

8. Nature and Kinds of Pleasure

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We have direct experience of pleasure and pain. They touch us in a way which nothing else does. They are the most primitive experiences which enter into the very definition of life and run through the whole circuit of it: To be alive is to feel pleasure and pain. They claim attention of both the ordinary man and the most reflective mind. They have been objects of study by philosophers from the ancient times and are objects of study by modern psychologists and philosophers. Some thinkers hold that man is so constituted as to seek pleasure and avoid pain. All his thoughts and actions revolve a round pro-attitude to pleasure and contra-attitude to pain. Epicurus, the Greek philosopher holds that "Living things, as soon as they are born, are well content with pleasure and are at enmity with pain, by the prompting of Nature and apart from reason. Left to our feelings, then, we shun pain....And we choose virtues too, on account of pleasure and not for their own sake, as we take medicine for the sake of health." Jeremy Bentham, the modern English utilitarian, holds to the same view. According to him, "Nature has placed man under the empire of pleasure and pain. We owe to them all our ideas; we refer to them all our judgements, and all the determinations of our life. He who pretends to withdraw himself from this subjection knows not what he says. His only object is to seek pleasure and to shun pain, even at the very instance that he rejects the greatest pleasure or embraces pain the most acute." Mill says the same thing when he asserts that "desiring a thing and finding it pleasant, aversion it and thinking it as painful are phenomena entirely inseparable or rather...two different modes of naming the same psychological fact....To desire anything except in proportion as the idea of it is pleasant, is a physical and metaphysical impossibility."

Bhagwan Devatma, the Indian evolutionary philosopher, holds that

consciousness of various kinds of pleasures and pains in man and attraction for various kinds of pleasures and aversion or hatred for various kinds of pain in him, constitute the only two motive forces for all kinds of his inner thoughts and outer actions. Man wants to do and actually does, all such actions, whether in relation to himself or to others, which afford him pleasure and are not painful to him. But he does not want to do and does not do, any such action which does not give him pleasure but on the contrary gives him pain, however useful or good that action may be for him or for others. Higher changes can take place in a soul only on the basis of pleasure and pain and without it by no other way.

All these views concern the nature of man as to how he does think and act. Such views are called Psychological Hedonism, the theory that man as a matter of fact does seek pleasure and avoids pain in all his thoughts and actions.

There are other thinkers, who besides this view or even who without subscribing to it. hold that pleasure is the sole good. the highest value for life. It is argued that an experience is valuable only when it has an element of pleasure in it and it is pleasure that gives value to it. Take aesthetic experience. If one visits an exhibition of modern Art, and one gets no pleasure in observing the paintings., one does not regard his experience as worthwhile or valuable. In fact, it is not an aesthetic experience at all. for pleasure enters into the very definition of aesthetic experience. It is true that acquiring of knowledge has some value even when I find no pleasure in acquiring it. But if I find pleasure in acquiring of knowledge. that experience is far superior in value to the bare experience of knowledge. If I serve my parents as a duty, it is good, even if I find no satisfaction in it. But if I find pleasure in the service of my parents, gratitude or love is character of my service. Pleasure gives supreme value to our cognition of truth, appreciation of beauty and practice of virtues. This view is not about facts but values. It is not concerned with the nature of man but lays the ideal for man. Pleasure ought to be the measure of what is right. An action is right which produces the greatest amount of pleasure. This view is called Ethical

Hedonism, which holds that pleasure is the sole good and virtues, knowledge, beauty are only extrinsically or instrumentally good, that is, they are good, if and only if and to the extent they are conducive to pleasure. This is the view of Sidgwick.

In order to assess the truth of Psychological Hedonism and Ethical Hedonism we must understand the nature of pleasure and pain.

(2)

It is not difficult to give instances of experiences of pleasure and pain. To take tasty dishes is pleasurable. To take quinine is painful. To watch a picture on colour T.V. is pleasurable. To listen to a sermon or a lecture is boring. To win election is pleasurable. To lose election is painful. To hear one's praise is pleasurable, to hear one's criticism is painful. However, we should not fall into the error to think that since we can give correct instances of experiences of pleasure and pain, therefore we understand what is pleasure. Direct experience yields no scientific or philosophic knowledge unless it is analysed and interpreted in concepts. Till then, it is just behavioural knowledge. Suppose a person throws down a thing near the place where you stand, you will step aside. So will your dog when he sees a thing falling where it stands. If you have not studied physics, your behaviour of stepping aside is not superior to that of your dog so far understanding the experience of falling bodies is concerned. You take your direct experience of falling bodies as a fact which requires no understanding. It just is and is obvious to you. But genius is the capacity to question the obvious. To the genius of Newton it was not obvious why bodies left unsupported in the air fall and do not go up. It is said that one when Newton sat in his garden, he saw the fall of an apple. This quickened his mind to understand his experience of falling bodies. He enlightened his experience of falling bodies through his interpretation of it by the concept of gravitation.

Socrates was one of the greatest philosophers of Greece. He made study of ethical notions as the main concern of his philosophical investigations. He raised the questions like 'what is courage', 'what is piety' and 'what is justice'. The people thought that it was not difficult to know what these virtues are. They are not questions which can bother any one. Socrates was clear that experience of a virtue is different from understanding the nature of the virtue. Take courage. Plato reconstructs Socrates dialectical thinking on this virtue in his dialogue Laches. Socrates asks an Army General, Laches, to define for him what is courage. Who can have more direct and vivid experience of courage than a General! He readily agreed and in his confidence offered a definition. After Socrates explained what is required for a correct definition of courage, the General offered another definition. Socrates exposed its short coming. The General offered a third definition. Socrates again showed how it was unsatisfactory. At the end the General admitted that the nature of courage somehow escaped his intellectual grasp. Socrates was once asked as to how he was different from other learned men. He said what differentiated him from other learned men was that he knew that he did not know whereas other learned men believed that they were in the know of things. The definition of ethical concepts remained questions for Socrates till his death.

(3)

The nature of pleasure and pain, even though they are direct experiences, remains unresolved even to this day for both the philosophers and the psychologists. There are different interpretations of these experiences. Let us try to understand something about them.

There are pleasures and pains, which are located in parts and organs of our body. Headache is located in the head. Eye pain is located in the eye. The pleasure of tasty dishes is located in the tongue. The sexual pleasure is located in the sexual organs. Can we identify affective experiences of pleasure and pain with such sensory experiences of pleasure and pain? We cannot. There are different responses to these sensory experiences. The

sensory experience of taking food with chillies is sharp or burning. If an European were to take it, he shouts with its unpleasantness and spits it out. But an Indian responds to the sharp or burning pain with pleasantness. Take the experience of taking coffee. Its sensory experience is bitter. When one takes a sip of coffee for the first time he makes a face, feels it unpleasant and discontinues to take it. One who is habituated to coffee, has a pleasant experience of it. It is clear that feeling of pleasantness or unpleasantness cannot be identified with sensory experiences of pleasure and pain. What is the difference between them? Sensory experiences of pleasure and pain are facts. The sharp and burning sensory experience of chillies is a fact. The feeling of unpleasantness of an European and the feeling of pleasantness of an Indian are responses to it. The bitter taste of coffee is a fact to which the new person responds with unpleasantness and the person habituated to it responds with pleasantness. Sensory experiences are facts, feelings are directed to facts. We are pleased with something or displeased with something. We are angry with someone or something. We cannot be angry with nothing or displeased with nothing.

In the discussion that follows we will use the words pleasure and pain to mean feelings of pleasantness and unpleasantness for such has been the use of words by philosophers of psychological and ethical Hedonism.

(4)

What is the nature of the feelings of pleasure and pain? Is feeling of pleasure identical in all pleasurable experiences as red colour is identical in red ink, red post box, red tomatoes or red light? We find that this is not the case. A child takes pleasure in his innocent play. A man of malice takes pleasure in the pain of the object of his jealousy or hatred. Are the pleasure of the child and the pleasure of the man of malice of identical character, as is red colour identical in red ink and the red post box? A man takes pleasure in eating his food. He also takes pleasure in his experiments in a scientific laboratory to discover some truth. Are his two pleasures of identical character as red in chillies and in tomatoes is of identical character? The

answer will be in the negative. A man of money finds pleasure in the activity of adding to his wealth. A man of compassion finds pleasure in the service of the sick, the abandoned and the lost. Do we find the two pleasures as identical like red in post box and in red ink? Once a man of money asked a great man, Revered Shri Devat Singhji, who was devoting his time and energies in reforming the character of his countrymen, if his pleasure is of the same nature as of a man who earns a lot of money. He replied that the questioner was insulting his pleasure in comparing his pleasure of disinterested service with the pleasure of the man of money.

In fact, feeling of pleasure has no independent existence and character in itself. Let us think of a pleasure, which is not pleasure of taking food or sex love, or earning money, loving children, or serving the poor, engaging oneself in scientific research, that is of pleasure which is not concerned with any one of our desires, we will have experience of nothingness or non-existence. The feelings of pleasure and pain are parasitical in character. They are bound up with our desires. They have no existence of their own, independent of desires. We do not seek pleasure, we seek pleasures. I seek the pleasure of food, or sex satisfaction, or service of the poor, or improving the character of the anti-social persons. My pleasure is the name for the fulfilment of my desires. There is intrinsic, inner, inescapable relation between pleasure and desire.

We seek the specific pleasure of our desire, not just any unspecified pleasure. We seek the pleasure of the desire which at present dominates us. I like both the pleasure of sweets and hot food like 'chaat'. But the pleasure of taking sweets is different from the pleasure of taking 'chaat'. Each is a specific pleasure coloured by the character of the desire. We differentiate between them, even though both are pleasures of taste. There is no pleasure of taste as such. Some like pleasure of sweets and do not find any attraction for spicy food like 'chaat'. There is thus no pleasure of taste as such, common to all eatables I like both the pleasure of sweets and of hot food like chaat. However, if at present the desire for sweets is strong in me and I am offered chaat, I may refuse to take it

though at different times I prefer the pleasure of chaat to that of sweets. My preference for pleasures of sweets and chaat are different at different times according to the desire dominant in me.

Let us make clear that a pleasure has no independent character of its own like red which qualifies innumerable things. A child has experience of pleasure in play. He feels attraction for it and he leaves the house for play in spite of his mother asking him not to go out. He has idea of pleasure which attracts him. If his mother takes him to a picture of physical adventure, he enjoys it. But if the mother takes him to a picture of sexual love, he feels bored, though his mother is engrossed in the love drama of a lover and a beloved.

Let us make things still more clear to ourselves that pleasure is not something identical in character in all pleasurable experiences differing only in quantity as red colour is of identical character in all red things differing only in quantity. It is not only that a child has no attraction for the pleasure of adult sex love, but it can form no idea of what is adult sex pleasure. Suppose, I point out to a child a red post box and tell him it has red colour. After this I tell him I have a red balloon. He will understand what I tell him and ask for it. But if I show him a sexual scene in a blue picture, or read out to him love poems, he will not understand what the act and the words mean. They will be all Greek to him.

(6)

The function of pleasure is to intensify, deepen, extend and establish a desire. If I have a desire for study and I find pleasure in my study, this pleasure will intensify my desire for study. I will study for longer hours, even to the neglect of my food or play. If I have a desire to serve the poor and down-trodden fellow beings and I come to find this social service activity pleasurable, then the pleasure will deepen my desire for disinterested service. I will devote more of my time, energies and money in the service of the abandoned humanity. If my desires are sattvic, the pleasure in sattvic activities will strengthen my sattvic desires and give me the destiny of a

sattvic jivan-dhari. But if I have a desire to dominate over others, and I am successful in dominating activities and find pleasure in them, I will become a despot treating others as cattle to be driven by me according to my desires. If I have a desire to accumulate money and I find pleasure in the activities of earning, this pleasure will make me a capitalist, and I would deny just share to the labour in the earnings of the production and cheat the customers. It is clear that pleasure has the character of its desire. Pleasure is neither praiseworthy nor condemnable. If it is pleasure in sattvic desires, it is praiseworthy. If it is pleasure in evil desires, it is condemnatory. Those like Plato, who condemn pleasure wholesale, identify pleasure with pleasures of evil passions. Those like Mill, who praise pleasure as an ideal, identify pleasure with higher activities of the mind. Both fall into error due to lack of understanding the nature of pleasure. We will classify kinds of pleasures on the basis of the character of desires.

(7)

We have certain desires for violence, jealousy, vindictiveness and vanity. Their direct object is to harm another, to humiliate another, to destroy another. They make us think evil and do evil to another directly or indirectly in open or secret ways. Bhagwan Devatma calls them life-destroying most evil desires (atma vinashik maha-neeche bhava). They are life-destroying desires for in seeking to harm, humiliate or destroy another, I destroy my life too. These desires are concrete expressions of the devolutionary process in Nature at the human level. The English poet Rossetti in one of his poems draws a lucid picture of these evil desires. The pleasure in these evil desires is most condemnatory for it serves as fat into fire-it intensifies, deepens, extends and establishes these evil passions of the soul and makes us enemy of humanity. Worse than this, they make us harm, humiliate and destroy our very dear relatives, friends and colleagues. They destroy what is most sacred in interpersonal relations brothers and sisters, nephews and nieces, neighbours, friends and colleagues.

Fortunately for man, he has in him desires which are antidote to them. In

opposition to violence, there is the will to non violence. In contrast to jealousy, there is mudita, i.e. the desire for finding pleasure in the progress of others. In place of low hate, there is the feeling of forgiveness. The pleasure of Ahimsa, (of finding pleasure in avoiding injury to another in thought and action), the pleasure in mudita (of finding pleasure in the progress of another), of kshama, (of finding pleasure in forgiving a wrong done by another) are sky high in value. The pleasure in these sattvic desires is a supreme blessing for they intensify, deepen, extend and establish them as our character. It is the pleasure in these sattvic desires, that has given to the world Mahatma Buddha, Jesus Christ, Mahatma Gandhi, Rishi Shiv Dyal Singhji, Rishi Gidumal Dayaram, Revered P.V. Kanalji. They and like them hundreds of others in humble or high life, are the bright light in otherwise pitch dark life of violence, vindictiveness and low-hate. Whatever civil behaviour we find in daily life, whatever sweetness and mutual joy shines in inter-personal relationship, wherever punishment is replaced by forgiveness and reformation in individual life and in schools and jails, is contribution of pleasure in these sattvic feelings.

(8)

Our next group of desires concerns our body. We have the natural urge for food whose objective is to preserve life, health and strength of the body. Some persons develop temperance in food. They take nutritive food. They take it in right measure. They take it at fixed times. In these temperate acts, they find their pleasure. There are other persons who ignore the nutritive considerations in their food and go in for taste, take more than their body needs, and take at all odd times. Both the temperate and the intemperate persons find pleasure in their activities. But we cannot compare their pleasure in their activities. We can compare things which share the same quality. If two things have length, we can ask which is longer than the other. But we cannot compare the length and the weight of a thing. We have seen that pleasure has no independent character of its own like red which characterizes red objects. Pleasure has the character of its desire. The behaviour of the temperate and the intemperate is opposite to each other,

like black and white. The conduct which satisfies the intemperate man gives pain to the temperate man. Suppose both the temperate man and the intemperate man are guests at a dinner. If the host in his enthusiasm puts more of a delicious dish in the plates of both the guests, the temperate man feels uncomfortable to finish the plate and may refuse to finish it, whereas the intemperate man finds it a joy to over eat and finishes the plate.

We all have sex urge. Some individuals under the influence of their family and social culture, learn to observe the principles of health and the social sex code in the satisfaction of their sex. They develop sex purity in life. There are others who ignore the health norms and the social norms in satisfaction of their sex. They develop unchaste character. Both the chaste and the unchaste, find pleasure in their respective conducts of purity and impurity. But these pleasures bear no comparison. The unchaste man cannot even entertain the idea of the pleasure of the man of chastity. The pleasure of the man of chastity is a blessing for him and for society. The more pleasure he finds in it, the nobler is his purity. He ennoble the society. The pleasure of the man of unchastity is a curse for him and for society. It pollutes and diseases his soul and he harms the society.

The third urge connected with body is activity. Life involves both activity and rest. Some develop the urge for activity. They enjoy an alert and active life of industry. There are others who develop love for rest and become lazy in character. They avoid work and labour, both physical and mental. What requires effort is displeasurable to them. Both the man the man with lazy habits, find pleasure in their style of life. active habits and Whatever is pleasurable to the man of lazy habits is displeasurable to the man of active habits. The pleasure taken in active habits by a good man is a blessing. The pleasure taken by a man of lazy habits is a curse because he fails to discharge his duties to earn for himself and to do duties of his job well, to render his duty to his parents and other benefactors by service of them.

The third group of desires is connected with self. We have consciousness of 'self. We love our self as a separate entity from others. We find pleasure if some one loves us, praises us, honours us, or gives us higher status in society. The pleasure of these desires makes us seek name and fame, worldly prestige, position and power. These desires for name and fame are the fast infirmity of even great minds. These desires do impel us to do good to society at and lower levels. Great minds in their achievements desire and enjoy name and fame, feel pained on being ignored or neglected. Men of wealth build institutions in their name to perpetuate their name. The politicians in order to win the confidence of the voters, work for the welfare of the people in their respective areas. However when more and more pleasure is taken in the desire for name and fame or higher social and political status, it leads one to enjoy and encourage praise which is undeserved and false. It leads one to support and participate in social customs, conventions and beliefs which are known by him to be evil. Too much concern for name and fame, and social status produced by pleasure reduces our creativity and deviates us into untruth and evil. The pleasure in such desires are danger signals for creative life and right and truthful conduct.

In contrast to these desires for name and fame, there is the image of oneself which one wants to project to others. One self-regarding virtue of self-respect. Self-respect is respect for does not want to do a wrong for which he can be held up by society. He does not want to degrade himself before others through his conduct. The pleasure in self-respect is a blessing for it checks us from our evil conduct which brings us disgrace in society. It helps us to avoid demeaning ourselves before others.

The second self-regarding virtue is humility. Humility stands in contrast to vanity. A vain person is not appreciative of the limits of his excellences. He considers his beliefs and decisions as faultless. He disdains those who differ from him in beliefs and conduct. He fails to recognise some one superior to him. An humble man is conscious of the limits of his excellence. He has the attitude that his opinions and conduct are liable to be wrong. He

therefore, respects the beliefs and opinions of others and considers them as a help to check his own beliefs. He gives a full berth to the other to sit with him for discussion. He is appreciative of others' excellences and seeks superiors to himself to build his own character. He accepts discipleship in the subject in which he wants to develop his aptitude, whether it is science, art, literature, or religion.

The third self-regarding virtue is the desire for self illumination. It is the desire to know the universe and one's place in it, interfuse knowledge with values, to be a wise man who understands life and how best to conduct himself.

The fourth self-regarding desire is for a life of freedom from the passions of life, vairagya from anger. fear. hate. power, position and status. and a life of non-possessiveness, and therefore fearless.

All these altruistic feelings of self-respect. humility, self illumination and vairagya from passions and possessions are virtues of self-culture. These are virtues for making self beautiful. with wisdom and purity. The pleasure in them gives one's self the character of serenity and nobility in contrast to seeking exclusive pursuit of the pleasure in seeking name and fame. power, position and status which destroy peace of mind and may pollute the soul to damnation.

To find pleasure in vairagya from passions of anger, fear and hate and worldly possessiveness. gives a saint a radiance which humbles even the mightiest Alexander the Great. When a person rises above objects of passions and possessions of life and walks fearless on the earth, the universe seems to touch his feet. for he is felt to have risen over all its allurements and threats of destruction.

(10)

The fourth group of desires relates to society. Our first society is the family. There is in the family the relation of husband and wife. Mankind has cultivated virtues of loyalty and service between husband and wife to

stabilize the institution of home for physical needs and moral education of children and parents for wider social relationship. Both literature and public opinion, have encouraged, commended and inspired loyalty and service of partners in marriage, especially of wife. It is true that woman shows a very superior character of loyalty and service of her husband and children. She stands with her man in all his crises of life, in poverty and disease and even dies with him. The loyal wife finds pleasure in her loyalty, in spite of the suffering it sometimes entails on her. The same is true vice-versa. A disloyal wife, what is comparatively more common phenomenon today, finds pleasure to leave her husband to his fate in condition of penury or disease. Both the loyal and the disloyal wives and husbands find pleasure in their respective activities. But there is nothing common between their pleasures except the name. Each lives in a world apart, each has no attraction for the pleasure of the other. Each has in fact no idea of the pleasure of the other. For the pleasure of each is as different as the perception of sound from the perception of colour. A blind man knows what is sound but knows nothing of what is a colour. A deaf man knows what is colour but knows nothing of what is sound.

In family, there is the relation of parents and children. The love and service of parents is the most invaluable asset for the child for it provides him the foundation on which he is to construct the pattern of his life. It has been found that children who fail to get love of parents develop anti-social behaviour. If parents illuminate their love for their children with understanding of the child mind and learn skills of child training, they render service to children and thus to future society which is without a substitute, even if the substitute happens to be a divine being. It is pity that in modern times, parents give first place to the advancement of their own careers and promotions, and second place to having children and giving them love and care which is their due. In the West, there is a spate of child crime. It can be checked and reduced if parents could make love and service of their children among the main primary concerns of life. There is nothing common between the pleasure of a devoted mother and the pleasure of an

mother. A devoted mother is divine in her aspect of love and service of her children and an indifferent mother betrays her motherhood.

(11)

Our fifth group of desires relates to a wider circle of society. Our relation with society is economic and social. We are all engaged in the production of goods and services and their distribution. Our economic and occupational relations can be one of honesty or dishonesty. Some individuals get training in honest dealing in their family and group culture. They find pleasure in their honest service to their customers, that is, those who come to them, whether in business dealings, or as a patient, a client, or a petitioner. There are millions who in their social bringing up take to dishonest dealings and find pleasure in it. The pleasure of the honest man in his honesty is a blessing for him and for his society for he treats his fellow men as ends in themselves. The pleasure of the dishonest man in his dishonesty is a curse, for it turns him an exploiter of society, treating his fellow men as instruments or things to be exploited. These pleasures are as far apart as the two ends of a sea.

Our social relations can be either self-centred and selfish or sattvic or altruistic. We are nurtured in the pleasure of receiving services. From the moment of conception and later birth, for years on end, for a whole period of immaturity, we enjoy the pleasure of getting love and service of parents and society. No wonder this pleasure of receiving services continuously for years together gives us the character of selfishness. It is natural for us to turn selfish, to expect and demand services from others. It requires special cultural effort to develop child's love for his parents and other benefactors and to do selfless service of gratitude and love to them.

We not only get the pleasure of services from parents and society, we also get the pleasure of receiving services of the physical world, the plant world and the animal world. All the four orders of existences offer us pleasure of the satisfaction of our biological, social, and aesthetic needs of life. We develop character to exploit all the four orders of Nature-human, animal,

plant and physical-for our needs and greeds. We have destroyed forests. We have destroyed hundreds of innocent species of animals and birds. We have polluted our air, rivers and seas. In our ruthless selfishness we have destroyed ecological balance and we run the risk of extinction.

Where millions and billions find pleasure in their selfish exploitation, there is a small minority of sattvic or altruistic persons who concern themselves with the welfare of others. The first feeling of altruism is gratitude. The feeling of gratitude is the feeling to serve the benefactors. There are people who feel their relationship with things which are useful to them and look to their welfare. We know how Chipko movement which is regarded as one of the greatest movements for the protection of environment, was born. The U.P. Government allowed a sports goods manufacturing company to fell 32 ash and walnut trees in Gopeshwar region. The villagers of the area felt relationship with these trees as their benefactors and prepared to meet the challenge to the trees. They resisted the felling of the trees. One day the villagers were away on one or another work. The contractor of the sports company saw this as an opportunity to fell the trees. A woman, Gauridevi, smelled the intention of the contractor. She at once called all the 50 ghbouring women of the village. They all embraced the trees. So great was the impact of this spirit of sacrifice for the trees that the Government cancelled the licence.

The conservators of environments have organized national and international societies and moved governments and public to re-cultivate forests, make sancturies for the animal species, to breed the disappearing species of animals and birds, to clean air, and water. They have worked to get governments recognise the rights of animals, trees, natural beautiful scenes for co existence and elfare. The pleasure of these conservators is a blessing for the inhabitants of the natural world, for the more pleasure they feel in these activities, the greater will be their engagement in the service of these three worlds. They have the silent blessings of the natural world of animals, plants and physical objects.

In human society there is contrast between the selfish citizen and the man of gratitude. A selfish citizen is anxious to get all the services from the municipality and the government but is most reluctant to pay taxes. He takes to all sorts of loopholes in the law to escape tax payments. He wants good roads, clean streets, good parks, good entertainment centres. good educational and research institutions, but he does not want to pay taxes. All he does is to criticize the working of all these services and quotes instances of waste of public money to rationalize his selfishness in not sharing the expenditure incurred in these services through tax payment. A man of gratitude who appreciates the various services he gets from his municipality and the government, pays his taxes with pleasure, for he feels he thus makes some return for the services he has received. He also rejoices in the fact that through tax payment he shares in the welfare activities of the municipality and government. He knows that it is through welfare departments of the municipality and government that there are schools in villages, and dispensaries and hospitals for the poor. The thought that through taxes he shares in the welfare of the less-placed in society, makes his tax payment a joy for him.

The second expression of altruistic character is the feeling of justice. The feeling of justice inspires us to respect, protect and fight for the rights of others. Some persons are endowed with a strong feeling of justice. They have fought for the rights of the slaves, women, children, no less for animals and plants and environment. They have dedicated themselves to secure these rights for the helpless section of society and the natural world. They find pleasure in service of the cause of the down trodden, the helpless animals, the innocent plants and beautiful natural inhabitants.

These men of justice have fought for the rights of men against authoritarianism by working for democracy in all spheres of life. The basis of democracy is that each individual is an end in himself. He has a right to freedom of thought, expression and action. He is not to serve another's will. Authoritarianism denies all these rights of freedom of thought, expression and action to an individual. In monarchy, the kings assumed absolute

power over their subjects on the plea of the divine right of kings' or 'king can do no wrong'. The kings claimed to represent God and claimed absolute power. The men of justice fought to destroy this authoritativeness by replacing kingship with democratic rule in which all individuals join to frame laws for their good. The democratic law is not imposed on the people, for it is the law which the people give unto themselves.

Authoritativeness is being reduced not only in politics but in all social institutions. It is no more the head of the family who makes decisions for other members of the family, but the family decisions are made by all the members of the family in consultation with one another. There is democracy in school and social life undreamt of half a century back.

We are democratic when we do not impose on each other but share the thinking in all our decisions. Those who take pleasure in acts of justice become democratic in life. Those who take pleasure in acts of authoritativeness become dictatorial in life. There is a world of difference between a man of democracy and a man of dictatorship. The pleasure of a democratic man is a blessing, for he develops relation of understanding and respect with others. The pleasure of a man with dictatorial attitude is a curse, for he treats his fellow men as things to be moved on the chessboard of his desires. The third altruistic feeling is the feeling of disinterested service. A person is able to do disinterested service when he has motherly love for those whom he serves. Unless one has this motherly love, his service only satisfies his feeling of self assertion or domination. Modern psychology tells us how the teacher who takes to the innocent task of instructing children in knowledge and skills, satisfies his self-assertion and domination. It is this perception that explains why Mother Teresa inspires her co-workers to give to the poor, the diseased, the abandoned and the lost, 'so much love that it hurts. Disinterested service is impossible without the feeling of love for those served.

The basic disinterested service is the service of the poor, diseased, disabled, and the abandoned. It is the feeling of compassion or dayaa that

is the foundation of disinterested service. Our religious genius saw this truth when it declared that 'dayaa Dharma ka mool hai' i.e. mercy is the foundation of religious life. It is true there are services superior to the services of compassion for the poor from the point of view of progress of society. There is the service of the average child and the superior child. There is the service of removing the evil character and cultivating sattvic virtues others. There is the service of developing spiritual values of contemplation and love for the supreme ideal. But it is the basic feeling of compassion which gives solid character and foundation to other disinterested services. It provides sap to the flowers and fruits of higher services. It gives freshness and fragrance to the life of nishkam karma.

The pleasure in disinterested service is sublime for it gives us fellowship with suffering humanity no less than with the aspiring humanity and the ideal being. It gives us the glorious Mother Teresa and her tribe. The pleasure in selfishness is a curse for it makes us callous to the suffering of others, makes us derelict in our duties in interpersonal relations and thus makes us a cause of suffering to others. What possible comparison can there be between the pleasure of selfishness and the pleasure of disinterested service. They are not species apart, they are genus apart. The fourth feeling in which altruism finds superior expression is desire for scientific investigation in some department of Nature. The first three feelings of gratitude, justice, and disinterested service, work for welfare in human society. They prevent and reduce suffering. They make human relations humane. They bring sweetness and understanding in human society. They serve the good. This fourth feeling is to investigate truth. The great scientists are inspired to dedicate their lives in investigating scientific truths in the field of their interest and aptitude. They find pleasure in their labours of investigation which further intensifies their dedication to their work. If we wish to evaluate what blessing this pleasure in sattvic feeling of truth discovery has meant for mankind, let us imagine what would have happened if Galileo, Newton, Faraday, Darwin, Freud, Marx had not given us their discoveries. We will feel the mental world as dark as we find the

physical world dark when suddenly the sun gets eclipsed.

We have dealt with sixteen sattvic feelings, of temperance, chastity, and activity; of non-violence, mudita, and forgiveness; self-respect, humility, self-illumination and self-purity; of loyalty and honesty; of gratitude, justice, disinterested service, and love for truth investigation. The pleasure in these feelings makes for sattvic society. All the civilization, culture, art, literature, science and technology which we possess today is mainly the gift of the pleasure felt in these activities. The pleasure in these sattvic activities intensifies, deepens, extends and establishes the sattvic feelings into sentiments and gives us great masters in modern science, art, literature, culture, and civilization. It is therefore, not correct to condemn the role of pleasure in toto. Those who condemn pleasure and per se ask mankind to eschew it, falsely identify pleasure with pleasures of low passions of the body and ego. What we are to shun is not pleasures, but pleasures in intemperance, unchastity, laziness, over-attachment to self, possessions, children, social group etc. But we are to increase life: in vairagya from anger, fear, hate; from moha of status, our pleasures in sattvic desires of temperance, sex purity, active power and position; and in serviceable life of gratitude, justice, disinterested service and dedication to scientific research.

(12)

The fifth group of sattvic desires relates to the highest worshipful being. Given the naturalistic evolutionary scientific view of the world, the worshipful being is one who represents in his life the highest values which evolution is bringing about in the world, that is truth, goodness and beauty. Devatma is embodiment of the love of truth, goodness and beauty. He is the concrete manifestation of the trinity of truth, goodness, and beauty which evolution has realized after billions of years. The feeling of faith, reverence, love and gratitude for him are the apex sattvic feelings. They are the highest reach for human destiny. They are called in the language of Deva Dharma the sarvoch-sattvic bhavas (i.e. apex sattvic feelings.)

To have faith in Devatma is to have faith in the reality of spatio-temporal

world of Nature, its process of evolution and devolution, in the triumph of the evolutionary process. To have reverence and love for Dev Prabhavas of Devatma is to feel attraction for truthfulness and goodness in life. When we come to experience pleasure in the conduct of developing faith, reverence, gratitude and love for Devatma, the pleasure is of supreme blessing, for it intensifies, deepens, extends and establishes these apex sattvic feelings and makes us more and more capable of communication with Devatma to get his truth revealing sublime light and strength-giving sublime power called Dev Prabhavas.

When these apex feelings come to dominate our character, we rise to a new form of sattvic life. Our soul is purged of evil passions. Revered Shri P.V. Kanalji, a great apostle of Bhagwan Devatma, in a letter to Bhagwan writes that his light reveals how "low-loves and low-hates fling us into an abyss of darkness, wounding our souls, vitiating our soul vitality and developing those dreadful soul diseases, which besides making us intensely miserable lead to the utter extinction of soul life. Thy light reveals all those great truths and produces in us struggle to get free from the dreadful grip of these lower loves and hates." How much control is conferred by Dev Prabhavas on a sadhak of Devatma can be seen in the life of another very distinguished apostle, Revered Shriman Devatsinghji. He says: "As I became more capable to receive light and power of Bhagwan, my difficulties to develop hatred for unbecoming desires became less. On the one hand I could handle my spiritual exercises of repentance with the same ease as putting aside burning coal with a pair of tongs and on the other hand my sensibility towards the harm potential of the desires was so much awakened and developed that I could avoid their prompting in the same way, as a person stays aside on seeing or hearing the sound of an on coming vehicle."

The dominance of the apex altruistic feelings which make us responsive to Deva Prabhavas of Devatma also serves as fertilizer for our altruistic equipment. It sprouts our altruistic feelings and develops them to their maximum capacity. The Deva Prabhavas show the altruistic feelings in

their enchanting beauty and draw the soul to their development by imparting strength to it. Dev Prabhavas have in them the alchemy to bestow vision and give strength to develop all altruistic equipment. Revered Shriman Devatsinghji, thus writes about his communication with Devatma's Dev Prabhavas through his writings: "In my spiritual exercises of communication I have felt as if I am lifted to an altogether different new world. I feel surrounded by supremely higher influences (Dev Prabhavas) which have stirred in me waves after waves of higher inspiration and the evil passions which, in spite of me, engaged me in their thoughts, now appear to have left me altogether so much so that I cannot even recall them."

Revered Shri P.V. Kanalji writes after his contemplation on "This one book converted me for all times. My outlook on life Atma-Katha, an autobiographical sketch of Bhagwan Devatma: underwent a great metamorphosis. I saw as if with physical of every human soul lay only in one thing and that is that he eyes so vivid and definite was the impression that the safety should unite himself irrevocably with the grand process of evolution or constructive process in Nature and that he coveted his sure death who outraged it or went into antagonism to it. I came to realize that self-based lower desires and passions now known as low-loves and low-hates-produce man's disharmony with the evolutionary process and make him spiritually insane and callous. I came to realize that he banked for safety who developed altruistic powers and devoted his time and energy to building others or serving a cause beneficial for others. Life of low-self horrified me and life of devotion and sacrifice for noble cause fascinated me. By such consciousness I developed salutary fear of sins and untruths and powerful leaning to a life of service. This is the main reason why I began devoting all my spare time in doing some service of my society, my fellow sewaks and others." In course of time with greater assimilation of Dev Prabhavas, Shri Kanalji gave up his prestigious gainful occupation and surrendered his life to his Guru for the highest service of moral and intellectual education of the youth of his country.

The Dev Prabhavas of Devatma of which we are recipient through the apex altruistic feelings, not only purge our soul of evil passions and fertilize our seeds of altruistic feelings but also do something more. They give a new character to our altruistic feelings. Each altruistic feeling gets partial to its satisfaction. A man of temperance gets partial to the principles and practices of good health. There are people in whom the pleasure of temperance so intensifies the character of temperance that they devote major portion of time and energies and thought in meeting the requirements of health, say, undertaking physical exercises. preparation of nutritive food, sun-baths, study of literature on health that they start ignoring the pursuit of other values, say. service of the poor. The pleasure which a man of compassion gets in the cause of the service of the abandoned, comes to cover his whole course of life and he becomes indifferent to the interest of soul-knowledge and soul-welfare. A scientist gets pleasure in his investigation and this pleasure puts blinkers on him and he ignores the claim of his duties to his wife and children, his community and country. Each altruistic feeling is partial to its value, and pleasure intensifies, deepens, and extends this partiality so as to cover the whole vision and put all other values in the margin.

Further, each altruistic feeling gives vision of the beauty of its limited value. Through pleasurable satisfactions of it a man gets so much enamoured of its values that he is prepared to sacrifice other values. A man of compassion who finds pleasure in the service of a deprived section of society, gets so enamoured of them that he exaggerates their grievances, and does not hesitate sometimes to make a wrong statement for their benefit. A man of justice comes to deny the claim of compassion and becomes hard-hearted. A man of compassion for Harijans may deny the claim of justice for other sections of society in the matter of employment and promotion and admission to technical colleges.

An altruist needs a light to see the partial character of the good he pursues, to remain sensitive to other values, to see the ugliness of wrong means of exaggeration or untruth in the service of his value. The apex altruistic

feelings through contacts with Dev Prabhavas of Devatma get us the light to see the limitation of each altruistic feeling and to see the ugliness of the use of untruth and evil in the service of our cause, however exalted it may be, say the cause of equalitarianism in economic, social and industrial life and they provide the strength to resist the temptation of the use of wrong means of untruth and evil in the pursuit of the good of altruistic service.

Thus the apex altruistic feelings of communicating with Dev Prabhavas of Devatma do these invaluable services to us and thus make us heir to unimaginable form of superior life.

The dominance of the apex job for us too. We have seen that there are at least sixteen altruistic feelings do a fourth sattvic feelings. We possess some of them. These need to be organized in a hierarchy. We need the light to see the value of each altruistic feeling in true gradation and to organise them a truthful system. We need strength to act in the light of the truths revealed to us. Dev Prabhavas of Devatma have in them the capacity to do this two-fold task for ideal organization of our altruistic feelings.

There is pleasure in the satisfaction of each altruistic feeling. It is a blessing, for it turns our altruistic feeling into our character. But the pleasure which issues from the organized altruistic framework is far superior to the pleasure of each altruistic feeling. It is rich in content and beautiful in form. It has the satisfaction of symphony, which transcends the music by a simple instrument, however excellent it may be.

The dominance of the apex altruistic feelings and thus of Dev Prabhavas in our lives vouchsafes to us the destiny of enjoying the pleasure of the orchestra of altruistic life before which nothing can stand in beauty and sublimity.