The philosophy of Dev Atma is scientific, evolutionary, developmental, optimistic, responsible, and altruistic. Its goal is a life of service in which "Low hates" and "low loves" (low loves and low hates are such evil feelings in man that set him in opposition to the evolutionary process) are held to a minimum while the individual tries in "high loves" (high loves and high hates are such altruistic feelings that put him in stride with the evolutionary process) to remove evil in life wherever he may find it.

But Dev Atma's is not a theistic ethics, it is naturalistic. Value is a part of natural existence for Dev Atma (1910), "Value is a necessary condition for persistence in existence." There is a casual relationship between value and existence. Value is a necessary condition which reduces further existence to stagnation, degeneration and death. In Dev Atma's philosophy there is no supernatural and transcendental sphere. The human soul is evolved within bodies in nature as a result of evolution. The soul cannot be disembodied and it cannot transmigrate from one body to another. There is also no great soul encompassing all little souls because each soul is discretely found in its own particular body. However, some souls can continue their existence after death by building a subtle body of finer material particles at the death of its own particular body.

The soul works positively to build the body through physical health, exercise and the development of consciousness in the pursuit of the higher value, culminating in altruism. Only the examined life is
worth living and pleasures are welcome and natural concomitants to the soul living in its body unless they deviate into untruth and evil.

Dev Atma was formidably consistent in his application of the scientific method of study of the universe and man. He tenaciously kept track of whatever the scientific method disclosed to the scientists, and within his investigating scheme there was not a slightest deviation in his loyalty to the scientific truth out of partiality or prejudice, fear or temptation. His attitude was of complete submission to the facts and laws of nature of formulating his answers to the philosophic problems. If for nothing else his philosophy will draw admiration for reflecting a unique mind, so free from human weaknesses for pride and prejudice, passion and freedom and so courageous and uncompromising in his loyalty to truth.

In his whole philosophy he uses two words from the idealistic philosophy of his country, namely ATMA and MOKSHA. But he clips off all transcendental connotations and installs them in the natural way. ATMA and SOUL, for him, are of biological origin as an evolved life force from the animal world. Each ATMA or SOUL is a product of the impregnation of ovum from sperm. Consequently MOKSHA is not the name for disembodied transcendental state free from all strains. It means freedom from untruthfulness and evil intentions and expressions of our urges, biological, psychological and social not from the urges themselves.

In the words of Dev Atma (1910), “It is the highest and noblest privilege of man to have the capacity to acquire greater and greater true knowledge about nature in general and about his own soul in particular, which is the most essential part of one’s being; and to get more and more freedom from all false beliefs. Superstitions are fiction
they prevent a person from getting rid of every kind of falsehood and accepting truth and truth alone.

He allows no ontological priority of matter over force or of body over consciousness. Another distinct feature of Dev Atma's metaphysics is the acceptance of human soul as part of Nature. Much in contrast with the idealistic viewpoint, her Soul is taken to mean 'an organized constructive life power of human being'. Its uniqueness is that it is neither uncreated nor evolved. As stated by Dev Atma (1927), "It is a product of certain conditions in the biological world. Prof. S.P. Kanal puts it very succinctly when he says, "Since Nature is the totality of all existence, human personality as soul body organism, or psycho-physical organism is a part of Nature. It has no origin outside Nature."

4.1 METAPHYSICAL BASIS

According to the philosophy of Dev Atma, Nature and Nature alone is real. Nothing beyond and outside Nature is real. To be is to be embodied; to be embodied is to be casually related as constituents of this one uncreated, self-existent universe. This position obviously banishes God or any transcendental agency as inconsistent with its naturalistic world-view. This world of beings could never be intelligibly related to the notional world of "non-being". Thus, the dualism of the idealist stands rejected as an absurdity. Dev Atma holds that the laws of Nature are immutable, that Nature is changing every moment in its entirety, at all levels physical, organic, animal or human. However, he is opposed to the reductionistic analysis of different levels of existence as done by the materialistic. He allows no ontological priority of matter over force or of body over consciousness. Another distinct feature of Dev Atma's metaphysics is the acceptance of human soul as part of
Nature. Much in contrast with the idealistic viewpoint, here Soul is taken to mean "an organized constructive life power of human being". Its uniqueness is that it is neither uncreated nor created, it is evolved. As stated by Dev Atma, "It is a product of certain conditions in the biological world." Prof. S.P. Kanal puts it very succinctly when he says, "Since Nature is the totality of all existence, human personality as soul body organism, or psychophysical organism is part of Nature. It has no origin outside Nature." It is the highest and noblest privilege of man to have the capacity to acquire greater and greater true knowledge about nature in general and about his own soul in particular, which is the most essential part of one's being.

4.2 EPISTEMOLOGICAL BASIS

Dev Atma's epistemology is fully entrenched in its ontology. It considers scientific method as the only method of arriving at the truth about whatever exists. It totally discards the intuitive, mystical approach of the idealists. The Pan-Naturalism of Dev Atma permits no dualism in ontology and consequently no dualistic epistemology as held by the idealists. However, it is interesting to note that it rejects rationalism, the dominant method of philosophy, in favour of empirical agencies, which to Dev Atma are imperative for researchers into the domain of Nature and man. Dev Atma (1910), "All that knowledge is termed science which is obtained through experimental investigation of the various departments of Nature keeping facts of Nature supreme." However, the mainstay of Dev Atma’s epistemological basis for education is the human soul, which is "an organism with nutritive, motor, sensory and effective and cognitive functions. As such, it is the doer; as doer it effects change and gets changed."
Strengthened by a second psychological basis, it proceeds to evolve an elaborate theory of knowledge. One can only sum up some of the principles that serve as props as well as propellers for it.

It rejects intellectualistic psychology, which holds that man is moved by reason, and animals by instincts. We are all moved to think and act by instincts.

The study of human motivation is all-important. The main sources for human motivation are;

- a large number of drives connected with body, like hunger, thirst, sex and bodily comfort.
- Ego consciousness
  - Social motivation of gregariousness, acquisitiveness, self-assertion through which moral and spiritual values can be cultivated.
  - Motivation as altruism feelings of justice, compassion, reverence, gratitude and responsiveness to the needs of others.
- Aesthetic feelings.

Dev Atma classifies cognitive powers of the human mind as under;
- Various senses are the true sources of knowledge. Perception and reason are co-partners in knowledge, not antitheses.
- The powers of retention, recall, imitation, imagination, inquisitiveness, thinking, reasoning and concentration raise knowledge to the level of abstract thought.
- Consciousness of ego emerges to give the sense of separateness from others.
- Sensuous feelings and passions, like sex, love or love for money.
- Several aesthetic senses.
- Altruistic feelings of justice.
- Altruistic feelings of reverence and service.
Dev Shaktis which cognize the origin, nature and destiny of the human soul.

Another unique feature of this epistemological construct is the four-fold emotional equipment of love-hate paradigm, providing necessary and sufficient conditions to cognize facts and values. Here a specific mention be made of the four lights (used metaphorically) that make the knowledge of facts and values possible. These lights are:
1. Physical or objective light.
2. Mental Light
3. Altruistic Light
4. Dev Jyoti the highest psychic light governing soul life.
The four-fold criteria for ascertaining the validity of hypothesis.

4.3 AXIOLOGICAL BASIS

Turning to the axiological aspect of this philosophy, one can unmistakably discern the value-orientation all through its ontology and epistemology. While all that exists is taken to be imbued with value-disvalue functioning, it rejects the mechanistic view of naturalism. Investing qualitative differences in human soul, it treats various stages in life as 'evolutes' that are arrived at successively.

Apart from the development of various 'senses', it holds altruism as the basis for morality and spirituality, and thus morality and spiritualism will have no meaning outside nature. It specifically allows no duality between morality and spirituality as both are grounded in the natural world of experience.

It treats religion not as a transcendental pursuit but as an empirical problem, which can be solved through empirical agencies. So, religion is independent of God. "A religion must be grounded in Nature or be false".

66
Adhering to the 'emergent' view of existence, it considers altruistic feelings of justice, duty and discipline the positive service to others, the feelings of reverence, gratitude, compassion and responsiveness to the needs of others as worthy equipments, and those characterizing a qualitative advancement in human life. This positive concern for human welfare generated by interrelationship brings this philosophy closer to man and Nature, even though holding no theistic canopy overhead.

4.4 FUNDAMENTAL TRUTH ABOUT NATURE

Nature is the sum total of all kinds of matter and force whether living or non-living, forming one individual whole.

This one nature alone is real; nothing else, apart and beside it, is real in existence.

The immutable process through which changes or events take place in the living or non-living kingdoms of this one nature is called its immutable law.

There is nothing in Nature that really exists and yet is not composed of these two things, i.e. matter gross or refined and force living and non-living. In fact, they are the only components of Nature and of every existence in it.

There are two components Matter and Force in everything, that we know of or can think of. They only change their forms but are never destroyed altogether, i.e. they never become non-existent.

Thus, the sum total of all matter and all force always remains constant and shall always remain so. Hence the whole Nature, which is made up of them, is eternal or self-existing, and it has not been created by any person called God, as creation presupposes a time, when it did not exist.
These two eternal entities Matter and Force are indissolubly connected with each other, so that none of them has 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.

While the whole universe is unceasingly changing by the working of its forces, every change in it takes place by certain fixed methods, i.e. under certain conditions, certain results, certain effects or results. This unalterable sequence of cause and effect under similar conditions is due to the inherent properties of eternal matter and forces. Hence laws of Nature are also eternal.

Under this eternal law of change in Nature everything changes and hence does not remain exactly the same as regards its form of function or qualities. This variation may not be perceptible to us when it is very small, but it becomes perceptible when it accumulates. However, under unceasing action of forces unceasing change is inevitable, whether perceptible to us or not.

The change makes an existence better in form or in its qualities or function. We call that change its higher evolution or its upward or progressive development; and its change towards worse from or function or quality is called its degradation or devolution, which, if continued, ends in complete loss of its entity and brings about its dissolution. 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, that book or rose plant no longer exists, and we say that it is destroyed as such.

Man, being a part of nature and related to its other parts, is necessarily dependent on its other parts. The parts of Nature on which a man depends, and for that matter of that, any living or non-living
being depends, comprise his or its environment. No man can be immune to the effects of his environment, both good and evil. He is bound to be influenced, more or less, by it. The environment under whose influences man undergoes a change for the better in his body or soul or both as the case may be, is called a favourable environment for him as regards his body or soul or both. And the environment under whose influence any man undergoes a change for the worse in his body or soul or both, as the case may be, is called a unfavorable environment for his body or soul or both. So, the more a man is fit to adapt herself to the influences of a favourable environment and to resist the influences of an unfavourable environment, the better he becomes thereby. On the other hand, the less he is fit to adopt himself to the influences of a favourable environment, and the more he becomes deteriorated or degraded thereby, as regards his body or soul or both.

4.5 DEV ATMA’S VIEWS ABOUT THE UNIVERSE

Dev Atma (1910) says that there are two views of the universe: Ishwar-vada (Theism) and svabhava-vada (Naturalism). The Ishwar-vada or theistic view is that God is the creator, sustainer and governor of the universe. Now, there is no truth in the belief that God created the universe. This belief presupposes a time when there was no universe. There is no evidence for the belief that there was no universe at any time. A non-existent thing can be created. Since there is no evidence of the time when the universe was non-existent, the speculation about creation is vitiated by unverifiable assumption.

It may be further stated by a theist that though there is no evidence of God making earth and mountains, there is a priori principle that everything has a causer. Dev Atma asks the theist to apply the
same apriori logical principle to God too. If every being that exists has a cause, God must have a cause in another God and that other God must have a cause in yet another God and thus we are led into infinite regress. If God can be without a cause outside of it, the totality of whatever exists i.e. the universe can as well be without a cause outside of it.

Dev Dharma with Ishwar-vada lacks in evidence and logic, and He suggests the reading of “Khuda ka jhoota yakin” written by him and the Dev Samaj publication entitled “Nirishwar-vada Ek Adhyaina’ for detailed criticism of the popular and classical arguments of theism.

What are the characteristics of the objects in the universe? The objects like the earth, mountains, air, fire, stars, suns and trees have their qualities or svabhava. Salt gets dissolved in water but oil does not get dissolved in water. It floats over it. This difference of behaviour is due to the nature of salt and oil. If we touch a live electric wire with an iron rod, we get a shock. If we touch it with a wooden stick, we do not receive any shock. This is due to the difference of the qualities or svabhava of iron and wood. This behaviour of salt and oil, iron and wood is immutable. So long as salt is salt and water is water, the salt will dissolve in water. So long as electric current is electric current and iron is iron, the electric current will pass through iron. The uniform behaviour of things is called the laws of things and these laws are immutable. Since laws of things are immutable, no miracles are admissible. No miracles have been carried out in any science laboratory of the world.

Such changes are evolutionary. Certain changes in things destroy their form and qualities. A plant may start getting pale, bearing poor fruit. These are the conditions that bring about changes for the worse and devolutionary.
On this earth, certain physical conditions made the rise of life possible and certain other conditions made life grow from a single cell to multi-cellular organism and finally to man. All such conditions are evolutionary. There are conditions on the earth which threaten life, bringing war and destruction. These conditions constitute the process of devolution.

This is what Dev Dharma believes about the universe. The universe is understood as consisting of embodied existence in ceaseless change for the better or worse. According to the laws of evolution, devolution is called Nature by Bhagwan Dev Atma.

4.6 DEV ATMA’S INSIGHT INTO HUMAN SOUL

After millions of years of evolution man has appeared on this earth through gradual higher changes in one of the branches of mammals of the animal kingdom. Therefore, Nature and Nature alone is the creator, maker or evolver of man. There is none outside Nature who is his maker or creator.

Dev Atma (1927) says that the two components Matter and Force of everything, that we know of, or can think of, only change their forms but are never destroyed altogether, i.e. they never become non-existent.

Thus, the sum total of all matter and all force always remains constant and shall always remain so. Hence the whole Nature, which is made up of them, is eternal or self-existing, and it has not been created by any entity called God, as creation presupposes a time when it did not exist. These two eternal entities –Matter and Force –are indissolubly connected with each other, so 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.

While the whole universe is unceasingly changing by the working of its forces, every change in it takes place by certain fixed methods i.e. under certain conditions, certain results, certain effects or results. This unalterable sequence of cause and effect under similar conditions is due to the inherent properties of eternal matter and forces. Therefore, the laws of Nature are also eternal.

Under this eternal law of change in Nature everything changes and does not remain exactly the same as regards its form or function or qualities. This variation may not be perceptible to us when it is very small, but it becomes perceptible when it accumulates. However, under an unceasing action of forces unceasing change is inevitable, whether perceptible to us or not.

The change that makes an existence better in form or in its qualities or functions, it is called its higher evolution or its upward or progressive development; and its change towards worse form or function or quality is called its degradation or devolution, which if continued, ends in complete loss of its entity and brings about its dissolution. For instance, if a book or a rose plant is entirely burnt down, though its particles remain in nature in one or the other form, that book or rose plant no longer exists, and we say that it is destroyed as such.

Man, being a part of nature and related to its other parts, is necessarily dependent on its other parts. The parts of nature on which man depends, and for that matter any
living or non-living being depends, comprise his or its environment. No man can be immune from the effects of his environment, either good or evil. He is bound to be influenced more or less by them. The environment under whose influence man undergoes change for the better in his body or soul or both, as the case may be, is called a favourable environment as regards his body or soul or both. The environment under the influence of which a person undergoes a change for the worse in his body or soul or both, as the case may be, is called an unfavourable environment for his body or soul or both. So, the more a man is fit to adapt himself to the influences of favourable and to resist the influences of an unfavourable environment, the better he becomes thereby. On the other hand, the less he is fit to adapt himself to the influences of a favorable environment, and the more he becomes deteriorated or degraded thereby, either as regards his body or soul or both.

4.6.1 The Appearance Of Human Soul In Nature

According to the immutable law of nature, when men and women copulate, then sometimes their special living cells (known as sperm and ovum) unite and form one new living cell and settle in women's wombs. Here the life forces of these two cells combine to become one life force. Through such union this new single life force develops the power of constructing an organised living body. This very body building life-force appears as absolutely new tiny soul in the womb of that woman. Thus, by this process of nature, an absolutely new soul is born which never existed before. This very new and tiny
soul gradually constructs an organised human body with the help of the blood of that woman. This tiny soul gradually develops along with the development of the body.

4.6.2 The Soul Constructs its Subtle Body With The Help of its Constructive Powers.

If the constructive power in a soul is not developed to a sufficient degree, it cannot construct a completely organised body. If it has no constructive power or the constructive power which it possessed earlier is destroyed, then also it constructs no organized body. Besides nature there is no so-called god who is the creator of man. No so-called devta or God made a clay model of man and then brought it to life with his breath. No so-called God created all of a sudden human beings in the form of man and woman by his will or command or power. No so-called Ishwar or God or Khuda first created man and then out of the rib of man created women. After the death of its gross body, the soul of man alone has the capacity to construct a subtle body under favourable conditions.

Dev Atma (1910) says that According to the immutable law of nature, the soul of man, on the death of its gross body, constructs a subtle body similar in form to it and it is then that it becomes conscious, as before, and it can think with its brain and act with its bodily organs like hands, feet, etc.

4.6.3 The Relation Of Human Soul With Its Body

According to the immutable law of nature, if the soul of man gets completely disconnected from its living body due to some cause, then that body ceases to be alive. Now neither the soul of that man nor any so-called God or yogi or bhagat (devotee) can enliven it again.
According to the immutable law of nature, the soul of man can never stay alive without and intimate contact with its living organised body, gross or subtle. In the absence of body, it completely loses its individuality or identity.

According to the immutable law of nature, since the soul of man cannot remain alive without intimate contact with its living body, it cannot go to some places or fly into sky in a completely disembodied state.

According to the immutable law of nature, since the soul of man can never express its thoughts and feelings without its intimate contact with its living organized body-gross or subtle, i.e, in a completely disembodied state, the belief of people in the existence of the disembodied soul of Brahman, God or Parmatma is absolutely false.

According to the immutable law of nature, since it is impossible for the disembodied soul called Brahman, Parmatama, Ishwar to exist, the real embodied souls can never be “anash” or part of such a disembodied soul called Brahman, Parmatama, Ishwar. They are part of Nature. Just as the body of any other soul, in the same way the soul in each body is distinct and separate from the soul in any other body.

According to the immutable law of nature, when a human soul is under the sway of any one of its low loves of pleasure and consequent low hates, it is inevitable for it to get degraded and soiled through his evil thoughts and actions. Such a soul cannot be called pure.

4.6.4 A Human Soul (Life Force in Human Body) Can Construct Subtle Body Similar in Form to its Gross Body and to no Other Form of Body.

Dev Atma (1921) says that According to the immutable law of nature, since a human soul possesses the capacity to construct a
subtle body, it can construct an organized subtle body similar in form to its organized gross body. But, contrary to this, it can neither construct for itself nor for others the body of some bird, fish, insect, tree or plant, nor can it be embodied in any such body by so-called Ishwar or Parmatma or God.

According to the immutable law of nature, when a human soul leaving its gross body can, under favourable conditions, construct a subtle body similar in form to its gross body and it can neither construct the body of some animal or tree nor can come to occupy any such body, then it is absolutely false to believe that on death a human soul enters the womb of a female, quadruped, bird, fish or insect and is born with that particular body.

4.6.5 The Death Of Human Soul

Dev Atma (1921) says that according to the immutable law of nature, when a human soul motivated by his low loves and his low hates indulges in various kinds of falsehoods and evil-producing actions, and thus takes to process of degradation, then this process of degradation wastes away his constructive power. When its constructive power is completely exhausted, the soul can neither keep alive its present body, nor can it make a new body after death. In this way, with the death of its body, its soul too is dead.

According to the immutable law of nature, if an infant has not developed the capacity or power to form subtle cells and he dies at this stage due to carelessness of parents or due to some other cause, then he cannot have life after death because he cannot form living a subtle body and thus is completely extinct.

According to the immutable law of nature, even an adult person, who has developed the capacity or power to form subtle cells and
there are subtle cells, in his gross body for the formation of the subtle
body, will be completely extinct after death if he gets surrounded by
widespread intense fire, or is buried under heavy debris or meets
some misfortune which leaves no chance for the constructive power of
his soul to utilise the subtle cells for the construction of a living subtle
body.

4.6.6 The Deliverance of Human Soul From its Degradation
and The Evolution of Noble or True Religious Life in it.

Dev Atma (1921) says that the soul in human personality alone
constructs its body, preserves it, keeps it alive and motivates it to a
certain extent. So, the soul is the essential or fundamental thing in
man and its body is its house or instrument.

It is the one supreme ideal or purpose for man to evolve true
consciousness about soul and to seek union with the soul protector
and soul-evolver who is capable of protecting human soul from all
forces of degradation and to help the development of higher
consciousnesses for its progress and evolution.

True Moksha consists in the deliverance from pleasure-based
various low loves and their consequent low hates; from all evil
thoughts and actions caused by then, and from all impurities or
distortions of the soul caused by them.

The true religious life or higher life consists in the growth and
development of all such higher feelings that true religious life is or can
be achieved.

When a person develops various essential higher or altruistic
feelings, then to the extent he establishes spiritual a relationship with
Dev Atma through them and becomes capable of obtaining His Dev
Prabhavas though spiritual worship of Him with the help of these
higher feelings. And to the extent he dedicates his physical and mental energies, his education and money in the service of His supreme ideal and makes all the necessary and desirable sacrifices to stay loyal to Him, to that extent he obtains true Moksha and evolves true religious life and the path of progress is opened for his further progress.

4.6.7 Fit And Unfit Souls

Dev Atma (1910) says that a soul is unfit or 'unadhikari' for obtaining Dev Prabhavas of Dev Atma if he has grown his most degrading self love to the extent that;

For the acceptance of self-praise (even though it may be false), he feels pained to hear the true praise of someone else. He also gets so partial to his false belief or faith or some evil or sin or weakness in him that he is not prepared to know or hear against it. If someone exposes any of these falsehoods or evils in him, then he gets charged with hatred.

Due to his most degrading state of soul, he is always eager to see or hear of some defect, sin, weakness in others, irrespective of whether it is true or false, and on seeing or hearing or talking of it, he gets the pleasure or satisfaction or fulfilment of his low vanity. He fails to see any one of these evils or falsehoods or weaknesses in himself. If some well-wisher points out some evil or sin or defect in him or in anyone with whom he is bound by low loves, then on hearing or reading of such exposure he feels so shocked and pained that, motivated with hatred, he sees his well-wisher in perverted light.

Even though he is devoid of the true knowledge about the nature of soul, the various kinds of degrading loves and hates in it; he feels better to stick to his false belief or faith. He feels no need or eagerness to get light on the above topics from some true teacher or Guru but
considers himself his own teacher or Guru. Instead of seeing his most pitiable condition in all its ugliness, he perceives it as beautiful and praiseworthy. Further than this, on finding Dev Atma opposed to his most degrading condition, he considers Him inferior to himself and develops hatred for Him.

On getting satisfaction or pleasure from his degrading low loves and degrading low hates and knowing them as the sources of his pleasures he considers and feels their fulfilment as the true gain of life.

The Dev Prabhavas of Dev Atma can never prevail in the hearts of such a completely unfit soul not can it produce any kind of higher changes in him.

If in such souls in whom, on the one hand, vanity born out of ego lives is less intense as compared to souls referred to earlier and who have not debased themselves into complete hatred for Dev Atma and are not completely indifferent to the method of getting Dev Prabhavas and are not so sensitive that no Dev Prabhavas can enter their soul and on the other hand they get opportunity through which the soul revealing Dev Jyoti of Dev Atma enters their soul to some extent in which they see their false belief or false faith or degrading action in its true nature and they get Dev Tej of Dev Atma to some extent which creates so much hatred in them for their false belief or false faith or evil or unjust action, then they will, to that extent, experience the most rare change for the better.

Further, if such souls are more capable, they will, on getting Dev Tej of Dev Atma, feel anxious to do reparation for someone, and if this anxiety grows sufficiently strong, they will do actual reparation. When this happens, their souls will be as free as possible of the harmful distortions caused by their sinful action.
To the extent such souls, as a result of higher changes in them, are able to see in the light of Dev Jyoti of Dev Atma that Dev Atma through whose Dev Prabhavas higher changes have come to them, is superior, nay far superior to them, their relatives and all persons who cannot bring about such changes for the better, to that extent they will have true respect or reverence for Him.

Such souls are in the category of fit or adhikari souls and are better gifted to receive the Dev Prabhavas of Dev Atma which grows true consciousness towards the degrading influences of selfishness and on getting freedom from it to some extent feel attraction for and do the work of pure altruism. If such souls, on the one hand, remain true altruists and are not disposed to selfishness, and, on the other hand, do not grow indifferent to Dev Atma and do not become ungrateful to him, they grow more and more fit to receive Devbhavs of Dev Atma.

Such fit souls have still greater capacity for getting Dev Prabhavas of Dev Atma than the category of fit souls mentioned above,

if they; can have some flash of insight into the completely goodness-loving nature of Dev Atma and feel some attraction or love in it;

can see Dev Atma as their life-giver and can be their selfishness in relation to him, feel hatred and pain for it and in this manner develop in themselves true gratitude towards him.

They feel the death of their soul in cutting off their relation from such life-giver of theirs and as a consequence do not and cannot grow indifferent towards his Devrup but develop immutable faith and unshakable reverence towards Him;

Are so much free from ego love that in order to get consciousness of some of their low loves, or low activity, or weakness
they, instead of offering resistance to Dev Prabhavas of Dev Atam, are anxious to get them and their eagerness to get Dev Prabhavas make them more and more capable of worshiping of Dev Atma; and Cannot spend a day without offering true worship and who by religiously carrying out their true spiritual exercises illustrate true spiritual results in their daily life.

4.7 THE DEGRADATION AND DEATH OF MAN DUE TO THE GROWTH OF VARIOUS KINDS OF LOW LOVES AND LOW HATES

Dev Atma (1910) says that according to the immutable law of nature, every human being does necessarily develop consciousness of various kinds of pleasure and feels attraction for them and the objects of their satisfaction. When he feels greater attraction for some of these pleasures, then it becomes inevitable for him to grow a deeper attraction for them and ultimately to fall in love with them.

According to the immutable law of nature, when a man has become a lover of one or the other of his pleasures and craves for its satisfaction, then it becomes inevitable for him to be dominated by it or to be enslaved by it.

According to the immutable law of nature, when a man does not place his well-being over and above his pleasures, then it becomes inevitable for him to feel attraction or love for such a person who is a help or cooperates in the satisfaction of his love for pleasure and to feel shocked, pained and, therefore, develop hatred for a person who obstructs such a satisfaction.

According to the immutable law of nature, when a man has not developed love for some good or truth over and above his
consequences of pleasure and pain, then it is inevitable for him to feel, think and believe and make some pleasure or pleasures alone to be the foremost ideal for himself or for mankind.

According to the immutable law of nature, when a man has become a lover of various kinds of pleasures and is enslaved by various kinds of low hates produced by them, then it becomes inevitable for him to become lover and follower of various kinds of falsehoods.

According to the immutable law of nature, when a man is enslaved by various kinds of low loves and various kinds of low hates consequent on low loves, then it is inevitable for him to love to indulge in various kinds of unjust and evil thoughts and actions in relation to himself, his fellow human beings and other existences.

According to the immutable law of nature, when a man indulges in various kinds of unjust or evil actions, then it becomes inevitable for him to get degraded everyday and as a consequence daily grow the symptoms of degradation i.e. (1) hard-heartedness of soul; (2) soul's darkness and spiritual perversion; (3) loss of the capacity of moksha and development of higher feelings; and (4) the revitalisation of the constructive power of his soul. Further, it is inevitable for the man in his degraded state to undergo sufferings, which come in the wake of low loves, and degradation and to lose the constructive power of the soul and thus meet complete extinction of one's individual existence.

According to the immutable law of nature, it is inevitable for man to become the lover of untruth and evil and to grow into the most pitiable state of soul due to the ignorance of his spiritual degradation consequent on indulgence in these low loves. If he fails to get the highest psychical influences which are essential for bringing change for the better in his most pitiable condition, then it is inevitable for him
to become more and more degraded everyday by remaining under the
domination of his degrading forces and to become less and less
capable everyday for changing for the better, and if his capacity to
change for the better is exhausted, to meet complete death.

4.8 THE ORIGIN OF SIN AND SUFFERING

Man has received from his animal ancestors various
consciousnesses of pleasure and pain. In the course of his
own evolution, he has, besides developing those
consciousnesses, evolved many altogether new ones.
Man likes to do all such acts in relation to his own self or
others which afford him pleasure or at least give him no
pain, but he eschews all acts as are calculated to give him
pain, irrespective of the consideration whether such acts are
good or bad, beneficial or harmful, virtuous or wicked.
Again, he avoids thinking of truth, speaking truth, accepting
truth and siding with truth if it gives him no pleasures or, on
the contrary brings him trouble. He also avoids doing any
good to others, or making any sacrifice of wealth, property,
bodily comforts, etc, for the welfare of others if all that
affords him no joy or on the contrary, brings any discomfort,
pain or trouble to him. Thus it becomes impossible for him
to stand by truth and goodness when they give him no
pleasure or cause him pain. On the contrary, he sides with
untruth and evil when they yield him pleasure. Gradually, he
begins to love what is false or untrue and what is evil or
antagonistic to goodness.

This love for pleasure and hatred for pain leads a man
sometimes to do good also. A man who is otherwise a
drunkard, a libertine, a bribe taker, a cheat, a thief, a hypocrite, does on occasions contribute money, etc, for the good of others, led by the feeling of mercy, or love for fame and name, or superstitious belief to go to heaven by pleasing some deity by such charity, or even led by strong attachment for institutions to have as good name. Some have opened hospitals led by mercy.

Love of pleasure is not always low sometimes, though it is rare, man feels pleasure in some acts of service to others. As persons led by love for gambling and drinking squander always all their property in such acts, in the same way, persons led by mercy, sacrifice their energies and money for the removal of physical pain of others. Some establish asylums. Some build hospitals. Some open schools and colleges. Some contribute funds for the propagation of various sciences. Though this love for higher pleasure enables them to do great charitable acts, it cannot liberate them from the slavery of various loves for lower pleasures that they possess. Hence, such persons take flesh, use intoxicants, follow evil social customs, traffic in falsehoods in defence of their creeds, indulge in intemperance of various kinds and commit various acts of injustice and wrong, while all of them grope in utter and absolute darkness about the nature and organism of their soul, its degradation, its salvation from degradation, its higher evolution, etc; nay, it is inevitable for a man led by love of pleasure and hatred for pain to act against truth and goodness and embrace untruth and evil.
Man can, therefore, be rightly defined as a being who loves pleasure and hates pain, and led by both these loves and hates, follows the path of untruth and evil in his cosmic relations.

This also establishes the truth that sins and crimes, which man so frequently and readily commits, are due to the fact that such acts gratify one or another love of pleasure in him and they cause no pain to him. In the same way, man avoids truth, eschews goodness, turns his back to good society, grows indifferent to higher literature, because they do not satisfy any love of pleasure in him. All the relations that man forms are based on these various loves for pleasure and hatred for pain. If a man ceases to get pleasure from any relation, he cuts himself off from it without regard to the justice or injustice of his step.

His various low-loves and low-hates not only lead a man to commit sins and crimes but also cause woeful suffering to him and others.

4.8.1 Sufferings In Relation To One’s Self

Loss of bodily health & strength they produce in him various bodily diseases due to his intemperate habits, some of them being of a very loathsome character entailing various sufferings and agonies not only to him alone but to his mate, if any, and to his progeny, if any. Ultimately, he develops various disorders such as insanity and melancholia.

Loss of life of the gross body they lead a man to commit such real crimes as in case of detection and just
conviction, cause the death of his gross body if he receives capital punishment. They also sometimes make a man's life so miserable that he decides to commit suicide.

Loss of true liberty of soul. They make him a slave of his various relatives, property, reputation, position, bodily comfort, etc, whereby, according to the depth of his slavery, he suffers from improper sorrows and agonies at the death or loss of such objects and in certain cases loses his balance of mind and even his life.

Loss of right view (i.e. getting perverted view). They produce in his soul perverted or false visions on account of which he (a) becomes unfit to perceive any of his pleasure-giving but wrong feeling or action in its true and ugly shape; (b) Instead of seeing his one or other pleasure-giving but wrong action as wrong or evil, sees it as right and good.

Loss of fitness for betterment. They reduce his capacity or fitness for getting freedom or salvation from the course of his degradation as well as his capacity for evolving those higher feelings in his soul which promote his constructive power and lead him to higher life.

Loss of constructive power of soul and its extinction they gradually reduce his capacity to make subtle cells of higher quality from living cells of his gross body, and hence he; builds only a low kind of subtle human body after the death of his gross body.

He becomes, in many cases, altogether incapable of making new subtle cells in one or another organ of his gross body by which he has been committing evil deeds or sins for a long time.
In the case of his continuing in his degrading course, he gradually loses his constructive power altogether and becomes unfit to build any living body and, therefore, as a result of it he becomes extinct as an organised existence, which is the most horrible result of a man's going counter to the law of evolution.

4.8.2 Sufferings In Relation To Others
They lead a man to inflict various kinds of harms or wrongs on others and thereby cause the following:
Loss of health and strength and of limbs and life of others,
Loss of wealth or property of others,
Loss of honour, peace and happiness of individuals and homes and various kinds of bickering or heart burning and sorrows and troubles arising from oppression, ungratefulness and unfaithfulness, etc, in various relations; and
Loss of mutual goodwill and confidence and mutual conflict of different parts of society resulting in strained relations between capital and labour, people and the government, religious feuds, crusades, persecutions, bloodshed, civil and international wars and different kinds of cruelties or/and murders of innocent and dumb animals.

4.9 FUNDAMENTAL TRUTHS ABOUT SALVATION
Low-loves and low-hates lead a man invariably to falsehoods and evils with the result that he offends the universal evolutionary law of Nature, on which the safety of
the constructive power of soul depends, and thus degenerates himself.

It is again inevitable that so long as a man is enveloped in soul-darkness and loves his falsehoods and evil practice and does not develop strong or adequate repulsion for them on the basis of soul-consciousness, he is bound to cling to them and never get permanent freedom from them.

This higher repulsion, which alone can give man true freedom from any falsehood or evil, can evolve in any fit soul when he, on the one hand, gets Deva Jyoti which may reveal to him the ugly and harmful form of that falsehood or evil, and, on the other, get Deva Tej which may enable him to resist the temptation of pleasure afforded by that falsehood or evil till his attraction for it may be annihilated.

This Deva Jyoti and Deva Tej can be had from their fountainhead, Bhagwan Dev Atma.

But every soul cannot receive these unique blessings of Deva Jyoti and Deva Tej from Bhagwan Dev Atma. Only fit or receptive souls can get them under suitable conditions. Leaving these receptive souls, all other men of whatever class, creed, colour or station of life must live and die enveloped in soul-darkness and as a prey of false faiths. Such unfortunate souls can never get liberty from their low-loves and low-hates which have enslaved them, as they are unable to get Deva Jyoti and Deva Tej which alone can give them freedom.

A man who is responsive can get freedom from certain evils or falsehoods pertaining to physical or worldly matters
through any other person who has repulsion for them. In the same way, it is impossible for a man to evolve true higher forces and higher life in his soul to his highest capacity without reverential union with Bhagwan Dev Atma.

Any fit person continues to receive these blessings for his soul-welfare so long as he possesses real desire to have them, and daily performs such exercises as enable him to establish heart-communion with Bhagwan Dev Atma directly or by association with higher souls having such communion. Higher repulsion when awakened in a man destroys his attraction for one or another falsehood or evil, and he becomes free from it for the future. But higher repulsion does not get a man freedom from the impurities of his past falsehood and evils. For example, a man is given to bribe-taking and has been making money in this manner. Higher repulsion can apply a brake on him so that he may renounce this evil practice for future. But it cannot by itself enable him to make retribution for his previously ill-gotten money. However, if that soul gets more of Deva Prabhavas and gradually develops a consciousness that the money that he has got by illegal means is not his, and that he has no right or claim to it, and realising that he has harmed his soul thereby and feels pain at retaining it any longer, he becomes prepared to disgorge the poison. Thus impelled, he returns the ill-gotten money to the owners, and gets freedom from the impurity of his previous wrong acts and makes his soul pure. This is called Hani Parishodh, i.e. making amends for wrongs done. It is possible only by the development of higher pain through Deva Prabhavas.
Hundreds of cases of this kind have taken places in Dev Samaj by the working of Bhagwan’s Dev Prabhavas.

This is not true only in cases of bribe-taking but all forms of wrong. Aatm-Shuddhi is impossible without higher pain in relation to all impurities accumulated in souls by any of their evil or false practices. This Shudhi is necessary even when one has indulged only in evil thoughts, though not in any evil practices, because evil thoughts also harden human heart, generate soul-darkness and cause soul-degradation.

This higher repulsion and higher pain can be evolved only in such fit souls as can receive Deva Prabhavas of Bhagwan Dev Atma.

4.10 HIGHER EVOLUTION

Dev Atma (1927) says that For the evolution of higher life in man, it is imperative that he should evolve two sets of higher or altruistic forces, in absence whereof higher life cannot even germinate in him. One set of these higher forces consists of various altruistic feelings, which lead one to unselfish or selfless service of others. These feelings of unselfish service can evolve in man only when (a) he gets in heredity the potentialities of these feelings; and (b) he gets suitable environment in Nature for their evolution. In the absence of either of these conditions, none of these feelings can evolve in man.

It is true that some people are born with inbuilt potentialities of one or another of these higher powers. But even in such persons these potentialities cannot evolve as a
matter of course. They must get a favourable environment in time to evolve them, i.e. before these potentialities get altogether destroyed. These potentialities or potentialities of higher life are lost if they do not get suitable environment for their growth in time, as grains of wheat, barley, gram, etc, gradually lose their life-power if they are not put into suitable conditions for their germination at a certain time.

By a suitable environment, we mean the effective help of those objective forces of Nature which can evolve the external loving form or the internal potential powers of the life forces of a plant, animal or man. This favourable environment does not fall to the lot of all life forces. Those living things that do not get such a favourable environment or suitable condition or material, as is necessary for their evolution gradually wither away and die.

In accordance with this immutable law of Nature, human souls, which from their very birth, breathe in an unfavourable environment, destroy the very potentialities of higher life, if they get any as part of their hereditary qualities.

Thus both heredity and suitable conditions determine the course of higher life in man.

The continual progress on the path of higher life to a great extent can only be made by a person who (a) possesses the progressive higher capacity; and (b) is able to establish permanent relation with that soul who may possess those all-sided true highest psychic forces which are necessary; to evolve in that person, to the fullest possible extent, any altruistic higher force which may have
grown in him to some extent; to evolve, besides the above, other higher forces of which that person may have got the potentialities, but for the evolution of which he may not have had suitable conditions; to give that person true salvation from his soul-darkness and from those of his low loves and low hates which generate that soul-darkness by imparting to him the rays of his (that soul's) unique light and power and thus creating repulsion against them; and to create in that person consciousness about the truths relating to the nature and organism of soul, its degradation, etc, and thus impart to him the knowledge of true Dharma, and to create in him attraction for truths by following which he can increase his constructive power.

The second group of higher feelings, essential for the evolution of higher life in man, consists of those forces which enable a fit human soul to establish his permanent relation with Bhagwan Dev Atma and which are as under:-

True and unshakeable faith in the highest psychic life or Deva Rupa of Bhagwan Dev Atma.

True and unfaltering reverence for the Deva Rupa of Bhagwan Dev Atma.

True and unshakable feeling of gratitude for the invaluable spiritual benefits received from Bhagwan Dev Atma.

Love for the unique influences of Bhagwan's highest psychic forces or Deva Prabhavas.

If these four higher feelings do not germinate at all in a fit human soul, he cannot establish any spiritual relation with the highest soul-life of Bhagwan Dev Atma.
4.11 FUNDAMENTAL TRUTHS ABOUT THE LIFE AFTER DEATH

Dev Atma teaches that the life of every man, animal or plant does not end with the death of his or its gross living material body. Under proper conditions the life-power in it builds a subtle body out of its gross living body. When a human child is born with its fully organized living body, its soul or life-force is able to grow so, that it can then build only gross material living cell for the growth of its gross living body, the milk of which it is able to digest at that time. After some time it develops a little more of its constructive power, and then it becomes fit to make relatively more light or refined or subtle cells from the gross living cells, which it makes daily for the upkeep of its gross living body. It builds such subtle cells in every organ of its body and does so for its future use. When he cannot keep his gross body alive, he draws those subtle cells from his living gross body (provided no mishap happens) outside his head, collects them there, and then forms from them a new subtle living body of his own type and of nearly the same size and shape. He then begins his conscious life as before.

The following are the main principles which Dev Atma teaches about the life after death: -

Paraloka (finer world) is the finer earth of that finer solar system which formed out of those finer particles which the gross solar system gave out of itself under the operation of the ceaseless law of change after it assumed its organized form.
The finer world is divided into several regions. These regions are called Lokas. These regions are not all alike, the second is finer than the first, the third is finer than the second, the fourth is finer than the third, the fifth is finer than the fourth, the sixth is finer than the fifth, the seventh is finer than the sixth, the eighth is finer than the seventh, the ninth is finer than the eighth, the tenth is still finer than the ninth, so on and so forth. There are about three sub-regions which are more gross than the first of the lowest region of the Parlokas. These are called Pradėshas. There the beings of very low nature reside.

A soul, which is comparatively higher in its life and character, is able, according to its powers, to form comparatively higher and finer particles in its gross body, and at the time of death, it gets for the construction of its new and fine body those higher and finer particles and thus is able to build a higher and finer body. According to the degree of its higher state, it is able to go and dwell in higher and finer regions.

Accordingly, as a soul is lower or degraded in its character and life, it produces more gross and lower kinds of particles in its gross body, and if it possesses the capacity of building a subtle body at the time of the death of his gross body, it can only build with them a lower type of new bodily form. With such a lower or less refined body, it either clings to this earth or if at all it is able to go to Paraloka, it dwells in lower regions according to its lower state.
If the soul of any man is able, at the time of his death, to get sufficient stock of fine particles from its own body and possesses, to the required strength, the constructive power for building a finer body for itself, it forms in a short while a new finer body resembling its original gross body and thus continues its existence. After building a new subtle body of its own type and shape, the soul goes to Paraloka and resides in some of the higher or lower regions there, according to its higher or lower state. But if it is unfit to go to any region of the next world, it remains bound to this earth and resides in or around thereof.

By growing higher to the extent of its capacity, a soul not only acquires the ability to live longer, but also to reach higher and still higher regions in the Paraloka and there it attains higher happiness and bliss.

But the soul which possesses no capacity for its further evolution begins to gradually degrade itself in any region in which it may be living, and by continued degradation it totally dies either in the same region or in some lower region.

To the extent that any low or degraded soul uses any part of its body (viz., hands, feet, tongue, eyes, ears, sexual organs, etc) in order to do harm to any Kingdom of Nature, it harms to that extent the capacity of forming fine particles from that organ. Hence at the time of death of its gross body, if that soul does not get at all the fine particles of that organ, it is not able to form that organ. And if it gets them inadequately, it forms that organ incompletely.
The subtle body which many souls, leading sinful or degraded life, build after the death of their gross body is either devoid altogether of one or more bodily organs or has several incomplete or useless ones. The absence or ill-formed condition of their several organs naturally proves a source of extreme misery to them, which they suffer in addition to the pains which their sinful or degraded life visits on their head.

Millions of those beings of the animal kingdom upon this earth, who are completely carnivorous or otherwise harmful for others, lose their existence altogether with the death of their gross bodies. Leaving these, there are several animals who reach Paraloka after death. Out of these departed animals, such of them as prove more serviceable and useful in various cosmic relations, reach, according to the extent of their useful life, higher and still higher regions of Paraloka. This same law rules the beings of the vegetable world. But the big or small trees or plants of the vegetables world do not, after their death, build their finer body near the place on which they originally stood on this earth. If they possess the capacity of reaching Paraloka, they reach there with their finer particles and, taking root in that ground, build their own finer body similar to that of their previous one.

Subtle-bodied men, animals and plants, inhabiting the various regions of Paraloka, continue to live, in those regions, their respective daily lives very similarly as they lived on this earth with their gross bodies. The only differences being that like the villages and cities of this
earth, men and animals of all grades and stages of higher or lower life do not get mixed together in the same place but each plane or region is inhabited only by men and animals of nearly a similar state of life.

The higher the region of Paraloka, the more it is suited for the residence of higher kinds of men, animals, plants and trees, and better is the kind of atmosphere and water, etc, there; thus the more mutual harmony and happiness of higher kind prevail there, i.e. their mutual relations are more sweet, peaceful, happy and life-promoting. As opposed to this, the lower region is inhabited by comparatively lower kinds of men, animals and plants. Hence their mutual relations are naturally comparatively less harmonious and less felicitous. The lowest region-dwellers have a comparatively worse state and relations. The earth-bound souls live the most deplorable existence possible.

Hundreds of departed souls come and help their relations on this earth by suggestions or best wishes when they find them in difficulty or involved in some calamity. When anyone of their relations is on the death-bed, these departed souls reach there not only to help him in building his refined body but even take to him to the regions of Paraloka to which he possesses the fitness to go, and there too they do one or another kind of helpful service to him.

So long as a soul does not possess any altruistic force by means of which he is able to do unselfish service to any department of Nature, he does not go beyond the second region of Paraloka. Though by the evolution of some of the altruistic forces, a soul develops higher and better existence.
and has the capacity to rise to a higher and better life and acquires fitness to rise to several higher regions, no soul can claim everlasting progressive evolution of higher life in him and establish complete harmony with the evolutionary nature, so long as he does not possess complete or all-sided higher existence.

Those souls that possess no altruistic forces also benefit themselves and do progress in life to some extent, even when, led by feelings of gaining fame or name in this world or by the idea of reaping reward in life hereafter or by both, contribute something in the service of others or work for their own intellectual progress and physical well-being. These souls live longer and reap more innocent happiness than all those persons who, unlike them, do not contribute to other's betterment even by these feelings.

4.12 DEV ATMA'S VIEWS ON HUMAN RELATIONSHIP

Dev Atma's (1910) views on human relationship are as under.

4.12.1 The Relation Between Parents And Children

The family is a primary unit of society. It involves multiple relationships. There is a relation between parents and children. It is imperative for every child to (1) live the truth that his parents are the originators of his psychophysical organism, his entire being, of both his body and soul and he owes his growth and development to them. (2) He must free himself from all perverse feelings in relation to them and develop noble feelings for them. (3) He must show genuine respect to them. (4) He must repeatedly recall the love and services he has
received from them and thus develop a feeling of gratitude for them.
(5) He must serve them with all his resources in their illness or
helplessness; he should serve also such human beings, animals or
plants as are dependent for help and care on them; he should share
with them his knowledge and skill, and inspire them to live a noble life.
(6) He should develop awareness of the good traits of character which
he has inherited from them and take care and develop concern to
evolve them to their maximum capacity. (7) He should preserve the
good traditions of his family. (8) He should preserve the memory of his
parents by starting or contributing to some institution of social welfare.
(9) He should make amends for any wrong done in relation to them.
(10) He should offer best wishes (Mangal Kamna) for them everyday
even after their death.

As a parent (1) one should know his/her responsibility about
inheritance that one may pass on to one’s children; one should aim at
giving birth to children capable of excellent health and superior moral
evolution. (2) One should free oneself from the conduct of a low order
and evolve altruistic conduct in relation to them. (3) One should give
love and affection to them without discrimination. (4) One should
bestow proper care on their health and bringing up so that they grow
free from diseases and are full of health and strength. (5) One should
give as good education to them as possible so as to develop their
abilities and aptitudes. (6) One should give them moral education
which iluminates and inspires them for an altruistic life. (7) One should
develop a disciplined life in them. (8) One should make amends for
any improper conduct in relation to them.

4.12.2 The Relationship Between Brothers And Sisters

The second relation in the family is between brothers and
sisters. Dev Atma holds that a brother or sister proves to be good in
this relationship. (1) When he/she realizes that he/she and his/her brothers and/or sisters have a common origin in their parents and that he/she must free himself/herself from evil conduct and evolve noble conduct in relation to them. (2) He/she should show respect to them in social intercourse, conversation, correspondence, etc. (3) He/she should develop love and affection for them by joining them in innocent talk, play, entertainment, social ceremonies and by giving presents. (4) He/she should recall the services he/she has received from them and develop gratitude for them. (5) He/she should be liberal when family property is to be distributed between all the brothers and sisters. (6) He/she should be helpful to them in their bringing up and education, illness, trouble. Helplessness, etc. (7) He/she should protect them from developing evil habits and inspire them to load a good life. (8) He/she should make amends for any improper conduct shown to them. (9) He/she should offer good wishes for them.

4.12.3 The Relationship Between Husband And Wife

The third relation in the family is between husband and wife. A husband shows good conduct in relation to his wife if: (1) he realises that he is to develop life-long affectionate companionship with his wife and thus he should free himself of evil conduct and develop altruistic feelings for her; (2) he shows respect in his daily conduct with her, and her relatives, Listens to her with attention, speaks of her with respect even after her death; (3) he develops love and affection for her by joining her at the dining table, and in innocent talks and at necessary expenses for her; (5) consults her in all common matters; he helps her in her difficulty or trouble, and guards her from evil courses of conduct and inspires her towards good life. (6) He does reparation of any
improper conduct done in relation to her. (7) He offers wishes for her good in his meditations.

The wife is similarly instructed that it is her proper ethical evolution when (1) she realises her inviolable relationship with her husband; (2) develops feelings of love towards him; (3) shows respect for him; (4) serves him in his illness and helplessness; (5) protects him from falling into evil courses of life; (6) inspires him to a higher altruistic life; (7) does reparation for any improper conduct done to him; and (8) offers good wishes for him in her meditations.

Dev Atma has no double standards for husband and wife, no strict code for a wife and a soft code for a husband nor a code of obedience and service for a wife and one of dominance and privilege for a husband. Both are under the same moral obligation to develop altruistic feelings of love, respect and understanding for each other, to avoid injury to each other, to protect each other from evil courses of life, to inspire each other to higher altruistic life, to make proper recompense for the harm and hurt done to each other and to offer good wishes for each other in meditation.

4.12.4 The Relationship With The Dear Departed

The family is to be taken to cover the members of the family who are no more with us. It may be some dear brother or sister, or dear father or mother who has left us. We bear relationship with them and it extends beyond the grave. Dev Atma gives equal importance to cultivation of altruism in this matter. It is part of the altruistic life of oneself (1) to feel one’s relation with the deceased relatives and purify one’s soul of low conduct in relation to them; (2) to gather as much scientific knowledge as possible about life after death; (3) to acquire knowledge of one's deceased relatives through various scientific
media; (4) to develop respect and gratitude for them; (6) to look after their surviving dependents; (7) to do reparation for wrongs done to them or done by them to others and to satisfy some good wishes of theirs; and (8) to offer wishes for them in one’s meditations.

4.12.5 The Relationship To Lineage

The family is a unit in which there is a vital interplay of relationships between husband and wife, between parents and children and between children themselves. However, it extends to uncles, aunts, nephews, nieces, grandparents and ancestors. A family has a lineage. Our moral evolution requires us (1) to feel our intimate relation to our lineage to which we belong; (2) to know about its customs, manners, morals, character and conduct; (3) to develop respect for it; (4) to grow gratitude for what we owe to it; (5) to keep its memory green by writing biography of some of the distinguished members of the lineage or start or contribute to some institution of social welfare in their name; (6) to render some kind of help and service to the members of one’s lineage, e.g., bring up and educate a helpless boy or girl, look after some helpless widow, give employment to some members who have no regular means of income, institute scholarships or prizes to encourage education among members of one’s lineage, and give away at least half of one’s ancestral property for welfare institutions; (7) to educate members of one’s lineage to give up some evil customs and inspire altruistic life in them; and (8) to offer good wishes for their all-round evolution in one’s meditations.

4.12.6 The Relationship With One’s Community

So far we have considered altruistic life in the family circle. Outside the family circle is the community. There is some community
to which we belong and which is distinct from the other communities in ethos, traditions and values. We belong to Hindu, or Muslim or Christian community. It is part of one’s altruistic life to (1) realize one’s intimateness with one’s community and purify one’s relations with it by freeing ourselves from base or low conduct and evolving noble feelings towards it; (2) to study appreciatively and critically its philosophy, traditions, customs, and morality; (3) to show respect and take pride in those men and women of one’s community who have achieved distinction in various fields like arts, literature, science, social reformation, education and social welfare institutions; (4) to contribute one’s share to the development of one’s community in character and altruistic life, in art and literature, in knowledge and skills, in welfare institutions and preserving the memory of the great men of the community; (5) to do reparation for the harm done to it; and (6) to offer good wishes for it in one’s meditations.

4.12.7 The Relationship With One’s Countrymen

Next to his community comes a person’s relationship with his countrymen. A country is not just a geographical entity but a socio-cultural matrix in which an individual receives and develops his social inheritance. A person shows altruism towards his country when he (1) realises his intimate relationship with his country and puts in efforts to free himself from perverse conduct and evolves altruistic conduct in relation to it; (2) develops love for it through the study of its history, science, art, literature, and visits its beautiful natural and historical places; (3) shows proper respect for its government and officers; (4) helps in the service of his country when he pays all his taxes; creates goodwill among the various communities, gives preference to his country-made goods; sides with forces for peace; shares in the work of
social welfare; and advances his country in knowledge and skill; (5) imitates or contributes to the efforts to perpetuate the memory of such men and women as have made a special contribution to the progress of democratic policy of good government or achieved something extraordinary; (6) discharges his official duties if he happens to be in the service of his government with care and concern to his subordinates and citizens; (7) does proper reparation for his any conduct which has proved injurious to the good of his country; and (8) offers prayers for the good of his country.

4.12.8 The Relationship With Mankind

Overlapping his country is man's relationship with mankind. A person has a vital relationship with all fellow beings apart from the particular context of his family, clan, community and nationality. There is the relationship of one man with another man, which rises above the local colouring. When a man meets another man there are principles of fitting relationship and they are principles of altruism. Dev Atma calls upon each one of us (1) to realize that we bear relations with mankind irrespective of differences of family, clan, community and nationality, and to be conscious about the need to free oneself from perverse conduct and evolve altruistic conduct in relation to it; (2) in social intercourse one should observe etiquette, i.e. one should be clean, well-dressed before presenting oneself before others, one should meet others punctually at the appointed time and stay as long as need or propriety may demand. (3) One should show respect to another person for his age, attainments, position and lineal superiority, and show genuine concern for his illness. (4) In conversation with others, one should be clear, precise, brief, useful, agreeable and sweet. One should converse with another person when it is proper time or
occasion to talk and talk on things according to the occasion and mood of the other person. One should be careful in keeping others secrets when it is proper and necessary to do so. (5) When one is to be the guest of another person one should see if it is convenient for the host to be hospitable. As a guest one should not burden anybody as far as possible according to his status in life and in accordance with his wishes and daily habits. (6) In business relations with another person, one should fulfil terms of contracts, written or verbal. One should do ones work in time, complete as mush as work as promised, devote as much time and attention to the work contracted, and do good work for the wages. After taking a loan from another person or keeping something of another person one should return these on time. (7) One should repose confidence in another person when experience tells us to do so and one should prove trustworthy to others. (8) One should oneself associate with men and women of noble character and read inspiring books and articles. (9) When one accepts to do something which is unobjectionable, one should do it and do it with a sense of responsibility. (10) When one is getting education from another person one should pay all attention to it and use it to some good end. In his turn he should impart education to another persons lovingly; (11) One should learn to work for excellence in some person or community and one should assimilate such virtues from another person or community as are useful and suitable. (12) One should give up relations with those persons, however dear they may appear to be, who stand in the way or actively deviate one from developing altruistic character. One should sacrifice one’s gain or comfort or pleasure for the rightful gain or comfort of others. One should live to promote the good cause of one’s community, one’s nation and mankind. (13) One should develop discipline to observe the procedural rules of a meeting on attending it,
to show respect to the proper political laws of his country, to reply to his correspondence, to convey message or instructions in time, to carry out the instructions of the teacher from whom one is learning, of the doctor who is treating him, on all occasions which rightfully demand it. (14) One should wish and work for peace in the world by helping to create an atmosphere which reduces or eliminates quarrels, controversies, civil strifes and wars. (15) One should be forgiving within proper limits in interpersonal relationships and atone for the harm one may have done to others intentionally or otherwise. (16) One should develop gratitude for everyone from whom one has been benefited. (17) One should be unbiased in forming opinion about or criticising another person. One should explain or support without bias what is good and true in the teaching of another person, association or religion. (18) In giving a present, one should give morally unobjectionable present and one that is to the liking of the recipient. (19) While giving charity, one should be sure that the recipient deserves it. The form of charity may be in cash or kind or in the form of advantages and/or concessions and should be according to the needs and necessities of the recipient. One should give charity in all humility and without pride. (20) One should render help to another when an occasion demands, e.g. on his being rendered penniless, orphaned or unprotected, caught in a fire, buried under a weight, being drowned, or wrongfully in trouble. (21) One should offer good wishes for those overtaken by a natural calamity such as an epidemic or earthquake, or a fire in one’s country or in a foreign country. (22) When one comes in possession of a lost article of a person whom one knows, one should give back the lost things at the earliest.
4.12.9 The Relationship Between The Employer And The Employed

Our discussion has covered all human relationships except economic relationships. The best part of our waking life is spent in maintaining economic relations with fellow human beings. The economic relationship rests on the truth that we all are differently gifted in our abilities and aptitudes. Human life attains to highest fulfilment and satisfaction when all of us bring together our contributions to the common pool. The barter system shows that the economic relationship is of mutual contribution to better satisfaction of needs. It is money that blurs the truth that man's life by itself is uncouth, uncivilized and poor in satisfaction and achievements. We are made complete by one another. Since man spends the best hours of the day in producing shareable goods, economic and cultural, his life is coloured by the way he conducts himself in his relationship with other fellow men. If he indulges in exploitation, i.e. if his motive in his production activity is profit and nothing but profit, to the complete neglect of the good of the labour and the consumer, he poisons human relations. He brings callousness in his relationship with his workers and consumers. He alienates himself from his fellow beings, shuts himself in selfishness and is at war with society. Just as the employer exploits, the employee does the same thing by doing less and less work. Dev Atma lays down commandments and prohibitions for the relationship between an employer and employee, the capitalist and the worker. It is when both keep altruism as the basis of inter-personal relations, this bears the best fruits of enriched economic, social and moral life.

Dev Atma calls upon both the employer and the employee, the capitalist and the worker, supervisor and the subordinate to feel their relationship as being a spiritually based beneficial arrangement. No
other relationship except with the Guru is defined as spiritually based. This shows what great importance and concern Dev Atma felt to render this relationship altruistic. An employer or his master is altruistic towards his employee if he; (1) realises that his employee is an indispensable help to him and develops deep relationship with him; and he makes efforts to free himself from perverse conduct and develops altruistic ties with him; (2) shows proper respect and regards in his dealings with him, shares in his happiness, appreciates and rewards his services; (3) keeps the trust of the employee in him and trusts him too on the basis of his experience; (4) shows concern to give clear and precise instructions about work to be done, to ask of him to do that work or which he is contracted and lays claim only to contracted work at the appointed time; (5) gives proper wages at proper time; (6) gives weekly off day leisure and earned leave for prolonged rest and personal work; (7) gives proper and adequate assistance when he is ill and in trouble and shows concern to help his moral growth; (8) is forgiving to him on his making mistakes in work, gives warning in some cases and punishes only in exceptional cases; (9) makes reparation to him for any improper conduct done to him; (10) offers good wishes for him in his meditation.

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

This account of altruistic conduct prescribed for the employer and the employee can save their relations from becoming impersonal, mechanical and inhuman. Both the employer and the employee are to develop altruistic relations for mutual good. Each is to have mutual respect and regard. Each is to develop trust in the other. Each is to make amends when some wrong is done. Each is to look after the moral welfare of the other. Dev Atma lays down the best ethics of business and industrial relations.

4.12.10 The Relationship With The Animal World

Dev Atma also talks of man’s moral relations with animals, plants and the inanimate world. Some Indian ethical system, like that of Jainism, extends it to all living beings. Dev Atma alone of all philosophers extends moral education to the inanimate world too.

One is moral in relation to the animal kingdom and (2) is concerned with freeing oneself from evil conduct and evolving noble conduct. (3) One develops inquisitiveness to acquire useful knowledge
about the animal world and shows respect towards them and does disinterested service to the animals. As a token of his feelings of appreciation and gratitude for them, he spares a part of his meal to them, and wishes them well. He provides water in clean utensils for the birds and animals at some suitable place. He provides ponds at place where water is scarce. Her opens an animal hospital or contributes to such a hospital. He opens an animal home or contributes to such a home. He helps the efforts of experts to evolve better species of animals. (4) He contemplates over the qualities of excellence found among the different animals, innocent play, agility, courage, spontaneous joys, diligence, organization, group unity, insight, monogamy and concentration. He strives to acquire such, which he does not possess. He contemplates over the altruistic feelings which are found in different animals like gratitude, discipline, and mercy, and develops the feelings which are absent in him. (5) He provides for proper feed and water at a proper time, hygienic conditions of stay, protection from diseases, for animals owned by him or animals for whose care he is responsible. (6) He provides proper medication and nursing of wounded or diseased animals under his care. (7) He does proper amends to the animals whom he has harmed. (8) He offers good wishes in meditation for the animals that have been serviceable to him.

4.12.11 The Relationship With The Vegetable World

Dev Atma considers man’s relation vis-a-vis the vegetable kingdom as intensely intimate and hold that we degrade our moral life as well by harming plants as we do by harming fellow human beings. A person is altruist in his relationship with the vegetable kingdom who (1) is conscious of the most intimate relations; (2) tries to free himself
from low conduct and cultivates noble conduct in relation to it; (3) develops feelings of appreciation for the beauty in this kingdom; (4) shows affection for it; (5) cultivates gratitude for the services received from it; (6) acquires adequate knowledge about the vegetable kingdom; (7) proves serviceable to plants under his charge by taking proper care of them in respect of manure, water and sunshine and protects them from being diseased or mutilated; and (8) offers good wishes in his mediation for such plants from whom he has received benefits.

4.12.12 The Relationship With The Inanimate World

The kingdom of the inanimate world is the region of physical objects. Dev Atma strongly felt that an altruist relationship with the inanimate world (1) should deepen man’s consciousness of his close relations with it. (2) Should make himself free from perverse conduct and cultivate noble conduct in relation to it. (3) He should gain knowledge of the various gross and subtle existences of the kingdom. (4) He should live at a place which satisfies the principles of hygiene. He should keep his place and house in neat and disinfected condition; should place things in proper order; should decorate his house in a tasteful way; (5) he should make proper use of light, heat, water and air and show respect and restraint in exploiting natural resources; (6) he should be above low attachments for things of the intimate world like housing property and money. (7) He should have feelings of gratitude for earth, air, sun, moon and other similar inanimate things that benefit him. (8) Out of gratitude for the invaluable benefits from the existences of the physical world, he should wish them well. It is because man has neglected his intimate relations with the physical
world and exploited it ruthlessly that today we face the problems of pollution of air and water and scarcity of natural resources.

4.13 METHODS OF MEDITATION

Whitehead defines religion as what a man does in his solitude. The definition has the merit of emphasizing an essential and inseparable aspect of religious life. It is essential for a complete human life to have some hours of solitude or contemplation or sadhanas in which to refill his life with a fresh sense of harmony, inspiration, strength and re-direction.

The reader may like to know what a Dev Dharmi does in his solitude. How does his experience of solitude differ from that of a Vedantist or a man of God? A Vedantist seeks for an experience in which the infinite variety and plurality of existences is dissolved in a Nirguni Brahman. The solid earth on which he sits disappear into nothingness for him, for it, like other physical objects, has the character of a dream object which disappears on his spiritual awakening into Bharman Vidya. Further, he tries to bring about the cosmic experience in which he himself, as 'I' who contemplates, disappears in the impersonal universal consciousness. He does not have the consciousness that he is part of this impersonal universal consciousness, for that itself implies distinctness, and all distinctness is mithya (false) for him. It is this death of the truth of daily life that a Vadantist celebrates in his solitude.

A Dev Dharmi never transports himself to that world of mithyas, call it by any dignified name-Nirguni Brahman or God which cancels for him or degrades for him the world he acknowledges in every breath and which is the breath of his life. He does not seek trance or mystic
experience in which the normal powers of perception and reason go out of gear or cease to function.

In his solitude a Dev Dharmi seeks ekta or unity with the world of existence. But he does not seek that ekta or unity that cancels out or degrades the plurality. For him plurality is an underived and primary thing, and whatever reasoning denies this stands self-condemned.

A Dev Dharmi in his solitude intensifies and deepens his sense of an inseparable, inescapable, inevitable relationship with the existence around him. The solid earth on which he sits for his sadhana, instead of being dissolved into nothingness, is felt as the Sita or mother of mankind. He contemplates the truth that it is the emergence of the earth which made life on earth possible and made possible the origin of the species of which he is part and parcel. The solid earth is dear to him. He is eternally grateful to it for providing the conditions for the origin and continued existence of human species. Again, he feels that the breath he takes proclaims his unbroken unity with the physical world. He feels his inescapable dependence on the physical world. More than that, his body, which is an integral part of him, which is integral to all expressions of his soul, deepens his sense of relationship with the inanimate world. Then, when he recalls his aesthetic delight in the beauties of Nature, his soul is in homage to the physical world.

A Dev Dharmi contemplates, one after the other, his relationship with the vegetable world, the animal world, the human world and Dev Atma. In his contemplation of the vegetable world he recalls how every morsel of food he takes in daily life puts him in debt to the vegetable world. He recalls in tranquillity the beauty of the beds of flowers and the fields of corn and mustard, and feels an ecstatic relationship with
them. Saturated with such satisfaction, he develops the inspiration to love, respect and serve this kingdom.

His soul passes on, then, to contemplate the truth of his relationship with the animal world from which he has evolved. It is as dear and sacred to him as his ancestors. He feels them to be the blood and the bone of his bones. He is a part of them in the most intimate sense. He carries their heritage in an indissoluble way in his very psychological make-up.

He still feels his dependence on them. Half the human race, the world of children, and also adults feed on the milk of the animal world. Then, there is the aesthetic delight of hearing the chirping of the birds, of seeing the innocent play of animals and fish, intoxicating experience which binds him to them. One after the other, these various aspects of his relationship with the animals world flash into his mind in all their concreteness and determines him to respects and serve it and at least not to destroy it for food, commerce or sport.

The fourth kingdom with which he deepens his sense of relationship is the human world. He fully realizes that even his contemplation is possible thanks to the existence of other fellow human beings. His entire personality his body and soul is the contributions of his parents, and his growth and development, his illumination and inspiration, his possessions and achievements are possible only through human culture. He just does not know where to begin his inventory of indebtedness, for human culture saturates him like the breath of his life. He becomes intensely conscious in his solitude that he breathes in culture from his society as he breathes in air from the physical environment. It is this culture that gives him a human destiny. He further realizes that today he derives benefit from the world culture.
It is clear that a Dev Dharmi cultivates his relationship and ekta or unity with the four kingdoms the inanimate, the vegetable, the animal and the human by feelings of respect, appreciation, gratitude and service. In the absence of these noble feelings, we remain blind to these relationships and to the need of ekta or unity with them.

It is this sense of inseparable, inescapable and inevitable relationship with the four kingdom, that defines the sense of ekta or unity that a Dev Dharmi seeks in his solitude. His sense of ekta is founded on the truth that he is one among the infinite plurality of existence and he as one is related to them as his living body is related to its soul and as life is related to oxygen. His sense of ekta or unity is based on the truth of his relationships and the truth of a plurality of terms standing in various relations. It is on the basis of this metaphysical truth of relationships that he realizes his ekta or unity with the universe through his noble feelings of respect, appreciation, gratitude and service. A Dev Dharmi celebrates this heightened sense of inseparable, inescapable and inevitable ekta with existence in Nature in his hours of solitude.

This is the first part of the biography of the hours of solitude of a Dev Dharmi. The second realisation that he achieves in his concentration is that Nature is a spiritual order, besides being a physical order. To say that Nature is a physical order is to say that physical events are connected in a uniform way. There are laws of events. To say that the universe is a spiritual order is to say that there are processes that make for beauty, truth, and goodness. There is the beauty of the Himalayan ranges, the roaring rivers, the vast fathomless seas; there is the beauty of the flowers, fruits and vegetables, the beauty of the figure and form of some animals and human beings. There are processes that make for the beauty of forms in things and
persons. It is through the knowledge of these processes that we can cultivate the beauty of form in things, plants, animals and human beings. Our knowledge of these processes is limited and hence our power to produce these forms is limited. But we know that there are processes or laws whose observance gives beautiful forms to things and persons. In art education we learn certain processes or techniques by which to create beautiful forms in painting, sculpture, dance, drama, song, poetry, etc.

There are processes in Nature, which make for utility and goodness. There are processes in Nature which, for example, make for the combination of gases that make life possible. There are processes in Nature that make life possible. There are processes in Nature that make for vegetation and edible plants. There are animals that show qualities of service to man. There are men of compassion that are sensitive to the sufferings of others and try to remove them. There are men of love who find satisfaction in removing the wants of others. Welfare institutions like those offering free medical aid, free education, free library services, free opportunities for cultural education express the operation or moral processes or laws in human society. Moral education is the application of the laws or processes which promote humane feelings in the educated.

Again there has been an evolution in the methodology of knowledge. Science, the latest methodology, has opened ever-expanding vistas of knowledge. Scientific methodology is the system of processes that make for truth consciousness.

These processes, which make for beauty, goodness and truth collectively, constitute the creative or evolutionary process in Nature. It is this process that gives rise to things, individuals and species, which make for beauty, goodness and truth in the world. However, there are
other and opposite processes which make for ugliness, evil and untruth. If there are forms of beauty, there are forms of ugliness. If there are men of goodwill and compassion, there are men of malice and cruelty. If there are men of science, there are men of superstition. All processes making for ugliness, evil and untruth, collectively constitute the devolutionary process. The Dev Dharmi contemplates the evolutionary process, is witness to the cosmic drama of how the earth came to the formed, how life emerged, how human life evolved and how welfare institutions have evolved and are evolving in spite of the colossal obstacles of the devolutionary process, and in appreciating its beauty, feels himself bound to it by his destiny. This understanding of the evolutionary process which makes Nature a spiritual order is as far removed from the idea of God fulfilling himself in many ways as the scientific understanding of rain is removed from the idea of Indra Devata, “I came to see”, says a Dev Dharmi about his sadhana, “that this moral and spiritual order did not rest on the whim of a fanciful God or His wishes or His so-called prophets. This moral order was not fickle like the so-called God’s whims. It rested on the eternity of processes...”

This contemplation of the beauty and grandeur of the evolutionary process is focal to the concentration of a Dev Dharmi. He deepens his knowledge and his affirmation of it. He derives his faith, hope, inspiration, confidence and strength from it. He feels he is least alone when he stands and fights for some noble cause, or when he devotes himself to the dissemination and discovery of some truth or when he struggles to create beauty on canvas or stone.

This contemplation on the evolutionary process creates a new consciousness in him. Says a Dev Dharmi sadhak about one of his contemplations, “I saw as if with physical eyes so vivid and definite
was the impression that the safety of every human soul lay only in one thing and that is that he should unite himself irrevocably with the grand process of evolution or the constructive process in Nature and that he courted his sure death who outraged it or went into antagonism with it. I came to realize that self-based lower desires and passions now known as low-loves and low hates produce man's disharmony in same and callous. I came to realize that he secured his own safety who developed altruistic powers and devoted his time and energy to building others or serving a cause beneficial for others. The life of the low self horrified me and the life of devotion and sacrifice for some noble cause fascinated me. By such consciousness I developed a salutary fear of sins and untruths and a powerful learning to a life of service."

By such contemplation and urges a Dev Dharmi attends to his self. He deepens his consciousness that his own psychology is defective. His soul develops such forces of character that make for harm to others and to himself and therefore endanger its very existence. His soul lacks the forces of character that can make him do good to others and strengthen the health and happiness of his soul. He struggles to see the ugliness of his low loves of selfishness', his vanities, his feelings of jealousy and vindictiveness and malevolence, which make him inimical to the evolutionary process. He struggles to develop a love of the higher feelings of appreciation, respect, gratitude, service and reverence, and feels them to be indispensable for union with the evolutionary process. This is Dev Dharmi's Know Thyself to know what processes in himself make him do evil to others, and what processes can make him do good to others and himself, what are devolutionary processes in himself and what evolutionary.
He realize that, unaided, his psychology will not make this 'Know Thyself' possible. He must seek help beyond himself.

It is in rapport with Dev Atma, with his light and power, that he can know and deliver his soul. "Thy light is unique," writes a sadhak to Dev Atma, "It reveals those truths about life which remain a sealed book to those who are devoid of it. In thy unique light alone, it is possible to see the true nature of low loves and low hates. Bereft of thy unique light, it is impossible for anyone to wish to get knowledge of them."

"I see that so long as I tread the path of life with this unique flame illuminating it, I struggle against all my 'savage' instincts, lower desires and lowest passions which have a direct tendency to make me infringe the rights of others for my base satisfactions. It is in that light that I understand the psychology of such desires and passions as 'lust', 'greed', 'jealousy', 'vindictiveness', 'selfishness', 'vanity', etc., and their dreadful effect on the soul life itself when they rule man. It is in that light that I see and realize the true psychology of such altruistic forces as 'satwik reverence for Dev Atma', 'reverence for higher souls', 'gratitude', 'sense of duty', 'faithfulness', 'disinterested service', etc., and their life-promoting and vitalizing effects on the soul-life. In that light I begin to shrink from giving the reins of my life to the former and feel a desire to grow into the altruistic forces of the nature of the latter."

"It is only when Thy light leaves us that a veil is drawn over our own courses of lower life and we begin to feel them nothing hateful. We often times thereafter do not see them as such. Nay we even begin to love them."

"...... My Bhagwan ! that light once received does not suffice. I must permanently have it. Hence, my being wholly depends on Thy unique influences."
It is here that a Dev Dharmi ascends to his fourth contemplation or concentration. He concentrates on Dev Atma. He realizes that Dev Atma is that evolutes of the evolutionary process that has a new psychology, in whom there is no disposition to do harm to others and himself. Above all, His argues are determined by goodness and not by pleasure. His thinking is determined by truth and not by prejudices. His soul comprises of complete love of truth and goodness and complete hatred of evil and untruth. This is His Dev Rup.

In the first page of that holy scripture (the autobiography of Dev Atma, entitled “Mujh Men Dev Jivan ka Vikas”) Bhagwan (i.e. Dev Atma) has defined the nature of Dev Jiwan, (divine life),” writes a sadhak, “Countless times I have read that. Every time it reveals a new aspect of Him to me ........

“This awakening made the singing of stotra a delightful and elevating matter to me. Whatever I sang stotra I used to muse for long on the Dev Jiwan of Bhagwan Dev Atma.”

A Dev Dharmi contemplates this Dev Rup as the highest thing of beauty, that is a joy forever. He has ecstatic satisfaction in the darshan of this Dev Rup of beatitude and benediction. On this Dev Rup he feels his eternal dependence for it is in its effulgence alone that he sees the Four Noble Truths namely, the law of relations, the evolutionary process, his defective psychology, and his need for communion with Dev Atma. It is through Him that he wins strength to shed his evil processes and to evolve altruistic processes that make him true vikasvadi and at one or in ekta with the evolutionary processes to the limit of his capacity.
4.14 CRITICAL APPRECIATION OF HIS PHILOSOPHY

Dev Atma was an original thinker. Though he had read a lot, his philosophy is the outcome of his love for truth, beauty and goodness. Dev Atma (1994) said, “Although I have tried as much as it is possible; given my present stage of developments to be correct in classification and clear in presentation of the various truths, I cannot say that I have succeeded completely. Therefore, it is not possible, given the above reason, that different readers would understand each topic in the same way. Even then, greater the evolution of ‘soul life evolved in the reader, the greater is the degree of his understanding and appreciation of its truth.”

As all books written by Dev Atma are in the Hindi language and this language has not so far advanced so much that scientific thought of higher and superior category can be expressed through it. Besides this shortcoming, there has been so much change in the meaning of old worlds (as it should be) that books of present-day thinkers are interpreted by readers differently according to different stages of their understanding and feelings. Dev Atma (1994) while writing the preface of his autobiography, Part I, said: “This book is before its time. There is not much hope of its appreciation at present. At the appropriate time and with the emergence of higher souls it will gradually and definitely be appreciated.”

Dev Atma did not believe in imitating anybody and his Dev Shastra is a result of his own experiments with life and hence it is his first-hand experience of life.

The critical appreciation by Indian and foreign philosophers and educationalist shows how much capacity Dev Atma’s philosophy has in provoking fruitful and philosophical discussion. They bring to brilliant

121
focus the portrait of Dev Atma as a philosopher of unusual excellence in philosophic insight. All this critical appreciation by eminent philosophers and educationalists are recorded in the book, Perspectives of the Philosophy of Dev Atma. The critical appreciation is made with the hope and faith that they will generate research on the various aspects of the new philosophy of this great genius of supreme excellence. Regarding the concept of values of Dev Atma, S.C. Biswas (1983) opined that as to the exact nature of the relation between value and existence, our philosopher holds a distinctive view of his own. This relation, according to him, is neither ‘necessary’ (as the idealist would say) nor is it a purely ‘accidental’ one (as the realist holds); it is casual. Value is a condition which furthers existence, while disvalue is a condition which, acting as a limiting agency, reduces the furtherance of existence. Charged with a robust optimism, this sage naturalist of ours envisages a bright future for the whole evolutionary process which, according to him, is tending towards a worldorder in which existence, life and value will prevail.

In the final analysis, the basic message of Dev Atma relates to a forceful vindication of the naturalistic spirit and standpoint. It consists in demonstrating that Naturalism as such need not be meagre. A properly scientific attitude has as much value in science as in philosophy and the study of value. What is wanted is a balanced outlook. The conflict between naturalism and the philosophy of an idealistic metaphysics is, at the bottom, a conflict between the facts of reality and the logic of reason. Apparently, these are methodologically different procedures altogether. In actual practice we see that facts have to be discovered through long painstaking research, and yet several of them will still be found to remain obstinately elusive and unmanageably vague. On the other hand, reasoning, more often than
not, begins with shrewd guesses, ingenious and cleverly contrived hypotheses, setting up basic pre-suppositions and postulates "based on insufficient evidence." Facts and reason thus roam divergently, but, at the final stage, there is always a home-coming. The roads must eventually converge. One can only appropriately recall, at this point, the sagacious advice that Prof. Mackenzie had once given to the effect that a clearer understanding of the concept of Cosmos, it would seem, is hardly possible without an unhesitant recognition of a two-way movement which it basically involves – a double movement, so to say, of what he significantly calls 'a splitting up and a return to Unity.

Such, in brief, is the strikingly novel, logically sustained and systematically developed naturalistic approach to the basic problems of philosophy boldly adopted by the Indian thinker who preferred to call himself Dev Atma. It has been a sufficiently rewarding experience, indeed, going through this brilliantly argued philosophical account which is comprehensive and catholic enough to incorporate, after a thorough naturalistic scrutiny, some of the major philosophical ideas. But it would seem that some significant issues, emanating from his account, still remain unanswered. One such basic question that readily comes to mind is regarding the acceptance, free use and, at least, indirect justification of the concept of a traditional 'soul' in the scientific treatise of a thinker who claims to be an out and naturalist and to that extent a votary of empirical science. And yet, has not one of the basic principles and declared objectives of the science of psychology been the writing and developing a comprehensive system of psychology "without a soul" – *Psychologies ohne seele*? Or, shall we take this to be just an unconscious expression, perhaps, of the ancient Indian ethos? But this is beyond the scope of the present paper.
Another renowned professor of philosophy from Punjab University, Dr. Dharmendra Goel (1983), pointed out in a very remarkable sense that Dev Atma, quite contrary to the different effervescent religious movements of the late 19th century or even early 20th century, has distinctively taken its starting point from the contemplation of the secular knowledge of Nature (man and his social institutions). This at any rate during his days was quite extraordinary as it was opposed to the conservative or traditional Indian world-view of spirits and God or gods, being a central popular Hindu ideology. Likewise, the pet rationalisations of the Hindus: Quietism, notion of Karma, Dharma and Punar-janma, being interdependent and inter-related, and seen so, in the mainstream of the familiar religious mind of Indian tradition that flies in the face of commonsense and everyday perception, and rejects all too real world as illusory and extols 'visions', 'samadhi' and extra-sensory depositions of the Sadhakas. These were totally refuted by this young rationalist. In his own doctrine of rationalism he asserted the potentials of humanistic capacities that bring out explicitly the states underlying these dispositions of man's long and continuous biological gestation over ages. Yet he, like Samuel Alexander and several other great students of scientific evolution and the thinkers of late nineteenth century in Europe, such as Bagehot, Leslie Stephen, Herbert Spencer, Whitehead, Loyd Morgan may be William James, and Henry Bergson advocated a graduated order of emergent novelties quite in harmony with the innate attributes of Nature.

Man arrives to have the supreme privilege in this unfolding of the Natural order that we idolise in denouement of our felicity and freedom. This privilege gifted to us by innumerable blind and dumb strivings of earlier forms of life calls for extra-caution on man's part to
fully explicate, realise and thus mould his capacities in a manner best
entuned to the still uncrystallized groupings of non-manifested nature.
Dev Atma is not cutoff from the material basis of life. His philosophy is,
in fact, its best and most articulate manifestation.

The most fascinating aspect of this rationalistic spiritualism that
comes out in the reflections of this seer Dev Atma is his insistence on
the organic texture innate in the world or in natural objects, values and
spiritual experience. In affirming the career of the true man and his
potentialities in the diverse frameworks in which the different functions
of culture and morality are cascaded, it is always sufficiently patent,
and Dev Atma emphasises, that these are fixed and articulated only
out of the basic forces of human life shaped by its attributes marked by
the compulsions of body and its needs. It is through and through
realistic. Without too much theoretical sophistication, the delineation of
man's ever-widening vistas of free action, ideals and rules that he
institutes and which regulate, govern and enrich the social system are
no other than the encapsuled projections of natural sensibilities that
life gives. The point is carried out in the context of the naturalistic
emergence of higher divine dimensions as adumbrated by Dev Atma,
namely, Deva Sakti, Deva Jivana, Deva Jyoti and Deva Teja, which
together make the higher formation of Dev Atma based on the cardinal
principles of hatred of false views and love of truth. It is suggested that
the entire structure of the non-vital culture has to be moulded in this
context through these divine elements. The eternal fount of darkness
and the vital bondage to life of pleasure which is so normal for man
can be shunned only if beneficial. According to the immutable law of
nature, no other light whatsoever, save the Deva Jyoti, can reveal the
nature of all the above truths about soul life and impart true knowledge
thereof. It is unique that the whole principle of Deva Jyoti, which is so
extolled here, is no reinforcement of the familiar clap-trap of the blighted spiritualism so obnoxiously abused in the much unthinking cant of Indian heritage or religiosity.

J.V. Joshi said regarding Dev Atma's concept of evolution (1983) that in Dev Atma, we find a rebel who fearlessly goes against the dominant and conservative elements in Indian thought, which perpetuate the tradition of other-worldly outlook towards life. Indian thought for centuries together has been under the impact of the doctrine of law of karma, rebirth, immortality and the sacrificial or ritualistic culture interested in the pursuit of heaven or in self-salvation. In Dev Atma one finds a frank admission that the philosophical reflection needs to be based on the bedrock of scientific discoveries and on the critical reflection on Nature, man and society. The philosophy, if it is to be realistic in approach and naturalistic in orientation, is so because man is embedded with the nature around. His life and blood are sustained by the same natural forces which shape the world studied by the sciences.

In a way Dev Atma's concept of life marks a landmark in the 20th century philosophy. It is a contribution both to the Euro-American and to the modern Indian thought. In the West, the evolution became the watchword to the scientific investigation and had its echoes in the evolutionary philosophies of Nature as developed by Aristotle, Spencer, Hegel, Bergson, Lloyd Morgan, Samuel Alexander, Whitehead and Smuts. Of course, there are differences in their approaches and standpoints. But, broadly speaking, these thinkers do not provide a concrete course of action to be followed by man if he has to live an evolutionary philosophy of life. Their ethics become a deduction or corollary of their cosmology. However, Dev Atma
provides an ethics which leads to the acceptance of the philosophy of evolutionary naturalism of his own type.

Even in the West, the evolutionary interpretation of Nature is predominated by metaphysics and mysticism or by the religious theology of the time. Aristotle does provide a developmental scale of life in terms of his doctrine of unconscious teleology. However, in the final analysis, in his grand scale starting from prima material to the 'pure form' of God, he turns out to be a metaphysician instead of remaining true to his empirical and naturalistic orientation. Spencer has boldly interpreted Nature on the evolutionary lines with the twin principle of Matter and Force. However, his philosophy fails to do justice to the ethical or value dimensions of the evolutionary process. Bergson mystifies the 'elan vital' (Life-Force). The emergent evolutionists like Morgan and Alexander turn out to be theologians by accepting God from the 'back door' as the 'evolutionary nisus' controlling the course of Nature. Whitehead and others do show serious concern for the scientific understanding of nature, but while doing justice to the religious element in human culture, they bring God or an extraneous principle and there they cross the boundary of scientific reflection.

In Dev Atma, in his refusal to accept God as the creator and the self as immortal, one finds an iconoclast dethroning the old idols, and making room for a possible new interpretation of human values. He accepts the soul as born with body, and yet a maker of body. He accepts nature as a system of the multiple forms of existences, which include conscious, unconscious and self-conscious entities. It is continuously undergoing change, modification and transformation. To be is to be embodied; to be is to be related; to be is to be casually connected; to be is to change; to be is to be different. There is no God,
there is no immortal soul. Nature is a self-evolving, self-transforming autonomous system of things, individuals and events. These are what may be called the 'noble truths' enunciated by Dev Atma.

Instead of explaining 'bondage' in terms of karma and rebirth, he interprets it in terms of the life governed by 'low loves' and 'low hates'. He explains the course of human evolution or vikasa in terms of the cultivation of 'higher loves' and 'higher hates'. In a way, it is a life brought under self-control by what is described the Yoga as the 'Yamas' and the 'Niyamas', or as explained in the Bhagavad-Gita in terms of the 'Saivi Sampada', by giving up the 'Asuri Sampada'. The merit of Dev Atma is that he does not advocate the path of surrender either at the feet of the master or God, the Creator. His evolutionary philosophy can be described in two ways. It is evolutionary naturalism without landing itself into materialistic determinism. It is a philosophy of perfectionism aiming at a perfection to be attained by self-effort here and now, and that too while living a life of disinterested service and of gratitude for all the fellow creatures. In a way, it contains the message of Mahayana Buddhism that a pilgrim has to make efforts for the well-being of all (Bahujana hitaya), for the pleasure of all (Bahujana sukhaya) and for self-perfection (Atmano-moksarthatm). It consists in understanding and improving the good in oneself and in others in the form of virtues, and in understanding and removing the evil in oneself and others in the form of vices.

P.K. Mukhopadhyay pointed out in Naturalism and Indian Naturalism (1983) that

Dev Atma's naturalism, it seems, cannot be scientific naturalism in the tradition of Newton, Buchner, Drake, Cohen, etc. Nor would it have any superiority over rival views even if it were scientific. We gather both from Dev Atma's writings and from the account of some of
his interpreters that he believed his views to be naturalistic and scientific naturalism at that. So, how to reconcile our conclusion with Dev Atma's belief? It appears that Dev Atma's belief has not been suggested by a scientific culture or a personal scientific activity, though many of the important views of Dev Atma are the same as those which constitute scientific naturalism, i.e. a worldview suggested by the findings of the progressing sciences. It may, however, be said that though scientific culture did not prevail in India and though he was not a practicing scientist, he may have in thought and imagination transported himself ideally to a world of scientific culture. Let us examine these two points in turn. The first contains a suggestion that Dev Atma's scientific naturalism is not so much a policy of scientific research as a body of beliefs or system of truths. And these truths are exactly those which constitute the doctrine of scientific naturalism. It is very difficult to find out the different versions of naturalism, but it may be easier to find a negative agreement between these versions. All types of naturalists, it may be held, deny (1) God's existence, (2) existence of anything supernatural, or (3) intervention of any supernatural agency or power in the process of physical or biological evolution. All these views Dev Atma holds very firmly. Dev Atma came to hold these beliefs not in the course of actual scientific work but through studying the works of scientific or evolutionary naturalists or practicing scientists.

Basant Kumar Lal in Dev Atma's "Naturalism & Scientific Humanism" strongly felt that it is interesting to find that Dev Atma's philosophic standpoint is strikingly similar to that of scientific humanism. Like the scientific humanists, he also believes in naturalistic metaphysics. He also regards Nature as a totality of 'beings' and a constantly changing system of matter and force. Like
them he also does not feel the need of relying on any agencies or principles of supernatural kind. He also has faith in the capacities and potentialities of man and believes that man can solve his problems by relying upon his experiences and the equipments that his own scientific discoveries have placed at his disposal. He believes that man is not completely determined by any predestined plan, but that he has a freedom and a creativity with the help of which he can plan his own projects. Dev Atma also recommends, more or less, in the manner of the scientific humanists, that the goal of life is this worldly happiness, peace and prosperity. He feels that happiness is its own justification and does not stand in the need of getting any sanction or support from other-worldly or supernatural principles. He seems to be in general agreement with the scientific humanists with regard to their assertion that good and healthy life consists of a harmonious balancing of personal satisfaction and continuous self-development on the one hand and the welfare of the community on the other.

Prof. Raj Khanna in her research paper on the "Concept of Person in Dev Atma's Philosophy" felt that Dev Atma's philosophy draws admiration for its whole-hearted acceptance of scientific method which he has very consistently applied for the study of the universe and man. We do not find even the slightest deviation in his loyalty to the scientific method of truth-verification. He may be true, but I think though the importance of scientific method cannot be undermined, there are many aspects of reality, especially man, which escape scientific determination. Jaspers has said, "Science, it is true, shows us remarkable and highly surprising things about man, but as it attains great clarity, the more evident it becomes that man as a whole can never become the object of scientific investigation. Man is always more than he knows about himself." Man is an individual, not merely
evolving, but developing himself by his own active encounter with the rest of the world.

Again, he firmly believes that there is no transcendental supernatural sphere. The soul cannot be disembodied and it cannot transmigrate from one body to another. However, he is of the view that souls can continue their existence after death by building a subtle body out of finer material particles at the death of its own particular gross body. It may be true, but how it can be scientifically verified is beyond my comprehension.

But it cannot be denied that Dev Atma is the only philosopher who has made a clean break with the traditional metaphysical interpretation of man and his destiny, and has tried to construct a new naturalistic highway to truth.

His educational philosophy is a direct outcome of his worldview and the Dev Samaj society has very successfully given it a practical shape in its schools. As women education was considered a great urgency by Dev Atma, most of his schools and colleges are for the women folk as it is a direct mode of social upliftment of society.

There is no doubt that schools established by the Dev Samaj society are certainly different from other public schools as well as government schools. To some extent the vision of Dev Atma is realized through these schools. Still there are some compromises made in these institutions. Students in these institutions come from different religions. 'Religion shapes the total pattern of life of the individual if it indoctrinates its beliefs about God, the universe and the founder, it makes believers to observe certain ceremonies of birth, marriage, death. It imprints certain social customs and laws of social life and all this indoctrination; the observance of practices and the cultivation of social life are done under the emotional impact and not at
the intellectual level of discussion or debate. Even if some elements are common, it makes small difference to the total gestalts which govern the life of religious communities.' Due to this conditioning in theistic and social culture the student community cannot easily adjust to the new, scientific and evolutionary concept of Dev Dharma. Students find it difficult to adjust themselves to the philosophic thought which constructs a new highway to truth.

It is a very difficult job to be done in practice as many teachers in these schools do not themselves adhere to the philosophy of Dev Dharma.

The investigator feels that in spite of the fact that many people leave Dev Atma's philosophy halfway through, few, very few who follow what Dev Atma tried to convey can be a Beacon to the future generations.

Dr. Archie J. Bahm, emeritus professor of philosophy, University of Mexico, USA, remarked that the philosophy of Dev Atma lives on in India. The continuing activities of Dev Samaj testify to its persisting influence. I hope to learn from the present study more about its development and spread during the half century since his demise.

But my further remarks focus on the future. Accumulating crises are forcing us to recognize that we live together with increasing intimacy whether we like it or not. Conflicting philosophies, compounding other conflicts, cause troubles. The exclusive dominance of a particular philosophy is a luxury that people can afford when retaining sufficient isolation from others. But the development of increasingly intricate interdependence among peoples requires either that we achieve some greater agreement to disagree (to cooperate in other areas while tolerating philosophical differences) or that we try to achieve some minimum consensus about what kind of a world
philosophy we must have if we are to avoid the crippling consequences of holocaust war, over-population, rapid use of irreplaceable resources, pollution and further injustices. Adamant dogmatists will resist both choices. But, regardless of the costs which they will compel us to pay, human survival will depend on achieving some workable world philosophy.

What kind of world philosophy will be required? And what kind of contribution can the philosophy of Dev Atma make to it?

I cannot predict what the outcome will be. But I can call attention to some facts. There is some truth in every philosophy. But when the proponents of each philosophy claim for it exclusive truth, thereby denying the truths in other philosophies, their claims become false. It does not require much intelligence to recognize that a world philosophy gathering up all of the many truths as complementary, and rejecting all of the false exclusions, would be better than either a stalemate of contradictory claims or a dictated acceptance of any present limited philosophy.

I am especially aware of some opposing ideas and ideals that have dominated the histories of Western and Indian civilizations and some additional oppositions prevalent in Chinese culture. But when seen as complementary rather than as contradictory, these ideas may be welcomed as contributing to a richer whole, and thus to a truer and more wholesome conception of the universe and man. When we put our minds to the task of studying the kind of world philosophy we need, we can make some progress.

What kind of world philosophy do we need? And what contributions may be found in the philosophy of Dev Atma? Having formulated my own suggestions recently (47:95-103), I claim that the needed world philosophy should be humanistic and scientific. Both of
these ideas are already firmly embedded in Deva Darsana. Predications of Dev Atma should make us aware not only of his importance in India's past and of his beneficial guidance in their own lives but also of what contributions his philosophy can make to the humanistic and scientific ideas needed in the emerging world philosophy. Further study will reveal still other needed ideas and still other contributions available in Deva Dharma. But these two, at least, provide a clear beginning.

A kind of East-West synthesis occurred in the mind of Dev Atma. He absorbed Western ideas about scientific attitudes and methods as means to more reliable knowledge, and extended them to ethics and religion (something too many Western scientists and philosophers are still unwilling to do). He did not succumb to materialism and other varieties of reductionism resulting from some overactive specialisations. He also rejected Western exclusivistic monotheisms with their anti-humanistic implications. He accepted Indian ideas of respect for animals and plants and our natural environment, something that American ecologists only now are propagating with vigour. He rejected Hindu ideals of desirelessness and indistinctness, in favour of common sense recognition of the naturalness of desiring and of persons as plural realities really synthesizing body and soul. Many ideas in his synthesis are worthy candidates for inclusion in a world philosophy. I hope that some members of Dev Samaj will give at least as much attention to the future of these ideas as they have to their origins in the past.

Dr. A.D. Litmann, Academician, Institute of Oriental Studies, Academy of Sciences, Moscow (formerly the USSR), has pointed out that despite the entire originality and independence of views of Dev Atma in the correlation of love and hate, they, in his understanding,
remain abstract ethical categories, devoid of concrete, vital historical significance. They were taken to be as some eternal “metaphysical” essences, far from real higher feelings which they actually realise. Dev Atma saw in higher loves as well as in higher hates only dry norms which always and everywhere should guide a man, irrespective of genuine feelings which guide him in certain conditions. He was against the understanding of “higher hates” as sacred hates which become a mighty spiritual force, inspiring people to high moral quests.

Nevertheless taken as a whole, naturalistic ethics of Dev Atma had been a great contribution to the development of ethical thought of India in the first 30 years of the 20th Century. It orientated to separate the moral norms from mythical “divine essence” of man but failed to connect his real psycho-physical nature in a certain relation with the social medium. This is the objective historical significance of the conception of man and naturalistic ethics in the philosophical teaching of Dev Atma.

Dr. Dale Riepe, Professor of Philosophy, New York State University at Buffalo (USA)

Value is part of natural existence for Dev Atma. “Value is a necessary condition for persistence in existence.” There is a casual relation between value and existence such that “value is a necessary condition which furthers existence and disvalue is a necessary condition which reduces further existence.” Disvalue leads to stagnation, degeneration, and death.

There is no supernatural or transcendental sphere. The human soul is evolved within bodies in nature as a result of evolution. The soul cannot be disembodied and it cannot transmigrate from one body to another. There is also no Great Soul encompassing all little souls because each soul is discretely found in its own particular body.
However, some souls can continue their existence after death by building a subtle body out of finer material particles at the death of their own particular body. Although this may be true, I find that I cannot believe it, nor do I see that it is highly important to Dev Atma.

Despite the excellence of Dev Atma, I find that there is a certain thing lacking in its outlook concerning the political economy. However, at the centre of everything human is Dev Atma’s emphasis upon responsibility of men and mankind to make the future conform to blueprints that make reason and altruism possible. To this end Professor Kanal has contributed the most valuable philosophical work to which I shall refer again and again for light and inspiration.

Dr. S.S. Rama Rao Pappu, Professor of Philosophy, Miami University, Oxford, Ohio (USA), has pointed out that what exactly is the relation between Dev Atma’s general theory of evolution and the (moral) perfection of man. Dev Atma argues that there is a law of evolution and this law explains the evolution of the species from amoeba to man. The evolution from man to, say, superman consists of the moral perfection which man brings about in his existence. Though Dev Atma does not ignore the importance of man’s biological perfection, it is secondary in his system. What is unclear here is that the law of evolution from amoeba to man is not the same kind of law as in man’s further evolution from man to superman. The former, if anything, is a mechanical law; but the latter is teleological. The moral evolution of man cannot be due to the operation of unconscious forces in Nature. Man attains the higher stages of perfection and becomes "a Dev Atma" because he can will to attain it and he thinks it to be good. In other words, the general law of evolution in biology is a law of nature, but the law of (moral) perfection of man is not a law of nature.
It is what Kant calls a “self-employed law”. A law of nature, in principle, can be predicted, but a moral law cannot be so predicted.

As a corollary to the above, we may also discuss the evolution of morals itself. Dev Atma, no doubt, contends that there is an evolution in morality just as there is an evolution in the organic life. The moral perfection of man consists of the primitive man becoming a civilized man and the civilized man becoming “a Dev Atma”, and a Dev Atma becoming “who knows what?” and so on. But, as we have seen above, the law of evolution of morals cannot be the same law of biological evolution. The main difference is that the law of biological evolution is descriptive, but the law of moral evolution is prescriptive, because human perfection is a prescriptive concept. Dev Atma must justify why his ideal of human perfection, culminating in a “a Dev Atma”, is the ideal. There are many possible ideals of perfection. Dev Atma, of course, says that if any of his teachings fail to satisfy empirical verification, it does not deserve to be accepted as true. But then the question of empirical verification does not arise in the case of (prescriptive) norms and ideals. A norm is either obeyed or disobeyed. An ideal is either realized or not realized. But norms and ideals are not true or false. On the other hand, if Dev Atma contends that the law of moral evolution and the ideal of human perfection is not prescriptive but descriptive, we are led to accept the position that we are morally evolving towards what we ought to morally become and, therefore, Dev Atma’s teachings that we ought to pursue Xs and shun Ys are superfluous. There are, of course, ways of getting around the so-called “Hume’s fork” (the fact/value dichotomy). Nevertheless, a discussion is needed, especially in evolutionary ethics, about how a rapprochement between fact and value is possible.
Last but not the least, there is the vast problem of the freedom of the will which Dev Atma did not discuss satisfactorily. We have seen that "perfectibilism" conceptually implies that human beings are capable of perfecting themselves. Dev Atma seems to take it as a fact the "fact" that human beings are free to choose their destinies. But an evolutionist cannot answer the problem of free-will so easily because, by accepting the evolutionary theories, he is committed to some form of scientific determinism. Dev Atma asserts that the emergence of man from sub-human species is due to the law of evolution, and the primitive man becoming "a Dev Atma" also follows the law of evolution. There is, however, a difference. There is no necessity involved in the law of evolution when man becomes "a Dev Atma". He becomes perfect only if he first wills to become perfect and directs his life and conduct in such a way that he realizes the perfections of "a Dev Atma". If he does not so choose to become perfect, he may "fail" to be the degenerative hedonistic life of a savage. Now the questions which Dev Atma should raise and answer in this connection are these: can man will to become "a Dev Atma"? Can he choose to be perfect? Has he the capacity to shun the "low loves" and "low hates" and pursue the "high loves" and "high hates"?

Prof. N.Q. King, Merill College, California (USA), had an opinion that Deva Dharma, whose organization is called Deva Samaj (the society of Deva Dharmis), is not a case of revivalism or renaissance of ancient Hinduism. It is a heterodox school of philosophy and religion like Buddhism. The founder of Deva Dharma felt in the scientific method as cataclysmic an experience as revelation was to the theistic prophets. He was not prepared to dismiss scientific knowledge as 'Vyavharic jnan' and stay on to the study of scriptures to re-authenticate them through personal experience or re-interpret or re-
word them in a modern western idiom. He posed to himself much wider problems than had been attempted in his country. He was not seeking an identical core in all religions like Raja Ram Mohum Roy. He was not trying to adjudge the boundaries of religion and science like Descartes and Liebnitz. He was not interested in how to save religion from science like Kant. For him scientific knowledge was the paradigm, obtainable by scientific method. He posed for himself the problem of how the scientific or empirical method could be employed in the field of religion, the field of study of human ideals ad human destiny. Deva Dharma is a restructuring of religion through purely empirical methods and hence is in a category by itself. No study of modern Indian religious movements is adequate or complete without the study of Deva Dharma. To leave out Deva Dharma or to ignore the revolution that Deva Dharma has brought in the field of religion is like studying the ancient Indian religions without Buddhism. Deva Dharma is a far greater intellectual revolution than other modern religious movements as Buddhism was to Hinduism. If the importance of a religion is not judged in its numbers but in its new contribution to religious thought, Deva Dharma can well claim to be a unique movement among modern Indian religious movements.

Can Bhagwan Dev Atma’s movement become numerically significant in the West? Here is a movement which is genuinely Indian which makes full allowance for the best in occidental thought. Just at a time when the West is looking for the wholeness of approach, Dev Atma’s naturalism has much to tell the ecologist. Whether the present failure of the nerve which besets us, as it did our ancestors in the third and fourth centuries, will lead to a similar outcome, remains to be seen. Perhaps, the austere demand for the highest human attainment made by Bhagwan Dev Atma, remains too high a calling for the
common man. Perhaps, even so Deva Dharma may exert great power in the West. In the meantime, it is impressive that so many movements and persons in India have taken up and used individual features of Bhagwan Dev Atma’s teachings. This is especially important at a time when India is performing economic, industrial and scientific marvels, but in the opinion of some of her best teachers, it is falling behind in matters of morals and care for fellow creatures. There is then no lack of work for the Deva Samaj to do both at home and abroad and the future will tell the outcome.

4.15 CONCLUSION

Dev Atma was formidably consistent in his application of the scientific method to the study of the universe and man. He tenaciously kept track of whatever the scientific method disclosed to the scientists and to him in his investigations. There was not the slightest deviation in his loyalty to the scientific truth out of partiality or prejudice, fear or temptation. He was totally one with scientific attitude, an attitude of complete submission to the facts and laws of nature in formulating his answers to the philosophic problems. If for nothing else, his philosophy will draw admiration for reflecting a unique mind, so free from human weaknesses, of pride and prejudice, passion and fear, and so courageous and uncompromising, so majestic and splendid in his loyalty to truth.

His articles are quite confused regarding his use of the word ‘Atma’. In his whole philosophy he uses this word from idealistic philosophy of his country, namely ‘atma’, and installs it in the naturalistic world. ‘Atma’ or ‘soul’, is for him biological in origin as an evolved life-force from the animal world. Each ‘atma’ or ‘soul’ is a product of the impregnation of the ovum by a sperm. Consequently,
moksha is not the name for disembodied transcendental state free from all pain. It means freedom from untruthful and evil intentions and expressions of our urges biological, physiological and social and not from the urges themselves.

As B.C. Biswas has beautifully pointed out how Dev Atma is that Nature is evolutionary and the evolutionary process is creative of new levels of existences with new qualities and laws of behaviour leading to Dev Atma. Dev Atma gives a purely biological connotation to soul in his philosophy.

Dev Atma could be called the Newton of philosophy of religion. He, like practicing scientists, holds that the explanation of an event is in other events. He holds, like practicing scientists, that we have not to transcend the spatio temporal world to explain what happens in the spatio temporal world. He agrees that values are subject to the same 'method of inquiry' as facts. Dev Atma holds that after life man has the same figure and form of body on earth, though it is subtle. It can be photographed. He asserts about life in parlok if verifiable, though it may be questioned whether there is sufficient evidence in the use of the scientific method.

It is true that the scientific techniques to study certain phenomena are not adequate. Science has been refining and evolving techniques for the study of more and more fields of facts and values. But this inadequacy of scientific techniques to explain some phenomena does not touch naturalistic ontology and epistemology. The 'gaps' in the scientific explanation call for greater effort at better theorizing and experimentation. The vacuum created by the absence of God in Dev Dharma is fittingly filled in the person of Dev Atma. Dev Atma is super-altruistic in his nature. The state beyond altruistic life is Dev Jiwan i.e. a life of complete love for truth and goodness and
complete hatred for untruth and evil. Human love finds its highest object of perfection in him, and therefore there is no vacuum in the absence of God. Higher loves and higher hates are dynamic forces in man directed to social and natural situations. What is the object of higher love and higher hate is historically and culturally determined for an individual. For example, in the nineteenth century man became sensitive to the dependent and degraded conditions of women. His higher hatred impelled him to fight for the removal of discriminations and restrictions against women. His higher love led him to build institutions of education for women.

Dev Atma evolved the concept of evolution with reference to values. The emergence of a useful species is evolutionary. The emergence of ferocious species is devolutionary. The process of evolution has a direction and hence it is teleological.