now, this is pure false speculation. Is it not true that in India and other countries there are hundreds of persons who are very rich and yet who give no food and dress to 'shramnos' (i.e. Buddha's missionaries). In fact, there are misers who give nothing to any one at all and yet they remain rich. Again, there are some persons who serve some saintly person or guest, but they do not thereby become rich. Apart from this, is it the sole purpose of charity or disinterested service to get rich (even if it is possible) and nothing else? Never.

It is farther stated in this article of the journal that:

2. If a person is cruel and injures and kills living beings, he lives a short life due to his karma and he who does not kill any living creature, does not use a stick or a sword and is compassionate and kind to animals, he lives a long life.

This is another false speculation. Is it not true that some among the hunters, meat-eaters and cruel men live long life instead of short life and some among the vegetarians and kind-hearted die in early years?

Further it states,

3. "If a person gives pain to any living creature, by hand, stone, stick or sword, he suffers from various diseases through his karma, but if he does not give such pain, he stays disease-free and healthy.

This is also an entirely false belief. There are hundreds of persons who do not inflict pain on any living creature by hand, stone, stick or sword, but who suffer from the pains of various diseases.

In the same way, he has attributed many of the prevalent stories of transmigration to himself,

The Jain 'tirthankaras' also sailed in a similar boat. Besides transmigration they also indulged in various kinds of false beliefs.

They considered it to be the supreme ideal to get freedom from empirical and 'Partrika' pains and to attain to peace and bliss. Several yogies like Brahmanvadi Shankara and Gorakh etc also propagated similar ideal life. The old Saguni and Nirguni Brahmanvadis which include old religious founders like Moses, Christ, Mohammad, Nanak, Kabir, Chaitanya, Dadu and the new religious founders like Ram Mohun, Keshab and Ramakrishna hold to several false beliefs and as a consequence go wrong about the supreme ideal for man. They consider it supreme ideal for man either to be saved from the wrath of fictitious gods for violating His specific commandments (by prayer for forgiveness etc) or to obtain access to imaginary heaven of bliss, or to get the bliss of staying with a loving God. The founder of Arya Samaj considered it his duty to propagate one or the other ancient mythical belief and declared, in accordance with national tradition that the supreme ideal for man is to get freedom from pain of transmigration and to secure happiness here and hereafter.

The fact is that given the psychological equipments of these religious founders, developed in the course of human evolution, they could think only such human ideal and nothing beyond it. But my supreme ideal of life was completely different from theirs.

To do proper actions which involve pain or 'suffering is called asceticism or penance (Tapa or Tapasaya). It is said about Tapa

Through austerities (Tapa) every objective is, realized. Nothing is unrealizable by austerities (Tapa)

Again, it is said:

Everything is gained by austerities (Tapa).

If some objective is not impossible, and if a person is completely committed to it and is capable of undergoing all sacrifices for it, then he is bound to realize the objective. As my objective or supreme ideal or life vow was completely new and unique, from that of the 'mahatmas' quoted above, so were my sufferings (Tapa) absolutely new and unique.

If it is possible for any person to know:

- i) The kind and duration of the mental sufferings and pains I have undergone;
- ii) The various kinds of terrible sacrifices of physical health, wealth, friendships, and familial and social ties that I have made;
- iii) The kind of difficult reflections and deliberations in which I have engaged myself and the hard mental labour that I have done for my writings and sermons, by remaining triumphant over the influences of the members of my family and others by whom I have remained surrounded; and
- iv) The kind of great struggles I have undergone to keep myself free from indulging in any evil or untruth in relation to every kingdom of Nature and to keep myself continuously engaged in doing good to every kingdom of Nature; and applied myself to search of truth; he can realize that all these sacrifices are as unique in excellence as is my life-vow.

THE DEFINITION AND  
PHILOSOPHY OF DEV DHARMA

When I became the Siddharath (Accomplished) in the true sense of the word, I felt so blessed and gratified that it beggers description. It is not possible to sing praises of the glory of how the Four great Truths, opened the true path of discovering the scientific basis religion for me and revealed its foremost and imperative recess (for mankind). This illumination replaced the varied and false definitions of religion current to date by the One, and true scientific definition of it for the exposition of true religion for humanity. Now religion ceased for be a name for different speculative opinions. It now became fixed in its true connotation. What is true religion? Now on the scientific basis there can only be the following reply:

The True Religion consists, on the one hand in man's getting Freedom Or Moksha from slavery to

- i) ignorance;
- ii) various lower appetites; lower passions; and
- iii) lower self-love; which impel him to lower courses of conduct in relation to various existents of the different kingdoms of Nature of which he is part, and thereby harms them and as a consequence vitiates day-by-day the form and vitality of his own soul and walks on the path of his annihilation; and on the other hand, in evolving all such higher (altruistic) forces in him which lead him to good conduct in various relations in the universe and thereby builds the vitality and beauty of his soul-life and enables him to establish evolutionary harmony all around and develop in him the most glorious higher life.

Only on the evolution of all the higher powers of true religion does a human soul attain to complete life. This complete life is raised above all lower courses of thought and action. This is what is called Dev-jivan (Sublime life) and this is Dev Dharma.

By the evolution of all the constitutents of the love of truth and the love of goodness and, renunciation of all forces of untruth and evil, does a soul realize in himself Dev-jivan or Dev Dharma. On Attaining to this supreme life, Dev atma, through his Dev Shaktis, (Sublime Powers) reaches out his higher influences to the various kingdoms of Nature to as great an extent as possible, and thereby produces higher changes in them and removes their lower courses of conduct and in this way he also gets more evolved day-by-day. By establishing evolutionary harmony with every kingdom of Nature, he becomes helpful and serviceable to the cause of evolution.

In turn, every evolutionary part of Nature, becomes his true protector and helper. What a holy harmony between the two! What a grand vision of human life and true philosophy of religion!



MY LIFE SONG AND MY 'MAHAVAKYA'

When I became Siddharth through spiritual exercises in connection with my unique life-vow, I wrote down a life-song which I sang on the 48<sup>th</sup> anniversary of my birthday. This life-song was in essence as under:

My Life-Song

May my vow of life be fulfilled.

In all the kingdom of the universe,

May there be change elevating;

And day-by-day may the devolution perish,

May higher-unity be established. (1)

The light of life's essence be spread

Essence of life in four directions be distributed,

May the fit ones gain elevation;

The glory of evolution be thus established. (2)

May All the teachings of the Dev Shashtra

Prove beneficial through proper method!

In every country and every town;

May the 'Mahavakya' resound. (3)

Day-by day may Dev Samaj grow;

May the kingdom of 'Dharma' ever expand;

May all 'adharma' get destroyed,

May Victory resound of 'Devadharmā'. (4)

Meaning - May my life-vow be fulfilled through me, let higher changes take place and lower changes cease in the existents of all the kingdoms of Nature to their limit. May harmony through higher changes be established in all of them. May my truth-revealing light glow in the minds of men and my higher-feeling- evolving power inspire them. On receiving both my light and power may they attain noble life and thus glorify the process of evolution. May all the teachings of my be studied methodically and usher in what is good and true. May Mahavakya be uttered in all towns of all the countries! May Dev Samaj flourish day-by-day and may its progress bring the reign of Dharma (truth and goodness) and vanquish whatever is adharma (evil and untruth)! May triumph of Dev Dharma resound from all the four sides!

From that time to this day I have been every day singing my life-song, in my spiritual exercises (sadhanas) as the first thing. The ideals enunciated or expressed in this life-song had never been sung on this earth before my birth:

My Mahavakya

The Mahavakya mentioned in this life-song is as under:

May there be higher conduct, still higher conduct!

May there be unity, still greater unity, the greatest unity!

The word 'Om' consists of three letters viz.,

If A were to stand for Asti (Existence); u for Utpatti (generation) and m for Mritiu (Death), then the word stands for universe. The universe is beginningless, and endless and through its constitutive elements, matter and force, there is the process of generation and dissolution.

With the growth and development of various constituents of the love of truth and goodness, higher life evolves in human souls and evil life is destroyed in them and then, on the one hand, they attain to freedom (moksha) from devolutionary forces and on the other hand they establish complete harmony with the universe through establishing evolutionary harmony with every kingdom of it.

The emergence of Devatma in the evolutionary process aims at establishing harmony or complete harmony with different kingdoms of the universe by development of higher conduct. Hence the sentence expressing this supreme ideal deserves to be called Mahavakya.

## SCIENCE-GROUNDED RELIGION

In the year 1899 A. D. (Samvat 1956 Vikrami at the age of forty-nine I wrote an Urdu book entitled 'Vigyan-moolak aur Kalpna-moolak Mat' (Science-Grounded Religion and Fiction-Grounded Religion). It was printed in the year 1900. It was a book of its own kind. In its first chapter there was a brief description of religion based on Science while the second chapter detailed the prevalent fiction—grounded religions.

In the catalogue of the believers in fiction-grounded religions, are included Vedanists, Jains, Yogis, Christians, Muslims, Brahmos, and Arya Samajists, Vam-margis and those who believe in moksha through sacrifice, or recitation of Rama or bath in special water, or darshan (viewing) of an idol, or through observance of some symbolism. In the third chapter true insight was given into low appetites and passions. The fourth chapter discussed the two chief obstacles which stand in the way of the people in accepting the science-grounded religion. What is given in the first chapter on science-grounded religion is reproduced here under in a large measure, after necessary modifications:

What is called science in English language, is called 'Vigyan' in Sanskrit. Whatever knowledge man has gained in the various department of Nature through experimental investigation of facts, is part of science,

Whatever immutable laws or fundamental principles are discovered on the basis of the study of various events of Nature, by the scientific method, are worthy of acceptance on the ground of being true.

Nature is one and there are many sciences. But the truths about the laws or principles of Nature, discovered by various sciences, as is to be expected, do not contradict one another but corroborate one another.

There has been very great and most remarkable progress in various sciences due, on the one hand, to the engagement of increasing number of able scientists and on the other, due to progressive determination of the true fundamental principles. Through the progress of scientific knowledge, there has been discovery of the two immutable processes of

Nature, namely, evolution and devolution, which are operative all the time. These two laws are manifestation of the great law of change.

The discovery of these true laws (of evolution and devolution) is a prize truth won by efforts of hundreds of years of scientific investigation and they are unique and invaluable gains for the present time. These two immutable processes are warmly accepted by all scientific minds who enthusiastically sing to their glory.

How is it that science has gradually attained to such a glorious achievement? It is due to the fact that it respects facts and does not just indulge in speculation or fib-making. Whereas truth is one, beliefs based on uncontrolled imagination of different persons are many. Therefore the number of beliefs of the speculative or fiction-grounded religions prevalent (in the world) are legion. They do not only differ from and contradict one another, but also lack true and universal scientific basis.

The rapid development of scientific knowledge produced a consternation in the camps of the propagandists of major fiction-grounded religions. Till the sciences had not progressed very much the protagonists of these religions satisfied themselves by abusing science, holding it up as an object of contempt. However when they found that some of the discoveries of science exposed their false beliefs, they gnashed their teeth against it, and persecuted and tortured in the name of religion, scientists and all those who sided with and supported the scientific truths. But they could not stem the high tide of scientific progress. As science made still greater

progress they were gradually obliged to give up abusing it. And when science reached high mark in its inevitable progress, they could not but sing its praises. But in spite of their changed attitude towards science, they retain their blind eyes to the false beliefs of their religions as before and their religions remain fiction-grounded as ever. Later on, when science established its authority beyond question and its truths gained respect in the hearts of men, then some of the believers of false religions changed their front to say on grounds absolutely unsound and irrelevant, that their religious beliefs were not opposed to science but were consistent with it. But alas! They could not see that a religion which was based on pure speculation or imagination and not on the immutable laws of Nature which are accepted by science, could not be scientific in character.

When a person sees clearly and distinctly that the immutable and universal laws of evolution and devolution are applicable to all existences in Nature, he realizes that he is subject to them and therefore, cannot remain indifferent to their operation on his personality. Nay, he goes further. When the truth of these laws dawns on him, he not only cannot remain indifferent to their operation on his personality but in the light of their truth he can know that all religious systems which have ignored these laws in their teachings about soul-life are fiction-grounded.

The knowledge of these laws of evolution and devolution and the true light on the nature and organism of soul-life lands man in an entirely new world of truth. He has direct realization that before he got this light, he was spiritually blind and was groping in the dark about true religion or knowledge of soul. Though otherwise he was learned, wealthy, famous, enlightened and clever; yet he was completely ignorant and in the dark about the true knowledge of the evolution and the devolution of soul-life and was lost in the whirlpool of illusions. He further realizes how false were the various beliefs he held in the name of religion and how in many ways they were harmful to him. He sees that just as a patient is bound to aggravate his malady if he takes a wrong medicine, even with the best of intentions, in the same way, he has greatly ruined his soul-organism through his fictitious and in many cases most harmful religious beliefs.

Still further, he can know this truth too that the foundations on which the prevalent world religions are grounded, are false and fictitious and that in reality the true and sure foundation of religion is and can only be on the above mentioned immutable laws of evolution and devolution.

Given the fact that evolving and devolving of the soul is intrinsically bound up with the processes of evolution and devolution, their true teaching constitutes the true philosophy of true religion and one who gives these teachings is the teacher of true religion. This teacher of true religion (Devatma) has given religion that foundation and that true philosophy, which is indeed scientific, and which was not given by any one else before his time. The light of this new philosophy completely revolutionizes the teachings of religion and new era drawn in the human world. In the light of the teachings of this new teacher of religion, a man gains insight into that true religion which is scientific and he is able to discriminate very well this true religion from all the fiction-grounded religions. He finds open before him the abundant treasures of his welfare and blessings which were so far closed to him.

The entire being of man consists of his body and his life-force.

Without his life-force neither his body is brought into being nor is his very existence sustained. Soul is another name for this life-force. This soul is the essential part or essence in man's being, for he is alive because of it and can hope to have satisfactions through it. Hence he who is without true knowledge about soul is surely most unfortunate and pitiable, may he be a Raja or Rani, Badshah or Begum, master or servant, Punjabi or Hindustani, Indian or European.

There is no knowledge superior to the knowledge about soul. All other kinds of learning except the knowledge about soul, keep a man in a state of blindness and unconcern about himself. Also it is a pity and a thousand pities that millions of people who apart from their body (of which also they know so little) are completely ignorant of the life of their soul. They know not what the nature of soul and its life is. They know not what is *jiwan Vidya* (i.e. knowledge of soul life and who is *Jiwan-data* (nurturer of soul life).

Oh! It is not only the illiterate who are in the dark about soul-life.

This unconcern and ignorance is not confined to those who profess one or another religion. Look around, this terrible and harmful unconcern and ignorance about soul-life it prevalent in all sections of people.

It no more remains difficult for one enlightened by the light of scientific religion, to know the fictitious nature of speculative or intuition based religions or any of their beliefs, for it is clear to him that any system of religion or religious faith which is unrelated to his freedom from lower courses of life and evolution of altruistic life or which stands in the way of his freedom and evolution, is fictitious and harmful.

The science-grounded religion is none other than Dev Dharma which has been revealed through the evolution of the unique soul of the Founder of Dev Dharma (Devatma). He imparts his light to every fit soul to see the true and right path of life and imparts his power to him to awaken and evolve those consciousnesses which help him to get freedom from evil courses of life and to evolve noble life. Through this very light and power, he on this very earth lifts a man from his most depressed state to the highest noble state and reveal to him true and real ideal of life which is not know-able even to the best intellect without his light. He lays open before men those treasures of the blessings of spiritual welfare before which everything and even the sovereignty of the whole world pales into insignificance.

IMAGINATION AND IMAGINATION-  
-BASED RELIGIONS

During August-September 1902 (Bhadra 1959 Vikrami) and April- May 1903 (Baisakh 1960 Vikrami) I wrote a number of articles in my journal, Jivan Path, under the title "Kalpana aur Kalpanamulak Mat" (Imagination and Imagination- based Religions). I record below excerpts from them with some modifications:

*Q. What is imagination?*

A. One of the mental powers in man is power of imagination.

Through the exercise of this power, a person can make castles in the air.

All the stories related to demons and fairies which children enjoy so much, and several mythical stories believed as true by lace and crores of men, are product of imagination. You might have heard the story of Sheikh Chilli. It is said there was a labourer standing in a market. His name was Sheikh Chilli. A person purchased ghee' (clarified butter) worth two rupees and asked Sheikh Chilli if he would carry his earthen pot home. He said he would carry it on a charge of one anna. The earthen pot was put on his head. Sheikh Chilli started indulging in his flights of imagination. In a minute or two he worked out in his mind money transactions with one anna and thought he had grown rich. At this imagination level he thought he was married and had become parent of two or three children. He further imagined that his son came near him, called him' Daddy, Daddy", pulled his hand and said, "Daddy, let us go, mother is calling us. The meals are ready." Sheikh Chilli felt annoyed at his son pulling his hand and said, "What do you say, you cursed one! I cannot come." In saying this, his head moved and the earthen pot containing 'ghee' fell and was broken into pieces. The whole of the ghee' was spilt. The owner of the 'ghee' on seeing this loss, abused him and gave him some blows. Sheikh Chilli repeatedly said to the owner, "You have just lost ghee' worth two rupees but the whole of my flourishing family is ruined!"

Now you can understand what imagination is and how through it one indulges in extravagant fancies.

*Q. Can you give some example of mythical imagination in religion?*

A. Any number of them. The beliefs of various sects of religions on the earth are so full of extravagant fancies that it is practically impossible to describe them in full. Leaving aside other things if we examine their fundamental beliefs, we can know how far they are mere creations of imagination. These are:

1. Mythical beliefs about the creation of the world.
2. Mythical beliefs about worshipful beings.
3. Mythical beliefs about the religious scriptures.
4. Mythical beliefs about a state of Moksha.
5. Mythical beliefs concerning sin and virtue.
6. Mythical beliefs about worship.
7. Mythical beliefs about soul.
8. Mythical beliefs concerning life-after-death.
9. Mythical beliefs about heaven and hell.
10. Mythical beliefs about goal of human life.

*Q. Can you cite some examples of these mythical beliefs?*

A. Certainly' Manu Sanhita which among the Smrities is the oldest religious scripture, writes as under on the creation of the world:

“God first created water. God planted a seed of his power in it. It turned into a gold egg. A person named Brahma broke the egg and came out.

From one part of the egg he formed heaven and from the second half, earth. Brahma begot Virat and Virat begot Manu. It is Brahma who created gods like Indra and the three Vedas. A day in Brahma’s life equals crores of years of our time. The night too is as long as the day. During his day-time the world is created and manifested. During his night time (when he goes to sleep) the whole universe is extinct.

This is a form of imaginary picture. There is a second fiction by Pandit Dayanand which is given in the first edition of his book Satyarath Nakash. It is his claim that whatever he has written in this book is based on the authority of Vedas.

It is known through the revelation of Vedas that at first there was God alone. “The world did not exist in the least”. God desired that he should create various kinds of creatures. In an instant various kinds of creatures came into being. That is, God did not have anything besides himself to make the world. He created the world out of his intrinsic self-sufficient qualities.

However, the same Dayanandji writes on the same divine authority of Vedas, something different in the second edition of his book ‘Satyarth Prakash. Like God, life and the cause of the world are eternal. Prakriti, soul and Parmatma are unborn. These three are the causes of the world. They are not caused at all. The coming into being is followed by universal destruction and universal destruction is followed by the world coming into being. God produces out of the most subtle principle, ego.

Ego gives rise to five subtle elements, and from these subtle elements, he produces five gross elements and from the gross elements he has produced medicinal herbs and out of these herbs he has produced semen and out of semen is produced body.

In the beginning God created hundreds and thousands of young men and women on the top hill of Tibet. These young persons mated and gave birth to other human beings. This time the earth was created some one hundred and ninety six crores of years ago.

Now, you can see how much contradiction is found in these imaginative descriptions of creation. According to Manu, he was grandson of Brahma, but he had no mother nor grand mother. He was born out of an egg and God produced the egg by planting his seed in the water! What a flight of fancy !! However these are ancient fictions. But in modern time Dayanandji speaking in the name of God, first gives one fiction and then a second one. In the first version it is said that in the beginning apart from God there was neither Prakriti nor Purusa. But in the second account it is stated that like God, Prakriti and Purusa are unborn. They are eternally there. How contradictory are these made—up stories of creation! Again, what a blunder it is to include fire (which is force or, energy) among the five material elements! How ignorant it is to consider universe to consist of five elements whereas scientists so far know them to be over seventy in number! Then the attempt to figure out the correct period of existence of the world from then to now is still greater-myth.

Now we tell you some mythical stories of creation from the scriptures of Islam and Christianity. It is written in the Hadis of Muslims that God first created a tree. On this tree he placed a peacock Noor Mohammadi.

The peacock meditated on that tree for seventy thousand years. God then looked at him and the peacock perspired profusely out of shyness. From the perspiration of his head came out angels; from the perspiration of his chest came out ‘Nabis’ and Prophets; from the perspiration of eyebrows came out the souls of the Muslims; from the perspiration of ears the souls of Christians and Jews, from the perspiration of the back came out Mecca and Medina and the land of the mosques of the world; from the perspiration of feet came out the earth and all that is on it. What an amusing imaginative story!

Further, it is stated that God made Adam from the clay of different lands. It is stated in some text that God made head of Adam from the clay of Mecca ; his chest from the dust of the world, back and feet from the clay of India, both hands from the clay of the East, and both feet from the dust of the West.

At another place it is stated that Adam’s head was made of the dust from Jerusalem, mouth from the dust of heaven, heart from the dust of ‘Firdos, and tongue from the dust of the women of the heaven. Then God ordered soul to enter his body through head or mouth. On receiving this

order, the soul continued to revolve round Adam for two hundreds years.

It first settled in his eyes and then in his ears and then gradually it spread in the whole body. The clay body became muscle-and-bone body and Adam was thus created. After this, Adam was seated on the throne and was carried for a century round the paradise enjoying its sights. God created a musk horse for his ride. When he rode the horse the angels guided his journey into the skies.

How mythical is this description! Further, it is written that one day Adam went into sleep. God took out one of his ribs and made it into a woman. When Adam woke, God got him married to her and kept them in heaven. God told them that they could eat all fruits of the garden except the fruits of a particular tree. It is said it was a plant of wheat. Then at the allurements of Satan, Adam and Eve tasted the forbidden fruit. God got annoyed with them and turned them out of paradise. He punished the woman with the travail of child birth. He punished man that he would have to earn livelihood by the sweat of his brow. They came out of heaven and settled on earth and took to agriculture. Whenever they had children, they were twins and one of them was boy and the other girl.

Then by the order of God they were married. So through them many human beings were born who spread themselves in the world. Adam died at the age of 930 years.

Is there any limit to extravagant thinking!

Now let us hear what Christians say. Their sacred scripture is called Bible. It has two parts. One is called Old Testament and the other is called New Testament. The following is the narration of the creation of the universe in the Old Testament.

First God made earth and sky. Then he produced light, water and afterwards sun, moon and stars. Then he made man's body with the dust of the earth and breathed through his nostrils the breath of life. Further,

He made a garden, east of Eden and put Adam there. He sent Adam to sleep, got out a rib from his body and made woman out of it. In the above garden God grew a tree of life and another tree of knowledge of good and evil. He told Adam and his wife that they could take fruits from all trees but they were neither to touch nor eat fruit from these two trees to avoid death. A snake which was cunning, came and told Adam and his wife that they would not die by eating the fruits of these two trees but would be at par with God in their discrimination of good and bad. The wife of Adam plucked the beautiful and tasty fruits of these two trees and ate some of them herself and gave the rest to her husband. God got intensely angry with them and cursed them. He told Adam that he would toil very hard and then will grow some vegetation to eat. He told the woman that she would undergo severe travail in child birth. He told the serpent that it would crawl on earth and eat dust, would be inimical to man and bite him, and man would kill him. The wife of Adam bore a son who was named Cain. Cain took to agriculture. Then he had another brother Abel who became a shepherd. God got angry with Cain and he left home for a distant place and settled there. He married a woman. (Whence did this woman appear?)

A son Enoch was born of this marriage and then other children. God made the world in six days and rested the seventh day.

Look how childish is this chaotic thinking which has neither head nor tail. Islam fancies that thousands of years before the birth of Mohammed, his light embodied in a peacock, sat on a tree, reciting continuously (yap) for seventy thousand years. While there on the tree he perspired on seeing God and from his perspiration gave birth to man and earth etc. Different is Christian make-belief that the first man, i.e. Adam was made from the clay of various lands and when the clay body of man was complete, God ordered soul (which was not made of anything) to enter the body and the soul went round the body for two hundred years. Then a musk horse is made for his ride and a woman is made for him from his rib! For sometimes they stay in heaven and eat the fruit of the heaven and then later on they are thrown out from heaven and habitated on earth for eating a certain forbidden fruit.

In the same way, according to the book of Christians (Bible) God forbids Adam and Eve from taking fruit of the tree which can make them immortal and get knowledge of what is good or bad. They are turned out on getting this knowledge. What a God ! When Adam and Eve, at the persuasion of Satan, took these good fruits and came to possess knowledge of good and bad, they were turned out of heaven on this score.



Man is condemned to work. (True, it is a great punishment, it was good for him to remain idle!) The poor woman, who had been made from a rib, is punished with child birth. What a strange wisdom!

According to Hadis, the wife of Adam always gave birth to twins, one of which was a girl and the other boy and these real sister and brother married to give birth to other children. However, according to Taureyat, Adam's wife never gave birth to a girl child and even then his sons gave birth to children without a woman, and the human race went on increasing!

According to Hadis of Muslims, Noor Mohammadi had to recite for seventy thousands years before Adam could come into being. But according to Bible of the Christian, God created the world in six days and took to rest on the seventh day!

If these stories are not like the day dreams of Sheikh Chilli, what else are they?

*Q. In the absence of the knowledge of a science-grounded religion, what are the various imagination-based-religions founded by man?*

A. They are of various kinds.

1. Lacs of people take religion to consist in some form of faith or belief.

They consider religion to be faith in God or Avtar or some god or goddess or teacher, prophet, prabhu, guru, some sacred book or in holding some views about moksha of dualistic or monolistic vedanta. But to have such faith or belief is not religion.

2. Lacs of people identify religion with some physical symbol viz. they consider religion to consist in maintaining tuft of hair (shikha), keeping long hair (kesha), comb (kangha), small sword (karpan), wearing an iron ring round the wrist (kada) and a knicker with a chord or tape (kachha); in keeping matted hair or in being clean shaven both of moustaches and beard; in besmearing body with ashes (Bhabhoot), applying sandal-wood-paste (chandana) or some form of 'tilak' on the forehead; keeping rosary, or putting on white, ochre, blue, or silken clothes; in boring holes in the ear and wearing rings in them, keeping a begging bowl and iron tongs, wearing a hermit's shirt, or a long robe, a belt or a cross, putting on wooden sandal (Khadaon) etc. Now all such external symbols do not constitute religion.

3. Lacs of people consider religion to consist in visit to and stay at sacred places; to have darshan (view) of idols, samadhis, or tombs or in taking bath in some special watering places, and drinking their water, e.g. going on pilgrimage to Haridwar, Kurukshetra, Prayag, Kashi, Mathura, Vrindavan, Gaya, Badrinath, Jagan Nath, Dwarka and Rameshwar; and having a dip in rivers like Gangs, Narmada, Sarju etc and to sip Ganga-water; going on pilgrimage to various shrines and tombs, Mecca, Madina, Jerusalem etc. Now, such pilgrimages and baths do not constitute religion.

4. Lacs of people consider Yoga practices, viz. breathing exercises of inhaling and controlling the breath, adopting various bodily postures etc. to be religion. But such activities do not constitute religion.

5. Lacs of people consider religion to consist in reading or recitation of some hymn or sacred book; or singing together of devotional songs; repeating some mantra or name or in sprinkling water, flowers and leaves on some idol, or to burn or light incense, to place some eatable before it; to place flowers on a tomb and to go round it. But none of these exercises constitutes religion.

6. Lacs of persons consider observance of caste or class discrimination or supporting such undesirable practices as religion but these observances do not constitute religion.

7. Lacs of persons consider religion to consist in keeping fasts and in taking specific foods; e.g. avoiding water and food on Krishna's birthday ('Janmashthami') or keeping fast on Tuesdays or Ekadashi' (i.e. the eleventh day of either fortnight of the lunar month). But all such observances are not religion.

8. Lacs of people consider religion to consist in the performance of rituals on the occasions of shaving of head, wearing of a 'sacred thread' (vagyopvit), 'rakhi' (putting of coloured thread on brother's wrist by his sister, circumcision, baptism, pahal or in the sacrifice of goat, lamb, camel etc. etc. But performance of such rituals does not constitute religion. And the sacrificial killing of animals is absolutely sinful (adharma).

## THE NATURE OF KARMA

In order to prove that the belief in transmigration is false, I published between 1887 and 1899 many of my articles in the form of pamphlets. My first pamphlet was entitled "Radde Tanasukh" (Rejection of Transmigration); the second, "Tansukh ki khaufnak Burayan" (The Horrible Evils of Transmigration); the third "Tansukh ke Sharmnaak Natije" (The Shamful Consequences of Transmigration); the fourth, "Tansukh ke Ikhlai aur Social Natije", (The Moral and Social Consequences of Transmigration); the fifth, "Tanasukh ki Lagwial", (The Falsity of Transmigration). I cannot give a summary statement of all these tracts here.

Besides these tracts, I wrote in a brief form on this subject, while presenting in question-answer form the scientific teachings of Dev Dharma in my Hindi journal, "Jiwan Path" of the year 1962 Vikrami (1905A.D) and also included a chapter in an earlier publication of 1900A.D, entitled "Vigyanmulak aur Kalpana-mulak Dharma". I record below these writings with necessary modifications in two sections.

(I)

Inquirer: Is the belief of the Arya Samajists, Sanatanists, Theosophists and Buddhists etc, true that human soul after leaving its gross body at the time of death gets embodied in the form of an insect, a moth, a fish, a serpent, a bird or a quadruped animal according to his karmas?

Teacher: No. This belief of theirs is absolutely false. Since all these people lack knowledge of biology, they accept such a false speculation.

A human personality is constituted by its life-force (soul) and body. The life force of man is totally different from the life-force of an insect, a fish, a bird, or a quadruped animal.

Therefore the constructive power of the human life-force cannot construct any other body except a human body. According to laws of Nature it is impossible for it to do otherwise.

The life force (or soul in man) in the impregnated cell in the mother's womb does and can build a human body. It does not and cannot build the body of a lion or a wolf, a partridge or a quail, a bug, or a mosquito or of any other species. When the body of the human child is completed in the womb and the child is born into the world, it is the same life-force that maintains it under favourable physical conditions, like food etc, etc., it grows its body on the same pattern. Just as the constructive power in human soul grows human body by assimilating things in the environment, which other species also assimilate, in the same way the life-force of different species also assimilating similar things, grow bodies to the pattern of their own species. According to the laws of Nature just as the constructive power in human soul cannot construct for itself the body of a cow, a horse, a lion, or a bear, etc., but only the human body, in the same way the life-force of some cow, or horse, cannot construct a human body.

Inquirer: Can human soul after leaving its body at the time of death get embodied in the body of an animal?

Teacher: No, it can never do it. It is utterly impossible for it. Just as the human soul cannot change the form of its body while it is alive, it cannot assume any other form of body, after the death of its gross body.

Inquirer: What happens to the human soul after it relinquishes its gross body?

Teacher: The human soul cannot build another gross body after it relinquishes its gross body, nor can it stay alive without being embodied. However, under certain favourable conditions it can draw the subtle cells from its gross body to organize a similar form of a new subtle body. The other subtle bodied persons who knew him earlier can recognize him on meeting him in the same way as a person recognizes his father or son or brother etc., when he meets him after a

number of years.

Inquirer: Is it, then, true that the belief in 'transmigration' or 're-birth' is absolutely false?

Teacher: Yes, it is absolutely false.

Inquirer: How does, then, man bear the fruits of his good and bad actions?

Teacher: Man gets the consequences of his good or bad actions concomitantly. He has not to present himself before some imaginary God or 'Yamraja' or a 'Dharma raja' etc., to seek the fruits of his actions.

Inquirer: How does it take place?

Teacher: Man meets the consequences of his good or bad actions instantly.

Just as a man's body gets modified every moment by his physical activities of eating, walking, sitting and breathing, in the same way his soul gets modified by every feeling, thought or action which it entertains in relation to various cosmic existences. Every activity of man - physical, mental or moral - is simultaneously followed by a change in man. Just as at the time of physical exercises, even when one does a single athletic exercise (dand pelna) or lifts a mace, it produces a change in his muscles, in the same way whenever a man entertains any thought or wills any action in any relation or towards an object, there is a change in his state of soul through that mental activity. Through this inviolable law of change, man instantly gets the fruits of every good or bad activity indulged in by him.

Inquirer: What is the nature of these fruits or consequence?

Teacher: He becomes evil or good by his evil or good feelings or actions. Through an evil feeling or activity, the soul gets mean, impure and diseased and thus wastes away its constructive power. Just as a person suffering from a wasting disease of the body degenerates every day in his physical health and strength and one day it brings his death if his disease is not checked, in the same way a person indulging in the evil activities degenerates the form and strength of his soul and if he is not able to check these activities, his soul in this sorry state, besides undergoing various other painful consequences, completely loses entity one day.

Inquirer: This is terrible consequence!

Teacher: No doubt it is so. Contrary to this, when a man takes to higher or noble activities in relation to various cosmic existences, his soul becomes noble and free from destructive soul diseases and distortions and thus it becomes healthy and pure. It increases his life-force. It evolves beautiful, rich, beneficial and joyful life.

Inquirer: This is a most desirable and most beautiful consequence.

Teacher: Certainly it is so. Hence it is true and scientific aim and ideal for man to get freedom from all evil activities and evolve all higher feelings of good life in all cosmic relations and thus be enabled to establish higher harmony with the universe.

Inquirer: No religious founder of any religion has discovered and declared this true and scientific highest aim and ideal for man.

Teacher: No one earlier to this time had discovered and declared this ideal for man.

Inquirer: On accepting this ideal for man, the ideas of 'Paapa' and 'Punya', heaven and hell of different religions on this earth appear to be fairy tales.

Teacher: True, they are all fictitious and false.

(2)

Pandit Dayanand has added his own exaggerations to the ancient false belief of transmigration and propagated it in his society of 'Arya Samaj'. It is as under:

In this world of ours, a large number of persons die every day. To start with their souls stay in the air and then God punishes and awards them according to their bad and good conduct.

On being punished by God the soul of the person pushes its way into the semen of some animal or man through the medium of food or drink or some premature of body and takes birth. If a

person has committed theft or fornication with his body, he is reborn as a tree or a plant. If a person has sinned with his speech, he is born a sweeper etc. If a person has done good actions, then as a consequence, he is born in the family of a king or a rich man, enjoys lot of wealth and beautiful women, eats delicious dishes, wears costly dresses and commands servants for his service. All such satisfactions are called 'Saamaanya Swarga' (ordinary heaven), and all such deprivations on earth constitute "Narak' (hell).

So long as a person does not rise above bondage of karma, he alternated between the 'Swarag' and 'Narak'. When a person raises above bondage of karma, God no more gives him birth in this world but keeps him within Himself. In that state, the person without a body but dependent on God roams about in the sky and he gets the pleasure he desires. This pleasurable state is named 'Visesha Swarga' (special heaven).

How long a delivered person can stay in this celestial world is calculated thus:

One 'chaturyugi' consists of four million five hundred and twenty thousand years. Two thousand chaturyugis constitute one day and night. Thirty such day-nights constitute a month. Such twelve months constitute one year. One hundred such years make 'Prantkal' or 'mahakalpa'. According to this calculation given by the omniscient God, a person who has obtained moksha stage stays in the special heaven for three hundred and eleven billion and forty thousand million 311,040000,000000 years. After his stay for this period, he is made to leave this special heaven and according to his imaginary bondage to actions (for he had delivered himself from karma before he was entitled to stay in the special heaven), he is sent back to this earth. On his return to this earth, he transmigrates to this world according to his good or bad conduct.

Oh! How fantastic is this description. The only difference between the false beliefs of Muslims and Christians and Swami Dayanand's false belief is as under:-

1. According to the false belief of Muslims and Christians, God at a specific time arranges his court (Darbar) and gives judgement on each person's good and bad conduct but Dayanand's God holds his court every day and every day on the death of a person, he pronounces judgement on him.
2. On being pleased with his faithful God sends them to heaven to enjoy fruits and beautiful women. But the God of Dayanand does not send people to heaven for their good deeds but gives them pleasure of 'Samanya Swarga', i.e. God gives him birth in the family of a king or a rich man to enjoy wealth, delicious food, good dresses, beautiful women and servants and costly conveyances.

The pleasures referred to by both these religions are of the same kind and are purely sensuous.

3. The God of Christianity and Islam sends to hell those whom he does not send to heaven.

The God of 'Aryas' does the same.

4. The heaven and hell of Muslims and Christians to which people are sent after death are eternal. The special heaven conceived by 'Aryas' to which a person gets entitled is not enjoyed for all times but it is enjoyed for billions of years. However, the hell of Dayanandji is on earth to which, according to the cycle of transmigration, a person is eternally condemned.

Theists hold their God to be all-powerful but in fact he does not exercise this much authority and power to call all the founders of faiths together in his presence and tell them that the different and contradictory stories they tell people in his name are all false, or such and such of them are false and does not command them not to propagate these false beliefs in his name. But this could be possible only if in reality there was a God. How can a being who does not have any existence tell anyone anything or give any teaching? Not at all.

Those who hold the theory of transmigration say that if transmigration is not accepted, their God ceases to be just. Let this be true. Is it desirable to formulate a false theory of transmigration to prove the just character of an imaginary God? If it is necessary for the sake of our religion to frame false beliefs why should we not accept false beliefs of other religions!

If it is said in defense that false beliefs of other religions do not establish God as just, we ask how far false belief of transmigration establishes it. Is it not true that even though the just God is present on earth, yet there are hundreds of forms of injustice perpetuated every day and night on it and lakhs of people feel tortured by the injustice and cruelty inflicted on them? Hundreds of innocent persons are murdered. Thousands of persons die in wars.

Millions of animals are slaughtered. Billions of eggs are eaten. Thefts are rampant in human society. Dacoities are committed. Fornication is committed. There are thousands of establishments for the sale of drinks and immoral sexual indulgences. Various cheating and fraudulent methods are current to cheat people of their money. Millions of promises on contracts are violated and several kinds of sins and crimes are committed. If you go deep into things, you find that on this earth there is reign of lamentation of injustice and cruelty.

But your dear God, in spite of his presence and in spite of your claiming him as all powerful Lord of justice, silently and enjoy fully observes all this hellish state of things. Where is the disposition of justice and compassion in the life of God? In society at least there are found persons who struggle to save their children from some evil habit or suffering, but your God who is the supreme father and creator of men, remains unconcerned and plays fiddle while the various injustices are committed on his children and more so he himself hurls destruction on them through storms and diseases like plague. If some cruel person is troubling someone, God keeps mum at it. When some men try to rape a chaste woman and she in her difficult and torment condition calls for the help of God, even then God's compassionate heart is not moved in the least. Your just and compassionate God does not move his little finger to help men while they are alive on earth but he sets up his court to judge men's actions after their death! How mythical is this belief!

Do not the believers in transmigration know that a court order is not effective so long the court does not have the power to enforce its decision? It is not sufficient for a magistrate to order that a particular person be put in jail for a particular crime but he should have police at his back to execute his order. Now, the question is that whereas in the case of believers of the day of judgement, God has angels around him, but the Arya Samajist believers of transmigration do not believe that angels are around their God and consider transmigration to take place at God's wish (prerna). Let us ask Arya theists what they have to say in the following situation. If a sinner on the basis of his experience knows that when he, in the past, fearlessly indulged in stealing on the basis of his own strength, knowing fully well that it was against the just wishes of God and God did not and could not check him knowing full well that he had violated His just commandment, would refuse point blank to abide by God's decision of punishment against him, what would God do in that case?

Otherwise too, according to many religious sects God does dissuade a person from one or another evil action through his persuasion or will (prerna); but is it not a fact that even if it is true that there is wish of God for man to desist from evil conduct, thousands of men do not care for it and act contrary to it? If it is possible to act contrary to God's wishes at one time, why is it not possible to do as at another time? If your God gives the order to a man to become a particular tree or insect and he does not obey, what can your God do to him?

Nothing, just as a Punjabi woman tells her child who does not obey her, 'You do not obey me' and then keeps silent; so your God tells some sinner something like it and perforce keeps mum.

Suppose it is said that after death when a man's soul stays in the air, (If it happens to be the soul of a fish, is it not necessary for it to stay in water?) he is unconscious and so God can by his power of will push his soul against his wish in the semen of some man, animal or tree.

But the question is what happens to the soul of a man which has obtained Moksha and according to you is in conscious state and roams about in the sky and he refuses to come back to the world after completing his stay in the heaven. What can your God do to him? Let us remember that what is mythical is mythical. If you try to correct it at one end, its inconsistency breaks out at another end!

Suppose for the sake of arguments it is admitted that as a result of God's will (prerna) thousands of souls enter the seeds of a tree and become trees and plants and lacs of human souls enters lacs of eggs and become worms and birds and lacs of human souls enter the semen of animals like cows, asses, and men and grow into animals and men, then what? Is it not a fact that lacs of grains of gram (in whom according to you human souls are embodied) are roasted and masticated before they get chance to become trees. In the same way lacs of seeds of wheat and barley (in which according to you are embodied human souls) are grounded into flour and baked into chapattis and enter the stomach of some men and animals. Do the souls in the grains which are roasted are also roasted. If you say they are roasted, then what happens to the will of God? If souls are not roasted and they are in the stomach of the chewer, what will happen to them in future? If the souls which enter the stomach of a human being or an animal through food and enter into semen of the man or the animal and grow into children, then too, they do

not become plants of gram, wheat or barley as was desired by God. Where then is the operation of justice of God? In the same way, what happens to the lacs of eggs which are eaten every day? These eggs in human stomach cannot turn into a snake, a fish, or a bird! What happens to the just decision of God about them? The truth is that transmigration and belief of moksha based on it are false and nothing but false.

BLINDNESS TO THE PATH OF LIFE

The couplets that I compose in 1901A.D. (i.e. 1958 Vikrami Era) on the above topic are as follows:-

1

Path of life is different,  
(Pursuits of) wealth and property else;  
Remaining blind to the essence of life,  
Hundreds of thousands, millions meet death. 1

Path of life is different,  
(Pursuits of) honour and praise are else;  
Remaining blind to the essence of life,  
Hundreds of thousands, millions meet death. 2

Path of life is different,  
Enjoyment of ruling is else;  
Remaining blind to the essence of life,  
Hundreds of thousands, millions meet death. 3

Path of life is different,  
(Pursuits of) name and titles are else;  
Remaining blind to the essence of life,  
Hundreds of thousands, millions meet death. 4

Path of life is different,  
(Acquisition of) gems and jewellery are else;  
Remaining blind to the essence of life,  
Hundreds of thousands, millions meet death. 5

Path of life is different,  
(Pursuits of) renown and glory are else;  
Remaining blind to the essence of life,  
Hundreds of thousands, millions meet death. 6

Path of life is different,  
Race and clan are else;  
Remaining blind to the essence of life,

Hundreds of thousands, millions meet death. 7  
Path of life is different,  
(Development of) knowledge and intellect are else;

Remaining blind to the essence of life,  
Hundreds of thousands, millions meet death. 8

2

Path of life is different,  
Congregational sermonizing are else;  
Remaining blind to the essence of life,  
Hundreds of thousands, millions meet death. 9

Path of life is different,  
Rectification of rites is else;  
Remaining blind to the essence of life,  
Hundreds of thousands, millions meet death. 10

Path of life is different,  
Political agitations are else;  
Remaining blind to the essence of life,  
Hundreds of thousands, millions meet death. 11

Path of life is different,  
Progress in business is else;  
Remaining blind to the essence of life,  
Hundreds of thousands, millions meet death. 12

3

Path of life is different,  
Religious propagation is else;  
Remaining blind to the essence of life,  
Hundreds of thousands, millions meet death. 13

Path of life is different,  
(Performing of) religious recitation is else;  
Remaining blind to the essence of life,  
Hundreds of thousands, millions meet death. 14

Path of life is different,  
Going on pilgrimages is else;  
Remaining blind to the essence of life,  
Hundreds of thousands, millions meet death. 15

Path of life is different,  
Adopting practice of 'Rahit' is else;  
Remaining blind to the essence of life,



Hundreds of thousands, millions meet death. 16

4

Path of life is different,

'Yoga' and 'Samadhi' are else;

Remaining blind to the essence of life,

Hundreds of thousands, millions meet death. 17

Path of life is different,

Renouncing household is else;

Remaining blind to the essence of life,

Hundreds of thousands, millions meet death. 18

Path of life is different,

Listening to discourses is else;

Remaining blind to the essence of life,

Hundreds of thousands, millions meet death. 19

Path of life is different,

Annual festivities are else;

Remaining blind to the essence of life,

Hundreds of thousands, millions meet death. 20

FALSE & SPECULATIVE  
BELIEFS ABOUT SOUL

In 1960 Vikrami (1903A.D), I brought out a pamphlet, in which I dealt, in very brief, with the current false beliefs about soul, which I reproduce as follows:

- I. Millions of men have no knowledge about soul. They are exclusively committed to the activities of eating and drinking, of sleeping and playing, of acquiring money and property and winning respect and praise, seeking bodily pleasures, and owing to their ignorance, superstitions and false beliefs and sinful practices and thus prove extremely harmful in various relations and inflict undue pain and suffering on others. They possess soul-life but know nothing about the values of soul-life. They have soul-life but do not know how it evolves or degrades under the operation of the immutable laws of change in Nature and how the continuous course of degradation brings about its total extinction. They talk about it but they are devoid of this most essential knowledge. They grope in utter darkness about their own souls.
- II. There are millions among these persons - including kings and rajas, the learned and the ignorant, the rich and the poor, priests and pundits, maulvis and clergymen, adorable and reverent, 'phungi', lecturers and preachers, teachers and the taught, artisans and agriculturists, traders and shop-keepers, barristers and lawyers, judges and magistrates, doctors and engineers, governors and administrators, and all other persons of various grades - who cherish belief in the current dogmas about soul, which being opposed to the facts and laws of Nature are nothing but fiction-based. Just as dogmas about soul are distinct and varied in kind, so also they are extremely harmful too.
- III. Religion is exclusively related to the soul-life of man. Therefore so long as a person does not acquire true knowledge about soul, he cannot possess true and complete knowledge about religion.
- IV. The various false and fiction-grounded beliefs about soul which are prevalent among millions of persons on this earth are as under:-
  1. Human soul is Sat-Chit-Anand (i.e. truth, intelligence and felicity), i.e. Brahman. It has become Jiva or a human soul under the influence of Maya.
  2. Soul is the command of God, or a part or an image of Him.
  3. Soul is the creation of God and hence His progeny.
  4. Soul is indestructible and eternal.
  5. Soul is created but it is indestructible.
  6. Soul is to be brought before the throne of God on an appointed Day of Judgement to stand trial before Him. It will be punished or rewarded according to its karmas. From that day (of judgement) he will go heaven or to hell for all times to come. He will undergo no further change in his destiny.
  7. There is no appointed Day of Judgement, but on leaving its gross body a soul according to its actions is either permitted to stay on for some time in heaven or sentenced to be re-born as a man, an animal or a plant on this earth.
  8. Soul also dies with the death of the body and nothing survives after its physical death.

So on and so forth.

Why do so many different misconceptions about soul prevail? It is because before the advent of the Founder of the Dev Dharma no man did possess nor could possess the capacity to investigate the nature of soul on the basis of the scientific method of investigation.

The age of science had not yet dawned. And again, no one possessed those unique highest

psychic forces which evolved in the Founder of Dev Dharma, (and evolution of that highest psychic light which alone could reveal truths about soul). To say nothing about the nature of soul, man in the past held superstitious beliefs about even inanimate objects as the sun, the stars, the moon, the earth, etc; which have hold on the minds of millions of men even to-day.

The science-grounded truths which the Founder of Dev Dharma has discovered and declared about the nature of soul are as under:-

1. As the body of man has evolved from the elements that compose the material objects -such as oxygen, hydrogen, carbon, etc, - in the same way, the soul of man has evolved out of that life-power which is an evolved form of physical force. It is the organised life-force which has under variety of conditions produced or built variety of bodily forms in the vegetable, the animal and the human worlds.
  2. It is this organised life-power which, under suitable conditions, builds a body. It maintains it and keeps it alive. It procreates its prototypes and thus becomes many out of itself.
  3. The organised life-power has an organised existence much in the same way as body has an organised existence.
  4. As the body grows or decays under favourable or unfavourable conditions, in the same way, soul too grows or decays according to the higher or lower changes it undergoes in its constituent powers or forces. Thus, both the body and the soul of man evolve or dissolve under favourable or unfavourable environments and are unceasingly subject to the operation of the evolutionary and devolutionary processes of Nature.
  5. As the human body falling into the grip of unsuitable environment becomes diseased and begins to lose its beauty and vitality, and if the course of disease continues unabated or unchecked, it altogether dies; in the same way, the soul organism too, under unsuitable conditions, begins to degrade itself and if this loses its beauty and vitality according to its degradation and if this course continues unchecked, it dies altogether and with its death the entire entity of man is annihilated.
  6. As God-belief is not at all necessary in curing physical maladies of man and sustaining his bodily existence, in the same way, God-belief is not at all necessary in saving a soul from its degradation and death.
  7. As a competent doctor and effective medicine are helpful in curing physical maladies of man, in the same way, in order to get freedom from its slavery to ignorance, false beliefs, low attachments and sinful courses and to evolve higher life, every fit soul requires the help of a true preceptor possessed of the highest psychic forces, i.e. complete love for truth and goodness and complete hatred for untruth and evil.
  8. The one, true and supreme ideal of man's life is to acquire true knowledge of every low course of life (every low love and low hate) and to get true freedom there from and to evolve all such higher feelings which may enable it to establish higher harmony or true evolutionary adjustment with every kingdom of Nature.
- V. By the discovery of great scientific truths, the Founder of Dev Dharma is instrumental in establishing true science-grounded religion for mankind which is called Dev Dharma.
- VI. By the discovery of these science-grounded truths, he has revolutionised the whole religious philosophy of the world. He has given true and scientific teachings by exposing the utterly false character of the teachings which various fiction-grounded faiths have given about: (1) Creation and Creator; (2) Heaven and Hell; (3) Life after death; (4) Justice and the Day of Judgement; (5) Prayer and Worship; (6) Pilgrimage and Brat or Fast; (7) Hymns and religious songs; (8) Reciting (Jap) and reading (path) (9) Yoga and Samadhi (mental concentration); (10) Gods and goddesses; (11) Salvation and Nirvaana; and (12) Virtue and Vice.
- In place of these false teachings he has given true and scientific teachings.
- VII. These true teachings are imparted to all those men and women who have come to realise the necessity of their own good and who are not only free from the blinding influence of vanity and various prejudices or biases but also possess true reverence and humility and are able to think over them calmly.
- VIII. Apart from receiving the benefits of these most precious truths, these fortunate and fit souls have been able, by the influences of his light and power, to get true freedom here on this earth from their various sinful and criminal dispositions and evolve one or other higher feeling in their souls. Thus here on this planet they have blessed their own lives.

On the occasion of the 17<sup>th</sup> anniversary of the Dev Samaj, I delivered a lecture on the Universe and the Philosophy of Soul. One of my sevaks took down a substance of that lecture which was

published in Jiwan Path - a Hindu journal of the Samaj - in the months of Phalgun, Samvat 1960 Vikrami. (February-March 1903A.D). The portion touching the life- power in man is quoted below:

"After this, Shri Dev Guru Bhagwan (Devatma) gave a discourse on another most profound and precious truth. He explained it with such deftness and ease that the audience felt adoration for him. It gave us an idea of the wonderful grasp which his extraordinary mental powers had on these great truths. He had brought a newly cut stem of a rose plant. He said that the stem or cutting of the plant was in a living condition till then. But if he so desired, he could destroy it completely. If we place this twig in fire, it will dry up and die, but if we plant it in a fertile ground and give it suitable help, i.e., provide it with sufficient water, air and sun- light, then, in a short time, it would show us a power within it. It would shoot out roots, leaves and new branches and gradually grow buds and flowers and blossom into a beautiful rose plant. Now the question would arise, what organised and brought this new plant into existence? Naturally one would say that its own life-power did all this. If you eliminate life- power then no plant would grow out of it even though we may offer prayers, millions of times.

In short, it is this organised life-power that builds and organizes a body for itself. It is this life-power which sustains and maintains it and enables it to multiply itself. As this life-power is the supreme thing in a living existence, in the same way it is subject to the processes of growth under favourable environments and to gradual decay and death under unfavourable environments.

"Shri Dev Guru Bhagwan (Devatma) illustrated beautifully this truth with the help of two plants which he had brought for the occasion. One was a plant of pansy in full bloom, bedecked with verdant leaves, living twigs and beautiful flowers. The other was a 'Tulsi' plant in dried and withered condition. Comparing the two plants, Bhagwan explained that though both the plants lived in the same season yet they were not affected equally. For pansy the season was favourable but for 'Tulsi' it was unfavourable. The result was that while the former had grown to its full bloom and the other was in decay. Now so long as this season persists and affects both, they could not escape its results. But soon a new season would set in, and would affect them differently. The pansy which now looked fresh and full of leaves would wither away, while the bare and denuded 'Tulsi' would put on a new appearance. Its living twigs would shoot out new leaves and in a short time it would put on a verdant coat of smiling green leaves.

"Shri Dev Guru Bhagwan (Devatma) then drew attention to another truth. Though the favourable season would favourably influence the living twigs of the Tulsi plant, it would fail to revive the dead twigs of the same plant. (Here Bhagwan broke a dead and dried up twig and showed that it had become life-less). Why? This is because these twigs possessed no life-power or because the life-power had disappeared from them. Now, all this can clearly testify to the fact that it is not any God, Allah or Parmeshwar but life-power which builds and sustains bodies of organised living existences under favourable environments. Thus you can see by direct experience that the essential thing in any living entity is its own life-power. It is this life-power which gives it maturity and beauty of form. If this life-power decays and dies then the entire living being dies. No God or false God-belief of any collection of men would make it alive. Bhagwan also explained how the same life-power has assumed variety of forms and developed variety of characteristics amidst variety of conditions working in Nature.

In the vegetable world it has assumed one kind of form and qualities, in the animal world it has acquired new characteristics and taken different forms, while in the human world it has developed still greater and newer characteristics and become different. The existences are higher and lower according to the higher or lower nature of their life-powers.

In the end, Shri Dev Guru Bhagwan (Devatma) said that in the civilised world though scientists had discovered some fundamental truths pertaining to Biology; yet even the greatest among them had failed to discover those great truths which concerned the life- power or soul, its higher or lower life, and their respective consequences. They could not discover how the life-power or soul of man evolves in its form and qualities (values) and how it decays and dies, i.e., the laws of its evolution and devolution. They have not been able to discover and know the nature of those forces, slavery to which leads to its higher evolution and beauty. They also could not know, how after attaining higher evolution by means of higher feelings of heart, man becomes able to go and inhabit higher planes in the next world after death and how in adverse conditions he either dies with his physical death or even if he succeeds in forming a finer body after the death of his gross body, he gradually goes down, and through continuous decay ultimately becomes extinct. His false beliefs concerning God, soul and salvation would prove of

no avail to him in checking his degrading course. When such is the state of affairs with the scientists, it is idle to talk about the founders of fiction- grounded faiths. The founders of those faiths lived in an age when science had not advanced or even taken birth. How could they then have arrived at science-grounded religion! As Nature in its own ripe time produced scientists who were able to carry on scientific research in several departments of Nature, in the same way, in its own good time, Nature evolved Shri Dev Guru Bhagwan (Devatma), to discover the one true science- grounded religion and to rescue mankind from the cobweb of false beliefs and false creeds.

He has discovered eternal scientific truths about evolution and devolution of soul and founded his religion on them, which has no parallel in the history of this planet.

THE MOKSHA AND VIKAS  
OF THE HUMAN SOULS

I published an article on the above topic in the year 1903A.D. (1960 Vikrami) which is reproduced below with necessary modifications.

Look at that Acacia (Babul) tree. Ivy has spread its thick thread-like tendrils on it. Its appearance is somewhat yellow. It is called *Cuscuta reflexa* (Amar Bel). This ivy has no leaves and no flowers. Though it is an ivy yet it is without leaves and flowers. Now look here on the other side, at one jasmine. It is also an ivy. But unlike *Cuscuta reflexa* (Amar Bel) it has thousands of green leaves and hundreds of sweet-smelling flowers. Whereas there has been no evolution of leaves and flowers in Jasmine. In the same way, there are lacs of persons who even though they believe in one or another faith and worship one or another worshipful being, yet possess neither true freedom-giving consciousness of sin nor any love which develops evolutionary higher activity. Therefore, although they nominally belong to some religious society or religious sect, yet they are found, on the one hand, devoid of true higher life, and on the other hand, they go on becoming degraded and diseased in their souls due to their low life. Like a tuberculosis patient whose body goes on getting thinner and thinner and whose blood and flesh get less and less, they go on losing the inheritance of their creative-force. Their soul-life continues to get devitalized and a day approaches nearer and nearer when the soul in them is completely exhausted in death.

Those people who are ignorant of the life of soul can be compared to an infant who is suffering from dysentery and is passing motion after motion and whose bodily strength is decreasing gradually, but this ignorant child does not know to what condition his body is being reduced due to the disease and that the time is approaching nearer when the vitality of his body will be completely exhausted and the major protective organs of his body will get degenerated and cease to function and his body will be dead. Due to ignorance, these people do not understand that just as there is a limit to the physical force in body, in the same way there is a limit to the life-force (creative-force) in soul. Just as the immutable laws of evolution and devolution work on the body, they work on the soul too. Just as under the laws of Nature, body loses its vitality through disease, in the same way the various kinds of low activities, which lead one to wrongdoing and undue attachments in various relations, disease the soul and thereby decrease its creative-force and continued indulgence in such low activities makes the soul lose all its creative-force and it completely dies in course of time. These persons due to dominance of old superstitions believe that the body knows death but that soul knows no death. Body necessarily meets death, but there is no death for soul. These persons do not know that at the time their ancestors thought of soul as immortal, they were completely ignorant of the real knowledge about the soul but also about many other things of the universe. Those books which they considered not man-made but 'God-made' are full of mythical statements opposed to the laws of Nature.

Even today it is not all persons but a limited few who know that the laws working in the universe are immutable and that these laws have always worked in Nature. From the point of view of the knowledge of the laws of soul, all the believers of different religions are in the dark who hold every soul to be immortal. Due to this terrible ignorance, man on this earth could not discover the true foundation for true religion which must be based on the immutable laws of Nature. Therefore when people do not know what true religion is and what it is concerned with and whether the thing (soul) with which it is concerned is or is not under the laws of Nature, then their religious belief cannot be other than fictitious! Thus even though people possess soul, they are devoid of the light of truth about soul-life. Ignorant of the knowledge of true religion and entangled in false religious beliefs, they live in a deplorable condition!

The enrolment of one or another of the prevalent religions touches millions, but how many out

of these millions are free from the following ten sins, which members of Dev Samaj abjure and pledge to permanently refrain from to get enrolled to its lowest grade? The ten sins which a person is to vow to remain free from to be a member of lowest grade to Dev Samaj are:

1. I shall not indulge in any of the four kinds of wrong-doing in relation to my profession:
  - a) I shall not accept bribes;
  - b) I shall not weigh or measure things less or more to cheat others;
  - c) I shall not show one thing and give another with the intention to cheat the customer; and
  - d) I shall not indulge in dishonesty after I have accepted to charge or give a certain payment for a work.
2. I shall not steal.
3. I shall not suppress debts or deposits entrusted to me.
4. I shall not forcibly deprive another of his rightful possession nor help anyone in such conduct.
5. I shall not gamble.
6. I shall not be idle when I can do work.
7. I shall not indulge in adultery or any other unnatural acts, nor indulge in polygamy/polyandry.
8. I shall not take any intoxicants, like wine, opium, bhang, tobacco, charas, chandu, cocaine, etc., for the sake of intoxication either myself or offer it to any other person. I shall not purchase them either for myself or others or sell them to others. I shall not cultivate them nor prepare them in one or another way. I shall not work in a shop or work with a person whose sole business is to sell these intoxicants, and where I am required to do just this selling work.
9. I shall not take meat or things prepared of meat. I shall not take to the profession of selling meat. I shall not offer it to others. I shall not join any establishment or person whose sole business is to sell meat, and where I am required to do just the selling work.
10. I shall not destroy life without reason.

Is it not true that millions out of those who pride themselves on being worshippers of God are not free from these sins! Is it not true that whereas theists indulge in one or another of these sins, there are polytheists and idol-worshippers who are free from them? Now where is then the superiority of one God and mono-theistic worshippers? Being devoid of the light of truth about soul-life and bounded by tradition, these people take false pride in their faiths and call their own faith as true and the faiths of others as false. If we study things in the light of truths about soul-life, we can see clearly that all these faiths are false and from the point of view of their usefulness, there is not much to their credit. The "revealed" books are claimed to be thousands of years old and some are claimed to be millions of years old, and yet they have not influenced their believers to give up such gross sins as stealing, adultery, cheating, bribe-taking etc,etc. At least they should have been free from one of these sins if not more. What is the good of their God or His "revealed" books? These thousands and millions of persons who indulge in these gross sins were once children, one month or two months old. Did they then indulge in stealing? Did they commit adultery? Did they take bribes? Did they cheat? Certainly not. Then how did all these and many other gross sins come in their life? When they were children and knew not religion, they were free from these gross sins, but with the growth in years, when they came to belong to one or another religion, they came to indulge in them. Now, what did religion do for them? What did their "revealed" religious books do for you? What did your worship do for you? What did rishis, prophets, priests, bhikshus, propagandists and sermon-givers do for them? What did you bath in rivers, visit to a place of pilgrimage, repetition of certain mantras, study of religious books and 'homa' do for you? What did your gods and God, and His incarnations (avtars), do for you?

When you were children, you did not indulge in any gross sin. But when you grew up and became devoted to some religion, you became low and degraded in character. Why? All this change for the worse happened and continues to happen because the appetites and passions which were potentially present in you in childhood, got actuated and developed with age and when your soul got under the sway of pleasures of these appetites and passions and the satisfactions from wealth, reputation, physical pleasures, you gladly took to wrong doing. Thus motivated you naturally got lost in sinful acts. Now, though you belong to one or another religion, you experience no pain in indulging in various sins or wrong-doing.

On the contrary you feel great joy in doing certain sins. Hence instead of abjuring them, you go on growing love for them. And your faith, your religion, your meditation and worship, you 'jap'

and 'homa' are of no avail in saving your soul from the sinful activities of your life and in fact cannot be of any avail to you.

The persons who have joined Dev Samaj were also of the same character as you were before they joined the Samaj. They had faith in one or another religion. Many of them did meditation, worship, 'jap', singing, 'sandhya' and prayers. But all these exercises did not help to bring about change for the better in them. Being slave to the pleasures of appetites and passions which swayed them, they continuously indulged in various sins. They were in every way happy and satisfied in doing these sins and their faith and 'worship', instead of changing them for the better, gradually pushed them down the drain. They were under the dominance of evil life and they could not rise above their dominance unless there was some higher-change-producing (psychological) force which could give them a hand and pull them out of the ditch of evil life.

This is the special excellence of the manifestation of Shri Dev Guru Bhagwan, the Founder of Dev Samaj. He has in him, on the one hand, light of the truths about soul-life and has, on the other hand, power to deliver man from his evil life and evolve higher or noble life in him.

Those who have assimilated his light and power even to a small extent have wonderfully changed for the better according to their capacity. When some souls, who were helplessly being carried away in the stream of sins and did not listen to anyone, and were not at all desirous to turn against their course of life and were being forcibly drawn towards evil course of life like a bound person under a spell and were getting drowned in the sea of sin, were pulled out by the evil-destroying power of Shri Dev Guru Bhagwan, their course of life changed for the better. They turned a corner from their evil life. Those who were thieves gave up theft. Those who were addicted to intoxicants like wine, opium, hemp (bhang), tobacco, etc., gave up their addictions. Those who indulged in adultery gave up this sin.

Those who were gamblers gave up gambling. Those who were given to hunting innocent animals and found satisfaction in it, gave up hunting. Those who used to eat meat of animals slaughtered by others, or used to kill innocent animals for food, gave up meat diet. The 'kesadhari sikhs' who indulged in infanticide of their daughters as soon as they were born, gave up infanticide and their daughters came to be looked after well by them. Those who in their professional work indulged in cheating and took bribes gave up cheating and bribe-taking. Those who took debts with clear intention not to return them gave up their evil intention. Those who idled away their time in laziness, took to work. Those who harmed people by appearing as false witnesses in the courts and thus sided with injustice gave up this sin of giving false evidence. Those who were proving very harmful and bitter in their intimate relations, like the relation to mother and father, brothers and sisters, husband and wife, changed their course of life and there is reign of peace and pleasure instead of disharmony and suffering in their domestic life. Many of the persons who had cheated others, or had misappropriated things of someone through theft, developed sin-consciousness to a sufficient degree to return the misappropriated things to the persons concerned in full and confessed their sins to them. Many a person who was completely selfish and would not move an inch to do good to others, had now taken to welfare work in the service of others.

Some of them do good by offering their physical labour, others by their wealth, still others by their education and finally others by their noble life.

These are the most true and wonderful miracles of this age. How and whence have all these miracles become possible? Every thinking person should raise these questions. If these questions are raised, and on getting their correct answers, a person can appreciate the true greatness of Dev Samaj and its Founder and leader. He can then, realize this truth also that without assimilating the higher-life-revealing light and evil-destroying power, no one can obtain freedom from the slavery of evil life and without obtaining higher-life-producing power, no one can develop noble religious life by mere faith in some religion, or by worship or ritual and no one can evolve higher life of religion without receiving higher-life-revealing light and higher-life-producing power. It explains to him why there is so poor a moral life of the religious persons in every country and the excellence of the Founder of Dev Dharma and Dev Samaj over all other religions and founders becomes apparent to him.

Again, on getting the most beneficial truth-revealing light concerning soul-life a person can gain the knowledge that though there are individuals who are free from some or all gross sins mentioned above (and one does find some such individuals in different religious groups) and from among them there are persons given to 'Yoga Samadhi' and still more there are among them superior persons who are busy in worship or devotions of someone and there are some



who are above the passions for name, money, praise, and position, and motivated by genuine compassion and altruism do disinterested service, and these people are called 'gentlemen' or 'altruists', yet if these persons who need to develop consciousness of various evil forces in them in relation to various kingdoms of the Universe fail to do so, and if these persons who must necessarily need to develop love for higher activities, fail to do so, and are not able to rise above attachment to inferior objectives of acquiring money and do not take to the ideal of higher life, they will one day (though this day may be far later in comparison to the day for most evil persons) cannot avoid being extinct. Therefore such members of Dev Samaj who are free from the above mentioned ten sins, but do not become desirous of true religious life, i.e., do not grow consciousness of their evil forces and do not evolve consciousness of higher forces and do not grow purer in life, are not entitled for higher grades in the Samaj. In Dev Samaj fit souls obtain moksha that is, on the one hand, they get opportunity to develop consciousness about their sins in various relations and obtain more and more freedom from them and make life pure, and on the other hand they receive higher-conduct-producing forces for getting the highest privilege of evolving higher life. The superior excellence of Dev Dharma and Dev Samaj in comparison to world religions and sects, is not unknown to those who know the facts.

Dear readers! The most wonderful and grand work of the Founder of Dev Dharma and Dev Samaj which is open to your view is not fiction of the other world but all of it is here on the earth before your eyes. Do not remain in a state of ignorance about his grand and unique work. Make this wonderful work of his and the marvellous consequences flowing from them the object of your thought and study. In this lies your good in every way. Do not ruin your most precious soul-life for the sake of this or that religion. Think over this that if you were attacked by plague, would you care whether the medicine is being administered by one belonging to this or that religion. Not at all. When you are so particular to save yourself from death of the body, is it possible for you, if you could get some knowledge about life and death of the soul, not to run to him who can save your soul and give true and scientific teaching about soul and religion, which has not been given by anyone in the world up to date; and through whose light and power hundreds of men and women have been saved from various kinds of sins and evil activities, which was never accomplished in them by anyone else and they have gained true knowledge and true religious life according to their capacity which they did not obtain from any other place?

May it so happen that those amongst you who are not in bondage to ego love, stubbornness, 'duragrah' (obduracy), superstition and false biases, obtain their highest good according to their capacity through Dev Samaj whose gates are wide open for all to receive the highest good for soul life; and on receiving the benefit make their life meaningful by siding with and serving the wonderful and most beneficial work of the samaj to the extent of their ability and capacity.

THE EVOLUTION OF THE VICTORY-  
FLAG OF DEV DHARMA

On the day of the Jubilee of Queen Empress Victoria's reign in India, i.e., on the 16<sup>th</sup> February, 1887 the Victory Flag was hoisted at the ceremony of the declaration of Dev Dharma. For the first time this flag was hoisted on the roof of the 'Prachar Office'. It was later hoisted and fixed on the building of Dev Ashram when it came up. In the same year afterwards, two missionaries took their pledges under it. Again, in the year 1888 four other missionaries were initiated under it on the occasion of the celebration of Dev Samaj Foundation Day (Dev Samaj Utsava). On the celebration of the sixth annual day of the Dev Samaj, i.e., February, 1893 when initiation of 'sevaks' was introduced, then all sevaks were initiated under the flag. At that time the upper portion of flag was white, while the lower portion had blue, yellow and red colours. In the year 1903A.D. some modifications were made in the flag. A number of symbols to illustrate the principle of unity were added to it and it was named Flag of Harmony or Unity (Ekta-Pataka). During the days devoted to the spiritual exercises in relation to Dev Samaj it was specially decorated and the spiritual exercises were conducted about it. Next year, i.e., in the year 1904 a special hymn was composed which is as follows:

Unity indicating, Flag of unity!

You are the standard of our victory, Flag of Unity(1)

The vows taken standing under you;

May we be true fulfilling them, Flag of Unity (2)

Seeing you we feel joy and unity remember;

May the sentiment of unity gain, Flag of Unity (3)

In every town and every village; in every home may you flutter.

May Dev Dharma spread in all directions, Flag of Unity (4)

This Flag of Unity flutters in this very form on all Sadhana Ashramas and proclaims the victory of Dev Dharma and on the occasion of all ceremonies connected with it the above hymn is sung.

## THE IGNORANCE OF THE NATURE OF FORCE

I had written the following article in the issue of 'Jiwan Path' for Shravan, 1965 Vikrami (July-August 1908 A.D)

There is the working of forces in the entire universe. Every force, may it be non-living or living is changing entities in one or another way when it is in active state. By its activity of change, it changes in every moment of time. Change is the universal law of the universe.

Through change an entity becomes better or degraded. The constructive change is called evolutionary and the destructive change is called devolutionary. The function of force is immutable.

Just as the wonderful 'Dev Shakties', developed in Shri Guru Bhagwan in the course of evolution in the universe, move him and make him act, in the same way these Dev Shakties have the capacity to move others and shake them into action. There are thousands of persons whose souls have experienced changes for the better through hearing his sermons, or reading his articles, and many a time by only looking at his divine face, or by living near him. O! Various kinds of people have felt in their own way the influence of his Dev Shakties on them while listening to his speeches and sermons. A person, who was in bondage to passions, once said: "whenever I heard his sermons, my heart felt ashamed of my life. I felt drawn towards him and felt his influence on me. At such times I used to run away from him to escape his further influence on me." Indeed the working of force is inevitable.

These true forces in me (i.e., Dev Shakties) have nothing to do with God or some so-called revealed book or false belief in some imaginary god or goddess, like Brahman, Shiv, Vishnu, Durga, Kali, Indra, Vayu and Agni. Just as a railway engine (which believes in no god or goddess), when it has force in it in the form of steam, it has the power to pull all the carriages to far distant places; and just as the Sun without being a believer or worshipper in some god or goddess, illumines millions of home by reaching the light of its rays and heats the water of the seas, lakes and rivers and other watery places into vapours, and similarly heats the air of a region and thus makes it light and sends it higher up and in its place draws air with force in the form of storm, in the same way Shri Dev Guru Bhagwan (Devatma), from his youth onward, has been bringing changes in human souls through his above mentioned 'Dev Shakties'. Many of the believers and worshippers of imaginary God do not see truth about the Nature of force. In 1894A.D. when Shri Dev Guru Bhagwan (Devatma) gave up his belief in God as false, and thereafter through higher and higher developments, his 'Dev Shakties' worked in extra-ordinary brilliance, even then many of the theists ignorant of the Principle of force could not see through their theistic false beliefs. Many of the evil opponents among these theists thought that if ordinary people are made to know that he (Devatma) does not believe in God, there will be an all round atmosphere of hatred against him and nobody will care to contact him, so much so that even those who follow him, will leave him when his atheism is known to them and thus there will be the end of Dev Samaj.

With the cessation of the work of the Founder (Devatma), the people will return to their belief in God and all will have free opportunity to indulge in their spiritual blindness, low attachments and sins! It was propagated by their preachers and journals, and books that the Founder of Dev Samaj, is atheist, and it is not only sinful to see his face, it is no less sinful to stay in his neighbourhood, as if these people were anxious to gain purity from the life of sin!

What a hypocrisy! But the universe, metaphorically speaking, laughed at their stupidity and hypocrisy. It knows, metaphorically speaking, that all changes in it take place by force and wherever any force is working it produces its changes. This law of the universe is immutable.

Therefore, those opponents of Shri Dev Guru Bhagwan could not stop his unique evolutionary work by attributing omnipotence to their God and seeking his support. Shri Dev Guru Bhagwan is not an imaginary being like God. He is real Divinity. He has real Dev Shakties through which he produces real changes in this real world and day-by-day he is producing more unique and far superior changes in the lives of the people. Those who can see truth do appreciate the unique work of his Dev Shakties. They seek his influence and by propagating his unique greatness are doing good to others.

Hundreds of men and women who have been changed by Shri Dev Guru Bhagwan (Devatma), know it too well that before coming under his influences, even though they believed in one God or several gods and goddesses, and belonged to one or another religion or sect, like Sanatana Dharma, Islam, Sikhism, Arya Samaj, yet their religious beliefs could not free them from their evil conduct, but on the contrary, they dragged them more and more towards sinful life - some evils like meat diet, were indulged in by them as command of God. The imaginary God or his revealed book or their guru, or other 'conscience' did not give them light on the nature of true religion. They gave no teaching on the evolution and degradation of the soul. They did not show to them the true nature of virtue (punaya) and vice (paapa). They did not either arouse their conscience against some evil or evolve any higher or noble feeling. So long the light and power of Shri Dev Guru Bhagwan (Devatma) did not reach them, their God or any of their gods or goddesses, did not either give knowledge of true religion, nor changed for the better their motivations of life. In fact, the good which Shri Dev Guru Bhagwan (Devatma) did to them by his spiritual powers, could not be done to them by God or any other fictitious god etc. This is the personal experience of hundreds of persons. If after all this evidence, theists or other believers in false religions, cannot see the unique greatness of the powers in the Founder of Dev Dharma and the unique working of these powers and the unique fruits produced by them, it is the fault of their spiritual blindness, and spiritual apathy and not of anyone else!

## THE DEV SHASTRA

In the year 1894, I went to Montgomery for change of climate to recover from my state of ill health. It was during my stay there that I first started writing of the Dev Shastra. From then onwards the writing of the Dev Shastra continued every year. What is this Shastra? What are its differentiae from other religious scriptures? What is the kind of teaching given in it on various topics? A portion of the article which appeared in the April 1908 issue of Jiwan Path, concerning these topics of the Dev Shastra is given below.

### 1. *What is Dev Shastra?*

What is Dev Shastra? To answer it, we say it is the name of that scripture which contains the highest, truest, harmony-producing and beneficial teachings about religion.

Who is the author of this scripture? He is the founder of Dev Dharma (Devatma).

What is Dev Dharma? The word 'Dev' has its roots in 'Dib' which means light. 'Dharma' means higher nature of life. So Dev Dharma means most illuminated sublime life. In other words it means: "Devasya dharmah sa devdharmah" (the religious life of Devatma is Dev Dharma).

Who is Devatma? The founder of Dev Dharma.

Devatma is the name of the soul who on achieving complete soul-organism has gained Dev Jiwan. He has appeared after the course of millions of years of higher evolution of the inanimante and living worlds, and after thousands of years of higher human evolution. Dev Shastra is the name of the scripture which records for the highest benefit of mankind on earth, in a proper classified and systematic way all those universal truths which Devatma has discovered in the light of his completely organised sublime life; about human soul, its devolution, its evolution; its degradation and higher growth, its relation to the various orders of Nature; about true and false religion and moksha; and all-sided true religious life and in this way about true and complete religious brats and yajnas. In short, the Dev Shastra is that scripture which states in brief the highest knowledge and life of Devatma.

### 2. *The teaching of Dev Shastra and its Excellences*

There are many sacred books which people believe to be revelation by God instead of considering and believing them to be written by men. There are several persons who out of diplomacy declare them to be revealed though they do not believe them to be so. It is the teaching of the founder of Dev Dharma that just as if a copper utensil (lota) or silver bowl, is found, whether lying in this or that place or excavated from whatever place; whether the name of the manufacturer is given on it or not; whether the date of its manufacture is given or not, it is right to believe that it is manmade. In the same way let it be any book, anywhere, in any language, whether its author or authors are known or not, whether the date of its writing is known or unknown, know it to be for certain that its author cannot be other than some human being.

A book cannot be considered exalted on account of its being revelation of some imaginary God or his angel just as we cannot consider the deadly poison of a snake to be of excellent value because the snake is created by God. A book can be of excellent value on account of its excellent teachings, and not on account of its superstitions and fictitious teachings. The exalted excellence of the Dev Shastra is on account of its great teachings which are not found in any of the revealed books. If you have become desirous of getting true light or true knowledge about your personality and have gained some knowledge of good and evil conduct of your soul and their consequences, you can know by study of the Dev Shastra that there is no other sacred book written by man or so-called 'revealed' by God which contains teachings given in the Dev Shastra. A person, whether ignorant or learned, civilized or uncivilized, cannot realize the super-excellence of the Dev Shastra in comparison to the so-called revealed religious books, let

alone ordinary books, so long he is in the dark about his soul-life, its good and evil activities, and its determination by the eternal law of change which is operative in the whole universe and does not possess true light on the nature of his soul-organism. Any other form of knowledge cannot be of much avail to him for such (appreciations).

### 3. *The unusual methodology of presentation of Dev Shasta*

Just as the teaching of the Dev Shastra is unique, so also its methodology of presentation is rare. It has taken years to complete it. It takes years of hard endeavour for a scientist to discover an astronomical or a geographical truth. Who could truly imagine the difficulties borne by me in discovering, understanding and expressing the rarest truths about soul and spiritual exercises for it! When we do know how an ordinary person does not show the capacity to understand and describe events perceived by his senses, how he is not able to write down correctly some truths taught to him and sometimes he is not able to describe in right and proper words events directly observed by his senses; we can imagine, how, apart from the unusual capacity to discover deep truths in the discoverer, it must be uphill task for him to write them down, especially when it is his objective to express it as tersely as possible in a language in poor state of development (at present) in which one could not find adequate definitive words to express one's thoughts and experiences and further when the topics were not similar to theistic literature which is either full of childish stories or consists of prayers for the worldly and biological urges, for gold, silver, cow, horses, etc. Just as the various parts of this complete Dev Shastra are as essential as are the organs of complete human body; so also, the different parts of each organ are essential to one another. Thus the Dev Shastra is unique religious scripture, both for the incomparable excellence of its teachings, and for their systematic presentation.

### 4. *Various parts of the Dev Shastra and their topics*

The Dev Shastra is divided into four parts:

The first part of the Dev Shastra is called 'Mool-Satya' or fundamental truths.

There are two chapters of it. The first chapter covers the explication of the characteristic distinctions between (i) Possible and impossible knowledge; (ii) Truth and falsehood; (iii)

Good and bad; (iv) Primary and secondary knowledge.

The second chapter deals with truths about the universe that is: What is the universe? What are matter and force? How does man come to have knowledge of them? What is the mutual relation between them? How do the gross and subtle worlds arise from them? What are the various forms of forces? What are the characteristics of living forces? What are the major orders of the universe? What is the mutual relation between them? What do we mean by a law of Nature? What are the immutable laws?

When forces in action and what are are their creative and destructive manifestations?

How does higher development take place in various existences through the evolutionary processes? How do they get degraded through the devolutionary process?

How does some harmony in some respect come between different orders of existences and how does harmful disharmony come into other existences through evolutionary and devolutionary processes respectively.

How does man gain true and eternal knowledge about his supreme ideal through realizing the principle of harmony?

The second part of the Dev Shastra is entitled 'Manush Tattwa' (truths about human personality).

The first chapter states:

- i) some of the physical forces which have appeared from the time of the primitive aboriginal man to the emergence of Devatma. That is:
  - a) forces concerning body-building and its biological protection;
  - b) forces pertaining to several consciousnesses;
  - c) forces of appetites;
  - d) forces of passions;

- e) forces of self-love;
- f) mental forces;
- g) altruistic forces; and
- h) sublime forces; and

ii) There is description of human body.

The second chapter contains knowledge of higher or lower changes in human soul; its lower forces and their causes, its higher forces; the consequences of lower and higher conduct; and the primary and secondary ideals of man.

The third chapter deals with man's moksha and attainment of higher life.

The fourth chapter deals with:

- i) true and speculative religion;
- ii) knowledge of true religion and eagerness to get it;
- iii) the emergence of true and complete religious life; and
- iv) the propagation of Dev Dharma and its fruits.

The third part of the Dev Shastra is entitled 'Mrityu aur Parloka Tattwa' i.e., truths about life after death.

This part answers these questions: How does the soul form subtle body similar to the gross body after it departs from its gross body? When and under what conditions the soul can form subtle body? Under what unfavourable conditions a soul cannot build a body and therefore gets completely extinct? When death takes place under normal conditions; what kind of assistance is needed for the deceased? After assuming subtle body, where does the soul go and inhabits according to his lower or higher life? What is lower region of Parloka (subtle world)? What are its various regions and where do they exist for the habitation of subtle-bodied souls and other living creatures? Where do the evil souls reside who cannot ascend to the subtle world of Parloka? How long such souls survive and when do they get extinct?

The Dev Shastra further describes how if a human soul cannot get rid of evil nature and cannot evolve higher life, he undergoes horrible suffering and gets extinct at a specific time due to his evil condition, even though he may in his life on earth claim to be a Nirmala, a Christian, a Muslim, a Brahmo, an Arya, a Sanatan Dharmi, a Sikh, or a follower of Kabir, a Sant-mati, Shaiva, Shaakta, or a Yogi, vairagi or recluse, sannyasi, virakta, or be wealthy, learned, high-caste; and how his speculative beliefs prove most harmful to him. What is the state of things in higher regions of Parloka and their residents? Why is there need for every human soul to get consciousness (viveka) of good and evil, to cultivate good and protect himself from evil, and get knowledge of soul-life; and soul-illuminating light, soul-invigorating- power; and how is it that no one else is as fortunate as such as soul?

The fourth part of Dev Shastra is entitled 'Yajna sadhana' (spiritual exercises).

This part gives the spiritual exercises in various cosmic relations. It deals with the necessity to purifying one's soul from evil or irreligious conduct and cultivate higher or religious attitude and to perform spiritual exercises in various cosmic relationships. There are spiritual exercises in various cosmic relationships. There are spiritual exercises in sixteen relationships. There is description of the various duties and prohibitions in each of these cosmic relations, and the method of spiritual exercises in these relations. The sixteen relations in which spiritual exercises that are necessary are given here under:-

#### 1. Yajna or Spiritual Exercises in mutual relation of Parents and Children -

It deals with the imperative need for children in relation to their parents and for parents in relation to their children, to cultivate higher feelings and to get rid of evil feelings in relation to one another and it also presents duties to be discharged, the prohibition to be observed and the system of spiritual exercises to be undertaken by them.

#### 2. Yajna or Spiritual Exercises in mutual relation of Brother and/or Sisters -

It deals with the imperative need for brothers and sisters to develop various higher feelings and to get rid of evil feelings in relation to one another and it also presents duties to be discharged, the prohibition to be observed and the system of spiritual exercises to be undertaken by them.

3. Yajna or Spiritual Exercises in relation to the Dev Samaj -

It deals with the imperative need for a member of Dev Samaj to develop higher feelings and to get rid of evil feelings in relation to one another and it also presents duties to be discharged, the prohibition to be observed and the system of spiritual exercises to be undertaken by members in relation to the Samaj.

4. Yajna or Spiritual Exercises in relation between Husband and Wife -

It deals with the imperative need of husband and wife to cultivate higher feelings and to get rid of evil feelings in relation to one another and it also presents duties to be discharged, the prohibition to be observed and the system of spiritual exercises to be undertaken by them.

5. Yajna or Spiritual Exercises in relation between Master and Servants -

It deals with the imperative need for the servant in relation to master and vice versa, to cultivate higher feelings and to get rid of evil feelings in relation to one another and it also presents duties to be discharged, the prohibition to be observed and the system of spiritual exercises to be undertaken by them.

6. Yajna or Spiritual Exercises in relation to the Vegetable world -

It deals with the imperative need for a 'sadhak' to cultivate higher feelings and to get rid of evil feelings in relation to the vegetable world and it also presents duties to be discharged, the prohibition to be observed and the system of spiritual exercises to be undertaken by them.

7. The Dev Shastra Yajna or Spiritual Exercises in relation to Dev Shastra -

It deals with the imperative need for a 'sadhak' to cultivate higher feelings and to get rid of evil feelings in relation to Dev Shastra and it also presents duties to be discharged, the prohibition to be observed and the system of spiritual exercises to be undertaken by them.

8. Yajna or Spiritual Exercises in relation to One's Country -

It deals with the imperative need for a 'sadhak' to cultivate higher feelings and to get rid of evil feelings in relation to one's country and it also presents duties to be discharged, the prohibition to be observed and the system of spiritual exercises to be undertaken by them.

9. Yajna or Spiritual Exercises in relation to Fellow Sevaks -

It deals with the imperative need for a 'sevak' to cultivate higher feelings and to get rid of evil feelings in relation to fellow 'sevaks' and it also presents duties to be discharged, the prohibition to be observed and the system of spiritual exercises to be undertaken by them.

10. Yajna or Spiritual Exercises in relation to One's Being -

It gives for a 'sadhak' the requisite knowledge for the protection and greater development of his personality. It also presents the duties to be discharged, the prohibitions to be observed, and the spiritual exercises to be undertaken by him (to develop eagerness and realization of it).

11. Yajna or Spiritual Exercises in relation to the Animal World -

It deals with the imperative need for a 'sadhak' to cultivate higher feelings and to get rid of evil feelings in relation to the beings of animal world and it also presents duties to be discharged, the prohibition to be observed and the system of spiritual exercises to be undertaken by them.

12. Paraloka Yajna or Spiritual Exercises in relation to the Subtle Beings of the Subtle World -

It deals with the imperative need for a 'sadhak' to cultivate higher feelings and to get rid of evil feelings in relation to the beings of Parloka (subtle world). It also presents duties to be discharged, the prohibition to be observed and the system of spiritual exercises to be undertaken by them.

13. Yajna or Spiritual Exercises in relation to One's Community -

It deals with the imperative need for a 'sadhak' to cultivate higher feelings and to get rid of evil feelings in relation to one's community and it also presents duties to be discharged, the prohibition to be observed and the system of spiritual exercises to be undertaken by them.

14. Yajna or Spiritual Exercises in relation to the Inanimate World -



It deals with the imperative need for a 'sadhak' to cultivate higher feelings and to get rid of evil feelings in relation to the inanimate world and it also presents duties to be discharged, the prohibition to be observed and the system of spiritual exercises to be undertaken by them.

15.Yajna or Spiritual Exercises in relation to Mankind -

It deals with the imperative need for a 'sadhak' to cultivate higher feelings and to get rid of evil feelings in relation to mankind and it also presents duties to be discharged, the prohibition to be observed and the system of spiritual exercises to be undertaken by them.

16.MahaYajna or Spiritual Exercises in relation to Devatma -

It deals with the imperative need for a 'sadhak' to cultivate higher feelings and to get rid of evil feelings in relation to his completely evolved preceptor (Devatma), the evolver of all aspects of his soul-life. It also presents duties to be discharged, the prohibition to be observed and the system of spiritual exercises to be undertaken in relation to him.

THE NEED AND VALUE OF THE  
SCIENTIFIC KNOWLEDGE OF  
SOUL AND THE UNIVERSE

The entire being of man is a part of the universe. It is as much under its laws as any other part in it. There can be no knowledge about the fundamental truths about soul without the knowledge of fundamental truths about the universe. Even with the knowledge of the two immutable laws of evolution and devolution, so long a person does not have sufficient knowledge about the powers of the organism of soul, his knowledge of soul, on the one hand is incomplete and on the other hand, he does not and cannot extricate himself from the most terrible and harmful spell of imagination-based fictitious beliefs. Therefore, so long a person does not possess real knowledge about the various powers of his soul, and the good or evil character of his activities, he cannot be said to possess the knowledge of soul. Can one be said to possess knowledge of what is religious life, when one is ignorant of the scientific knowledge of the various powers of soul which produce religious or irreligious life in him? It is not possible for him at all. Therefore before my advent, no so-called God-inspired founder, messiah or any other founder of a religion had any true knowledge about religious and irreligious life and hence there is not even a trace of the truths about religious life in the teachings of any religion. Just as the fundamental scientific truths about the universe are the same for all mankind and are not different for different societies and religions, in the same way, the scientific truths about religious and irreligious life are the same for all mankind.

Being devoid of scientific knowledge of soul, founders of various religions, have been giving imagination-based different and sometimes mutually contradictory teachings about what is true religious or irreligious life. With the propagation of the science-grounded truths about the universe and the human soul, fit souls can, on the one hand, gradually get the most beneficial discriminatory knowledge of what is religious and irreligious life and on the other hand, they can not only protect their soul from religious fanaticism, narrow mindedness, revenge, undesirable hatred, violence, tyranny and torture-nurtured atmosphere of fiction-based religions or blind faith but can also gain immunity from the irreligious life current in the name of religion.

There is a contemporary American book of 1907 on social science on my table. It is entitled Tomorrow. On the 21<sup>st</sup> page of this book, a learned contributor writes about scientific psychology as under:

“In order to direct one’s own mind or that of another, a real knowledge of psychology is essential, and there has heretofore been no real knowledge of psychology because that science is based on Biology and the correlation between the two sciences has only been understood in the last few decades - not long enough to make a successful application of its principles to humanity, for which several generations will, at the very least, be necessary.”

If a sewing machine is placed before a child of four years, and he is told to sew the cloth of a coat, whose cutting has been already done, by working the sewing machine, will he be able to run the machine properly and sew the coat? Never. But there is no comparison between this simple machine and the most intricate and complex human soul of various powers. Yes, even a railway engine, which consists of so many parts, bears no comparison to the complexity of the human soul. Man has been progressing in his civilization for thousands of years. During this period he has made wonderful progress in many fields of science. But whatever ordinary knowledge man has acquired so far about his personality is insignificant.

It is lately that he has acquired clear knowledge of the fundamental and universal laws of evolution and devolution. He has acquired true knowledge about life-force and its evolution only sometime back. It is not long time back that man invented the scientific method necessary for

scientific research. Again, it is only recently and even then a very limited number of men of ability fit to use the scientific methodology in some fields of research have come up. There is a great scarcity of capable persons fit to understand and assimilate the scientific truths discovered by them. In general, the unlettered, no less the lettered, and even those taken as scholars are environed by pitch darkness concerning scientific truths about soul. They have no real knowledge of the growth and deterioration, evolution and devolution of soul. In general, the ignorant, no less, the learned are slave to fictitious ideas, false traditions, and false beliefs about soul. Just as a worshipper of a fictitious goddess 'Kali' does not want to put his belief to test of the scientific method, in the same way a theist who believes in 'Ishwar', 'Khuda' or 'God' does not want to do so. Both of them believe soul to be immortal, when in fact soul is just a highly evolved form of the same life-force which is present in a unicellular entity. Life-force in the single-celled entity is just a modification of physical force. It can be clearly shown and demonstrated that life-force does get destroyed.

But for an ordinary man, even the most patent truths which go against his beliefs are not as much worthy of acceptance as his false beliefs. When this is the state of dogma of an average person on the advent of scientific age, one can well guess what must be the dogmatic state of the average person hundred or two hundred or five hundred or one thousand or two thousand years before the advent of the scientific age. Oh! How contemptible and pitiable is the ignorance of such persons, who lack knowledge of the great law of evolution and motivated with the objective to satisfy and serve political ends or sense of vainglory declare in pursuance of their false belief or policy, that men born in the primitive period of mankind were superior to scholars and scientists of the present age! Although desire for soul-knowledge had awakened in some rare souls thousands of years ago but it could not be satisfied, for as has been stated above the conditions for the satisfaction of such a desire did not exist at that time. Before Bacon the complete scientific methodology had not been invented, and before Stephenson, steam force had not been discovered.

Before their time no person could have been born with inheritance of their abilities and none of those conditions could exist which made such knowledge possible for the above mentioned - according to the law of evolution neither of these conditions could be satisfied before their proper time. In the same way truths about the constitution of soul and its evolution and devolution and about religious and irreligious life discovered by me had not been known nor could be known before my advent. The knowledge of soul is the most supreme knowledge for man, for without such knowledge, a man can neither protect his soul life, nor can he bring about its higher evolution. How can any sensible and understanding person doubt that the truths which dawned on me were incalculably superior in value to wealth, rubies, political power and position! If some capable person can realize these truths in their real nature, how can there be a limit to his privileged blessedness!

FUNDAMENTAL SCIENTIFIC  
TRUTHS ABOUT THE UNIVERSE

It is not possible for a person to have true and complete knowledge about life, especially human life, without knowledge about the universe. It is so, because man is part of the universe and he is intimately bound with its various kingdoms in multiple ways. Therefore along with my investigations in the nature of human personality, I continued my study of the universe. After deep study and discursive thinking I came to realize that the most fundamental truths which concern the total universe and the human life are the same. In following this fundamental line of thought, I wrote an article which was published in Jiwan Path in the year 1963 Vikrami (1905 A.D). The same article is reproduced here after necessary modifications.

*FOUR FUNDAMENTAL TRUTHS ABOUT THE UNIVERSE*

1. Organic Nature of the universe

This earth of ours on which we all live and above the earth is the atmosphere and above it is the solar system and in addition to them, there are innumerable stars which are spread out in the heavens and besides them, there are all the gross and subtle bodies. All these together constitute Nature or cosmos.

The universe is constituted of two things. One of them is called matter and the other is called force. Gold, silver, copper, iron, earth, stone, coal, water, air, etc., are called material bodies.

That which keeps the elements of things together and thus gives stability to them, and that which separates and keeps them in different states, i.e., lightening, heat and light, is called Force.

The ancient people thought that material bodies are of four kinds, i.e. earth, water, air, fire and the fifth besides them is ether (aakaash). Our Indian scholars called them 'Panchbhoot'.

But it was all mistaken thinking. The present day scientists have by chemical analysis found that water, which the ancient people thought as an element, is not one element but it is a chemical compound of two elements. Similarly fire or heat is not material nor an element, but a force. The scientists have so far discovered, through analysis, more than 70 fundamental elements, e.g., Oxygen, Hydrogen, Carbon, Sulphur, Chlorine, Potassium, Sodium, Iron,

Mercury, Gold, Silver, Tin, Lead etc.

The material bodies exist in different states:

- i) Solid state - such as a piece of stone or coal or iron.
- ii) Liquid state - for instance water, oil, mercury, etc
- iii) Gaseous state - for instance oxygen, hydrogen, etc
- iv) Vacuum state - for instance ether, and still more etheron.

There is no material body which is not united to force. There is inseparable bond between them. They cannot stay apart from each other and they are both indestructible. Their total sum is never reduced. They ever remain the same. They are constant. Those who believed God to be separate from the universe and to be its creator believe in nothing but myth.

2. The law of Relation

The universe is one and therefore every part or kingdom of the universe is related to its other parts or kingdoms. Just as parts of the human body are united to it, the various parts or kingdoms are integrated into one whole called the universe.

The four major parts or kingdoms in which the universe can be divided are: (a) the inanimate

kingdom; (b) the vegetable kingdom; (c) the animal kingdom; and (d) the human kingdom.

These four kingdoms are related in the same way as roots of a tree are related to its trunk, the trunk is related to its branches, the branches are related to the leaves, flowers and fruits.

The other three kingdoms - the vegetable, the animal and the human kingdoms - are evolved from the inanimate kingdom.

The physical form or body of the existents of the vegetable, the animal and the human kingdoms are constituted by several elements like oxygen, hydrogen, nitrogen and carbon of the inanimate world. The force in the inanimate world has gradually developed and evolved into life-force and has manifested itself in billions of shapes of the vegetable, the animal and the human worlds. The life-forces present in the bodies of the plants draw on the material particles and convert them into living bodies. In addition to assimilating water and air; human beings and animals live by using plants as food. And just as a tree grows from a seed, in the same way, the plant, the animal and the human worlds have evolved from the inanimate world. All these worlds or kingdoms are like the parts of the body of the universe and are bound in relation to each other in multiple ways. This mutual relation between all these kingdoms of the universe is called the law of relation.

### 3. The law of Change

The mutual attraction and repulsion of various forces in the universe give rise to motion.

There is motion in each kingdom and within constituents of each kingdom and through this motion there is change in the entire universe. There is no entity, living or non-living which is not in a state of change and is changing every moment. It is this motion which changes an entity for the better or worse. When an entity becomes comparatively better than before, its modifications is called higher change. When an entity becomes comparatively worse than before, its modifications is called lower change.

When an entity, through low changes begins to lose its earlier better state, then such a change is called devolutionary. If this change for the worse continues unabated in an entity, it gradually loses its specific character and at last becomes completely extinct as an entity.

Two illustrations are given to make clear the understanding of the law of devolution:

1. Bring a cloth in contact with fire. You can see that it starts losing its specific form and if it remains under the same condition of contact with fire, its form will be completely destroyed, i.e., it will cease to be a 'cloth'.
2. When an animal or a man dies, its life-force disappears from it, and its body starts gradually losing its specific character and a time comes when it is completely destroyed, i.e., it ceases to be in its earlier form.

The relation of an entity with another entity which sets it into degeneration is called low or degrading relation is established, are called low or degrading factors or relations.

In the same way when an entity through higher changes, starts getting comparatively better than before, such a change is called higher or evolutionary. When an entity through its contact with another entity gets evolved then this relation is called higher-activity-producing or evolutionary and the factors through which such relation is established are called evolutionary factors.

### 4. The principle of Harmony & Ideal of Harmony

To the extent evolutionary changes dominate over devolutionary changes in any part of the kingdoms of Nature; to that extent it is evolved. Further, to the extent there is progressive evolutionary change in any kingdom, to that extent there is harmony or unity in it. To the extent the higher evolution is taking place in all the various kingdoms of Nature, to that extent, the great ideal of supreme harmony is getting triumphant.

The extent to which the parts of a body work in harmony, to that extent that body is disease-free and the parts prove beneficial to each other. In the same way, to the extent there is harmony based on higher changes in the different relations in the universe, to that extent there is the establishment of higher values of various kinds.

These are the great truths which are supported by all sciences and are therefore immutable.



CONCLUSION OF TRUTH  
INVESTIGATION FINAL REMARKS

Whatever (limited) success I have attained in the most difficult task of truth investigations, it is still wonderful. I felt most blessed in gaining this treasure house of these truths. My soul too underwent growth and development. I now got ample material for summary statement of the fundamental truths of the first part of Dev Shashtra namely Basic Truths. A way got opened for me to some extent for writing the second part of Dev Shashtra concerning fundamental truths about human soul. But then further up the way got blocked. The task of discovering in detail the various psychological forces of human soul, classifying them into different categories appeared more difficult than the earlier difficult task. Oh! I cannot adequately describe in words the difficulties I faced now. Just as a mountaineer to Himalayas perceives a high peak of the mountain and thinks it to be the highest and when after long trekking, reaches it, he feels happy at his success, but as soon as he perceives ahead, he realizes that the peak he had reached is not the highest, there is a still higher peak in front of him. He then feels disheartened. Such was my condition in philosophic investigations. For a long-time I worked hard and noted the various psychological forces and their functioning and after classifying them in categories felt that my objective was successful. Then after sometime when some more light came to me, I saw several defects in my earlier achievement and felt somewhat disheartened that all my labour was lost. Such experiences did not occur only during two or four or six years, but happened several times and for several years on end. Though such trials and errors are natural in the process of evolution in Nature, yet they proved disheartening and disappointing. What could I do! This is the only way to cover the distance to the goal. There was no other way except that in my intensive love I should continue my search for my beloved truth, wherever and in whatever manner I was to get it, for success in it was an indispensable as the very breath of my life and the very existence of me. I could not be satisfied without it; I could not get over my restlessness. There was no other cure for my diseased state. As my beloved ran away from me I pursued it with equal speed. At long last, it would be within my grip, and belong to me!

My love was genuine. The following couplet was witness of the love of my heart and so suitable an expression of my state of mind:

Passion of love if has its influence.

Dragged by attraction the beloved shall come;

I care not If he is sitting far away.

Every failure brought me nearer to the lady of love and at last I won her. The papers on which I made notes and the articles I wrote according to them are not all with me but whatever is with me is enough to constitute a good bundle.

**Salvation According to Vedas**

**Salvation from 'Tritaapa'**

What is '*tritapaapa*'? it means three kinds of *taapa* or pains. The original thinkers of Upanishads came to the conclusion after long deliberation that since man is lover of pleasures, he does not want any pains. Man is subject to three kinds of pains.

(a) *Adhyatmik* -pain arising from diseases like fever or separation from or denial of the desired object.

(b) *Aadhibhwtic*- pain caused by being hurt or killed by some fellow man or animal.

(c) *Aadhideivick* -pain caused by heat or cold, or rain etc.

A person realizes this truth: 'I am not the body which is subject to pains but I am a soul and

different from body. Out of ignorance I consider myself a body, identify myself with it and thus experience its pleasures and pains.' By repeated reflection on this earth, he can be delivered of all the three kinds of pains. This was the earliest teaching of Upanishad thinkers. Later on they gave the following teachings:

### **Salvation from Delusion of Maya**

The empirical world in which man experiences sometimes pleasures and at other times pain, is itself an Appearance. Apart from non-dual Brahman, nothing is real. Brahman is consciousness, unchanging, unconditioned formless and non-doer. Individual soul or jiva is an aspect or part in it. Being entangled in illusion or Maya he feels himself as bound and subject to pleasure and pain. When his ignorance gets removed by Yogic sadhana, then in the light of the maha-vakya like, 'I am Brahman' he gets true knowledge about himself and experiences true 'anand' (bliss) in release from Maya.

### **Salvation from cycle of Re-births**

Man takes repeated births in this empirical world to reap the consequences of his good and bad actions and his soul transmigrates in the human, the animal or the plant form. Through good deeds a man gets, in the next birth, things of the world, like wealth, precious things, jewels, animals to ride, delicious food, good health, beautiful wives and progeny. Bad deeds of a man deprive him in his next birth of all the above mentioned pleasure-affording objects and subject him to various kinds of sufferings and transmigrate his soul in the body of an ox, a horse, an ass, a mosquito, a bug, a snake, a scorpio, a mango, grapes, dhatura etc. there is need to rise above both good and bad deeds. Through the above mentioned Yoga sadhana when a man is illumined with true knowledge(that he is not body) he gets salvation. His soul being now free from good and bad actions, gets salvation. His soul being now free from good and bad actions, gets absorbed or merged in the Brahman forever, and he is delivered of this cycle of transmigration. This kind of salvation is also called 'Moksha', 'Nishereya'; 'Apvarga'; and 'Nirvana'.

### **Sadhana Advocated by Puranas for obtaining**

#### **Salvation from Transmigration**

1. Through bath: By taking bath in some specific rivers, reservoirs, lakes, ponds, boali, well or spring, a man does not only wash, clean the dirt of his body, but also purifies his soul of the defilement of his sins. He is then not to undergo the cycle of birth. After death he retires into the happiest heavens of pleasure.
2. Through direct vision: by visit to a specific place or direct perception of some idol in a specific 'mandir', a man is able to cut across the consequences of his sinful conduct and the cycle of birth.
3. Through adopting a symbol: by adopting a particular symbol on one's body like keeping long hair on head, wearing some sort of knickers(kachha), putting an iron ring round one's wrist(kada), keeping a sword (kard), applying tilak on the forehead, rubbing ashes on the body, wearing a particular type of necklace (kanthi) or beads round one's neck, branding the body with a burning wood, stamping it, etc., a man obtains the kind of salvation as stated above.
4. Through death: by dying in some specific place like Kashi, a man gets the kind of salvation as stated before.
5. Through uttering some words: By uttering some specific mantras or by repeating the name of one's god, a man gets the kinds of salvation as stated above.

#### **Tantric Salvation**

1. Through sacrifice: by offering sacrifice of specific animals to specific gods, a man gets the kinds of salvation as stated above.
2. Through eating, drinking and adultery: by taking meat, fish, wine, by *mudra*(something to be taken after taking wine) by a specific method and by indulging in indiscriminate sex indulgence a man can get the kind of salvation as stated above.

#### **Salvation in Buddhism**

Human existence is full of suffering. Man finds various kinds of suffering in himself, namely:

1. Birth is painful. Old age painful. Disease is painful. Death is painful. The separation from pleasurable object is painful, association with disliked object or person is painful. The unfulfilment of some hope or desire is painful.



2. These sufferings are due to man's greed for life and pleasure. Motivated by them, a man takes birth again and again.
3. Man's suffering can be removed and he can get deliverance from the cycle of re-birth.
4. There are eight steps to get deliverance from pain called the eight-fold path. They are:
  1. Right view;
  2. Right resolve;
  3. Right speech;
  4. Right conduct;
  5. Right livelihood;
  6. Right effort;
  7. Right mindedness; and
  8. Right concentration.

{Note: If these eight steps are such that each step is true and the soul of a person changes for the better by them, then he necessarily becomes a man of character and obtains peace of mind through detachment from things of the world. As the doctrine of re-birth is mythical, so is the salvation from the cycle of birth absolutely false. Further, according to Buddhism no female, can obtain this salvation. Even a male cannot complete salvation unless he remains celibate or renounces his wife completely.}

Buddha Dharma does not preach the belief that salvation is obtainable through personal God. Buddhism holds all such beliefs as false or mythical.

### **Salvation according to Christianity**

Christ is believed to be the only Son of God and the complete incarnation of God, who in order to save the sinful humanity from the suffering of hell, took upon himself their sins through his crucifixion. God forgives all the sins of him who believes in the Christ as his savior, i.e. he gets no punishment or suffers no unpleasant consequences for his sins but enters into heaven and is saved of all horrible consequences of his sins.

### **Salvation according to Islam**

God sends a prophet now and again to His people so that according to the injunctions revealed by him they worship(God) and believe in Him alone and no other god or goddess. In this way, Mohammad is His last prophet. Those who believe him as prophet and as the last prophet and believe his revealed God as worshipful being, their sins will be forgiven by their God on the Day of Judgment, i.e. they will not have to suffer punishment or suffer unpleasant consequences for their sins. On the Day of Judgment when the good and the if bad deeds will be weighed in the balance and if the bad deeds of believers weigh heavier than their good deeds, then the prophet who is for the protection of his believers, will touch the side of the balance of good deeds and thus make it heavier and in this manner the believers will be on the one hand, saved from the punishment of their bad deeds and on the other hand, become permanent inhabitants of heaven. All the non-believers will be thrown into hell of the burning fire which is never extinguished and they will be condemned to eternal pains.

### **Salvation according to Brahmos**

Like Christian and Muslims, Brahmos believe in one worshipful being and call it Ishwar. This God will pardon the sins and give no punishment to the sinners who believe Him as all merciful and approach him with a penitent heart for forgiveness. God has made it imperative that a believer must at one or other time feel penitent for his sins and crave forgiveness for them, and, on getting purified, obey His will. According to the faith of the Brahmos, it is inevitable for every human being that he shall accept their God as the only deity and become his devotee to get freedom from sins and take to the eternal progress.

### **Salvation according to Arya Samaj**

1. According to Pandit Dayanand, the founder of Arya Samaj, after one's death a human soul lives in a disembodied state in the air. Afterwards, according to the deeds of the deceased, his soul transmigrates into the body of a human being, an animal, or a tree through some hole or food and then the soul assumes a new body and takes his birth and experiences, pleasures and pains according to the deeds of the past birth. If the deceased had indulged in theft or sexual wrongs, in his life, he is reborn as a tree or **grass**. (It is said what embodiment the soul assumes if he does both kinds of sins.--Author.)

If he had indulged in sins through the act of speech, he is reborn as a sweeper. If the deceased had done good deeds, he is re-born into the family of some ruler or wealthy person, where he enjoys delicious food, good dresses, and has the service of servants and conveyance. Through re-birth on this earth the pleasures that a man experiences are called 'Samanya Swarga'(ordinary heaven) and the pains that a man experiences are called 'Samanya Narka' or ordinary hell. When he rises above the level of good and bad deeds he enjoys life in the lap of God in a disembodied state called 'Vishesh Swarga' or special heaven. He is driven out of his(Vishesh Swarga) after 31,104,0000, 000,000 years and is **re-born** (It is not stated why a man is thrown back into the cycle of re-birth and due to what deeds of his—Author) on this earth. Caught back in the cycle of conduct, he migrates to different embodiments. According to Aryas no soul can get salvation from transmigration for all times.

TRUE PRINCIPLE OF SCIENTIFIC  
PHILOSOPHY- UNIVERSE

Now, leaving aside any other detailed description, I record the true fundamental principles (with some notes at some places) about the universe and the human soul which I discovered after continuous and hard research for years together.

NATURE OF THE UNIVERSE

1. Universe is one, that is, it's different departments and their different forms of existences are not entirely isolated or unconnected, i.e., they are inter-linked and dependant on one another and are parts of this one universe.
2. The universe consists of objects of two constituents; one of them is called matter and the other is called force.
3. The constituent which has weight is called matter and the constituent which is without weight is called force. Each of these constituents has entirely different characteristics. They were never one nor can they ever be one. That is, matter cannot get transformed into force and force can never assume the form of matter.
4. There is inseparable relation between matter and force. They can never get dissociated from each other. They always stay together.
5. Matter exists in different forms that are as solids, liquids, gases or as ether, (both lower and higher) which being most suitable is all-pervading.

{Note: Clay, stone, coal, iron, copper etc, are examples of solids; water and oil etc are examples of liquids; air, hydrogen, carbon, etc., are gaseous and above them are the more subtle ethereal (Vyomik) substances}

6. The material objects consist of atoms. It is through force that all of them are in a state of vibration. It is through vibration that long and short waves are produced in them.

{Note: The waves of air etc, are medium of sound, ether is the medium of light etc., and this ether and still higher electrical waves are the medium for conveying vibrations of thought and feelings}.

7. Force manifests itself both in attraction and repulsion. It assumes new forms by its own activities and it changes matter too, giving it new forms.
8. The universe is always in a state of change, due to ceaseless activity of force. There is no department of Nature and there is no existence in any of its departments which does not undergo change. The fundamental law of change is universal and immutable in the universe.

{Note: Under the grand law of change, force and matter mutually change forms, giving rise to innumerable worlds, including our solar system and therein our earth and on this earth innumerable existences in the form of plants, animals and human beings. Under this very law, just as numerous worlds and living beings keep appearing, so also they lose their individual forms in course of time}.

9. Under the immutable law of change, whereas some parts of the universe take to upward course and assume higher forms, some other parts take to downward course and assume lower forms. According to both these courses of activity at the same time whereas some part or individual undergoes constructive change, some other part or individual undergoes destructive change, some grows better and some other gets worse, one gets evolved and the other gets devolved.
10. In the universe, when an existence takes upward course and becomes better or superior than before, it is said to have evolved, whereas when an existence takes do downward course and becomes worse than before, it is said to have devolved or degenerated.

11. Matter and force certainly change their forms. But neither of them is ever completely destroyed. They are both indestructible. They are, therefore, eternal.

{Note: Universe is not made or created or built by some Ishwar, or God. The common belief that the universe is made or created by God is absolutely false}.

12. Matter and force are inseparably united. Their mutual action and reaction is the main cause of the appearance and disappearance of all kinds of millions of beings in the inanimate, the vegetable, the animal and the human kingdoms.

13. The higher or lower changes in any non-living or living existence are dependent on the following conditions:

- i) its capacity to change;
- ii) its various relations around it;
- iii) the medium through which it is related to its enviroing conditions; and
- iv) the influence of mutual action and reaction between it and its enviroing conditions.

14. If some existence is so associated with its enviroing conditions that it gets degraded through such association, then, its association with its enviroing conditions is called degrading and if it becomes better, the association is called up-grading.

15. If some existence takes to downward course through association with some enviroing conditions, then, such enviroing conditions are called unfavourable or devolutionary and if such enviroing conditions lead to upward course they are called favourable or evolutionary.

16. In the universe million of different existences go on assuming higher and higher forms through favourable association with the enviroing conditions, and others go on degrading from higher forms and assume evil form through evil association and degrading enviroing conditions.

**PRINCIPLES OF TRUE  
SCIENTIFIC PHILOSOPHY  
HUMAN PERSONALITY**

1. The force in the various kinds of embodied living beings which operates in all activities of life is called (organised) life-force.
2. The organised life-force alone constructs its living body. It is that alone which maintains it alive by food. It is that alone which directs it. It is that alone which reproduces other living bodies similar to it. Therefore, life-force is known by these four characteristic activities of (i) construction, (ii) maintenance, (iii) direction, and (iv) reproduction.

{Note: There is elementary consciousness present in the life-force in its physical activities of assimilation of food and protection}.

3. Millions of years ago the most elementary form of life which first appeared in water is called Monera.

{Note: Monera are so tiny that they can be perceived only by microscope. The size of the bodies of a monera ranges between seven thousandth part of an inch to two-thousand-five-hundredth part of an inch. These bloodless and boneless cells are incomplete living organisms}.

The monera are of two kinds, (i) Protophytes and (ii) Protozoa. The former, i.e., protophytes assimilate nourishment from inanimate substances and the latter, i.e., protozoa, live on eating the first kind, i.e., protophytes. It is the protophytes that give birth to protozoa.

The first kind of monera, i.e. protophytes, (which are like subtle balls) are entirely homogeneous in their inner and outer stuff.

Some of them, on getting favourable environments, become complete cells, i.e. the inner middle part of them is hard but the outer part is soft. This inner hard point-like part is called nucleus and the outer soft part is called shell or covering.

4. The complete unitary cells or nucleus under certain environmental conditions combine to form multi-cellular organisms. They go on organising their energies and external bodies which have in the course of lacs of years taken the form of lacs of big and small plants and animals. After lacs of years of the evolution of the animal world, man - both his soul and body - has emerged from the animal world.

{Note: Apart from life-force, there is no creator or maker, called God or any other imaginary divine being, of the bodies of plants or animals or human beings}.

***ORGANISM OF THE HUMAN SOUL***

5. The human souls is full of powers, i.e. it is constituted by different kinds of powers. The various groups in which these powers can be classified are as under:-
  - i) Body building and protecting powers;
  - ii) Powers that produce sensuous consciousness, i.e. consciousness of physical shape and size, sound, smell, taste, heat and cold, hunger, thirst, pain and comfort.
  - iii) Powers of (vasna) desires. That is desire to live, desire to protect oneself from sorrow, pain and degeneration; desire for the pleasure of taste, smell, vocal and instrumental music, listening, sexual intercourse, possessions and praise etc.
  - iv) Power of (uttejna) or passions. That is, the passion of anger, vindictiveness, violence, jealousy, etc.

- v) Ego-powers. That is, topographical sense, temporal sense, sense of beauty, sense of rhythm, imagination, memory, word formation, thinking or reasoning etc.

These powers are not found in all men in the same number and same strength. They are found in smaller or greater degree. The organism of the soul does not become complete with these six kinds of powers. It remains very much incomplete. Besides these six kinds of powers, some altruistic powers have developed in some souls in less or more number and greater or lesser strength. Therefore, from the point of view of altruistic powers, there are several souls, who more or less possess the seventh kind of powers. There is another kind of powers above the altruistic group of powers and they are called Dev Kosha, the soul on the one hand attains to its complete soul organism and on the other hand, develops the whole gamut of altruistic powers.

6. There is inseparable relation between soul with dynamic force (shakti- meiy atma) and its body. Both are essential for the total being of man. Neither of them can stay alive without the other. Just as body, when it is separated from soul does not stay alive, so also, when soul is deprived of its body and is not able to build a new (subtle) body, then, it, too, does not stay alive and loses its individual entity and turns into physical force.

{Note: It is as necessary for the life of soul to remain united to body (gross or subtle) as it is necessary for the life of the body to remain united to soul}.

7. Under the grand, immutable and universal of law of change, the forces of the inner organism of the soul undergo as much change as its external body does.
8. According to the grand law of change, millions of existences of the vegetable, the animals and the human kingdoms have different forms from one another and are different form one another in virtue of their characteristics and qualities and are higher or lower in their state in terms of their value character. Millions of human souls are graded in millions of kinds in virtue of their high or low, noble or ignoble state of life.

{Note: It is false belief of Advaita Vedantists and Vedantists that one formless universal Brahman pervades millions of human bodies of which each human soul is an aspect. The truth is that millions of individual souls inhabiting millions of bodies stay as separate existences with different characteristics. Among these millions of souls, there is one who is complete in its organism and the rest of the millions of them are different in gradation of completeness - some are very incomplete and some less incomplete, some very degraded, some less degraded, some very bad and some less bad, some very noble, and some others less noble}.

9. According to the immutable and grand law of change, the extent to which a soul is born with ability to evolve higher powers and gets favourable conditions of associating with higher souls, to that extent it develops higher life in itself. If some soul is born with inheritance of developing all the higher powers of complete soul organism and always gets the favourable conditions of evolving them, he can also get the privilege of becoming immortal.
10. If some soul is incapable of developing life-conducive higher powers in itself, then in this state, it gradually gets debilitated and one day it is completely extinct.

{Note: On the one hand, persons ignorant of the grand law of change and on the other hand motivated with strong urge for continued existence and enmeshed in false traditional beliefs, hold that every human soul is immortal. This belief of theirs is absolutely false}.

11. The life-force in every living human being, i.e. its soul, is the most fundamental essence of it. In its preservation is his continued existence, and in its death is his extinction. If a soul continues to function according to the various kinds of consciousnesses, then on the one hand he can satisfy his true natural and strong urge for longevity and on the other hand, he becomes capable of enjoying certain pleasures according to its state of development.

But if one's soul is extinct, then with this loss, his natural desire to get pleasurable satisfactions dies and he becomes incapable to enjoy pleasure of any kind whatsoever.

12. It is the primary aim of man to preserve his soul by making it free from slavery to lower passions and their evil distortion and by evolving in it higher altruistic or Dharmic feelings.

#### *GOOD AND EVIL ACTIVITIES & THEIR CONSCIOUSNESS*

13. A person responds internally and externally (by overt or covert activity) in relation to some living or non-living existent. His internal reaction is called thought and his external reaction is called overt activity or action or karma (and the two together are called conduct).

14. Various feelings are the chief motivation of good and bad thoughts and actions. If a person is devoid of a feeling, then he does not do any action corresponding to that feeling.

{Note: A person devoid of the feeling of compassion is not given to think and act as to how to relieve the suffering or pain of some human being, or animal for the sake of removing it, apart from one's selfish interest. On the contrary such a person does not scruple to inflict pain or suffering on some fellow human being or an animal or even putting an end to their life for his selfish gratification. A person possessed of the feeling of violence puts to death various innocent living creatures for the satisfaction of his evil feelings. A greedy man steals, cheats, suppresses jealousy experiences pain to hear someone being praised more than him even for some good quality and wishes him ill, etc.etc.,}.

15. A person undesirably motivated by appetites, passions, ego loves and intellectual powers takes to various evil courses of action and thus greatly harms the existence of his soul by his evil thoughts and actions in relation to various orders of existents in Nature. For instance,

- i) Dominated by pleasure-affording appetites a person in satisfaction of them, indulges in various courses of evil conduct in relation to various orders of existence and besides harming others, he very much harms his own soul;
- ii) (ii) Dominated by various passions, a person in his urge for satisfaction indulges in undesirable thoughts and overt activity in relation to various orders of existence and besides harming others, he very much harms his own soul-life;
- iii) Dominated by ego-loves, a person in their satisfaction indulges in undesirable thoughts and actions in relation to various orders of existences and thus very much harms his own soul-life;
- iv) Dominated by false beliefs and evil superstitions, a person in satisfaction of them, adopts evil courses of action and thus very much harms his own soul-life.

16. Though all good and bad urges have their origin in the psychology of a person, yet they may sometimes be reinforced by other men of this world and of 'parloka'.

{Note: Besides the real persons, there are no such existences like God or Satan who cause urges in man. Therefore, the belief in 'Voice of God' through 'conscience' is pure myth}.

17. Without the awakening of genuine consciousness of the relatively superior importance and value of his soul in comparison to his body, and other things of the world, a person remains completely unconcerned to know what is good and evil for his soul. He spends his life in the gratification of his pleasure or pain producing appetites and passions which are dominant in him. He does not experience any genuine concern to evolve religious feelings of altruism and to get rid of evil feelings in him.

18. A person who does not possess to a sufficient degree higher consciousness about what is good or bad for him or others cannot in the nature of things have direct knowledge about good or bad. In such a state of ignorance he cannot but rest his beliefs about what is good or bad, right or wrong. What is virtuous or vicious, noble or ignorable, sacred or sinful, on his imagination or speculation or received tradition.

19. The belief about right and wrong, good and bad, virtues and vice, sacred or sinful, which a person entertains, on the basis of his imagination or speculation, traditional faith or belief may be true or may not be true. No wonder different religions on this earth have different views on what is right or wrong, sacred or sinful and in several cases contradictory beliefs are prevalent. That is, what is sin in one religion is not a sin in another religion or even more it is believed to be right or sacred.

{Note: The believers in one, all-good God hold different things or even self-contradicting things to be sacred or sinful as word of God. Since belief in God is pure myth, it is no wonder that religious founders, being at different levels of moral consciousness, have propagated different and even self-contradictory beliefs about what is right or wrong}.

20. Apart from a complete embodiment of religious life or a true Devatma who in the course of evolution has evolved all-sided consciousness of what is right or wrong, good or bad in relation to all living and non-living orders of existences, no human being or so-called god - including 'God', can give true consciousness or knowledge of what is true or false, virtue or vice, noble or ignoble, sacred or sinful life.

#### *HIGHER AND LOWER INFLUENCES THROUGH ASSOCIATION*

21. Like other living and non-living existences, man also emanates every moment of his being,

one or another kinds of subtle particles. These subtle particles resemble smoke and have good or bad character according to the good or bad character of the person from whom they emanate.

22. The good or bad subtle particles emanating from the being of man spread themselves all round. They pervade all living and non-living things, (such as) surrounding air, the walls of a house, clothes and other fellow human beings, animals, and trees to the extent of their attractiveness for them.
23. The material particles of things of good or bad odour are not sighted by the eyes of man but on striking the olfactory nerve give evidence of their good or bad odour and though a person who lacks the sense of smell does not sense the good or bad odours, yet they cast their good or bad influence on him. In the same way though ordinary persons are not conscious of high or low influences of the subtle particles through their sight, but higher souls are able to have conscious experience of them. Those who lack conscious experience of them yet assimilate them according to their good or bad nature and thus become better or worse persons.
24. Just as the residence and objects therein assimilate the higher influences of noble souls through association with them, the same is true for living plants, animals and men. In the same way the various inanimate things like house and clothes, no less living things like plants, animals and men get degraded through association with evil souls.
25. A person benefits himself or does good to himself to the extent he dissociates himself from such men, animals and plants, house, clothes, places, air that exercise evil influences, and associates himself with men, animals, places and clothes, that exercise higher influences.
26. The sprouting and development of a higher feeling which leads a man to higher activity not only elevates his soul-life to greater and smaller extent but also improves the quality of the cells of his body. In the same way every evil appetite, passion and ego-love and false belief degrades not only the soul of a person but degrades the cells of his body also.
27. Both thought or feeling waves which emanates out of a man spread every moment through ether to long distances and thus the whole atmosphere is charged with good or bad influences of different people. The people of different character and life attract such of the influences suited to their nature and capacity. Thus knowingly or unknowingly they are moulded by them in good or bad natures and feel pleasure or pain according to them.
28. A person here on earth, all of sudden and without any apparent cause feels sorrow and depressed by receiving without his knowledge the ethereal current of thought or feeling of some relation of his living at a great distance from him or one who has departed to 'Parloka' on account of the latter being stricken with some special sorrow, pain or misfortune. Some persons possessing an acute sense directly see that a particular relation of theirs is in trouble. Some persons are able to see by inner visual sense in day time or in dream state or hear sentences by auditory sense that a particular relation is in trouble.

{Note: Those special men and women who possess inner sight or inner auditory sense can serve as mediums and if they so desire, they can prove helpful to others by arranging their interview with such of their departed relations who are living in the parloka}.

29. It is the soul alone which is the architect of its own body. It pervades in every part of its body. It is united with every part of it. Thus just as it influences the body with its good or bad state so also the body influences the soul with its good or bad state.
30. The various feelings of soul exhibit themselves on the face of a person. One can judge by seeing the facial expression of a man whether he is sad, sorrowful, happy or unhappy, lustful, angry, vindictiveness, hypocrite, wicked, sincere, modest, gentle etc. Nobility of a soul casts a beautiful reflection on the face of a person and its attractiveness is felt by noble souls. An evil, low and wicked soul casts an ugly and dreadful reflection on the face of a person and is felt as bad and dreadful by noble souls. To the extent a soul is free from distortion of evil-producing feelings, to that extent the purity of the soul is reflected on the face of a person. To the extent a soul is decked with beautiful feelings and love of higher activities to that extent the inner beauty of life casts a beautiful and attractive glow on the face of the person. Evil life makes a soul ugly and repulsive and noble life makes a soul beautiful and attractive.

#### *THE CONSEQUENCES OF HIGHER & LOWER COURSES OF LIFE*

31. According to the immutable law of change, just as body suffers immediately the consequences of its violation of the laws of health, i.e. in getting diseased or ill, in the same way the soul of man too reaps immediately the consequences of its evil doing by its distortion (i.e. in getting diseased).
32. A man who takes poison experiences its consequences in his body and there is no need of an outside punishing authority. In the same way there is no punishing authority needed for a



soul to suffer the consequences of its evil conduct. The same principle applies to good conduct. Therefore the belief of being punished or rewarded for conduct by 'Ishwar', 'Khuda', 'God', 'Yama-rajah' at some specific time is absolutely mythical and false.

33. The laws relating to punishment of crime which human society has gradually set up and developed for maintaining external peace is altogether different from the model of punishment based on the universal and inevitable laws of Nature. The former punishments are different in different countries. The latter system of punishment is the same for all countries. The former system change but the latter never changes. The former is different for different people but the latter system is the same for the whole of humanity. Under the former system hundreds of persons escape punishment for one or another of their crimes but under the latter system no man or animal or tree or any other object, can ever and under any conditions escape from the operation of its laws.
34. Just as a human life-force builds in the womb of the mother, a human body similar to that of its parents and not the body of an animal like elephant, horse, donkey, cat, rat, pigeon, partridge, crow, etc. or that of any tree, or plant like mango, jambu, mulberry, marigold, gulmehdi, jasmine, radish, coriander, spinach, fenugreek etc. in the same way the soul after leaving the gross body builds from its subtle particles a subtle human body and not the body of an animal or plant nor assumes the body of an animal or plant. Such transformation is against the laws of Nature. Those who believe that a human soul after the death of its gross body assumes the body of some animal or tree, according to its deeds, cherish absolutely false belief.

#### *PLEASURE AND EVOLUTION*

35. Pleasure and evolution are not identical. Evolution inevitably leads on to pleasure but pleasure does not in all cases lead to evolution, rather, more often than not, produce evil and unhappiness.
36. A person given entirely to love of pleasure can never evolve higher life but by following evolutionary course of life, he not only gets ordinary pleasure but is heir to higher pleasures also.

PRINCIPLES OF TRUE  
SCIENTIFIC PHILOSOPHY-  
PHILOSOPHY OF RELIGION

1. Every big or small organized living being of the vegetable world:

- a) wants to live; and
- b) does not want to be extinct.

So it struggles every moment to save itself from extinction and to keep alive. Above the vegetable world every existent of the animal and the human kingdoms has, besides the desire to live, developed consciousness of pleasure. It

- a) wants to live;
- b) does not want to get extinct;
- c) wants to live in pleasurable state; and
- d) does not want to suffer pain.

It strives to save itself from death and suffering and to stay alive and happy. Even on getting pain and being in a state of pain to a certain point, it strives to stay alive. It is the most real and the chief instinctive striving of animals and men to stay alive and stay happy, on the one hand, and to avoid death and suffering on the other hand.

Further, between the two strivings, the striving to stay alive is far more dominant in them than the striving for pleasurable satisfactions. Hence except in the case of morbidity, no man, or animal ever tries to destroy itself. On the contrary, it always struggles to live.

The teaching of true religion is based on the knowledge of the universal and immutable laws of the fulfillment or failure of these basic urges for life and pleasure.

2. It depends on the strength of the life-force of a man or an animal or a plant for it to stay alive, i.e., life can exist in it only so long the life-force remains intact. If a life-force gets extinct under certain conditions or it loses the capacity to keep its body alive, then, it too does not remain alive. When it loses its organic character, it gets converted to physical force. And then its individuality as a man, an animal or a plant is totally destroyed.

So long a man does not, on the one hand, possess knowledge about his life-force, i.e., the organism of his soul, the fundamental and immutable laws of its evolution and preservation for the longest duration and its degradation and gradual decay and death, and on the other hand does not develop various higher consciousnesses which protect him from destruction and evolve capacity for more and more life, he cannot fulfil his real dominant urge to stay alive and resist extinction.

- 3. Those higher forces, which help to germinate and develop altruistic feelings conducive to prolonging life in a soul, giving it the character of complete organism, constitute religion. A person develops religious life in his soul to the extent he grows these religious (higher) forces in himself and is entitled to be called a religious soul. Apart from these religious forces, whatever beliefs, dress, rituals or other actions are current in different countries under the name of religion, are not religious at all.
- 4. Every such appetite, passion, egoism or any false faith or belief or action which induces a human soul to develop pro-attitude to evil and produces in it distorted or deteriorated life, in violation of the religious feelings or force, is irreligious or 'adharma'.
- 5. Just as in a human body, the various organs for its protection and preservation are the same in all human beings, in the same way in a human soul, the various religious forces for its protection and evolution are the same for all men, that is, there is the same identical

completer religious life or ideal for all mankind.

6. Just as there are the same scientific truths about human body for all mankind, in the same way, there are the same scientific truths for all mankind about the organism of human souls, its degradation and evolution, or what is 'dharmic' (religious) and 'adharmic' (irreligious) in it.

Altruistic and Sublime or Complete Religious life

7. The higher forces, which germinate and develop real religious life and which in course of time show capacity to mature to complete the soul organism, can be divided into two categories, one of which is sattvic kosha or altruistic forces and the other Devkosha or sublime forces.
8. By the germination and development of sattvic (altruistic) and Dev (sublime) forces, there is sprouting and development of higher conduct and higher life in a soul. This is what constitutes its evolution. Contrary to it, dominance of the forces of egoism, appetites, passions, and superstitious beliefs give rise to and develop evil conduct and evil life in soul.

The evil conduct produces harmful suffering and the soul gradually decays and dies in course of time as an organized entity. This is its devolution.

9. In the course of the evolution from among the altruistic souls, when a soul appears which develops in itself all the altruistic forces which complete its organism in all respects, and which on attaining this complete organism, is on the one hand, blissfully free from undesirable conduct of untruth and evil in relation to all the kingdoms of Nature and on the other hand is in love with conduct based on truth and goodness and is thus capable to establish complete harmony with higher evolution, then, it rises superior to all altruistic souls to become the most worshipful embodiment of Devrupa; such a Devatma (or embodiment of Devrupa of truth and goodness) on being equipped to establish his relation with all the kingdoms of Nature on higher conduct and on being free from all evil attachments in relation to them, becomes capable to evolve his soul higher everyday and becomes the most exalted and indispensable part of higher evolution.
10. When a feeling germinates in a soul which urges it to do some disinterested service in relation to some kingdom of Nature, there is addition in the soul of a new part of beneficial conduct and through it, there is beginning of higher conduct. These higher-conduct-producing feelings are of various kinds and they are called altruistic feelings.
11. In the course of evolution of mankind, under the law of variation, several souls are born who came in the world with inheritance of one or more altruistic feelings which they have grown or can grow in their heart in a greater or less degree according to their capacity and conditions. A soul is better in comparison to other souls to the extent and depth of the altruistic feelings which he develops and proves beneficial in relation to one or other kingdom of Nature.
12. When some altruistic feeling is absent in a soul, he does not do disinterested service of that feeling in relation to any existence and if some contrary feeling is present in it, then prompted by it, he necessarily does or can do some harm to other existents.

(Note - For example, just as it is natural for a man of mercy to feel anxious or desirous to do an altruistic service, in the same way it is natural for a man of passion for cruelty to feel anxious or desirous to inflict injury on someone).

13. Though altruistic souls motivated by one or more altruistic feelings prove useful to the existences in the universe in one or another respect, yet being bereft of complete love for truth and goodness and complete hatred for untruth and evil, which characterize the complete soul organism of Devatma, they remain disposed to untruth and evil in many respects and as a consequence thereof cannot attain to a life of complete freedom from evil conduct and complete development in higher conduct.
14. An altruistic soul is privileged, according to the excellence of his altruistic life, to enjoy longer life (on earth) unless some untoward accident overtakes him and to live in higher regions of Parloka (after death); and experience higher satisfaction or happiness in comparison to other souls inferior to him.
15. Crores of human souls lack the capacity to develop higher life, i.e., they can never and in no way have higher life; on the contrary they are disposed to become evil day by day. Some souls have the capacity to develop higher life for a limited extent but not beyond it. There are others who have capacity to continuously grow into higher life.
16. Under the law of variation operative in mankind, there are lacs of souls who not only lack completely any altruistic feeling, but their souls do not have the capacity at all of germinating any altruistic feeling. It is an absolutely false belief of theists that each soul is

born with a spark of divinity and it has the capacity to progress (in spiritual life) till eternity.

## **Knowledge**

### POSSIBLE AND IMPOSSIBLE

17. It is only through some of his knowledge-imparting consciousness that man does and can gain direct knowledge about any subject.
18. When a man lacks a particular knowledge-imparting consciousness, he can never obtain direct knowledge open to that consciousness.
19. Due to difference in the number and acuity of knowledge-imparting consciousnesses, men do not attain to the same degree of knowledge but it varies in smaller or greater degree.
20. Man cannot obtain knowledge apart from all kinds of his knowledge-imparting consciousnesses.

### TRUE AND FALSE

21. That proposition which man's knowledge-imparting consciousness finds absolutely necessary to accept and impossible to disbelieve is self-evident or direct knowledge.
22. All knowledge, other than self-evident or direct knowledge, is indirect knowledge.
23. Indirect knowledge is of three kinds:
  - i) Traditional;
  - ii) Faith; and
  - iii) Inference.
24. Indirect beliefs can either be true or false.
25. A belief which is consonant with,
  - a) a direct-knowledge-imparting consciousness;
  - b) right test;
  - c) logical reasoning; and
  - d) previous knowledge, is true. A belief which is against any one of these criteria is false.
26. The power of imagination or speculation in man can be helpful in gaining knowledge but by itself it cannot always yield knowledge.
27. Knowledge is always desirable for man and therefore worthy to be assimilated.
28. False belief is always undesirable for man and therefore needs to be rejected.
29. For man, the knowledge about soul is of the highest value and therefore primary knowledge, for it is by getting this knowledge only that man is able to protect and evolve his soul as far as it is possible according to his competence.
30. Apart from all-sided knowledge of soul, no other knowledge is primary, but it is secondary.
31. In order to get complete knowledge of soul, it is essential and therefore desirable for man to get knowledge of the fundamental truths of the universe.
32. In comparison with knowledge of other kinds, the propagation of all-sided knowledge of soul is more essential and more desirable than any other form of knowledge.

### FAITH

33. To rely on or trust the word or conduct of another person in some field is called faith.
34. Just as it is essential so also it is natural for man to trust or to rely on the word and the conduct of some person.
35. There are two kinds of faith: true and false. When a belief is based on truth, it is true faith, and when a belief is based on falsehood it is blind faith.
36. The greater is our faith in the word or conduct of any person. The greater is our trust in him.
37. It is only through knowledge, and not through false belief, that man can have real and superior welfare in life. It is therefore essential for him to test his belief on the criteria of knowledge and immediately give up all such beliefs as go against them, even though they are held fast by millions of persons.
38. It is only through knowledge and not through false belief that man can gain real and superior welfare of life. Therefore it is imperative for every man anxious for his soul-welfare that he remains loyal with rock-like determination to such of his beliefs which satisfy the criteria of truth and should never give them up even on the assertion or opposition of lacs of persons.
39. It is essential for a fit soul (adhikari atma), anxious to develop religious life and gain true salvation to have full faith in his Guru, who is the supreme well-wisher, supreme good-doer, impartor of religious life and salvation.
40. To the extent a person, desirous of getting true religion and salvation, gives up self-

centredness, that is, the dominance of appetites, passions or ego loves of his and the understanding and thinking motivated by them, and comes to believe his life-imparting Guru as superior and superb to him and through habitual spiritual exercises grows faith in him, day-by-day, to that extent he becomes more reverential to him and establishes deep communion with him and gains capacity to get his higher light and higher consciousness.

#### ADORATION AND WORSHIP

41. When a person becomes desirous to get freedom from certain evil conduct and to evolve some dharmic or altruistic feelings and knowing some worshipful being to be embodiment of complete and all-sided religious life and true-bestower of altruistic life.

- i) establishes communion with him to get His light in his unilluminated soul;
- ii) to see in His higher light one or another of his evil conduct in its true ugliness and develop aversion for it;
- iii) to see in His higher light one or another defilement of his soul; and get purification through reparation; and
- iv) to see the beauty of one or another sublime religious feeling in Him; feels attraction for it and strives to develop it as far as possible; then this process of spiritual exercises is called true worship.

42. All such religious exercises of a person constitute false and harmful worship which do not help to obtain that light and that awakening which reveal evil conduct as evil and produce an urge to get rid of it; but on the contrary render his soul more unilluminated, insensible, sinful, defiled and evil.

(Note - Just as there are found various kinds of mythical worshipful beings in different communities and religions, so also there are current various kinds of exercises of false worship in relation to them.)

43. So long there is no awakening in a person about the organism of his soul and its evolution and degradation; he is not equipped to accept a true worshipful being and the true method of worshipping him.

44. A person can develop awakening about the real nature of the organism of his soul, its evolution and degradation through the benevolence and true association of such souls who have this awakening or consciousness in them.

#### WORSHIPFUL BEING & WORSHIPPER

45. When a person considers someone as his malefactor or benefactor or presents him adoration, concentration, prayer, and offerings, then the latter is called his worshipful being.

A worshipful being is also called god or goddess in ordinary language, and he who worships him is called worshipper or 'bhakta' or 'sevak'.

46. There are various kinds of gods and goddesses believed in by different people of the world, some of whom have real being but most of them are mythical.

47. The various real beings whose worship has been prevalent at some time or is current at present, are as follows:-

- i) Worship of one's own ancestors or ancestors of others: This worship is called ancestor worship, guru worship, sadhu worship, avatar worship, prophet worship, pir worship, saint worship, hero worship, etc.
- ii) Worship of some beneficent or harmful animals: There is the worship of cow, bull, horse, and snake etc.
- iii) Worship of trees: Worship of peepal (Cassia religiosa) tree, banyan etc.
- iv) Worship of some inanimate objects: The worship of sky, earth, sun, moon, fire, lightning, air, water, etc.

48. The various mythical beings who are worshipped on this earth are as follows:

- i) The various imaginary creators of this universe such as 'Brahma', 'Ishwar', 'Vishnu', 'Allaha', 'Khuda', 'God', etc.
- ii) Wish-fulfilling gods and goddesses, for example Durga, Saraswati, Kali, Shitla, Ganesh, etc.

49. The various kinds of worshippers in the world are as follows:

- i) Some go in for worship in order to seek satisfaction of some worldly gain like wealth, land, property or for cure from some disease, etc.

- ii) Some worship in order to get, after death, some pleasure-affording place called 'Swarag', 'Baikuntha', 'Goloka', 'Shivloka', 'Bahishat', or 'Heaven', etc.
- iii) Some worship to get their daily livelihood.
- iv) Some worship to get satisfaction of some saatvic or altruistic feeling or bliss.

50. For a person:

- i) who has received truth-revealing light of true guru about religion; and
- ii) who has in him desire to get true deliverance from irreligious ('adharmic') or evil conduct and to evolve true religious (or altruistic feelings), it is imperative:
  - a) to completely reject (belief in) gods and goddesses who are purely mythical; and
  - b) also to dissociate from worshipful beings, who had or have at present real being but who have not manifested in their lives all-sided religious forces of love of truth and goodness and hatred of untruth and evil.

51. It is absolutely imperative for a person with some capacity to get freedom from destructive life and to evolve higher or altruistic life and who is desirous to work for the above desirable change, to establish communion with Devatma who has manifested all religious forces (complete love of truth and goodness and complete hatred for untruth and evil) in him and through evolution of them developed complete soul organism.

52. It is only in communion with the soul which has attained to all-sided sublime life (Deva Jiwan), that a fit soul gets light and power that reveal sublime, wonderful and invaluable world of knowledge and feeling. They germinate and grow in the fit soul various consciousness in relation to his evil thoughts and actions which deliver him of them, and develop other various evolutionary consciousness which evolve in him the evolutionary altruistic feelings.

Devatma possessed of complete soul-organism and complete Deva Jiwan is the one true worshipful being among mankind for all those desirous of true deliverance and true religious or altruistic life. It is the primary obligation of every fit soul who is desirous of true religion to offer true worship of this one true worshipful being (Satya Deva).

*ATTAINMENT OF TRUE MOKSHA  
AND TRUE RELIGIOUS LIFE*

53. So long a man does not develop various kinds of consciousness of repulsion for those forces in him whose improper operation leads him to evil courses of conduct and thus makes him entangled in the devolutionary process, he cannot get freedom from their undesirable operation or slavery (especially if they happen to be pleasure-affording). In most cases he does not even feel an urge to get such freedom, so much so that if some soul superior to him, tries to deliver him from such evil courses of life, he frustrates his efforts through his opposition to him, and wants and persists in his pleasure-affording, though evil course of life.

(Note: One can imagine how difficult and uphill a task it is to develop some higher or religious feeling in such a soul even if he has the capacity for developing that higher or religious feeling!).

54. So long a person is not desirous to get true knowledge about religious life and how to gain it, till then he does not put in any effort or take to any means or any exercise which can develop some religious virtue which is absent in him. On the contrary if some higher soul, with the object of doing good to him, persuasively suggests to him such religious exercise, he feels offended and wishes to stay and does stay satisfied with one or another religious short coming.

(Note: It can well be imagined as to how up-hill is the task to reclaim millions of human being who are in this terrible state (of recalcitrance).

55. For getting true salvation and higher life (Dharmic Jiwan), it is necessary, for man according to the universal and immutable law of change in the universe,

- i) to have the capacity or potency to awaken various consciousnesses relating to one or both of these objectives; and
- ii) to get suitable associates for awakening such consciousnesses.

56. Those souls who

- i) do not possess the capacity to develop consciousnesses in relation to true salvation and true higher life (Dharmic Jiwan); or
- ii) even if they do possess the capacity for these consciousnesses but fail to get suitable associates to develop them, cannot attain to either of the objectives.

57. In the higher evolution of mankind Shri Dev Guru Bhagwan (Devatma) is the only one true complete ideal of all-sided true salvation and higher life (Dharmic Jiwan). He is the one complete discoverer and knowledge-impartor of the truths of true salvation and true higher life.

58. To develop urge for true salvation and true higher life (Dharmic Jiwan) in a man it is necessary that true understanding should arise in him about the separate and distinct existence of the body and the soul and their inter-relation.

59. Of all the desires in man, the desire to live is naturally the most powerful. So if a man gets true understanding about the separate and distinct existence of his body and soul and their inter-relation, he will necessarily develop the desire to get true salvation and true higher life (Dharmic Jiwan).

60. The four different powers through whose exercise, a man can take to the spiritual exercises to get true salvation and true higher life (Dharma Jiwan) are as follows:

- i) The exercise of meditation includes the spiritual exercises of reading, singing, repeated recitation (Jap) and concentration;
- ii) The exercise of concern of wishing well for oneself and others;
- iii) The exercise of linguistic power of speech; and
- iv) The exercise of physical organs.

(The first two powers are mental and the other two are physical).

61. Man is a part of the composite universe. It is, therefore, necessary for him to get rid of his various evil courses of conduct in relation to every department of it, i.e., the human, the animal, the plant and the inanimate worlds and make all efforts to develop various kinds of true consciousnesses about them.

62. Man is a part of the composite universe. So in order to develop higher life ('adharmic jiwan') it is imperative for him to take to all the necessary exercises to develop various kinds of higher or 'dharmic' feelings in relation to every department of the universe, i.e., the human, the animal, the plant and the inanimate worlds.

(Note: All those spiritual exercises that a man undertakes in relation to every department of the universe for his true salvation and higher life (Dharmic Jiwan), are called spiritual exercises or Brat or yajna in relation to that department. A statement of the method and commandments concerning all such spiritual exercises in relation to the various departments are given in Dev Shastra).

63. The aim of all spiritual exercises concerning true salvation and Dharma Jiwan is to give real self-realizations, that is:

- i) on getting light about his various low courses of conduct in relation to some department of the universe and in order to get freedom from them in future, as well as to purify his soul from their past defilement a man (sadhak) must develop:
  - a) complete awakening (of various low conducts);
  - b) complete repulsion or hatred for them;
  - c) complete repentance; and
  - d) reparation and purification.
- ii) on getting light about higher-life-producing consciousness a man must develop in relation to them:
  - a) complete awakening;
  - b) complete attraction or love;
  - c) higher bliss or happiness; and
  - d) higher power.

64. Due to ignorance of the nature of true salvation, the various religious founders have given false teachings about salvation which are most harmful and deserve to be rejected.

### **Salvation According to Vedas**

### **Salvation from 'Tritaapa'**

What is '*tritapaapa*'? it means three kinds of *taapa* or pains. The original thinkers of Upanishads came to the conclusion after long deliberation that since man is lover of pleasures, he does not want any pains. Man is subject to three kinds of pains.

- (a) *Adhyatmic*—pain arising from diseases like fever or separation from or denial of the desired object.
- (b) *Aadhibhowtic*—pain caused by singing hurting or killing by some fellow man or animal.
- (c) *Aadhiveivick* —pain caused by heat or cold, or rain etc.

A person realizes this truth: 'I am not the body which is subject to pains but I am a soul and different from body. Out of ignorance I consider myself a body, identify myself with it and thus experience its pleasures and pains.' By repeated reflection on this earth, he can be delivered of all the three kinds of pains. This was the earliest teaching of Upanishad thinkers. Later on they gave the following teachings:

### **Salvation from Delusion of Maya**

The empirical world in which man experiences sometimes pleasures and at other times pain, is itself an Appearance. Apart from non-dual Brahman, nothing is real. Brahman is consciousness, unchanging, unconditioned formless and non-doer. Individual soul or Jiva is an aspect or part in it. Being entangled in illusion or Maya he feels himself as bound and subject to pleasure and pain. When his ignorance gets removed by Yogic sadhana, then in the light of the maha-vakya like, 'I am Brahman', 'My soul is Brahman', he gets true knowledge about himself and experiences true 'anand' (bliss) in release from Maya.

### **Salvation from cycle of Re-births**

Man takes repeated births in this empirical world to reap the consequences of his good and bad actions and his soul transmigrates in the human, the animal or the plant form. Through good deeds a man gets, in the next birth, things of the world, like wealth, precious things, jewels, animals to ride, delicious food, good health, beautiful wives and progeny. Bad deeds of a man deprive him in his next birth of all the above mentioned pleasure-affording objects and subject him to various kinds of sufferings and transmigrate his soul in the body of an ox, a horse, an ass, a mosquito, a bug, a snake, a scorpio, a mango, grapes, dhatura etc. there is need to rise above both good and bad deeds. Through the above mentioned Yoga sadhana when a man is illumined with true knowledge (that he is not body) he gets salvation. His soul being now free from good and bad actions, gets salvation. His soul being now free from good and bad actions, gets absorbed or merged in the Brahman forever, and he is delivered of this cycle of transmigration. This kind of salvation is also called 'Moksha', 'Nishereya'; 'Apvarga'; and 'Nirvana'.

### **Sadhana Advocated by Puranas for obtaining**

#### **Salvation from Transmigration**

1. Through bath: By taking bath in some specific rivers, reservoirs, lakes, ponds, boali, well or spring, a man does not only wash, clean the dirt of his body, but also purifies his soul of the defilement of his sins. He is then not to undergo the cycle of birth. After death he retires into the happiest heavens of pleasure.
2. Through direct vision: by visit to a specific place or direct perception of some idol in a specific 'mandir', a man is able to cut across the consequences of his sinful conduct and the cycle of birth.
3. Through adopting a symbol: by adopting a particular symbol on one's body like keeping long hair on head, wearing some sort of knickers (kachha), putting an iron ring round one's wrist(kada), keeping a sword (kard), applying tilak on the forehead, rubbing ashes on the body, wearing a particular type of necklace (kanthi) or beads round one's neck, branding the body with a burning wood, stamping it, etc., a man obtains the kind of salvation as stated above.
4. Through death: by dying in some specific place like Kashi, a man gets the kind of salvation as stated before.
5. Through uttering some words: By uttering some specific mantras or by repeating the name of one's god, a man gets the kinds of salvation as stated above.

#### **Tantric Salvation**

1. Through sacrifice: by offering sacrifice of specific animals to specific gods, a man gets the kinds of salvation as stated above.
2. Through eating, drinking and adultery: by taking meat, fish, wine, by *mudra* (something to be taken after taking wine) by a specific method and by indulging in indiscriminate sex



indulgence a man can get the kind of salvation as stated above.

### **Salvation in Buddhism**

Human existence is full of suffering. Man finds various kinds of suffering in himself, namely:

1. Birth is painful. Old age painful. Disease is painful. Death is painful. The separation from pleasurable object is painful, association with disliked object or person is painful. The unfulfilment of some hope or desire is painful.
2. These sufferings are due to man's greed for life and pleasure. Motivated by them, a man takes birth again and again.
3. Man's suffering can be removed and he can get deliverance from the cycle of re-birth.
4. There are eight steps to get deliverance from pain called the eight-fold path. They are:
  1. Right view;
  2. Right resolve;
  3. Right speech;
  4. Right conduct;
  5. Right livelihood;
  6. Right effort;
  7. Right mindedness; and
  8. Right concentration.

{Note: If these eight steps are such that each step is true and the soul of a person changes for the better by them, then he necessarily becomes a man of character and obtains peace of mind through detachment from things of the world. As the doctrine of re-birth is mythical, so is the salvation from the cycle of birth absolutely false. Further, according to Buddhism no female, can obtain this salvation. Even a male cannot complete salvation unless he remains celibate or renounces his wife completely.}

Buddha Dharma does not preach the belief that salvation is obtainable through personal God. Buddhism holds all such beliefs as false or mythical.

### **Salvation according to Christianity**

Christ is believed to be the only Son of God and the complete incarnation of God, who in order to save the sinful humanity from the suffering of hell, took upon himself their sins through his crucifixion. God forgives all the sins of him who believes in the Christ as his savior, i.e. he gets no punishment or suffers no unpleasant consequences for his sins but enters into heaven and is saved of all horrible consequences of his sins.

### **Salvation according to Islam**

God sends a prophet now and again to His people so that according to the injunctions revealed by him they worship (God) and believe in Him alone and no other god or goddess. In this way, Mohammad is His last prophet. Those who believe him as prophet and as the last prophet and believe his revealed God as worshipful being, their sins will be forgiven by their God on the Day of Judgment, i.e. they will not have to suffer punishment or suffer unpleasant consequences for their sins. On the Day of Judgment when the good and the bad deeds will be weighed in the balance and if the bad deeds of believers weigh heavier than their good deeds, then the prophet who is for the protection of his believers, will touch the side of the balance of good deeds and thus make it heavier and in this manner the believers will be on the one hand, saved from the punishment of their bad deeds and on the other hand, become permanent inhabitants of heaven. All the non-believers will be thrown into hell of the burning fire which is never extinguished and they will be condemned to eternal pains.

### **Salvation according to Brahmos**

Like Christians and Muslims, Brahmos believe in one worshipful being and call it Ishwar. This God will pardon the sins and give no punishment to the sinners who believe Him as all merciful and approach him with a penitent heart for forgiveness. God has made it imperative that a believer must at one or other time feel penitent for his sins and crave forgiveness for them, and, on getting purified, obey His will. According to the faith of the Brahmos, it is inevitable for every human being that he shall accept their God as the only deity and become his devotee to get freedom from sins and take to the eternal progress.

### **Salvation according to Arya Samaj**

1. According to Pandit Dayanand, the founder of Arya Samaj, after one's death a human soul lives in a disembodied state in the air. Afterwards, according to the deeds of the deceased,

his soul transmigrates into the body of a human being, an animal, or a tree through some hole or food and then the soul assumes a new body and takes his birth and experiences, pleasures and pains according to the deeds of the past birth. If the deceased had indulged in theft or sexual wrongs, in his life, he is reborn as a tree or **grass**. (It is said what embodiment the soul assumes if he does both kinds of sins. —Author).

If he had indulged in sins through the act of speech, he is reborn as a sweeper. If the deceased had done good deeds, he is re-born into the family of some ruler or wealthy person, where he enjoys delicious food, good dresses, and has the service of servants and conveyance. Through re-birth on this earth the pleasures that a man experiences are called 'Samanya Swarga'(ordinary heaven) and the pains that a man experiences are called 'Samanya Narka' or ordinary hell. When he rises above the level of good and bad deeds he enjoys life in the lap of God in a disembodied state called 'Vishesh Swarga' or special heaven. He is driven out of his (Vishesh Swarga) after 31,104,0000,000,000 years and is **re-born** (It is not stated why a man is thrown back into the cycle of re-birth and due to what deeds of his—Author) on this earth. Caught back in the cycle of conduct, he migrates to different embodiments. According to Aryas no soul can get salvation from transmigration for all times.

## PRINCIPLES OF TRUE PHILOSOPHY- LIFE-AFTER-DEATH

1. On our gross solar system assuming organized form, each of its parts has been emitting subtle particles, according to the ceaseless law of change, and they have, under the law of gravitation formed themselves into a subtle solar system, similar in form to the gross solar system. The subtle earth of this subtle solar system is called Paraloka.
2. This subtle earth is divided into more and more graded regions. Each region is called a 'Loka' in Hindi (each higher region is higher in value content). The second is more beautiful and superior to the first, the third to the second, the fourth to the third, the fifth to the fourth, the sixth to the fifth, the seventh to the sixth, the eighth to the seventh, the ninth to the eighth, the tenth to the ninth, etc. Below the first region there are comparatively speaking lower regions called 'Pradesha' in which persons and creatures of very low nature reside.
3. If the soul of a deceased person is able to obtain in sufficient amount, subtle particles from its gross body and has in it sufficient form-giving creative power to give them a form, then it can in a short time have a new subtle body, similar to its earlier gross body and lives as before as a living organism. On assuming subtle but similar bodily existence the soul goes to reside in one or another lower or higher region of 'Parloka' or 'Pradesha' according to its higher or lower character. However, if it is not qualified to enter 'Parloka' or 'Pradesha', it stays on this earth or in an area surrounding it. Such unqualified souls are called Adham-atmas (evil souls) and their place of residence is called Adham-loka (evil region).
4. As a soul rises higher in character, it correspondingly produces higher quality of subtle particles and on its death it obtains for constructing its new body, these higher quality subtle particles and is thus able to build a higher and finer body. It becomes qualified to enter and reside in a higher subtle region to the measure of its noble and higher character.
5. To the extent a soul is low in character, to that extent it produces subtle particles of lower quality and at the time of death of its body, it forms a subtle body of poor quality (if it has the constructive power to do it) and qualifies to stay either on earth or in one or another region of Paraloka according to the quality of its life.
6. To the extent a soul has capacity for higher and higher life and becomes noble, it correspondingly can live longer and is privileged to ascend to higher and higher regions of Parloka.
7. A soul, in whatever region it may be, which lacks the capacity to rise in higher life, gradually goes on deteriorating in its constructive power, and one day it is completely extinct in that or some other region.
8. A soul given to evil activity loses its capacity to produce subtle particles of that organ of the body (say, hands, feet, mouth, eye, ear, sex-organs etc.) to the extent it uses it to harm existences of some kingdom of Nature and therefore on the death of the gross body, it does not make that subtle organ for which it does not get the necessary amount of subtle particles or forms and incomplete organ if it gets inadequate subtle particles.
9. The subtle body which a sin-ridden soul forms on the death of its gross body either does not possess one or more of organs or possesses incomplete and useless organs. Due to the absence of some organs or having incomplete and useless organs, it suffers heart-rending pain besides the pain it experiences due to its degraded state of life.
10. These degraded souls (adham atmas) subsist on the subtle particles that emanate from the food prepared in the houses of their relatives or other persons or which are found on shops for sale or on the edible fruits of trees. They quench their thirst by subtle particles of water. The adham-atmas (degraded souls) given to meat diet go to slaughter houses or meat shops and take the subtle particles of the blood and flesh of the slaughtered animals.

Besides, they kill and eat the subtle-bodied animals which on death do not qualify to enter Parloka and are condemned to stay in 'adham' region. Sometimes they kill and eat little children who on death are able to form subtle body for themselves but cannot defend

themselves in the absence of their guardians or protectors in adham region or higher regions.

11. Millions of beings of the animal kingdom which are exclusively carnivorous or otherwise harmful get completely extinct on their death. Apart from them, there are several kinds of animals which go to Parloka. They go to the higher regions of Parloka according to the degree of their usefulness in cosmic relations. Millions of sin-ridden human souls, (which include thousands of believers of one God) are condemned to stay in 'Adham loka' or cannot go beyond the first or the second loka, while useful animals like cow and bull etc., qualify to comparatively higher regions on their death.

The same law is operative in the case of beings of the vegetable kingdom. However, no plant or tree, big or small, builds its subtle body after its death near the place where it stood.

On being capable of going to Parloka, it goes there with subtle particles, finds roots in that ground and then assumes a subtle body similar to its gross body on earth.

12. Men, animals and plants staying in different regions of Parloka go through similar routine of daily activities which they did on earth with their gross bodies. The only difference is that unlike the villages and cities of this earth, men and animals of low and higher character do not stay mixed together but persons and animals of more or less same character stay together in a region to which they are qualified.

13. The higher the regions of Parloka, the better are its physical geography and nobler are its men, animals and plants which inhabit it. There is comparatively greater harmony and happiness amongst them, i.e., their mutual relations is sweeter, happier and more peaceful and life-promoting. As opposed to this, the lower the region, the lower are the men, animals etc., which inhabit it. Their mutual relations are comparatively less sweet, less peaceful and less happy. The condition of the inhabitants of very low regions is comparatively worse and the condition of the inhabitants of adham loka is most wretched and painful.

14. Hundreds of the inhabitants of Parloka on finding someone of their relations on earth in a state of trouble come to his rescue by their suggestion or prayers. If anyone among the relations is dying, then besides helping him to assume new subtle body, they take him along to Parloka if he is qualified for it and help him in one or another way.

15. So long a person does not develop an altruistic feeling in him by which he does unselfish service in relation to some department of Nature, he cannot rise to a region higher than the second. Though a soul rises to higher and higher regions as it develops various altruistic feelings, yet so long it does not develop complete Deva Jiwan, he cannot establish complete harmony with the higher evolutionary process and make for endless progress in higher life.

16. From among souls devoid of altruistic feelings and given to pleasures, those souls do good to themselves and progress in life who work for social good even through the motivation of name and respect or for obtaining pleasure of Parloka or who develop their intellect and physical welfare. They live longer and gain more pleasure in life in comparison to those souls who do no social good even by such worldly motivation.

FUNDAMENTAL PRINCIPLES  
OF DEV SAMAJ

In 1899 at Murrce Hill, I wrote a small book in Urdu entitled, Dev Samaj, Shiksha aur Kaam (Dev Samaj, Its Teachings and Work). This work was printed the same year.

Later on, along with fundamental truths about human life, I wrote down several important truths about the universe of which human life is a part. I tried to represent these truths in different modes of expression for a number of years. These truths were written down both in Urdu and Hindi. They were printed in the Hindi journal 'Jiwan Path' for Margashir 1960 Vikram (November-December, 1903 A.D). In February 1906, their English version was given in the English monthly The Science-Grounded Religion.

Later on in December, 1907, on the occasion of the my Jubilee Mahotsava, they were printed in a new form both in English and Urdu. The new form that these fundamental truths took in 1909 is given below:

The fundamental principles of One, Universal, Scientific True Religion of Dev Samaj.

I. The universe and Man's relation to it.

1. The universe is the name of the totality of all matter and all force and it is one.
2. Matter and force are indestructible and therefore they are eternal. They always change in one or another form. No one has created or produced them.
3. Force produces movement and movement brings about change. It is due to the operation of the immutable law of change that various entities come into existence or disappear.
4. The universe has four divisions which are closely inter-related; (a) the inanimate world; (b) the plant world; (c) the animal world; and (d) the human world. The inanimate world is the basic world. It is from the inanimate force that life-force evolved and has manifested itself in all the existences of the other three kingdoms.

II. The life-force in man, its evolution and dissolution.

5. Man's life-force alone is the builder, preserver, and operator of his body. It is therefore the most fundamental essence in him. Man's life-force is his soul.
6. Man's soul, like his body, is an organized existence, i.e., its organism consists of intelligence, appetites, passions and several other feelings.
7. The soul of man, being a part of this universe, is under the operation of the immutable law of change, in the same way as other existences.
8. Being under the operation of the immutable law of change, the soul of man either evolves when it changes for good or degrades when it changes for evil and gradually gets completely extinct through continuous degradation.
9. When a human soul has on the one hand capacity to become good and on the other hand gets evolutionary associates, then it evolves or rises higher in life.
10. When a human soul has no capacity to become good or does not get evolutionary associates, it gets degraded or devolves. When it gets completely devolved, it is extinct as a human entity.
11. Man's soul stays alive after the death of its gross body by constructing a subtle body similar to its earlier body, when it fulfils certain necessary laws.

III. True and Complete Religious Life in Man

12. True religious life begins for a human soul when:

- a) it puts in effort to awaken consciousness in relation to one or another evil disposition in it in some cosmic relation and makes effort to get rid of all kinds of unfavourable or evil

influences; and

b) is in earnest to develop some unselfish good desire or urge in some cosmic relation.

The development of higher dispositions whose evolution gives a human soul complete religious life are:

- a) The development of the disposition of complete repulsion for what is untruthful and evil, which disposition protects it from degradation and devolution; and
- b) The development of the disposition of the complete attraction for what is true and good, which on the one hand brings about his evolution and on the other hand, establishes its harmony and unity with the evolutionary entities.

True religion is another name for higher life and complete true life is complete true religion.

It is only when a person achieves complete higher life that he can hope to protect himself from every form of degradation or devolution.

- 13. It is the one and only one true and highest ideal or sublime ideal for man to completely protect himself from any deterioration and devolution on the one hand and to develop complete higher life and thus establish absolute harmony and unity with all evolutionary entities.
- 14. In order to attain to knowledge of higher life and have complete development of dispositions or forces of repulsion and love (as stated and defined above), it is imperative for a human soul to establish rapport with one who is fully equipped with them.
- 15. Shri Dev Guru Bhagwan (Bhagwan Devatma) has achieved complete soul-organism by developing all the true and all-sided religious or higher forces or dispositions and, therefore, he is the relation who is the true and all-sided evolver for human souls.

#### IV. The Unique Manifestation of Dev Dharma

16. Dev Dharma is another name for the manifestation of complete soul life in Shri Dev Guru Bhagwan (Devatma) and the Dev Jyoti in him consequent on this soul-life which reveals truth about higher life. The metaphysical teaching of this religion is according to the immutable and true laws of Nature. Therefore:

- a) Dev Dharma is the highest and noblest gift of Nature to man.
- b) Dev Dharma is alone scientific and therefore true, universal and complete religion for humanity.

Apart from Dev Dharma, all other religions of the world and their ideals which are not based on science are:

- a) Fictitious and harmful in various ways; and
- b) They not only keep man away from knowledge of higher life and from achieving complete religious or higher life but they also are proving and have proved harmful to him and various other existences of the universe.

THE PHILOSOPHY OF DEV  
DHARMA IN A NUTSHELL

1. The universe is real and eternal.
2. The universe is composed of matter and force.
3. There is ceaseless change in the universe due to interaction of matter and force.
4. This ceaseless change in the universe proves evolutionary or devolutionary for different existences.
5. The evolutionary and devolutionary changes in the existences of the universe are due to their higher or lower activities. Every existence in the universe gets degraded by low activities and get up-graded by higher activities.
6. The human soul gets degraded by evil activities. If it cannot get freedom from evil activities, it goes on getting degraded and one day it becomes completely extinct.
7. The presence of evolutionary forces in a human soul alone constitutes religious forces.

The life which is manifested by these religious forces is called religious life.

8. Apart from true religious life and its true teaching, whatever else is prevalent in the name of religion on this earth is pure imagination. Through the acceptance of any fictitious religion or faith or spiritual exercise, one gains nothing but greatly harms himself and harm others through them.
9. In the evolution of human species Shri Dev Guru Bhagwan (Devatma) alone gained complete soul-organism. There is complete manifestation of religious life in him. Through his influence of higher forces, fit (adhkari) souls get deliverance from low activities and get evolution in religious life.
10. Human soul by itself on fulfilling certain laws, builds a gross body by itself. On the death of its gross body, it also keeps alive by constructing a subtle body from its gross body similar to its gross body on fulfilling certain laws. However this subtle body has superior or inferior form, according to higher or lower character of a soul.
11. The universe consists of gross regions and subtle regions. Persons in the higher subtle regions show a degree of harmony in all respects to the extent of their superior life.
12. Extremely degraded souls, i.e., 'adham atmas', after building their subtle bodies cannot reach any of the subtle regions in Parloka. But other souls higher to these extremely degraded souls, reach one or another subtle region of Parloka according to their character.

To the extent a soul obtains deliverance from low activities and attains evolution through higher activities, and reaches a higher region of Parloka, to that extent it is recipient of higher and satisfying influences and rises higher in evolution on being capable of it.

When a soul reaches such a region of Parloka where there is perfect harmony between the different kingdoms of Nature, it gets perfectly good well-wishers as his companions and enjoys perfect peace and bliss and become capable to higher and higher evolution. Without evolving complete religious life, a soul cannot become inhabitant of this region.