



RESEARCH ARTICLE

Bhagwan Devatma's Philosophy about Nature and Religion

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ABSTRACT

This paper briefly discuss that Bhagwan Devatma was a naturalist and realist personality. Bhagwan Devatma believed in harmonious relationship of man with man with nature. Devatma recognises two processes in nature- Evolution and devolution. Nature is one but sciences are many. All the truths of various sciences being based upon facts of cosmos as is but natural are not only not contradictory to one another but they corroborate one another. Bhagwan Devatma blessed this world with one true universal system of religion based on the verifiable and provable facts and laws of nature. Devatma's concept of religion is humanistic as it is concerned mainly with man and not with God.

Key words: Bhagwan Devatma's Philosophy, Nature, Religion

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INTRODUCTION

Bhagwan Dev Atma the most worshipful founder of the Dev Samaj. The legal name of Bhagwan Dev Atma is Shri Satyanan Agnihotri. He was born on Friday, the 20th December 1850, at Akbarpur, District Kanpur. He comes from the Aryan stock of the ancient and illustrious Kanya Kubj Brahmans. In the Epic of the world renowned poet and author, Balmiki whom the European Savants remember as the Homer of India there is a legendary recorded of how this class of Kanya Kubj Brahmans originated. The name of Bhagwan Dev Atma's father was Shriyul Pandit Rameshwar Agnihotri. He was the second sone of his illustrious father. He was a vegetarian and abstained from all kinds of intoxicants. he loved useful animals and tended them with great care. Bhagwan Dev Atma's mother came from a very high family. She too possessed a Devout and religious nature. When Bhagwan Dev Atma was hardly sixteen years of age that he joined the lower subordinate class in the Thomson College of engineering at Roorkee. His revered father personally took him there. He was the youngest student in college. It is also significant that no student from his native place had ever ventured to go there to receive higher education. Neither then, nor for half a century thereafter did any student go from Akbarpur to Roorkee for education. Entry into Roorkee brought Bhagwan into an altogether new world of environment. At Akbarpur he was in one kind of sphere of life and thought. At Roorkee he came into a different kind of sphere which opened up new possibilities and offered a wider scope of new experiences. Bhagwan Dev Atma began to realize and grow conscious of the unique nature of his innate powers. he could discern that not only others could not bring about the marvelous changes in human hearts which he wrought but that there was morbid clinging of man to full faiths and evils and sinful life, that there was untruth in belief, untruth in daily practice untruth in daily relations, untruth in religious worship Sadhan, Puja path etc. and that relations of man had grown hellish in spite of God worship and that there was none who saw the horror of all that as he did nor jumped into the unknown to remove that as he was compelled by his inner life to do. He called the world to his worship. As every God is an image of man's thoughts, Bhagwan, projected a new concept of God.

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 is 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 or 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 forces always remains constant and shall always remain so. Hence the whole nature, which is made 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 devoid 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 external 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 the action of forces unceasing change is inevitable, whether perceptible to us or not. The change makes an existence better in form of or in its qualities or function. We call that change 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 away, then though its particles remain in its nature in one or the other form, that book or rose plant no longer exists, and we can say that it is destroyed as such. Man, being a part of the nature and related to its other parts, is necessarily dependent on its other parts. The part of non-living being dependent, comprises 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 an unfavorable environment for his body or soul or both. So, the more a man is fit to adapt himself to the influences of the favorable environment and to resist the influences of an unfavorable 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 more he becomes deteriorating or degraded thereby, as regards his body or soul or both.

Nature is one, but sciences are many. All the truths of various sciences, being based upon facts of cosmos, as is but natural, are not only not contradictory to one another but they corroborate one another. Science has made great strides on the ladder of progress on the one hand, because of the increasing number of capable scientists and, on the other hand, because of the discovery of the fundamental principles necessary for the successful carrying on the true scientific investigation. This great progress has at last resulted in those world-wide, universal and eternal laws, which go by the name of *Vikas* and *Vinash* i.e., Evolution and Devolution in Nature.

PHILOSOPHY ABOUT RELIGION

Devatma holds a peculiar concept of religion. When we think of religion, probably a group of things will come to mind, such as churches, prayers, sermons, songs, collections, creeds and rituals, people sitting together quietly; but evidently these things are not religion." In order to understand Devatma's philosophy of religion, we shall have to understand the social conditions surrounding him. Devatma has thus tried to present a 'religion' that is totally connected with the process of evolution and the progress of science. It is a religion because Devatma insists that his opinion should be accepted rather credulously. Absolute faith should be reposed in his words. Every religion moves on the might of faith that is why it infuses a spirit of transformation of one's life in the light of an ideal accepted faithfully, by a person. Devatma's religion is not likely to be a prey to

superstition, as it gives supreme importance to scientific methodology. It has the additional advantage of being quite objective.

Bhagwan Dev Atma blessed this creed-ridden world with the one true universal system of religion based on the verifiable and provable facts and laws of Nature. The glory of the four great truths or principles relating to the scientific basis of religion. In place of all the various fiction-grounded and mutually different philosophies of the world religions, the humanity now got one true and science-grounded philosophy of true religion. Now religion ceased to be a matter of opinion by different people. It became an object of one universal philosophy for all mankind. What is meant by true religion? "The true religion consists on the one hand in man's getting freedom from all those lower courses of life in relation to various kingdoms of Nature of which he is a part, to which baser courses of life he becomes a slave by his (1) ignorance, (2) various lower appetites (3) lower passions and (4) lower egoistic loves, and in consequences besides proving harmful to them, he vitiates the form and vitality of his own soul-life and walks the path of his annihilation; and on the other in evolving those higher forces of heart which build the vitality and beauty of his soul-life, enables him to establish his relation of supreme harmony with various kingdoms of the universe and develop in him the most glorious higher life. The organism of soul-life has become complete by the evolution in Dev Atma of all sided highest psychic forces of true higher life and it is the higher or divine influences of these highest soul powers that can carry man beyond the reach of all destructive forces. This is called Dev Jiwan and this is termed Dev Dharma. The Dev Dharma or Dev Jiwan is attained by the evolution of the various forces of the complete love of truth and goodness and various forces of the complete repulsion for untruth and wrong. Having attained to this complete life or Dev Jiwan, the Dev Atma by imparting the higher influences of his highest psychic forces, produces, as far as possible, higher changes in various kingdoms of the universe, and arrests and stops the course of lower or destructive change in them and thus he himself in his own turn grows higher. Having established higher evolutionary relationship with the various kingdoms of the universe he becomes helpful and serviceable to the cause of evolution and in his turn he is protected and safe-guarded by every evolutionary part of Nature. What a holy alliance of harmony between the two!" This was the grand and most profound philosophy of soul-life true religion which Bhagwan conferred on this world.

CONCLUSION

All that reality exists in nature and not in the fancy of man is truth. Every event in nature every occurrence or phenomenon in nature, every object in nature, every uniformity in nature is truth. True knowledge means, knowledge gained by our respective normal senses and powers of things objects and events in the cosmic organism as they in fact are or happen. Bhagwan Dev Atma's ideal was to liberate man from low loves and low hates which lead him to life of untruth and evil and develop in him higher or altruistic forces and thus create a new species of mankind.

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