

*Four
Fundamental
Truths
About Soul*

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There is no doubt religion concerns itself with the soul-life of man. This is its primary, exclusive and undisputed field. This publication concerns itself with the problem of nature of soul, its health and diseases, its moksha and vikas. Hence its teachings are foundational for seekers after truth about religious life.

Dev Dharma claims to be in a category by itself in the world of religions. One of its bases of this claim is its philosophy of soul. It interprets the origin and nature of human soul in the evolutionary and biological terms.

Dev Dharma holds to the evolutionary origin of human entity. Man emerged as a species from the animal world. Its process of origin is not different from the process in the case of millions of other species in animal and plant worlds. It is, like other species, a product in Nature of natural conditions. When evolution of man from the animal world is true, it follows that theory of creation is false in toto. Man does not 'come with a trail of glory from God which is our home'. Man comes with redundant vestigial of the tail of an ape to remind him that this Nature is his first and last home.

Dev Dharma holds to the biological account of birth of a human entity. Human entity is a new entry, an emergent entity, from the ovum of a female and the sperm of a male. Its characteristics are the result of interaction between these two cells and environments. The complete explanation of human entity-soul-body organism- is in the laws of heredity-environments. When we must accept this scientific account of the process of birth, we cannot but assert that every human soul is a new entity which is unknown to the previous history of existence. When we admit this we must reject transmigration which holds that human soul, which is born, is in fact, say, a crocodile, who through good actions has succeeded into a woman's womb to get human gross body. The ridiculous nature of the theory of transmigration is apparent once we grasp the

evolutionary process of the origin of human species and biological process of the birth of a human child and the laws of heredity-environment.

When evolutionary account of the origin of human entity is true, it follows that human entity is structurally and functionally connected with the inanimate world, the vegetable world, the animal world and the human world. When origin of man is in Nature and the conditions of his continued existence are in nature, his entity is inseparable from it. When this is so, his destiny is inseparable from nature. Hence human ideal cannot be moksha in the sense of deliverance from body or mergence in super sensible Brahman. He is ansh of Nature. Hence, his ideal is to seek and realize his true harmony with existences in nature.

What stands in the way of this ideal of harmony of man with all the orders of Nature is his love of pleasure. Man inherits his consciousness of pleasure and pain from the animal world. But new powers of ideation, of thinking and imagination, help him to develop attraction and ultimately love for pleasure. When one is selfish and seeks his pleasure at all costs, he harms others and deprives them of their just claims and thus produces disharmony. When there is an obstacle in the satisfaction of any of his low-loves of pleasure, he reacts by low-hates which take the form of ill-will, revenge and vindictiveness.

Man must seek his moksha in release from the bondage to these low-loves and low-hates which put him in disharmony with other existences in nature. But this is not enough, for harmony with others does not consist merely in refraining from doing harm to them. Man must be serviceable to others to achieve the ideal of harmony. This is possible if he evolves higher feelings of disinterested service of others. This is his vikas. These are some of the truths about soul-life which differentiate Dev Dharma from the world religions. There is a moral

obligation for man to accept these and such other truths for these are founded on scientific verification.

- (1) It is verifiable that man is an evolute from the animal world and hence not a special creation of God.
- (2) It is verifiable that each human soul is a new entity unknown to the previous history of the universe. Hence transmigration is false.
- (3) It is verifiable that the origin and condition of continued existence of each human entity is in nature. He is inseparable from Nature. His first and last home is Nature. His destiny is in Nature and his destiny is to establish his harmony with other existences in Nature on evolutionary basis i.e. truth and goodness.
- (4) It is verifiable that the ideal for man is to eliminate his low-loves and low-hates and evolve higher feelings of disinterested service. This in his moksha and vikas.

Dev Dharma is thus scientific, not merely founded on science. Again, its religious teachings are characterised by constituency and continuity with scientific knowledge in other fields. It produces solidarity and integrity in knowledge which are reflected in the solidarity and integrity of the individual. When we hold both to the natural and the supernatural origin of the soul, we are divided within, harbouring repulsive disharmony, and are condemned to live a lie in the core of our personality which corridors us, leading to our ultimate extinction. The philosophy of Dev Dharma is a 'saving knowledge' for it saves us from this disintegration and lie. Let us realize this blessedness through the perusal of these pages and give our millions of thanks to our Master-the discoverer of these truths.

The English translation of this great book appeared in the official English monthly of Dev Samaj, entitled The Science-Grounded religion in 1935-36. The translation was by Principal P.V. Kanal, worker of Dev Samaj and editor of the said journal. It is salvaged from the files of the said monthly for the benefit of the English-knowing readers. It is a free translation to allow for greater facility of expression and understanding but runs no danger of straying away from the truth of the original for the translator was steeped and saturated in the philosophy of the author through direct and inspired contact with Him and had been under His direct training for writing on His philosophy.

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Four Fundamental Truths about Soul

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Nature or universe is the name of the sum total of all kinds of living and on-living existences. It consists of two kinds of fundamental constituents, one of which is matter and the other is force. It has ever been in existence with these two constituents and it will always remain so in future.

Although, due to an inseparable relation between these two constituents, there is constant change in Nature, yet there is neither increase nor decrease of them. In spite of change, their quantity remains ever the same; they remain what they always are. Therefore, these two constituents of Nature are indestructible.

When there is a change in any existence of the living or non-living kingdoms of Nature, it takes place according to the laws of Nature, and in no circumstances in a haphazard way. For example, today water is formed when oxygen and hydrogen combine in a definite proportion under chemical action. The same proportion of these gases under the same process combined to produce water, fifty years back or five hundred years back or millions of years back. Again, just as fire is ignited through friction today, it was the case thousands of years back. Just as the burning of carbon (as is the case with pure flame of coal) in a chemical action with oxygen produces the poisonous gas of carbon dioxide today, so it did thousands of years back. The process by which clouds are formed and lightning occurs today was operative thousands of years back in the formation of clouds and lightning. The process by which drops of water fall from the clouds today, which is called rain is the same by which rain drops fell from clouds thousands of years ago. Just as today we cannot change water into wine, nor convert a dead body into pudding by a command or blessing or mantra, similarly, in the past no one could convert water into wine or a dead body into pudding. Just as today no

what plant gets converted into a plant of millet or maize, similarly it could not be so converted a thousand years back. Just as today no human being can get converted into a partridge and vice versa, or a pigeon get converted into a partridge and vice versa, in the same way no such conversion in figure and form took place thousands of years back. Just as no young one of an ass or a pig is born today from a human womb, in the same way, it never happened before.

In fact, when there is a change in any of the living or non-living existences, it occurs according to its invariable process which is dependable for all times. Therefore, just as fifty years back the drivers of the engines felt confident that the steam in the engines will be able to pull the trains for hundreds of miles, today also they have the same confidence that given the same conditions, the steam will pull the train and their confidence will not be betrayed. If a lady in India held the belief fifty years ago that when the coal got lighted when, then, water could be heated on them or some food could get cooked on them, she believes it so even today and the belief proves true in her country and in all other countries of the world. These facts establish the truths given below;

1. Nature is real and eternal
2. Nature is changeable
3. Whenever there is a change in any of the living or non-living existences, it take place according to a process, which is invariable and no change does or can take place in violation of that process. It means that within nature, when a change takes pace according to a certain process, the same change can take place again according to that process and no other and whatever is impossible to occur in a thing, that can never become possible under any conditions. So what is impossible in Nature ever remains impossible, and whatever is possible ever remains possible. Nature has always remained true and dependable in all its processes of

working and it is worthy of fully confidence in its invariable processes by every one of us.

4. The processes of Nature are invariable and all living and non-living existences are completely subordinate to them. A man who has insight into these truths develops faith in the invariable process of Nature and refuses to believe as true what is contrary to them. He does not believe about his own personality and even rejects the belief in the so-called 'omniscient person' or God and his imaginary processes and teachings or sermons, which are against the true invariable processes in Nature.

Since change in any living existence is not haphazard but is according to invariable processes or laws; so just as through invariable processes or laws of Nature a human body becomes healthy or unhealthy, strong or weak, beautiful or ugly, in the same way the soul in man undergoes change according to the invariable processes.

But millions of men on this earth come to acquire, from their childhood, from their parents, false beliefs in the name of religion, for these beliefs are against the true laws of Nature. Besides this, due to their own low loves and low hates, they themselves come to love falsehood. When the use of falsehood fulfils one or another of these low loves or low hates, they feel very much satisfied. Since they do not realize that according to the fundamental laws of Nature, they do a great harm to their soul-life by their use of falsehood they indulge in enthusiastically. Again, in order to satisfy one or another of their low loves and low hates they harm the body or wealth and life of their own or of others, and thereby harm their own soul and the souls of others. This is because they have either no true consciousness of the evils they do or even knowing or declaring certain actions of theirs to be evil, they find irresistible compulsions to do them. Thus being lovers of pleasure, when they come to develop love for

certain pleasures, they indulge in certain falsehoods and evils in opposition to truth and goodness.

In the course of evolution and Nature, man comes to form certain low hates when pleasure-affording low loves meet obstacles in their satisfaction. Being dominated by them, he remains in complete darkness or in complete ignorance about the invariable laws of Nature pertaining to soul life and the conditions of its life and death, its growth and decay. It is inevitable, according to the laws of Nature, for souls steeped in soul darkness to remain ignorant, on the one hand, about the eternal Nature and its completely trustworthy laws and on the other to be credulous as follows:

1. Such souls are taken in their dead leaders or masters, who in order to secure eatables and praise for themselves tell them through certain mediums that whatever satisfactions they get in life, is due to their grace or pleasure, and whatever diseases or troubles befall them, or whatever pains and tortures they suffer in life, is due to their curses. Some among such spirits come to be called gods or goddesses as under: Jehovah; Lord God; Allah, Khuda, Vishnu; Lakshmi, Kali, Sitla, etc.

Besides these, they worship useful animals like the cow, and harmful animals like the snake; tress like Peepal, and Barha (Banyan tree); rivers like Ganga; physical objects like Sun, Moon and fire, which are considered associated with one or another god or goddess.

2. They come to believe that that one or another of their gods is in complete control over the natural order. It is by will of their gods that sun, moon and stars give light, fire burns, the rivers flow, rain falls, corns grow, and cows, buffaloes and goats give milk. It is through their curses that they and their animals get diseased and suffer pain and torture. It is only by keeping their god pleased that they can be protected from various troubles and can be granted some of their wishes.

3. In accordance with these beliefs they try their best to satisfy their gods for whatever they ask them in the form of human or animal sacrifice or sweet smell of flowers, or of chandan, and dhupa, or intoxicants, like wine, bhang, dhatura, or any other delicious thing and indulge in praise of them.

4. They accept as true whatever is given in their religious book which is believed by them to be written, or sent or inspired by their god, though its teachings may be against the facts and laws of Nature. Even if their god is shown in his own book to be doer of evils, then also, they do not hold him to be sinful or degraded and do not consider his evil-doing to be evil at all.

5. They also come to accept the word of such men on earth who falsely claim to be mediums, or worshippers or priests of their god and who claim to reach their request to them. In accordance with such beliefs, they make offerings to these men, too.

6. They become blind believers of such persons also who in complete violation of the law of Nature claim to cure their diseases or remove their troubles or grant some wish by magic such as tona, ganda, taveez (charm), or recitation of some mantras. They make offerings to such persons, too, to please them.

7. They come to have blinds faith in those men claim to be connected with or relatives of their god or have been sent as teacher or Guru, Rasul, or Nabi or Prophet by their god and who, in complete violation of the laws of Nature, claim to do miracles themselves or whose disciples claim such powers for them.

8. According to the teachings of the above-mentioned incarnations or messengers, or prophets, they come to accept their god to be all-knowing, and all powerful worshipful being. They accept as true the teachings of these incarnations or prophets about soul and its life and the

consequences of their actions, though such teachings may be mutually self-contradictory and in violation of the laws of nature. In the same way, they accept as true their teachings about heaven and hell, though such teachings, being opposed to the laws of Nature, are false. Out of the temptation of the heaven and fear of the hell, they are ready, according to the depth of their conviction, to fulfil even such wishes of these incarnations of prophets which are sinful according to the laws of Nature and make sacrifice of their body, mind property and life and thus harm themselves and others.

Apart from such blind beliefs, the vedantic teaching that this world of daily experience is mithya, whereas in truth it is the only reality, has incapacitated our countrymen from understanding Nature as the one eternal reality and from making them anxious to acquire trustworthy true knowledge about it and from feeling it a great privilege to sacrifice their wealth and body and soul for acquiring such true knowledge. In spite of this, in the evolution of human society, apart from some progress of scientific knowledge in our country and Greece in the past, there has been in the West a large number of men in the last century and a half who are awakened to the dire need of rejecting speculative beliefs about Nature and developing true method for truth investigations. They have made praise-worthy sacrifice of their wealth and their body or mind, and discovered invaluable truths. Such true knowledge of Nature is called 'Science'. The true method of the discovery of truths is called scientific method.

Now, whereas it is true that it is by the use of scientific method only that a scientist can discover some truths in Nature, it is also true that just as it is necessary for him to have observation of the phenomenon, it is also necessary for him in order to observe, say, matter or physical energy, to have physical eyes and light to perceive and intense love to know the

object in its true nature and progressive intellectual abilities. Even though a scientist may have eyes and he may be anxious for observation to know some truth about the physical world, but if there is no light which can make possible the vision of the object under investigation, he cannot see that object and cannot obtain direct knowledge of it. Furthermore, in order to have direct knowledge over and above that of the physical form of inanimate forces, and then above them of living forces, he necessarily needs higher and higher mental abilities, altruistic feelings and Dev Shakties without which he cannot get any direct knowledge about them. Even though it is true that man evolves mental light through love of education, it is also true that to the degree he develops love for untruth and extinguishes the mental or intellectual light in him. Even worse than this, he develops most harmful and perverted vision is which he not only fails to have correct knowledge of things, but develops perverted beliefs about them. About the mental light, there is the altruistic light which is found in a limited number of persons who evolve the altruistic feelings got by them in inheritance. Still higher is the Dev Jyoti which reveals rare truths about the organic character of soul, its diseases and the causes thereof and the true method of deliverance from the degradation consequent on the diseases; the need of higher altruistic feelings and evolution of them. This light could evolve in a Devatma, a soul who possesses and evolves Dev Shakties in him. Till the appearance of Devatma on this earth, it was impossible for anyone else to discover truths about soul and thus their knowledge was not possessed by any person. Millions of men are under the grip of the above mentioned eight kinds of false beliefs from which they are not delivered. Even those few fortunate souls who, due to intense mental light in them, have given up the above mentioned eight kinds of false beliefs and belong to no religion, possess no true knowledge of soul based on reality of Nature.

Even though such souls are free from false beliefs, they are completely in the dark about truths concerning soul-life.

Devatma has evolved the Dev Shakties in him. In the Dev Jyoti generated by the evolution of Dev Shakties, he has on the one hand, seen through the eight kinds of false beliefs mentioned above and on the other hand, has, discovered Nature-based scientific truths about the organic character of human soul, the laws of its growth and decay, and death, the method of true deliverance from its diseases and degradation and evolution of soul-life. No one else before him could discover these truths. Not even the so-called omniscient God or any of his incarnations or Buddha, or Tirthankra, Yogi or Muni or Rishi, or Maharishi, has been able to acquire the most rare soul knowledge, the four noble truths about human soul which he has taught and which, being based on Nature and its scientific method, are completely true, are stated in necessary details in this book. In the evolution of human society as more and more individuals are born who are capable of being illuminated by Dev Jyoti to see these Fourth Great Truths, there will be greater and greater number of persons who could accept and believe in these truths. Thus on the one hand all kinds of false teachings stated above, will gradually disappear and on the other hand the propagation of these Four Great Truths will benefit mankind and the sub-human worlds as much as it is possible.

There is dire need of such men and women to Dev Samaj who should be capable of meditating on and understanding these true teachings of Devatma about human soul. There should be among these persons those who are, on one hand, possesses of love to redeem other human souls steeped in the eight-fold false beliefs and on the other hand are completely committed to side with truth and oppose untruths and who will make kinds of sacrifices for successful propagation of the Four Great Truths. They should receive Dev Prabhavas and reach as many places as

possible to destroy the reign of untruth and thus fulfil their human destiny. May it be so, that more and more missionaries be born in the process of human evolution, as early as possible, to do the needful.

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The First Great Principle

1

The Organized Life Power in Man is His Soul

The organised life-power is the most essential part of the entire being of man which consists of organised living body and organised life-power. It is this organised life-power which performs the functions of building human body, sustaining it, protecting and developing it and producing all sorts of motion in it.

As this organised life-power is the one thing essential in the entire being of man, it is the supreme business and highest privilege of man to get correct knowledge about it. This life-power which works with the whole being of man is the human soul.

But this is not the only kind of life-power that exists on the earth. The life-power is found working in the bodies of animals and plants as well, and forms the essential part of their being. The seeds of tress and grains of corn also possess life-power.

This life power wherever it exists is the only power which with its requisite capacity and under favourable conditions is the only architect of its body. It alone sustains it. It alone makes it grow. It alone enables it to procreate its prototypes. No God, Allah, Khuda, Parmatma, Ishwar etc., builds the living bodies of living existences.

The theists, on the one hand, and the materials on the other, dispute this truth. The theists believe, that it is not the life-power which builds the body but that it is their so-called God, Allah, Khuda, Parmathma, Ishwar etc., who creates the entire man or his life-power.

Now, an application of the simple rule of elimination would make this point entirely clear. If a woman has conceived and in the fourth or fifth month of her pregnancy she gets an abortion, the result is that the life-power in the body of

the prospective child, which was doing the work of building it with the help of its mother's blood, will not be able continue its work when it is thrown out of mother's womb. As the work of the life-power ceases, owing to unfavourable conditions, not only the body's growth ceases, owing to unfavourable conditions, not only the body's growth ceases but also it dies at once. The Almighty God is present all the same, but it is impossible for this imaginary being or even any real living man, to carry forward the task of building that body. Every living body is built by its own living organised force and by none other whether that being be mythical or real.

This can be made still more clear if we take a few living seeds, which possess life power, and which are capable of sprouting up when placed under suitable conditions, and drop the, into boiling water till their life-power is dead. Now, the body of the lifeless seeds is there. If we sow these boiled or fired seeds in suitable conditions, they neither assimilate food from their environment nor sprout up, nor shoot leaves, nor produce other seeds of their type. They lie in the ground as dead and would soon decay, because their architect, i.e. their life-power, is gone and is therefore absent. Now God of the theists is present both in the seeds, whose life-power is extinct, and in the ground where these dead seeds are placed. If he is the real architect of the body as distinguished from life-power of the seed, then there is the greatest chance for the so much talked of God to sprout up that seed and thus verify the belief of the theists. But God and all the theists combined, cannot sprout up that nor can they make any living plant grow out of it because its life-power has been destroyed by boiling.

Again, is it not true that living eggs when kept for a sufficient time in water boiling at 100 degree C lose the life-power contained in them? No amount of hatching would bring out a young one of a hen from such an egg. No God Allah, Khuda, Parmatma, Ishwara etc., can hatch a young one out of the boiled egg. The true eternal Nature declares in eloquent terms that the life-power of the particular egg which died when the egg was boiled, was the only agent that possessed the requisite capacity of building the body of the young one, because when that is dead, it is impossible for any other life-power or being to hatch a young one out of that boiled egg.

From this it is evident that it is the life-power alone that is the true and the only architect of the body. It is also true that life-powers differ. The life-power of one man is not the same as that of another. They differ in certain specified qualities or characteristics. There is difference of type between life-power of the plant

and the life-power of the animal. The vegetable life-power can draw its nourishment from mineral substances, while animal life-power can get its food only from living cells of the vegetable world. Again, life-power of man differs in broad characteristics from the life-power of the animals. It possesses progressive intellect. But though the life-powers in each group differ from one another and from the life-powers of the other groups, yet certain fundamentals are common to them all. Every organised life-power:-

- (a) builds one or another kind of body;
- (b) Sustains and nourishes it;
- (c) Protect and keeps it alive up to a certain time; and
- (d) Procreates itself in favourable conditions.

Now since it is this life-power in man or his soul, which builds the entire body of man-its skeleton, its muscles, its nervous system, its lungs, its liver, its heart, its hands, its feet etc.-it is absurd to believe, as the materialists assert that the life-power or soul merely a manifestation of body. As shown above, it is but evident that the soul has its own individual existence and is not the outcome of its living body. It is also evident that it is not the body which manifests a soul as it is inherently impossible for it do to so, but it is the soul which builds the body, sustains it , keeps it alive and procreates its type.

Since life-power or soul is the most essential part in the being of man, it is the greatest misfortune for man to remain ignorant and blind about its knowledge and it is his highest privilege to get true and correct knowledge about it.

Relation between Human Soul and
its Body, Here and Hereafter

The second great principle which Bhagwan Devatma has taught relating to the soul of man is as under:-

1. Intimate Relation between Human Soul and its body

The soul of man is most intimately connected with its body, i.e. as the body of man cannot remain alive when soul departs from it and consequently it dies; in the same way, soul also cannot live and it dies if it is not able to build a body for itself to live in.

This unique principle removes a lot of confusion which has gathered round the concept of soul. Bhagwan Devatma teaches that soul without a body can never exist. Soul is not able to function at all without a body can never exist. Soul is not able to function at all without a living body possessing brain and nervous system. Without such a living body it can never grow conscious of anything. It cannot get any knowledge without this medium. It cannot feel any pain or pleasure, nor love or hate anything or object, nor manifest any other activity. Consequently, if the soul is not able to build its body and is not able to live in it, then not only does it die but even its living body dies. Thus the entire being of man as such becomes extinct.

Hence, if at the time of the death of the gross body, the soul of man is not able to build a subtle body for itself in which it can live as it did in respect of the gross body, then the entire being of man dies.

But if, at the time of the death of its gross body, the soul is able to draw from its entire gross body-from its feet to its head-the subtle living cells or particles that are stored there, and build out of them, by means of its constructive power, a body mostly identical in form and features to its

gross body, though finer in its essence, it lives closely related to it, and continues the pilgrimage of life.

These subtle particles are all living cells like the living cells of gross body, with this difference only that these new cells are comparatively smaller, lighter and finer.

These finer cells are built by the soul of man. This capacity to build finer cells is acquired by the soul of human child several weeks after its birth on this earth, if the work of its preservation and maintenance thereafter continues uninterrupted. It is then that its constructive power grows sufficiently strong and is able to begin its work of building these finer cells and storing them in the body.

But even after it has acquired the capacity of building the finer cells out of its gross body, it does not in all cases, at the time of its physical death, build a new subtle body and continue its existence. If under certain unfavourable circumstances it is not able, at the time of death, to draw out from its gross body the finer cells and collect them in one place for the construction of its subtle body, it cannot build such a body for itself and becomes extinct.

The unfavourable conditions under which the soul of man is not able to build a gross or subtle body are as under:-

(i) When the soul is deprived of the materials with which it can form a body for itself. This happens when there is an abortion. In that case, the life-power or soul is deprived of the materials with which to carry on the building of its physical body; which materials it could get at that time only from its mother's blood. Thus it fails to complete the work of building its body and keeping it alive. Consequently, it also dies with the death of its body.

(ii) When it does not possess the capacity to build finer cells. This happens when the child has been safely and in right time delivered but

dies within a few weeks of its birth. For even when the soul has succeeded in building a complete and well-formed body in the mother's womb and it has safely seen the light of the day, it is not able for several weeks to build finer cells out of its gross body. This constructive power has to grow in him. But if the child dies before it has developed this capacity, it dies altogether i.e. both body and sou.

(iii) When the soul has developed the capacity to build finer cells and has actually built such cells sufficient to form a new subtle body, and possesses also the capacity of drawing these finer cells out of the gross body and building a new subtle body but is enveloped by any mishap which makes it impossible for it either to draw out those finer cells or build out of them a new subtle body, it dies.

For instance:

(a) When all of a sudden a person is surrounded by the huge flames of ire and is instantly burnt up, his soul, therefore, gets no opportunity to draw out finer cells. In such a case with the death of the body the soul also dies.

(b) When all of a sudden a man is buried under the debris of a roof or wall etc., to such an extent that there is no space left between his body and heavy debris under which it lies. In that case his soul finds no room where to draw out and collect finer cells and build his new body. Under such circumstances with the death of its body, the soul also dies.

(c) When the body of a man is blown up into pieces by the sudden explosion of gunpowder etc., and its different limbs scatter away over such a great distance from each other that his soul is not able to collect the finer cells from them at one place and build a new finer body out of them. In such a case with the death of the body, the soul of the man also dies.

(d) When a man is suddenly swallowed by a huge monster. In that case too, both the body and soul of man dies.

In short, even if a man possesses the capacity of building finer cells and has in fact got a sufficient store of such finer cells in his gross body, his whole personality dies if he does not get suitable conditions to draw out these finer cells at the time of the death of his gross body, collect them near his dead body and build a subtle body out of them.

(iv) When the soul of man lives a life opposed to the law of evolution, and thereof falls a victim to the law of devolution, it gradually loses its constructive power, till it destroys this power altogether. In that case, too, the soul cannot live and hence it dies.

2. The World of Parlok-the Abode of Man after His Death on Earth.

However, in majority of cases the souls of human beings do, under normal conditions, succeed in building a new subtle body after the death of their gross body. But hundreds and thousands of such souls, who have lived an altogether sensual and wicked life on this earth, build a very low form of subtle body and cling to this earth as earth-bound souls.

But there are souls, who have lived a comparatively better life. After building a subtle body on the death of their gross body, they go and live in some region of the finer earth or parlok.

This Parlok or finer earth evolved out of this earth, exactly as our finer body is built out of the subtle cells of our gross body. It was but inevitable according to the immutable law of evolution that, out of gross objects and embodied souls finer beings should be formed. Hence a finer solar system has evolved out of our gross solar system. It is the finer earth or this finer solar system which is the abode of all such comparatively better human souls who have from time to time left this earth. The one thing, that distinguishes the finer earth, and its denizens from this our gross earth is that while all sorts of persons good, bad or indifferent-do live here in the same place, in the same village, town or city, this is not

the case on finer earth. Finer earth has several regions or Lokas. People can live in these regions according to the refinement of their cells correlated to the good life lived on earth. Those who are comparatively higher people, do not stay together at one place with those of lower nature, because the temperament of the comparatively lower persons makes them unfit to go and live in higher regions. Those persons, therefore, who live higher and nobler lives on this earth, acquire capacity of living in higher regions amidst higher surroundings and in company of higher souls. Thus their better lives get congenial and more harmonious environments which add very considerably to their happiness and felicity of mind.

3. Difference in Life in Parlok

Finer cells out of which the human soul builds a subtle body are not of same kind in all beings. They are of various kinds. There are extremely inferior cells which emanate from the body of an extremely inferior soul. They are of the lowest kind. The fine cells which emanate from less evil souls, who are free from one or another gross sin, are better than those of the first kind. These cells are still better in the case of comparatively better man. Better cells enable them to inhabit higher regions.

Those persons, who are most degraded, cannot, in the nature of things, form such fine cells as are formed by high and noble souls. These wicked souls build a kind of subtle body which makes them unfit to live on the fine earth (Parlok). They live on this earth and are known as Bhoot, Pret, Churel or Pishach souls. This is a terrible punishment inflicted by the eternal law of Nature on earth-bound souls. These earth-bound souls belong to various faith including theists as well.

But those persons, who live on this earth comparatively better and still better lives, build finer and still finer cells, at the time of death of the

gross body, construct subtle bodies which enables them to dwell in higher and still higher regions of the finer earth.

These souls maintain nearly the same identity of body and inner life that they possessed on this earth. No sudden change takes place in their identity simply for the reason that they have left this earth. They can be identified there much in the same way as we identify them here. They are in fact the same beings who left this earth except that their bodies are fine and ordinarily invisible to our human eyes.

As men, led by their feelings, have built houses, cultivated lands, started industries and commerce, opened schools, colleges, universities, hospitals, infirmaries, orphanages etc. On this earth, much in the same way, after their physical death they have, led by their self-same feelings, built house on the fine earth, established villages and towns, built commerce and industries, founded schools, colleges, universities and several homes for the needy, aged and unprotected. Man, wherever he lives, must live as man and must work as man and must exercise his intellect and other powers to satisfy himself.

The fine earth is also peopled by various kinds of animals and possesses vegetation. As men acquire capacity for dwelling in comparatively higher regions according to the higher state of their life-power or soul, in the same way, the departed animals also live in higher or lower regions according to the higher or lower nature of their life-powers. Such animals as cow, horse, goat, lamb etc., which possess useful life-powers, inhabit better and finer regions after death. The finer earth possesses several regions, which differ from one another, according to the more or less fineness of their material composition which Nature has, by its evolutionary process, developed. Souls of departed men, departed animals and departed trees, by their law of being, go and dwell in regions suited for their stage of life or nature of their life-powers. Those human

souls that inhabit higher regions can come for some time to lower regions to do some service to the dwellers of lower regions.

Finally, a man who has been leading a vicious life by the agency of any particular organ loses gradually the power to build fine particles of that organ. The result of this is that when his life-power builds the subtle body out of the fine cells collected from the gross body at time of death, it is not able to build that particular organ. As for an example, such persons who are given to telling lies recklessly to the prejudice of another, begin to lose their constructive power of the tongue and in this power is altogether lost, no fine cells can be built for that organ. When these persons die and their subtle bodies are built by their souls out of the low-class fine cells, they are not able to build a tongue for themselves. If the constructive power has materially vitiated its capacity to build that organ but not altogether lost it, they build a deformed or incomplete tongue. Those, again, who have been using their hands in cruelly butchering innocent animals or trafficking with hand in the slaughtered corpses of these defenceless animals of those who have been using their hands in committing thefts, dacoities etc., vitiate the capacity of their constructive power to build fine cells of hands, so that at the time of building subtle body on their death, they can either build no hands at all or build very weak and incomplete hands. Those, again, who commit adultery recklessly and use their sexual organs to the harm and ruin of others, fare the same fate. They vitiate their life-power to such an extent that it is not able to build fine cells of that organ. Hence, it is at the time of death that the life-power or soul of wicked persons builds a subtle body devoid of several organs or is possessed of only weak and incomplete organs. Then, again, in the case of those who have formed the habit of starting with a vicious intent at others, either no eyes at all are formed in the subtle body or only incomplete eyes are formed.

Because it is the constructive power that builds the fine particles, hence, if the capacity of the constructive power to build a certain organ is vitiated or lost, how can fine particles of that region be formed? The one thing that vitiates life-power is evil or vicious life. The one greatest harm that a man given to wicked ways does to himself is that he vitiates his constructive power. The result is horrible. An adulterer, who has developed an inordinate passion for evil ways, carries that abnormal feeling with himself to the next earth. The inordinate feeling is there, but the organ by which he could satisfy his burning desire is absent. His agonies can better be imagined than described. In the same way, the agonies of those can be imagined who have formed no eyes or no arms or no tongue etc., of their subtle bodies. The greatest treasures for man are his various organs, as they make the work of his life possible.

Even if man be the sovereign of an empire here, how will it avail him, if, after death, due to his inordinate passions or burning low desires, he has not been able to build the organs with which he committed atrocities and thus has an incomplete subtle body on the next earth where he has to live for a much longer period than he has to live on this earth.

Those who indulge in evil thoughts, criminal designs, low machinations and intrigues to serve their base purposes and harm others, vitiate their constructive power of the brain and such persons build a defective brain after their physical death.

These woe-begone souls who luxuriate in evils, not only suffer the pains, agonies and mental tortures due to the absence of or defect in several organs, but, in the event of their not being able to change their evil course of life, they destroy their constructive power altogether and hence lost their existence completely.

Living a life opposed to the constructive power or evolutionary law of Nature and subject to the degrading or dissolutionary laws, makes it

inevitable for every man to reap the consequences mentioned above. It is an absurd fancy of man if he believes that any kind of this or that belief can save him from the inevitable result due to the eternal laws of nature. The law rules the entire Universe. It not only rules the human world but the animal and the vegetable world as well. Those who live their lives to the harm of others violate the great constructive or evolutionary law of Nature and consequently they vitiate their constructive power. In thousands of cases they are not able to build any subtle body after physical death and hence either die completely or build a low and incomplete subtle body, in case they possess some constructive power. While those animals that live serviceable and useful lives conform to the evolutionary process in Nature and hence not only build subtle bodies after physical death but go and inhabit higher regions where many wicked souls inspite of following this or that faith, cannot reach.

4. The physical and Psychological identity of Human Personality in Parlok

Does man retain identity of life after physical death? When a man dies on this earth his life-power build a new subtle, body out of the live cells drawn from his gross body and accumulated towards his head. This fine body though subtle in texture is none-the-less the body of the same man and can be easily identified. This living but fine body, like the gross body, feels hunger, thirst, the need of recuperation or rest, the heat and cold of seasons, the pleasant and unpleasant sensations etc. It retains its sex. It possesses the self-same organs barring cases when he has by his misuse destroyed any of them. He has to fulfil the same laws of Nature in order to exist, as he fulfilled them here. His soul too possesses the same mental powers, and the same feelings etc.

Now since both the body and soul of man are identifiable even after death and they retain the same temperament, the same eccentricities, the same good or bad qualities, it is wrong to believe, as several Hindus, Aryas, Sikhs, Buddhists and Theosophists do, that a departed soul migrates into the womb of a woman or she-animal or into the seed of a tree and there builds other bodies and thus continues the pilgrimage of life in innumerable rebirths in this world.

Since it is impossible to hatch a young one of a peacock or pigeon out of the egg of a hen, and it is impossible for a woman to deliver a parrot or a calf or a colt, so it is impossible for a human soul when it leaves its physical body to build anybody other than that of a man and that also very much resembling its own previous body. To expect anything different is to expect something against the very law of Nature.

Even those who believe that human soul reincarnates only as a human being, labour under a great misapprehension. In the first place, not only is the body of a child due to its parents but also its life-power or soul. When the living cell of male by a special process penetrates into the ovum of a female, a new active life-power is brought into being. It is this new life-power of the cells itself builds the body and not any other outside agency no life-power of any young or old person, which has already built a body for itself, can never enter the body of any expectant mother. This is against the law of Nature. It is, therefore, an altogether false and baseless belief that a soul, which leaves its gross body on physical death and builds a subtle body for itself, reincarnates, along with that subtle body or without it, on this earth in the shape of a child. Hence the theory of reincarnation or transmigration of soul is totally unfounded and false.

The Third Great Principle

3

The Pathology of Human Soul

1. The causes of Degraded Acts of Man

The third great principle which Bhagwan Devatma has taught relating to man is as under:

“Man grows diseased or degraded by adopting courses of conduct at variance with the evolutionary course of Nature. This degradation besides subjecting him to various most horrible consequences destroys his constructive power. If he is not able to get freedom these degrading courses and their impurities created in his soul, and his degradation continues unchecked, he gradually loses his constructive power completely. With the total extinction of the constructive power his whole existence is annihilated.”

The degrading or downward courses mean all those thoughts and deeds of man which are antagonists to truth and goodness, i.e., opposed to the constructive or evolutionary courses of Nature.

All those thoughts and deeds of man which are antagonistic to truth and goodness and which degrade him are due to his

(1) All kinds of low-loves; and (2) all kinds of low-hates.

These low-loves and low-hates have been in the past, as they are at present, the root cause of all kinds of falsehood in belief, in creed, in word or speech which man deliberately indulges in or intentionally propagates, and all his evil acts or transgressions against one's own self or upon the rights, etc., of others which he is guilty of.

Low-Loves

When a person craves for pleasures of any kind, and keeping them as the foremost aim and object, seeks the gratification of his such pleasure-giving feelings and in his mad pursuit thereof ignores the true and just right of his own self and those of other existences in Nature, grows unconscious, blind, insensitive or indifferent to his duties and obligations in relation to them and by his one or other untrue and unjust acts, proves harmful or usurper in one's own or another's relation in various ways, he develops various pleasure-affording feelings which are called low-loves.

The feeling of pleasure and begins in man from his very birth in this world and he gradually develops attraction for pleasure and repulsion for pain. For instance, a human child feels attraction for sweet things like milk, sugar, honey etc., and repulsion for pungent or bitter things. As the child grows, it develops greater capacity to enjoy newer kinds of pleasures and develops attraction for them. This attraction makes him indifferent as to whether such pleasures prove harmful for him or for others. With the advantage of age, man develops love for delicious dishes, sexual indulgences, wealth, property, children, fame, name, power, position, comforts of body, indolence, intoxicants, hunting, etc., etc. All these loves are called low-loves because these loves impel a man to adopt courses of conduct antagonistic to truth and goodness. Enslaved to them man cannot but perpetrate injustice, cruelty, wrongs and evils in relation to human world, animal world, vegetable world and mineral world. The terrible reign of untruth, injustice and evil that we find in all villages, towns, cities, etc., is due to this diseased state of man, i.e. his slavery of low-loves and low-hates.

A question may here arise: "Is there any harm if some person loves wealth and accumulates it by all honest and straightforward ways and means?"

It is true that a man, who inspite of his love of wealth, still keeps to honest ways, is thousand times better than a person who resorts to all kinds of unfair methods in order to gain it. But love of wealth after all makes a man slave to it, which is bound to be degrading of him. A man, who loves wealth, is most unwilling to part with it unless some greater love for some man, animal or other object, etc., demands its sacrifice. This love of wealth not only disables a man from contributing his hoarded treasure to any philanthropic institution or work and thus doing good to others and thereby fulfilling the evolutionary law of Nature, but is also disables him in many cases from spending money in order to meet the just requirements of the members of his family or even his own person.

Besides this, every low-love, whether of wealth or fame, etc., vitiates the vitality of the soul. Such a man loses the capacity to get freedom from its bondage and to evolve in his soul any life-promoting altruistic force of heart.

Thus every low-love degrades a man and renders his soul diseased.

Happiness as the goal is suicidal to soul. But world-religion have taught that happiness is the goal of life. They have differed in the conceptions of happiness and ways and methods to acquire them. But it never occurred to any of them that happiness could not be the goal of life of an organised being, subject as he is to the laws of life and death which rule the universe. Bhagwan Devatma has declared that happiness pursued as the goal of life is fatal to every soul. He teaches that if there had been any law of universe governing man, by which he could safely follow the wake of happiness and by so doing produce nothing but good and under no circumstances produced wrong or anything antagonistic to goodness,

there would have been no harm at all in raising happiness to the pedestal of the goal of life. But this is not a fact. There is no such law of Nature governing the life of man. On the contrary, we find another eternal law of Nature which eloquently speaks that a lover of happiness cannot but produce evil and wrong and cannot but prove harmful to him as well as to various other beings. We find millions of happiness-bound souls proving harmful in various ways not only to themselves but also to the human and sub-human worlds. These lovers of happiness not only rob men and animals of their rights and their peace and happiness but even rob them of their very life.

There are persons who hold that pursuit of sensual happiness is not the goal of life, but the happiness which a man gets when he renounces all his domestic ties, his wealth and property, his rights and obligations and retires to a secluded corner in the forest nook or a mountain cave and there engages himself in the meditation, reading scriptures, turning beads and such other exercises and feeds himself only by begging alms, is very desirable. Because according to them, such a soul does not degrade himself as he commits no theft, no adultery, no deception of any kind, is not addicted even to intoxicants, is not a slave to wealth, fame, name, power, position, children, etc., and keeps this happiness of true asceticism as his supreme goal.

Bhagwan Devatma rightly teaches that even such a soul (i.e., as ascetic) does degrade himself. By being a lover of his own happiness, he becomes utterly selfish and thus lives a life in contravention to the evolutionary law of Nature. Such an ascetic vitiates his own life-power which develops only by the service of others and this service involves sacrifice not only of his happiness but all that he possesses i.e., his body, mental powers and all acquisitions. To sacrifice our wealth and possessions for contributing to the welfare of others without seeking the gratification of

any of our own low-loves strengthens life power. But cutting one off from the world and confining all thoughts and actions to one's own happiness makes one utterly selfish. This selfishness vitiates one's life power and hence weakens the soul. Again, no man has a right to beg alms of others, so long he has power left in him to earn his maintenance by his own efforts. No man right to give up his wife and children and thereby cast off all true obligations in their relation in order to seek his own peace of mind or happiness. A man who gives up all these obligations for his self-gratification commits grievous wrong which he cannot but degrade him. Again, leaving the world is of no avail for such a person. He ought to awaken to the impurities accumulated in his soul by the wrong deeds he must have done before leaving the world, and he ought to make just reparations for them; otherwise these impurities would cling to his life-power and degrade him. It is, therefore, evident that love of happiness as the goal in all cases degrades a man.

Low-Hates

It is not the low-loves alone that degrade a man and make him his own enemy and enemy of others, including his nearest and dearest ones, but there is another group of forces which also proves suicidal to him. They are called low-hates. When we harbour such a feeling of hatred for some man, animal or nay other existence as drives us to entertain thoughts of evil or to actually commit evil, injustice or wrong towards that existence and we find some happiness or gratification in all such evil thoughts and acts, it is a case of low-hate. These low-hates are outcome of the following four causes:

1. When one' subject or wish is not fulfilled by someone. When some person wants somebody to help him in the satisfaction of a happiness-affording desire (however harmful it may be for him and others) and that person refuses to accede to his wishes, or if somebody else fails to gratify

even his proper wishes, he feels deeply shocked and pained and cherishes a feeling of repulsion or hatred for that other person. Such a person, like an animal baulked of his prey, feels mad under the intoxication of his unsatisfied low-love for happiness. Such persons are blind even to their own good.

2. When one cherishes self-love or low-love for any person or group of persons. When some person cherishes low-love for his own self, members of his family, his creed, his society, nation or country, he naturally develops low biases. These biases so blind him that if he sees anybody disclosing any true weakness, defect or unseemly behaviour in his life or the life of those with whom he is bound up by these low biases, he feels deeply shocked and pained and harbours hatred against that person.

3. When one possesses abnormal degree of low-love for his ego. When one develops such an abnormal estimate of himself that he is not able to tolerate even just praise of another being sung in his presence or to admit the true superiority of another over him, he naturally feels offended and begins to hate that other person who is praised.

4. When one develops love for his false beliefs or superstitions. When any person develops low-love for false beliefs and superstitions, he becomes hopelessly biased in their favour with the result that (a) he hates another person or society because that other person or society does not believe in his beliefs and superstitions, (b) he hates another for difference, manners, daily, behaviour, language etc., (c) he hates another who is inferior to him in some respects; (d) he hates another because of hte difference in profession, colour, creed, caste, etc.

All these repulsions are called low-hates and like low-loves they prove harmful to one's soul-live.

Now how should any person know whether he possesses low-hates? There are distinct symptoms which would convince him whether the

repulsion that he possesses is low or high, wholesome or unwholesome.

A person is said to possess low hate:

- (1) when he does not like that he should be believed, considered, or declared as weak, defective or sinful by any person even though he possesses that weakness or defect in his character or is actually guilty of some sin or crime;
- (2) when he does not like that some other person should be believed, considered or declared as superior to him even when the other person is actually superior to him, or be praised or honoured in his presence;
- (3) when he wishes everybody in the world to gratify all and every one of his wishes, however harmful or sinful they may be; and
- (4) when he does not tolerate that some person should entertain beliefs contrary to his cherished religious beliefs even though he is convinced of the error of his beliefs; and he does not tolerate any other person following a creed different from his own or entertaining or expressing opinions or ideas contrary to his own.

It is these symptoms which would show a soul that his hatred is low.

It is these low-loves and low-hates:

- (1) which lead a man to act antagonistically to truth and goodness and consequently degrade his life and vitiate his soul-vitality;
- (2) which subject a man to some amount of avoidable diseases, pains, sufferings and shocks;
- (3) which lead a man to perpetrate atrocities injustices and wrongs in relation to animals including those which are useful and serviceable; and
- (4) which lead a man to commit wrong in relation to other sub-human worlds.

It is clear that reign of untruth and wrong is bound to continue as long as man is ruled, by his low-loves and low-hates.

They are the fountain source of all suffering in the world in all interpersonal relations. They are mighty forces and they do not vanish merely because humanity shuts its eyes to them. Man has to be liberated from their bondage. Now, only a force can counteract another force. What was and is needed, therefore, is not so much stress laid on beliefs or outward symbols but a manifestation who would be born with the heredity of the unique forces of all-sided love of truth and goodness and the all-sided hatred for everything antagonistic to truth and goodness. Such a Devatma alone can rescue mankind. Such a Devatma has appeared who has not only founded the Science-grounded system of Religion for all mankind and the unique society of Dev Samaj but has also actually liberated hundreds of persons from their bondage to gross and subtle sins and is out to establish the reign of truth and goodness.

2. Falsehood and its Propagation

Low-loves and low-hates invariably lead, not only to all forms and all kinds of sins, crimes, transgressions, cruelties, acts of injustice, etc., but they are the root causes of all forms of falsehood which we find prevalent in the world.

When a person finds a lie or falsehood helpful in the service of any of his low-loves and low-hates and he is absolutely devoid of any such consciousness that might reveal to him falsehood as fatal to his soul-life and thus create in him repulsion or pain for it, he very naturally accepts it and thus deliberately abandons truth in order to satisfy his low-loves or low-hates. As his experience grows and he finds falsehood as very helpful in furthering many of his worldly objectives, he begins simply to dote upon it. The false beliefs and superstitions which he imbibes from his childhood create in his character a habit to accept falsehood, and which gradually develops into a love.

This love for falsehood is gradually so intensified that he feels its need in various departments of life. So much so that he trains those dependent on him, in the art of telling lies. It is this love of falsehood which has led mankind to coin a saying:

“Falsehood and myself twin are born,

Falsehood is serviceable to me in millions of way.”

So long these low-lovers and low-hates rule man’s heart, as they have been doing so far, from his childhood up to his present adulthood, falsehood must rule. This is the reason why the founders of various faiths and their so called Deities have indulged in various falsehoods in the form of miracles from their very start. And this is the reason why so many leaders of various creeds even today take shelter under falsehood and propagate its great need for mankind. The kinds of falsehood which are due to low-loves and low-hates can be grouped at least under the following twenty heads:

1. due to low-love of wealth: When a man is dominated by low-love of wealth, he indulges in falsehood because he wants to have money by suppressing deposits of others or usurping their property or practising deceit or depriving even his own dear relations, friends or others of their wealth by some under-hand means or violating his promises of giving some specified amount in charity, etc.
2. due to anxiety to conceal a wrong: When a person is anxious to put a veil over his own or any other person’s true crime, offence, sin or weakness or defect, he has a recourse to falsehood and acts contrary to truth.
3. Due to jealousy and vindictiveness: When a person is dominated by jealousy and vindictiveness, he tries to fabricate false accusations against the persons

who are subject of his wrath and endeavours hard to see them or get them punished or harmed.

4. In making promises: When a person makes a promise which he knows he will not keep at all, he indulges in a falsehood. But even when he has made a right promise and he violates it, he coins a false reason in his own defence instead of acknowledging his fault.

5. in giving false fears and false temptations: A man indulges in falsehood when he deliberately gives some false fear or holds forth some false temptation to a person in order to prohibit him from doing something proper or improper to make him do something right or wrong.

6. Due to some false belief or superstition: When a person dominated by some false belief or superstition indulges in lies to propagate his own creed or to bring into contempt some other creed.

7. When giving evidence: When a person who is bound to speak truth before a court established by law or before any other body, intentionally perjures himself serve some low-love or low-hate.

8. In cutting practical jokes: When a man wants to gratify his low-love of happiness by terrifying or teasing some man or animal, he tells something false or puts on false disguise.

9. Due to feeling of self defence: When a person is attacked by some other person or when he finds his own dear relations in danger, he does not adopt any right method of defence but finds an easy escape by indulging in some falsehood.

10. In explaining away his failure of duty or right promise: When a person has failed to do his right duty or to keep to his right promise owing to his low-love of bodily comfort, idleness, sex or delicious food and he does not have the

courage to accept a just reproach for his failure, he indulges in some false excuses to defend his indefensible position.

11. Due to improper regard for others: When a man is led by the considerations of some relationship or another's official position or some remote services done to him by another or of something he expects from somebody or of recommendations from any friend or relation, he indulges in falsehood.

12. When flattering others: When a man, in order to gain some object, speaks, or writes in flattering terms about another or sings his own undue praises or that of person, he indulges in falsehood.

13. Due to false display of humility: A man indulges in falsehood when in order to display humility before others and thus to earn their applause, he falsely declares that he possesses a weakness which in fact, he does not possess.

14. When enjoying pleasure at the cost of another: A man indulges in falsehood when in order to find delight or to amuse others, he puts another in a mood of misery, by deliberately telling him some news which is absolutely opposed to truth,

15. In order to form a society or a group: When a man is anxious to form a society or group or is anxious to promote it or make others his followers to serve his personal or political ends and deviates the truth, he indulges in falsehood.

16. For establishing glory of somebody in the hearts of others: In order to create and establish in the hearts of others respect, reverence or faith for somebody, a man indulges in falsehood.

17. in putting improper interpretation upon some text etc.: A person deviates from truth when he distorts a text, puts false interpretation upon any word, line

or teachings of a book-whether his own or composed by others- or misinterprets a law of Nature to suit his interest.

18. In order to proclaim a book as revealed one: When a person has himself written a text or book or got it written by others, and he does not attribute the authorship to the right person but all that to some Deity or God, he does not deviate from truth and indulges in falsehood.

19. Due to low-love of caste, creed, colour, country, etc.: When a man is dominated by low-love of his creed or opinion, society or samaj, caste or community nation or country, he becomes unduly attached to it. Led by this undue bias he falsely declares other castes, creeds, communities or countries etc., as low and inferior.

20. Due to believing what belongs to Nature, as one's own. A man deviates from truth when he believes what truly belongs to Nature, as his own and when instead of subscribing all he is possessed of, in the cause of the evolutionary work of Nature, he utilizes it in the gratification of his low-loves.

All these causes lead a man to untruth and they are the real source of the terrible reign of falsehood we find on this earth.

It is sad that human children are born in the atmosphere charged with false beliefs. It is true that when a human child is born, his critical powers lie dormant while his faculty of assimilating influences is active. When he learns language and understands those who surround him, he believes in whatever they say whether that is true or false. The first mental faculty that awakens in a child is the faculty of imagination and he is very deeply impressed by tales of wonder or horror which he accepts unquestioningly and even finds delight in them. The power of reasoning which could enable him to criticise the tales or beliefs which he accepts as true, is in a rudimentary stage. Hence all beliefs that he imbibes at that stage of life are based on hearsay and blind faith.

This mental state exposes him to the danger of accepting beliefs or superstitions which are wholly false. These relate even to his own body and the natural phenomena around him. Here are some examples:

He accepts that a goddess Sitla, is the cause of his small-pox and she alone, thereof, is to be appeased. He accept the stories that his dead ancestors or others departed souls cause various epidemics; that a particular goddess possesses the power of removing diseases, of blessing a barren woman with a child, when a pig, a hen or any other animal is sacrificed at its altar or an offering of sweet-meats or beautiful and sweet-scented flowers or some perfumes or incense is made to it. He accepts the belief when he is informed that a particular idol would grant all his wishes if he were to wash clean that idol, keep food before it, offer fruits or flowers to it, or burn incense before it. If he is told that some charms when worn round his neck or arm would banish his fever, he would gladly accept the belief and do accordingly. If he is told that a particular cow or buffalo of the family has ceased to give milk under the influence of some offended departed soul and that it would start to give good quantity of milk of the offended departed soul is appeased by food and other materials given in his name, he would accept that belief.

If he is told that some being called God builds the bodies of men, animals and plants and is the one cause of all stars, planets, earths etc., or if he is told that God visits this earth with plague and calamities when He is angry with man, or comes to his help when pleased by incarnating as a pig, a tortoise or half-animal-and-half-man etc., he will readily accept all these beliefs. But if he is told that God does not incarnate, he will believe that too. If he is told that God has sanctioned flesh-taking and animal sacrifice, he will believe it. If he is told God sanctions polygamy but not polyandry and considers it as a sin, he will accept that too. If he is told that God is pleased if a person were to offer prayers to Him in a prescribed method for a certain number of times every day and He

not only rewards him here but places him in heavens after death, where he gets delicious food, costly apparels, any number of women, he at once accepts that belief as true. But if as against this, he is told that God gives none of the things mentioned above, but merely delights a soul with his vision, he believes that also. If he is told that this God gets displeased with those who do not believe in Him and in his so-called particular book and puts them into hell at death, where he is stung by serpents and scorpions and gets nothing but morbid water for drinking purposes and other unpleasant experiences, he believes it. But if he is told that God when displeased sends a soul into a place where sulphur is brining day and night and this man though burning in the flames of these fires is not consumed, nor does he die but suffers eternal torture which please the heart of God, he believes that as true. So on and so forth.

The childhood of man exposes him to such cobweb of falsehood and the brain which is fostered in the atmosphere of such falsehood, suffers woefully if at no time in his life, he gets an opportunity to bask in the sunshine of the light of truth.

Besides this there is another group of falsehoods which is introduced into the mind of man during his childhood and which clings to millions up to the last day of their life on this earth. This group of falsehoods is known as miracles. There are stories of achievements by the so-called religious founders which are utterly false as they are opposed to the facts and laws of Nature. We give here a few so-called miracles which are accepted as true by millions of worshippers. A prophet of god converted a stick into a living dragon. A son of god was born of the womb of a virgin girl. A great man was born but in the natural way but that a white elephant entered the womb of his mother and was born as a human child. A prophet converted water into wine. A prophet fed thousands of persons out of a few loaves, which could hardly have sufficed for two persons, and the remains of the food were collected in several baskets. A prophet did not throw

any shadow of his body on the ground when he walked the streets during the day. A great man revived life in a completely dead man. God by sheer force of His wills, produced thousands of grown up men and women, who were never born of parents. God revealed his knowledge in a particular language for the good of these (created) youths when none of them knew that language and had never learnt anything. But they began at once to understand the difficult language and the abstruse truths, all unaided as soon as they were revealed to them. A god gave a vessel into the hands of a queen which enabled her to bring out any amounts of dainties from that vessel by a mere expression of a wish and she at one or another time actually fed thousands by the help of this magic vessel. Our guru converted a dead corpse of a man into sweet pudding or Halwa. A prophet of God had nothing to feed those assembled to hear him. He ordered one of his disciples to climb up a tree and shake it. He shook the tree and baskets-full of sweet-meat fell which fed thousands, etc., etc.

These miracles or absolutely false stories, were invented and deliberately propagated to create in the hearts of credulous and unthinking persons, a feeling of reverence for a particular god or goddess, prophet or messenger, Rishi or Muni, Guru, Guide Mahatama, etc.

Man's imagination is excited by his feelings too form some pictures and present them before his mental vision. These pictures are mostly fanciful. But they appear as real to him and he believes them as real so long as no facts come before him to explode them as fanciful. Even when facts confront him proving his imaginary pictures as false, he would not give them up if they are calculated to sub serve the end of his low-loves and low-hates and thus fascinate his heart. Hence, as in the childhood of mankind, man believed fanciful things as real either because he had no capacity to see their false nature or he possessed no hatred for them, in the same way, in this twentieth century, mankind believes in

falsehood due to low-loves and low-hates. And so long as this psychology of man persists, he is bound to cling to these and such falsehoods.

Imagination of man does conjure on false pictures and plays tricks upon him. A man cries 'thief, thief,' in his sleep and his whole face is overspread with terror and his body trembles because his imagination has conjured up a fancy of a thief sitting on his chest. Being asleep he is not able to see facts as they are; of course when he wakes up as he sees around him that his doors and windows are closed and that there is none besides his own relations and then he feels calm. But in sleep he was incapable of seeing facts as they were.

Imagination plays a trick on us even in the wakeful state. A man has often imagined a rope as a snake at night and felt terror-stricken. A child is taken before the preserved dead body of a tiger. He does not approach it. He is assured that the tiger is dead. Others go and touch the tiger. But he screams and trembles if he takes near it. His incapacity to understand the dead tiger as dead is mental and not physical. He has eyes. He has light. Sun shines over him. But this physical light by itself is not sufficient to dispel his fear. Mental and higher lights alone can help him.

This incapacity to falsehood as falsehood, keeps millions even to-day wedded to the various false religious beliefs, practices and creeds.

This imagination-ridden condition exposes millions to the wiles of the scheming people. A clever man sees a child wearing ornaments. He wants to rob him of these ornaments. He begins to play upon his imagination. He lures him to a secluded spot under the pretext of giving him sweets. The child is tempted. The cunning rogue knows that he has no sweets to give. But he realizes the powerful fascination of the vivid picture in imagination which tells the child that he shall have sweets. This cunning rogue robs the child of his ornaments and in certain cases even of his life.

As this cunning rogue lured the child into his snare by a false promise, in the same way, the departed souls and their worshippers, founders of various faiths, leaders of several sects or organised bodies, societies and movements, appealed to the imagination of man by drawing glorious pictures of what they could give them here if hereafter, in case they followed them and thus created awe or reverence in them for themselves or their deities or their creeds etc. Thus they made them believe in many of the most absurd beliefs, superstition, false notions etc. This trick to excite imagination of man by false picture of promised pleasures here or in heaven or of dreaded terrors of disease, famine or enemy etc., in this world or perpetual tortures in a supposed hell, is being most fruitfully utilised by various political and religious leaders even now.

Besides this, there lies in man a weakness of feeling wonder at something out of the common, being narrated to him. A man is anxious to hear about something strange, something uncommon, and something wonder exciting. When he is told some tale which gratifies this feeling in him, he is happy. It is this feeling in man which is gratified by seeking the wonderful sights and scenes of Nature, listening to ridiculous laughter of tales, seeing exciting pictures or scenes, by talk of wonderful powers of gods or goddesses, of their extraordinary stature, of their fabulous physical powers etc. If a man listens to these made-up tales of the strange, extraordinary, uncommon or marvellous forms and powers of some gods or goddesses, prophets or saints etc., and he has no critical capacity to test their veracity, he will believe them and thus cherish false faiths. There are millions who believe in the elephant-headed Ganesh because the picture of half-man-and-half-animal appeals to this love for the wonderful in man. There are millions who believe a god riding a rat or a bird, as it is something out of the common. There are millions who believe that a particular idol used to travel thousands of miles to go to a particular place at night to give darshan to his believers there and then return in the morning to the original place. Millions

believe that a river seeking a king loitering on its bank came and assumed the form of a handsome lady and married him and had a child born of him. Millions believe that in some heaven, a powerful God sits in His mighty throne and is surrounded by winged angels who constantly sing His praises. So on and so forth.

But as imagination and love for the strange or the wonderful lands a man in falsehood, when he possesses no capacity for testing them, and both powers swayed by his low-loves and low-hates lead a man to coin deliberately lot a falsehoods; in the same way, imagination controlled by higher loves and hates can enable him, in several cases, to get that true knowledge which it is otherwise impossible to get. If a man possesses love for the beautiful and led by this feeling or inspired by this love, he looks at the beautiful sights and scenes in nature- an ivy laden with rich flowers; a lake full of lotus flowers; a mountain – peak clothed in versant green; a handsome person or a charming bird- his faculty led by light of the love of the beautiful, conjures such fascinating and heart-captivating pastures of these beautiful sights as are unknown and hidden from a man void of this love; and the latter, therefore, is unable to describe in poetry or prose as the one possessed of this love describes them. Again, when a man possesses of mercy is led by this feeling to look at a person suffering from pain or want, his faculty of imagination enables aim to see the picture of woe in its true heart-rending nature. And when this person of mercy describes in words and paints in colour these sights of misery, he gives an impression which a man void of mercy is not able to as he does not see misery as it truly is-a terrible sight. Again, the imagination of a person who is possessed of true hatred for any falsehood or evil or wrong, enable him to see the truly horrible form of falsehood and evil which is hidden form the view of one devoid of this higher hate. Hence when any person ruled by higher loves or higher hates begin to develop more and more. And as they develop the faculty of imagination draws

newer and still newer pictures which he is able to convey to others in more and more beautiful and impressive colours. These persons are called the inspired writers of painters.

But even these higher loves and higher hates do not always direct imagination to form true pictures.

In order to escape from being led into a falsehood in any department of knowledge, these persons possessed of one or another of the higher loves and hates should:

(1) be free from all acquired superstitions, wrong beliefs and all forms of biases and prejudices in that departments; and

(2) be possessed of a string desire to possess in that department true and correct knowledge and in all sincerity avail themselves of the use of that method of investigation which is now called “scientific method”.

These two conditions have been observed to some considerable extent by various scientists. Bu in the domain of religion every attempt is made to ignore them. The only factors that are emphasised in the world of religion are ‘Blind faith’ in place of ‘Scientific Test’ and the fullest dose of acquired superstitions, harmful biases and prejudices in place of mind unfettered by any bias.

Bhagwan Devatma, alone, in the entire history of religion, not only fulfilled both these conditions for gaining correct knowledge to the fullest extent but he has often and repeatedly taught the need of adopting them, if religion is to be rescued from the world of blind faith, and these meshes of prejudices.

A man, who knows something to be false but deliberately propagates it as true, is a lover of falsehood or mithyachari. A man who does not believe in God and yet he preaches about His existence is a mithyachari. A person, who has no faith in the so-called revelation and yet accepts an office of a society which believes

in it, is a mithyachari. A man who has a political object to serve and exploits religion for it, i.e. establishes a society in the garb and name of religion for political purpose, is a mithyachari. A man who believes in no religion but yet not only associates with some religion but propagates the doctrine of the religious society, indulges in falsehood or is a mithyachari. So on and so forth.

Such a person is to be distinguished from one who is led into an error. There are persons who in spite of their anxiety to know truth are led into a false situation. This is due to four causes:-

1. Errors due to wrong supposition
2. Errors due to treacherous memory.
3. Errors due to wrong inference.
4. Errors due to other causes.

A man sees phenomena. He wants to know the cause. The facts before him stimulate as the most probable cause. He is led by the convincing circumstantial evidence to believe in his hypothesis. He declares it to be true, whereas it is false. This is an unintentional error. A doctor sees a patient. He believes the cause of the disease to be something which is not true. This is an error. A man's things are stolen. He is led by strong circumstantial evidence to believe in his hypothesis. He declares it to be true, whereas it is false. This is an unintentional error. A doctor sees a patient. He believes the cause of the disease to be something which is not true. This is an error. A man's things are stolen. He is led by strong circumstantial evidence to consider 'A' to be a thief when 'A' is innocent. This person cannot be called mithyachari or one addicted to falsehood. Again, treacherous memory may land a man in an error. A wrong inference or interpretation may lead a man to untruth. This happens when a man while thinking over what he has read in a book is led into a wrong

inference. Men are led into error in mathematical calculations, in replying to any question put to them etc., etc.

Though a man can get out of the rut of addiction to falsehood, it is not possible for any man to avoid for all the time these errors or illusions. A sentient person who may be all-seeing, all-knowing and all-free from errors is impossibility. Those who believe the so-called god or any founder of any cult or any yogi as the knower of the present, past and the future, believe in an absolute myth.

There are persons who from childhood sincerely hold some false beliefs. They believe them as true. These persons are also not mithyachari. But let it be borne in mind that such persons to become sinners or criminals of led by their belief-however honestly entertained-they perpetrate atrocities in relation to men, animals or other existences or incite any other person to do some sinful, criminal or wrong act. Thus, is a man, led by his false beliefs which he cherishes as true and sincerely propagates them as true, takes flesh, kills innocent animals, marries during the time of his or her wedded partner, persecutes those who do not believe as he does, he degrades himself and becomes a sinner.

But if the false beliefs that one has acquired from his childhood as true, are such as neither lead him to commit sins or crimes, nor make him to incite others to such deeds, he does not become mithyachari (or addicted to falsehood) though he gropes in mental darkness from which he needs to be rescued. These innocent false beliefs, e.g., believe the earth to be an outstretched plain, sun as moving round the earth, earth standing on the horns of a bullock etc., etc.

They are also not mithyachari who write a novel or drama in which the characters painted are all or almost all fictitious, so long by the plot or the substance given therein they do not deliberately lead a man to have erroneous

beliefs about some existence or to commit some unjust, sinful or wrong act in relation to some man, animal or some other existence.

They are also not mithyachari who in any theatre, act a part and thus personate some living or dead character, so long they do not by such personation or acting bring any individual or society into contempt or they do not insult them; for such an acting is absolutely improper and wrong.

However, deliberate falsehood is degrading in any case. If a man asks somebody a question which the latter is either unwilling or not bound to reply, or the reply there to would do somebody harm, he is not to intentionally give a false reply to free himself from the importunities of the questioner, but he should resolutely tell him: 'Please, Sir, you would excuse me, I do not want to reply'.

Intentional falsehood is not permissible even in the case of defending one's own life, honour, property, etc. from the clutches of a thief or a dacoit.

The great principal enunciated by Bhagwan Devatma on this point is as under:-

“A person has full and free right to use his imagination and other mental powers in the service of the right and proper aim and object, provided he does not by words, pictures, gestures or by public lectures, or published books etc., either deliberately lead himself or others into falsehood or to do unjust, improper, wrong and evil acts in relation to any existence in Nature. But he is all the same responsible for any error into which he is unintentionally led that makes him deviate from truth and goodness.”

Here a pertinent question arises, “Is man free to accept truth or falsehood, good or evil, as he chooses or is he ruled, according to laws of Nature, by his own inner forces which render the doctrine of freedom of will to be a fiction?”

The doctrine of freedom of will is false on the very face of it. It is not true that a human child is born in an atmosphere or influences which, as he grows, begin to mould his beliefs and habits? So much so that he imbibes a lot of false superstitions, false beliefs, false notions which cling to him in most cases up to the last day of his life? These acquired false beliefs and his own developed low-loves and low-hates are a proof positive of the fact that man is helplessly driven to falsehood and the doctrine of freedom of will is a pure fiction. His own inherited evil tendencies and the world of objects calculated to gratify these tendencies and the world of objects calculated to gratify these tendencies hold him in bondage. Again, the most patent fact that, for his very existence and development he has-being a part of Nature- to depend upon other existences of Nature, explodes the doctrine of his being born free and independent.

The question then arises, “Why should we punish a man when he is not free to choose his beliefs, modes of life or thoughts and deeds?”

Man is punished because society is to be protected against his attacks, much in the same way as man and society are protected against the assault of animals. No government in this age interferes with a man if he does not commit transgressions on the life, honour, property or body of another man though by his acquired false beliefs or developed low-loves or soul-darkness, he may do as much harm to his wealth, to his soul and even to his body as he pleases, provided he does not directly commit suicide. The main object of the government is to protect society against him, if he transgresses the rights etc., of others.

3. Consciousness or Unconsciousness in Man about His Soul of Life-power

Bhagwan Devatma teaches that so long as man does not develop true and consciousness of pain and repulsion for his downward course of life which

harms his soul, he will not be able to get true freedom from slavery to it. Now what is meant by consciousness in the world of soul-life?

A man is said to be unconscious of the world of soul when he is neither able to see nor realize the truths relating to the nature of soul, its organism, its degradation, its salvation from that degradation and its true evolution.

As the animal and plant existences inspite of their various activities, are altogether devoid of every vestige of mental consciousness of knowledge about the nature of their life-power, its evolution decay and dissolution; in the same way, millions of men inspite of exhibiting lot of activities relating to the maintenance and protection of body and inspite of being in several cases educated and enlightened, do not possess true knowledge or consciousness about the nature of soul-its evolution and dissolution- because in the first place, they are immersed in soul-darkness owing to the slavery to their low-loves and low-hates and, in the second place, they are devoid of that unique light which dispels soul –darkness and reveals soul-life.

When the life-power or soul of a human child has built a complete human body in the womb of its mother and has formed sense organs, it is not able to acquire ant consciousness or knowledge by means of them. It does posses eyes. But it is not able to see its own body of its mother. It possesses ears but it is not able to hear even the sounds of its mother. It has organ of smell but it smells nothing. It possesses the organ of taste but it relishes nothing. In this world where he lives- the world of the mother's womb-he lives a life of complete consciousness or ignorance, even though it possesses sense organs which can give him the required consciousness. Those who have come out of that world and have known the colours, sounds, smells, tastes etc., can very well realize what is meant by consciousness through sense organs.

Now, as it is impossible for the sense organs to function in the world of mother's womb, the child must leave that world and come into another world, the influence whereof can awaken his sense organs and produce the consciousness obtainable through these sense organs.

When the child is delivered, his various organs begin to work and be affected by the air, light, sounds, and mother's milk, tender touch of mother and others and thus the foundation of knowledge is laid. His mental powers awaken by the growing receptivity of the sense organs to these stimuli. He begins to perceive and discriminate between various forms and sounds so much so that he comes to distinguish his mother from all other women, and her sound from the sound of others. Gradually, he begins to perceive and locate his own bodily organs, when he is asked to point out his eyes, he points to them; when he is asked to show his mouth, he shows it; when he is asked to show his neck, he shows it, so on and so forth. His consciousness grows still further and he begins to imitate the sounds and actions of his parents and others and learn their language. As he comes more and more in touch with other objects he perceives and cognise them. A time comes when under suitable conditions of an institution he learns to read, write, learn Arithmetic, History, Geography, etc. Advancing further in his studies, he can learn Astronomy, Chemistry, and Physics and thus acquire knowledge of the solar system and our earth and the various laws governing the motions of these planets and the formation of new objects by the combination of the two or more elements. If he takes up any special department of study, say medicine, engineering, law etc., he acquires still greater knowledge in these departments.

All such consciousnesses are called mental consciousness. Any nation which possesses greater percentage of such mentally enlightened people is naturally superior to the one whose percentage of the enlightened persons is comparatively very small. These better enlighten people command, by means of

their illumined mind, greater and greater means of bodily comfort, as they rule water, air and land by discovering laws and inventing locomotives, ships. Aeroplanes and yoke to their chariot wheels, heat, light, electricity etc. As they are able to wring from the bosom of Nature more and more secrets, they are able to overcome the obstacles and thus multiply the sources of their prosperity and happiness and overcome the obstacles. So they develop more and more love for happiness, for wealth, for property, for name and fame, for power, for position etc., etc. This mental advancement which the development of mental power brings for men helps them to make their government better, their laws more refined, their institutions better centres of higher cultures and gets them vast colonies, but they are nevertheless subject to low-loves and low-hates and are immersed in soul-darkness and the cobweb of fictions, falsehood and myths.

Above this mental world there is a third world of consciousness. This world is called the world of altruistic consciousness. When any person develops any such higher heart-force or feeling which helps him to see the higher virtues of another soul and their grandeur, or brings before his mind's eye the series of great favours he has received at the hands of others and prompts him to cast off his selfishness and serve his benefactors in one or another way, or makes him see any of his evil forces as repulsive or enables him to contribute his powers to the absolutely unselfish service of others without expecting in return the gratification of any of his low-loves, he is said to possess higher or altruistic powers. These altruistic powers open a world which is hidden from the view of the men of the selfish world.

It is true that men of this type are very few. Even among these few persons who have developed one or more of the altruistic powers, such persons are rarer still who develops so much love for some department of service of the living and the non-living existences that they accept that work as the mission of their life and

in furtherance thereof they not only sacrifice the gratification of their low-loves and low-hates but surrender their all for it.

An altruistic force is that force which enables man to keep foremost before himself the good of others and inspires him to subscribe his powers to the furtherance of that object without any low motive-forces such as name, fame, hunt for superiority etc. Hence, a man who opens a college or a hospital for name or for getting a title or for the gratification of any other low-love is not said to possess any altruistic force, since an altruistic force demands as a condition precedent, the good of others as the exclusive aim. Love of music, art, painting, education, etc., are not altruistic forces. These accomplishments press into the service of an altruistic force to prove substantial aids and in this way do contribute to the betterment of soul, but in themselves, they do not constitute altruistic forces.

But if a scientist ruled by love of true knowledge in any department of Nature carries on his research work and when he discovers some true knowledge in that department, passes it to mankind for its welfare or better evolution of scientific knowledge without expecting any in the form of money, title, fame or any other low-love, he is said to possess altruistic force.

Those who possess one or another kind of altruistic force are not immune from the slavery to low-loves and low-hates.

Above this world is the fourth and supreme world of consciousness. When a soul is born with the heredity of such highest psychic forces, which on the one hand, give complete freedom from slavery to all low-loves and low-hates and on the other hand, enables him to rescue the fit souls from their bondage to such low-loves and low-hates, remove their soul darkness and impart to them true knowledge or true light about soul, destroy all forms of falsehoods, and develop in them according to their individual capacity one or many altruistic forces, he

is said to step into this fourth world because of these unique forces. Bhagwan Devatma is the only manifestation of this fourth world.

The Devatma, by the evolution of His Dev Shakties (i.e. highest psychic forces), generated in his soul that Dev Jyoti (i.e. unique spiritual light) which enabled him to discover those fundamental principles and truths relating to the nature and organism of soul, its diseases, its degradation and decay, its salvation from those diseases and consequent degradation, its higher evolution etc. In the absence of this Dev Jyoti these truths remained a sealed book to mankind. This is the reason why the entire world was immersed in utter consciousness and darkness, so far these fundamental principles and their true knowledge was concerned. Hence, so long as a person does not develop a capacity to see and comprehend the above truths relating to his soul, he is, so far his soul-life is concerned, as blind, as unconscious and as ignorant as a new born baby is completely ignorant, unconscious and insensible to the nature of its body, its diseases, its cure from them, its growth etc.

4. The Most Horrible Results of Soul Degradation

The most horrible consequences which, according to the universal process of Nature, are reaped by millions of men, who led by their low-loves and low-hates adopt various downward courses of life, can be summarized under the following heads:-

(1) Bodily Diseases and the consequent agonies and shocks and at times premature and unnatural death.

Such souls owing to their slavery to low-loves and low-hates become intemperate and bring about a number of bodily maladies including in many cases, those venereal diseases which are not only filthy and poisonous but subjects a man, in several cases, to extracruciating tortures. They communicate these venereal diseases in most cases to their life partners and even to their

progeny. Besides these diseases and their consequent weaknesses and agonies, their intemperate habits create several other most serious bodily ills which lead to their premature or unnatural death.

(2) Slavery of various kinds leading to many kinds of suffering and other harmful results.

1. These degraded souls become slaves to their various relations or members of their family, whereby:

(a) They suffer many heart-shocks and pains according to the extent of their slavery, on being separated from them by death or otherwise. Some weep so much and so long that they lost their eye-sight. Some become altogether insane and some totally spoil their health and die prematurely. Some persons even commit suicide and thus bring their unnatural end.

(b) They are not able to cast off their connection from these relatives in order to save themselves, even when these relatives inflict several kinds of bodily and soul injuries on them or commit various wrongs in their relation.

2. These degraded souls become slaves to wealth and property, whereby:

(a) They suffer, according to the depth of their slavery, excruciating pains when their wealth or property is lost. They feel very uneasy, lost the peace of their minds and in several cases commit suicide and thus end their sojourn on this earth quite prematurely.

(b) They lose altogether or to a considerable extent the capacity of giving their wealth or property in charity to any cause of public good, even when they understand that such a good step would lead only to their soul-welfare but to the welfare of others and thus they would to some extent help forward the process of evolution in Nature.

3. These degraded souls become enamoured of getting popularity in the world, whereby:

(a) They, even knowing a good deed to be beneficial, cannot perform it and follow an evil course, because of the fear of losing their popularity.

(b) They suffer according to the depth of their slavery, deep pains and heart-shocks when they get unpopular among their people. These agonies sometimes grow so unbearable for them that they die a premature death or in certain cases commit suicide.

4. These degraded souls become slaves to their body, whereby:

(a) They suffer, according to the depth of this slavery great pains when they have to give up, on some account, some of their bodily comforts. Again, even when they realize the harmfulness of their one or another low-happiness, and they are anxious to get free from it; they are not able to do so.

(b) They lose altogether or to a considerable extent, the capacity of subscribing their bodily energies in some cause of public welfare, even when they know and fully realize that by such a service they would benefit both their body and their soul.

(3) Perversion of Vision and its Horrible Results.

These degraded souls develop perversion of vision, whereby:

(a) They feel themselves, not only, not inferior but positively superior to those who are in fact superior to them in various ways.

(b) They do not see any of their downward courses of life or any happiness-affording but positively evil act, in its truly ugly and hateful form, but on the contrary they see and feel their downward courses and evil act as fascinating and beautiful.

(c) They consider such of their benefactor a great enemy, who expresses his disapprobation or who positively condemns some bad act of theirs or of some such person with whom they are bound up with the ties of low-loves, while they consider such person or persons as friends who support them in their evil acts or degraded courses of life.

(d) They cherish false beliefs and superstitions as true and in consequence of this belief, they offer such prayers, read such scriptures, do such a Jap, perform such religious ceremonials etc., as not only do no good to their soul-life, (besides breeding other evils), but positively harm their soul-life.

(4) The Degradation, Decay and Most Painful Death or Soul.

By evil thoughts and evil deeds, these degraded souls make their soul filthy, callous, ugly and weak and in consequence thereof.

(a) They lose the capacity of forming higher and superior kind of fine cells from their bodies and at the time of the death of their gross body, build, even under favourable conditions, a very poor kind of subtle body.

(b) They lose altogether or to a considerable extent the power of building fine cells out of that organ which they have repeatedly used for some evil purpose. Hence, even if they build a subtle body at the time of death, they either fail completely to build that organ- be it eyes, tongue, ears, hands, feet, male or female organs, etc. which they have used for evil purposes- or form it only in an incomplete shape. This state of ill-formed limbs or absence of an organ or organs brings on their head, untold sufferings.

(c) They gradually lose the capacity- if they had got it in their heredity- of getting freedom downward courses of life and evolving higher powers.

(d) When by continuous and uninterrupted course of evil life they go on vitiating the constructive power of soul till they lost it altogether, they die

completely, both body and soul, and their individual existence is destroyed forever.

These are the inevitable consequences of the life of low-loves and low-hates, no belief of any kind, no offering of prayers, Nimaz, Sandhya, etc., no Jap, no worship of any Deity, no recommendation, no intercession etc. can save ant soul from such consequences, if he is a slave to low-loves and low-hates, and possesses no knowledge of the true method of getting true freedom from them, and if he at all possesses any true knowledge, but has lost all capacity (if he had all got it in heredity) of receiving true-freedom-giving highest psychic influences which are essential for such freedom from these low-loves and low-hates.

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1 True and False Methods of Salvation

The fourth great principle which Bhagwan Devatma has seen in his unique light and taught the world is as under:-

“As far as any person becomes able, on the one hand, of comprehending the true knowledge relating to the causes of soul-degradation and of getting true freedom from them and their impurities, and on the other, of evolving in himself those higher psychic feelings which promote his constructive power, to that extent only he qualifies himself to build fine cells of higher order and constructs at the time of death of his gross body, higher kind of subtle body. He is consequently able to reach and dwell in some higher region of Parlok of the finer earth and on possessing the capacity of still higher evolution there, even to go and dwell in still higher regions corresponding to the progress that he makes. He thus succeeds in fulfilling the highly beneficial law of evolution and progress towards the ideal of supreme harmony.”

We have often used the “Salvation” or “freedom” or “Moksha,” etc., as interpreted in Dev Samaj philosophy. But the word Moksha or Salvation bears an altogether different meaning in the theistic or other equally fiction-grounded faiths. It is, therefore, quite necessary to explain the true significance of this world.

Moksha or Salvation briefly means getting freedom from the slavery to those various kinds of happiness-based low-loves and low-hates which degrade a man and lead him to the path of untruth and wring, soul-darkness and soul-annihilation.

This freedom is possible only if the following four universal conditions are fulfilled by a fit soul:-

(1) Getting that highest, supreme and unique light which is calculated to expel soul-darkness and to illumine the soul with true soul-knowledge, and which enables the fortunate recipients to see one or another of his soul-degrading low-loves in their truly degrading and harmful form, and get freedom from all ignorance, all false beliefs, all wrong superstition etc. relating to those low-loves and acquire true soul-knowledge.

(2) Getting that highest, supreme and unique soul-darkness-removing and soul-knowledge-imparting light which enables the fortunate recipients to one or another of his soul-degrading low-hates in its truly degrading and harmful form, and get freedom from all false beliefs, wrong superstitions and ignorance relating to those low-hates and acquire true and correct knowledge respecting them.

(3) Getting that highest, supreme and unique, higher pain and higher-repulsion-producing Tej or power which enables the fortunate recipient (who has seen the most ugly and hateful form of one or another of his low-loves) to get freedom from his such soul-degrading low-loves and their impurities by means of real sadhana of full and adequate reparation or hani parishodh.

(4) Getting that supreme and unique, higher-pan and higher-repulsion producing Tej or power which, after seeing one or another low-hate in its harmful and degrading form, enables the fortunate recipient to get true freedom from the

dominance and impurities of that low-hate, as far as possible, by means of real sadhana of full and adequate reparation or hani parishodh.

It is this four-fold method of getting true salvation from soul-degrading causes, which Bhagwan Devatma has taught the world. This unique and Nature-based method was not at all taught by any God, Allah, Khuda, Parmeshwar, Patmatma, Brahm, Vishnu, Rishi, Muni, Buddha, Tirathankar, Pir, Saint, Mahatma, Prophet, of these fancied or real beings possessed those highest unique psychic forces or Dev Shakties, which manifested themselves in Bhagwan Devatma. In the absence of these Dev Shakties, they could not even evolve in their being that unique light which is calculate to remove all soul-darkness and give true and correct knowledge about the nature and organism of soul, its diseases, the laws of its freedom from them, and its evolution etc. in the absence of these Dev Shakties, none of them could generate in his soul that highest an unique Tej or power which is calculated to free a man from his bondage to one or another low-love and low-hate and evolve in him one or another altruistic feeling.

We claim that this method of true Moksha or Salvation is the only universal method, based upon the eternal laws of Nature. A few facts would do to show this. It is but self-evident that if a man does not possess one or another sense organ, he will not be able to do the work which he could do only by means of that organ. Suppose a literate person has lost his eyes and becomes stone blind, he is not able to read the books which he could do previously; he is not by himself able to see and declare the colour of flowers placed before him or the beauty of the form of any one seated before him. This is the limitation placed by Nature on him. However, if a person possesses eyes but is bereft of physical light, he will not be able to see even his own body in spite of the eyes. He will not see his own feet, legs, or arms, face of trunk, face, head etc., of others. In fact, he will be able to see nothing of himself and around him. This law is

inevitable. Hence it is that newer and newer forms of light are being discovered and placed at man's disposal.

As in the absence of physical light, eyes fail to see anything, in the same way, in the absence of that unique light which alone can reveal to a fit person his own soul, its degrading courses, its salvation from these degrading courses, its evolution etc., and which can be generated only by the awakening and higher development of highest psychic forces, it was impossible for any reason to get true knowledge about soul. As the absence of physical light plunges into darkness everything around us and we neither see ourselves nor others, in the same way in the absence of that unique light which is generated in Bhagwan Devatma as a result of the evolution of his highest psychic forces and which was non-existent in others because the Dev Shakties were non-existent in others because the Dev Shakties were non-existent, the entire soul-world was plunged into darkness and the souls could neither see themselves nor those around them. In such a state of soul-darkness the theories of Moksha or salvation which various founders of religions taught to the world, were nothing but fancies or flights of imagination.

Besides the above fact, there is another equally universal truth that a force in motion would continue in that state unless counteracted by another force. If he winds a watch and thus communicate our force to it, or throw a ball up with our-power, it will go on its motion till influenced adversely by other forces of Nature. According to this universal truth which rules all existences, if a person is a slave to some low-love and, led by it, he thinks and acts and finds satisfaction of that love; and he possesses no counter feeling of repulsion for it and feels no pain or misery, it is but inevitable that he will go on thinking evil thoughts and doing evil acts, in spite of the most glaring facts confronting him that his such evil thoughts and evil deeds are degrading his own soul, harming his own body, and proving a source of pain, misery and injury to his loved

objects and others. And such a soul will never be able to protect himself from the degrading courses of his own life and their harmful effects, so long as somebody, possessing higher repulsion for it does not communicate that force to him and thus bring about not only a check in his degrading course but produce in him repulsion and pain for it.

In the absence of the knowledge of these eternal universal truths and the true knowledge of the soul, its organism, its diseases and their cure, its evolution of higher loves, the founder of various faiths and the propagators have landed into an abyss and invented absolutely false theories and given to the world fiction-grounded and most harmful so-called religious systems.

We can group as follows the various theories which state as to what constitutes salvation in and the methods of attaining it.

(1) Salvation from 'Tritap': Pains are divided into three group: (a) Pains are divided into three group: (a) Pains due to some disease or deprivation of some desired thing or separation from something dear; (b) pain inflicted by others-men or animals –on one through giving shock, injury or bite; (c) pain due to inclement weather. To get freedom from these pains one is to realize that body which is heir to these pains in one's soul. Atma is not body;

(2) Salvation from delusion of 'Maya': It holds that Salvation consists in realizing that Sansar is unreal and each soul is identical with Brahman. Such realization ushers one into a state of anand.

(3) Salvation form hell-fire;

(4) Salvation from transmigration by bath in so-called sacred waters;

(5) Salvation from transmigration by means of darshna or vision of some place, idol etc;

(6) Salvation from transmigration by means of wearing certain symbols like beads, tilak, ear-ring etc.;

(7) Salvation from transmigration of soul by means of death at some so-called sacred place;

(8) Salvation from transmigration of soul by means of repetition of some mantra:

(9) Salvation from transmigration of soul by means of giving blood offering to some Deity;

(10) Salvation from transmigration of soul by the method of five makaras i.e. by taking flesh, fish, wine, certain delicious food and sexual indulgence.

(11) Jain theory of Salvation teaches that soul of man is eternal, intelligent, incorporeal and faultless. This pure soul is coated with filth by his deeds as gold is coated with dust. So long man does not get salvation from the bondage of his deeds; he goes to hell because of his evil deeds and goes to heaven because of his good deeds and sometimes he migrates in the body of man, animal, tree, etc. on this earth. If a man accepts Jain faith and believes in 23 Tirthankaras as having heights of thousands of yards and as having lived for thousands of years; reads Jain scriptures and performs such exercises, he gets freedom from the bondage of all his deeds and no sin attaches to him. He then becomes God himself.

(12) Buddhistic theory of salvation which says that man suffers various kinds of pains (viz. pain of birth, pain due to desire for life and happiness, etc) from which he can get freedom, if he gets salvation from the cycle of rebirths. This salvation or annihilation is obtainable only when a person after lacs of rebirths himself attains the position of a Buddha by seeking the refuge of All-knowing

Buddha, believes in all the mythical stories of his previous births, worships his idol and follows the eight-fold path prescribes by him.

(13) Radhaswami theory of salvation: as the Hath Yogies practice the various exercises of inhaling, exhaling and controlling the breath, in the same way, Radhaswamies believe in meditation on Shabad or sound due to his breath. They believe this Shabad (Sound) as Malik-e-kul (Lord of the Universe). According to the, this subtle sound having descended from the highest regions has manifested in man as his body and soul. They believe that if by taking up the breath (surat) from a point between the two eyes, one were to carry it to the regions of brain (which are given specific names by them) in the cavity of the skull, till, it reaches the highest region called Sat lok, one would enjoy the felicity of hearing various kinds of melodious sounds and also get freedom from transmigration of soul.

(14) Arya Smaj theory of salvation: The founder of the Arya Samaj teaches that after the death of this body, at first the soul of man roams about in atmosphere in an incorporeal state. After some time Arya Parmatama sends it according to its deeds in to the body of some human being, animal or plant, to harvest the fruits of its good or bad deeds. The happiness that it enjoys as a result of its past actions is called the ordinary Heaven while the suffering that it undergoes is called ordinary hell. When he gets freedom from all actions; he goes to his Parmatama and sits in his lap (which is called the "Special Heaven"), without possessing a physical body and enjoys highest facility there, being free to go in any region of the universe. After very very long but specified periods, he is again send to this earth and begins the cycle of births and deaths. Thus salvation from rebirths for all times is not possible according to Arya Samajists.

(15) Salvation from the terrors of Hell through forgiveness as taught by Islam: Islam holds that Hazrat Mohammad will tip the balance of salvation in favour of

those sinners who believe him as the last prophet of God and as a consequence thereof they will get the chance to stay in heaven where there will be provision of maximum of all sensuous and sexual satisfactions. Those who fail to show faith in Mohammad will be thrown in the Hell-fires to suffer torture.

(16) Salvation from the fruits of evil deeds by means of repentance as taught by Brahma Samaj: Brahmans hold that those who believe in God as merciful and pray to Him for forgiveness of sins, get pardoned and are thus saved from the sufferings which were to be the consequences of their sins. In order to adequately comprehend why all the above theories of salvation are fiction-grounded and false, we must repeatedly realize the following two truths:-

(1) When a man is able to see and comprehend the organized being of soul, it is indispensable for him to also see and comprehend the truth that true salvation or freedom lies in developing higher consciousness of repulsion and pain with regard to those various low loves and low-hates, which lead a man towards the downward path of untruth and injustice, and not only degrade him and make him act in contravention to the course of evolution in Nature, but also vitiate his constructive power and thus draw him closer to soul-annihilation.

There is no other true salvation besides this. Being blind to this true principle of salvation, various founders of different faiths have taught salvation to lie in getting freedom from one's physical ills or mental shocks inflicted by others or from the tortures of imaginary hells or rebirths etc., which have no connection at all to his soul-degradation and soul-annihilation.

(2) It is necessary not only for man but for animals even, to be protected from physical maladies. Similarly, it is necessary that men and animals should be protected not only against physical assaults criminally made by others, but even against shocks dealt by the unjust treatment meted out to them by others. It is therefore, that to some extent the governments of various lands have adopted

legislative measures to protect people from the physical and mental pains which others inflict on them by committing crimes against law. But the theories of salvation of soul which various founders have propagated and which consist in getting freedom from various kinds of true or false or imaginary pains is not what salvation should mean. On the contrary, it is essential for man to pass through the fire of sufferings, in order to develop consciousness of higher repulsion and make true reparation for all wrong and evil deeds and all forms of falsehoods. It is also essential for him to bear heart shocks and great many sufferings in propagating the cause of truth and goodness, in fulfilling a sacred duty, or in doing some unselfish service of others. Besides this, man has to face difficulties and shocks in the interest of his livelihood, getting higher education, going to distant places for his business and taking bitter medicines in order to remove illness etc.

These two truths dispose of all the above theories in regard to the objective and methods of salvation. But let us examine each theory in brief.

(1) The Tritap theory which holds that one can attain moksha from pain, if one habituates oneself of thinking that the body which is heir to pains is not his atma, ignores the truth that though one's soul is not identical with one's body yet there is intimate and inseparable relation between them. Is it all possible for a person to avoid the experience of pain by such thinking when any of his organs is causing crucifying pain or his bone is fractured, etc.? Can one avoid by such habit of thought the pangs of his hunger or thirst? Apart from the state of unconsciousness it is not possible for man, even though he habituates himself to such thinking, to avoid the experience of pain when any one of the sensitive organs of his body is injured, if suffering could be avoided by methods advocated by Tritap theory, there would be need for medicines, doctors and hospitals.

(2) If a man can be delivered of his pain when, according to Vedanta he entertains the belief that all except Brahman is maya, then at least Vedantist swamis would experience no real satisfaction of their hunger through the hallucinatory bread and water of this hallucinatory world. If hallucinatory bread could satisfy their hunger, and make blood run through their veins, then, instead of begging for it, they could as well take mud cakes of this hallucinatory world. But even though they call themselves Vedantists, they distinguish between the real and what bread and the real mud cakes. Where is a Vedantist who could not experience pain when he is beaten with sticks, or is exposed to hailstorm or when his hand is put in fire, etc.?

All these instances are given as citation of the truth that relation of body and mind is intimate and body cannot be thought away hallucinatory and its suffering cannot be debarred from being experienced by soul.

(3) We have shown that transmigration is a false theory (see Chapter II, Section 4 p,26). After death no soul can rehabilitate another gross body of man or animal. Hence freedom transmigration carries no meaning.

(4) The various methods of avoiding transmigration (Nos.4 to 10, p, 59) are so many clever devices propagated by the crafty priest class to exploit the masses. Again, the propagation and the practice of attaining salvation through animal sacrifice or through enjoyment of meat, wine and women instead of constituting salvation, degrade those who do such things and no less those who give such teachings.

Take the theistic theories of salvation through forgiveness. First, God's very existence is impossible and hence there is no meaning in asking forgiveness of Him. Secondly, let us accept God's existence for the sake of argument. Now, if we were to judge God through what he has declared in scriptures of His prophets or incarnations like Christ, Mohammad, Krishna, we find Him

completely ignorant of the nature of soul, its diseases, degradation and evolution and guilty of propagation and practising many sinful things from which He needs to get salvation. When God is Himself ignorant of spiritual truths and is in bondage to evil life, how can He give salvation to one who is less ignorant and less of a sinner than Himself.

Thirdly, the teachings of God about salvation which He has propagated through His messengers, prophets and incarnations, are so different and in so many cases so opposed to one another. These contrary teachings have led to bitterness and quarrels between followers of different religions to the extent of Crusades and yet God has sat in His heavens to enjoy this human tragedy.

Fourthly, when the teachings of different religions are contrary, it is mere gossip to hold that some particular view is what is given by some omniscient God.

Let us consider the following funny situation. Before God there will be some sinners who are followers of His only son Christ. There will be followers of the last prophet Mohammad. There will be still other followers of His Avtar Krishna. Now these sinners have followed opposing teachings of their religious guides. Will God find room in heaven for all of these sinners even when they believed and practised contrary things? If so, He lacks judgement altogether. If He prefers one group to another on what ground will He do it? If He exercises choice, there will be demand and counter-demand by His only son, the last prophet, the latest incarnation, each putting forward his plea "Oh omniscient god, I propagated your teachings and of none else. So you should accept my followers in heaven." In such a situation how can omniscient god choose between His representatives and their teachings.

Apart from this, let us consider that when a person has committed some wrong in relation to some fellow being by depriving him of some wrong in relation to some fellow being by depriving him of some of his wealth, health, strength and

happiness, he has degraded and diseased himself. Can his diseased state of soul be a matter of forgiveness by even omniscient god?

Again, how does it prove God to be just when he gives forgiveness to a wrong doer and gives him the chance to enjoy pleasures of heaven without seeking the consent of victim of the wrong? Suppose Ram has suppressed Sham's money kept as a deposit. Now if Ram is forgiven his wrong by God and given chances to enjoy the pleasure of heaven on the recommendations of some prophets and not on Sham's recommendation, will this be just to Sham to whom wrong has been done? Sham has the right to forgive if he so feels. A God who forgives without the consent of the victim cannot be just in his disposition. Thus this theory of forgiveness is entirely wrong.

2. The meaning and Influence of Soul-Evolution

There is ceaseless change in every existence of Nature. When an existence worsens through change, its change called the devolutionary change. When an existence gets improved or superior through change, it is a case of evolutionary or constructive change. In view of these two kinds of changes Nature teaches thus:-

‘Oh man, if you indulge in devolutionary activities of untruth and evil, your degradation is inevitable, even though you have faith in one or the other God or Brahman or some other supernatural being and you faithfully perform the ritual of some religion. So long you are under the domination of degrading activities you cannot avoid the terrible sufferings and other consequences and through them the weakening and exhaustion of the constructive power of your soul culminating in the total extinction of your entity. But if on the one hand you develop capacity to get freedom from your degrading activities and on the other hand you make sacrifice of your energies-physical and mental-and your possession of wealth and property in the cause of an evolutionary or

constructive process, your soul will develop its constructive power to the extent of your sacrifice for my evolutionary process.

“You should also remember that your entity and your possessions which you consider as yours are in fact not yours. I am the author of them. They are all mine. If through ignorance or through low-loves you don't utilize them for the evolutionary process then on the one hand all the good that could have come to you and through you to others, would be lost and on the other hand, you will meet total extinction through persistent indulgence in degrading activities. It is left to you either to side with the devolutionary process and harm and destroy others and destroy yourself or your side with evolutionary process and better others and become better yourself. The method of becoming better is to awaken and develop higher feelings of service of others, in the way of improving their external and internal qualities. These higher feelings can develop if a person has them in his hereditary make-up and he gets environments to develop them. It is true that some great souls do develop their higher feelings by themselves and provide environments for others by inspiring them to altruistic life. But such great souls lack love of truth and goodness which when developed generates that Dev Jyoti which reveals the truths about such organism, its diseases, health and evolution and that Dev Tej that can help to destroy low-loves and low-hates and evolve altruistic feelings. Only such a soul i.e., Devatma can provide the requisite environments for human souls to be enlightened about the truths of soul life to eliminate the low-loves and low-hates and to evolve all the potentialities of altruistic feelings.

“Through the environments provided by the spiritual evolution of Devatma, the human soul will be able to participate in the work of harmony founded on truth, goodness and beauty in all the four worlds, to which the evolutionary process moves.”

Let us understand the significance of harmony between all the four departments of Nature.

On the evolution of solar system, there came a time in the history of earth when some inanimate energies through gradual development became animate but these animate energies could not build a living body. Then, some among inanimate energies, through change for the better, evolved uni-cellular organisms. Then, among these uni-cellular organisms multi-cellular organisms evolved. As the life-force of such organisms developed better characteristics, they built superior bodies. It is the development of various life-forces that explains the origin of thousands of different species as a new species from the species of the animal world.

Now the four worlds- the mineral world, the vegetable world, the animal world, and the human world-are in intimate relationship with one another. All living bodies are ordinarily composed of elements from the mineral world. Again, no living body needs sun, air, water, air, and heat. Hence a living body needs sun, air, water, and edibles to build its body and maintain its existence. The vegetable world cannot do without the mineral world, nor can the animal and the human worlds do without the vegetable world. Man is so intimately bound to all the three worlds that he cannot maintain his entity in dissociation from them. This is the side of harmony in Nature. Now let us consider the side of disharmony in it. Let us take the relation between countries, nations, castes, and groups. There is disharmony in these relations because of low-loves and low-hates. These low-loves and low-hates impel them to transgress on the rights of one another and to torture one another. Besides injustice and cruelty in human relations, there are millions among men who perpetuate injustice and cruelty on the animals in the form of hunting them or killing them for sport or satisfaction of aggressiveness or taste. Again, the torture and the harm done to domesticated

animals through ignorance or dereliction of duty show how there is disharmony between the human and the animal worlds.

Let us consider man's relations to the plant and the mineral worlds. Men are found who mutilate plants or trees on their branches. Again, many fail to look after the plants under their care and let them dry up. Millions of people show injustice to the existences in the inanimate world by disfiguring and/or making dirty their own houses, walls, their floors, their roofs, their bathrooms, latrines, by polluting water, places and air etc. Thus man's conduct motivated by his low-loves and low-hates shows what disharmony there is between man and his environments.

In the animal world too there is disharmony. There are in it various species with aggressive nature which do injustice to other animals and to men by killing them. Some insects inflict pain on men and mammals.

There are micro-organisms, germs, which grow in vegetables and produce diseases like cholera, tuberculosis, plague, cancer, leprosy etc. All such facts show how there is lack of harmony among the vegetables world and man.

The inanimate world shows disharmony to the other three worlds, when its phenomenon like storms, floods, earthquakes, lightning or fires, inflict terrible harm on the men, animals, plants, and physical things of beauty or utility.

Now, this state of mutual destruction within each world and in relation to one another must in course of time give place to purely constructive and purely useful relationship within each world and in relation to other worlds. It must be so if we understand the implication of the evolutionary process. According to the ceaseless processes of change, just as such existences in every department of Nature, which follow degrading activities of harming others cannot but sink to nothingness in course of time, similarly such existences which show higher conduct, progress in their utility to others and achieve better and better harmony

with other existences. This is a ceaseless process. Hence a time must come when there will be existences in each world whose relationships with the world and outside the world will be one of pure service and absolute harmony.

He is most fortunate and certainly fulfils his destiny who captivated by this grand vision of harmony of the evolutionary process surrenders everything in the service of it. He is unfortunate who remains ignorant about his degrading activities and shows no anxiety to get freedom from them, and who neither wishes to utilize through service to various existences nor shows anxiety to evolve the constructive power of his soul by a proper method.

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