

9. A Study of 'Sattvic' Life^{1*}

Introduction

In everyday life we divide fellow human beings into different groups. We divide them into male and female on the basis of their difference in physiology, no less on the basis of their psychology. We divide persons into good and bad tempered. This division of persons into good-tempered and bad-tempered is called division into types of personality. Sciences also divide men into types. In Greece, Hippocrates, considered the father of modern medicine, proposed that man's temperament relates to the fluids of his body. Body fluids are four in number: blood, phlegm, yellow bile and black bile. A man in whose body blood dominates is cheerful and optimistic. A man in whose body there is excess of phlegm is of calm temperament. The domination of yellow bile makes a person hot tempered and a man of black bile remains gloomy and dejected. Today Hippocrates' typology is replaced by sophisticated typology. Some psychologists like Sheildon have found direct relationship between behavioural characteristics and quantitative assessment of the structure of the body. Some psychologists like Jung, have divided human beings into introvert and extrovert types.

The division of persons into types depends on the point of view of the thinker or the scientist. A medical scientist will divide people in one way and a social psychologist will do it in another way. Persons can be divided into types on the basis of facts or values. Gita divides persons on the basis of ethical and spiritual values into three types: Some persons are 'sattvic', others are 'rajastic' and still others are 'tamasic'. We are concerned here to define and describe the life and characteristics of 'sattvic' persons.

A person is not sattvic-jivan-dhari' who has one or other altruistic feeling

^{1*} The nearest translation of 'Sattvicta' is 'altruism', which lacks the comprehensive of the Sanskrit word. So the word 'Sattvic' is retained. A man of altruism is 'Sattvic-jivan-dhari'.

and serves one or other good cause. He may be philanthropist who has given away his property for a great cause and serves it with all his heart and soul. But he may be intemperate in his food, drinks and meat diet, may be lax in observing social sex ethics. He is certainly an altruist, and may even be a great altruist, if he fights for great causes like the freedom of the slaves, or the rights of women etc. But he is not 'sattvic-jiwan-dhari'. 'Sattvicta' is not a name for one or another altruistic virtue, it is the quality of the total personality. A 'sattvic-jiwan-dhari' is 'sattvic' in his food, in his thinking, in his feelings and in his behaviour. Every aspect of his life is characterized by the quality of 'sattvicta'. Gita considers 'sattvic-jiwan-dhari' in all aspects of life, in the aspects of knowledge, feelings and conduct.

1. Knowledge and Faith of 'Sattvic-Jiwan-Dhari'

What is the kind of knowledge and faith of a 'sattvic-jiwan dhari? A 'sattvic-jiwan-dhari' accepts as true knowledge what is verifiable or refutable by the use of the scientific method. He accepts the scientific truths about his personality, that is, (i) his total being his soul and body-is a contribution by his parents ; (ii) his body and soul are two aspects of his being and are inter-dependent; (iii) his body and soul are in ceaseless change for better or worse; (iv) they are under the laws of health and disease and both know death; (v) his body and soul are in constant contact with the environment; (vi) if he acts right in relation to other entities, things and persons, his body and soul remain in a state of health; if he acts wrong in his situational context, he invites disease and even death for his total being of body and soul; (vii) his deliverance from evil dispositions and cultivation of virtuous dispositions is possible in an environment of truth, goodness and beauty; and (viii) such influences can emanate from a soul who has evolved a life of complete love of truth, goodness and beauty and complete hatred for all that is untrue, evil and ugly.

What is the faith of a 'sattvic-jiwan-dhari'? Faith is different from knowledge in many ways. There is a lot of controversy among thinkers as to the difference in the meanings to be attached to knowledge and faith.

We take one difference relevant to our discussion.

Knowledge is theoretical, faith is practical. Knowledge is concerned with intellect, faith is a matter of attitude to truths. Knowledge speaks the language of understanding, faith speaks the language of involvement with truth. To illustrate : We all give intellectual consent to the statement, irrespective of whether our religion is theistic or atheistic, ancient or modern, that if a person takes to unconditional service of some cause of human welfare, higher powers (or God) help that cause and protect and provide for the altruist. This proposition is true. If working with my hands for others as a labourer can earn for my needs, if intellectual work for children of others as a teacher can gain for me the goods of life, my altruistic service of others can certainly provide for my needs. Though we know this truth, we do not have faith in it. To have faith in this truth is to risk our life for it. Those who have faith in its truth, risk their life.

Devatma decided to take his life-vow of service of the world in the form of giving deliverance to mankind from superstitious beliefs and evil dispositions and to cultivate in them an attitude to accept tested beliefs and grow 'sattvic' feelings. For this life-vow, he decided to give up his job which earned enough for his needs and the needs of his family. His passion for this highest service turned his knowledge into faith that a pure altruist is cared for by God (He then interpreted higher powers as God). So he resigned his job. When his Headmaster asked him how he would meet his needs and the needs of his family, he replied, "I depend on God. He will provide me!" This is the faith of every 'sattvic-jiwan-dhari' and it is this faith with which Devatma lived all his life.

Take Gandhiji's case. When Gandhiji came back to India from South Africa, he went and met Shri Gopal Krishan Gokhale who lived by this faith in the providence of higher powers and who was a very senior political leader. Shri Gokhale asked Gandhiji what was the programme of his life, now that he had returned to India. Gandhiji said. "I would first do my legal practice to look after the needs of my family and then think of the service of my

country." Shri Gokhale said to him. Take to the service of your country. Your needs and the needs of your family will be looked after. There are enough rich people who are anxious to look after the needs of altruistic men in the service of the country!" Gandhiji followed Gokhaleji's advice, gave up his idea of legal practice and took to the service of his country. He lived by this faith of a 'sattvic-jiwan dhari' vouched to him by Shri Gokhaleji. He was never short of money for his needs and the needs of his family and the Ashram. He had offers of money far beyond his requirements.

Today, we have before us all the whole life of Mother Teresa Nun Teresa was well-educated and was given the Principalship of a Convent school at Calcutta. She lived the hard life of sacrifice. However, she depended on the Church securities for her honorarium, accommodation and medical aid on the pattern of securities provided by modern governments to their employees.

An altruist who works in a welfare organization which provides him with honorarium, accommodation and medical aid, may live a high ethical life but he lacks faith that higher powers help men of unconditional altruistic life. So did Nun Teresa lack the faith as a teacher of the Convent. Once she visited some area of Calcutta where she found some poor people dying in the streets, unattended, uncared for, and in utter despair. Her compassion was aroused to white heat. She asked the Church authorities to allow her to give up teaching work of well-placed children of rich parents in the Convent and to take to the service of the disowned dying persons in the streets of Calcutta. The Church refused her permission to switch over to the service of the dying poor. She now faced a critical situation. If she leaves the protection of the Church, who will provide her the securities of honorarium, accommodation and medical aid. Her compassion converted her knowledge into the faith that higher powers (interpreted by her as God) look after a cause of welfare and the promoter of the cause. She requested the Church authorities to relieve her of the discipline of the Nun, so that she could take to the service of the dying persons. The permission was given. She left the protection of the Church and went into wilderness of streets in

a foreign country. Now she had lost all securities of life yet she had lost nothing. She now possessed robust faith to inspire her. We know today she is running hundreds of homes called 'Nirmal Hridaye, in India and abroad. Every Government of the world feels honoured when she accepts their help for her cause.

Towards the close of his life Devatma asked his 'pracharaks". to give up their dependence on Samaj for honorarium and work on the faith that higher powers would provide for them and protect them. At that time there was only one worker who thanked Devatma for this step. He was happy that the Devatma had asked his disciples to walk without crutches. He was not a man of patrimony: had not earned enough to depend on it for the rest of his life; he did not draw pension; he had nothing to depend on except his unshakable faith in higher powers in the universe.

This faith is essential for a 'sattvic-jiwan-dhari'. He is relieved from bondage to organizational securities-economic, social, hier archical, which lead him to compromise his conscience or moral principles, as we find in the case of an honest government servant directly under a minister. I know a very honest government servant who feels it dishonest to sign on a contract which other members of the board sign. He finds he cannot keep his service if he refuses to do it. Again, a 'sattvic-jiwan-dhari' surrenders his securities of the welfare organization in order to be pure or unconditional altruist. He walks the earth fearlessly and makes bold choices of new innovations in the service of the world.

The second piece of knowledge which a 'sattvic-jiwan-dhari' turns into faith is that values of the soul or spiritual values are primary and all other values are secondary. From the point of view of spiritual values, gold is an object of as little of attention, attraction and attainment for him, as ashes and a mansion has as little charm for him as a hut, for neither of them contribute anything of spiritual value. He is stoic in relation to pleasures and pains of the body, for both bodily pleasures and pains fall outside the spiritual values. The worldly success and failure are second grade in their character

for him. He realizes that when praises of others do not contribute to the good of his soul, then condemnation by others does not harm his soul welfare either. He is therefore, indifferent to both praise and calumny by others. He believes that his soul must remain above their reach. He does not consider him as his friend who praises nor considers him as his enemy who criticizes him or makes false accusations against him, for neither of them helps or harms his spiritual life. What counts most for his concern is the cultivation of the values of knowledge, purity, humility, unconditional service and contemplation and devotion to the highest soul.

We have the example of Rishiji, the Guruji of Bhagwan Devatma. Out of compassion he helped a person to get a job of a clerk in his department. This clerk was spendthrift. He misappropriated Rs. 300 from the office account. When the account was audited he was held responsible for misappropriation. The Guruji asked him to meet his officer, ask for his pardon and pay the amount. This clerk instead gave in writing that the Guruji was a party to his embezzlement. Guruji's officer told Guruji that he believed him to be honest, but since the clerk had involved him in this embezzlement in writing, he had to get a clean chit from the court.

Guruji did go to the court. The court cleared him of the charge and punished the clerk. An ordinary man in Guruji's place would have been very happy that the clerk had been punished. He would have wished a greater punishment for the clerk since he had proved ungrateful to him. But Guruji was made of a different clay. He wrote to Devatma that it was most painful for him to go to the court. Had he some other means to look to the needs of his family, he would have resigned the job, and not gone to the court. "The duty of a faqir' is to forbear."

What had pained Guruji most? The clerk had tarnished his reputation for honesty and put his job in risk. But these things did not constitute his greatest pain. These harms were secondary to Guruji. What hurt him most was that he had to compromise his virtues of forbearance and forgiveness by going to the court. He had injured what he valued high by going to the

court, not the wrong done by the clerk. This is to be a 'sattvic-jiwan-dhari'.

Gandhiji's example is relevant here. The white South Africa felt very angry on his propaganda to get rights of citizenship for Indians settled in Africa. Once when he travelled from India to South Africa the white South Africans collected in hundreds to kill him. As soon he came out of the port and was on the road, there were shouts all around 'kill Gandhi. One person hit him so hard on his head, that he would have fallen unconscious had he not been able to hold on to a railing near him. Gandhiji writes that even in that moment of suffering, it never occurred to him to think evil of the rioters. This is to be 'sattvic', never to entertain retributory punishment for those who have harmed us. A 'sattvic-jiwan-dhari' considers the evil doer as a fellow human being misled and holds that the proper attitude is one of forbearance and forgiveness, even when some action is to be taken.

We have the supreme example of Christ. His prosecutors stood to witness his crucifixion. What could be the feeling of you and me. if we had been in the place of Christ? We could not but hate them and wish them punishment by God. But Christ knew that what was being done by his opponents did not touch the good of his soul. Had he wished retributory evil to them, he would have harmed his soul as those who were responsible for his crucifixion did.

To return one slap by two slaps is victory for the evil-doer. To return evil by evil is to be evil. But Christ prayed to God to forgive his prosecutors for they knew not what they were doing. He could ask for their forgiveness only when he had himself forgiven them. Christ's last act of forgiveness was the peak point of his maturing attitude of forgiveness.

The third piece of knowledge which becomes faith with the 'sattvic-jiwan-dhari' is that his highest relation is with his deity, his guru. He must give his best love to his worshipful being. Some religions hold that the worshipful being should be the only object of love. They exclude 'sattvic-love even for parents. Love is not to be shared for it is reduced when it is shared. All love must be exclusively for the worshipful being. In Dev Dharma also the only objects worthy of love are Devatma and altruistic service.

However, there is difference between the total pattern of the conduct of the theistic 'sattvic-jiwan-dhari' and a Dev Dharmi sattvic-jiwan-dhari. The concept of God. for the theist, is of the being who is all by himself, unrelated to parents, brothers or sisters. partner in life, community, country and mankind. He is above and beyond all relations. So a theist devotee in his love of God, imitates God's style of life, and avoids all relations - to parents, brothers and sisters, partner in life, to his community, country, mankind as they deviate him from all time absorption in the love of the deity. He stays by himself in a monastery, in meditation on God. The concept of Devatma is of a soul who established his relation with his parents. children. brothers and sisters. partner in life, his community, country and mankind. no less with the animal, the plant and the inanimate worlds on the basis of truth and goodness and cultivated feelings of appreciation, gratitude. service and affection in all these different relations. A Dev Dharmi sattvic-jiwan-dhari' in his love for Devatma follows the style of the life of his worshipful being and develops. besides his love for Devatma, altruistic feelings of affection. gratitude, and service in the multiple personal and infra personal context. He loves Devatma most but also shows an altruistic love in all relationships.

A 'sattvic-jiwan-dhari' adores his deity at two levels. He may establish rapport with him for the benefit of his light and power to get rid of his evil dispositions. low-loves and low-hates and to cultivate a life of altruistic disposition of knowledge purity and charity. This is worship at the basic level. Here one is asking for something for oneself. This worship is concerned with one's own welfare or salvation. At this level a devotee may go all out to do service to the pleasure of his deity. But this service is out of gratitude. It does not release one from his ego interest in the benefactor. The service is not unconditional. This level is essential, for it keeps us humble. It saves us from hubris. But there is a higher level of worship where a 'sattvic-jiwan-dhari' does not ask for his own benefit. He wishes for the vision of the glory and grandeur of the divinity of his deity. He is in ecstasy over the beauty of the excellence of 'Deva-rupa' in itself without

reference to its fallout or utility for human souls. Devatma's 'Deva-rupa' is sublime in itself even if there are no human souls to benefit from it. The excellence of Deva-rupa is not exhausted by what changes it can bring about in human souls. Again this utilitarian service is limited by the limitations in human souls. Far exceeding in value is the Deva -rupa in its own splendour like the noble heights of Himalayas. The values of the Himalayas are not exhausted by the one-time fact that they guarded our frontiers from foreign attacks. Today they have ceased to guard our country due to aerial attacks. But even with the disappearance of this utility, the beauty of the Himalayas stands sublime in their isolated grandeur.

To worship Devatma at the second level is for the intrinsic beauty of his 'Deva-rupa'. At this level the feelings of faith, reverence, and love are not cultivated for receiving Dev Prabhavas for one's betterment. A devotee is anxious to develop these feelings so that his vision develops greater acuity for the perception of the sublimity of the Deva-rupa. To illustrate : Revered Sh. P.V. Kanal writes in his autobiography, entitled My Story, after his reading the first page of Bhagwan Devatma's autobiography Muhj Mein Dev Jiwan ka Vikas where Bhagwan defines the nature of his Deva-jiwan: "Countless times I have read that. Every time it gives me a newer aspect of it. Several times my mind used to be so deeply gripped by a vision that it would come before my mind any number of times a day. This made the singing of the 'stotra' a delightful and most elevating matter to me. Whenever I sang the 'stotra ' I used to muse for long on the Deva-jiwan of Bhagwan Devatma." At this second level, the comparison between the inferior nature of the 'sadhak' and the superior nature of the deity is irrelevant for that is not necessary for seeing the sky high excellence of the Devatma. A viewer of Himalayas does not compare his height with the Himalayas. That is irrelevant for appreciating the towering beauty of the Himalayas. So is the case of a 'sattvic-jiwan-dhari 'in relation to his worshipful being.

The fourth piece of knowledge which becomes faith with a 'Sattvic-jiwan-dhari' is that the highest service of others in the form of knowledge and

conduct is the destiny of human soul. Suppose one gets a lottery of five million rupees. Can one keep the news to himself. If he tries, he would die. He must tell others of it. A 'sattvic jivan-dhari' cannot keep to himself his vision of the beatitude of his worshipful being. He must tell the world what blessings are open to mankind through the life of his Master. He is restless to carry the message of his Master to all the corners of the world. He feels he must live every waking hour to reach the blessings to every soul. He becomes a King Ashoka who even persuaded his son to carry the message of Buddha to other countries of the world.

In short, a 'sattvic-jivan-dhari' lives by four-fold faith: Faith in higher powers, faith in spiritual values as primary, faith in his worshipful being as his highest relation, faith in the highest service of his fellow men.

2. 'Sattvic-Jivan-Dhari' and His Conduct

What is the conduct of a 'sattvic-jivan-dhari'? We act with our body. So to determine the nature of the conduct of the 'sattvic jivan-dhari' we must know what is his attitude to his body and bodily needs. How does he treat his body and how does he discipline its needs?

A 'sattvic-jivan-dhari' keeps his body 'saucha', i.e. neat and clean. Cleanliness is next to godliness. He treats it as a temple for his soul's inhabitation.

He avoids sloth or indolence in taking work from his body. He is unsparing in harnessing it for his own evolution and for the service of others. He never relaxes in his efforts to do good to others. He flogs his body to complete some altruistic work in hand. He is as active in his work as a man possessed with the mania to get money or power. Though he works like an ambitious worldly man, he utilizes all his energies and understanding for cultivating spiritual values in himself and service of others.

The second discipline connected with his body is the discipline of his

tongue and pen. Tongue and hands have bestowed excellence on man over the rest of the living world. Speech and writing are our media of communication that have helped us to build culture of knowledge, fine arts and morality in society. In all higher cultures there has been discipline or 'tapasya' on the use of words in speech and writing. The use of words no less the tone of speech and writing express the culture of an individual and his group. We know there is a world of difference in the speech of the manual labour and the higher professional.

The aim of the speech of a 'sattvic-jiwan-dhari' is the good of the other. When self-righteousness, arrogance and assertion of authority dominates a mind, the expression is offensive, exaggerated, humiliating and cold. When the good of the other is primary, the expression in speech and writing is soft, agreeable, wholesome and true. A 'sattvic-jiwan-dhari' is controlled by the idea of the good of the other. He avoids anger, bitterness, sarcasm, rudeness and coldness in his expressions. His expression in speech and writing has the fragrance of compassion and love. It is like the expression of a mother to win her child to better ways of life. A 'sattvic-jiwan-dhari' is all consideration for the feelings of others and has good will in his heart for them and this moulds his speech and writings to mellowness. His is the most cultured speech even in relation to his opponents and enemies, for it flows from 'sattvicta' in him.

The third discipline concerning the body relates to food and sex. A 'sattvic-jiwan-dhari' knows that food is an important factor in cultivating 'sattvic' life. There is a close relation between the chemistry of the body and the culture of the mind. Today scientific studies confirm how food influences, not only our health but also our intelligence and feelings. We all know how smoking is highly correlated with throat cancer, how meat diet is highly correlated with blood pressure and cancer. And recent experiments also show how change of diet improves native intelligence, and how changes in diet of delinquents have reduced their anti-social behaviour. Food plays an important role in developing 'sattvic' character of a soul.

A 'sattvic-jiwan-dhari' avoids meat diet which involves avoid able and unnecessary cruelty to animals and has the tendency to make one cruel in character. He takes to vegetarian food. In vegetarian food also he avoids tea, coffee, chillies and masalas (condiments) which irritate the stomach. He avoids food which stimulates the sex, the aggressiveness and other passions. Onion and garlic are not included in 'sattvic-food'. He goes in for vegetarian food which helps dispassion. He keeps strict discipline on sex urges of his body to avoid harm to his body and to the honour of other fellow human beings. He observes sex control for himself and for social ethics.

In relation to needs and comforts of his body, he goes in for simplicity and economy. In the older culture, a great value was attached to the simple life of the 'sattvic-jiwan-dhari'. His needs were few and their satisfaction was simple. A rishi from forest nooks appeared more royal in his ochre clothes than royalty in gold studded dresses.

Even today, Catholic Church insists on poverty as one of the virtues for monks and nuns. If you visit Nirmal Hridaya institutes of Mother Teresa, the nuns keep two dresses for their wear. Mother Teresa goes by bus for her routine duties in Calcutta and carries as much money as required for bus fare.

With the development of technology, there has been abundance of consumer goods. One has to see T.V. to know how advertisements increase greed for more and more things of comfort and entertainment. In America every member of a family has a car. American population is around 4% of the world population and it consumes a third of the natural resources of the earth. The developing countries are fast growing on the pattern of America. The far sighted economists, sociologists and men of letters of the world are aghast at this rate of the exhaustion of the natural resources. They foresee bankruptcy of natural resources facing mankind. This craze bordering on mania for consumer goods is responsible for fast deterioration of ecological balance threatening the very existence of man.

All this is brought about by technology. Technology is the power to use natural resources for man's needs. Technology is not an unmixed blessing, as no power is. It is a blessing when it is used for man's needs. We know how technology has made possible to reduce starvation and poverty of the masses. But it is tending towards a curse, when it is being used for man's greed. The knowledge of natural resources and how to harness them for use has so widely increased and man has tasted the blood through industrialization so much that his greed is bringing about his ruin. The natural resources are being exhausted to an extent that threatens bankruptcy of Nature for the needs of man. The ecological balance stands disturbed which may lead to the extinction of man. A "sattvic-jiwan-dhari sees economic and moral grounds for simple life and high thinking. He highlights the beauty of simple life in his conduct.

3. The Altruistic Feelings of the 'Sattvic-Jiwan-Dhari'

What are the various 'sattvic' feelings a 'sattvic-jiwan-dhari' develops in himself? He is intensely conscious of the fact that it is natural to man to love his self and this self-love colours his way of life, his desires and dreams, his habits, beliefs and behaviour. It grows with every social success in work, power and position in life. But it is the greatest enemy of 'sattvic' life.

Self-love makes us selfish and selfishness adulterates even our best welfare service with personal advantages and privileges.

Self-love makes us anxious to seek praise for ourselves exclusively and thus makes us jealous of any one getting better praise and position. It makes us intolerant of any sober suggestion for correction of our conduct even by our best well-wishers.

Self-love makes us partial to our wrong doing but makes us exaggerate the wrong-doing of others and clamours for their punishment. Self-love closes our vision for improvement. It creates a wall between our self and our worshipful being and thus denies us the chance to establish the highest

relationship.

So a 'sattvic-jiwan-dhari' seeks antidotes against self-love through the development of four altruistic feelings of intrinsic worth:

1. The first altruistic feeling he develops is gratitude. The feeling of gratitude gives a 'sattvic-jiwan-dhari', the consciousness of the benefactors from whom he receives services every moment of his life. He gets conscious of the variety and immensity of the benefits he receives from the four orders of existences of the human, the animal, the plant and the inanimate worlds. For him every moment of life is a moment of thanksgiving. He realizes that he is nothing by himself, he is product of the four orders of existents and even as product he depends on them for his continued existence. This consciousness created in the 'sattvic-jiwan-dhari' by his feeling of gratitude makes for humility in him and thus reduces self love.

It is worth illustrating how gratitude gives rise to humility from the autobiography of Principal P.V. Kanai, My Story. He writes: "I came to Lahore to attend Bhagwan Devatma's Birthday and Jubilee celebrations (in 1907). As I stepped into Dev Ashram the news was carried to me that I had passed my M.A. This was a joyful news for all. But what happened to me then, is very instructive and amazing and it is illustrative of the silent working of the spiritual atmosphere created in Dev Samaj. I felt myself detached from everything and films after films appeared on the screen of my vision. I saw that peasants appeared and said. 'We worked and laboured for your food so that you become an M.A. Be grateful.' Then another sight appeared: Weavers and cloth-makers and dealers appeared and said, 'We clothed you and facilitated your becoming an M.A. Be grateful.' Then carpenters, artisans, blacksmiths and others appeared and said, 'We built roofs for you and various schools and colleges and thus helped you to get education. Be grateful' Then income-tax and revenue payers, writers and philosophers appeared one after another telling me, 'But for us there would have been no institutions, no books, no philosophies.

Our existence made it possible for you to become an M.A. Be grateful."

"I cannot describe what a deep and lasting impression all this left on my heart. My joy at being an M.A. in those days when B.A.s were rare, instead of feeding my ego, fed humility. In fact I became unconscious that I had passed M.A. I became conscious of any number of my benefactors."

The feeling of gratitude does something more for the 'sattvic jivan-dhari'. It makes him conscious that the benefits he has received and is receiving far exceed in quantity and quality from what he has done and can do for the society. He had received as a gift the culture of knowledge, fine arts, and conduct gained by mankind by millions of years of untiring effort. How much he can give in return to this sea of benefits he has received! This consciousness makes a sattvic-jivan-dhari humble in relation to his achievements and thus does not feed his ego love but keeps him humble. We quote Einstein to illustrate how the feeling of gratitude makes for humility about one's achievements. He says, "Many times a day I realize how much my own outer and inner life is built upon the labour of my fellow men, both living and dead, and how earnestly I must exert myself in order to give in return as much as I have received. My peace of mind is often troubled by the depressing sense that I have borrowed too heavily from the work of other men". This is the state of humility of the 'sattvic-jivan dhari' who has developed the feeling of gratitude. It is clear how the feeling of gratitude cuts ego-love to its size for it tells us that we are nothing by ourselves and our best achievement is a drop in the ocean.

2. The second altruistic feeling which a 'sattvic-jivan-dhari' develops is the feeling of justice. The feeling of justice helps the 'sattvic-jivan-dhari' to live the truth that he is to count as one and only one is the share of good things of life. He is one of them, equal before the law of the land. The feeling of justice reveals to the 'sattvic-jivan-dhari' that all men are equal. All men are equal in the sense that no man exists as a means or a thing to be purchased and sold. What was morally loathsome about slavery was that it treated a certain section of people as things to be purchased and sold. This

was outrageous to the sense of justice. For a man with the sense of justice a human being is an end in himself and therefore he has the basic rights which every one, even the highest, must learn to respect. A 'sattvic-jiwan-dhari' by cultivating the sense of justice is helped to restrain his ego assertions to the limit where the rights of others begin.

The sense of justice is a great leveller for ego-love and this is what the 'sattvic-jiwan-dhari' seeks to attain in life.

The sense of justice helps a 'sattvic-jiwan-dhari' to a still higher level of conduct. Let us quote Seneca, at once a distinguished Roman political administrator and philosopher like Dr. Radhakrishnan in India. He was earlier in birth to Christ. He was one among the Greek Stoic thinkers. He says:

"Let him (a man) reflect how often he himself offends against morality and how many of his acts need forgiveness. No just judge will pronounce one sort of judgement in his own case and a different one in the case of others. No one will be found who can justifiably acquit himself: any one who declares himself blameless is relying on the absence of witnesses rather than on the voice of his conscience. How much more humanistic it is to show a kind and fatherly spirit towards wrong doers".

It is this sense of justice, which is illustrated by an anecdote in the life of Christ. A woman was charged with adultery. The tribal custom was to punish such a woman by stoning her to death. This woman was running for life, shouting for help to be saved. Christ heard the cries. The woman took shelter under him. He called halt to his people. He asked the woman to stand in the centre and asked his people to stand around her with stones in hand. He said, "Let him throw the first stone who has never sinned". The stones fell from the hands of all the persons. They realized how unjust they were to the woman when they were lavishly forgiving themselves for the sins committed by them.

Those who have the spirit of justice show leniency even when social ethics

has made current discipline of punishment. Revered Kanaji used to say that when he thought of punishing a student, he asked himself what he would do if his own son was involved and the punishment took the form of admonition to the student. It is known about Shri Gidumal, the saintly magistrate of Sindh, that he never sent a criminal to death. His passion for forgiveness took the plea that justice requires that 99% criminals may be set free rather than an innocent person be punished. As a judge he knew that in murder cases the evidence is circumstantial which is never conclusive. Those of Rajasika temperament plead that death sentence reduces murders. But statistics tell a different story. The statistics of different countries show that death penalty does not reduce the number of murders and there has not been any increase of murders in countries which have abolished death penalty. Death penalty is no deterrent against murders. The sense of justice is a great help in holding back the hand of the compassionate person from giving severe punishments, for the man of justice knows that we are by nature aggressive or violent and partial to our views. This knowledge tempers his administrative actions of discipline and punishments.

Thus the sense of justice helps a 'sattvic-jiwan-dhari' to be compassionate when positioned to take action against others.

3. The third feeling which a 'sattvic-jiwan-dhari' develops is the feeling of 'mudita'. This virtue is given centrality in Buddhist ethics. Buddhism holds that 'I' is a mental construct and has no reality. So ego-love is like love for a woman that exists nowhere, for there is no such thing as 'I', something distinct over and above and apart from our experiences. According to Buddhism, when we rise above this myth of ego we rise above ego-love, and we are ushered into the world of compassion and love for others.

What is 'mudita'? It is feeling of joy at the progress of another over and above us. We find it beautifully illustrated in parents at the success of their children. A father who is himself a clerk feels happy if his son becomes an IAS officer. However, it is not a true case of The father enjoys social

prestige due to his son's success. His ego is not lowered by his son's success. It is raised by it.

Again, to feel joy at the success of one's student is not a pure case of the feeling of 'mudita', for success of student does help one's ego satisfaction, like the ego satisfaction of the father at the success of his son. My ego feels as if I have achieved the success, which the student has achieved.

The true case of 'mudita' will be one in which one feels joy at the promotion of one's colleague, a person with whom one is not identified. My colleague's promotion does not bring any prestige for me in contrast to a father or a teacher who grows in social status when his son or student becomes an IAS or a business executive.

Suppose a student tells me that he enjoys only my teaching. This gives me ego satisfaction. If another student tells me that he enjoys both my teaching and the lectures of one of my colleagues and none other, and if my happiness is less than that in the first case, it means I do not have the feeling of 'mudita'. Had I the feeling of 'mudita'. I should have felt as much pleasure as when I alone was eulogized. I should have felt happier that another colleague of mine is doing as well as I am doing and that the students have the benefit of two good lecturers. But my ego-love desires that I alone deserve to be eulogized and none else is worthy of praise. As Hegel tells us that the tragedy in human affairs arises because each one of us considers himself in the position of God or Absolute, in his own thinking and conduct. Each individual can have and does have one perspective on things but he considers his perspective as all comprehensive and absolute. Each one of us desires to be considered as Absolute, in thought and conduct. We raise our personal prejudices into principles of conduct of absolute validity. To be God is to be jealous of all other claimants who have merit equal to him. There can be no feeling of 'mudita' in God, for he cannot feel pleasure to see some one equal to him or superior to him.

The feeling of 'mudita' is to be cultivated to reduce the play of self-love in human fellowship and service. It is one of the hardest exercises for a

'sattvic-jiwan-dhari'. He must habitually try to cultivate joy in the progress of others equal or superior to him. As a help to cultivate 'mudita', he needs to meditate on the truth of the process of evolution. Evolution is a process to raise higher and higher men of excellence to the present ones. This process is inevitable and so inevitable is the rise of persons superior to us in excellence. This truth provides intellectual enlightenment to a 'sattvic-jiwan-dhari' to see the stupidity and futility of the jealousy he feels when some one replaces him by greater excellence. This truth of the process of evolution alone can deliver us of ego love when it becomes faith as defined earlier. A 'sattvic-jiwan-dhari' knows that unless he develops faith in the evolutionary process, he will consider the rise of another person higher to him as a rude shock to his self. Without this faith he will be depressed by the thought that his days of superiority are over. With faith in the evolutionary process he will live with the divine satisfaction that superior persons of superior excellence are ever in the making to surpass him.

The feeling of 'mudita' is the best antidote to ego-love and helps one to be installed in 'sattvic-jiwan'.

4. The fourth feeling a 'sattvic-jiwan-dhari' which develops as an antidote to self-love is altruistic love for mankind. Self-love makes us selfish. Altruistic love demolished selfishness and self-centredness. We know that the essence of love is self-forgetfulness, whether it is the love of a man for his beloved or of a mother for her child. When one is in love, all his thoughts are controlled by his object of love, all his feelings are directed towards her, and there is all readiness to sacrifice everything to win her pleasure. No sacrifice is too great for one's object of love. We know how when a young woman becomes a mother all her thoughts are about the tiny child; all her desires are centred towards the service of him/her. No sacrifice is too great for her to do for him/her. She neglects herself in the service of him/her. If the child is ill, she does not get sleep, even if there are others to look after the child. To love someone is to be lost to myself and be lost in the loved one. A Buddhisattava develops this love for all living beings. His vow and prayer is that he should postpone his entry into 'pooran-nirvana' so

long the humblest creature is in the state of suffering. He commits himself to be re-born again and again for aeon periods to relieve fellow living beings of their suffering. Re-birth is regarded as the greatest misfortune for a human being in Hindu and Buddhist religions. Yet a Budhisattava is prepared to accept this misfortune for numberless years to deliver others of evils of life. He forgoes his highest good in the service of others. He commits himself to the following vow:

"At all costs I must bear the burden of all beings. The whole world of living beings I must rescue, ...of all kinds of moral offence,... of all states of woe, of the jungle of false views, of the loss of wholesome dharmas, of the concomitants of ignorance. I myself must grapple with the whole mass of suffering of all beings. To the limit of my endurance I will experience all the states of woe, found in any world system, all the abodes of suffering and I must not cheat all beings out of my store of merit. I am resolved to abide in each single state of woe for numberless aeons; and so I will help all beings to freedom, in all the states of woe that may be found in any world system whatsoever.

"And why? Because it is surely better that I alone should be in pain than that all these beings should fall into the states of woe. Therefore, I must give myself away as a pawn through which the whole world is redeemed. And on behalf of all beings, I give surety for all beings, and in doing so I speak truthfully, am trustworthy, and do not go back on my word, I must not abandon all beings. And why? There has arisen in me the will to win all knowledge, with all beings for its object, that is to say, for the purpose of setting free the entire world of beings."

When a Budhisattva has reached this position, he is like the Tathagatas, in so far as he is in the world for the sake of saving all other beings.

As universal love advances, ego-love recedes towards vanishing point. It is this love which a 'sattvic-jiwan-dhari' develops to attain his destiny.

This is the dream picture of the 'sattvic-jiwan-dhari', of him endowed with

four principles of knowledge, four-fold faiths, four imperatives of conduct and four altruistic feelings of intrinsic and excellent worth.