

Atma Katha

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ATMA –KATHA

An Autobiographical Sketch

Of the

FOUNDER OF THE DEV SAMAJ

BEING A FREE TRANSLATION OF THE ADDRESS

DELIVERED ON THE SILVER JUBILEE OF

HIS LIFE MISSION AT LAHORE

POUSH VADI PRATIPADA 1964 VIKRAMI

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PUBLISHER'S NOTE

We are very happy to offer this English translation of the Autobiographical Sketch (Atma-Katha) of Bhagwan Devatma to the English-knowing readers. This autobiographical sketch was a written address by our Master to His congregation on the occasion of the Silver Jubilee of His Life-Vow on His fifty-seventh birthday anniversary. It made history then, and is irreplaceable as a condensed representation of His life, teachings and work. It is so terse and condensed in expression that some sections clamor for volumes for their exposition.

We would, therefore, recommend the relevant books of Bhagwan Devatma which would provide a full-length elaboration and explanation of some sections. The contents of the third section be understood in their adequate significance by a study of the full-length autobiography of the Master, entitled Mujh main Deva Jiwana ka Vikas, Volumes I and II. Sections VI to VIII are described in their true length, in Bhagwan's own writings entitled Apne deva Jiwana ke Vikas aur Jiwana Brat ki Siddhi ke liye mera Advitya Tyag, Volumes I to VII. The tenth section needs the four volumes of The Deva Shastra as companion volumes to get at their true appreciation. All these books in their original are in Hindi and in case the reader is not conversant with this language, he is suggested to read the English biography, Dev Atma, as second best.

Those who have done translation or are familiar with different translations of the same text know how impossible a task it is to carry together the spirit and the word to word rendering of the text. A translator has to seek a compromise between them and the different manners of compromise make for different translations. This translation leans more to the spirit of the text rather than to the word for word translation.

This translation is done from the original first edition of the book and has the greatest authenticity. It appeared in serial form in The Science-Grounded Religion, the official journal of the Dev Samaj, in the years 1917-18, during the life-time of the Author of the book, Mahamannya Pujnivar Shree Sattyanand Agnihotri, the most worshipful founder of Deva Dharma and President of dev

Samaj and under the editorship of revered Shriman Pt. Har Narayanji Agnihotri, the eldest son of the Founder. There can be no greater guarantee of its sanction and sanctity for it appeared under the general supervision of the Author and the scrutiny and correction of Revered Panditji, an authority on Deva Dharma.

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I

INTRODUCTION

To-day is my birthday. On this very day, 57 years ago, I was born and I now enter my fifty-eight year. On this very day twenty-five years ago, I took up my Life-Mission (Jiwana Brat) and it is on this very day, that the Jubilee anniversary of the same is being held. And as fifty-seven years back the date and day of my birth was Poush Vadi Pratipada or Friday, the 20th of December, so to-day exactly the same day and date have recurred, both according to the Hindu and Christian eras. On this special occasion, therefore, nothing could be so attractive and so fitting a subject for me to discourse upon and for you to listen to, as my own life-story. And consequently, in order to gratify your inward wish as well as my own, to-day too, I shall speak about my own life-story as I have done on previous occasions only with this difference, that hitherto, I have always addressed you orally, whereas this time owing to sore-throat which would not permit me to speak in a sufficiently loud and sufficiently audible voice, I would present a written speech, which one of my disciples would read to you. This would no doubt deprive you of the advantage of hearing it directly from my own lips and naturally some differences here and there would creep in, in the full flow and emphatic expression of the higher feelings, which I myself would have transmitted to you. But as this address represents my own feelings, couched in my own language, its reading would assuredly convey to you more or less, the warmth and inspiration of my own higher sentiments and you will not be put to any great disadvantage on that account. Again, while my previous addresses that were verbally delivered and not reduced to writing, exercised only a temporary influence over your minds

and could not be made to prove a source of permanent benefit to you and others; this written address, however, besides impressing you at present, would in future also prove an instructive and inspiring reading for all fir (adhikari) souls.

With these few introductory remarks, I proceed with my life-story.

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II

MY UNIQUE LIFE-MISSION

ON Poush Vadi Pratipada, 1907 Vikrimi Era, corresponding to Friday, the 20th December, 1850 A.D., when our sun was just rising in the morning. I was born at Akbarpur, District Kanpur, in the United Provinces of India. In the evolutionary process of this earth, I was born with special hereditary characteristics. And the unique and great powers of Dev Jiwana, which in their germ state I was born with, began under favorable to bud forth and blossom with my age. After the evolution of discrimination between the truth and untruth, right and wrong, attraction for all that is true and good on the one hand and repulsion for all that is untrue and wrong, on the other hand, gradually developed into various phases of love for truth and goodness (anuraag shaktian) and hatred (vairaagya) for untruth and harmfulness.

Before I was thirty-two years of age, my soul was already enriched by the evolution of many powers pertaining to love of goodness and truth (hit and satya anuraag), and side by side with these powers also developed the opposite forces of repulsion (vairaagya) for their opposites. With the evolution of these powers, my Deva Jiwana was moulded into a distinct type completely distinguishable from the life of millions of men, who were devoid of those powers. These powers marked out my individuality as a special one. I became a soul of an altogether different and special type. No doubt, living among men, I

felt the necessity of having relations with them; but as a soul possessed of Deva Jiwana, I was always smitten with agony, when I observed them drifting along the lower path of life. The course of lower life of these people, I always looked upon with abhorrence, and as a positive evil; hence except under call of abhorrence, and as a positive evil; hence except under call of duty and necessity, I always refrained from associating with them and kept aloof from them. When I was twenty-three years of age, I came to Lahore. Here apart from the hours that I devoted to teaching in the school I employed the rest of my time in study and reflection, in writing, lecturing and such other various kinds of activities for public good. Excepting some few persons, who could be counted on finger-ends, I never associated with any person, however high his position in the world may be. And from among the number of my acquaintances, I was not attached to more than one or two good men. My nature was of one kind and theirs of another, how could possibly then exist any harmony of spirit between the two? As a matter of fact, there existed no such heart union, even those who had ordinary acquaintances with me, had gradually to leave me, for one reason or another.

In those days, I had a firm and implicit faith in an imaginary being as an imaginary being as an embodiment of truth, Goodness and Beauty and I worshipped "Him" as such. Believing this God to be a real being and a complete ideal of the very things which I loved, namely, the True and the Good, my devotion to Him became gradually very deep and intense. In other words, I became his true lover (bhakta). Subsequently, however, I arrived at a stage of evolution, wherein I saw the error of this belief and gave it up.

To resume my story. Though the evolution in me of the various altruistic forces made me a worker even at the age of 25, when I devoted all my leisure hours to various kinds of activities for the good of others, yet as I grew in years, these forces also gathered strength and after a few years I felt an impulse every now and then, to break the bonds of Government service and dedicate my life entirely in the highest spiritual service of humanity.

It was perhaps in the year 1879 or 1880 that I was perusing some account of philanthropic work of Miss Mary Carpenter of England. In those days juvenile criminals were herded with hardened felons of advanced age, in whose company they imbibed noxious ideals and developed criminal propensities. Millions of persons did not realize the great harm of this, because they were destitute of those senses or higher-consciousness, which could have made the

realization possible, but the rare heart of Miss Mary Carpenter deeply and strongly realized this. Her heart rose in arms against the heinous injustice and propelled her to rise and strenuously exert to remedy the standing wrong. She responded to the impulse and applied herself diligently and continuously for years, till she forced the attention of the Government, which at least acceded to her wishes. The indiscriminate lodging of the old and confirmed criminals with juvenile offenders was put a stop to; and thus a satisfactory arrangement was made to safeguard the little ones from being corrupted by evil company.

After her success in England, she tried to see the same reform carried out in the jails in India. With this object in view, she visited India several times. Ultimately, after a long period her labours were crowned with success. It is said that, when Raja Ram Mohan Roy visited England and stayed with her father, she was quite young and her noble heart was so deeply drawn towards the Raja, that she has a mind to marry him. But when she learnt that he was already wedded and his wife was living, she could not realize her desire. Thereupon, she determined to pass all her life as a virgin and resolved that as she could not serve the great man by marrying him, she would, as far as she could, devote herself to the service of her country. Having taken this vow, she paid several visits to India and actuated by it, she founded a society in London under the name of "National Indian Association" with two-fold object in view, viz., (1) to spread education among Indian women, and (2) to unite together both Indians and Europeans into a closer relation. Since then the Society lives to this day. It has several branches in India, too; and every year some good work is turned out by it. The first portion of this story in relation to Raja Ram Mohan Roy may or may not be true, but the second portion which refers to her philanthropic work such as reform of jails and founding of the Indian National Association, is perfectly true.

While perusing her account when I came across this sublime trait of the lady, and that too manifested in relation to my own India, my heart was so deeply manifested in relation to my own India, my heart was so deeply touched and I was so much moved by my higher feelings, that I burst into tears and began to cry. "Alas," said I, "how heart-rending it is to see, that the heart of a noble lady, who is a foreign, should realize one or another evil of my country and traverse thousands of miles and visit my India several times, while my own countrymen should have gone so far as to remain completely indifferent to their own good or evil!" This picture greatly pierced my heart and my love for the good of others

grew somewhat keener and my inner feelings of devoting my life entirely for the good of others developed still further.

Towards the end of the year 1880, a most untoward incident took place. I lost one, who was always not only my partner in my weal or woe, but my staunchest and sympathetic companion in the path of religion, my beloved and faithful wife, Pujniya Shrimati Lilavati Agnihotri, alas! What an immeasurable loss! And for a solitary traveler in the path of higher able loss! And for a solitary traveler in the path of Higher Life, how deeply painful and heart-breaking it is to lose such a partner, the source of sympathy, consolation and inspiration! This extremely sad bereavement deeply affected my heart for a time. But at last the higher forces of my nature gradually acquired their sway.

In the year 1881, I took one year's furlough and left Lahore for eight or nine months. In November 1881, I again married and resumed my work in the Government School, Lahore. In 1882, however, the same feeling of devoting my entire life for the good of humanity began to strongly agitate my heart. And the favorable circumstances that cropped up at that time greatly strengthened it. The books, I read that year, consisted, among others, of the life of Mahatma Buddha, which fed this feeling all the more and at last a great conflict arose in my heart. On the one hand, I clearly realized and deeply felt the most pitiable sin-, superstition-, and moharidden degraded condition of humanity and the need of bringing a higher change therein, which ever and anon pleaded that work lay not in the four walls of the school room, but in a region far higher, nobler and sublime, and on the other hand, there were other considerations which pleaded thus:

(1) You are drawing now Rs. 150 per month. Putting aside other relations, there are dependent upon you, your wife and three children, whose expenses of food, clothing and education singly and unaided you have to bear. What will become of them, if you leave the service?

(2) Your sense of self-respect is very keen, and this would not allow you to ask for pecuniary help for yourself from others.

(3) You are not a Sadhu of the type to which millions of the so-called Sadhus of India belong. Your life-mission, your inner character and daily course of life are completely distinct from them. Unlike them you do not deem it religious to break away from all the relations in life, nor do you put your faith in the Shastras that they believe in, nor do you want to conform to the mode of life

that they lead. Under such circumstances who will have any regard for you and who will help you?

(4) Your course of life is singular, your renunciation is singular, your ideal and work altogether new and with such a character of your life and work, how can you expect any sympathy or co-operation from your countrymen, who will surely detest you? And you know that already your distinct course of life has raised a host of opponents against you. Other theists apart, there are even in your own Samaj many theists, who entertain very hostile feelings towards you.

All these considerations, however, could not outweigh the feeling of Otherism. For never before in the whole history of evolution of the various forces of love for truth (satya) and goodness (hit) in my soul, had any considerations, selfish and self-seeking, egoistic or superstitious, overpowered me, though assuredly they did offer some opposition. Why this conflict? Because upto that day I had not been able to definitely decide for myself that the impulse of embracing the Mission of self-sacrifice necessarily proceeded from God, whose dictates as His perfect devotee (bhakta), I was bound to follow. Beside this, there were two other difficulties which confronted me. One was that before none, I could unbosom this great struggle of mine, because of their total inability to throw any light in my path. How could they guide me, who were themselves lost in wilderness? The other difficulty was that believing God to be all merciful; I could understand that He was merciful to all alike. I had yet to definite faith in His special providence. Consequently, this struggle for self-sacrifice went on quietly till it assumed the form of a great storm. What should I do? How to decide? How to decide? How to subside the strong commotion in my heart? These were the thoughts that reigned upper most in my mind. At last, a remarkable ever happened. In those days, I had with me a Bangalee book containing some dialogues of two theists. I felt inclined to peruse it. I opened it and commenced reading it. I found something touching the question of the special providence of God, but it also equipped it with a solution of the question as to how to decide for myself that a particular impulse proceeded from God. It said, that the impulse of that character and kind never moved the heart once or twice and then ceased, but that it continued to pulsate. In their content, no doubt both these statements were completely wrong, but in their spirit they were undoubtedly correct.

God, no doubt, is a myth. So it is a myth too, that any impulse or feeling in man proceeds from Him. But this much is undoubtedly correct, that when any feeling

or impulse is present in man or animal, it naturally moves him or it. And if it has grown sufficiently powerful, and refuses to be suppressed by any inimical force or feeling, it does not impel the man once or twice and then stops, but it goes on continually impelling him to action.

And if it be a higher or evolutionary feeling and the man who is prompted by it, is fully faithful to it, so as to make all necessary sacrifices for it, the evolutionary course of Nature helps and supports him. This immutable law of Nature found its fulfillment in me. I did not know at that time the laws pertaining to man and Universe, but in reality an evolutionist I undoubtedly was. Yes, I was practically a thorough-going evolutionist. Thus I got help and support from the evolutionary part of Nature in spite of my belief in the imaginary God at that time. Now, I was in a position to come to clear and definite decision in this my great conflict. Already, I was master of all my lower desires and passions; hence, when I felt strongly convinced that the impulse of God, who wanted me to carry on a crusade against all untruth and wrong and usher in and establish the reign of truth and goodness and further, when I had the conviction that He, the embodiment of Truth, Goodness and Beauty would, through His special grace, extend the requisite help and support in all my struggles and tribulations, I said to myself: "Why should I any longer halt or hesitate and why not surrender, in all humility, my all at His altar and fulfill His holy will?" This feeling served to finally determine my great step of self-sacrifice. All wavering or vacillation vanished and I made a firm and final decision that I would take up the great vow and would budge not an inch from it, come what may. I spoke of this to my wife and though she could foresee some of the tremendous difficulties attending it, she expressed no adverse feeling, but on the contrary manifested a wish to stand by me through all vicissitudes.

It was in December 1882 that I came to this resolution. Perhaps towards the end of the second week of December, Major Tucker (now Commissioner) of the Salvation Army of London came to Lahore with his wife and a few other missionaries. They held a public meeting at the Rang Mahal. I was present there and the commendable sacrifice of the Major for the cause of Religion and the short address of his wife secretly aided in further strengthening my decision.

On the 15th December when there remained only 5 days in my Birth Anniversary, I drafted an application which runs thus:-

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To
The Director, Public Instruction,
Punjab

Sir,

Having felt a call from Heaven that my services are required in another sphere of life, I feel my inability to retain my present post and consequently bed to resign it after serving the Government for the last fourteen years.

I shall feel obliged by your accepting this my resignation and issuing early order to relieve me from the office.

I bed to add with your permission, that I shall consider myself as freed from my present duties after fifteen days according to the ordinary rules of Government service, unless I receive instructions from you to the contrary.

I remain,

Sir,

Lahore,

15th December, 1882.

Your most obedient servant,

(Sd.) S.N. Agnihotri

I placed this application before Mr J.D. Steins, the Head Master of the Government School. He read it and was taken aback. For some time he remained silent and then said:

H- I am very sorry that you are going.

I- I am not sorry in the least.

H- Have you considered well over the matter?

I- Yes

H- Have you got your family and children?

I- Yes, a wife and three children.

H- You have duty towards God as well as towards your wife and children!

I- Certainly. But I am not going to neglect my duty towards my wife and children.

H- Will you get any pay?

I- No, I depend on the Lord. He will provide.

H- Shall I send on your registration today or put it off for tomorrow?

I- Please send it on today.

H- Are you decided?

I- Yes, I am decided about it.

No sooner had I resigned than a strange stir and ruffle was visible in the various circles of the Society. Adverse remarks were heard from all sides. This was but too natural. For how could people, who were devoid of the higher forces that reigned supreme in my heart, who were blind to the beauty and grandeur of

higher life of Dharma, who were dead to any love of a higher ideal, who were wedded to the current creeds, superstitions or blind belief, and besides whose mission of life was to hunt after wealth position, public opinion and sensual pleasures- how could such people see and realize the glory of my mission and new course of life? Hence it was that such persons began judging my position from the stand-point of “worldly wisdom” and scoffed at it. They declared me as crazy, insane, stupid, and ignorant and though some of those, who were comparatively good-natured, did not indulge in harsh and offensive terms, they would yet give vent to their sentiments in terms such as these: “In my opinion such a step is not right and proper, more so when he has a large family dependent upon him”. My adversaries chuckled in their sleeves and gratified their hearts by branding me with vilest charges of having selfish motives and making vain pretensions etc. But although some of my own Samajic friends did not in any way enthusiastically support me, still they in no way offered any opposition. Such of them as cherished sentiments of respect towards me and did not like this step of mine, expressed themselves sincerely in that vein in their letters to me. While others who entertained feeling of reverence towards me, desired to wait upon me in the shape of deputation on this subject, but I did not accept their proposal. What Babu Chandra Nath Mitra wrote to Babu Navin Chandra Roy in this my dear Navin Babu?

“The Para in The Tribune had convinced me that all efforts to make Agnihotri recede will be useless. You and others are of the same opinion. So let us drop the matter.

Lahore:

18th December, 1882.

Sincerely yours,

Chandra Nath Mitra”.

After I had put in the resignation, I came to a determination that after four days, i.e., on the 20th December 1882, my thirty-second Birth Anniversary, I should take up my new Life-Mission in a public meeting by holding a special ceremony for the purpose. Notice concerning the ceremony had appeared in The Tribune, Lahore, as referred to in the above letter. Then commenced preliminary preparations for this great ceremony. Pandit Navin Chandra Roy, a distinguished scholar of Hindu Shastras, framed an altogether new ritual (Paddhati) in connection with the ceremony. He called it a distinct ceremony of its kind by a distinct name of “Brahm Sannayasa”. To distinguish this particular

kind of Sannayasa from the prevailing Hindu Sannayasa, he fixed the word “Brahm” before it. The Paddhati was divided into six parts, viz:-

1. Conduct (Aachaar).
2. Work (Karma)
3. Renunciation (Tyaag).
4. Family Life (Grihasth).
5. Religious Life (Dharma Paalan).
6. Communion with God (Brahmo Yoga).

On Wednesday, the 20th December, 1882, 9 p.m. was the time appointed, and Brahmo Mandir was the place fixed for the celebration of the ceremony. The Mandir Hall was very tastefully decorated. Its large front portion was intended for men, while its back portion was reserved for ladies, and a curtain separated the two parts. On that day in the evening, when I returned from the school, the first thing I did, before going to the Mandir was to get head, beard, and moustaches clean shaved. I then took bath, put on ochre coloured dress prepared for the occasion, and in company with my wife and children, resorted to the Mandir and occupied the appointed seat. The hall was so densely crowded that there was hardly any room for anyone to stand. Those who could not secure their seats had to content themselves standing in the door ways. This large audience consisted, among others, of many of my adversaries-theists all- who had come to attend the occasion simply with the malignant intention of causing disturbance in the successful performance of his sacred ceremony. They began to create uproar and send forth hisses. These so-called gentlemen, who had under the glittering exterior very wicked hearts, seemed determined not to let the ceremony begin and come to a successful end. I at once rose up and with a voice surcharged with the fire and fervor of higher forces, appealed to them, that if they were lost to all sense of humanity, they should have at least regard for the achre dress (pointing to my dress as a Sadhu) which since centuries commanded the esteem and veneration at the hands of our countrymen. This appeal had the desired effect. The whole hall was hushed into silence and the ceremony was gone through undisturbed. Pandit Navin Chandra Roy after Divine Service conducted this unique ceremony according to his newly framed Paddhati. Following was the programme:-

1. Naming ceremony (Naam Karan)
2. Reading and exposition of Shastric text.
3. Reciting of Mantras.
4. Sermon by the conductor.
5. Prayer by the conductor.
6. Hymn.
7. Expression of his inner feeling by Brat-dhaari (myself).
8. Prayer by the Brat-dhaari (myself).
9. Hymn.
10. Benedictions by the conductor.
11. Benedictions by others.
12. Hymn by the members.

The conductor having given me a seat beside him put me certain necessary questions. When I had answered them, he named me as Satya Nand- a name that was already settled in consultation with me. Then he recited with necessary exposition of the Shastric shlokas relating to the six parts of the above ritual. Further, he reminded me of the Mool Mantra (motto or watchword) which related to my great life-vow and which he previously knew. Then, after a short sermon, he prayed to God invoking His blessings for the successful fulfillment of my mission. After a hymn, I got up and gave utterance to my inner feelings, which so far as I remember, were to this effect:

“Today’s spectacle is altogether a novel one: my Life-Vow too, is completely and wholly a new one. And at the present moment with a new appearance and a new dress I see myself like a bride, who in this large audience before hundreds of persons, accepts and embraces the vow of marriage. Yes today, I have bound myself in holy ties of wedlock of a special kind and character. May it be that like a true and good wife, who is faithful to her husband, i.e. in pleasure or pain, in joy or sorrow, in prosperity or adversity, in youth or old age, in beauty or deformity, in wealth or poverty, in fear or temptation, in health or sickness etc., I may all my life remain faithful to the beautiful truth and goodness as my

highest ideal and beloved and never go astray an inch from the path of fidelity. May I, with a perfect love for my ideal devote my whole life for the highest service of mankind- nay, the whole world.

“My Life-Mission being the higher evolution of humanity, it is but imperative for me to live in the world and to exert all my energies in order to supplant the reign of untruth and wrong, i.e. fiction and sin, wherever and in whatever form it exists and to bring and establish instead, the reign of truth and goodness. Hence unlike the millions of selfish Sadhus, Vairagis, Sannyasis and Fakirs, that roam at large in this country, my renunciation (Sannayasa) would not consist in breaking the ties of relations and shirking legitimate duties and responsibilities towards them, but it would consist in sacrificing my money and position, name and fame, ease and comfort, health and energy, etc., so far as it is needed for the fulfillment of the most lofty and most difficult Missions of mine, which is to change the hearts of the lovers of sin and fiction, who buy their adherence to myths and sins, have made this earth a regular hell, and who not to speak of others, do harm and wrong to even the dearest and nearest relations and thus cause misery, bitterness and lamentations therein.

“Since a long time there was a great struggle going on in my heart, respecting this my life-vow. On the one hand, I felt an impulse from God to take the vow and on the other many a difficulty, pecuniary and otherwise, came before my mind to deter me from jumping into sea of difficulties. But my higher nature eventually came out victorious in this conflict. In this connection the life of Mahatma Buddha helped me to a great extent. My resolution became firm and string, and a conviction grew upon me that I was born to fulfill this life-vow. Consequently, on this conviction gradually becoming clearer and stringer, I put in my resignation on Friday last; and today with a heart brimful with enthusiasm and joy, I take up my Life-Mission in this public meeting.

“From this day hence, I shall have relations with all persons around me, keeping this my mission as primary. From this day hence, with this higher ideal in view, I shall have relations with you all. The successful accomplishment of my mission will be the supreme object of my life, and all others things and relations shall be subordinated to that end. In conclusion, I beg of you something as alms. Do not be afraid of the word ‘alms’. The alms that I beg of you are those of aashirvaad (benediction). Those of you who are in the enjoyment of full vigour of youth may vouchsafe unto me their youthful fervor and enthusiasm; those of you who have grown aged and become indifferent to this or that worldly object,

may grant me their freedom of care and contentment of heart; and those of you who may be faithful and devoted wives bless me with your spirit of fidelity or faithfulness”.

This outpouring of my deep feelings perceptibly moved many a heart and men and women were seen with their eyes moistened and tears trickling down their cheeks. I, then, offered a prayer. Then a hymn was sung, after which the conductor and others offered their good wishes. A hymn, then, followed and the ceremony came to a close.

Immediately I had put in my resignation, I felt the rising current of higher feelings. After I had publicly taken the Life-Mission, a new world opened unto me. My higher senses grew illumined and powerful. A new light dawned upon prisoner does, when his shackles fall, but more than this I felt myself joyous and in my elements, just as a fish that was out of water feels, when it finds an opportunity to live again in water. I felt that the great evolutionary process in Nature, which had struggled for millions of years to give rise to this phenomenon, as if blessed me through its various departments, through thousands of its tongues. With such psychic but mighty blessings and benedictions showered upon me by Nature, my heart was permeated with the supreme sense of satisfaction and gratefulness. In fact my job knew no bounds. I realized that the great object of my coming into being was to some extent now fulfilled.

As I was not relieved, I had to go to school for three or four days after I had declared my Mission. Then the school was closed for 7 or 8 days on account of Christmas holidays and a few days later I was permanently relieved from Government service though not without my pressing the matter.

III

MY SOUL- A UNIQUE &DISTINCT TYPE

Millions of years have rolled on since our earth, having been detached from the sun and having acquired an individual existence, has been undergoing various changes under the universal law of change. During this period life-power has appeared on our earth and manifested itself in innumerable forms in the vegetable, the animal and the human worlds. And under the operation of this universal law of change while many of these existences have evolved into higher forms with higher characteristics, others have degenerated into lower forms with lower characteristics. And in the course of evolution of that portion of human world, which came under favorable environments, I received the germs of those unique powers that make a soul a complete organism, i.e. supply it with all the requisite organs, which go to make a completely organized soul. The rest of souls are either destitute of those powers or if some are possessed of any higher powers, they possess them only partially. These unique forces are as under: -

1. Complete love of truth (satya-jnan).
2. Complete love of goodness in relations (par-hit).
3. Complete hatred for untruth (asattya)

4. Complete hatred for wrong or sin (par-ahit)

Born as I was with germs of these powers, my heredity was a special one. With years these powers have gradually grown and evolved. With the unfoldment of these evolutionary forces, my heart eventually impelled me to take up the Life-Mission alluded to above. And the growth of these powers subdued all my lower desires and passions and egoistic forces completely, so that none of them could exercise any mastery over me. All of them grew submissive and serviceable to my higher powers. Equipped with these higher powers of Deva Kosha, I have attained Deva Rupa.

These higher forces, when fully developed, moved me to action in exactly the same way as lower forces move millions of men and animals to action. And under their benign control:

- (i) It became impossible for me, to the best of my knowledge, to lead anyone astray in the path of sin or evil;
- (ii) It became imperative for me to do good to men and other existences in various ways:
- (iii) It became imperative for me to devote myself to the investigation of truths concerning human life and after discovering them to propagate the same; and
- (iv) Further, it became imperative for me to wage a war against all fiction-grounded faiths and wrong and sinful deeds, and to liberate men, as far as possible, from their baneful and dangerous control and to form such liberated souls into a society and to evolve them in higher and higher life as far as their innate capacities would permit.

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IV

The Ancient Religious Philosophy of
India and its Deadening effect on the country

Where and among whom did I begin the work of my Unique Life-Mission? Among the people of India and more especially among the Hindu community which owing to various causes had sunk to the greatest depths of degradation? Among others, the main cause, which is responsible for its degradation, is its most erroneous and harmful religious philosophy, which has tinged more or less almost all sects of Hindus, and which has to some extent influenced the Mohammedans, too.

One aspect of this philosophy is as follows:

Man has to pass through births and deaths on this earth over and over again, in order to reap the fruits of his past good or evil karma (actions). This process of repeated births and deaths leads to various relationships and entanglements in worldly affairs, which is utterly undesirable. All good or bad actions are, therefore, causes of man's entanglement, which lead to re-birth in this world. Therefore, to get salvation from this course of transmission, it is necessary to renounce all karma, whether good or bad.

Another aspect of this philosophy is this:

Man hankers after freedom from all kinds of miseries and yearns after happiness. By living among different relations of this world, man must become a prey to various kinds of miseries. Hence, one who desires to be happy should cut off all relations in the world, should not perform any duty in any relation and forsaking duties should become indifferent to all relationships, or in other words, he should look upon father, mother, brother, sister, son or daughter, master or servant, friend or foe, poor or rich, miserable, helpless, learned or ignorant, fellow countryman or foreigner, with equal indifference and live for his own happiness and keeping that as the main object of his life, should perform various exercises or saadhanas to attain the state of yoga and Samaadhi. By this yoga not only happiness is secured, but salvation from the round of transmigration is also attained.

Now, in both aspects of this philosophy the abandonment of one's duty in relation to others is essential and entire indifference to welfare or degradation of others is necessary.

On this point Swami Vivekanand who was the renowned apostle of Vedanta Philosophy in India, writes in his Mohamudgura:-

Meaning:- “Do not concern yourself at all with any matter relating to peace or quarrel of foe or friends, son or relation; be un-concerned or indifferent to all, if you want to attain soon the position of Vishnu.”

Meaning: “Consider wealth the root of all evil: nobody gains a bit of happiness from it; the wealthy is even afraid of his son-such is the way of the world”.

(Therefore by cutting asunder all relations and duties of the world, O! seeker after happiness, find it within thy own soul.)

Shankracharya further say:-

Meaning: “Having left all pleasures of the world what more happiness is there than this vairagya (ascetic life) when one lives under a tree near a temple of Vishnu, with the bare earth as the bedding and deer’s skin as covering”.

It is written in Bhagwad Gita-

i.e. “The man who is satisfied with the inner peace of his soul, does not need do any work”.

i.e. “It is by doing duties that man gets entangles in the world; the wise man, therefore, do not bother themselves about duties and responsibilities.”

The great poet Tulsī Das, author of Ramayana, says:-

i.e. “Just as day and night cannot co-exist, in the same manner, Ram (God) and Work cannot remain together, i.e. godliness requires leaving all work or duties in various relationships”.

Again, the condition of Yogi (a type of saint) is thus described in Attri Saghita:-

i.e. “That idle saint, who reaches that state of perfection (of inactivity) in which he feels difficulty even in opening and shutting his eyelids, gains such an amount of happiness as is not experienced by any one else”.

Further, the Vanhi Purana presents the following highest ideal of one who has attained “Salvation”:-

i.e. “He has attained salvation who is perfectly devoid of sensibility, i.e., who is like a piece of wood, pebble or stone or like a wall”.

Ah! What an ideal!!

Look to the process of cosmic evolution, how in the course of millions of years, life-force having manifested itself in metals, in vegetables, in animals, finally evolved man, so that unconsciousness was followed by gradual unfoldment of more and more consciousness as higher beings appeared on this earth! How beautiful and glorious is this process of progression in Nature! India, too, progressed for some time in various branches of learning and arts, etc. before the aforesaid pessimistic and false vairagya teaching had taken its roots. But in contrast with this upward course of Nature, when the philosophers of the above type in India, aimed at reversing the process of evolution, the downfall of Indians began. For, in the name of religious salvation (moksha, nirvana etc.) they inculcated indifference and withdrawal of man from relations and the gradual reduction and entire absence of self-consciousness and of obligation or duties and responsibilities in connection with them, till the conscious man (chetan atma) reached the height of the so-called perfection by becoming like a piece of wood or clod of earth!

Oh, how most pitiable and most harmful and degrading is such an ideal life, in the light of the process of evolution stated above! Imagine, therefore, the tremendous difficulties I have to encounter in raising people whose souls have

been ingrained with such benumbing and deadening ideal for centuries past! My Life-Mission is to demolish all such false teachings and most ruinous ideals that cut the very roots of individual and national progress and on the contrary to develop in man, so far as his innate capacities permit, higher feelings or higher consciousness's (bodh) that enable him to become less and less harmful and more and more useful or serviceable in his various relations with the human and sub-human divisions of the Universe, and thus gradually lead him towards the unique ideal of evolutionary or higher-life-based harmony with the Universe which the Devatma has come to teach and exemplify in this world!

Not only has the aforesaid Indian philosophy of man's cutting of his connection with all relations of life and giving up all duties and responsibilities thereof and living a life of perfect repose or inactivity like a piece of clay or stone in a state of so-called yoga or samaadhi, proved highly injurious to Indians, in retarding individual, domestic, social and national progress, but there are some other doctrines, too that have no less contributed to Indian degeneration.

Among such false doctrines, the one that has proved extremely harmful is the faith in fate (pararabdh) that is to say, the belief that the good or bad faith or destiny of a man has been already fixed by 'God' at his birth and written on his forehead, according to his (supposed) past karma (deeds) in a supposed previous birth on this earth.

The believers in this doctrine think that whatever pleasure, or pain, prosperity or adversity, they enjoy or suffer in this world is the result of their so-called karma.

i.e. the line of fate written (on one's forehead) due to one's past karma cannot be obliterated.

Again,

i.e. The Arbiter of fact (God) has fixed or apportioned the fate of every one, according as he thought each one fit for.

This false belief that one's fate is apportioned or fixed by God or a certain Divine Arbiter, which man cannot alter, naturally led Indians to submit to whatever befell them. They thus remained contented with their lot, howsoever

bad it was, thinking it to be the wise decree of God, while the right course for them was to take nothing for granted and not to suppose that all sufferings were merited by their own supposed past karma, but to think that they were either due to their own shortcomings in this life or to the defects inherited by them or to their unfavorable surroundings, and in all cases they must struggle like man to bring about a change for the better in their present condition, by getting right knowledge and making right efforts for that purpose. This spirit of true 'purushartha' or manly exertion or struggle with adverse circumstances was, alas! Crushed by the false doctrine of divinely fixed fate or destiny. Thus, my countrymen became more and more unduly contented and calm and indifferent to their own increasing degeneration, and went down and down in the scale of progress, by being enthralled in the chains of most harmful rites and social customs, that went on in course of time sucking the very life-blood out of the Hindu community.

To add to this misfortune, a class of so-called sadhus (mendicants) arose, counting at present no less than fifty-two lakhs of people who are generally mere drones on society. This class of sadhus consists of not only old and middle-aged people, but boys and youths in the bloom of life, who not only do no secular work but who in most cases do no altruistic work either. Not only are they of no use to the country but they are positive burden upon it in as much as they draw from their earning countrymen not only money for their food and clothing and for travelling about and sight-seeing here and there, but what is worse still, for intoxicants too, such as tobacco, opium, ganja, etc. And what do many of these perfectly idle and intoxicated people do? It is said that an idle brain is the devil's workshop and this maxim applies to most of these sadhus too, for a large number of them, indulge in vicious habits self-abuse or unnatural crime among themselves and many go so far to elope with or destroy the honor the wives and daughter of householders, who unhappily fall into their trap! What a great calamity for the country is this vast majority of idle and vicious sadhus, who are maintained by credulous Hindus in a spirit of blind and false religious reverence!

It is a relief to see that the authors of upanishds and Smritis and the yogis like Shankracharya did not sanction this kind of "Sannayasa" and "Salvation" (moksha) for women, otherwise who knows, what greater calamity would have fallen on this superstition-ridden country. However, it is a painful fact that in some sects of sadhus, women are also made such 'sadhnis'!

Leaving these Sadhus sects aside, even the householder class is not free from a large number of people who behave like parasites in society. Such people are found chiefly among free from a large number of people who behave like parasites in society. Such people are found chiefly among the 'prohit' or priest class. The members of this class generally have no independent means to maintain themselves and have to mainly depend upon the charity of mostly ignorant people, of whose ignorance and credulity they not no often take undue advantage, to procure money from them. Probably with such motive, they circulated the superstition among the people that the Vedas, which contain Sanskrit verses composed by Brahman rishis of old, containing praise and prayer addressed to Sun, Moon, Water, etc., were not the production of any man but were made by 'God' himself and as such were infallible. When this superstitious idea became widely spread and got deep hold of the minds of a large number of credulous people, the influence of the priest's class became still more powerful. Besides the Vedas, many Puranas, Smritis etc., were also written by this Brahman class. Such being the case, just as thousands of people who do not know the Law, look up to the pleaders for advice in every legal matter, so the vast majority of people, who were ignorant (and who were perhaps kept so, purposely) began to look reverentially up to the priest class who were supposed to know the Vedas and Shastras, to declare that what was and what was not the "Divine will" or the so-called "Dharma"!

In order to secure still more influence and money, the priests circulated among the people a large number of other most harmful superstitions, which originated from them, knowingly or unknowingly. Thus their baneful business prospered, and their harmful trade flourished. Lakhs of such priests under the name of pandas, bhojkis and ganga putras are thus agents of this class who are spreading false superstitions among the people and enslaving them and extracting of them like leeches, as much money as they can by the aforesaid wrong means. This priest class has proved therefore, extremely detrimental to the progress of the country like the Sadhu class mentioned before. The country, therefore, cannot be really regenerated, as long as it does not become free from their most baneful influence. Thus, on the one hand, ignorance and superstition and the aforesaid harmful classes have led to the degeneration of the Indian people, and on the other, their slavery to evil social customs and lower-pleasure-seeking desires, false pride and undue hatred, etc. has disintegrated them and stood in the way of their becoming a united and powerful nation.

The false system of caste, that is prevalent throughout the country, has played the greatest havoc in causing the aforesaid disintegration and disunion among the Hindus. This current system of caste, which is generally based upon arbitrary and altogether false distinctions of higher and lower, which are not actually and really found in Nature, has been the great curse of India.. is has divided and sub-divided the Hindus into thousands of smaller groups and endangered pride and mutual hatred among them and deprived them from forming most beneficial social relations of inter-dinning and inter-marriage that are so helpful in cementing the numerous scattered and alienated and warring units of the Hindus into one united social whole. These thousands of very small narrow groups of sub-casted or biradaries are based not on any higher purpose of aiding in the mental, moral and secular progress of the individuals composing them, but they exist for simply securing a match for a boy or a girl. Had the sexual passion been absent among these people, even such small biradaries would not have existed and perfect disintegration would have probably prevailed in the Hindu community.

Even this relation of marriage is associated with many superfluous, absurd, nay, most harmful rites and customs. These biradaries, however, insist upon such pernicious customs being observed. The members of these biradaries instead of being helpful in each other's welfare not unoften take pleasure in doing injury to each other in various ways. The slavery of these baneful customs has so far demoralized and degraded the Hindus that the vast majority of them lack the desire and the power to shake off the thralldom of these biradaries. Ah! What a depth of degeneration is this, that while even a donkey tries to kick off the extra burden that is put upon its back, these believers of the so-called 'immortal soul' which even the lower animals possess! Like the man struck with paralysis, they appear to be living, yet are unable to move their limbs, for they are devoid of those life-protecting and life-evolving forces without which their souls are bound to decay like a carcass. And as mere intellectual education and mere imitation of Western civilization have hitherto failed to supply those higher-life-forces and thus to liberate them from the bondage of lower feelings, harmful or evil customs and the destructive biradaries, that countenance them, they will be of no avail in future, too. For, the true salvation and progress of India must come by the evolution of such higher-life-forces of character in fit hearts, as have been and are necessary for the uplift of nations.

As compared with our countrymen, the Europeans who but a few centuries back were in a very primitive state present a striking contrast. Under favorable conditions, they have by gradual evolution of various noble traits of character wonderfully progressed in civilization and grown into mighty and glorious nations. And from amongst them people of various nationalities landed in India solely for the advancement of their trade. Among these, the English people, although few in number but possessing certain unique qualities of character which were lacking in the Indians, gradually acquired, as was but natural, a sovereign sway over them. As a single man suffices to control and guide a large flock of sheep, numbering hundreds, in the same way a handful of Englishmen proved enough to conquer and keep under their powerful hold, crores of the inhabitants of India- because as regards power of organization and combination, the latter were worse than sheep. It was in accord with the secret working of the evolutionary course in Nature, that the English people landed in India from its degraded state is several respects and in promoting its progress on several lines.

Before the British established their reign in this country there existed, as a result of its degraded condition, a most dreadful disorder and lawlessness in different parts of this country. The British Government put this down and in its place brought peace and order. To remove ignorance and mental darkness, they started hundreds of schools and colleges, where besides vernaculars or oriental languages, English, which is a highly advanced language, was also taught along with history and geography and natural sciences. They established universities to confer degrees on qualified persons for higher proficiency in literature and science. Furthermore, they extended to all sects and communities true and equal liberty to hold and preach any religious faith that they liked, provided that it did not clash with the criminal law of the Government.

These noble, beneficial and praiseworthy deeds of the British afforded an occasion to our country men to become educated and enlightened in the modern sense. They thus acquired an eye to see and realize the comparatively degraded and deplorable condition of their country, which was mostly hidden from their view. They saw that compared with the English and other civilized nations; that their masses were very backward in education; and that their masses were very backward in education; and that their sanitary and hygienic conditions, were deplorably rotten.

They felt that unlike Englishmen, they lacked most lamentably the capacity for co-operation on a large scale for the purpose advancing their social, economic,

educational, political and other interests. They also saw that England was not burdened with millions of sadhus or mendicants who were mostly useless for the country. Further, by coming under the rule of the British and becoming acquainted with their national characteristics, my countrymen were able to see that they were generally devoid of that great capacity which the English possessed of combining and organizing themselves into one compact body for the fulfillment of some common end, and of being able to humbly subordinate and surrender themselves to one guiding central authority even against their individual wishes and inclinations. Again, we were able to see that we were generally destitute of various higher senses of duty and responsibilities, which adorn many English hearts and that we were wanting in that single-minded and dogged preserverance and life-long devotion to a right cause, which does not end with the life of one man but continues for generations, and which knows no disappointment, fears no difficulties or oppositions, offers a bold front to all kinds of trials and tribulations and never knows rest till success is achieved and which the English generally possess. We also saw that we were lacking in that spirit of self-sacrifice which the English, Europeans and the Americans show in the cause of education and religion moved by which hundreds and thousands of them devote their entire lives renouncing their wealth, position, name, fame and pleasures and comforts of life for the good of others. Again, we also saw that we were badly in want of capable and trustworthy men amongst us; that we do not generally possess the senses of self-help and self-respect to the same degrees as the English do; that we have not got that true and legitimate liberty of choice in matters of inter-marriage, inter-dinning, foreign travel etc., as Europeans have; that we are generally deficient in senses of cleanliness and beauty as compared with a majority of Englishmen and so on and so forth.

But ordinary people apart, even among the enlightened communities in this country there are very few who are able to see and appreciate these grand and glorious virtues of the English and that too to a very limited extent. While speaking of these virtues of the English or rather of the Europeans in subsequent statements, I shall designate them as European character.

But although the European character owing to these glorious virtues, is distinctly superior too ours and that it is these virtues which have raised Europeans and Americans into powerful nations and made the English our masters, it must however be borne in mind that all this does not in any way mean that the Europeans and the Americans are above every kind of sin and

vice or that they are not fettered to any kind of myths, superstitions and evil customs. On the contrary, not only various sins and vices and superstitions exist in them also but as regards certain kinds of evils or sins, they exist in a more aggravated form than they do in our people. After the establishment of the Universities, the Indians have obtained highest degrees in India and at times excelled even the English, in competitive examinations in England and thus provided that intellectually they are in no way inferior to Englishmen. But the contact with the English, their daily life and their literature have, to a large degree, stimulated in Indians the inherited ambitions of worldly acquisitions, wealth, name, fame, position and power etc., and raised the standard of living of the educated classes. This contact has also awakened in the educated people and the patriotic feelings of developing indigenous industries and commerce, spreading education, reforming evil social customs and combining and forming into one nation. But beyond this, there are as yet no signs visible of their properly realizing the importance and grandeur of the aforesaid European virtues of character and of feeling a genuine desire to assimilate them.

Looking to the false and fictitious philosophies that have proved for thousands of years the main cause of the present degraded and deplorable state of our country, a question arises: whether there is any prospect of Indians ever attaining that national power and position, which the English, the Americans and Japanese have attained? To this it is not easy to give any answer. The future (say fifty or hundred or even more years) would enable one to give some correct answer thereof. But this truth must always be borne in mind, that no amount of twisting and torturing of words and texts of ancient scriptures and no amount of change in the form of Varna Ashram, Havan, Panch Yajna, Vedic-recitation, repetition of Gayatri, Yoga-Samadhi or the worship of God or of a God or Goddess, which are based on the ancient religious philosophy of India, and such other practices prevalent since thousands of years, would ever lead to any satisfactory result. Double dealing and hypocrisy apparently, however charming, would like a prostitute prove at last, fickle and false. Just as no pruning would make a poisonous dhatura tree yield the fruit of blood-producing and life-giving apple, in the same way no amount of hypocrisy and falsehood in the interpretation of old and wrong philosophies would enable a nation to become really higher and powerful.

The progress which the Europeans have made is not due to the philosophy of India. In the course of evolution their minds had been differently moulded. Even

Jesus could not implant in their hearts the Asiatic renunciation and its philosophy. Pray for today's bread; think not of the morrow; a rich man cannot enter the kingdom of God just as a camel cannot pass through the eye of a needle; when a rogue strikes you on one cheek, instead of acting in self-defense, turn your other cheek to him etc. These teachings of Asiatic Christ or rather Hindu or Buddhistic teachings of false Vairaagya could find no congenial soil in European head or heart. Their heart, however, assimilated Christ's many acts of mercy. His followers in Europe could very well understand religion to consist in dedication of lives in the service of the sick, in providing asylum to the orphans and in nursing the lepers, but they could not understand that religion consisted in becoming unproductive entities like the millions of sadhus in this country, solely dependent for their maintenance on others, wasting their lives by taking the intoxicating drugs, or by reducing themselves to the inert state of stones by the practices of meaningless or harmful yoga and samaadhi. The peculiar conditions which raised Europeans to their present high position have passed away forever; the Indians can never produce similar conditions here for themselves.

Still, India badly needs to free itself from its most ruinous Vedantic and other philosophies, both in their modern and ancient forms. Remember that Asiatic Japan has risen to its present glory not because of God and Vedantic philosophy but without it and India too will not rise by its old wrong religious philosophy. Again, Europe and America should also on the interest of their future evolution, shake of the false and fictitious superstitions in regard to god, Pope, Bible etc. to accomplish this object to a certain extent, a band of European reformers has in the course of evolution sprung up, who are devoting themselves to the noble work of demolishing the fabric of fictitious theological beliefs. Many societies have also come into existence which fulfill the same end. For instance,, the Positivists, the Secularists, the Rationalists and the Ethicists are engaged in the negative work of pulling down the shaky walls of the old fiction-grounded faiths.

However, the proud privilege of the advent of a complete Manifestation or Avtar not of an imaginary God but of true dharma or complete higher life, who is the founder of the One True science-Grounded Religion for all mankind, the exponent of the true psychology of man, the teacher of the laws of life and death of the life-power or soul or spirit of man and the founder and leader of Dev Samaj who imparts not only His Deva Jyoti (Unique soul light) but also Deva

Teja (Unique soul regenerating and soul-evolving power) for the uplift of man, is possessed by a country (India) which has up to now proved unfit to fully realize and appreciate this glorious gift of the evolutionary Nature.

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V

**THE DECLARATION OF DEVA DHARMA
AND FOUNDING OF DEV SAMAJ**

About four years of arduous and bitter struggle since Maha Brat convinced me that the Brahmos, generally, not only did not properly understand, appreciate or help my Unique Mission but proved hindrance to its success in many ways.

Hence, I determined to work completely on independent lines, with a few of my disciples and sympathizers, who had been changed and attracted by this time by the forces of higher life working in me.

On 6th Phalgun, 1943 Vikrami corresponding to the 16th February 1887, the day of the celebration of the golden Jubilee of the late lamented Queen Victoria, Empress of India, I proclaimed Deva Dharma and hoisted its flag by performing an impressive ceremony on the occasion. This day, too, is the auspicious day of the foundation of the dev Samaj. By this time only three persons had dedicated their entire lives to work with me. There were, besides, a few sympathizers and all combined came up to only a dozen people. I had then three houses hired on rent, the one being used for my residence, and another for office and the third for press. Towards the end of 1887, I purchased the land on which the present Deva Ashrama stands. In 1888 I erected a temporary mandap or pandal thereon and celebrated the first anniversary of my new Samaj Gradually, a few more houses were built and the Deva Ashrama acquired its present complete form. Since then Deva Ashrama has served as the Head Quarters of my work.

VI

OPPOSITION AND MY FAITH

Even before I had taken up my Life-Mission, a large number of persons entertained feelings of hostility towards me. But since my taking the Maha Brat, this opposition gradually assumed a stupendous and horrid form. On all sides, I was, as it were, surrounded by fierce consuming flames of hatred against me which burnt all the more furious, as the time progressed. What was the reason of

all this great and bitter opposition? The reason lay in the extreme self-conceit of the people. What does extreme self-conceit signify? It signifies extreme partiality of an ordinary man for his own cherished beliefs, dogmas, inclinations, desires, will etc., even though one or another of these or all of them be harmful and dangerous to his own existence and to the existence of others. An ordinary man does not relish anything said against his own fictitious beliefs or creed faith or perverted nature and wrong conduct. He loves so deeply his own course of life, however wrong, sinful and untruthful it may be, that he would lose equanimity of mind, grow white with passion, become filled with acrimonious feelings of disgust and assume an attitude of irreverence and disrespect, when his 'self' or 'aham' receives any offence even from his greatest and truest benefactor. Such persons are destitute of the sense of discrimination between good and evil. They are devoid of the sense that distinguishes between truth and untruth. On platform or in papers they would condemn wrong and untruth but in their hearts of hearts they raise an altar for them and worship them. It is because of this worship that this earth is groaning under the heavy weight of sin and fiction. Such being the case how could the Devatma whom the higher evolutionary course of Nature brought into existence, endowed with the germs of the grand forces of complete love for truth and goodness and complete hatred for untruth and wrong, and who by virtue of the development of these unique higher forces, became the most beautiful, illuminated and beneficent and completely organized soul and thereby the most blessed and complete manifestation of Higher Life or Dharma and perfect ideal for the highest good of man- how could such a being with such a unique Mission, expect to pass a life of peace amongst those who possess natures radically opposed to His. He could not expect that, nor would any sensible person under similar circumstances expect so. Hence it was that hundreds, nay, thousands of people rose against me as my opponents. In their hearts burst forth the flames of the fire of extreme vindictiveness, and from all the four sides issued forth its smoke, i.e., loud cries were raised such as these: "This man does harm to our religion; he does not believe in our doctrines and belittles them; he calls us world-worshippers or false worshippers of God, sin-ridden and superstition-bound persons; he calls us hypocrites, vain and egoistic; he poses as a guru and initiates people as his disciples, and thus preaches Gurudom which has already done a great harm too this country; he believes in no revelations, is self-sufficient and proclaims himself as the greatest man on earth; he brands all our beliefs as fiction-based; it is not known where from this monster has come in

our midst, in this our land of angels. He is an avowed enemy of ours and of our country; he deserves every kind of ill-treatment that may be shown towards him. In every possible way he should be maligned, so much so, that none might desire even to see his face. By one device or another, he should be sent to jail and if possible he should be killed outright and his devilish work completely put a stop to". These and such like voices echoed forth from all sides.

Consuming flames of hatred, of jealousy and revenge were sent forth from hundreds and thousands of hearts against me. With every month and every year this opposition and hostility grew more and more bitter. Alas! Where and by who was I, alone and single-handed, surrounded! Oh! How difficult was my struggle! How long and how would it be possible for me to cope with this mighty force of opposition? Ah! Would it be possible for me fulfill my mission when I am surrounded by opponents on all sides? In answer to all these questions, the higher voice of my deva kosha said thus unto me, from time to time:-

"The evolution of powers of complete Higher Life (Deva Shaktian) in thy soul is to accomplish some grand purpose in Nature. Thy manifestation is an indispensable necessity in the interests and for the highest good of humanity as a whole. But of all other countries this dear India, this degraded land of ours, needed thy manifestation the most, for its salvation and higher evolution. Thou hast come under the influence of Deva Shakties and it is under their control that thou hast embraced thy great Mission or Life-vow, a vow that none excepting thyself was ever fitted to take. What does it matter if a strong opposition meets thee: for as the evolutionary course of Nature has brought them into being! And as wolves are impelled by their carnivorous nature to pounce upon and devour sheep, in the same way these persons are impelled by inherited or acquired low nature to grow hostile towards thee, grind their teeth against thee and deliberately try to do thee all possible harm and injury. But thou art no sheep. Thou art a man, nay, a Devatma among men and hast appeared to accomplish the grand purpose of highest evolution of mankind.

"Hence Nature's evolutionary side, which has produced thee, will be as thy guardian angel. Thy help and support, so that thou art not to be vanquished; but thou art bound to win eventually. Thy ultimate triumph is certain and the gradual fulfillment of thy unique Life-Mission is inevitable".

During such moments of trial and tribulations as these, my love for my Mission became deeper and my heart was roused so far as to think that if I were to lose in this great struggle, even my entire existence, i.e. if my soul and body both were to be permanently destroyed, there can be nothing more glorious and dignified than that I should die for the fulfillment of my great Mission. So long as I had faith in God, I believed in His protection and support, although even then it was not the imaginary god but the true evolutionary nature that was in reality my protection and support. But with the attainment of further light of truth when this false belief in God had vanished, I acquired an unshakable and unflickering faith in Nature's evolutionary law and trusting upon that I defied every opposition.

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VII

GREAT AND FEARFUL STORM OF OPPOSITION AND PERSECUTION

Six years back I expressed myself on this subject on some such occasion. Its summary appeared in The Jivan Path. I reproduce it here:-

“Owing to the spirituality and morally most degraded condition of my countrymen mentioned before, it was inevitable, that they should offer strongest opposition and bitterest persecution to me, on my taking up my Unique Life-Mission for the removal of such condition and bringing in the reign of truth and goodness. Hundreds of thousands of those men, who have no knowledge of true Dharma, who have no desire nor love for truth or goodness, and no desire for removal of untruth and other sins; but on the contrary who are passionately and blindly fond of their false faiths or creeds and are full of prejudice, ill-will and jealousy, who are lovers of various evil customs and sins, who though professing to believe in and worship a good holy God, really and practically worship their own wrong desires and passions and cherish fictitious faiths, how could such men welcome me and my mission? Certainly not. Nay, further it was natural that they should consider me as their enemy, and try their utmost to do greatest injury to me and my Mission. And this they did in various ways.

“Hence it was, that from the very day when I resigned my Government service to take up my Life-Mission, a strange ruffle and agitation was visible in many a heart and contrary and adverse opinions were heard on all sides. And when on my birthday, four days after my resignation, I desired to perform the ceremony of taking up my Life-Mission in a public meeting, many persons from amongst the audience tried to bring the ceremony to a dead stop; and if it was successfully performed, it was not because of any kindness shown by my adversaries, but because higher forces helped it. From that day onward the hostility to my Mission grew more and more. Those who formerly cherished feelings of deep respect for me considering me as a learned and religious man changed their attitude. They now looked upon me as a mad man and a street beggar, and snapped their relations with me and harbored feelings of contempt for me.

“The declaration of my Life-Mission seemed as horrible to thousands of years of myth- and sin-loving persons as is the appearance of a tiger or a wolf looked upon by village or town people. And as a gunshot throws into confusion and gives rise to tumultuous crowing, so did my declaration create a sort of tremor and caused perturbation and confusion in the hearts of thousands of myth- and sin-loving persons around me. From their hearts issued forth remarks such as these: ‘He is a fantastic, a lunatic, a foolish man. He is adding to the number of already existing millions of beggars’”.

“With the progress of my Life-Mission opposition went on growing till it eventually grew into a mighty storm!

“Of the various forms in which the opposition expressed itself, spreading of hatred they manufactured false and unfounded calumnies against me. There was hardly a sin which I was not accused of. I was called a cheat, a liar and a criminal, a misappropriator of other men’s property. I was proclaimed a murderer and a man of such evil nature as did not commit one homicide, but a number of such crimes. My existence itself was considered a danger to the national interests. False charges such as these and many more leveled against me. They were not voiced forth from platforms only but were published in various newspapers and anonymous notices and in books in different languages. Thus I was declared as addicted even to those ten great sins, the renunciation whereof is but an indispensable condition for the acceptance of any one as my follower or disciple of the lowest grade. What a false and funny thing! But in spite of these calumnies, and attempts at spreading hatred and disaffection against my person and my Mission, of any one was drawn and won over by my soul-power, my opponents would surround him like hawks over a dead body and by threats and persuasions try to make him desert me. The condition of these deserters excites laughter as well as pity. These persons even though they were then saved from the clutches of various kinds of sins and superstitions and were elevated in various ways, yet when my opponent put into their ears something antagonistic, they began to act like the Brahman of the Hitopadesha fable, who against the very testimony of his senses, mistook a goat for a dog and threw it off merely because some thieves or thugs by repeated suggestions had made a fool of him and led him to believe that it was not a goat but a dog. Similarly, some of my converts would bid adieu to their own senses and personal experiences and go back where they had come from. Such a conduct of theirs is no marvel in a country where for thousands of years fiction has reigned supreme.

“There was another class of deserters, too. They were those persons who at first followed me because some higher consciousness was awakened in them, but who left me because one or another of their lower desires and passions could not find satisfaction. And those among them who did not possess the feeling of gratitude, but were on the contrary infected with the malady of vindictiveness, joined the camp of my adversaries and proved more enthusiastic and pronounced in their animosity towards me. In these deserters my opponents

found a fresh and additional weapon to do me more harm. It is not possible to fully describe the shocks and sufferings caused to me by their extreme low nature. Those alone, who were with me, have some knowledge of the physical ailments to which I was subjects for months together, owing to the heart-breaking shocks to my extremely sensitive heart and delicate nervous system. Thus in consequence of these persecutions, besides other serious diseases, my general health has been permanently shattered.

“But this was not all. In my anniversaries meetings, which I held in my own Ashrama, my opponents would create disturbance and commit various kinds of mischief. All this they would do with an effrontery which passed all bounds; and not unoften it appeared that these rash and reckless people acting upto to their evil nature would not care even for the British Government. To break lamps, to burn at times our signboards and other materials, to fling into our Ashrama stones or bricks, to indulge in most indecent and filthy abuses, were but the ordinary manifestations of their misconduct. To assault or insult my men, to fling on their heads stones or brick-bats, to give them hard blows, to break the head of someone with a lathi, to snatch away books and pamphlets from their hands, were some of the many forms of persecution they adopted to gratify their evil nature. They sent me anonymous letters, containing threats of murder. They posted anonymous placards expressing their devout wishes that some demon might come and put an end to my life.

“This opposition grew till in 1892, it assumed a stupendous and stormy form. The same year on the occasion of fifth anniversary of the Dev Samaj some persons voluntarily came forward and offered their lives for my Mission, declaring that they had felt a call from God for doing so. Although those persons had renounced gross sins, their hearts were under the grip of lower desires and passions. They were slaves to various kinds of wrong and perverted propensities. Some among them were given to jealousy and some had got dangerous feelings of revenge. Those persons when corrected for their errors or misconduct became furious with anger and hatred and began to look upon their greatest benefactor as their inveterate foe. The question arises, what was I to do with material such as theirs? Of what use were they to me? While on the one hand, my country would not afford to give better material, on the other, they claimed authoritative sanction of their appointment from God in whose existence and injunction I, too, had deep and implicit faith in them. Hence having no experience of their real nature and considering them as called to my

Mission by god, I felt constrained to accept them at all events on trial. But very soon they disclosed themselves in their true colors. It became however, necessary to expel some of them after a few weeks' trial or a few others after a few months' trial, either because of their incapacity or misconduct. Some of my followers struggled for some years to stand by their vows and although they ultimately failed and adopted some other profession of life, they did not become faithless or opponents to the Samaj.

“Among the deserters some who possessed passion for fame and also the feeling of revenge, made a common cause with my enemies, indulged in invectives and tried by every false accusation and calumny to malign and harm me and my Mission. The reinforcement of such persons to the enemy's camp and the help given by them filled the hearts of thousands of my adversaries with glowing enthusiasm and on all sides commenced earnest efforts to demolish me and my work. From all quarters fearful and strong opposition manifested itself.

“Bitter persecutions had already seriously affected my health, but these my kind friends seemed determined to blot out my very existence and Mission by every means they could devise and employ under British Raj.”

What was the condition of my heart at that time, can in some measures, be gauged from an article of mine which I had written from an out-station under the heading of 'Vilap' (Lamentation) and which was published at that time in The Dharma Jiwan. A long extract from it is given below:-

“Alas! How painful it is my condition! Oh! How pitiable is my life and deserving of great sympathy and solace! But in this wide world, is there a single soul who can prove a balm to my bleeding heart and give relief to my suffering soul! Apparently none. For others apart, even those who come in my contact are not able to feel, and realize the full measure of my tribulation. And when they cannot adequately realize my painful position, their sympathy, even if they possess any, cannot be of any use to me. I am born to endure all alone these extraordinary agonies and certainly I alone shall have to bear them. Alas! How solitary do I feel myself in point of these peculiar troubles! Alas! There is none in this world, whom I can call on my own in this respect!

“After a long day's hard work even the most sinful labourer does at night rest in the soothing arms of sleep which recoups his exhausted energies and refreshes and revives him for the next day's work. But often I am deprived of even that

much rest. Alas! I am denied even this gift of Nature, which is accessible even to the lowest sentient creature that crawls upon the earth!

“Whence come all these tribulations? Are they consequences of any sin of mine? Surely not. For I am above every kind of sin. Is it then the result of any lower desire or passion or the excitement of egoistic feelings in me? Assuredly not. For, there is no lower desire so powerful, no excitement of lower passion etc. so strong as to overpower me, that is, which is, not under the control of my unique higher feelings called Deva Shaktian. What then, is the source of this agony of mine? The cause lies in the sinful and depraved hearts of those perverted people whose burden of salvation from sin and evolution in higher life rests upon my shoulders and who owing to their own life, and love for untruth and sin gloat in doing harm to me either consciously or unconsciously. Whatever pains me, affords them joy and gratification.

“ But these painful sufferings are not temporary or short lived extending to a few days or weeks which one can endure by the force of his will. They have been continuing for years. The shocks thus caused to me have not only wounded my heart, but cruelly shaken my physical health, too. I have lost my general physical health since long and my body has become an abode of serious maladies, one among them being of an aggravated character, disturbs me very much. Owing to long and continuous application to hard and difficult brain work and owing to various kinds of extremely agonizing anxieties, my nervous system has become enfeebled, and as a rule it is in a state of painful vibration and great depression.

“Thus on the one hand my body has lost its rest and on the other, my mental calmness is gone. Both these, therefore cause me pain. Moreover, in such a state of my body and mind when some enemy of my Mission tries to ruin it, my heart owing to my extraordinary feelings, often receives such a great shock that it shatters my health. When the shock is serious, I suffer in consequence, extreme restlessness, pain and agony, the intensity whereof no one excepting myself can know and realize.

“Strike a stone upon a mound of sand, it would not produce any whirlings; but fling it into a pond of water, the whirlings or circles that it would make, would go on extending farther and farther, widening into larger and larger circumstances. Similarly, the vibrations of pain caused by wrong acts are felt in more or less degree according to the sensitiveness of one’s heart. A sinful man

would, as a rule, feel no shock at the infamous and heinous action of his fellow sinful beings. If he would feel anything, it would be inappreciable. But I feel the evil behaviour of others most deeply and it causes me so great an agony of mind or heart that I cannot describe it.

“Why do I feel so agonized and why does any shock affect me so deeply? It is because my heart is not like that of a world-worshipper or a sinful man. It is altogether unlike theirs. And owing to higher feelings of Deva Jiwana, it is as radically distinct and entirely of a different nature as is my whole Mission unique and distinct from theirs. This is the reason that the pain and agony, that is caused to me by every wrong act to destroy my beloved Mission, is commensurate with the powerful and highly sensitive nature and higher feelings that I possess. And not only my opponents, but what is very regrettable, even those who are my followers and under training cause indescribable pain to me when they go wrong in any relation and violate the principles I love and cherish. Hence, wherever I be, I cannot escape these pains and sufferings. Alas! Where is to be found that painful record of all those long series of continuous shocks to my heart and the injury caused to my physique, which the bitter opponents of my Mission and the feeble friends of higher life, the faithless traitors to my Mission and the ungrateful, vindictive and willfully malicious persons have inflicted upon me? Alas! Where is the man who can bear a full testimony to all this?

“Any admirer of the old philosophy of this country could perhaps advise me to the following effect:-

“ ‘Alas thou art completely above every kind of unholy worldly attachment and on account of thy unique personality and life, thou dost not belong to the world, why dost thou continue to love among and work for the service of such low people and suffer these untold and unbearable pains and persecution? Why should not thou altogether cut off thy connection with that source wherefrom proceed all these shocks and sufferings?’ To all this I can say in reply only this much that, my Mission is a unique one and that my manifestation in Nature is for a special purpose, whose accomplishment is indispensable for the regeneration of this country and the highest spiritual and moral evolution of the whole world: and that such a purpose can never be achieved without my undergoing these most trying and unique sufferings.”

The attacks from the opponents continued as usual. In those days an ungrateful man published a booklet against several papers, and me too, published articles containing unfounded and damaging allegations against me. By means such as these, feelings of contempt and enmity were roused against me. On 1st November 1892 my opponents at Lahore, in which thousands joined, held a mammoth public meeting. In this meeting some ungrateful deserters most shamefully abused and maligned members of my family, myself and some of my disciples who had not deserted me and whom they looked with an eye of reverence. Those persons, when they had at first joined my Mission, had alleged that they had felt a call from god to do so. Now, in the presence of that very God, these very persons made a fervent prayer that I my soon die and my wife may soon become a widow! It is not for me to say how far the all Powerful and All-Merciful God has responded to the fervent prayers of these His pious worshippers! Even today, I am present in flesh and blood. For my part, however, I have offered my good wishes not only for these ungrateful traitors, but even for other inveterate foes of mine.

Besides this, in order to harm me and my work, my opponents had recourse to all those evil and wicked acts to which their theistic heart goaded them. In courts of justice even the greatest criminal is given an opportunity to put in his defence; but two days after they had held their meeting, when I endeavoured to clear off the false accusations against myself and my Mission and held a meeting for that purpose in my Ashrama and that also under circumstances of extreme ill-health, these devotees of the so-called All-Just God, fearing the public exposure of their falsehood, began howling and shouting and in various ways created extraordinary disturbance and mischief in the meeting and rendered it impossible to go on with it. Not only this, but further, they, in a body, rushed at me. If the police and my own people had not been with me, these persons would have ground me down and gratified their hearts by killing me outright. Thus the meeting came t an end. But this most unjust and oppressive behaviour of my opponents gave such a severe shock to my heart, that it shatters my already overstrained nervous system and I became dangerously ill. My condition grew from bad to worse till at last it became critical.

It was dead of night. Everything around was still. The claws of death were fastening upon me and I had lost all consciousness. My people around me thought that I would hardly survive that night. I myself did not know where I

was. But in this extremely critical moment of my life, some of the higher departed souls- my own relations- had come to me and were infusing their subtle power to save me. It was hard fight between life and death; but at last higher powers prevailed. Death ceased its deadly work. The crisis was over and I began to recover. In the course of about two months I was able to walk and move about. When I recovered, I again devoted myself to my Life-Mission.

This catastrophe was not the last of its kind. Several times I had to pass through critical conditions like this and reached the very brink of death, but in spite of all sufferings I remained faithful to my Mission and my soul-light and power grew more and more. I found that my programme or method of work required a good deal of change. The Anniversary of my Samaj was drawing near and I determined to carry out all necessary changes in the constitution of the Samaj on that occasion. I had to labour hard to put the new programme in practice. It was in this year (i.e. 1892) that I introduced the system of initiating Sewaks. Opposition against me was also growing keener every day. My opponents adopted most diabolical ways to cause an obstruction in the successful performance of this Anniversary or Deva Yajna. They resorted to various evil ways, so much so that it became necessary to bring the matter to the notice of the District Magistrate. The Magistrate gave them a severe chiding through police. But just as a leopard cannot change his spotted skin so these men could not change their evil and preserve nature, which went on growing worse as time rolled on.

But when after their continued persecution for years, my opponents saw that they had failed in their object, they adopted a new form of opposition. They cut a few paragraphs from The Dharma Jiwana and based upon them a complaint for libel against me. By and by this developed into nine laws suits- criminal and civil- in which I was involved for years. While it was difficult for me to produce the services of a lawyer, a number of lawyers without any remuneration willingly helped the other side.

This was the time when we were a few helpless persons on the one side possessing neither money nor experience in the practice and procedure of law; while those on the other, were wealthy, had influenced or friendship with high Government officials, and as lawyers were very well-versed in legal matters. Outside our little circle we would not count upon a single individual to do so much as to give truthful evidence for us, not to speak of any substantial help. Nay, even those who had been benefited by us in various ways, were not willing

to give true evidence on our behalf. We were in every respect driven to a state of utter helplessness. Not that there was any dearth of worshippers of one God and lip-professors of the words Satya Mev Jayate (i.e. truth always triumphs) but surely there was dearth of those who could stand by truth. Nay, many a heart on the contrary yearned to help and serve the other side. One opponent used to boldly declare in the open court that the destruction of Deva Dharma Mission was the aim and object of his life.

These harassments through the machinery of law continued for five years. Every effort was made and every possible means adopted to cruelly persecute me and to do my Mission as much harm as possible. Never before had I an occasion to test God and his worshippers as much as I now had.

During this state of utter helplessness it was very natural for my opponents to believe that my Mission had come to an end; and a declaration to that effect was made all around. Thousands of hearts hailed these tidings with extreme joy. But thought owing to these hardest tribulations and persecutions my strong physique had been completely shaken and rendered abode of various chronic diseases, my press was closed, and owing to heavy pecuniary losses my work was greatly obstructed; yet at last truth triumphed over untruth and the saying “Yatto Dharma Statto Jaiyah”, (i.e. where Dharma reigns there victory, as a matter of course, follows), proved literally true.

The question arises here; who were these persecutors of mine? My reply is that they were mainly those who call themselves monotheists and worshippers of one God without a second. They were mainly those who desired to retain for themselves full liberty of action to propagate their own creeds, yet who strained their every nerve and fibre to deprive me of the legitimate freedom of action in the propagation of my religion. Indeed, they were mainly those who saw the gratification of the will of their God in inflicting upon me every kind of injustice and cruel treatment. As regards my opponents there is a significant incident, which is worthy of note. It is this: When after patiently bearing up with their hardest persecutions continuously for many years, I once launched a criminal complaint against two Arya editors- against the one for publishing in his paper profuse and malicious invectives and baseless charges against me, in order to harm my reputation and the interest of my Samaj; and against the other for supporting them as wholly true- these very editors after close consultation with renowned and experienced lawyers, found to their confusion that they could not in the courts of justice substantiate their false charges, and that though

their inequities had hitherto please so-called God, they would not find favour with the guardians of the secular law, which must bring them to book; they forthwith went upon their knees and sent me a world praying to pardon them. And when I asked them whether they were prepared to confess all their charges as completely false, they returned an affirmative answer. I then asked them to publish an apology in their own papers and in some other Urdu and English papers declaring that all that they had published was wholly false and unfounded and expressing their regret therefore and stating that they would refrain from doing so in future. This they agreed to and actually published their apology in seven papers on the terms required for them.

Imagine now the difference between a so-called Almighty and All-Just God and a human magistrate presiding at the law court! Those very false accusations, which they circulated with a view to carry out the holly will of their so-called Almighty God, they had to declare as false and unfounded under the fear of the power of a limited being- a judge. But if it be argued that formerly, too, these persons knew and felt all their above acts as opposed to the mandates of their God, then is it not a mockery and an abomination on their part to sing and preach to others the glory and grandeur of their God and of worship to Him, whose ordinary wishes they themselves failed to carry out? Yet such were believers or worshippers of God; and it is these persons at whose hands I have received the keenest sufferings that I have briefly mentioned.

I have already quoted a portion from an article of mine which I had written under the heading of 'Vilap' (or "The Lamentation"). This article memorable in the history of the Dev Samaj was written on the 4th of October 1892, at midnight hour, when everything all around had hushed into dead silence. My physique had already grown very feeble and an abode of chronic diseases owing to repeated and continuous shocks for years. My heart had been deeply shocked and was full of anguish and sorrow. My eyes were shedding silent tears and the ship of my Life-Mission whereupon was hoisted the banner of my supreme ideal, was tossing to and fro in this ocean of extreme sadness. Everywhere around me had gathered the threatening clouds of despair. I was in a most critical condition. Nevertheless, I could see far off, steadily shining on the shore of this ocean, the brilliant light of the light-house-the inner light of my soul that sheweth the path of life- burning as brilliantly as ever. In this light, I uttered from the fullness of my heart the following words towards the close of "The Lamentation":-

“But will all these terrible sufferings and agonies of this innocent man fail to produce their due fruit? Will his taking up the neck-breaking burden of his Mission, which has brought him literally to the brink of death, and which if he had but willed, he could have long ago cast off, but which he has borne faithfully, in order to be true to the evolutionary process of Nature, go in vain? Will the innumerable sufferings and self-sacrifices which he has undergone, inch by inch, continuously for the salvation and highest good of others-sufferings and sacrifices, before which the momentary tortures of the scaffold pale into insignificance- will all these prove futile? Will his unique life fail to inspire some fit hearts? Will his manifestation prove purposeless? Will no beauty of his soul ever charm humanity? Will not the true beauty of his Mission ever shine? Will the world continue always to turn its back upon him with the feelings of scorn? Will all his silent holy tears shed in solitude bear no fruit? Will his lamentations and yield no harvest? Will all the seeds of higher life, which he has sown be destroyed? Will no persons ever arise, who fired by the self-same sacrificing spirit prove a balm to his bleeding heart? In this sin-ridden world, will no true lover and devoted admirer of his life ever appear? Will no persons spring forth, who fired by his love or actuated by his example, risk all and suffer all at the altar of his Mission whereof he has surrendered his all? Will not hundreds of persons stand up to dedicate their lives for the high and holy Mission for which he has sacrificed himself? Will not those for whose generation he has dedicated his whole life, turn from sins and false faiths and receive the rich heritage of higher life and its incalculable blessings, which he has brought for them in this world? Has not his Mission appeared in this world in fulfillment of the evolutionary law of Nature? Can that ever be destroyed? Can that ever cease to grow and expand? Oh, heavens, speak! Oh, Earth! Open thy mouth!”

These were not mere words but they were the highly significant expression of the Sublime powers of my soul, which moved my heart at that time. It is said that when the pious and virtuous Sita had been taken from the hermitage of Valmika to the darbar of her royal husband and her heart had been deeply afflicted owing to the false accusation hurled against to tarnish her fair name, she cast a glance on earth, and fired by the innate force of the spirit of her chastity, addressed herself thus to the mother earth: “Oh Mother Earth! If I am truly a chaste woman, do Thou, in virtue of the power of this spirit of chastity, open, so that I may enter and sleep an eternal sleep in Thy lap,!”/ (While writing this my eyes are bedewed with tears.) Like this noble and pious woman I, too, at

the time of my heart-rending lamentation, not only addressed the Earth but the Heavens as well (i.e. the higher refined spheres) in the following most thrilling words:- “Has not my Mission appeared in this world in fulfillment of the evolutionary law of Nature? Can that ever be destroyed? Can that ever cease to grow and expand? Oh, Heavens, speak! Oh, Earth open thy mouth!!”

These words- charged as they were with the power of the truth- sent a deep thrill in the etherial atmosphere and in answer to my question vibrated forth, as it were, the following subtle reply:-

“Undoubtedly Thy Mission has appeared in fulfillment of the evolutionary law of Nature. Do Thou have patience and unshaken faith; it cannot grow and expand. Nature bears witness to that.”

This testimony was true, indeed. Favourable circumstances began to appear more and more gradually. The work of my Life-Mission began to grow and spread. And the wonderful progress that it has made during the past long years, is too well-known to many friends and foes of my Mission.

VIII

MY UNIQUE STRUGGLES & LABOURS

War has been raging for years in full swing. My opponents are gathering fast in numbers and powers. Still I am boldly facing them in the battlefield, fully equipped with the weapons of my highest psychic powers. By means of sermons, lectures, writings, conversations and the power of good-will (shubh-karma), I am discharging all around, fast and freely, the sharp arrows of my

highest sublime powers (Deva Shaktian). These powers succeed in hitting and wounding persons here and there. They make a breach into the steel armour of fiction and sin which covers their hearts, and thus let in the holy rays of my light, which dispel the darkness of their souls and enable them to see me in the right light. They begin to realize me as their greatest benefactor. The holy fame of reverence for me begins to burn in their hearts and spontaneously they feel themselves drawn towards me. They thus come over to my side and stand by me. But as these persons come over to me, persecutions from the enemy's camp on the other, pervert their attitude and they begin to see me in a wrong light. They then snap their relations with me and desert me or I turn them out as unfit for my Mission work. Some of these "turn-coats," fling themselves in the open arms of my enemies and prove more earnest, enthusiastic and confirmed opponents.

Besides this, my own family members, owing to their want of higher senses, and wrong actions prove a source of agony to me. The burden of providing for food and clothing for my whole family and several of my followers rests upon my shoulders. Money, a great factor in the sinews of war is badly wanted. But though my pecuniary evolutionary Nature, I badly stand in need of sympathy, faithfulness and trustworthiness of my followers which are but indispensable in this great war. There are some persons who allege that they are devoted to my cause, but judging from their practical life, I do not consider them as my own in a true sense and I cannot fully trust them. Those of my followers, whom I want to inspire and elevate, by infusing in their hearts my light and power and in whose training I spend my life-blood night and day, by holding meetings and delivering serious sermons for hours together, are born upon this earth with such a poor heritage of head and heart that all my labours upon them and their lives show no hopeful and fully satisfactory change. After a time they make no further progress and much of my hard labours upon them prove fruitless. But being endowed with complete powers of the love for goodness. I stand undaunted amidst these failures losing not a practice of my earnest devotion and I persist in my labours and exertions to elevate them in various ways and make them more and more capable. But how long and how far can these persons, when they neither care for gold nor possess any love for the higher evolution of their souls, discharge their duties with any sense of responsibility, earnestness or devotion, when millions upon millions of their fellow countrymen, even when they are paid, try their level best to evade the performance of their duties or to leave them undone, half done or badly done? No, they cannot. Not only that

they are not in many cases able to perform their duties satisfactory, but on the contrary, they not unoften prove a source of great trouble and worry to me, because of their various wrong acts of undutifulness, harmfulness, breaches of promise owing to their unruly low desires and poor cast of heart.

While on the one hand my country failed to supply me with capable men of the stamp and caliber that I needed for the fulfillment of my Mission, on the other, the incompetent and inefficient hands that it did supply were not only unworthy of trust as regards performing their duties, but for want of higher consciousness, have not unoften conducted themselves in a manner that was extremely painful and worrying to me and harmful to my work. Thus although they are liberated from various kinds of gross sins, they nevertheless continue by their low life to offend and shock me in various ways. And sometimes their selfish, undutiful and egoistic heart unrelieved by the presence of higher feelings, leads them to such actions as sorely and deeply wound my heart, and cause me pain and anxiety that is simply indescribable. Several times their behaviour becomes so extremely shocking to my highly sensitive higher feelings that this agony becomes unbearable for me, and on such occasions I have wished that it would be better if death may relieve me of this awful mental and heart torture and release me from such sufferings. Oh! During this long time this degraded land has failed to give me one single soul whom in such critical and trying moment of life, I could count upon as a perfectly trustworthy and unfailing friend and a true well-wisher. You can then gauge to a certain extent, the measure of my extraordinary troubles. At times, in this great life-struggle, while I have felt myself surrounded by persons who in one way or another offend and pain me, I have not found in this richly populated land, containing millions upon millions of people even one such devoted man to whom I could receive adequate sympathy! Not a single man could rise to my higher level and truly and fully realize my condition; far less could be enter into my feelings and fully sympathize with me. Again, those duties which should have in the fitness of things, fallen upon others' shoulders, have, owing to want of capable helpers fallen with all their dead weight upon me. It is not unoften therefore, that my body and specially my nervous system breaks down under such high stress and strain. But even while ill, I cannot get even legitimate repose! While doctors urge that an unbroken rest is imperative in my case for recouping my health and strength, my circumstances do not permit this. Neither can I relegate all my work to others, nor my opponents would let me have any tranquility of mind.

They are always eager and ready to do me the greatest harm and destroy my Mission in every possible way- howsoever unfair! In spite of these unfavorable circumstances the strength of my higher life, however, enable me to successfully combat them all. Now, if it is possible for any of you to comprehend the extent of my struggles and sufferings by forming before your mind's eye the picture of the above facts, you would certainly feel that as the Brat or Mission that I had taken, was the most unique one, so my struggles and sufferings to accomplish it have also been extraordinary.

Who can properly estimate the sacrifices I have made, the obstacles and oppositions I have combated, the sore difficulties I have passed through and the shocks and injuries I have borne during the last 25 years since I have taken up my Life-Vow- not to speak of the period preceding it- in the interest of your salvation and higher evolution? How unremittingly and strenuously have I worked continuously often times denying myself even the hours of legitimate rest during night! How have I devoted myself heart and soul in the investigation and discovery of the basic principles and philosophy of the One, True, Science-Grounded Religion, in composing the unique Deva Shastra, in writing and publishing about one hundred and fifty books in Urdu, Hindi and English, in writing hundreds of articles, in editing various periodicals, in delivering thousands of sermons and lectures, in constantly confronting the adversaries of the Mission, in founding and guiding various institutions, in training and preparing workers for the propagation and progress of true Dharma, in disposing of the ever-increasing daily work of the Samaj, in solving and surmounting numerous difficulties that have cropped up in the course of work and progress of my new movement, in obtaining requisite sinews of war, in personally attending to all such duties, as I have perforce to myself, owing to inefficiency or insufficiency of workers, in looking after the progress of sewaks etc., in supervising the various items of business connected with the Head Office and so on and so forth. Who can form an adequate conception of the labours and pain, sacrifices and sufferings, I have undergone in doing all this? Who can know and realize the extent to which I have thought and worked for the good of others, even when groaning under fell diseases and at times quite regardless of the interest of my very physical life? Yes, I have continuously labored for my Life-Mission when even those for whose salvation and evolution all these labours and pains have been borne, would not approach me, because they possess natures diametrically opposed to mine, would not see me as I am, would or could not respond to the good done to them by any feelings of

gratefulness, but many amongst who would, on the contrary, be prepared to manifest ungratefulness and would not even show towards me common respect due to an ordinary gentleman, not to say any higher feeling of reverence, when those who have passed a greater portion of their lives in my Samaj or some of those who were born and brought up in my own family, have at times seen me in a wrong light and manifested most hateful feelings of repugnance and ungratefulness. Yes, I have labored for the good of making, nay, whole world, at times when people living by or near me have not liked even to freely talk with me; when after a full day's hard work and exhaustion of both body and mind, I could get no congenial surroundings to recreate and refresh my spirit; when no expressions of sympathy have solaced me, but on the contrary abuses and invectives have been poured down on my head! Under these circumstances and in these surroundings, I have still lived and toiled during the last twenty-five years to fulfill my Unique Mission and never even thought of relinquishing it. Just bring to your minds, as far as you can, my most painful and yet singular position as depicted above. Fighting tremendous odds under extremely perplexing and heart-breaking circumstances, if I have not succumbed to a premature end of my physical existence, and still live in flesh and blood, is it not a miracle; although at times under the strain of hard fighting. I, many a time, approached the very brink of death! However, in this great war with untruth and evil, my body though alive, has for many years past become an abode of some chronic diseases as have necessitated almost the daily use of medicines in one form or another. I, however, do believe that if I am still alive, it is because the preservation of my life was indispensable for the fulfillment of my Life-Mission for which Nature had manifested me.

IX

THE EXTRAORDINARY FRUITS OF MY EXTRAORDINARY STRUGGLES AND LABOURS

It is not for me but for you to say to what extent my vast struggle and great labours have borne fruit. Do you not behold them in your own lives and in the lives of hundreds of other men and women? Do you not find them in our

various institutions? Do you not see them in various Ashramas and school buildings of the Samaj? Do you not mark them in the higher changes in the lives of such people, as doctors, magistrates, pleaders, graduates, merchants, mill owners, teachers, farmers etc., the rich and the poor, the learned and the ignorant, of different castes and callings, who have in the past few years joined the Samaj? Do you not see them in the pecuniary aid received towards the various institutions of the Samaj? Do you not notice them in the news of the various kinds and work of the Samaj published in its monthly, and bi-monthly periodicals? Do you not see them in the pecuniary aid received towards the various institutions of the Samaj? Do you not see them in the new books published every year and the daily growing literature of the Samaj? It is not a fact that from amongst you those who were previously addicted to the sins of drinking, debauchery, flesh-eating, stealing, bribes-taking, gambling, killing of animals and female infanticide, have, on account of changes in their hearts. Brought about by me, got rid of those sins, that your course of life and your lower relations have been changed, that your houses have been transformed and now present an altogether new aspect? Places formerly used for the manufacture of liquor are now used for the cultivation of minds and hearts and Ashrams have been built where no places for Sadhnas existed. The families wherein the wives and daughters were steeped in ignorance are now able to read various religious books. Men and women, who were given to various harmful superstitions, are now freed from therefrom. In various places schools have been opened for the benefit of boys and girls of Sewaks and even among adults, the numbers of such women in the Samaj would be very small as cannot read write. Houses from which came very small as cannot read and write. Houses from which came loud and piercing cries of dissension and lamentations, resound now with the echoes of elevating and harmonious notes of various soul stirring songs. Families that presented a living spectacle of hell on account of gross sins and their woeful consequences are now reverberating with the sweet notes of higher religious feelings and mutual good wishes. Individuals who under the slavery of their sordid selfishness did not wish to do good to others-nay, could not think of doing any disinterested service of their own kith and kin, now devote themselves for serving and helping others. Those who were leading a useless life and did no work have now become diligent and are engaged in various useful activities. How could have all these results been achieved if I had not sacrificed myself inch by inch and gone through all immense sufferings, you could not have witnessed those miraculous higher changes in men and women

wrought by my sin-destroying and higher-life-evolving power, which rightly fill you with wonder! It is not true that the beneficent changes that are wrought in your lives by my higher light and higher psychic power, could not be brought about in you by anyone else- by your parents, biradari people, co-religionists, by any religious book or any imaginary Omnipotent Deity? Bearing this truth in mind you can now very well understand that my labours and sufferings have not been in vain, but that they have yielded a rich harvest, which on this special day fills yourselves and myself with genuine joy and thankfulness.

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X

EVOLUTION AND PROPAGATION OF THE
PRINCIPLES OF SCIENCE-GEROUNDED RELIGION

About the end of 1894 A.D. after a great inner struggle I got rid of my deep-rooted faith in the mythical God or Ishwar or Parmeshwar, so that the very foundation of my theistic religious teachings was altogether demolished. In the

investigation of truth, now, blind faith has no place. By the development of complete or all-sided love of scientific method I was now perfectly filled with true scientific spirit and began to conduct all enquiry into the realm of religion, on the lines of complete scientific method of investigation. Whatever, was proved to be true, according to this criterion, I believed in and accepted, and whatever was opposed to it, I rejected as untrue, imaginary or fictitious (Mithya kalpana). Thus I cared not for what was called ancient or modern, old or new, authorized or non-authorized, Indian or foreign, popular or unpopular in matters of religion, but cared and sought for truth and truth alone as found, supported and tested by the scientific method of enquiry and believed in it and preached it. In a word, instead of imagination-based faith, scientifically established true knowledge became my life-motto. The shackles of blind faith were all broken and my soul reached a stage whence the path of progress in true knowledge was opened for it for ever. Henceforth, the whole of my religious teachings were grounded on the unshakable bed-rock of cosmic laws, relating to the Life-Force in man. This very year twelve years of my Life-Mission were over. These twelve years were remarkable in my life, as a period of extraordinary struggles-internal and external. This period I had devoted to preaching of theism and it had led to new and strange and bitter experiences of the degraded state of humanity in general and of my followers and adversaries in particular. The 13th year of my Mission-work opened with a new chapter in the matter of my religious beliefs. They became Nature-based or science-grounded. Since then thirteen years more have elapsed. The story of my singular struggles during this period is very remarkable, but I cannot enter into this long discourse for want of time and space at present time. Suffice it to say that for the last 13 years, my religious teachings has been free from the theological teaching which I gave in the first 12 years of my ministry, and has been based on cosmic laws or basic principles of Nature recognized by experimental sciences. These 13 years are the years when I have considerably and remarkably developed my soul-organism and its higher powers, and the Dev Samaj, too, had made remarkable progress.

On this special occasion, I again remember that 20th December, when on this very day, 25 years ago, I took my unique Life-Mission in this very city of Lahore, and I also recall in my mind the unique struggles, oppositions, persecutions and sacrifices I had to undergo during this quarter of a century to fulfill my Mission, and all this remembrance makes me realize that my life and labours have indeed been blessed and most fruitful to me and others.

On this special occasion, I again remember that 20th December, when on this very day, 25 years ago, I took my unique Life-Mission in this very city of Lahore, and I also recall in my mind the unique struggles, oppositions, persecutions and sacrifices I had to undergo during this quarter of a century to fulfill my Mission, and all this remembrance makes me realize that my life and labours have indeed been blessed and most fruitful to me and others.

On this special day of the Silver Jubilee of my Life-Mission, I consider and call myself deeply blessed because during this time:

- (1) My soul has undergone great and wonderful higher change or evolution.
- (2) My soul had developed all the different forces of love of truth.
- (3) My soul had developed all the different forces of repulsion towards untruth.
- (4) My soul has developed all the forces of love of goodness.
- (5) My soul has developed all the forces of repulsion of what is wrong and harmful.
- (6) My soul has thus become complete in its organism, or in other words attained Complete Higher Life (Deva-Jiwana).
- (7) Attaining complete Higher Life, I have, in its light, seen that true and complete ideal or picture of Dharma, which none had seen or preached before on this earth.
- (8) I have seen and taught that true and science-grounded basis of true religion which no one else had ever seen or taught on this earth.
- (9) I have seen and taught the true system of Sadhanas or religious exercises for the attainment of Higher Life, which none had ever taught on this earth.
- (10) I have written and published a Unique Scripture, Deva Shastra, relating to the teachings of the One, True, Science-Grounded Religion of the world, which no man or god or goddess had ever done before.
- (11) For the culture and propagation of the higher life and higher knowledge of soul that I inculcate, I have founded a true religious

society, called Dev Samaj, the like of which is not to be found anywhere on this earth.

- (12) The wholly new and most important truths that I have seen preached with regard to the constitution and dissolution and evolution of the soul organism of man, had never been seen or preached by anyone on this earth.
- (13) Although I was born in a country whose religious philosophy, like that of many other countries if Asia, is based on the goal of attaining happiness or leading a life of selfishness only and which had led people to adopt such practices (sadhanas) in the name of religion as have made people indifferent to weal or woe of their different relations or other existences in the Universe, and thereby gradually atrophied their altruistic consciousness and killed the germs of feelings of otherism in them. I, on the contrary, teach the grand and unique scientific philosophy of feeling the relationship with and seeking evolutionary harmony in all the different divisions of Nature-human, animal, vegetable and inorganic worlds. Thus I had the most noble and most and rare privilege of working for evolving new and higher consciousness in relation to other existences of Nature, in the souls of my countrymen who had been benumbed by the deadening effects of the aforesaid old destructive philosophy.
- (14) I have preached a religious philosophy that is of the greatest benefit to all-men or women, high or low, rich or poor, of every caste or colour or clime, and which is calculated for all-sided development of mankind, i.e. for evolving all such higher powers of their souls whose germs Nature may have endowed them with.
- (15) I have taught a unique and evolutionary religious philosophy which not only aims at the fullest possible higher development of souls of my countrymen, but which is also calculated to stimulate and promote their progress in all other departments of life and thus lead to their physical, mental, industrial, scientific, literary, social and true political welfare also, and save them from degeneration in all the above directions and their consequent misery and ruin.
- (16) I have taught that unique science-grounded or evolutionary religious philosophy which is calculated to uplift or truly raise not only

my fallen countrymen in the scales of Higher Life and outward civilization, but which is bound to liberate the whole fit humanity from:

- (a) all superstitions, and dogmas that are based upon false or fiction-grounded faiths;
- (b) all such rites, ceremonies and social customs as are really harmful for man's true welfare in any phase of life; and
- (c) all such bias, bigotry or narrow-mindedness, ill-will or hatred that has been hitherto generated or nourished in the name of religion and caused religious wars, crusades or jehads and animal or human sacrifices etc. and thus caused streams of innocent blood of men and animals to flow on this earth.

Thus my teachings is calculated to really bring the reign of concord or peace, good-will or righteousness on this earth not only among mankind, but amongst all the kingdoms or departments of Nature, i.e. a true heaven on earth which had not been hitherto even dreamt of, much less could it have been realized!

FEELING OF BLESSEDNESS

By means of all the aforesaid work, in so far as I have been able to establish and spread the kingdom of truth and goodness, and to carry out my Mool-Mantra or Life-Mission (i.e. "Satya shiv sunder hi mera param laksha hove, Jag ke upkar hi men jivan yeh jave); in spite of bitterest oppositions, agonizing persecutions, tremendous difficulties and innumerable trials; in so far as I have been able to liberate you and your relatives from the thralldom of various kinds of superstitions, sins and harmful social customs etc.; in so far as I have been able to produce a higher change in your heart and that of your family members and relieve you of many of the troubles and misery resulting from following the downward course of life and thus saved you in some cases even from premature death and to bring purity, love, goodwill, peace and happiness in your homes and relations ; in so far as I have been to do good to your children and women by establishing different Dev Samaj institutions for their special benefit; in so far as I have been able to do good to mankind at large, even outside of the pale of Dev Samaj, in so far I have been the means of saving the lives of thousands of poor, innocent and useful animals and to relieve their misery and promote their right happiness; and further in so far as I have been serviceable to the vegetable and the inorganic world in various ways- considering all these numerous kinds of services to all the divisions of the Universe, I feel my existence as most blessed and I deeply rejoice at it. I feel now that all the divisions (Vibhaga) of the Universe that have in a large measure derived benefit from me, are directly or indirectly blessing me and my revered departed Perceptor and ancestors and other souls that have been served by me, are sending fourth their subtle benedictory vibrations to me and all these blessings that I receive make me extremely happy. In fact, whatever good has resulted and whatever prospect of highest good has been opened for the human, the animal, the vegetable and the inorganic worlds by the fulfillment and propagation of my Mission now and in future, all that makes me feel that my life and all my unique self-sacrifices and troubles have not been in vain, but that my unique labours of love have been to some extent fructified and fructified wonderfully.

Btu where would I have been today and where would have been my Life-Mission and how could I feel my existence so blessed and fruitful, had not my ancestors appeared and contributed towards the manifestation of my being. In

the chain of my ancestry, I therefore, specially remember, today, the links that are most closely connected and have greatest hand in my manifestation, namely my revered father and mother and my most venerable grand-father and grandmother. I also specially and gratefully remember today my most revered Sat Guru (Religious Perceptor of early life) and call him blessed who not only proved to me like a guardian angel in the perilous period of my early youth and guided and helped me in the path of Higher Life, but also who continued to wish and do good to me and my relatives in various ways even after he departed from this earth. On this sacred occasion I also thank and bless all those relatives living on this earth or in another kind of help or service. On this sacred occasion, I express my gratefulness, towards all those persons too, who, be they my countrymen or foreigners, have rendered me any kind of physical or other service or pecuniary help or added to my stock of knowledge or information or helped in anyway in the process of evolution of one or another higher feeling in me. On this sacred occasion, besides the human world, I also thank and bless those existences among the animal world, who have served me with their milk, and those trees and plants that have been of use to me in various ways- yes, I specially feel indebted to and bless the vegetable world that has supplied me daily with food and nourishment. Last but not the least, I cannot forget to mention on this sacred occasion the great services of the inorganic world, without whose help I could not breathe for a single movement.

On this sacred occasion I also remember my opponents generally and some ungrateful deserters especially. And although I cannot feel love or attraction towards their harmful and inaugurate lower natures- as it is against the very law of evolution that it should be so- but being a complete lover of goodness, I can and do entertain sincere wishes for their good, and I have even before this, many times performed the exercise of good wishes (Mangal Kamna) for them. All these ungrateful people by coming in contact with my Samaj and me had improved their lives in different aspects and had been reclaimed from several evils. Their letters, articles etc., which are on record in the Samaj prove this unmistakably. They to have never dared to declare in public the before coming in contact with me or Dev Samaj they were good men but became bad men by the influence of the Dev Samaj and its Founder. Why do they then try to injure the Dev Samaj by various unfair means? The reply is no far to seek. In a country where even the parents kill their own begotten daughters, where a degraded son not only maltreats, but kills his father or a degraded brother oppresses or even murders a brother, what wonder is it, if some ungrateful

wretches, try to molest and persecute their benefactor, for the sake of gaining name and fame or some money thereby? But the past history of reformation in this world clearly proves that by persecutions, a really good and great cause has only not suffered but having passed through it, has made still further progress. The true supporters have under such circumstances become more enthusiastic and self-sacrificing and worked with greater zeal and power. The history of the continual progress of the Dev Samaj, too, amply and strongly corroborates this truth!

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XII

CONCLUDING APPEALS AND BENEDICTIONS

Realize, therefore, on this special day as far as you can, the glory and the grandeur of my manifestation- a manifestation that is the fruit of millions of years' extraordinary travails of Nature. Realize also the grandeur of the Deva Jiwana, which I have attained after going through unique struggles and sacrifices. Do not be indifferent or lukewarm towards attaining the inexhaustible treasures of the wonderful light and power of the one, true and the complete religion that I have opened up for you and do not allow yourselves to remain destitute of them. There is no gain higher than the attainment of the life of the true religion. There is nothing so precious as soul or life. This Dharma is the only real possession, which you can retain with yourselves. It is this Dharma, which would lead you to higher, purer and more refined planes of existence here and hereafter and liberate you from the life-killing course (gati) and its poignant pains. It is this Dharma, which will, at the time of death of the gross body, fortify and strengthen you to die in peace and perfect felicity. It is this Dharma, which can enable you to prove a leavening force for good in this most degraded country. This it is, with which you can best serve the interests of your country. Remember, there is no privilege higher and no gain greater for you or for any fit (adhikari) soul than that of knowing and benefiting by the one, true and complete religion of Deva Dharma. And there is no Samaj on the face of this earth more beneficial and progressive for you and for humanity at large than the Dev Samaj, which aims at and moulds souls in the higher life or true Dharma and which has been all along fed and nourished and evolved by my very life-blood. Feel and realize that it is an exceptionally great privilege to be united and to remain united with this holy Samaj and breathe in its elevating and benevolent atmosphere and let this consciousness inspire you to a deep and uppermost desire that your soul may not decay and die, but attain and grow in true Dharma. Act like a hero in the strife, resolve to be firm and persistent and at all costs and hazards, cast off the shackles of all those slaveries of lower desires, passions and egoistic feelings, which stand in the way of the accomplishment of the supreme ideal of your life. Resolve further that you will remain faithful to your Deva Guru and the Samaj whom you have the highest and most blessed privilege of knowing and joyfully and enthusiastically dedicate your energies, your wealth, your mind and heart for the promotion and progress of the work of the Dev Samaj Nay, further carry these glad tidings to

all fit souls that there is no sacrifice higher and more useful than that made in the cause and the interests of the Deva Samaj.

May this Mahotsava prove for us all a really grand and unique Mahotsava. May this Mahotsava prove truly serviceable and beneficial in the propagation of the cause of Deva Dharma and the welfare and progress of the Dev Samaj and a precursor and a herald of a new, glorious and blessed era. With these words of benediction I close this address.

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