In this study the original works of Dev Atma are critically examined. Very little investigation has been done on Dev Atma's works. The literature which is available is described below:


"It gives a detailed account of his (Dev Atma's) metaphysics, the nature and psychology of the human soul, his ethics dealing with the good life of man together with the problem of human bondage and freedom within naturalistic framework."

*Kanal S.P. (1965) An Introduction to Dev Dharma

"Queries about the exact nature and philosophy of Dev Dharma are very convincingly and cogently answered. The book is truly inspiring. Students of comparative religion will find it informative and educative.

*Kanal S.P. (1980) Naturalism In Modern Indian Philosophy

It corrects the wrong impression that Indian thought is exclusively Brahmavada. It presents Dev Atma's naturalism in succinct but inspiring language.

*Kanal S.P. (1980) To Be Good

The author deals in 16 chapters the practical ethics of understanding and harmony in inter-personal relationships. "A wealth of anecdotes culled from personal experience helps along the exposition, which is often deeply edifying."
There is no dearth of books dealing with the philosophy of religion which either defend religious beliefs about God, immorality of soul, faith, revelation, miracles and visions, or show how beliefs in God, or the immortality of soul or revelations are of non-cognitive character neither true nor false but meaningless. This book belongs to a rare category of books, which offers naturalistic reconstruction of religion, i.e., how a new orientation can be given to religion without any supernatural beliefs. It presents the varied facets of the religion of Dev Dharma in its theoretical reconstruction and practical application to the problem of harmony in interpersonal relations, moksha from suffering, and international peace.

* Kanal S.P. (1981) God In Indian Philosophy  
This pamphlet gives the verse and chapter on how Indian philosophy is essentially atheistic. It shows how highest spiritual life is in consonant with atheism.

* Kanal S.P. (1965) The Culture Of Dev Samaj  
The book is a masterpiece on the principles of social, intellectual, moral and spiritual culture. The author writes in a very lucid style with unimpeded flow of language.

The six chapters of the book, To Be Good, are reprinted in this separate booklet. They deal specifically with the problem of how harmony can be re-established if it is lost or how it can be strengthened if we enjoy it.

It is a statement on what distinguishes Dev Dharma from other religions of the world. It considers the relationship of religion with science, evolution, morality and spiritualism.

* Kanal S.P. (1973) Nirishwarvada-Ek Adhayayan (Hindi)

The book is a full-length critical study of theism in its historic, logical, scientific and psychological aspects.

* Kanal S.P. (1983) Dev Atma Ka Parichey (Hindi)

It gives a brief biographical sketch of Dev Atma, his foundational difference from human soul in its altruistic conduct and psychological structure and the conditions of rapport with him.

Kanal P.V. (1929) Dev Atma

It contains the most graphic and gripping biography of Devatma; a concise but complete exposition of the philosophy of Dev Dharma which challenges world thought; and 25 photographs of Devatma and various persons and places connected with him.

Kanal P.V. (1959) My Bhagwan-What I Saw Of Him

This records anecdotes from the life of the Master, Devatma. These anecdotes offer a relief from supernatural miracles attributed to saints. The anecdotes highlight new kind of spiritual life and behavior of Devatma.

Kanal P.V. (1927) Deva Dharma In The Service Of Man

In a simple straightforward way it illumines the reader as to how Deva Dharma cleans the cobweb of super-naturalism and establishes religion as a scientific discipline of verifiable truth. It tells
what kind of beautiful life can and does cultivate in those who seek its refuge.

Kanal P.V. (1954) Sixteen Noble Truths Of Dev Dharma
The first eight chapters details the eight fundamental difference between the theistic religions and Dev Dharma about universe, and soul, principles of knowledge and conduct. The last eight chapters deal with Dev Dharma's methodology of rapport of the human soul with its Istadeva, Devetma.

Kanal P.V. (1979) In Thy Light
It tells the reader what the Dev Dharmi, who does not believe in God, does his hour of spiritual meditation. It is a collection of sixty letters from one of the greatest apostles of Dev Dharma, Revd. Kanalji, written in his hours of meditation. It is a wonderful testament of spiritual communion in an atheistic religion.

Kanal P.V. (1977) A Short Catechism On The Unique Life And Teachings Of Bhagwan Dev Atma
It gives first and easy acquaintance with Devatma and Deva Dharma.

Kanal P.V. (1959) Life Of The Master On His Own Words
It is a beautiful summary and effective translation of the Master's writings dealing with the evolution of Dev Jiwan in Him.

Kanal P.V. (1911) Fourteen Fundamentals Of The Philosophy & Religion Of Dev Dharma
It expounds in very simple language the secular basis of the religion of Deva Dharma.
Kanal P.V. (1908) What I Gathered From Devatma’s Fruits And Philosophy

A very telling exposition through the life of Rev. Bhai Mohann Dev ji, of the quality of the work, which Deva Samaj is doing.

Kanal P.V. (1911) The Exemplary And Unique Life Of Bhagwan Dev Atma

No other religious cultivate life of duty and service as son, brother, husband, disciple, subordinate and superior as integral part of his highest spiritual life to the last day of his life on earth. These beautiful studies in interpersonal relationships can inspire, illumine and guide the reader in his daily conduct.

Kanal P.V. (1927) Why Do I Worship Devatma?
The first serial of eight articles explains intellectual, moral and spiritual benefits, with have come to the author through the worship of Devatma. It contains a second serial which depicts the Devarupa of the Master and constitutes an inspiring record of the four fundamental feelings whose development in relation to the Master are benediction for human salvation. The two serials together are best introduction to Deva Dharma.

Kanal P.V. (1926) Dev Dharma And World Religion

This serial focuses on the distinction between Deva Dharma and other living world religions of Hinduism, Buddhism, Christianity, and Islam, on their view on the nature of the universe, of soul, and the human ideal. It is a very instructive study in comparative religion.
Kanal P.V. (1916) Deva Dharma In The Service Of Religion
It contains summaries of six lectures delivered by the Author on different anniversaries of the birth of Devatma.

Kanal P.V. (1920) What Dev Dharma Can Means To Us
It describes captivating language in the personal pronoun of the author, why we are maladjusted and miserable? Why do we harm those whom we love? Why we are so averse to change and progress? Why do we become moral cannibals, etc.

Kanal P.V. (1920) Deva Dharma's Approach To Religion
It exposes to light how world religions suffer from wrong meaning of life, false spiritual values, and wrong emphasis on faith, false sense of security and spiritual darkness and lack of scientific spirit.

Agnihotri Har Naryanji (1910) Life After Death
Deva Dharma holds that man lives after death as he was in life, except that he has subtle body in place of gross body. This book presents evidence for the belief and describes the kind of life open to the deceased according to the character of their life on earth.

Agnihotri Har Naryanji (1908) Anecdotes From The Life Of Bhawan Dev Atma
The English translation is a collection of inspiring anecdotes from the life of the Master, Devatma, as observed and recorded by his disciples and apostles on different occasions and at different times. They help us to appreciate the unique Dev Jivana of the Master in day-to-day life. Papers published on the philosophy of Dev Atma.
A collection of papers written on Dev Atma by some outstanding philosophers, psychologists, scientists and writers of the world have been brought out in book from, “Perspectives of the philosophy of Dev Atma (1983)”. Sethi Prasad Chaitanya in his paper, “Dev Atma’s Philosophy of Religion”, says that Dev Atma’s concept of religion is humanistic as it is concerned mainly with man and not with God. The basic principle of humanism is to make man free from all sorts of sectarian religions dogmas, giving scientific knowledge concerning his environment and nature of which he is an organic part. Dev Dharma starts with this sort of human perspective to give a complete structure of religion life to be tuned. He points out that Dev Dharma makes morality central to spiritual life. For Dev Atma religion is not a matter of belief or faith but a way of life purged of low loves and low hates and possessed of higher loves and higher hates.

Joshi J.V; In his paper entitled “Dev Atma’s concept of evolution”, discusses Dev Atma’s concept of evolution and devolution in terms of higher loves and higher hates. He has compared Dev Atma’s concept of evolution with the Buddha in India and Heraclitus, Bergson, Alexander and Dr. Morgan in the West. He says that Dev Atma’s philosophy reveals that under the operation of universal law of change, the inner organism of the life power or soul of man changes, much in the same way as his outer life.

In the process of change a human soul attains or evolves higher life in himself to the extent of his own hereditary capacity and the outer favourable environment which he gets for its development. The human soul is in ceaseless change, for better or for worse.

Miri Sujata; In her paper “Dev Darshna & suffering”, she has discussed Dev Atma’s concept of eight kinds of sufferings resulting from low loves and low hates which are;
Suffering resulting from low loves connected with bodily desires.
Separation from things or persons for whom low love is developed.
Suffering due to frustrated hopes which again is a kind of low love.
Suffering resulting from the low love of false traditional beliefs.
Suffering from the range of jealousy.
Suffering from revenge.
Vanity
Suffering resulting from achieving personal ends with illegal meaning.

Dr. Sharma, Nilima: In her paper “Dev Atma’s concept of evil”, she gives evolutionary interpretation of evil tendencies in human nature and conduct and scientific psychological method of reducing or removing these evil tendencies through a rapport with evolutionary manifestation. It gives a detailed analysis of human motivation which under the survey of the principle of pleasure, deviates man into evil and untruth, leading to a diseased state of soul and its ultimate extinction if the evil courses remain unchecked. This paper discusses Dev Atma scientific method for the cure of the human soul from a diseased state caused by indulgence in untruth and evil. It redefines spiritual life as health of the human soul which is possible through the development of altruistic feelings in human soul and removal of evil through the conduct in all relationships.

Bannerjee, S.P: In his paper, “Happy and harmonious interpersonal relationships”, he discusses that according to Dev Atma, spiritual life is in the consciousness of relationship for the existence of the four orders of Nature and discharge of duties of services and reparation in relation to them. It lays down in detail the duties and prohibitions in the sixteen relationships as discussion by Dev Atma.
Eswarainik, Jl: In his paper “The problem of knowledge in Deva Darshana”, he discusses that Dev Atma’s theory of knowledge makes it clear that truth and therefore knowledge is objective in the sense of feeling as the nature of “things as they are”. The knowledge of things as they are consists in knowing what exists as existing and what does not exist as not existing. Knowing things as they are is the highest knowledge. What is said by Dev Atma about reality and its various aspects are discussed briefly.

Nair, Sukhmaran S: In his paper “The concept of the Ideal Man”, he says that Dev Darshna places the ideal man in the socio-economic context, not as a concession to the frailty of human nature. In Dev Darshan the human person is entirely a product of natural conditions and is totally conditional being. His entire destiny is to achieve biological and psychological maturity in the development of the right relationship of giving and taking towards the four orders of nature the human, animal, plant and inanimate worlds. There is no possibility of dispensing with the social aspect for the ideal man of Dev Darshna as without the social milieu, he has no existence and essence.

Nath, Bhupender: In his paper “Science, Naturalism and Religion, he has discussed eight kinds of consciousness enumerated by Dev Atma, that is:
Elementary Consciousness
Various intellectual Powers
Consciousness connected with the concept of “I”
Lower kind of consciousness
Aesthetic consciousness
Higher feelings based on justice
Higher feelings of reverence, gratitude, selfless service, etc.
Several kinds of Dev Shaktis (Like highest psychic forces). He has also discussed Dev Atma’s epoch-making contributions, scientific methodology and naturalism.