

# MORAL & SPIRITUAL VALUES OF DEV DHARMA

## Introduction

Dev Dharma is the latest innovation in the field of religion not merely from the point of view of chronology but in its ideology. It totally rejects all forms of theism and supernaturalism. There is no God, anthropomorphic, personal, Absolutistic (Brahman), evolutionary absolutistic or Being itself. Whatever exists, exists as embodied being.. Human soul has its origin due to certain natural conditions similar to its body. It is as much under laws of life and death as its body. The method of its study is as much by scientific method as is the case in the study of physiology and medicine. The entire being of man is to be in the natural world, for its origin, growth, death and destiny. He is as much non-entity as a stone outside the natural world. The natural world is the world of space and time, of embodied beings governed by invariable natural laws. A thing which is logically outside the study of scientific method is non-existent.

It will, therefore, be of immense interest to readers to know how this religion of Dev Dharma accommodates moral and spiritual values in its naturalistic world view.

The existence of a moral value like honesty can be as well tested by scientific method as the working of the heart of a patient. We can verify if a student has used unfair means in • examination or in playing a game. We can know the compassion of a student in a class by appeal to the students by presenting the case of a poor student in the class. Virtues are virtuous conduct. Conduct is a public fact which is open to observation.

Values are aspects of things. We see value aspect of the things as we see colour aspect of a ball. It is feeling of compassion that opens to our view the evil of cruelty and provides us the urge to stop it. It is feeling of justice

that gives us eyes to see the evil of slavery. A man who lacks the feeling of compassion is insensitive to the pain of the innocent hen while he is slowly cutting its throat. He is further stone-blind to the evil of the suffering he is causing to it and the evil of his act of cruelty. Our feelings are cognitive of value aspect of conduct of say, cruelty or compassion as our senses are cognitive of sensuous aspect of things. We need a separate feeling or sense for each class of values, as we need a separate sense for each class of sense qualities.

Values are knowable through feelings and are verifiable by scientific test.

### **I. The Relation of Moral & Spiritual Values to Soul.**

The theory of moral and spiritual values of Dev Dharma rests on the following premises.

All intrinsic values pertain to the life of soul. In Socratic words all good is good of the soul. True, there are things which are good. Kant holds that intelligence, wit and judgement are good as talents of mind: courage, resolution and constancy of purpose are good qualities of temperament, power, health, honour, happiness or good looks etc are good gifts of fortune: self-control, patience, and cool mindedness are good of mind. All these are good if they contribute to the good of the soul. If intelligence, courage, wealth and cool reflection are used to harm others, they do not prove good for the life of the soul but damage it. If intelligence, courage, wealth, and cool reflection are used to secure rights for the deprived section of a society, they are good for they contribute to the life of the soul. So it is the good of the soul that is the ultimate good. All other goods are good if they serve the good of the soul. All powers of body, its health, strength and beauty: all powers of understanding, perception, imagination and reason; all powers of the aesthetic sensibility in the way of appreciation and creation of beauty in fine arts and literature, are to be evaluated as good by the criterion of the life of the soul. It is therefore truly

held that what do we gain if we get the whole world but lose the soul. But what is the nature of the life of soul and the nature of moral and spiritual values which contribute to it?

Dev Dharma has completely different answers to these questions from all other religions.

## II Nature of Human Soul

Dev Dharma does not hold like supernatural classical religions that soul is a metaphysical entity, immaterial, immortal being, somehow lodged in a transitory body. It does not hold that it is causally and logically independent of its body. It does not hold that it can exist without a body or have mental experiences independent of or apart from its body. It is not true to state that man has a soul and a body. What is true is that man is soul-body unit. Both soul and body are product of the process of evolution. Soul has evolved out of inanimate energy, as body has evolved out of inanimate matter. Soul and body are inseparable aspects of the same personality.

Dev Dharma holds to Aristotelian view of soul or psyche when Aristotle is not deviated into transcendental view of it under the influence of his teacher Plato. Aristotle by himself holds psyche or soul to be life-principle. In his book 'de Anime' he says. "What has psyche (soul) in it differs from what has not, in that the former displays life. Thus not only man but plants and animals too, have soul in them. The psyche (soul) of an organism is evinced in its organisation and functions."

A plant's soul or psyche or life-principle draws its nutrition from soil, and environments and reproduces its kind in the form of seeds or saplings. A plant has nutritive psyche'. An animal soul or psyche has both these functions, to procure nutrition and reproduce its kind, but it has additional functions of mobility and perception. An animal has 'sensitive psyche'. In the case of man. his soul or psyche or life-principle has. besides the functions of nutrition, reproduction. mobility and sense perception, the

capacity for rational life. A man has rational psyche. Reason has two functions. theoretical and practical. Theoretical reason is, for example, exercised in mathematics and logic. Practical reason reflects on what is right or wrong in conduct.

Human life-principle, Jivani Shakti' or soul is different from animal soul or plant soul in its additional function of rationality. However Devatma limits the uses of the word 'soul' for human life-principle only. One reason may be that he wanted to avoid his view to be mixed up with the theory transmigration which he vehemently rejected.

Aristotle did not hold God to be creator of the Universe. He held the Universe to be eternal. He did not hold that human soul is creation of God, in distinction from body even though present day theistic religions hold so. The present day Catholic Church holds that evolution is true natural process but, human soul is God's creation.

Dev Dharma also holds to the Aristotlian functional view of soul. It holds that human soul has various functions. It has the capacity to build, maintain, keep alive and multiply its species. Aristotle holds that soul is the form of the body. The body it builds is according to its characteristic life-principle. Human soul or human life principle builds and can build only a human body. It cannot build the body of a horse or a dog. A soul is human soul, if it builds a human body.

The human soul has additional functions of mental powers in the forms of sense perception, recognition, re-call, imagination: spatial and ego-consciousnesses, and desires, emotions and conduct. Soul is biological, cognitive, emotive and conative in its functions.

In terms of modern scientific terminology of psychology man is psycho-physical organism. A soul has no life without a living body as a living body has no life without soul. There is complete inter-dependence of the two on each other.

### III Human Soul & Spiritual Values

Since each particular soul can construct, exist and function in its specific body and it has no being without its specific body. and body has a date of birth, so soul has a date of birth too. Since body is destructible, soul is destructible too. So both have a date of birth and a date of death.

Several consequences follow from these facts:

(1) Once the origin and the inseparability and inter dependence of soul and body is accepted the metaphysical spiritual ideal of 'Vidhe mukti' stands rejected. Mental life is possible for soul with body. Soul cannot see without eyes, hear without ears, smell without nose, express without body, think without brain. This is the view of Nyaya-Viseseka about soul that it has no experiences when it ceases be embodied in moksha state. But it shrinks from the conclusion that a functionless soul is non-existent.

(2) Since soul cannot exist without body, the mergence of all souls in Brahman (disembodied Universal consciousness) is impossible, and thus the ideal of highest spiritual value to attain to life of 'One without a second' is false.

(3) The view that soul is eternal devalues moral values. Evil life does not touch and vitiate soul's existence and identity. Good life does not improve the quality of the life of the soul.

(4) The state of moksha is bereft of moral values when it is asserted that there is no social consciousness of the other' in that state.

(5) Sankhya holds that moksha is attainable without moral practices. It is attained as soon as there is Vivek or discrimination of otherness of 'purusha' from 'prakriti'.

Moral values thus get a short shrift in the life of an individual in the metaphysical interpretation of soul.

In fact all metaphysical interpretations of values thus stand rejected with

the rejection of the metaphysical interpretation of soul as immaterial, eternal self or universal consciousness. We will now discuss the view of Dev Dharma about the nature of moral and spiritual values in naturalistic context.

#### **IV. Nature of the Good of Human Soul**

As pointed out earlier Dev Dharma holds with Socrates that good of the soul is the ultimate good and all other goods, both physical and mental, are good to the degree they contribute to the good of the soul. When Socrates was asked as to what is the good of the soul, he is interpreted to hold to the Hedonistic view. Devatma, the Founder of Dev Dharma, holds the view that good of the soul is the health and strength of the soul. The positive moral values or virtues like temperance, compassion, justice, disinterested service are good because they contribute to the health and strength of one's soul. The negative moral values or vices like greed, lust, selfishness, egotism, are vicious because they degrade and disease the soul. Let us explicate this view.

The basic fact is that we unavoidably and inescapably stand rooted or related in social and cosmic context. We cannot jump out of these relationships. Every breath we take reminds us that we cannot exist cut off from physical environment. Every morsel of food that we take should convince us that we owe our continued existence to the vegetable world. The processes in the growth and preparation of food involve the human and the animal worlds. Our exercise of the capacity to think is possible in social environment. A child's intelligence and conduct apart from its nurture in human society, will not grow beyond the intelligence of an ass and the morality of a beast.

We human beings stand related to members of the human world and existences of the animal world, the plant world and the physical world. We may help a sick person or a sick animal, out of compassion or we may be

callous towards a sick person or a sick animal. In the first case we help recovery of the sick person or the sick animal. When we do so, our action contributes to the health and strength of our soul. Our latter action is a case of neglect of our duty towards a sick person or an animal if either of them is under our charge and decreases the strength and health of our soul. When I respect the right of life to a man, an animal or a plant, I strengthen my soul. If I deny the right of life to a man, or an animal, I decrease the strength of my soul. If I give good shape to a stone as a sculptor does, I strengthen my soul. If I destroy the beauty of a stone, or a stupa, I degrade the strength and health of my soul.

In short, all actions and feelings which respect the rights of existences, nay, further their rights and their fulfillment, contribute to the health of the soul of the agent. All such actions and feelings are altruistic or sattvic. All such actions and feelings which deny or violate the rights of others and positively destroy their potentialities of growth, decrease the strength and health of the soul of the agent.

Dev Dharma calls the contributory actions evolutionary, and the depriving and destructive actions as devolutionary.

In Nature there is the process of evolution and there is the process of devolution. There is the creative change and there is the destructive change. It is through creative spurt in Nature that man has emerged with capacity to discover some truths, appreciate and create some beautiful things, and discover and practice some principles of conduct. Man has in him bodily and ego impulses also which when nurtured under pleasure principle, lead him to indulge in false beliefs and evil conduct and disfiguring of things beautiful. The pursuit of truth, goodness and beauty is the highest condition for soul's best health, strength and harmony. The continuous pursuit of life of falsehoods and evil leads to the death of the soul.

## **V. Causes & Characteristics of Vices or Low-loves**

The question is why a man is led to life of falsehood and evil? Dev Dharma

holds that man seeks to satisfy his instincts and ego and their fulfilment gives him pleasure. When I take a particular dish. it is accompanied by feeling of pleasure. The soul feels drawn to this particular pleasure and may come to be possessed by it. When he comes to be possessed by the pleasure of a particular dish, he wants to have it in excess of the need of his body, even against the health of his body and also against the rightful claim of others to that dish. When the doctor tells him to avoid that particular dish he feels a sense of helplessness. He wants to observe or obey the instructions of the doctor, but if he is overwhelmed by the pleasure of that dish, he eats it and further deteriorates his health. When this happens he is in the grip of intemperance or low-love of palate' to put it in the terminology of Dev Dharma. This low-love of palate for the particular dish does not only disease his body, but also decreases the power of his soul. The power of a living thing is exhibited by its power to resist conditions of death. A man of love for drinks, goes on losing his power to avoid drinks and a day comes, when he finds his soul completely powerless to resist the temptation of drinks. So he meets the death of both his body and soul.

Let us move to social desires. A man earns money for his needs. To start with, he resists dishonesty. But where the love of the pleasure to get more money gets the better of him, he starts feeling less and less hesitation to be dishonest and a time comes when he cannot resist at all the dishonest dealings. His strength to resist what he believes wrong conduct is so much decreased that he confesses that he cannot be honest. In the terminology of Dev Dharma he has acquired the low-love of money'.

Every one of us seeks social acceptance and recognition as a person. That is healthy. If one is successful in getting social recognition, say wins an election, he experiences pleasure of the success of social recognition. If this pleasure bewitches him, he in order to satisfy his desire for the pleasure of social recognition in the form of election, indulges in methods which he himself thinks wrong. He knowingly makes false promises to the electorates. falsely exaggerates his services to his constituency and goes



so far as to malign his rival or even get him kidnapped or murdered. To start with he hesitates to engage in this falsehood and evil conduct. This hesitation decreases with time and one day he feels helpless in playing to the evil. He indulges in open falsehood in relation to his rival candidate and harms him in various way. In the terminology of Dev Dharma he has developed low-love of name and fame, a form of self-love. Dev Dharma classifies low-loves or vices into the following groups:

- (1) One may develop low-love for the urges for food, drink, sex and comfort.
  - (2) One may develop low-love for ego satisfactions, in the form of seeking praise, name and fame, superiority and selfishness.
  - (3) One may develop low-love for children.
  - (4) One may develop low-love for money and property.
  - (5) One may develop low-love for traditional social connections, and various habits.
  - (6) One may develop low-love for aggressive urges
  - (7) One may develop low-love to accept as true what is false and as good, what is evil, if they are conducive to one's low loves
- Low-loves are not the only diseases of soul. Low-loves give birth to low-hates. A man given to low-love of drinks. rebukes his wife who stands between him and his cup, abuses her, snatches money from her saving, beats her and her children. A man with the low-love of self is unhappy if his superior points out to him his mistake or fault or dereliction of duty. He entertains evil thoughts about him, talks ill of him, is happy to hear others criticising him or when some misfortune happens to him. Devatma defines low-hate thus: "When we harbour such a feeling of hatred for some man, animal or any other existent as drives us to entertain evil thoughts or to actually commit evil. injustice or wrong towards that existent and feel some pleasure or gratification in all such evil thoughts and acts, it is a case of low hate"

Low-hates are still greater diseases of the soul for they are purely

destructive of others in their thought and conduct.

Devatma regards jealousy, vindictiveness, violence and vanity as the greatest evil or vices and soul-destroying feelings. Jealousy and vanity are due to the low-love of ego. So the three most soul-destroying evils or vices are ego love, violence and vindictiveness.

The drives or instincts of food, sex, progeny, possessions and violence, the social need of gregariousness and observance of traditional ethics, ego needs for social acceptance and recognition have rightful place for satisfaction. But when the pleasure which comes from any of these urges captivates the soul and he pursues the pleasure of them to the exclusion of the claims of what is true and good, he is in the vicious state of soul. This vicious state constitutes diseased state of the soul. It may as well be called the state of human bondage. These vicious states of character develop the following evil consequences:

(1) Every low-love makes one insensitive to values of the welfare of one's personality. When a person is determined exclusively by the pleasure which comes from sex satisfaction,

he indulges in it in excess, indulges in it too often, indulges in it when it is injurious to his health or the health of the partner, and when it is against social ethics. To start with, he may see that the indulgence is in excess and it harms his health. He may see that he does wrong when he cheats an innocent girl into sexual intercourse. But as the bondage to the low-love of the pleasure of sex closes on him, his vision gets dimmed and blurred. He sees less and less the harm, the wrong, the injustice which the exclusive determination by the pleasure of sex involves in his decisions and acts, in his relations to the member or members of the opposite sex. He loses the sense of discrimination of what is right or wrong in this particular relation between the members of the opposite sex. He fails to see how his untruth and evil damages the health of his soul.

Every low-love tells the same pathetic tale. A greedy capitalist gradually

develops moral cataract and fails to see the misery, the injustice and the evil he causes by his exploitation of the labour and the customers. He fails to see how false advertisement, lies and evil conduct by him degrade his soul.

The wide net of low-loves and low-hates in us human beings produces moral indifference and resistance to know what are the values for the welfare of the soul. In fact the need to know the nature of the life of soul and follow its laws of life get eclipsed from the view of a man of low-loves. He becomes earthly.

(2) The low-loves not only develop cataract to the values of the welfare of soul, but they further pervert moral consciousness. The man of a low-love comes to regard means as end. A man of low-love of money regards the amassing of wealth as an end in itself nay, the highest end. He may pay a lip-service for a man who gives up his roaring business for a social welfare work, but he in hearts of heart considers it as a foolish decision. a wasteful decision. Once I approached a man of money to buy a ticket for a music entertainment in aid of a T.B.Hospital. I tried to tempt him by telling him how good musicians will give performance. He took out a coin from his pocket, jingled it and said. "I like this music". He had perverted view of values of life.

The whole perspective on what is right or wrong gets topsy tury. What is mere means or even evil, appears in enchanting colours and claims first place in worthwhile life. A man of low loves regards those who share and side with his evil conduct as friends and those who offer him advice and resistance as enemies. An adulterous man regards his disloyalty as justified though it means torture to his wife and ruin of his children. He rides rough shod over all consideration of what is in his own good and the good of those to whom he is committed by social ethics.

(3) Every low-love invites avoidable suffering. Take jealousy born of self-love. The feeling of jealousy eats away an individual's happiness as cancer cells. All the goods of life do not even prove pain-killers. A woman who had

all the worldly goods the richest do possess, was still most miserable because she was not blessed with a child. A rich girl without success in having a child of her own. envied her miserable dish-washer in tattered clothes because she bore children. In Nature we are differently gifted. We are jealous of those who possess our gift in higher degree, for self-love claims all superiority for itself. A poor neighbour may have more intelligent children and the rich parents of mediocre children are unhappy whenever they see the bright children. We may be very rich and yet feel unhappy because the other business man is still richer. All this misery is avoidable if we are free from our low-loves of jealousy.

(4) Every low-love exhausts soul's strength to the point of death. One of characteristics of life is its strength to resist death. Every low-love saps our resistance to death. A drunkard loses strength to resist taking drinks when he, inspite of himself. scummbms to it. A man of self-love gradually loses the capacity to gain from his benefactor about the welfare of his soul. He wants to get out of the misery of his passions which are ruining his peace of mind but he finds himself helpless to benefit from his superior in morals. He is all unhappiness for he knows no way to call halt to vanity of his ego-love that envelopes him His self-love has exhausted all his strength to break away from vanity and be, humble to see the light of truth that can deliver him. He calls on his Lord to enlighten and strengthen him, but the Lord finds himself helpless to help such exhausted soul of self-love.

The low-loves and low-hates when they continue to persist in their operation produce cataract and perversion of values, misery and death of both body and soul.

## **VI. Need of Virtues or Altruistic Feelings**

In Indian religion and philosophy moksha is regarded as the highest value and is given supernatural or metaphysical interpretation. Dev Dharma gives moksha a naturalistic interpretation. Moksha is a state of freedom from low-loves and low-hatreds which devitalize and disease the soul. Moksha is a disease-free state. Devatma, the Founder of Dev Dharma.

defines moksha thus: "Moksha means getting freedom from slavery to those various kinds of pleasure-based low-loves and low-hatreds which degrade a man and lead him to the path of untruth and wrong, soul darkness and soul-annihilation".

However freedom from evils of low-loves and low-hates is not the highest value in Dev Dharma. A living body to maintain itself needs to invigorate itself besides remaining free from diseases. It needs daily diet to recoup its earlier life. So a soul to stay alive needs to invigorate itself with altruistic feelings besides keeping itself free from diseases of low-loves and low hates.

Says Devatma. "It is an immutable law of Nature about body that though it may not be diseased, even then, in order to make up its decreasing strength, it is imperative for it to gain its used up strength by the daily intake of the required amount of various kinds of food, by obtaining the light and heat of the sun to a certain extent... In the same way, the soul of every human being even though for the sake of reasoning, it may be granted that it is not entangled in any diseases of falsehood and aggression etc.-requires energy every day in order to preserve its existing soul-power and to produce new power in it in accordance with the inevitable law of Nature, to be disinterestedly serviceable to certain extent for the good or benefit of the various beings of different departments of Nature and to develop various altruistic feelings for rendering some such service.

Dev Dharma considers positive moral values or virtues to consist of higher feelings of cleanliness, orderliness, appreciation, gratitude, affection, respect, reverence, justice. duty, faith, disinterested service, harmony and reparation. These virtues are called altruistic feelings in Dev Dharma. These positive moral values or virtues are to operate in different relationships and become texture of life in all relations. They strengthen the soul and are steps to our higher life of spirit. Devatma, the founder of Dev Dharma, has devoted one of the volumes of his magnum opus. The Dev Shastra to determine the altruistic feelings and conduct in different relations.

Devatma gives detailed guidance on the altruistic feelings and conduct to be developed in relation between: (1) parents and children: (2) brothers and sisters: (3) husband and wife: (4) Employer and the employee; and towards (5) one's lineage: (6) one's community; (7) one's dear departed; (8) one's country: (9) mankind: (10) animal kingdom: (11) plant world; and (12) inanimate world.

## **VII Illustrations of Altruistic Feelings in Social & Cosmic Relations**

Among human relations we quote him for his detailed instruction of altruistic feelings and conduct in relation between the employee and the employer. The best part of our waking life is spent in economic relations. So altruistic feelings and conduct developed between persons involved in business dealings will improve the quality of life in other relations too.

### **RELATION BETWEEN THE EMPLOYEE AND THE EMPLOYER**

Devatma calls upon both the employer and the employee, the capitalist and the worker, the supervisor and the subordinate to feel their relationship as spiritually based beneficial relation. No other relations except to the Guru is defined by him as spiritually based. This shows what great importance and concern Devatma felt to render this relation altruistic. An employer or master is altruistic towards his employee if he: (1) realizes that his employee is an indispensable help to him and develops deep relation with him; (2) shows proper respect and regard in his dealings with him. shares in his happiness. appreciates and rewards his service: (3) keeps the trust of the employee in him and trusts him too on the basis of his experience: (4) shows concern to give clear and precise instructions about work to be done, to ask of him to do that work for which he is contracted and lays claim only to contracted work at the time of appointment: (5) gives proper wages and detains him for appointed time: (6) gives weekly off day for leisure and earned leave for prolonged rest and personal work; (7) gives proper and adequate assistance when he is ill and in trouble and shows concern to help his moral growth; (8) is forgiving to him on his making mistakes in work, gives warning in some cases and punishes only in

exceptional cases: (9) makes reparation to him for any improper conduct done to him; and (10) offers good wishes for him in his meditations.

The employee builds his spiritually based relation with the employer on altruism when: (1) he realizes his beneficial relation with his employer and concerns himself to be rid of perverse feelings and develops altruistic feelings in his relation to him: (2) shows proper respect to the employer, listens. notes and carries out his instructions which relate to the contracted work. and does justice to the payment made for his work; (3) develops an attitude of carrying out his duties faithfully, and punctually: (4) is ready to admit his lapses in work and expresses regrets for it; (5) makes amends according to his capacity for spoilt work or for causing unnecessary pain to his employer: (6) does not absent himself without leave and gives notice of resignation according to the rules of service: (7) keeps his employer continuously posted with the obstacles or difficulties in the discharge of the work assigned to him: (8) protects the character of his employer when it is falsely sullied by others: (9) proves trustworthy to him: (10) develops appreciation for his good traits; (11) obliges when he is asked to do extra work during some emergency: is quick to help the employer or his dependents in times of difficulty: (12) helps to protect his employer and his dependents from evil courses of life and helps cultivate in them good conduct and (13) offers good wishes for him in his meditations

This account of altruistic conduct prescribed for the employer and the employee can save this relation from becoming impersonal, mechanical and inhuman.

Devatma made it part of the religion he founded, to extend moral relation to the animal, the plant and the inanimate worlds. It was one of his chief contributions to extend moral relation to ecological world. He asked for development of similar moral values or altruistic feelings of respect for the right of life and kind treatment to these three orders of the Natural world, develop feelings of affection and service of them, to do reparation on violating their rights to life and full development. There is no stretched or

far-fetched attempt to show Devatma's concern for these three worlds. Each of the three worlds get a separate chapter in which detailed instructions are given for developing our moral and altruistic relation with it. He went beyond reverence of life. His charter of relationship as much extends to the inanimate world.

We quote him about the altruistic feelings and conduct in relation to the inanimate world.

### **OUR RELATION TO THE INANIMATE WORLD**

The inanimate world is the region of physical objects. An altruist in relation to the inanimate world: (1) should deepen consciousness of his close relation with it and (2) should make himself free from perverse conduct and cultivate noble conduct in relation to it; (3) he should gain knowledge of the various gross and subtle existences of this kingdom; (4) he should live in a place and house which satisfy the principles of hygiene; he should keep his place and house in neat and disinfected condition: he should place things in proper order; he should' decorate his house in a tasteful way: (5) he should make proper use of light, heat, water and air and show respect and restraint in exploiting natural resources: (6) he should be above low attachment for things of the inanimate world, like house, property, money: (7) he should have feeling of gratitude for earth, air, sun, moon and other similar inanimate existents that benefit him; (8) out of gratitude for the invaluable benefits from the existences of the physical world, he should offer prayers for their well being.

Devatma allotted specific periods of the year for reforming and refining each relationship, giving it depth of altruistic feelings and noble conduct. He created climate for his disciples to realize that the health and strength of their souls develops by cultivating altruistic feelings and conduct in multiple relation ships. This is in contrast to theistic religions which regard involvement in empirical relations. even based on altruistic feelings, as



bondage to a lower ideal.

Devatma extends the altruistic feelings especially of disinterested service and justice for the welfare of the four orders of Nature as integral to the highest life open to man.

These moral exercises in twelve relations are to be pattern of daily life for both lay-men and missionaries. They are inclusive and integral to spiritual life at all stages of life. There is no stage of sannyas from these moral exercises at any stage of life. For Dev Dharma spiritual life is not of detachment from the world but of involvement in it grounded on altruistic feelings under the light of truth. There is no life of transcendence from engagement in the texture of altruistic life in multiple relationships, social and cosmic.

### **VIII. Biases of Altruistic Feelings**

However Devatma places these moral values or virtues or higher loves or altruistic feelings in the same category as low loves like low-love for name and fame on the ground that they are also under the influence of pleasure principle. Love of disinterested service is in the same category of pleasure-based loves as bodily urges of food, sex, drinks and laziness or love of self, children or money. We are here reminded of Kant who placed benevolence under the same category as the love of honour.

There is world of difference between low-love of name and fame and higher or altruistic feelings or moral values of appreciation, reverence, gratitude, compassion, justice and disinterested service. Low-loves and low-hates harm others whereas feelings of altruistic or moral values in their functioning overwhelmingly show respect for rights of others and concern of their welfare and are disposed to avoid untruth and evil in their operations. A capitalist with low-love of money exploits both the labour and the customer and uses unbecoming means to increase his pile of wealth, whereas a man committed to disinterested service of the deprived section of society serves the welfare of the poor, the sick and the handicapped.

There is world of difference between a man of low-love of vanity and a man with feeling of humility. The man of vanity over-values his qualities, devalues the qualities of others, is contemptuous of others. inferior or superior to him, and stands debarred from light to know truth about his low nature. The altruistic feeling of humility makes one conscious of the limited value of his own qualities, makes him appreciate others' qualities, and is open to light of truths discovered by others about the nature of soul.

On the whole and in general low-loves and low-hates are pre-disposed to untruth and evil whereas moral values or altruistic feelings are pre-disposed to avoid untruth and evil in their doings to others.

However, moral or higher or altruistic loves are not completely free from disposition to untruth and evil in their constitution and conduct. A social activist doing disinterested service of tribals develops partiality for them, exaggerates their grievances, unjustifiably blames others for their sad state of affairs, makes exaggerated claims for share in expenditure over rightful demands of other welfare organisations. Marx was inspired with burning concern for the poor labour and set the whole world to think about their just claim in the production of an industrial concern. But we know how his economic theory was false. He even advocated use of violence by proletariats to gain their share in the produce, if democratic method was un available or in-effective.

In their operation, our moral or altruistic loves. under the influence of pleasure principle, suffer from the following in-built disposition of untruth and evil:

(1) As pointed out above, welfare service of any deprived group makes us partial to it just as parents become partial to their children. There is in-built partiality in disinterested service for any section of society and this predisposes an altruist to untruthful thoughts and evil conduct.

(2) Our commitment to particular service makes us to inflate its value and to devalue other welfare services. A man committed to the service of the

handicapped thinks his service superior to other welfare services and devalues the disinterested service of a person committed to the service say, of normal children. Even when we accept, e.g. that an animal welfare activist is doing very good service, we continue to have in-built bias for our own disinterested service for human welfare. We are partial to our service. This bias in favour of our specific disinterested service reflects that our welfare service is under the influence of pleasures principle and not under the principle of truth. I fail to see and appreciate in heart of hearts the true place of our specific service in the hierarchy of values. There is an element of untruth in our values, beliefs and conduct in our altruistic service.

(3) Each virtue or altruistic feeling is pre-disposed to cross the limit of its true function. Take the feeling of justice in a judge. He may be seen to give more severe punishment than the crime truly deserves. His feeling of justice tends towards cruelty. Another judge with the feeling of compassion may let off a person who deserves some legal punishment. He is said to be compassionate to a fault. A person can be generous to a fault. When a virtue is carried to a fault, it means that the influence of pleasure principle puts the altruist to step outside its boundary of rightness. When it happens it means our action is not under the principle of truth.

(4) Each virtue or altruistic feeling is open to its limited truth. Virtue of gratitude or the feeling of gratitude lights the way to see the beauty of responding to a favour with appreciation of the benefit and the benefactor and of the urge to return the benefit with adequate service of the benefactor. Virtue of justice or feeling of justice lights the way to see the beauty of granting rights of life and freedom to fellow human beings and the beauty of engagement in this project. Each particular virtue or altruistic feeling is a light for knowing its beauty and the beauty of the urge to actualise it. However the feeling of gratitude will not make one beholden to the beauty of justice and the beauty of engagement in getting rights of political freedom to one's nation. Each value or altruistic feeling is insensitive to the value of other altruistic feelings. Each virtue or altruistic feeling is cold to other virtues or altruistic feelings.

(5) Since each virtue or altruistic feeling is limited to cognition of its value, it fails to see the true ordering or hierarchy of values. There must be principle other than elements to organise the elements. It is not enough to have the best material for a house. One needs an architect to order the place for doors, windows, bedroom, bathroom, drawing room. The whole determines the placement of parts. The vision of the good of the soul can build the organism or the hierarchy of the values.

(6) No virtue or altruistic feeling has the capacity to engage itself to discover the nature of soul. its laws of health and disease and its optimum welfare. We can see how human virtues suffer from these six limitations:

(1) They show partiality for the welfare of the section of the society they serve and are pre-disposed to untruth and evil conduct for its sake.

(2) They inflate their own value and devalue other virtues.

(3) They cross the limit of their right functioning and thus deviate into untruth and evil.

(4) They are insensitive to the value of other virtues.

(5) They lack the principle of organising the hierarchy of values.

(6) They are incapable to discover the relation of altruistic feelings and loves to the life of soul.

Plato distinguished between human virtues and philosophic virtues. Human virtues are under the principle of pleasure whereas philosophic virtues are under the principle of goodness. He thought it is the vision of the Good, the highest good that can deliver man. The classical Indian thought also holds that Sattvic life or life of virtues is not without limitations. Swami Vivekananda spoke of earthly desires as iron chains and sattvic desires as gold chains. but chains all the same. Sattvic desires of compassion, mudita', disinterested service of fellow human beings are tainted with pleasure principle like the earthly desires though the stain is less in degree and less perceptible than in the former case. The ideal man is to be man of

dispassion, a man above all desires, even good desires.

The perception that altruistic desires are under pleasure principle like earthly desires is correct. The solution offered that one is to be above all desires is impractical and even if it is held practical, undesirable. Human psychology does not admit of a state of desirelessness as it does not admit of being actionless. Again, altruistic desires of compassion, or mudita or love, say, of a mother for her permanently invalid child; conjugal love under most adverse conditions: love for and service of destitutes: love for the beauty of the natural world, have beautiful elements too valuable to be thrown out from the life of the individual and cosmic history. No ideal is acceptable as highest which is exclusive of the wealth of values of altruism like love: compassion, mudita: disinterested service and justice.

## **IX. Nature and Kinds of Spiritual Values**

What man needs is to graft his moral values or altruistic feelings to spiritual values so that his altruistic values are made free from the elements of untruth and evil and attain to new maturity and destiny in their operation.

The highest spiritual values or first-grade spiritual values in relation to soul life are

- (1) complete love of truth:
- (2) complete love of goodness:
- (3) complete hatred for untruth: and
- (4) complete hatred for evil.

When these four-fold values in relation to soul-life mature in a being, he attains to the complete spiritual (religious) life and attains to the status of worshipful being.

The second grade spiritual values are love for the complete religious being of four-fold spiritual values and to bask in his spiritual light and invigorate

itself through his spiritual power.

Scientific knowledge has become possible through geniuses among men. The average man's knowledge based on perception is only a little better than that of higher animals. A farmer's knowledge is very rudimentary whereas the knowledge of the agricultural field by men of scientific genius is ever-widening in character. The men of science have illumined our understanding of Nature.

In the field of religion too, in the last century a spiritual genius, Devatma was born, and as a result of the spurt of creativity in Nature; he was born with new psychology of complete love of truth and goodness and complete hatred for what is untruth and evil.

Let us try to spell out love of truth and complete hatred for untruth.

The eight constituents of the love of truth are: Love of speaking truth: Love of unambiguous expression of truth: Love of acquiring true knowledge: Love for assimilating truth. Love of carrying out right commitments: Love for the dissemination of truth and Love for research in the field of religion (i.e. soul-life). The gestalt of these eight constituents constitutes spiritual values of the love of truth.

The eight constituents of complete hatred for untruth are: complete repulsion for all forms of speaking untruth; complete repulsion for false promises: complete repulsion for accepting or assimilating untruth; complete repulsion for supporting any untruth: complete repulsion for hypocrisy or insincerity: complete repulsion for darkness born of untruth and complete repulsion for all forms of pleasure attainable by untruth. The gestalt of these eight constituents constitutes spiritual values of the hatred of untruth.

The maturity of the gestalt of the eight constituents of love of truth emits light which shows the beauty and grandeur of truth. The maturity of the eight constituents of hatred of untruth emits light which shows the most repulsive character of untruth. Let us decipher love of goodness and

hatred of evil. The maturity of the love of goodness emits light which shows the beauty and grandeur of goodness and the maturity of hatred of evil emits light which shows the abhorrent character of evil.

The light emitting from maturity of the four-fold spiritual values of love of truth and goodness and hatred for untruth and evil is called Dev Jyon which reveals the beauty of truth and altruistic feelings and repulsive character of untruth and evil. The power emitting from the maturity of the above four-fold spiritual values is called Dev Tej which strengthens the recipient to stand by truth and good and oppose untruth and evil. The two, Dev Ivoti and Dev Tej together are called Dev Prabhavas.

The best way to understand what constitutes love of goodness is to contrast it with altruistic feelings or moral virtues,

The spiritual love of goodness in Devatma is a category apart from the love of moral values or altruistic values of compassion, disinterested service, love and justice. This differentiation of love of goodness and altruistic feelings will further expose to view the limitations of moral values or altruistic feelings and further reveal how imperative there is the need for moral values to seek feed from spiritual values to sustain, strengthen and mature to their ideal limit.

## **X. Difference between Love of Goodness & Altruistic Feelings**

1. The first difference between the quality of a good action of an altruist or satvic-jiwan-dhari and Devatma as Dev-jiwan dhari is in terms of purity. I may be engaged in some social service but I may grow jealous of another social worker for his better performance or better appreciation of his work by the media, or I may think too highly of my service or be vain about my achievements. Devatma's love of goodness made him free from the motives of jealousy, violence, vindictiveness and ego love. For he says these motives were antagonistic to his love of goodness. (Evolution of Divine Life in Me. II. iii 28)

Again, our instinctive urges get distorted by our love of pleasure into low-

loves. We all have the experience that instinctive urges get the better of us on several occasions. In spite of us. Devatma delineates seven categories of low-loves in man.

Devatma says he had no experience of an instinctive urge getting the better of him, when he knew its satisfaction was deviation into untruth and evil. (Ibid, iv p.38)

Devatma's love of goodness is free from ugly motives of jealousy, vindictiveness, violence and vanity and distorted instinctive and social urges in the form of low-loves and low hates. It is clear that purity of his acts of goodness is infinitely superior in quality to human good acts made impure by the operation of low-loves and low-hates in them.

2. The second difference between a good action from sattvic feelings and from love of goodness is in terms of the number of altruistic feelings forming the gestalt of the motive for an action. There is no doubt that I have some altruistic feelings like respect for elders, gratitude for parents, sense of duty in my teaching work, and in the nurture of my children. But I also lack some altruistic feelings like punctuality, helpfulness to others, sense of justice, sense of discipline, doing things to a finish etc.

Our human altruistic feelings are poor in number. Devatma's love of goodness flowered into the whole gamut of altruistic feelings. There was no altruistic feeling which was absent in him.

An action which is motivated by compassion and justice is of higher value than an action motivated either by justice or by compassion. Since human action has a very limited number of altruistic feelings operative in it, it is much lower in excellence than a good action of Devatma in which no altruistic feeling is missing. This is similar to the difference between a human body of complete organs and a human body which is short of two or three organs.

3. Our altruistic feelings are not only small in number but each of our altruistic feelings lacks spread. I may have altruistic feeling of gratitude.



But its spread may be limited. I may be grateful to my parents, but lack feeling of gratitude for my teachers, for the authors whose books I study, for my cook, washerman, the beneficial animals, plants and objects of the inanimate world. I have multiple benefactors in human society, and in the other three orders of sub-human existences of animal, plant and inanimate worlds but my gratitude is not emotively sensitive to the benefactors in all the four orders of existence. The spread of each of our sattvic feeling is poor. In the case of Devatma, everyone of his altruistic feelings has complete spread. It extends from the goat whose milk he was given as a child, to the evolutionary process which evolved in him the love of truth and goodness. His greatest work is Dev Shastra. The fourth volume of Dev Shastra celebrates the observance of altruistic feelings in different relationships including the animal, the plant and the inanimate worlds. It shows how complete was the spread of his altruistic feelings in multiple human relationships and in infra-human relationships. If we remember and we need to remember every time we wish to appreciate the quality of Devatma's acts of goodness, that every action expresses our total personality, we can admire how the complete spread of each sattvic feeling operative in an act of Devatma has a quality all its own.

4. Let us proceed further in discovering the difference in the quality of good conduct motivated by sattvic feelings and the good conduct motivated by love of goodness. Our sattvic feelings are not only limited in number and in their spread, but also in their requisite intensity to match the benefits received. I may feel less intensely the favours I have received from my parents than is adequate to it. True intensity of the feeling of gratitude should match the quality and quantum of the benefits received from the others.

5. There can be possibility for a human being to have proper grade of intensity of his sattvic feelings if he has truthful, perception of the gradation of values, which is not possible! unless we know and love the highest good of the soul. A sattvic feeling can give us knowledge and love for the good of its value. The feeling of gratitude can make me appreciate

the benefits done to me and give me the urge to do some good for the benefactor. But it cannot give knowledge of what is good of the soul and the urge to attain it. Bhagwan Devatma's love of goodness was sensitive to the highest good of the soul and in love with it. He had in consequence standard of the highest good of the soul to appreciate the true place of a benefit received and responded with due intensity to it. In the case of an altruistic man his grateful conduct lacks the right quality of feeling for his altruistic feeling lacks guidance of the highest scale of the good of the soul in him.

6. Our altruistic feelings are partial in their operation. If I am interested in social work among the poor. I develop partiality for them. exaggerate their social disadvantages and some times feel tempted to take to untruthful means for their advantage. Truth alone can be impartial If I have love for truth, it can check my partiality for a particular good I am engaged in and from the temptation of using untruthful means for serving that cause Our altruistic feelings which motivate our actions are partial and run the risk of untruthful conduct whereas the altruistic feelings which motivate an action of Devatma are impartial and free from untruthfulness

7. Our sattvic feelings are not only short in number spread. intensity, and are partial and untruthful but also fail in gradation of values of the benefit. Let my feelings of gratitude be limited to my parents. My parents have done me good at different levels. They have looked after my physical well being given me good physical care. They have put me in good school for my intellectual education. They have educated me in higher moral principles through word and deed that is they have enlightened and inspired me to life of moral integrity Now if my feeling of gratitude does not observe this order, it is disorderly in character It is found that some give top priority to physical and monetary benefits, others may give top priority to their moral service. So our good action motivated by say gratitude may lack the true order in which it should respond to the benefits received it is important to distinguish order and intensity of response to a situation of benefit. My feeling of gratitude may be right in order of valuation order when it places

spiritual contribution of my parents higher than other contributions, but my response may lack proper intensity of feeling of gratitude for it. It can be the other way round too. My feeling of gratitude may be wrong in order of valuation when it places my parents' contribution to my professional education higher than their spiritual benefit to me though it shows proper intensity of feeling of gratitude to this benefit.

8. There is the eighth point of difference between altruistic feelings in man and love of goodness in Devatma. We know what makes for the beauty of an organism. The parts should be complete. In a human organism if one or another organ is missing, or if one or another part is stunted in growth, or if one or another part is disproportionate to other parts or some part is diseased and deformed, it falls short of being beautiful. In contrast a body is beautiful if it has all parts, which have attained full maturity, and are in right proportion to other parts of the body. We find that human sattvic organism is short in number of sattvic feelings they lack full spread, intensity, impartiality, placement and hierarchy. Again, some of our feelings are inferior and evil. So Devalma's gestalt of motivation in his actions is perfect in its structure due to complete comprehensiveness in number of altruistic feelings. and each altruistic feeling is complete in its spread, grade, intensity, impartiality and order. and is rooted in love of truth and highest good of the soul. It is most beautiful. nay it defines the standard of beauty for the life of goodness.

## **XI. Grafting of Moral Values to Spiritual Values**

What can a man of moral values or altruistic feelings achieve by grafting his altruistic feelings with the sublime influences (Dev Prabhavas) of Devatma?

(i) He can reduce disposition for untruth and evil in his psychology and thus purify his low-loves and higher-loves. (it) He can inspire his altruistic feelings to new destiny. Let us deal with each of these achievements open to man of moral values or altruism.

## (a) Purification of Low-loves and Altruistic love

(1) We have seen how our altruistic feelings suffer from five biases. We are partial to the groups we serve; we inflate the value of our altruistic services; we are insensitive to the value of different altruistic feelings of others: we out-step the right operation of our altruistic feeling: our hierarchial ordering of our alltruistic feelings is biased and faulty: we are incapable to know for ourselves the relation of altruistic feeling to life of soul.

We have seen how our altruistic feelings have shortcomings. They lack in purity, in number, in spread, in proper sensitivity, in proper hierarchy, and in maturity.

Let us first see how rapport with Dev Prabhavas of Devatma reduces the shortcomings of our altruistic feelings.

It is one of the criticisms of Dev Dharma that like classical Hinduism, it denounces pleasure and calls upon an individual seeking spiritual life. to eschew it. This impression is faulty. Dev Dharma does not advocate asceticism. i.e. despising and eschewing of pleasure. Dev Dharma gives place to pleasure in virtuous activities. Temperance is not asceticism. It is to accommodate pleasure in healthy diet. Tasty dishes are welcome so long they are healthy diet. Food is to satisfy a number of values. It is to be nutritive. It is to be pleasant. It is to be beautiful in colour and smell. When we eat food which satisfies all these three values, our eating is good and desirable. The same is true of love for children or money and ego recognition.

A mother's pleasure in loving and serving her child is good if she feels that in bringing up her child, she is also making her contribution for raising a new decent generation of society. If conjugal pleasure is part of mutual respect for each other's person, mutual understanding of each other's point of view. mutual interest in the welfare of children. mutual concerns for some social welfare it is welcome.

What rapport with Dev Prabhavas of Devatma does is to deliver low-loves

of their seeking pleasure at the cost of one's health and social obligations and aesthetic values. A man who is seeking pleasure in earning money is good if it is done honestly and if he shares some of his earning for social good. In rapport with Dev Prabhavas of Devatma a man of money finds it repulsive for him to be dishonest in his business deals and to hoard money for his family only. This repulsion purifies his love of money.

In getting his low-loves delivered of their deviation into untruth and evil, a man makes these loves decent part of his moral outfit. Indulging in the pleasure of all instinctive and ego urges is moral if they keep within the bounds of truth and goodness.

Our low-loves can be made healthy loves that is the miracle of Dev Prabhavas of Devatma.

This is the first achievement of rapport with Dev Prabhavas, i.e. it equips us with healthy enjoyment of our instinctive, social and ego urges by reducing or removing elements of untruth and evil in them.

The second advantage of replacement of low-loves by healthy love is that it removes impurity of altruistic feelings. We have seen how our altruistic feelings may be polluted by low loves. how our ego love may make us arrogant for doing social welfare work. When we are cured of low-loves of arrogance by Dev prabhavas, our social welfare work is purified of the low love of arrogance.

We have seen that our altruistic feelings of say, gratitude. lacks spread, width and gradation of sensitivity and proper hierarchy of altruistic feelings. The light and power of Dev Prabhavas help us to expand the spread, the width and the number of altruistic feelings, improve their gradation of sensitivity and restore better order in them.

Let us see how Dev Prabhavas help to reduce elements of untruth and evil in our altruistic feelings. The greatest defect of altruistic feelings is its partiality. Each altruistic feeling of welfare of others makes us partial to the group we serve, partial to the value of our service, partial in our organising

our altruistic service. pre-disposes us to step out of right conduct. Partiality is disposition to be untruthful to facts and values. Unless one has complete love for truth, he runs the risk to slip into untruth. So when an altruist is in rapport with Dev Prabhavas, he sees the repulsive character of untruth involved in his partiality for the section he serves and for over valuation he gives to his altruistic feelings. The power of Dev Prabhavas gives him strength to reduce all his partialities. The greater is the repulsion and reduction of the partialities in one's altruistic feelings, the greater is the beauty and purity of truth in one's altruistic feelings and service.

The altruistic feelings in getting freedom from shortcomings and biases rise very high in their values, but they still remain moral values. They do not attain to spiritual values.

#### (b) Spiritual Destiny for Altruistic Feelings

How do moral values or altruistic feelings attain to spiritual destiny? Spiritual values of a genius are directed and dedicated to develop soul-life through study and research and discovery of the nature of soul, its laws of health and disease, the methods to develop the health of soul and the methods of treatment of the diseases of the soul. Love of truth is love to discover truths about soul-life. Love of goodness is love to discover what altruistic feelings contribute to the good of the soul. The complete love of truth and goodness and complete hatred for untruth and evil are spiritual values because they are focussed on research of laws of health of the soul and live these truths completely.

Devatma's life of complete love of truth and goodness and complete hatred for untruth and evil as related to soul-life is of spiritual values. It is of higher category than altruistic life which we have seen is infected with elements of untruth and evil and is in the dark about the knowledge of soul-life. Man's altruistic feelings give limited satisfaction to him. He wants to transcend his psychology. No wonder he has created God for his object of devotion and felt his highest satisfaction in love of Him. However his conception of God as love is still humanistic altruism. His 'love' is defined as concern,

care and provision of his creation.

We have in Devatma four-fold psychology of love of truth and goodness and hatred for untruth and evil related to soul life.

first definition of spiritual values and spiritual life. In grafting his altruistic feelings with Devatma's life and light, man's altruistic feelings attain to spiritual life and values. Let us understand how this happens.

It is object that gives values to a feeling. If I find pleasure is vulgar display of sex. my enjoyment in it is bad both in aesthetics and morality. If I find pleasure in the company of an intellectual genius, my pleasure is very valuable. As the object rises in values, the altruistic feeling rises in value.

So when I have reverence for a being of complete love of truth and goodness. my reverence rises to new species, for a being of complete love of truth and goodness is above beings of altruistic level. He is super-altruistic. So my altruistic reverence for Devatma becomes super-altruistic, it becomes spiritual.

When I have rapport with Dev Jiwan of Devatma by feeling of reverence, faith and love, I am illuminated with knowledge of the nature of the soul, its laws of health and death, its method of cultivating soul consciousness and soul-life. No altruistic feeling as such is capable to discover truths about soul-life. No altruistic consciousness can cultivate soul consciousness. It is as ignorant of laws of his soul-life, as an unlettered person is ignorant of the science of nutrition. An unlettered man eats certain nutritive things but he does not know how they contribute to his good health. He does not know what is lacking in his diet to better his health. He does not know what deficiencies in his food make him anaemic. But a man in medicine or a dietician is enlightened and he learns through his knowledge, the value of the knowledge and the imperative use to observe the laws of health. In the similar way, reverence and love for Devatma, the discoverer of the soul-life, a man of altruistic feelings comes to be illumined with knowledge of soul-life and the highest value it possesses. He has cognition which he could

not get from any fellow altruistic person, however high he may be in his altruistic grandeur and glory.

When an altruist, through rapport with Dev Jiwan is illumined with soul-knowledge, he feels a new way of welfare of fellow human beings lies open for him. He realizes that the highest altruistic service of fellow human beings is to educate them in soul-knowledge and soul-life. It is to make him heir to spiritual values Thus an altruist rises to spiritual service of the fellow human beings.

Thus moral values or altruistic feelings rise to spiritual destiny through rapport with being of complete spiritual life. through illumination of soul-life and spiritual service of fellow human beings

## **XII Summing up**

To close our discussion we sum up the points we have made about the moral and spiritual values in Dev Dharma.

1. All schools of thought, theists and evolutionary natural ists: agree that human personality is of the highest value on earth. It is the greatest privilege to be born human.
2. The ultimate good, therefore pertains 'to soul-life All goods are goods for the soul. It is said what do we gain if we gain the world and lose the soul. It is the soul which can be good and enjoy good.
3. Moral and spiritual values pertain to the life of the soul.
4. Moral values arise in situations of feeling and conduct between man and man and between man and the natural world of animals, plants and inanimate objects.
5. Spiritual values arise in situations of feeling and conduct in relation to the highest being of spiritual values, one who is category by himself in his soul-life standing in isolated grandeur



6. Those values are moral and spiritual which contribute to the life of the soul. Those feelings and conduct which damage or degrade the life of the soul are moral vices and spiritually profane.

7. The nature of the soul is interpreted by Dev Dharma as life-principle. It defines life principle or soul by its functions. The human soul or life-principle has the function to construct, maintain, sustain its body and to reproduce its kind. It has the mental functions of perception, recognition, recall, space consciousness, imagination and reason. It has the drives or desires of food, sex, drink, bodily comfort, progeny, money, aggressiveness and ego affirmations.

8. Dev Dharma rejects the metaphysical interpretation of soul. It holds that human soul has its origin in natural conditions like his body. It has evolved from inanimate energy as body has evolved from inanimate matter. It has a date of birth and a date of death.

In short, human soul is product of natural conditions. It is an organism of functions, biological, psychological and social.

9. The human personality is inescapably rooted in its relationship with physical and social environments or entities. The human person can exist if he gets favourable physical and social environments.

10. I exist because others exist: the physical, the botanical, the zoological and the human worlds exist. I have no option but to respond to my environments of events and agents. If I respond by contributing to the betterment of persons and things my response is virtuous. If I respond by damaging, deforming and harming the life of them, my response is vicious or evil.

The feelings of compassion, justice, gratitude, appreciation and disinterested service and love are virtues or moral values because they reduce sufferings and deficiencies and improve life and happiness of others. The feelings of greed, lust, cruelty, injustice are moral evils or vices for they inflict suffering, and degrade the form and qualities of others.

11. The highest good of the soul is its health and strength. All those feelings and conduct which help the life of others. contribute to the health and strength of the individual's soul. So moral values or virtues or altruistic feelings contribute to the health and strength of the soul. Those feelings and conduct which damage the life and qualities of others, damage the health and strength of the soul. They are moral evils or vices.

12. Dev Dharma terms moral virtues as altruistic feelings or altruistic loves. Compassion and justice, for example, are moral virtues or moral values. Dev Dharma speaks of them as altruistic feeling or altruistic love of compassion and altruistic feeling or love of justice,

Dev Dharma speaks of devalues or vices as low-loves. Greed, for example, is held to be a vice. Dev Dharma speaks of low-love of money. It speaks of the vice of lust as low-love of sex.

So throughout the whole discussion the words 'moral values', 'virtues' or 'altruistic feelings and words 'vices'. 'low loves' and 'low-hatreds are used interchangeably. They convey the same meaning.

13. We will first consider Dev Dharma's interpretation of vices as low-loves. We human beings have sensuous desires for food, sex, drink and bodily comfort. We have social desire for children, money, social status, etc. When any of our desires is satisfied, it is accompanied by pleasure. Any sensuous or ego desire becomes low-love when pleasure of the desire becomes the exclusive determinant of its function. The principle of pleasure is not the principle of good. It predisposes us to indulge in untruth and evil. So pleasure dominated sensuous and ego desires are low-loves and low-hates or vices.

14. The vices or low-loves and low-hates do the following damage to the human soul:

- (a) They make it averse to know where the welfare of his soul lies:
- (b) They pervert his vision about good and bad;

(c) They cause avoidable suffering to it and;

(d) Their continuation brings about death of the soul.

15. The altruistic feelings or moral virtues recognised for cultivation, are cleanliness, orderliness. appreciation, gratitude, affection, respect. reverence, justice, duty, disinterested services. harmony, faithfulness, honesty, reparation. These altruistic feelings are to be operative in interpersonal or infra-personal relationships. The twelve general relations are: between parents and children: brothers and sisters; husband and wife: employer and employee; and relation to lineage; dear departed, community: country, mankind; the animal world: the plant world; and the inanimate world..

Dev Dharma helps disciples to cultivate chore of altruistic feelings in all relations in which he stands towards the four orders of Nature. Altruism is to be his pattern of life, both for the lay disciple and the missionary. There is no stage of religious life in Dev Dharma in which the devotee takes to detachment from his relatedness and altruistic conduct to the four orders of Nature.

16. Bewitchment by pleasure is the psychology of man. So even his noble moral virtues or altruistic feelings like compassion, justice, disinterested service, do not escape the influence of pleasure principle and therefore men of altruistic loves suffer from the following biases: (1) They are biased towards the section of society they serve: (2) They inflate the value of their altruistic feeling; (3) They are pre-disposed to cross the limits of true functioning of their altruistic feelings: and (4) They are limited in cognition of values

They suffer from the following lacks: (5) They lack purity: (6) width: (7) spread: (8) gradation: (9) proportionate sensitivity and true ordering of the altruistic feelings: (10) beauty of complete organism of altruistic feelings or virtues: and (12) knowledge of their relation to soul.

17. These biases and shortcomings of moral values or virtues or altruistic

feelings necessitate the grafting of them to spiritual values which can reduce their biases and shortcomings and also give new destiny to them.

18. The highest spiritual values are:

(1) complete love of truth;

(2) complete hatred of untruth:

(3) complete love of goodness: and

(4) complete hatred of evil in relation to soul-life.

The love of truth and hatred of untruth have eight constituents each. The love of goodness has full harvest of altruistic feelings and complete hatred for all evils pertaining to soul.

A being who matures all these constituents of love of truth and hatred for untruth and who lacks no altruistic feeling and hates all and sundry evils which harm the soul, is the highest being and is entitled to be a worshipful being.

19. In the evolutionary process as intellectual geniuses have illumined the understanding of Nature, so in the religious field a spiritual genius has appeared who is embodiment of the four-fold spiritual loves and hatreds and consequent gestalt of their constituents.

His maturity of the psychology of love of truth and goodness and hatred of untruth and evil in relation to soul-life developed in him love and capacity for discovery of the nature of soul. i.e. pathology and hygiene. His soul emits light which shows untruth and evil in all their repulsive character and truth and goodness in all their beauty and whose soul-power helps the recipient of his light to give up untruth and evil and develop attraction for the good of soul to the limit of his capacity. Devatma's light is called Dev Jyoti and his power is called Dev Teja and the two together are called Dev Prabhavas.

20. The reception of Dev Prabhavas helps a reverential soul:

(1) to turn his low-loves into healthy loves:

(2) to remedy the lack of his altruistic feelings in purity, number, spread, gradation, sensitivity and order and thus raise the value of his altruistic equipment.

(3) to reduce biases of his altruistic feelings through awakening repulsion for elements of untruth and evil in them and gain strength to checkmate their operation.

(4) to know the nature of soul, its laws of life and death, the method of cultivating moral virtues or altruistic feelings and method to get deliverance from vices or low-loves and low-hatreds. It leads to the development of soul consciousness. Soul consciousness is like health consciousness in its care and concern of the welfare of the soul under the illumination of the science of soul. Soul consciousness helps an individual to have faith that untruth and evil cannot be beneficial to his soul-life even in his most altruistic conduct.

21. The reception of Dev Prabhavas opens out new values for the recipient. He comes to see that the highest values are not moral values for they suffer from biases of untruth and evil and shortcomings

22. The object of devotion and love for a human soul is not fellow human beings with their defective psychology but a being who has matured his love of truth and goodness and hatred for untruth and evil, a being who has no disposition towards untruth and evil. Dev Prabhavas reveal to the recipient the glory and grandeur of making Dev Jiwan and Devatima as the objects of his contemplation and ecstasy. He realizes that his altruistic feelings of appreciation, gratitude, faith, are upgraded to a new species.

23. The recipient of Dev Prabhavas is beholden to the truth that the highest altruistic service is to enlighten fellow human beings with truths about soul-life and deliverance from what is untruthful and evil in their low-loves, no less in their altruistic loves.

24. The recipient of Dev Prabhavas is beholden to the truth that his altruistic feelings of appreciation, gratitude, faith and love can never develop blind spots when they are directed to a human benefactor.

25. In Dev Dharma spiritual values of soul are indispensable for removing shortcomings and biases of the moral values and for raising them to higher destiny. However moral values which relate to service of fellow human beings and the natural world, never fall off as dry leaves when one realizes the spiritual values. The business of the spiritual values is to reform, refine, and sublimate moral values by removing their elements of untruth and evil and to suffuse them with elements of truth and goodness under the enlightenment of Dev Prabhavas.