### THE BASIC PRINCIPLES

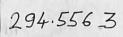
OF THE

# ONE, TRUE, SCIENCE-CROUNDED RELIGION

FOR ALL MANKIND

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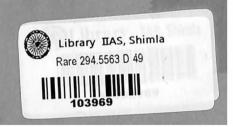


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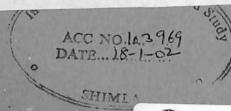
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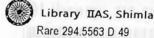
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### Preface to the Third Edition.

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The second edition of this very useful treatise having also been exhausted, its third edition is published for the benefit of the public. In publishing its second edition, the book was thoroughly revised so as to conform to the latest teachings of Bhagwan Dev Atma, the Teacher of the One, True, Science-Grounded Religion for all mankind. In issuing this third edition, some further changes have been made here and there in its language and some recent quotations of scientific men added so as to make it more clear and expressive.

It is hoped this new edition will prove still more useful in its present form for the higher strata of humanity which is really seeking after the true scientific religion. In order to widen as far as possible the sphere of its utility, its price has been kept merely nominal i.e., only one-fourth of its cost in accordance with the last wishes of Bhagwan Dev Atma.

LAHORE: RATAN CHAND Jowhar.
Secretary,
October 1941. Bhagwan Dev Atma Charities' Trust.

### Foreword to the First Edition.

This is pre-eminently a Scientific Age. The spirit of Science is gradually permeating different departments of human knowledge including even "religion." The principles of Evolution are being more and more recognised as working in every department of Nature, and the old creeds and dogmas, that go against them, such as the beliefs in an anthropomorphic Deity and His so-called book revelations and His inspiration &c. are being rejected. Hence, the age demands a religion which may be based on Scientific principles to satisfy the higher needs of advancing humanity. The Science-Grounded Religion called DEV DHARM, taught by the DEV ATMA or Shri Dev Guru Bhagwan, the Founder of the Dev Samaj, meets this great need of the Age. Although the lovers of old dogmas with their biased minds will neither care to study these new truths nor can appreciate them, yet we are sure, that in course of time as the prejudiced mood of the people is gradually changed into right attitude, the teachings of the Science-Grounded Religion will be more and more studied, recognised and appreciated by the advanced strata of humanity.

LAHORE:

THE AUTHOR.

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### The Basic Principles

OF

## The One, True, Science-Grounded Religion for all Mankind.

### CHAPTER I.

### The Signs of the Times.

Long, too long, has the human world been enveloped in dense darkness about the self or soul of man. Long, too long, has it weaved a web of imagination-based religious systems that are fundamentally wrong, since they are inconsistent with the facts as they exist or did exist in Nature and opposed to its Grand Law of Evolution! Long, too long, has humanity unconsciously cried for Light for its inner being and groped for a Religion that may meet the great demands of the Modern Age!

That the cultured men of the West are dissatisfied with the present state of things and looking up to the East, for the manifestation of the new Light of a new Religion that may be "based on Science," and that may have for its object the all-sided betterment of man, will appear from the following quotations:—

Says Mr. Philip Thomas in an article in the Positivist Review (Octr. 1919):—

"Men have outgrown the orthodox religion,.......

belief in its doctrines is incompatible with the natural use of our faculties of observation and reflection."

Late Professor W. James observed (as quoted by Professor J. Arthur Thomson, M. A., in his book, 'Introduction to Science,' p 224):—

"What mankind......must need is that their faiths should be broken up and ventilated, that the North West wind of Science should get into them and blow their sickness and barbarism away."

Dr. Paul Descours states in the Positivist Review (June 1920):—

"Nothing would tend to bring about better state of things, than the growth of a religion based on Science, and having for its object the Moral and Material improvement of man."

Says Mr. W. Jeckyll, M. A., in his book called, "The Bible Untrustworthy," (p. 265):—

"It is perfectly clear to all thinking men that WE WANT A NEW RELIGION."

Further, on page 266, he observes :-

"Our hope comes from India."

Miss Lelin Gushphon, a renowned Drama Artist of America writes in "Liberty" (1927):—

"I say in very clear words that my belief is that the first ray of light regarding the last Universal Religion will come from India; because India is that fountain from which we have got many good things. We have got spirituality from there. That idea will also arise from there which will be the fountain of future religion." (Re-translated from "Partap," Lahore, dated 29th October 1927).

### Expectation of a World-Teacher.

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The late Rai Bahadur Narendar Nath Sen in his daily paper, the 'Indian Mirror,' Calcutta of the 16th October 1901 wrote:—

"It is an age of animalism.....The conditions of the times are such as to help to call for the presence of an *Avtar* to offer Salvation to the people."

Dr. Rabindra Nath Tagore, the foremost living poet of India, says:—

"Who knows if that day has not already dawned and the sun not risen in the Eastern most horizon of Asia.....which is destined to illumine the whole world!"

Again this greatman says in his 80th Birthday Address:—

"I had at one time believed that the springs of civilization would issue out of the heart of Europe, and to-day when I am about to quit the world that stubborn faith has gone bankrupt altogether. To-day my one last hope is that the deliverer will be born in this poverty-stricken country, and from the East his divine message will go forth to the world at large and fill the heart of man with boundless hope."

Shri Guru Gobind Singh, the last well-known

teacher of the Sikh Religion, said :-

"Neh kalank jad awega, nawan wak sunawega."

Meaning:-"When the Holy Teacher would come, he would give new precepts!"

Says Mr. J.H. Moore, in his book called "Ethics and Education," on page 9:-

"We need a new Saviour—one who will deliver us from the chains, that are put on us in our cradle."

[The italics in the above quotations are ours.]

That expected Great World-Teacher & Saviour, the Dev Atma, appeared on this earth and in our own country, India. He founded and taught a new system of One, True and Universal Science-Grounded Religion, called Dev Dharm or विज्ञान-मुलक धर्मी.

Let all and specially those who have rightly become tired of the fiction-grounded religions of the world, reverentially and unbiasedly study the unique Ideal Life lived by the Dev Atma upon this earth, his most practical, beneficient and true science-grounded religious teachings and his wonderful work of higher changes in thousands of human souls; and then see and realize for themselves what higher blessings they can derive in their own lives and in those of their kith and kin by establishing a closer connection with the most Worshipful Dev Atma and his unique religious movement—The Dev Samaj.

#### CHAPTER II.

### Science and Nature.

### What is Science?

Science is an Organized Knowledge pertaining to any order of Nature, acquired by man by certain right methods.

Professor Wilson M.A., in his book, "New Light on the old problems," says in its opening chapter:—

"Common knowledge consists of facts unorganized or unconnected—Science, of facts organized and connected by bonds of Law. It is this organization which gives them Scientific value."

Professor Hyman Levy says in his article on "The Pardon of Science." (Vide 'Man and Nature,' edited by M. N. Roy, page 188):—

"The fact is, of course, that science prides itself on this capacity for change. It is prepared to take every scrap of verified evidence into consideration, whether or not it accords with the personal likes or dislikes of the investigators themselves. It is the solid basis of assured knowledge, continually and relentlessly accumulating by this process, which provides the anchor-hold of science. That this anchor must be constantly tested is clear, and so the evidence upon which scientific fact rests, must be continually examined and over-hauled. It is impossible, therefore, to state what science is, at one time, without describing also the

process by which science acquires its facts."

Again he says (vide page 198 of the same book):—
"It is with the public affairs that science operates, and only those things which can be verified publicly are included in the true scientific knowledge."

### How is the organized Knowledge of Nature obtained?

The late Frofessor Huxley observed :-

"Science is the knowledge of Nature obtained by Observation, Experiment and Reasoning." (Introduction to Science Primer, page 16).

To these three factors, we should add also the factor of theorizing, in so far as it assists in the discovery of truth, and does not go counter to the other three factors.

### What is a Law of Nature?

Professor Wilson, M.A., in his book, "New Light on the old Problems," thus defines it:—

"A Law of Nature is a formulæ which expresses correctly the invariable order in which facts occur..."

Again:—"The word Law in popular language means the command of a superior to an inferior......

The Scientific meaning of the word Law is entirely different. The idea of personality is altogether absent. Law in a scientific sense means simply order i. e., it expresses correctly the invariable order (i. e., sequence) in which certain facts always occur." (Pages 1 & 2).

Professor Gregory, in his book called "The Spirit and Service of Science, (page 155) thus defines a Law of Nature:—

"Facts must first be collected by observation or measurement, then they have to be classified and compared with the view of finding any relationship existing between them. When a relation has been discovered which shows the dependence of one group of facts upon another, it is called a Scientific Law or a Law of Nature."

Professor Hyman Levy in his article "Is the Universe Mysterious?" (Vide 'Man and Nature,' edited by M. N. Roy, page 206-210) states thus:—

"It would be well, first of all, to explain in greater detail what scientists mean by a 'scientific law' and by 'observed facts.' Every one given the right kind of apparatus and the right kind of skill, can verify 'facts' for himself. Facts are the same for everybody. A 'scientific law' is a general statement which covers and unifies observed facts."

"A scientific law is only a statement of what seems extremely likely to happen."

"Whatever validity a scientific law has, is shown by the fact that the law is a good approximation to the operations that actually go on in this complex and changing world."

There is no Exception to the Law of Nature.

Professor Wilson, in his book "New Light on the

old problems," page 2, says :-

"If there is invariable order and if the formulæ correctly expresses this order, it follows that no exception can be found. In a scientific sense, therefore, a Law of Nature cannot be broken; it would be a contradiction in terms."

Professor Gregory, in his book "The Spirit and Service of Science," (page 156), says:—

"There must be no exception to the Law."



### CHAPTER III.

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# The Basic Principles of Science compared with the imagination-grounded Religions of the world.

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Now just as Science seeks and is built upon facts and Laws of Nature, that can be verified, in the same way had the so-called religions of the world also been built on the same foundations, they could have been acceptable to men of all shades of opinion. as the principles of Science are. There would have been then, neither so many and such mutually contradictory creeds and sects, nor so much conflict between Science and Religion. But this could not be so, as in the course of evolution of man, his power of imagination was at first most predominant and his reasoning was overpowered by it. Again, before Science was born, his reasoning too was mostly speculative and his conclusions were not corrected or verified by reference to objective facts in Nature by means of observations and experimental tests. Hence, various forms of Mythologies and Theologies came into existence which were particularly reared up by the men of the Priest class. Later on, in the course of Evolution when experimental Science was born, and the truths discovered by it went against religious dogmas, it was opposed tooth and nail by the votaries of imagination-grounded religions. But out of this conflict, Science, as was inevitable, came out victorious and its prestige was established to such an extent even in the domain of religion that while it was once opposed, persecuted and sought to be suppressed by the followers of Mythology and Theology, they began to make futile attempts to reconcile their dogmas to it by giving distorted interpretations to their so-called sacred scriptures etc, and put up false claims that their religions were not opposed to, but consistent with Science. Leaving off, however, the discussion of particular dogmas of a particular religion, a general comparison between the basic principles of Science and the so-called Mythological and Theological Religions would show how irreconcilable they are:—

#### Science.

### Imagination-grounded Religions.

1. It recognises that truth is a correct, definite and clear representation of facts as they happen or happened in Nature and which are verifiable.

1. They recognize every thing to be true, that is written in a book, supposed to be "Revealed" or "Inspired" by the so-called God or commanded by Him through "conscience" or enjoined by the Founders or Leaders of their different sects, no matter even if on verification it does not accord with real facts in Nature.

2. It recognizes that every phenomenon in Nature happens in accordance with certain *immutable processes* called Natural Laws without any exception.

- 3. It recognises that Nature is One Indivisible Whole, and all its parts whether non-living or living are subject to its Laws.
- 4. It recognizes only such existences as are in Nature and are parts thereof, and can be verified; or tested whenever it is possible to do so.

- 2. They recognize "miracles" said to have been performed by some godor goddess or by the "son" or Prophets or Devotees of "God," called "Bhaktas" or by so-called "Yogis" or 'Sidhas' etc, as true, however opposed they may be to the immutable Laws of Nature.
- 3. They recognize the human soul as living but some "mystical" thing, which is outside the working of the Laws of Nature that control other living beings.
- 4. They recognize such Worshipful Beings as are called either Supernatural i. e., supposed to be above or existing outside Nature, or if they are not Supernatural, their

<sup>†</sup>Professor Wilson, M.A., in his book "New light on the old problems" (p. 34), truly observes :—

<sup>&</sup>quot;Science insists upon a constant appeal to verification. Where this appeal is impossible, she refuses to enter, because there her work is impossible. Such a region is a dream land, a territory of imagination and of imagination alone, Science and reason have no business there."

powers of Omniscience or Omnipotence or other claims are not to be verified or tested even when it is possible and desireable to do so, in the interest of true knowledge.

Hence all Mythological or Theological or other religions, that go against the above mentioned four principles of Science, cannot be reconciled to it. They are diametrically opposed to Science, and are consequently called Imagination or fiction-grounded religions.

### Demand for a Science-Grounded Religion.

The world is, therefore, sorely in need of a system of universal religion whose teachings may be verifiable by facts and Laws of Nature, which are the very basis of Science and may be one and the same for all mankind, as the other branches of Science are.



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### CHAPTER IV,

The general principles of Science on which teachings of the Science- Grounded Religion are based.

### 1. Principles of Cognition.

#### 1. NATURE

- (a) which is composed of all matter in its subtlest and grossest forms and all force in all its phases—non-living and living;
- (b) which is infinite as regards its extent; and
- (c) which is always immutable and dependable as regards the processes of its working, called its Laws,

was, is and shall over remain the only true Reality. And anything or being supposed to exist apart from or beyond Nature was, is and shall ever remain absolutely and wholly an illusion or fiction.

- 2. Man is a product and a part of Nature and hence "lives, moves, and has his being" in Nature. And being a part and product of Nature, it is impossible for him to know anything supposed to be above or beyond or outside Nature.
- 3. The facts and immutable Laws of Nature are the only sure foundation of Man's knowledge.
- 4. Only such knowledge of man comprising of his beliefs, statements, creeds or conclusions etc, can be said to be TRUE

- (a) as bears relation to any kingdom of Nature or any existence therein;
- (b) as conforms to man's normal sensory powers (of sight, hearing, smelling, taste and touch) his mental faculties (reasoning, logic etc) and his heart forces (various kinds of feelings);
- (c) as is in harmony with the processes or laws of Nature through the working of which all changes do or can take place in any kingdom or any existence therein; and
- (d) as can satisfy right experiment, scientific test or proof, where it can admit of one.

And all those beliefs, assertions, creeds or conclusions of man are totally FALSE which run counter to the above conditions.

### 2. Principles of Cosmology.

- 1. Nature is One indivisible Whole, consisting of all kinds of existences whether "inorganic" or "organic," which are all its inter-related parts.
- 2. All existences in Nature are composed of one or the other kind of **Matter**—ponderable or imponderable—and one or the other kind of **Force**—living or non-living.
- 3. Matter and Force that compose Nature are inseparably bound up and though changeable are indestructible and invariable in their sum-total, hence Nature is Eternal and Self-existing.

4. The forces in Nature, by their unceasing motion (action), change matter into different forms and themselves undergo changes or transformations of various kinds in their own inherent properties according to the immutable laws of Nature.

Hence, infinite number of forms of non-living and living beings, composed of different kinds of inherent properties appear and disappear in Nature.

## 3. Principles of constructive or evolutionary and destructive or dissolutionary processes in Nature.

- 1. Nature is constantly undergoing two-fold change by the action of its own forces—one leading to construction or evolution and the other to devolution or destruction of its differents parts.
- 2. Through the constructive process going on in Nature, evolution is brought about gradually, though very slowly, in one or the other department of Nature i.e., by and by the various existences in it become, according to their individual capacities, more and more beneficient, beautiful, powerful and useful. And the existences of any non-living or living world of Nature which do not or cannot be helpful in this course of evolution, degenerate; and if this course of their degeneration continues unchecked, they become totally disintegrated or destroyed as regards their individual forms and qualities.
- 3. All such existences of the non-living and living worlds of Nature, as possess the capacity of

evolving under its evolutionary process, become better or higher according to their respective capacities; and in this way, from mutual disharmony and discord they gradually, in course of time, grow towards higher harmony and adjustment among themselves. Those among them which possess the capacity of further progress, at last attain the stage of complete harmony and peace. After reaching such a stage they, on the one hand, have no mutual discord and conflict of any kind, and on the other, become true helpers and co-operators in each other's evolution.

4. Through this gradual process of evolution working in Nature, organized non-living solar systems come into being at first in any part thereof. Then on the approach of opportune time different kinds of inorganic\* living existences are gradually evolved from inorganic existences, and organized living beings from inorganic living existences. These living beings again, according to the law of differentiation working in Nature, assume various kinds of forms and qualities which are of lower or higher order of gradation according to their individual utility. Millions of beings of vegetable, animal and human kingdoms, in the course of their evolution, are of lower or higher grades in comparison to one another according to their lower or grosser and higher or finer kind of senses or susceptibilities.

<sup>\*</sup>The life-forces found in certain metals being unable to build living bodies may be called inorganic living existences

### 4. Principles of Biology.

- 1. Every living organism comes into being, lives and grows only under certain favourable conditions in Nature.
- 2. Every living organism is bound to degenerate and die, if necessary conditions for its life are not fulfilled in Nature.
- 3. Every living organism in Nature changes by its own motions (actions) and by the working of other beings as far as it is influenced by them.
- 4. The unceasing change either for evolution or dissolution going on in Nature affects every living organism both as regards
  - (a) its physical form, and
  - (b) its inherent qualities or functions.
- 5. The change for degeneration or deterioration in a living organism, if not checked in time, gradually leads to and at last ends in the death or extinction of that particular being.
- 6. The change for growth or evolution in a living organism leads towards longevity of its life, increase of its strength and utility, completeness of its organism and its right adjustment in relation to other parts of Nature.
- 7. The evolutionary change in a living organism depends upon
  - (a) its own capacity to resist the destructive influ-

ences of its unfavourable environments on the one hand, and to adapt itself to the constructive influences of its Favourable Environments on the other.

- (b) its getting an Environment of such conditions as are favourable to its growth.
- 8. The destructive change in a living organism results either from,
  - (a) its own incapacity to resist the destructive influences of Unfavourable Environments on the one hand, and its failure to adapt itself to the constructive influences of Favourable Environments on the other; or from
  - (b) its not being able to get such Environments as are favourable to its growth.



### CHAPTER V.

### Teachings of the Science-Grounded Religion called Dev Dharm.

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The teachings of the Science-Grounded Religion called Dev Dharm comprise a unique system of truths seen by Bhagwan Dev Atma, in his highest psychic light called Dev Jyoti and promulgated by him regarding man's soul-organism, the causes of its degradation and gradual death, the true way to its emancipation from those degrading causes and their most dreadful but inevitable consequences; and its growth in Higher Life, which are consistent with and supported by the general principles of Science as enumerated before. These truths are as follows:—

### I-Basic Truths about Man.

### Birth of Man's Soul and his Body.

1. In the course of Nature's evolutionary process working on this earth for millions upon million of years, man has ascended from the Animal World, and his speciality and superiority over the entire animal world lies partly in the better evolved state of his physical organism and mostly in the evolution in him of the progressive Intellectual Powers. In common with various beings of mammalia species in animal world when according to the Law of Nature, a man and woman unite in sexual relation, and a parti-

cular "cell" from the male "semen" penetrates into a "cell" of the female ovum, a new active or constructive life-force comes into being, by the mutual attractive fusion of these two cells and the consequent attractive union of the two life-forces contained therein. Thus when this new living "cell," with its constructive vitality, is properly established in the female womb, this newly formed constructive life-power in that one cell, is called a new born soul which did not exist before.

- 2. It is this new soul or life-power of manthis new child soul born in the impregnated cell of the female ovum, possessing as it does new constructive force—which builds up in its mother's womb a living organic human body for its habitation and use as its vehicle, and it is this and this soul or life-power and none else which is the builder or maker of its living body and which gradually grows up with the growth of its body.
- 3. If any child or new born soul, during its habitation in its mother's womb, does not possess some or sufficient vitality or constructive power or loses it by some mishap, then it cannot build up a complete living body comprising of the necessary vital organs. Now this incomplete body cannot live and with its death, the soul or life-power also becomes extinct.
- 4. No man was ever created by the so-called God who is supposed to have made a body for him out of non-living rotten mud and then to have blown His

breath into its nostrils; nor were any human beings ever created through the will or order of the so-called Parmatma or Ishwara all atonce in the form of young men and young women, and neither did any so-called God ever create an Adam first and then by pulling out one of his ribs, He made a woman (Hava) out of it. All such stories are quite fictitious and contrary to the laws of Nature, being purely and simply the creation of man's infant imagination.

### Soul builds a finer body hereafter.

- 5. Just as a man's soul builds its gross living body in its mother's womb, similarly it can and does build, another finer or subtle living body almost resembling its gross body, from the finer living cells previously accumulated in it, on the death of that body, provided it has sufficient constructive power in itself and does not fall under certain unfavourable circumstances. It thus assumes a similar conscious living entity and does think, feel and act as he did before his death through the brain and other organs of its new finer living body.
- 6. According to the immutable law of Nature, the human soul can build for itself under favourable circumstances a body of the human type only, provided it possesses sufficient constructive power. It can never build for itself or for any one else the body of an animal, a bird, a fish, a worm or a tree or plant etc, nor can any so-called God or Parmatma introduce it in any such body.

7. Since, according to the immutable law of Nature, a human soul on leaving its gross body can build a finer body of the human type only, even under favourable circumstances, and it can neither make the body of any animal or plant etc, nor can it enter any such body which has been already built up, the belief of all such people who think that the human soul, on the death of its gross body, enters the womb of any female of a human, animal, bird or fish, etc type and is reborn in the gross form of any such type, is totally false.

#### Intimate relation of soul and body.

- 8. According to the immutable law of Nature, when the living physical body of any human being is completely cast off by the soul through any cause whatsoever, that body can never live and thrive any further, and neither that man's soul itself, nor any other so-called God or Yogi or devotee etc, can make that body come to life again.
- 9. According to the immutable law of Nature, the soul of any human being, can never live or continue its existence, if, at any time, it is unable to build and be connected with it for its tenment and expression, a gross or subtle living human body having brain and other physical organs, and in such a state it becomes totally extinct as regards its individual existence.
- 10. When, according to the immutable law of Nature, any conscious or even unconscious organised

soul or life-force of man cannot live, feel or do any act without being connected with its living gross or subtle physical body, the belief in the existence of any incorporeal or bodiless conscious soul or even of so-called one God or several gods or goddesses anywhere in this universe is totally false and untenable.

11. When, according to the immutable law of Nature, the existence of any incorporeal or bodiless Brahm, Parmatma, Ishwara or God is impossible in Nature, all human souls which really exist, cannot be parts or bits, or breaths or essences of any such Brahm, Parmatma, Ishwara or God. They are parts of Nature only. And as every soul possesses a separate body as distinguished from the bodies of other souls, similarly the souls possessing those different bodies have also quite distinct and separate existences from each other and can never be one and the same individualities.

#### Death of human soul.

- 12. Even after its safe delivery from its mother's womb, if any human child dies, from any cause, before it can develop sufficient vitality to build up subtle or refined cells in its body, then also, the soul dies with the death of its body, on account of its inability to build up a subtle body for want of these refined cells.
- 13. According to the immutable law of Nature, even the soul of a grown up human being who has developed in his gross body sufficient power to build

subtle or refined cells, and has also got these refined cells in his gross body in enough quantity to build up his refined body, dies with the death of his body if he is suddenly engulfed in an extensively huge blazing fire or is burried under a big heap of earth or some heavy debries or meets any other mishap of similar kind, and is thus deprived of an opportunity to draw out the subtle cells from his gross body and of building up for himself a new refined body with them.

14. According to the immutable law of Nature, when any human soul, moved by its low-loves and low-hates, degrades itself by committing various kinds of acts which create falsehood and evil in various cosmic relations, it gradually destroys its constructive power through such degradation. And when this constructive power of its gets completely destroyed, it can neither keep its existing organized body alive, nor can it, on its death, build up any new subtle or refined body, and thus dies with the death of its body.

### Organizm of human soul.

15. Man's life-force or his soul is, like his body, an organized existence and besides its body-building and maintaining powers, it possesses various kinds of intellectual and emotional powers as its organs. This organized soul of man is as much subject to Nature's universal law of change as his body. Hence the belief generally prevalent in various so-called religions that soul is changeless and eternal is quite wrong and totally fictitious.

### Causes of the degradation of human soul.

16. In accordance with the immutable law of Nature, it is imperative for every human soul, on attaining consciousness of any hind of pleasures, to feel attraction for them and for the objects which afford such pleasures, and by and by to become more and more attached to such pleasures which afford it greater happiness and ultimately to become a lover of those pleasures.

17. According to the immutable law of Nature, it is imperative for every human soul who has got enamoured of one or the other kind of pleasures and the objects affording such pleasures, to be ruled by or

become a slave to those pleasures.

- 18. According to the law of Nature, it is imperative for every human soul who has no feeling for any kind of good and is only a lover of his own low pleasures to feel attraction or love for any person who may be helpful to or serve him as an accomplice in the attainment of any of his beloved pleasures, and on the contrary to feel pain or shock on experiencing any hindrance or opposition from any person in that attainment, and to hate him and get estranged from him.
- 19. According to the immutable law of Nature, it is imperative for every human soul who, beyond the consciousness for pleasure and pain, has got no attraction for any kind of truth and goodness, to believe the attainment of one or the other kind of pleasure as

his or man's prime object of life and to struggle to attain that pleasure.

20. According to the immutable law of Nature, when any human soul becomes a slave to various kinds of its pleasure-affording low-loves and low-hates (born of those low-loves) it is imperative for it to love different kinds of falsehood and to follow them.

Note.—Attractions for the pleasures based on the satisfaction of lower feelings of taste, intoxication, sloth, lust, selfishness, name, fame, honour, money, property, power, descendants, country, companions etc, etc, are called LOW-LOVES. And hatred born of any kind of obstruction to the satisfaction of these lower feelings such as jealousy, vindictiveness, calumny, ill-will etc, are called LOW-HATES.

21. According to the immutable law of Nature, when any human soul becomes a slave to various kinds of his pleasure-affording low-loves and low-hates (born of these low-loves), it is imperative for him to love different kinds of injustices and evils or sins and to think, feel and act accordingly.

#### The consequences of soul-degradation.

- 22. According to the immutable law of Nature, it is unavoidable or inevitable for every human soul to become degraded day by day by following various kinds of falsehoods and committing different kinds of unjust, evil and sinful acts and to suffer the results of such degradation i.e., gradually
  - (1) to become hard-hearted,
  - (2) to develop soul-darkness and get a perverted vision of soul,
  - (3) to lose its capacity for true freedom from

low-loves and low-hates and for higher evolution in altruistic powers (if it possessed any such capacity), and

(4) to destroy its constructive power.

And with the growth of such degradation, it is also necessary for it to undergo various kinds of pains, afflictions and griefs &c, as the result of its low-loves and low-hates and ultimately, on the complete destruction of its constructive power, to completely lose its individual existence.

23. According to the immutable law of Nature, when any man becomes lover of falsehood and wrong or evil and remains indifferent to the degradation of his soul which is caused by them, it is necessary for him to go from bad to worse in such degraded condition of his. Hence, if he does not get those unique and powerful higher influences which are necessary to bring a higher change in his pitiable condition, it is imperative for him (1) to gradually become more and more degraded under the grip of his lower forces, (2) to become day by day more and more incapicitated for any higher change and (3) to completely lose his individual existence if he altogether loses his capacity for higher change by his downward course.

The true salvation of soul from its degradation and evolution of true higher or Dharmic life in it.

24. Man's soul being the builder, the preserver, the mover and life-giver of its body, it is the real, the prime or the main entity on which depends his entire

existence; and his body is only a vehicle or instrument through which the soul expresses or exhibits itself. Therefore the one prime object or the foremost struggle of man's existence ought to be to obtain:—

- True knowledge and consciousness regarding his soul;
- (2) True salvation from his soul-degradation and his true scul-evolution in higher or altruistic powers, and
- (3) True higher or life-giving environments or true spiritual teacher, saviour and evolver who may help and guide him in the attainment of above object.
- 25. The true salvation of man lies in the attainment of real freedom by him from
  - (1) his pleasure-affording low-loves and their resultant low-hates,
  - (2) all his false, wrong, evil and sinful thoughts and acts produced by those low-loves and low-hates, and
  - (3) all his soul-impurities or evil after-effects resulting from above-mentioned thoughts and acts.
- 26. The true evolution of man's soul means the sprouting and growth in it of those higher or altruistic powers which constitute the true higher life of Dharma. Man can attain the true higher life of Dharma only by the sprouting and growth of such powers in him and never in any other way.

- 27. Any person is enabled to obtain the above kind of true salvation and growth in true higher life of *Dharma* and to open the way for his further evolution in such higher life of *Dharma*, to the extent to which he is able (after the attainment of several kinds of very necessary preliminary higher feelings),
  - (1) to establish his spiritual relation with the Dev Atma,
  - (2) to get his unique higher influences by performing his true worship through these higher feelings,
  - (3) to devote his physical, mental, educational and material resources in the furtherance of Dev Atma's Supreme Life-Mission, and
  - (4) to make other necessary sacrifices of all kinds for remaining true and faithful to the highest spiritual relation with Bhagwan Dev Atma.

### The way to true salvation and higher Soul-Evolution.

According to the immutable law of Nature, a fit soul, to the extent that he possesses real capacity, can get true salvation from his degrading wrong and evil thoughts and acts which result from his low-loves and low-hates and by and by from those low-loves and low-hates themselves, and can get true evolution in higher soul-life comprising of higher or altruistic powers when he obtains:—

(a) The highest psychic light of Bhagwan Dev Atma, that can enlighten him as regards the really harmful and horrible nature and consequences of his wrong and evil thoughts and acts, and of his low-loves and low-hates which produce them, the true nature of soul-organism, its diseases and the true way of getting freedom therefrom, as well as the true heauty and blessedness of the higher soul-life, of the higher or altruistic powers that constitute it and the true way for acquisition of and evolution in them.

(b) The highest psychic power of Bhagwan Dev Atma as can create in him true repulsion and pain for his wrong and evil thoughts and acts and his slavery to low-loves and low-hates instead of his previous attraction for them, and evolve those altruistic feelings and higher loves that he lacks for the up-building of true higher life of his soul.

### The true fruits of real salvation and higher soul-evolution.

In so far as a man is thus able

- to get freedom from his various degrading low-loves and low-hates and their resultant wrong and evil thoughts and acts; and
- to develop constructive or higher soulpowers and builds up true higher life in him.

to that extent, he becomes

- (a) higher or elevated as regards his soulorganism,
- (b) relatively better able to rightly adjust his relations with his surrounding existences in Nature and thus attain true and higher happiness and bliss,
- (c) able to prolong his soul-life as far as possible, and
- (d) able to build up in his body refined cells of higher quality and to construct therewith higher kind of refined living body on the death of his gross material body, and reach and live according to his intrinsic virtues in a more or less higher region or sphere of Parlok (the refined world) and enjoy its higher blessings.

## II—Basic Truths about Dev Atma.

## His manifestation and evolution in the Human World.

- 1. Though in the course of evolution of organic life-forces, the life-force or soul of man has completed its bodily organism and has also evolved the powers of progressive intellect which no sub-human life-forces possess, yet it is very incomplete as regards its soulorganism, as it lacks
  - Such light which may show him the truly harmful and ugly nature of all his pleasure-

based low-loves and low-hates and their resultant thoughts and acts by which he degrades himself and leads his own organism towards destruction;

- (2) Such higher loves and higher hates which may, on the one hand, give him freedom from the slavery of his low-loves and low-hates and on the other promote his life by making him more beneficient and useful to the other parts of Nature.
- 2. In the course of further evolution of man's life-force, this deficiency has been made up or provided by Nature in the soul-organism of Bhagwan Dev Atma, the Discoverer and Teacher of the One, True Science-grounded and Universal system of Religion called Dev Dharm and Founder of the One True religious Society called the Dev Samaj, by the sprouting and evolution in him of the following unique highest psychic powers which the humanity was sorely in need of for its psychic safety and growth:—
  - (a) The complete or all-sided love for all that is true in all relations.
  - (b) The complete or all-sided hatred for all kinds of falsehood and untruth.
  - (c) The complete or all-sided love for all that is good and beneficial in all relations.
  - (d) The complete or all-sided hatred for all that is wrong, evil or unjust in all relations.

### The Position of the Dev Atma,

3. Having evolved in his soul the above unique highest psychic powers, Bhagwan Dev Atma has attained a unique position in relation to the whole human world which is truly expressed in the following Sanskrit couplet:—

एको हि देवात्मा सत्य देव:, स देव ज्योतिर्तेजश्च सूर्यः; स एव एक: सद्धम्मं शिच्चकः, सर्व्वाङ्ग ग्रात्मिक कल्याण कर्ता। TRANSLATION:—

The Dev Atma alone is the true Devta or worshipful Being;

He is the spiritual Sun emitting unique psychic Light (Dev Jyoti) and unique psychic power (Dev Tej);

He alone is the Teacher of One True Sciencegrounded Religion for all mankind;

He is the complete and all-sided benefactor of human soul-life.

### Brief exposition of the above text,

Bhagwan Dev Atma, the Founder of the Dev Samaj, is in fact the true worshipful Being (Sattya Upas) for fit persons of every country and the complete or all-sided benefactor of their soul-life according to their inner capacities, because

(1) His manifestation in the human kingdom of this world is due to the true evolutionary process working in this globe and the whole Nature for millions of years, and

- it is duly equipped with the unique highest psychic powers.
- (2) His unique soul, by the gradual evolution of these unique highest psychic powers, attained to the complete and true highest soul-organism.
- (3) His supreme Life-Misison is to bring about the reign of truth and goodness in all their phases and to destroy all kinds of false-hood and evil or wrong by bringing about higher changes in fit human souls according to their individual capacities in conformity with the immutable laws of Nature; and through them to cause various kinds of good to come about for the sub-human kingdoms as well; and to make them fully and completely serviceable in the grand evolutionary work of Nature.
- (4) He dedicated each and every one of his powers for the fulfilment of his supreme Life-Mission in accordance with the laws of Nature.
- (5) He made unique sacrifices of every hind that were required in accordance with the law of Nature for the furtherance of his supreme Life-Mission.
- (6) He remained completely free from all kinds of happiness-based low-loves and low-hates, and excepting the progressive success of

- truth and goodness he made no kind of happiness as his ideal.
- (7) His unique soul-organism, along with the evolution of his unique psychic powers, developed in him according to the law of Nature, unique psychic light and unique psychic power.
- (8) He, in his unique psychic light, perceived the sublime truths about the human soul, its psychic organism, its degradation, its freedom from such degradation and its true higher evolution.
- (9) He, for the first time, revealed the True Knowledge pertaining to True Dharma or religion on this earth.
- (10) He is the One True Giver or Teacher of this true knowledge relating to True Dharma.
- (11) He is the one true worshipful Being because of his unique, highest and complete soul-organism.
- (12) He is the grand luminary of the soul-world because of his unique psychic light and unique psychic powers.

## Marvellous work of the Unique Psychic influences of the Dev Atma.

4. By receiving the unique psychic light alone of the Dev Atma, fit persons do and can attain the true consciousness as regards their individual soul-organism,

its diseases, its degradation, the most disastrous results thereof, its freedom therefrom, and its growth in higher life, etc.

- 5. By receiving the unique psychic light alone of the Dev Atma do or can fit persons acquire the true knowledge of Sattya Dharma (true religion) based on the true soul-knowledge and not otherwise. Hence before the advent of the Dev Atma, no one possessed the knowledge of Sattya Dharma, and all the so-called Deities, viz. Ishwar, Parmeshwar, God, Allah, Brahma, Vah-Guru, Zardusht, etc; or the so-called incarnations of any of them, or the other so-called Rishis, Munis, Acharyas, Gurus, Buddhas, Tirthankers, Saints, Mahants, Bhaktas, Yogis, Hadis, Prophets, Pirs, Valis, etc, were all devoid of the true knowledge pertaining to True Religion, i.e., they did not possess any knowledge of True Religion.
- 6. None could ever get true freedom from various kinds of false beliefs, sins, etc, which hundreds of men and women have the privilege of obtaining on this earth by seeing those false beliefs and sins in their truly heineons colours and by developing hatred towards them with the help of the unique psychic light and unique psychic power of the Bhagwan Dev Atma. None of the so-called God, gods or goddesses or their incarnations or devotees or any of their Guru or Acharya or Rishi or Muni or Nabi or Pir or Wali or Saint could afford to anyone the above-mentioned true freedom before, owing to the lack of Dev Shakties of the Dev Atma.

According to the immutable law of Nature it is imperative for every human soul, who has got no attraction for any kind of truth and goodness beyond the consciousness for pleasure and pain, to believe the attainment of one or the other kind of pleasure as his or man's prime object in life and to struggle to attain that pleasure or those pleasures.

7. By coming under the refuge of the Dev Atma and receiving his unique psychic influences, not only does every fit person, according to his innate capacity, acquire that true knowledge pertaining to Dharma (Religion) which he cannot obtain from any of his so-called God or dieties or their incarnations or any founders or teachers of Religion, but he also obtains true freedom from his various low-loves and low-hates which degrade his soul-life or make it irreligious and also true growth in higher or altruistic feelings, constituting true higher life, to such an extent and of such a quality as he cannot obtain from anywhere else or through any other agency.



### CHAPTER VI.

A brief exposition of some important points in connection with the foregoing basic principles.

---:o:----I-About Nature.

Conception of Nature and its Components.

NATURE is one complete existence or indivisible whole which comprises ALL visible and non-visible, living and non-living beings wherever and whenever existing in space and time, and which is composed of all kinds of matter, whether ponderable or imponderable, in solid, liquid, gaseous or radiant states, and of all kinds of forces exhibiting repulsive or attractive action in non-living or living states.

This one true Nature alone was, is and shall ever remain REAL, and anything supposed to be outside, beyond or apart from Nature was, is, and shall ever be a non-entity, a fiction or a mere supposition.

When we become cognizant of our own existences by developing in ourselves consciousness of our own self or ego or individuality, we know other beings or things by our organs of perception.

When we perceive anything having weight, it or any minutest particle of it, is called *matter*. When we perceive within our body or in any other existence in Nature, anything that sets it or anybody else in vibration or motion, or resists or stops its own motion or any body else's motion, we call it force.

On perceiving matter by the sensation of weight, man has invented various kinds of scales and units for weighing it, with a view to know its weight and make various uses of it. Again on perceiving force by the sensation of Thrill or Vibration, man has learnt to utilize various forces of Nature, for his many useful or harmful purposes.

Now whatever thing we think of-whether it be a gross material object like the Sun, the Moon, the Earth, water, air, stone &c, or any existence belonging to the vegetable or animal or human worldpossesses some external form made of gross or refined particles of Matter. Again, we find that all these objects are permeated with one or the other kind of force or forces, either living or non-living or both. Hence, there is nothing in Nature, that really exists and is not vet made up of these two things i. e., MATTERponderable or imponderable, living or non-living; and FORCE—living or non-living. In fact, they are the components of Nature, and of every existence in it. It follows, therefore, that we cannot know or accept the existence of anything that is neither matter (ponderable or imponderable) nor any kind of force, and which may thus be called outside or beyond Nature. Such an existence is a mere delusion or idle fancy of the brain and it neither has nor can have any objective entity that can be verified.

### Eternity of Nature and its self-existence.

These two components—Matter and Force—of every thing that we know of, or can think of, only change their forms or qualities, but are never destroyed altogether i.e., never become totally extinct.

Thus the sum-total of all matter and all force has been the same in the past, as it is to-day, and shall always remain the same in future. Hence the whole Nature which is made up of them is eternal or self-existent, and has not been created by any person called God, as creation presupposes a time, when it did not exist.

### The Mutual relation of Matter and Force.

These two Eternal components of Nature—Matter and Force—are so indissolubly connected with each other by their inherent nature, that none of them has ever been proved to exist quite apart from, or independent of the other. Matter is never found void of force and force is never found apart from some sort of matter. Hence they could have nsver existed separately and there never was any necessity of their being joined together by any supposed Person or Being called God at any time.

Force in Nature has the inherent quality of motion and is eternally working for changing the forms of matter, and also changing itself by its own motion. These changes in Matter and Force are termed as transformations.

By eternal action of force upon matter and its own transformations, various forms of non-living and living beings have been appearing and disappearing in Nature from eternity and this process will go on for eternity.

Hence, as shown above, Nature or Universe being eternal or self-existent, the so-called God who is supposed to be its "Creator" or "Maker" is a mere myth created by man's unregulated imagination.

### Conception of Laws of Nature and their eternity.

While the whole Universe is unceasingly changing, every change in its parts takes place by certain fixed methods, i. e. under certain conditions only certain results always follow; or in other words, certain causes always produce certain effects or results, and the same causes always produce the same results. This unalterable sequence of cause and effect, under similar conditions is an inherent process or method of change in Nature, and it is called a Law of Nature. As Nature is Eternal, it has always been working according to its own inherent properties or fixed methods of change. Hence Laws of Nature are also eternal like Nature itself. And it is quite absurd to think that any "Supernatural" Person or Being, supposed to be above or outside or beyond Nature, that has or could have made them at any date, and that before that the Nature was working without its Laws. For instance, we can never think of any time when matter existed, but there was no Law of Gravitation or when force existed but it had no quality of motion in it. Hence Nature's laws being inherent are also eternal and self-existing.

The Universal Law of Change or variation.

The great Law of Nature that governs all non-living and living beings is termed the Law of change or variation. Under this eternal and universal Law of change in Nature every thing changes i. e., it does not remain exactly the same as regards its form or functions or qualities. This variation may not be perceptible to us at times when it is very slow, but it becomes perceptible when it accumulates. However, under unceasing motion of force unceasing change is inevitable, whether perceptible to our naked eye or not.

### Evolution and Devolution.

The change, that makes an existence better in form or in its qualities or functions, is called higher, EVOLUTIONARY or the upward or progressive development of that existence, and the change by which any existence degenerates or is made worse as regards its form or functions or qualities, is termed to be DEROGATORY or DEVOLUTIONARY or downward or degenerative, and which, if continued, brings about its Dissolution or ends in complete loss of its form and qualities. For instance, if a book or a rose plant is entirely burnt away, then, though its particles remain in Nature in one or the other form, yet the book or the rose plant no longer exists, and we say that it is destroyed as such.

The process of higher Evolution in Nature brings about a gradual change towards betterment in its various parts, and thus from the diffused and disorganized matter called nebula, organized worlds are evolved (as in the case of our own Solar system). From nonliving forces, inorganic and organic living forces\* of different kinds are evolved; producing thereby innumerable living bodies of various kinds (such as various species of lower and higher organisms belonging to vegetable, animal and human kingdoms).

### The diametrically different consequences of Evolution and Devolution.

The higher Evolutionary process of Nature leads to more and more higher Harmony or *adjustment* in misadjusted mutual relations of the non-living and living worlds or beings that are capable of change for the better, thus bringing about highest good for all.

The process of *Devolution* or Dissolution in Nature, however, leads to the *reverse* result i. e., it brings about in the non-living and living beings that are *incapable* of further *upward change*, their gradual degradation along with various kinds of avoidable

<sup>\*</sup>As there is no break but continuity of Law in Nature, and there has been no new "CREATION" in it from nothing but everything thereof is the result of transformation of some other matter or force, it follows that life-force must have evolved from some non-living force or forces by acquiring a new property of response or sensitiveness, which distinguishes it. The life-forces found in metals by Dr. J. C. Bose may be called "inorganic" as they are unable to build a living body like the organic life-force of plants, animals and men, that are able to build their respective organic bodies.

misery and suffering, and ultimately obliteration or extinction, when they lose altogether their distinguishing characteristics or entities.

Professor Dennis Hird, M. A., in his "Picture Book of Evolution," part I, says, on page 110:—

"It is not true that all things evolve in a straight line to something BETTER; many forms scarcely evolve at all, and several forms go back instead of going forward."

Mr. Joseph Mccabe, the well-known translator of Haekel's works in English, on "Evolution of Man" writes in the first chapter of his book "From Nebula to Man" as follows:—

"Evolution (cosmic) does not mean merely a long line of change. Here, for instance, is a tiny worm-like creature, who lives parasitically inside another animal. Its ancestors have done so for ages and the form has been greatly changed during those ages. Yet instead of evolving, it has done the very opposite. It is an example of what is called devolution or Evolution turned backwards."

Similarly Mr. J. B. S. Haldane says in "The Causes of Evolution" thus:—

"We have therefore to ask ourselves whether evolution shows signs of intelligent, or even instinctive guidance; and, if not, whether it can be explained as the outcome of causes which we can see at work arround us, and whose action is fairly intelligible.

Popular ideas of evolution are greatly biased by

the fact that so much stress is laid on the ancestory of such animals as men, horses and birds which are, according to human standards of value, superior to their ancestors. We are, therefore, inclined to regard progress as the rule in evolution. Actually it is the exception, and for every case of it there are ten of degeneration."

Again, the same writer says further :-

"On the average, every vertebrate harbours some dozens of parasitic worms, whose remote ancestors were free-living. Blake asks somewhat doubtfully of the tiger:

'Did he who made the land make thee?'

The same question applies with equal force to the tape-worm (and scores of other such worms); and an affirmative answer would clearly postulate a creator whose sense of values could not commend him to the admiration of humanity. But in spite of this, he might be considered an intelligent being. Now it is perhaps the most striking characteristic of an intelligent being that he learns from his mistakes. On the hypothesis of an intelligent guidance of evolution, we should, therefore, expect that when a certain type of animal had proved itself a failure by becoming extinct, the experiment of making it would not be tried repeatedly. But this has often happened."

(Vide "Mand and Nature," complied by Mr. M. N. Roy, page 100 & 101).

### Inseparable relation with Environments and their two-fold effects.

Man being a part of Nature and related to its other parts, is necessarily surrounded by them. The parts of Nature which surround a man, and for the matter of that, any living or non-living being, comprise his or its Environments. No man can be immune from the effects of his environments, either evolutionary or dissolutionary, good or evil. He is bound to be influenced more or less by them. The environment which influence any man to undergo a change for the better in his body or soul or both, as the case may be, are called Favourable Environments for him, as regards his body or soul or both; and the Environments which influence any man to undergo a change for the worse in his body or soul or both, as the case may be, are called Unfavourable Environments for his body or soul or both. So that the more a man is fit to adapt himself to the influences of favourable and to resist the influences of unfavourable Environments, the better, the more powerful, the more beautiful, the more useful, the more evolved he becomes. On the other hand, the less he is fit to adapt himself to the influences of favourable Environments, and the more he is unfit to resist the influences of unfavourable Environments, the worse, the weaker, the more ugly, the more harmful and misadjusted he becomes, and thereby gets deteriorated or degraded and finally extinct as regards his body or soul or both.

### II-ABOUT MAN'S SOUL AND ITS TRUE AIM.

We have seen that Science deals with facts and Laws of Nature and has nothing to do with anything called *supernatural* i.e., any existence that is supposed to be not a *part* of Nature, but *outside*, above or beyond Nature. Hence the Science-Grounded Religion cannot be based on the supposed existence of such supernatural being or beings, and the common conception of religion as that which binds man with or leads him to "God" falls to the ground.

What does then true or Science-Grounded Religion deal with? It deals chiefly with the inner self or soul of man, its organism, its diseases, degradation and death, the way to its freedom from its diseases and degradation, and methods of its evolution or development in Higher life; just as the Medical Science deals with man's bodily organism, its diseases and their cures, and the way to bodily health and proper development.

### 1. What is Soul?

The soul of man is an organized life-force in Nature, which has the capability of building man's living material body for its habitation and use; and without which his living body could not be produced. The soul not only builds, but preserves and moves its body and keeps it living. The soul of man is therefore not the effect, but the true and real cause of its body.

It is not identical with the imaginary or mythical

being called God, nor is it his essence or his breath, nor is it his creature or child as certain Theologians assert, nor a mere combination of some sensations and perceptions etc, that disappear at the dissolution of its gross body as is alleged by the materialists.

The soul of man has gradually evolved in millions of years from the non-living force of Nature. our Earth became sufficiently cool and solid and hence fit for the evolution of life on it, in due course of time and under favourable Environments some non-living forces developed in them, the quality of sensitiveness of a rudimentary character. These primitive or rudimentary life-forces have been found to still exist in certain metals by late Dr. Sir I. C. Bose, M.A., D.Sc., C.I.E., C.S.I., F.R.S., the well-known Scientist of our country. These life-forces give their characteristic response when stimuli are applied to them. Further, in course of time certain forces in Nature developed certain properties in them, and these transformed them into organic life-forces and they were able to build living material bodies of one living cell for their habitation and use. Gradually these unicellular living beings developed into multicellular living beings, and according to the law of Variation or Differentiation various kinds of multicellular Vegetable and Animal forms were evolved. In the course of Evolution of the Animal World, man appeared with his progressive intellect. Thus the soul of man, with its various emotional and intellectual powers is the result of Evolution of millions upon millions of years, and has not been suddenly called into being at the wish or command of any supposed Deity or God.

The individual human soul begins its career in the womb of a woman, after her ova is penetrated by man's sperm under certain conditions. The ova is thus fertilized and the female and male cells by their mutual attraction being united become thereby one new living cell with a new Life-force; and this new Life-force, or infant soul receives by this process the necessary power of building or constructing a very intricate living machinery of human body.

When the infant soul is properly established in the womb, it begins its constructive work from the material, which is supplied to it in the beginning by its own ova, and then by the blood of its mother. If no mishap takes place, it completes its bodily organism in about forty weeks, and then it comes out of the womb in this world and commences its separate career here. It then gradually develops not only its body including its brain, but along with it, its emotional and mental powers as well, and in time becomes conscious of his own individual being or entity.

According to the immutable Law of Nature, not only the organized life-force of man, but every organic life-force—whether vegetable or animal—builds its own living body. For instance, if we sow a living seed of wheat or gram, having sufficiently strong constructive power in it, it builds up a plant body for itself under

favourable conditions according to its own type. But if we kill or sterilize this Life-force in the above seed by heat or poison etc, no matter however favourable conditions it may be placed in, it would not germinate or be able to build up any living plant body. Similarly, if we take an egg of a hen which contains in it a Life-force having sufficiently strong constructive power, it will under favourable conditions build up, in due time, the living body of a chicken. But if the Life-force of the egg is killed by boiling or by some other means, it cannot under any circumstances produce a chicken.

Hence, the organized Life-power or soul of man is the builder and cause of the production of his living body. It is also under favourable conditions the nourisher, sustainer and mover of his body, for, when this life-power or soul leaves it, the body dies out and gets decomposed by surrounding destructive forces. The organized Life-force or soul, therefore, is the most essential or most important thing in man's existence, which is made up of an organized life-power and a living body.

## 2. The relation of soul with its living material body.

Since force and matter are never found quite apart from each other in Nature, the soul of man has a very close connection with its bodily organism. Just as the human body dies, when the soul leaves it off, so the soul is also unable to feel, to think or to do any thing without any organized living body and hence

loses its entity and becomes extinct as regards its individual existence.

## The importance of the constructive power of soul.

The power of soul, by virtue of which, it is able to build its body, is called its constructive power. This constructive power is by far the most important of all the other powers of the soul, since, if it loses this power and becomes unfit to build up a living body for itself, it cannot exist, and is therefore bound to perish.\*

4. Degradation of soul.

Being a part of Nature, the Life-force or soul of man too, is subject to the law of change or variation like all other existences in Nature. Therefore the man's soul too varies i.e., it degenerates or develops under different conditions or causes, and the belief that the human soul is unchangeable or stable by its nature is altogether groundless. Our daily experience shows that there is a change going on in our feelings and thoughts, which are properties and function of our soul. Being a part of Nature, man's soul is closely related to other parts of Nature—human and sub-human. Hence, if moved by its higher feelings, it thinks, feels and acts in such a way as to contribute towards the betterment of these parts, it fulfils the Law of Evolution, and evolves thereby in its own constitution, and

<sup>\*</sup>Hence to say that every soul is imperishable or immortal by its very nature, is not consistent with the laws of Nature.

develops its CONSTRUCTIVE POWER. On the contrary, if it proves unduly harmful to them by its evil FEEL-INGS of low-loves and low-hates, it goes counter to the Law of Evolution and suffers various kinds of woeful consequences in relation to itself and produces similar consequences in relation to others.

Various kinds of low-loves and low-hates which degrade the soul of man and lead him to wrong, evil and harmful thoughts and acts in relation to his own being and to others, have their basis in the gratification of his various low pleasures. For instance:—

- 1. The bodily pleasure-giving low loves of taste, intoxication, sloth and lust.
- 2. The low-loves of egoistic pleasures obtained from self-fame, self-honour and power, self-praise and selfishness.
- 3. Low-love of pleasure derived from offspring or children.
- 4. Low-love of pleasure derived from acquisitions, money and property etc.
- 5. Low-love of pleasure derived from traditions, companions and habits etc.
- 6. Low love of getting enjoyment at the cost of another's pain by unnecessarily teasing, annoying or troubling other animals or men.
- 7. Low love of pleasure afforded by false or blind faiths.
  - 8. Low pleasure-giving hates of various kinds

such as jealousy, vindictiveness, revenge, religious, communal, or racial bigotry etc, etc.

## 5. Woeful consequences of Man's slavery to low-loves and low-hates.

I—In relation to itself.

### 1-Hard-heartedness or soul-darkness.

By going against the cosmic law of evolution or betterment which can only be fulfilled by following the path of truth and goodness, a man gradually loses his capacity, if he has some, to see any truths regarding his soul-life and thus, in time, he becomes totally blind to them. In such state, he does not see the necessity or feel any urge for getting freedom from the slavery of his degrading low-loves and low-hates or evolving higher feelings, and thus he becomes quite indifferent and unfit for imbibing the higher influences for the betterment of his soul.

#### 2-Perversion of vision.

The vision of his soul becomes perverted or false, on account of which, he

- (a) becomes unfit to perceive any of his pleasure-giving but wrong feelings or actions in their truly ugly shape,
- (b) instead of seeing his one or the other pleasure-giving but lower feeling and evil action as wrong or evil, feels it as right and good,

- (c) looks upon some one as an enemy instead of a friend, if he-be he even his true benefactor—expresses a right but unpleasing view about his wrong conduct or in some way expresses his displeasure or dissatisfaction or condemnation or hatred for some of his wrong acts or, for the matter of that, of any person with whom he is unduly attached; and if any one co-operates or sides with him in his wrong but pleasure-giving act, he considers him as his friend instead of an enemy. In this way, he, in many cases, regards truth as falsehood and falsehood as truth, good as evil and evil as good, the primary as secondary and secondary as primary and the means to be an end and the end as a means etc.
- id) believes his so-called false religious faiths as true, and hence moved by them, performs such devotions, rites and rituals and makes such sacrifices in their name, as produce no good to his soul, but in certain cases do it positive harm, and make him suffer physical, monetary and other losses, as well.

## 3-Various kinds of avoidable bodily and mental sufferings.

A—Loss of bodily health and strength.

On becoming intemperate in his habits as regards

eating, use of various intoxicants, licentiousness etc, he suffers from various bodily diseases, some of which are of a very loathsome character, entailing unbearable pains and agonies not only to him alone, but also to his mate and his progeny if any. He also suffers from various other disorders such as paralysis, insanity, melanchotia, and various other afflictions.

### B—Loss of the gross body.

He is led to commit such heinous crimes as in case of detection and just conviction cause the death of his gross body, if he receives capital punishment. Many a time his life becomes so miserable that he is led even to commit suicide.

### C-Loss of true liberty of soul.

- 1. He becomes unduly attached to his various relatives whereby,
  - (i) according to the intensity of his slavery, he suffers from undue sorrows and agonies at the death of or separation from his near and dear ones, and in some cases, he is so overpowered by his grief that he loses his eyesight by too much weeping, or suffers from some disorder of brain, or insanity, or some other serious injury to his health, and several times cuts short his life by despair and sorrow,
  - (ii) he becomes unable to break away from and thereby protect himself from such of his relatives or even friends as harm and

oppress him or otherwise prove considerably injurious not only to the best interests of his soul but even to his bodily and worldly interests.

- 2. He becomes a slave to money and property whereby,
  - (i) according to the extent of his slavery, he suffers from painful shocks and agonies and even from bodily diseases at the separation or loss of it, so much so that, in some cases, he feels compelled to commit suicide or dies a premature death.
  - (ii) even knowing that by giving away his money and property for some charitable and benevolent purpose, he can do good not only to his fellow beings, but even to his own soul, he finds himself unable to do so in accordance with the measure of his slavery, and has knowingly to leave it to such of his children as would squander it away in no time to their own great degradation.
- 3. He becomes a slave to the public opinion so far his reputation or position among certain kinds of men or society is concerned whereby,
  - (i) according to the depth of his slavery, he suffers from many painful shocks and agonies at the loss of his honour or position in society, so much so that, in some

cases, he commits suicide or dies a premature death,

- (ii) being afraid of a bad name among his society, he cannot perform some good act or carry out a social reform, although he knows it to be good and beneficial, and feels compelled to commit an evil act, even against his own conviction.
- 4. He becomes a slave to his bodily comforts and pleasures whereby,
  - (i) according to the extent of his slavery, he suffers from pains and agonies, when he is deprived of any of his improper or unnecessary bodily pleasures, or when he feels that he cannot get rid of his one or other bodily pleasure even though it is injurious to him,
  - (ii) even knowing that by doing one or other kind of benevolent act or service in relation to others, he can do good not only to his own soul, but can even promote the health of his body, he feels himself unfit to command his physical resources to carry out his intentions according to the extent of his slavery.

### D-Loss of bodily freedom.

He is led to commit various crimes which in case of detection and just conviction, deprive him of

his bodily freedom by imprisonment or internment etc.

### E-Loss of wealth.

Various wrong and extravagant expenses on social customs, neglect of proper supervision and care of his property, improper speculation, gambling, evil and intemperate habits such as, use of intoxicants, sloth, licentiousness, love of the pleasures of the palate, etc, etc; visit on him various kinds of undue loss of wealth and many a time bring about his financial ruin.

### F-Heart shocks of various kinds.

He suffers various kinds of heart shocks and agonies when some of his longings for the attainment of any worldly object remain unsatisfied for one or other cause; when his passions of jealousy and vindictiveness receive a set back from others or when he becomes entangled in various kinds of troubles and diseases on account of his false beliefs and superstitions or harmful rites, customs and ceremonies etc.

## 4-Loss of constructive power of soul and its extinction.

(a) He gradually loses his capacity, if he has got some, to make subtle cells of higher quality in his body, and hence either builds only a very low kind of subtle human body after the death of his gross body or becomes, in many cases, altogether incapable constructing one or the other organ of his subtle body, with which he may have been indulging in evil deeds or sins for a long time, or can form those of a very

defective or deformed kind. In such cases, he has either defective eyes, ears, tongue, arms, legs and genitals, or does not possess one or other of them at all. He, therefore, in addition to other troubles, greatly suffers from various miseries also, owing to the defects or total absence of some of his organs.

(b) In case of his continuing in this course of degradation, he gradually loses his constructive power altogether, and becomes unfit of building any living subtle body, and therefore as a result of this becomes extinct as regards his individual existence. This is the most horrible result of man's going counter to the Law of Evolution which is the law of existence.

#### II-IN RELATION TO OTHERS.

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Man is led to inflict various kinds of injuries or wrongs and injustices on others and thereby cause,

- 1. Loss of health, of strength, of limbs and even of life to others,
- 2. Loss of wealth or property to others.
- 3. Loss of honour, peace and happiness to individuals and homes, and produce various kinds of bickerings or heart-burnings and sorrows and troubles arising from his oppressions, ungratefulness and unfidelity etc, in various relations,
- 4. Loss of mutual good-will and confidence,

causing conflict between different parts of society resulting in the strained relations between Capital and Labour, people and Government, religious feuds, crusades, persecutions and bloodshed, and civil and international wars, and different kinds of cruelties on and murders of innocent and dumb animals etc, etc.

## 6—Survival of Man after the death of his gross body—demand of the Law of Evolution.

One cannot form a true scientific conception of the survival of man, after the death of his earthly body, until he is able to realize the following principles working in Nature:—

- (1) That every organic life-force having sufficiintly strong constructive power in it, builds a living material body, whenever it finds suitable material and favourable environments to do so.
- (2) That under the above conditions, it builds a living material body in an automatic manner, i. e., it cannot but build it, since according to the law of Nature, certain results must follow under certain conditions just as an electric lamp is lit or a motor worked by the electric current.
- (3) That this organic life-force builds a living material body of its own, and not of some different, type.
  - (4) That this organic life-force has the power to

make or build certain organs not only for its immediate but for its future use as well.

[For instance, the organic life-force of an egg of a hen, or of an embryo of a she goat or a woman, makes eyes and ears etc, which are of no use to it in that state, but are made for its future use under new conditions after its birth].

When the truth of the above principles is fully realized by a man, he can see also that since it is the soul or the organic life-force of man that has built his living physical body from suitable living cells formed in his mother's living body, and that it has done so automatically and has made certain organs for its future use or utility, it is but natural for it to repeat the same process under similar conditions.

The process of evolution teaches us clearly that its slow but gradual work of bringing about adjustment or harmony in place of misadjustment or disharmony among non-living and living worlds, does not end with the denizens of this earth, because, leaving other sub-human worlds apart, even in his own world, man as man, has not yet evolved in him that particular light, which can enlighten his soul and remove the darkness of his ignorance regarding its organism, and thereby give him true knowledge of its organism, and the changes that are produced by the working of his various inner feelings in his thoughts and acts. He has not yet developed the feelings of hatred and pain for his false beliefs regarding his soul and its aim,

nor hatred and pain for his various falsehoods, evils and wrongs which he practises on others. He greatly needs to evolve that hatred and pain for his many wrongs or sinful acts in relation to others, which could alone make or keep him free from them and further lead him to make due reparation for them to the wronged persons or animals etc. He has yet to develop, according to his innate capacity, many of those higher feelings of love for pure and unselfish service to his fellow beings and others, which he needs for his higher development in accordance with the law of evolution.

The process of evolution in Nature which is bringing about this gradual perfection in place of imperfection, demands, therefore, for its fulfilment, that man's existence must not and cannot end with the death of his earthly body. The continuity of law in Nature, is one of its basic principles, and no sane man can give his mandate to Nature saying:—"So far thou shalt evolve and no further," or "thou shalt not work beyond this earth which we live in."

The continuity of law in Nature being a fact, it was the realization of this fact that led to the discovery of the planet called Neptune, in our solar system by Leverrier. By his calculations he was led according to the cannons of deductive logic, to declare that there must be some other planet in our solar system, that disturbed the equilibrium in the mutual relation of other planets. Similar calculations, it is said, were also made by Adams, an English Astronomer. So that

when Galle in 1846 placed a sufficiently powerful Telescope in that direction, he saw and discovered the planet in that position. This planet is at a distance of about 2,800 millions of miles from the Sun, and is bigger in size than our own earth, but is invisible to the naked eye of man.

Similarly after realizing the fact of the continuity of the Grand Law of Evolution in Nature, any sane man can declare and declare correctly that according to the cannons of deductive logic there must be somewhere better spheres than this earth for the residence and further evolution of better evolved forms of human, animal and plant life.

And we know that the better kind of earth or subtle earth does exist. The life-force of all men, animals or plants does not end with the death of their earthly living bodies but many of them do live after it. That the existence of subtle-bodied soul or spirit of man is not only a correct logical conclusion, but for thousands of years past, many of these subtle-bodied souls—evil and good—in every country inhabited by man, have proved their real existence, by holding communications with the gross-bodied human beings, whenever they could do so, by possessing or obssessing suitable persons under favourable or proper conditions.

# 7—Survival of man after the death of his earthly body—the process of subtle body building.

Now let us see how a man under proper condi-

tions builds a subtle body out of his earthly living body. When a child is born with its organized material body, its soul or life-force is developed only so far that it can then build only gross living cells for the growth of his earthly living body, from milk, which it is capable of taking and assimilating as food. But after some time it developes a little more of its constructive power, and then it becomes fit to make relatively more light or more refined or subtle cells from the gross living cells, which it constructs daily for the upkeep of its earthly living body. The soul builds such subtle cells in every organ of its body and does so for its future use, so that, when it cannot keep its earthly body alive and the incident called death befalls, it leaves that body together with these subtle cells previously formed in it (provided nomishap happens) collects them outside of the head, and then forms from them a new but subtle living body of its own type and of similar shape and begins his conscious life as before. After making this subtle body, the soul remains on this Earth, if his body is relatively too dense or gross to rise to and live in the Refined Earth. This Earth-bound subtle bodied "soul" lives his miserable life, as an "evil spirit" and if no better change takes place in his life, he gradually loses his constructive power and becomes extinct as an individual. On the other hand, a human soul who is able to build a better or more refined subtle body, goes to live in that region of the Refined Earth, for which he has developed his fitness

to live in. Thus the higher the inner condition of man's soul is, the higher is the region he attains in the Refined Earth, after the death of his earthly body.

When certain individuals develope powers of clair-voyance or clair-audience, they find that they are able to see the subtle-bodied souls and hear their thoughts in their own words. Further, certain mediums, whose hands can be controlled by certain subtle-bodied souls, are able to write, through their hands, messages, which, the medium feels and knows, are neither his own, nor are they written in his own hand-writing, and that they deal with matters, which he has no knowledge of. Of such communications there are many that are verified and thus found to be true. For instance, suppose a subtle-bodied soul gives a message, that he had some money buried in the earth when he was on this earth, which his son did not know of and he died without mentioning that fact to him. Now he takes that opportunity of informing the son, and asking him to dig that particular spot in some particular room of his house in order that he should find the money there. The son does as he is bid to, and finds the little treasure under the earth there. Does not that verify the statement by the spirit of his father? Certainly. Then, there have been various kinds of other communications which have been verified and could not by any cleverness or theory be proved as fraud-though there is no doubt that among the mediums as well as among the subtle-bodied souls,

there have been, in all ages, many, who have defrauded others in various ways, for their base purposes. But such is the case also with our current coins and currency notes. Counterfiet coins and imitation notes are made and given in exchange and such is also the case with numerous other things, and even with documents or "registered deeds." Does that show that all notes and all registered deeds are frauds? Certainly not.

It was this fact—the survival of man after the death of his gross material body—that led millions of Hindus to offer oblations to their dead ancestors, as well as offerings of one or other kind to the "Evil spirits." Moved by the belief in this fact, millions of Mohammedans go to the shrines of their Pirs, offer flowers &c, and ask them to grant their prayers regarding certain worldly desires ( मुरादें ) of theirs. It is this fact that has led millions of Japanese and Chinese people to make offerings and do reverence to their dead ancestors. It is this fact that leads millions of Buddhists to make offerings of flowers and fruits and to light candles in their Pagodas to the Buddha. It is this fact that leads thousands of Jains to go to the shrines of their Tirthankars or saints and make offerings and prayers to them. It is this fact that leads millions of Christians to believe in the resurrection of Jesus, and makes men of Catholic sect to pray not only to Jesus, but to many "saints," for their help in certain matters.

Such had been the case before the birth of the Modern Science. After this a class of men appeared who are called scientific men. However, all these scientific men are not quite free from various kinds of brejudices. This is why even in this age, when some Scientist makes researches in any sphere of Nature, and proclaims any new truth regarding it, which to some or most of them seems "stranger than fiction" they do not feel inclined to admit it, even when that truth is demonstrated before their very eyes with Scientific methods. Mr. Patrick Geddes, late Professor of the Bombay University, in his life of Sir Jagdish Chandra Bose, M. A., D.Sc., LL.D., F.R.S., C. I. E., C.S.I., mentions a remarkable incident that when in 1907, Dr. Bose gave his discourses in France on the similarity, in the response, of the life-forces found in certain metals, plants and animals, it proved too much for many physiologists. His paper was therefore outvoted and relegated to the archives, though Dr. Bose gave them a very bold challenge and asked them to prove on scientific grounds, wherein the experiments he had shown to them were faulty or defective. But the prejudiced men among them, would neither disprove his experiments, nor would accept them as true. fight continued and it was after many years that those scientific men of the west were at last compelled to bow down before the truth and accept their defeat. His great adversary who presided over that meeting addressing Dr. Bose, said the following remarkable

#### words admitting his defeat :-

"Do you know whose casting vote prevented the publication of your papers on Plant Response, by the Royal Society? I am that person. I could not believe that such things were possible...Now I fully confess that you had all along been right."

Such is the power of Truth. Thus it is, that in the long run, Truth becomes victorious and establishes itself in the invincible course of Evolution, when men or generations of men become gradually free from their former prejudices, and fit to see it in its real and glorious shape.

But leaving these prejudiced men aside, there have been and there are still many Scientists who are free from that disease, and have devoted themselves to the researches of what are commonly called the "spiritualistic phenomena," though it is not a very appropriate expression. They have spent very many years of their life ( in some cases a quarter or even half a century ) in this research work quite independently of each other and have been compelled to declare, even in some cases at the risk of their great reputations, that the principle of survival of man after the death of his earthly body. under certain conditions, is true and a fact-a real fact and nothing but fact. With a view to further support this principle which is based on the grand Law of Evolution in Nature, we give below a few of the opinions and evidence of some well-known scientific

men:-

Dr. A. R. Wallace F. R. S., a great Naturalist of England, who had worked out the principle of Evolution independently of Darwin and devoted years of his life to Scientific research regarding the existence of man, after the death of his earthly body, declares:—

"I was so thorough and confirmed a materialist ......Facts however are stubborn things and the facts beat me." (Science and Soul, page 66).

"They (i.e., his researches) establish as a scientific fact the objective existence of invisible human forms." (Ibid, page 23).

Again:-

"My position, therefore, is that spiritualistic phenomena in their entirety do not require further confirmation. They are proved quite as well as any facts are proved in other Sciences." (Ibid, p. 23).

Mr. Cromwell Varely F.R.S., a great Electrician says:—

"I was a sceptic when these matters first came under my notice in 1850.....I have been most careful to believe nothing until belief became impossible, I firmly believe from the facts I have alluded to, that we are not only bodies, that when we die, we exist just as much as before, and that under certain conditions we are able to hold communications with those on Earth." (Ibid, page 27).

Professor Hyslop Ph.D., Principal of Columbia

University, U.S.A., says :-

"I have talked with Dr. Hodgson (deceased) myself." (Ibid, page 45).

Professor Lombroso of Italy says :-

"The facts relating to the activity of phantoms are so well proved that we can begin ourselves to construct their biology and psychology."

(After Death, page 329).

Professor Mayo of King's College, London, declares:—

"Twenty-five years ago, I was a hard-hearted unbeliever. Spiritual phenomena suddenly developed in my own family. That led me to enquire and to try numerous experiments in such a way as removed the possibility of trickery or self-deception. That phenomena occur, there is overwhelming evidence, and it is too late now to deny their existence."

("Public Debate on the Truth of Spiritualism," p. 54).

Professor Challis, Professor of Astronomy at Cambridge University says:—

"Testimony has been so abundant that the facts must be admitted to be such as reported, or the possibility of certifying facts by human testimony must be given up." (Ibid, page 55).

Professor William Barret says :-

"I do not hesitate to affirm that a careful review of my experiments extending over forty years compels my belief in spiritualism as so defined." Dr. Crawford, who, for many years, has been working under Laboratory conditions with Scientific instruments, says:—

"I am as assured that man survives death, as I am that I am writing these words at this moment."

(Debate on Spiritualism, p. 237).

Sir Oliver Lodge F.R.S., D.Sc., LL.B., the celebrated British Physicist, says:-

"The Phenomena, automatic writing strikes some of us as if it was in the direct line of Evolutional advance—it seems like the beginning of new human faculty. First of all, the evidence led us to realize the truth of telepathy; and that was the first chapter of the new Volume that we have set ourselves to explore,"

(Science and Soul, page 24).

"I am going to assume, in fact, that our bodies can, under certain exceptional circumstances, be controlled, directly or temporarily possessed, by another or foreign intelligence, operating either on the whole or on some limited part of it. The question lying behind such a hypothesis, and justifying it or negativing it, is the root question of identity, the identity of the control.

"This question of the identity is, of course a fundamental one. The controlling spirit proves his identity mainly by reproducing, in speech or writing, facts which belong to his memory, and not to the automatist's memory. And notice that proof of identity will usually depend on the memory of trifles. The

objection raised that communications too often relate to trival subjects shows a lack of intelligence, or, at least, of due thought on the part of the critic. Our object is to get, not something dignified, but something evidential; and what evidence of persistent memory can be better than the recollection of trifling incidents which for some personal reason, happen to have made a permanent impression?"

"We find the late Edmund Gurney and the late Richard Hodgson and the late F. W. H. Myres, with some other less known names, constantly purporting to communicate with us with the express purpose of patiently proving their identity, and giving us cross-correspondence between different mediums. We also find them answering specific questions in a manner characteristic of their known personalities, and giving evidence of knowledge appropriate to them."

## 8-Several kinds of false beliefs that are prevalent on this earth in the name of Religion.

After realizing the truths of the basic principles regarding Nature and the existence of man therein, one can easily understand the utter falsity of various kinds of beliefs which are current among humanity in the name of religion; for instance:—

- 1. The being of a creator or maker of the True, Eternal and Self-existent Nature is an impossibility. Therefore it is wholly false to declare or believe in any so-called *Ishwar*, *Khuda* or any other God or goddess as the Creator or Maker of Nature.
- 2. According to the immutable law of Nature, the existence of any force or soul that is bodiless (without body), Omniscient or All-knowing, Omnipotent or all-powerful and beyond Nature i. e., entirely independent of Nature's laws, is an impossibility. Therefore, the belief in any so-called *Ishwar* or *Khuda*, or any other person—male or female—as being bodiless, all-knowing, all-powerful and totally independent of the working of Nature's laws is a pure myth.
- 3. All and every one of the beliefs that have been widely propagated by the so-called gods and goddesses or their devotees or the so-called Founders of Religions and their disciples or followers in contravention of the immutable laws of Nature pertaining to the following matters are false:—
  - (i) Their own or any one else's miraculous birth

or appearance on this earth as an Incarnation.

- (ii) Their own selves or any one else's ascending with their earthly body to any so-called heavenly region, apart from this earth.
- (iii) Their meeting face to face and holding conversation in some place with a so-called Deity named God or Ishwar etc.
- (iv) One or other of them becoming resuscitated or resucceeded with his same earthly body after the complete death of that body.
- (v) Resurrection on a particular day, of the dead earthly bodies of people which became lifeless hundreds and thousands of years before, and which completely crumbled to dust.
- (vi) Performance by one or other of them, on his own behalf or on behalf of any one else, of one or other impossible phenomenon against the laws of Nature, called a Miracle.
- (vii) Granting by them the various worldly desires of people on being propitiated by them or on the appearement of some one chosen by them.
- (viii) Causing injury or harm of different kinds to people on becoming themselves angry with or wrathful upon those people or on some chosen one of them becoming so etc, etc.
- 4. All the teachings are utterly false, degrading and suicidal for the best interests of soul-life, which have been given in Nature's spiritual domain by the

various so-called worshipful beings, gods and goddesses or the so-called founders of religions, in contravention of the Nature's righteous law of justice in respect of the soul-destroying and unjust or sinful actions as are noted below or any other sins of this kind:—

- (i) Forcibly seizing innocent people and making them bond slaves and selling or purchasing them.
- (ii) Looting the property of others in the name or command of some deity or in their own name.
- (iii) Murder of innocent men, women and children on the pretext of a holy war.
- (iv) Killing men or animals as an offering to one or other of the so-called god or goddess.
- (v) Eating flesh of animals and birds etc, and killing them for that purpose.
- (vi) Use of Liquor, Bhang (Hemp), Ganja (opium) smoking, and various other kinds of intoxicants.
  - (vii) Marriage of boys and girls in their infancy.
- (viii) Prohibiting remarriage of the widows who desire to remarry.
- (ix) Believing in and upholding improper distinctions as to colour, race, caste, occupation or sex etc.
- (x) Polygamy, polyandry, or adultery under the name of temporary marriage such as Niyog, Shiva-Vivah, Mutah, etc.
- 5. The teachings which sanction such souldestroying sinful deeds as falsehood, hypocrisy, fraud

&c, for the attainment of my worldly object, imparted by the so-called religious Teachers, in the past or at present, in contravention of Nature's right Law of Justice in the spiritual domain, are entirely false and most harmful to soul-life.

- 6. To acknowledge or believe as worshipful beings the so-called gods and goddesses viz., Ishwar, Parmerhwar, Parmatma, Allah, Khuda, God, Vah-Guru, Zardusht, Vishnu, Shiv, Rama, Krishna, Sitla, Durga, Saraswati, Jwala Mukhi, Naina, and the various so-called Budhas, Tirthankars, Jinas, etc, who are devoid of the true Dev Shakties (highest psychic powers) is totally contrary to truth and a purely false belief.
- 7. All the religious Sadhans or Practices, such as various kinds of Worship, Prayer, Sandhya, Upasna, Nimaz, Ibadat etc, in relation to false gods or goddesses or any other false worshipful beings, are totally false religious practices.
- 8. Since no Ishwar or God exists and the belief in such a being is entirely false, hence, there can be no books as can have been composed by him or revealed on his behalf. Books are composed by man alone. Therefore, there is no book or books on this earth which are not composed by one or more men.

All books like Vedas, Upnishads, Puranas, Bhagwat Gita, Bible, Koran, Avastha, Tripatka, Guru Granth Saheb etc, are composed by men, nay by such men as were devoid of *Dev Shakties* or Highest Psychic powers. Therefore, no book out of all these contains the true

knowledge concerning the spiritual truths about man's soul-organism, its diseases, its degradation, its true freedom therefrom, its evolution in higher life etc. For this reason, to believe in any of them as guide books of True Religion is entirely wrong.

- 9. Being, on the one hand, wholly in the dark as to the true consequences of man's good and bad actions in accordance with the immutable Law of Nature, and, on the other, being moved only by his imagination, man has promulgated various kinds of beliefs about them which are all totally false, viz:—
- (i) That in consequence of his good actions one is sent to some so-called Heavens, Baikunth, Shiv Lok, Vishnu-Lok, Brahm-Lok, Dayal Desh, Bahisht etc, which are supposed to abound in various kinds of sensual pleasures.
- (ii) That in consequence of his bad actions one is sent to various so-called Hells, Naraks, Dozakh, Jahannam etc—abodes supposed to be full of unbearable tortures and horrible sufferings.
- (iii) That there exist the so-called judicial deities such as Yamraj, Ishwar, Allah or Lord God, etc.
- 10. The fictitious belief in the transmigration of human soul or its rebirths on this earth on the death of its earthly body, in the form of any other man, an animal, a plant etc, which has been propagated as a means for reaping the fruits of his actions, in total ignorance of the true consequences of man's good and

bad actions according to the immutable law of Nature, is entirely false.

11. In accordance with the immutable Law of Nature, the consequences of truly sinful actions of all kinds are unavoidable and none of the so-called *Ishwar* or *Parmatma* or God etc, can, by his forgiveness, remove or undo them.

Therefore, all those beliefs which have been propagated among mankind against the above immutable law of Nature, withregard to the attainment of Freedom from the inevitable consequences of his sinful actions through pardon, forgiveness or grace of the so-called Ishwar, Khuda, God or any other Deity or the recommendation or intervention of any of his beloved ones, are entirely false.

- 12. All the beliefs, which have been propagated among mankind with regard to man's attaining Freedom or Liberation from the inevitable true consequences of his really wrong or harmful actions, by certain ways and means—as are noted below—being against the laws of Nature's spiritual world, are entirely false viz:—
- (i) Repeating the name of, or some text or mantra about some so-called God or Deity.
- (ii) Singing some hymn or hymns in relation to some Deity.
- (iii) Singing praises of or offering prayers to some Deity.

- (iv) Taking a bath in some river, tank etc.
- (v) Throwing in some river the ashes or bones of the dead body of man.
- (vi) Bathing the idol of some god or goddess in water and taking sip of that water.
- (vii) Drinking water of some river or specially prepared syrup or the washings of the toe of foot or the whole foot of some saint etc.
- (viii) Having a look (Darshan) of an idol of some god or goddess.
- (ix) Going on a pilgrimage to some so-called religious or sacred place.
- (x) Offering balls of boiled rice (pind) in some so-called sacred place or anywhere else in the memory or name of any departed person.
- (xi) Sacrificing the life of an animal or making some other offering to some so-called god or goddess.
- (xii) Wearing on the body one or other kind of symbols of one's sect or cult.



#### CHAPTER VII,

# A brief Life-Sketch of Bhagwan Dev Atma —the founder of the Science-Grounded Universal System of Religion.

The original name of Bhagwan Dev Atma — the most worshipful Founder of the Dev Samaj — is Shri Pandit Sattyanand Agnihotri. He came of a distinguished well-to-do and noble family of the Kanya Kubj Brahmans of Rewari—a town built by one of the ancestors of Bhagwan, Shriyut Rev.

It was in the highly pious and deeply religious mood of his parents that future Bhagwan Dev Atma was born at Akbarpore District Cawnpore (U.P.) on Posh Badi Pratipada Samvat 1907 B. corresponding to 20th December 1850 A. D. at the dawn of the day, when the full moon after a whole night's long vigil was about to set giving place to her grand parent the solar Luminary.

Bhagwan Dev Atma received in his heredity germs of those extraordinary psychic powers which we call *Dev Shakties*. They are of four kinds viz:—

- (1) complete and all-sided love for all that is true in all departments of Nature,
- (2) complete and all-sided love for all that is good in all cosmic relations,
- (3) complete and all-sided hatred for all that is false or antagonistic to truth with regard to all depart-

ments of Nature,

(4) complete and all-side hatred for all that is antagonistic to goodness or is positively evil or sinful in all cosmic relations.

From his very childhood, these unique and highest hereditary forces began to demarcate the entire course of his actions. While every human child betrays from his birth love for pleasure and hatred for pain, even at the cost of truth and goodness, Bhagwan as a child evinced love for goodness and hatred for evil even at the cost of his own pleasure.

Upto the age of sixteen, he took his education at his village. Then his ardent love for knowledge obliged him even much against the wishes of his fond parents and traditions of the place to join the Thomson Civil Engineering College at Roorkee in 1866. He was the youngest student and yet one of the most brilliant ones.

After qualifying from the College, he served for some time in the Canal and Railway Departments and then for several years on the staff of the same College. Though the youngest teacher in the College, he impressed his European Principal as a man of remarkably high character and one who was destined to make a mark in life. Taking advantage of a chance opened to him, he got himself transferred to the Education Department of the Punjab at Lahore on 28th November 1873, and the good fortune of the Province shone resplendent.

At Lahore, Bhagwan associated with Brahmo Samaj as he found the teachings of that Society akin to the opinions he then held. Within a few short months, he rose like a brilliant luminary in the public horizon of Lahore. He came to be known as a notable orator, a powerful journalist, an inspiring preacher, a great and practical social reformer, a political leader and man of wonderfully elevated higher life. He came into grips with untruth and evil in all departments of human life and by his wonderful love of truth and goodness caused terror in the camps of lovers of untruth and evil, and impressed upon the minds of the public for the first time the highest value of high character. He was the first Secretary of the Widow Re-marriage Society, setting a practical personal example by marrying a Bengali widow after the death of his first wife, first to lead intercaste marriages, first to raise a violent public agitation against flesh-eating, drinking, child-marriage, suppression of women's rights evil social rites and ceremonies, life of hypocrisy and cant, and life of worldliness and indifference to others' interests, etc. In politics, he was among those who organized the starting of the "Tribune," Lahore, and the Indian Association, of which he was the first Secretary, and one of the two Punjab delegates who attended the first session of the Indian National Congress at Bombay.

Besides this, he gradually acquired, by his earnest and continuous studies, deep reflections and logical

inferences therefrom, deep and unique insight and a vast store of knowledge regarding scientific, educational, political, social, philosophical subjects as well as about the various so-called religious systems prevalent in the world.

But gradually the problems relating to the human soul and its welfare began to absorb all interest and time of Bhagwan, and hence he withdrew from active politics and other extraneous reforms and devoted himself to feeding the roots of the tree of soul-life which he felt would resuscitate the withered branches of human relations. He further saw that the service which he could render to humanity in this direction was the highest, and that he should, therefore, consecrate his entire life for the fulfilment of this Highest Mission. This allengrossing task of evolution of higher life made it impossible for him to give even a few hours a day to his school work, and hence on the 20th December 1882-when Bhagwan was only 32 years of age and the world's glimmering prospects of happy worldly life and social and political distinction lay before him-after resigning his Government post he embraced his unique life-vow in a grand public meeting.

On this occasion he declared his Unique Life-Mission, in the couplet of a Hymn composed by himself in Hindi which when epitomized into English runs thus:—

"May beautiful Truth and Goodness, My foremost aim represent; And in the service of the World, My life be fully spent." The extraordinary and superb feeling for taking such a Unique Vow could only arise in a person, who possessed an overpowering love for all that is good and true, and complete hatred for all that is wrong and false, and who was completely above every lower desire, self-love, self-seeking, or in other words a Ruler and Master of his lower desires and passions etc.

As with his gradual evolution, Bhagwan Dev Atma had renounced various other false and harmful beliefs, which he had acquired from his early surroundings, so the last and most stupendous superstition of God-myth also, he eventually threw away. After renouncing this God-myth, which he had held so far as the foundation of all his teachings, he was thrown into a most tremendous struggle, in order to make unique investigations to acquire true soul-knowledge. By these investigations, he gradually succeeded in discovering in his unique light those unique truths which form the bed-rock of the One True Science-grounded Religion called Dev Dharm, and which have ushered quite a new epoch in the religious history of mankind.

During more than 46 years after that unique day Bhagwan Dev Atma carried on a ceaseless warfare with the forces of untruth and evil. He put in phonomenal energies to achieve his prime object. He wrote, compiled, edited, dictated books and pamphlets ranging to about 300 and published thousands of articles. He did not confine his activities merely to pen. He crossed long distances, went to near and far places, delivered thousands of addresses from the pulpit and platform and held countless private meetings for the good of souls and thus carried his unique light and power to innumerable congregations of people. In fact he spent not only his whole life but all and every thing which belonged to him for the best and highest good of others including the lower kingdom. He devoted himself wholly and exclusively in furthering the unique cause of the highest service of the world which consisted in eliminating as far as possible, all untruth and evil from all relations of man and establishing in them the kingdom of Truth and Goodness on this Earth.

Bhagwan passed away on the 3rd April 1929 but has left behind a wonderful lesson for all his followers and the world that in a warfare between untruth and truth, it is the truth that prevails, and in a war between evil and goodness it is the goodness that prevails. This is the unshakeable, true and robust faith of the Dev Samajists, and it is this faith that would help the Dev Samaj for all times to stand true to nothing else but the banner of truth and goodness raised by Bhagwan Dev Atma.



#### CHAPTER VIII.

The Dev Samaj.

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#### 1-Its Foundation.

It was in 1882 that the most Worshipful Bhagwan Dev Atma took up his life-mission. Subsequently on the historic and memorable day of *Phalgun Badi Naumi Sambat* 1943-B (16th February 1887 A.D.), when on the completion of fifty years of the reign of Her Most Gracious Majesty, the late Queen-Empress Victoria, her Golden Jubilee was being celebrated with immense enthusiasm and rejoicings in India, and cities and towns were illuminated, Bhagwan Dev Atma, with a view to carry on in an organized form the work of fulfilling his above Unique Life-Mission, declared *Dev Dharm* and hoisted its flag and founded the Society called Dev Samaj in Lahore, the capital of the Punjab.

#### 2-Its most remarkable Progress.

With a few followers and sympathizers, who had gathered around him during his four years of arduous struggle, the great Bhagwan laid the foundation of this Society. Since then the work of the Samaj has greatly grown and expanded until it can now count large numbers of its adherents and dozens of institutions, worked and maintained for the uplift of Humanity along Religious, Moral, Social, and Educational lines. There are besides, several scores of Workers and Lay-Workers enthusiastically devoting their energies in

one or other line of work of this great movement of the Dev Samaj.

#### 3-Its most sublime objects.

The objects and constitution of the Dev Samaj are duly registered under the Societies Registration Act XXI of 1860.

The main object of the Dev Samaj stated in brief is to become helpful and make others helpful, as far as it is possible in nature, in carrying out the life-mission of its most Worshipful Founder, Bhagwan Dev Atma, i.e., to eradicate the reign of falsehood, evil and disharmony, prevailing in different relations of man and to establish on this earth the kingdom of truth, goodness and harmony or Dev Raj, by means of imparting the unique psychic light (Dev Jyoti) and unique psychic power (Dev Tej) of Bhagwan Dev Atma and thus bringing about higher changes in the hearts of people, irrespective of all considerations of caste, creed, colour, race, sex, occupation or country.

### 4—Its highly evolved constitution.

Such being the unique objects of the Dev Samaj, its constitution has necessarily to be quite distinct from all other so-called religious sects and societies of the world. In other societies mere profession of a certain creed, or mere birth in a certain family, or mere rite of baptism or other form of initiation, or mere payment of a subscription and such other extraneous things are considered in themselves sufficient to

entitle a person, not only to become a member of one or the other of such sect or society, but even to rise to the highest office open in it, no matter what the private life of the member may be. However, all this mockery has been given a death blow in the Dev Samaj. The higher change of heart takes the front rank in this society. In order to become even a member of the primary grade of the Dev Samaj, every candidate has to rise to a certain stage of moral life and in order to get promotion to a higher grade, he must evolve still better and higher life or life of sacrifice and service. The Dev Samaj thus serves as a glorious leaven for higher life to build up a real and morally strong Indian Nation.

The unique conditions for admission.

Every person desiring to become a member is required to accept the truth of the following Fundamental creed of the Dev Samaj:—

एको हि देवात्मा सत्य देवः, स देव ज्योतिर्तेजश्च सूर्यः; स एव एकः सद्धम्मे शिच्चकः, सर्व्वाङ्ग ग्रात्मिक कल्याया कर्ता।

TRANSLATION—Dev Atma is the One and the Only true Dev or worshipful Being; True Spiritual Sun, emitting the highest psychic *Jyoti* (light) and highest psychic *Tej* (energy), the One True Teacher of *Sattya Dharm* or the Science-grounded Religion and the One True and Highest Benefactor of all fit souls.

Besides other positive pledges for the perform-

ance of certain good deeds and ordinarily subscribing Rs. 5 per annum to the funds of the society, a member of the preliminary grade has to take the following pledges to refrain permanently from the eight specified sins which are at the root of the hellish moral state of human society:—

- I. I shall not take myself or give, or cause to be given to others any intoxicant, such as wine, opium, bhang, tobacco, charas, chandu, cocaine, etc except when advised on medical grounds.
- II. I shall not eat myself or give, or cause to be given to others for eating, flesh or eggs or anything made therefrom.
- III. I shall not gamble, or be helpful to others in such an act.
- IV. I shall not not steal anything of others, or help others in committing theft.
- V. I shall not take bribe in the performance of my legitimate duties to others.
- VI. I shall not withhold any money or any other thing entrusted to me as deposit; I shall not suppress payment of any donation promised by me towards a beneficent cause, nor withhold anything or money borrowed by me from any body, when I am able to return or pay it; I shall not suppress payment of the price of anything purchased by me.
  - VII. I shall not commit adultery, or help others

in doing so, or remarry in the life-time of my wife or husband.

VIII. I shall not knowingly kill any sentient being excepting certain very grave occasions i.e. when one is obliged to use the right of defence of himself or his relations, or property.

It is the principle underlying these pledges which when matured in the life of a man, makes him really a noble and true human being.

Sympathizers:—There are two grades of sympathizers also. For admission into the higher grade, one is required, besides subscribing to the above fundamental creed of the Samaj, to refrain from four gross sins viz., Flesh-eating, Drinking, Adultery and Theft; while for the lower grade one is required to refrain from two sins viz., Theft and Adultery and to ordinarily contribute annually Rs. 3 and Rs. 2 respectively to the funds of the society. These sympathizers have no right of vote in the affairs of the Samaj.

These are the conditions which are not to be found in any other known society on the face of the globe!

A person desiring to become a sympathizer or a member has to apply in writing on a printed form and on its being recommended by at least one member who is familiar with the applicant's life that he is free from all the prescribed sins for the last 3 months at least, he is, on acceptance by the Dev Samaj Managing Council, initiated in a special ceremony.

If at any time a member or a sympathiser is proved to have violated any of his or her pledges and committed any of the prescribed sins for one's class or grade, one is suspended and awarded proper punishment with a view to his or her reformation, failing which his or her name is struck off the roles of the Samaj.

#### Classification of Members.

The gradation of members in the constitution of Dev Samaj is not based on any worldly position or title or rank or profession or wealth or possessions or even mere learning or University degrees of a person. The only condition which determines the promotion to a higher grade or to a higher position in the Samaj is the better life of a member according to the prescribed standard. Only such members are taken up in higher grades, in whose souls higher changes are brought about whereby they are enabled to renounce more and more sins and social evils and undertake more and more positive duties requiring the sacrifice of self in the service of others. Such a classification on the basis of real higher life is not found in any other Society.

The constitution of the Dev Samaj which has been built with care and great labour by Bhagwan Dev Atma manifests the same most sacred regard for higher and better life. Thus only the higher grade members can have a hand in its working.

The constitution of the Dev Samaj, like a human

organism, consists of various inter-related parts or organs and they are as under:—

- 1. The Dev Samaj Managing Council which is the supreme executive body having at present six members. It manages and controls the whole work of the Society organized in various departments.
- 2. The Dev Samaj Pritinidhi Sabha or the Representative Body consists of 28 members, to whom the Dev Samaj Managing Council is responsible for all its actions. Excluding the six members of the Managing body who are ex-officio members the rest representatives are elected annually by duly qualified voters from amongst the higher grade lay-workers and workers of the Society.

The idea underlying the constitution of the Dev Samaj is that of running the Society by the best and noblest persons available, whom no personal or unjust considerations of material gains can sway and whose utility and worth are judged by the amount of sacrifice and service for promoting the highest interests of the Society.

# 5—Unique Disciplines (साधन) inaugurated in it by the Dev Atma.

With a view to enlighten fit souls as to their (a) different kinds of duties and (b) wrong feelings and acts in various relations and to enable them to establish these relations on the basis of the higher feelings of altruism, the Dev Atma has given numerous command-

ments in detail in all these relations in part IV of his monumental work, the Dev Shastra. The whole year is divided into sixteen periods, and each period is set apart for the special observance of religious exercises in one or the other of the following relations in order to be more and more serviceable and less and less harmful to that relation:—

#### In relation to the Human world.

- 1. In relation to parents and children.
- 2. In relation to brothers and sisters.
- 3. In relation to husband and wife.
- 4. In relation to master and servant.
- 5. In relation to the Dev Samaj.
- 6. In relation to one's own tribe or lineage.
- In relation to the fellow members of the Dev Samaj.
- 8. In relation to one's own nation or race.
- 9. In relation to one's own country.
- 10. In relation to humanity at large.
- 11. In relation to one's own being.
- 12. In relation to the departed ones.
- In relation to Bhagwan Dev Atma.
   In relation to the sub-human worlds.
- 14. In relation to the animal world.
- 15. In relation to the vegetable world.
- 16. In relation to the inanimate objects or non-living world.

By performance of these religious exercises an attempt is made to lead man, as far as he is capable, towards the Grand Ideal of *Harmony* (*Ekta*) on the basis of higher feelings, with the higher or Evolutionary Course of Nature, which the Dev Atma has *disclosed* to the world, and which *he has realized* in his own unique soul.

### 6—The work of unique higher changes in souls in the Dev Samaj.

The unique higher influences of the Unique psychic Light and psychic Power of Bhagwan Dev Atma which are jointly called *Dev Prabhave*, which the Dev Samaj endeavours to carry to the fit people, have brought and are bringing about most wonderful higher changes in the human world.

The human beings are by nature pleasure-seeking and pleasure-loving. Their main spring of thought and actions is the attainment in their daily lives of one or the other kind of pleasure through the gratification of their various degrading feelings of low-loves and low-hates. They do not realize the harm which they thereby do to their own souls, and they also do not care for the harm and misery which they produce for their own fellow human beings and also other living and non-living existences by their sinful or evil acts. They, therefore, need such Light as could illuminate their souls and make them realize according to their capacities the harmfulness of their various false beliefs and wrongs or sinful thoughts and acts in relation to others.

They also sorely need the particular psychic power which could produce in them hatred against various false beliefs, and repulsion and pain for their various falsehoods and other wrong and sinful acts in relation to others, in order that they may be free from them. They also need the same particular light to show and make them realize the necessity and beauty of higher or altruistic feelings and the same psychic power to develop attraction or love for these according to their capacity.

This Unique Light (Jyoti) and Power (Tej) of the Dev Atma is imparted in the Dev Samaj to fit souls, and thereby the above need of mankind is fulfilled according to their individual capacities. Hence the unique changes of the following nature have been and are being brought about in the lives of fit souls:—

- (a) They get freedom or true salvation to the extent of their capacities, from low-loves and low-hates and their resultant
  - (1) Soul-darkness and false or superstitious religious beliefs;
  - (2) Various kinds of sins and crimes;
  - (3) Soul-impurities accumulated by various falsehoods and other sinful thoughts and acts committed in relation to self and others by various kinds of true retributions; and
  - (4) Various kinds of intemperate evil habits, evil social customs and ill-manners.

- (b) Higher attractions are evolved in fit souls for:—
- 1. Getting true soul-knowledge leading to the knowledge of true religion.
- 2. Evolving altruistic feelings of true reverence, gratitude, sympathy, unselfish service etc, in relation to human and sub-human beings.
- 3. Developing feelings or senses of punctuality, regularity, method, sincerity, exactness, responsibilty and devotion to duty, faithfulness for higher principles of life, patience, forbearance, courage, self-respect, self-help, self-confidence, self-restraint and discipline etc, that build a man's Character and thereby produce good parents and good children, good husbands and good wives, good brothers and good sisters, good masters and good servants, good citizens, true patriots and well-wishers of all human and other living and non-living beings.
- 4. Growing feelings of unshakeable true faith, reverence, gratitude, in relation to the Dev Atma and attraction and love for his *Dev Prabhavs* (higher influences) which open the gateways of their further highest possible evolution.

### Unique cases of Reparations for different kinds of sins.

One of the most remarkable phase of the higher changes brought about in fit souls by the unique DEV JYOTI and DEV TEJ of the DEV ATMA is that of true reparation for wrongs.

While thousands of souls have by the Dev Atma's unique influences called Dev Prabhavs, been so changed, that they have developed repulsion in place of attraction for various kinds of sins which they previously committed and thus they have been enabled to renounce them for future, there are hundreds of others who have been still further changed, so as to imbibe the feeling of psychic pain for the wrongs, they had committed in the past; and moved by this special pain, they have felt compelled to confess their sins to the persons whom they had wronged, and to make due reparation to them so far as it has heen possible to do in Nature.

Thus those who had taken bribes, wrongly suppressed the payment of their debts or of Government taxes, travelled by rail without tickets, wrongfully possessed others' money or property or otherwise harmed others and who had all along felt at peace in their such morally diseased state, have not only confessed their wrongs to the persons thus wronged, but have made adequate reparations by returning the ill-gotten money in several cases even with interest to the parties concerned.

In certain cases they have paid back the ill-gotten or wrongly suppressed monies and even time-barred debts to the heirs of the wronged persons in case the persons themselves had died, and when even this was not possible they have given them for some charitable purposes. Some have felt so much interest in the

welfare of the souls of their departed relations that they have paid up the debts left by such relatives even when such debts were barred by Law of Limitation, and when in some cases, they were not even morally bound to pay them. For instance, a gentleman paid up the debt of his deceased father which was incurred by him some thirty years ago, which the creditor could never realize legally, and also paid up the debt owed by his deceased father-in-law, although he was not in any way bound to pay that sum. In a world, where people are generally so dishonest that they always remain on the look out for robbing the money of others by any and all foul means, are not these and similar other changes quite remarkable as the result of the working of unique higher forces on the souls of men?

Again, some who had committed sexual misconduct or inflicted any bodily injury on or had wounded the hearts of and created various kinds of misery for others by their wrong acts, have felt pain for such misdeeds of theirs and made due reparations to the wronged persons in one way or another.

Further, some men, who had done great wrong to the animal world by killing them for the pleasure of sport or eating their flesh, after feeling *pain* for these wrong acts, have made reparation by serving their kind in different ways.

The various sums paid up voluntarily in hundreds of such cases amount to thousands of rupees. These have been and are true miracles wrought in accordance with the Law of Nature by the Dev Atma in this age.

Dev Samaj Dharm Vikasalya or the Higher Life

Training Academy.

For the work of bringing higher changes of above kind, the Samaj, besides adopting various other means for imparting the higher influences of Bhagwan Dev Atma, maintains a special Institution called the Dev Samaj Dharm Vikasalya or the Higher Life Training Academy. It was established by Bhagwan Dev Atma himself in 1905. Since then the Institution has been doing the wonderful work of liberating the fit souls, coming under its beneficial influences, from all kinds of false beliefs and superstitions and slavery to one or other low-love and low-hate and imparting not only true knowledge of Dharm to them but developing altruistic forces in their hearts as well, according to their capacity.

Hundreds of persons owe wonderful changes in their soul-life to the services of this Institution. It has also given many selfless workers to the Dev Samaj who have devoted their entire lives to its cause i. e., the highest service of humanity. Through its influences several altruistic souls have, besides consecrating their lives for the cause, contributed their all or most for its service. It is due to the efforts of this institution that several souls are every year so wonderfully influenced that they not only openly confess their past wrongs and sins but make proper retributions for them.

Reclamation from sins and crimes.

Being a truly religious Society, the Dev Samaj

leads a vigorous propaganda to save people from various kinds of sins and crimes such as drinking, smoking, and all other intoxicants, gambling, theft, adultery, bribes-taking, dishonesty in dealings, suppression of debts and deposits, flesh-eating etc, etc. Hundreds of people are thus rescued every year through its efforts.

Besides this in the year 1918, the Punjab Government put in the charge of the Dev Samaj for reformation two settlements of Sansis, a notorious criminal tribe, who, though settled on Government lands in the Sialkot District for nearly half a century, proved all along a curse to the neighbouring villages and even baffled the most rigid survellance of the Police. By the efforts of the Dev Samaj, the behaviour of the inmates was so wonderfully changed in some years that the Government appreciated in one of its reports this great work of the Samaj in the following words:—

"The behaviour of the inmates has improved considerably and the Zamindars of surrounding villages who were their usual victims testify to this with great satisfaction." After 18 years of strenuous work by the Dev Samaj the condition of these criminals improved to such an extent that on the recommendation of the Deputy Commissioner for Criminal Tribes, Punjab, the Government was pleased to exempt all the inmates of these settlements from the operation of the Criminal Tribes Act and confer upon them the rights and privileges of free citizenship. How the people of these

tribes appreciated this unique gift of liberty as free citizens, is thus described by them in an address which they presented through the Government to the Dev Samaj:—

"We all express our sense of hearty gratification at the liberty we have secured from the restrictions laid on us by the Punjab Criminal Tribes Act............ We once again take the liberty of offering our heartfelt thanks to the Government, the Criminal Tribes Department and your society, who have been the means of bringing this auspicious day of our freedom and washing off the sins of our ancestors, and who have made it possible for our future generations to progress in the struggle of life side by side with the advanced communities towards higher goal and ideal. We have full hope that your society will out of graciousness accept this our humble address and lay us under further debt of gratitude."

The Dev Samaj feels proud that it was able, by the unique influences of Bhagwan Dev Atma, to so marvellously convert these people that their wrong instincts and impulses, inherited and developed by them, were gradually and steadily weeded out, and good feelings developed in them to some extent, so that the mountain load of miseries borne by them through their evil life was not only lifted, but cast into the sea of oblivion. This is a wonderful work for which Dev Samaj is extremely indebted to Bhagwan Dev Atma.

#### 7-Literature of the Society.

As was necessary the Samaj has published many books, pamphlets, leaflets etc, in Hindi, Sindhi, Urdu and English (a list of all these publications can be had free on application to the Superintendent Dev Samaj Book Depot, Lahore). Nearly all these publications are sold at cost-price only and many of them even at one-fourth of their cost-price.

The following Newspapers and Journals are also issued by the Samaj:—

- (1) "Sattya Dev Samvad"—An Urdu weekly issued from Lahore. Annual Subscription Rs. 3.
- (2) "Sewak"-A monthly Journal in Hindi issued from Lahore. Annual Subscription Rs. 3.
- (3) "Science-Grounded Religion"—An English monthly Journal issued from Lahore. Annual Subscription Rs. 3.
- (4) "Sindh Upharah"—A monthly Journal in English and Sindhi, issued from Shikarpur Sindh. Annual Subscription As. 10 only.
- N.B,—All these journals are supplied to students at half rates.

### 8-Its Social Reform and Educational work.

#### 1-Social Reform and Social Service.

Side by side with its higher life-building and reclamation work, the Dev Samaj carries on social reform and social service work, for instance:—

- (a) Various superstitious and injurious customs of Caste, *Purda*, *Syapa*, *Nautches* by women of ill-repute, enforced widowhood etc, are done away with.
- (b) The baneful custom of early marriage has been totally abolished.
- (c) Extravagant expenses in connection with marriage and other ceremonials are discouraged.
- (d) Inter-caste and inter-provincial marriages are encouraged.
- (e) Reformed domestic rites and ceremonies are introduced in place of wrong and harmful ones so widely prevalent.
- (f) Arrangements are made for married ladies as well as widows and other helpless women to give them education and moral and domestic training and instruction in useful arts. By such education and training the hard lot of many a widow and poor woman has been bettered and they have been enabled to stand on their own legs and do useful work for the Society and for the uplift of the women folk.
- (g) Untouchability is practically removed and Schools for Depressed Classes are opened where,

besides giving them intellectual education, their moral and social life is bettered.

- (h) Social service or the service of others in various other ways is encouraged, such as help in extinguishing fires, taking lost children to their parents or guardians, saving people from such accidents as drowning, being crushed under cars etc, etc.
- (i) Litigation among members and others is discouraged and mutual disputes of different nature are, as far as possible, settled by arbitration.
- (j) Use of filthy, abusive and unbecoming language is practically rooted out.
- (k) The use of country-made articles or Swadeshi is encouraged.
- (l) Personal and household cleanliness and the observance of the rules of practical Hygiene are encouraged.
- (m) Medicines are distributed free and other medical relief is also rendered to the deserving.
- (n) Humanity towards all sentient beings is taught, and old, diseased and decrepit animals are specially cared for.

#### 2-Educational and Moral Training.

In order to reclaim and save the youths of the country from various sins, evils and harmful habits and to build higher character in them, the Dev Samaj runs more than thirty Educational Institutions. The principal of these are:—

1. The Dev Samaj Girls' College, Ferozepore

- a Degree College opened in 1934. Has spacious buildings of its own with Hostels (wholly under supervision of Lady Superintendent) and play-grounds.
- 2. The Dev Samaj Girls' High School, Ferozepore City, started in 1901. The premier High School for girls in the Province having India-wide fame with open play-grounds etc, very commodious and nice Boarding Houses wholly under most competent women's supervision.

Both the above Institutions have a devoted staff and are specially known for their moderate expenses, highly brilliant results and most elevating and pure atmosphere attracting girls of high families of all communities from far and wide.

- 3. The Dev Samaj Boys' High School, Moga, District Ferozepore, is working since 1899 and has very big Boarding Houses having special arrangement for central supervision, specially known for reformation of the spoilt children and for building up of the character of boys who are in many cases sent to it even at a very tender age from long distance and even from outside the Province.
  - 4. The Dewan Hassamal Dev Samaj High School, Lahore, established in 1917 and situated in the centre of several new Abadies and having very spacious buildings and grounds and showing brilliant results.
  - 5. The Dev Samaj Intermediate College for Girle, Lahore and

The Dev Samaj Girls High School, Lahore.

This Institution was opened in 1934 and has on account of its splendid work, become very popular and made wonderful progress in a very short time and developed into a College. They have also got a good Boarding House.

7. The Dev Samaj Girls' High School, Rawalpindi, opened in 1914. Is a very popular Institution and made very rapid progress.

There are two Middle Schools for girls at Moga and Chunian and the rest are Primary Schools for boys and girls, some of them having very economical yet good Boarding Houses.

Besides the above a very grand Boarding House for College students is also maintained at Lahore. Boys and girls, belonging to all denominations join these Institutions from far and near stations. Girls receive training also in cookery, needle-work, nursing, First-Aid to the injured, music and other house-hold matters.

Many boys and girls in these Institutions have undergone moral changes of such a wonderful nature that their parents, who had given up all hopes of their betterment, have been quite surprised at them. Many children have been not only reclaimed from their several vices and evil ways, but their hearts have been in many cases so regenerated that they have turned a new leaf in their lives and besides successfully prosecuting their educational career, have exhibited in

their conduct the noble virtues of reverence, respectfulness, obedience, sympathy, gratefulness and service, etc.

This is the reason why besides many others, a high Government official remarked about one of our schools:—

"I believe the school to be unique and I doubt if the moral principles imparted and taught here will be found in Government schools."

And a Director of Public Instruction, Punjab, wrote about another of our High Schools that he was "Proud that it belonged to the Punjab."

Still a Governor of the Province wrote about one of our High Schools:—

"I was much interested in my visit to the School which though short, enabled me to appreciate the efforts which had been made by the Founder and by Managers to secure good buildings and to inculcate a good spirit among the boys. There is ample evidence in the opinions recorded about the School to show that it has an excellent instructional aim and that it has met with very considerable success in realizing it. I am particularly struck by the fact that it draws its pupils from a wide area and from very different classes."

Still another Governor of the Province wrote about another High School of the Samaj:—

"The School is housed in an ampleand commodious building and has a large play-ground close by. There are some 500 boys on the rolls, and I was

struck by their happy and healthy appearance. I understand that the principle objects of the teaching in this School are character-building and practical morality—both excellent objects. I was very favourably impressed with what I saw and congratulate the Head Master and the Managing Committee on the success of their efforts."

In short, all the numerous Government Officers and public men who have visited these Institutions, have recorded their very appreciative opinions about this work but they have to be left out for want of space.



