Puruṣārtha in the Rāmāyāṇa

The Indian tradition makes Valmīki, the first poet (adikavi), the author of the Rāmāyāṇa. The short story of Rāmāyāṇa is like that - the prince Rāma, the dutiful and devoted son of king Dāsaratha of Ayodhyā banished from his kingdom for fourteen years. The conspiracy of his banishment was made by Kāikeyī, his step-mother. Kāikeyī had done so to secure the possession of the throne for her own son Bharata. So Rāma accompanied by Sītā, his beloved wife and Laksmana went to the forest. Their adventures life in the forest, taking away of Sītā by Rāvana, king of Lanka, help from Hanumān, the chief of monkeys, destruction of Lanka and fire-odeal of Sītā, to prove her chastity etc. and many other incidents described here.¹

The story was orally transmitted from Valmīki to the twin brothers, Kusā and Lava, who sang it in the royal court of Rāma.

¹. HCSL, p. 25
said that the Epics owe their origin from 'Gāthā Narasāmaś' i.e. 'The songs in the praise of men'.

The work, in its present form comprises seven books and consists about 24,000 verses.

The ascetic Valmiki put the following questions to Narada where one question is that who can possible be full of virtues in this world at present? Or, who is possessed of prowess and knows what is right? Who is conscious of services done, truthful of speech and firm of resolve?

In the third canto of Balakanda where a brief outline of the Rāmāyana is given by the poet Valmiki himself, where Valmiki, composed the story of Sri Rāma which discusses in a secondary way the objects of Kāma (sense enjoyment) and worldly prosperity and also tells about the merits of the other two objects of human value i.e. Dharma and Mokṣa.

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2. Rām 1/1/2.

ko nvasmin sāmpratam loke gunavān kasea viryavān
dharmajñāsca krtajñāsca satyavākyo dṛḍavatāh. Rām. 1/1/2

3. kāmārtthageṇusanyuktām dharmarthaṇāvastāram samudram va
ratnādhyam sarvasrutimahārām /8/
sa yatha kathitām purvam nāradena mahātmanā raḥuvamsasya
caritam cakāra bhagavān munih /9/ - Rām, 1/3/8 and 9.
From the singing about Ramayana story by Kusa and Lava we came to know that Rama was the successor of Ikswāku, the eldest son of Vaivaswata. The whole story is conducive to piety, worldly prosperity and sense-enjoyment along with liberation.

So one has to heard this story with a free and pure mind.

Dasaratha, the great king who was true to his word and who was engaged in pursuit of wealth, religious merit and sense-enjoyment protected the city Ayodhya like Indra who protects the Amaravati successfully.

The virtue and upright conduct of the eight ministers of Emperor Dasaratha is also remarkable. The ministers were Dhṛṣṭi, Jayanta, Vijaya, Surāstra, Rastravardhana, Akopa, Dharmapāla, Arthovit, and Sumantra.

4. *kṣwākunām idam teṣām rajñām vamsemahatmanāṁ mahādutpannamākhyanāṁ rāmāyaṇāmāmiḥ śrutam //3//
tad idam vartayisvāvah sarvam nikhilamādītah / dharmāmārthasaḥhitam śrotavyam anasūyata // 4//

5. yathā manurmahātejā lokasya parirakṣitā
tathā dasaratho rājā lokasya parirakṣitā //4//
tena satyavisandhena trīvargam anutisthata
pālita sa puri indrenyama rāvati // 5//

- Rām, I/VI/3 and 4.

- Rām, I/VI/4 and 5.
The king Dasaratha was pious minded and whatever he says and works - all are full of righteousness and purpose.

Here the word 'Kāma' is used in various places as will or desire to do something and 'Artha' means purpose.

In the canto 21 of Ayodhya-kanda, Rāma says to Laksmana that religious merit, material gain and worldly enjoyment are all related to the attainment of happiness in this world and all undoubtedly follow from the righteousness of the mind. So one should undertake that pursuit alone from which religious merit will follow because he who is devoted to material wealth becomes hatefut, while excessive addiction to sensuous enjoyment is not commendable.

Guha, Rāma's beloved friend once says to Laksmana, that he hope to earn very great renown in this world as

6. dharmarthakamān khalu jivaloke samāksita dharma-phalodayeṣu
   ye tatra sarve syurasamsayam me vāryeva vasyavimata
   saputra ///57///

   yasmāṁstu sarve syuṣasamānviṣṭa dharma yataḥ syat
   tādupakrameta
dveṣyo bhavatyarthaparo hi loke kāmatmata khalvapi no
   prāṣasta ///58///

- Rām/Ayodhya/Canto 21/57 and 58.
also to acquire religious merit as well as abundant riches and sense-enjoyment.

From this comment it is clear that every lay-man also conscious about Dharma, Artha and Kāma;

Kaikeyi once thought that gratification of the senses is of greater moment than earthly gain and religious merit. So to fulfill her evil plans i.e. banishment of Rama for fourteen years and to throne his own son Bharata, she made Dasaratha bound and also had succeed.

So it is said that he who pursues sensuous pleasure neglecting wealth and virtue soon comes to grief in the same way as king Dasaratha has.

7. asya prasaḍādasāmsē loke asmin sumahād yaśāḥ / dharmavāptī ca vipulāmarthakāmāu ca puskalau //
   - Rām/Ayodhya/Canto 51/5

8. anāthscā hi vrddhascā mayacāiva vīna krtah
   kim karisyati kamātmā kaikeyya vasamāgataḥ //8//
   idam vyasanamalokya rājāscā matiivibhramam
   kāma evarthadarmabhyāṃ gariyānīti me matih // 9//
   - Rām/Ayodhya/Canto 53/8 and 9

9. arthadharmau parityajya yah kamamanuvartate
   evamapadyate ksipram rājādasaratho yathā //13//
In the forest, when Laksmana became impatient and behave improperly to Bharata, his elder brother, then Sri Rama said to Laksmana that he should not behave improperly and also controls him by assuring him of the pious intentions of Bharata. He consoles Laksmana in so many ways. In this connection he also relates that 'I seek virtue, fortune, gratification of senses and even sovereignty of the earth, O Laksmana, only for you and not for any personal gain. I give this word of honour to you.'

In Balakānda and in Ayodhya Kānda we get these above lines or quotations on Purusārtha, where from we come to a conclusion that Dharma, Artha and Kāma are so related to the every life, that without which it is impossible to pass a peaceful life.

The Mahābhārata's View on the Purusārtha

The vedic view of Dharma attains a new dimension in the Mahābhārata and in the Bhagavadgītā. In the Mahābhārata Dharma expresses itself in a most sublime and effective way in the ethical and spiritual life of man. It sustains the individual and society and promotes their well-being and

10. dharmamartham ca kāman ca prthivim ca ca laksmana
    icchami bhavatamarthe etat pratisrnomi te //10//

Rām/Ayodhyā Kānda/Canto XXXVII/10.
prosperity and it also paves the way for attainment of the
supreme goal i.e. liberation. Dharma constitutes the base
and Moksha, the apex of man's life.

The Mahabharata proclaims an attitude of passion-
less serenity i.e. Moksha which is attainable in this earthly
life.

In Asvamedhik Parvan the Agara or the Dharma of
Jiva is described. The main aim of Asvamedha sacrifice is
Dharma, by observing which one can get relief from all
types of sin. This sacrifice helps to attain heaven where
as the main aim of Rajasuya yajna is to establish in life.
Enjoyment comes from Raja Guna and is the cause of miseries.
From Rajasuya Yajna we have only prosperity.

The very word sacrifice comes from Satva Guna and
is the source of Dharma.

In the life of king Yudhisthira also by observing
Rajasuya sacrifice, upliftment and misery comes and they
became completely disheartened. The Asvamedha sacrifice
helps them to get rid of all miseries and attain Dharma as
well as to attain heaven.

11. Mbh. XII, 288 st. 25ff.
12. MD, p. 269.
Therefore, in the Mahābhārata the Abhyudaya and Niḥśreyasa are regarded as the main goal of life. These are known as the Dharma and Mokṣa respectively.

Mahātmā Vedavyāsa in the desire of Dharma compose the Mahābhārata which contains 60,000 (sixty lakhs) slokas. Among them in Devaloka, there are thirty lakhs, fifteen lakhs in Pitṛloka, in Yakṣaloka there are fourteen lakhs. But in this Earth only one lakh remains. Like knowledge this sacred book is also infinite.  

The holy books like the Veda, the Rāmaṇya and the Mahābhārata are described as the source of Dharma. All the holy scripts mainly deal with the praise about the Lord Viṣṇu.

When we go through the Mahābhārata, we find that Dharma, Artha, Karma and Mokṣa - all are assembled here in such a way that we can not exclude one from the other three. They all have equal importance.

In the praise of the holy book Mahābhārata, it is said that there is no other best book. By studying this holy book man can attain Salvation.

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In the Gita, Anugita, Santiparvan, Anusasan Parvan and in Asvamedhic Parvan Lord Krishna Himself advised to the people that by giving up all Dharma one has to follow Him as He is the abode of all Dharma. 15

In the Virat and Udyog Parvan, Dharma is described as the part and parcel of life. In the Mahabharata, Grahasthasram is considered as the best Asrama where from people can attain Dharma, Artha, Kama and Moksa—the four vargas gradually.

So, after describing about desireless Karma, Bhakti and proper observation of Dharma etc. Maharsi Vedavyasa describes in the Eighteenth chapter of the Mahabharata that how to attain salvation.

It is said in the Mahabharata that desireless Karma helps people to attain salvation.

In Asvamedhic parvan where Brahma replies to the question made by other Rsis about Dharma. He says, as a man moves with a lamp in the darkness, in that way, one who wants to know about the Supreme object along with the help of Lamp of Sattva Gunas proceeds through the right path. 16

15. sarvadharman parityajya mamakam saranam braja - Gita

16. yathā pradāpamādyā kaschit tamasī gacchati / 
    tathā satvapradipena gacchanti paramaisināh .

-The Anugita parvan of Asvamedhic Parvan, Ch. 50.
In this way, there are number of advices given by Brahma to His disciples about Dharma. So we find, in the Anusasan Parvan, it is said that Sruti is the best proof of Dharma, the results of Dharma and Adharma, the definition of Sādhu and Asādhu and rules of Sīstācara are described.

In Asvamedhic parvan we find that for Asvamedha Yajna Yudhisthira needs much money and way of getting that money is described by the Vyāsadeva to Yudhisthira. For this we get the episode of Sanvarta and Marutta.

In the Anugita Parvan of Asvamedhic parvan, the way of attainment of salvation is also mentioned. In them we quote only a few which is mentioned in the foot-note. 17

17. a) anunatrasca nirvandhurana patyasa ca yah kvacit
tyaktādharmarthakamasca nirākānksai ca mucyate
Mbh/Asvamedha, 19/6, p. 6142

b) vihāya sarvasaṁkalpan budhya sariramanāsan
sanairnirvānamapnoti nirindhana ibānalah
Ibid. 19/12

c) vimuktad sarvasamskaraistato sanātanam
paramapnoti samsantamacalams nityamaksaram
Ibid, 19/14

d) indriyani tu samhrtya mana atmani dhārayet
 tibram taptva tapah purve mokṣoyogam samācharet
Ibid, 19/17
We may say that Dharma, Artha and Kama all three are primarily depend on Rajaguna. Artha is based on Dharma. Kama is based on Artha and Dharma. Artha and Kama - all three are based on Samkalpa and Samkalpa is subjective. All the subjects are consider as the root cause of Trivarga and complete relief from Trivarga is known as Moksa.

In the Sri Hara-Pārvati Samvāda where we find that there are some important and good advices about one's own duty and to observe that duty which yields results, are given to the house-holders. By observing this type of dharma the innocent householders purify their mind and soul and proceed to the path of Moksa. In the Anuṣāsan parvan from 140 to 146 Adhyāyas are related to Dharma which we get from the conversation between Lord Śiva and Pārvati. In these Adhyāyas it is mentioned that by performing Dharma, Artha and Kama regularly one can attain Svarga. This type of Dharma is known as Pravṛtti Laksana Dharma. According to the Mahābhārata, the Dharma by which one can proceed to the path of Moksa is known as Nivṛtti Laksana Dharma.

In the Moksādharma of Santiparvan there are so many slokas about Brahmana, who can be compared with the Jīvan-mukta Purusa.

18. MD, p. 143
19. Ibid, p. 244
Brahmana, the knower of Brahmana is described by Vyāsa in the Mahābhārata in this way that he, who has no garments, sleeps on bare ground with nothing spread over it, using his arms ever pillow, and is ever calm, is known to be the Brahmana by Gods. The Gods consider him a Brahmana who neither blesses nor has any initiative to action, neither does he salute nor praise anybody; who is never dejected and whose desire for work is annihilated.

In another verse we find that a Brahmana is a person who is afraid of crowd as of a snake, and of knower as of death and of woman as of a dead body.

The Brahmana is he to whom when alone, the akasa appears to the everfull, and a crowded place appear to be empty.

20. anuttarīya vasanan upastirnāsāyenaṃ vahupadhaiyinam
   saṃtām tam devā brahmanām viduḥ - Mbh, Santi, Moksa,
   261, 29
   also vide Mbh, 5/97, 14.

21. nirāsī samanārambhām nirnamaśkaśāramstutim aksinām
   ksānakarmanām tam devā brahmanām viduḥ.
   Mbh, Moksadharma, 237 24.

22. aherīva ganādbhitaḥ sammanānamarāṇadiva yāḥ.
   strvyastam devā brahmanām viduḥ. Ibid, 237. 13

23. yena pūrnamiva kāsaṃ bhavatyakena sarvādā
   sunyaṃ yasya janakirṇām tam devā brahmanām viduḥ

   Ibid, 237. 11.
The order of Purusartha, i.e. Dharma, is mentioned first, then Artha, Kama and Moksa is clearly depicted in a verse of the Mahābhārata, which we get by going through the famous Nīlkantha tika.24

Besides, these, we may say that Mahābhārata helps people by giving them a simple way of observing the four i.e. Dharma, Artha, Kama and Moksa which is very difficult in vedic times. About Dharma and Moksa, there are so many verses in the Mahābhārata but we have to avoid these only for vastness of this work. Lord Kṛṣṇa engage people from birth to death in Dharma, Artha and Kama - which we came to know from the conversation between Vaisampāyana and Janamejaya. In the Santīparvan we get about desire that is described as the source and born in the imagination and it will be destroyed with its root.26

24. dharmamulah sadaivearthah
   kamo'arthaphalam uccate
   mūlametat trīvargasya
   nivṛttirmoksa uccate. Mbh.

25. īsau hi tak mahātmānau sarva kārya pravartinau
   dharmarthalokanām kāryanām ca pravartakau.
   . Mbh, Jarasandha Parvan, 25

26. kāma jañāmi te mūlam sāmkalpat kila jāyase
   na tvām sāmkalpayayāṁ samutastvāṁ vināmkyama
   - Mbh, Santi, 12, 171, 25.
In Asvamedha Parvan there are so many hints about Dharma.

The highest austerity is in the one pointedness of the mind and senses. It is superior to all religious, it is called the greatest of all religions.

27. asamrodhena bhutanam vṛttim lipseta mokṣavit
na chanyamānānaṃ lipseta bhiksamānah kolhancana

Ibid, Asvamedha 46/24

(a) yatromatam ca bhunjita kevalam pranayattrikam
dharmalabdhamathasaniyanna kamamanuvartayet

Ibid. Asvamedha 46/32

28. manascendriyanāṁ ca ekāgryam paramamtpaḥ
tajjayah sarvadharmebyah sa dharmah parauccate.

Purusārtha in the Gītā

The Bhagavad Gītā, is one of the most popular religious poem of the philosophy in ancient India which is a part of the Great Epic, Mahābhārata. It is regarded as Smṛti or tradition. It is a call for bold human action made by the Lord Kṛṣṇa to Arjuna, who was completely broken hearted by thinking the horrors of the battle of Kurukṣetra.

The main spirit of the Gītā that of the Upaniṣad. The full name of the Gītā is Śrīmad Bhagavadgītā. The traditional account of the relation between the Gītā and the Upaniṣads is contained in the passage now almost too familiar for quotation, that the Upaniṣads are the cows, Kṛṣṇa is the milker, Arjuna the calf and the sector like Gītā is the excellent milk.

The massage of the Gītā is universal and wide in scope. It teaches the method which is within the reach of all, that of bhakti or devotion. It also helps an individual to attain the state of God by purifying him by the fire of knowledge.

The Gītā suggests one's duties which are determined by natural temperament. Vivekananda adds, ...... the result

29. IP, Vol. I, pp. 519-526
of this teaching is that all the duties of the world are sanctified. There is not any duty which we have any right to call manual; each man's work is quite as good as that of the emperor on his throne". 30

The Gita believes in the natural duty of man i.e. a duty or work done by a person spontaneously.

The whole Bhagavad Gītā, with its eighteen chapters deals with the Lord Kṛṣṇa's long philosophical discourse to the doubt-sticken Arjuna where Lord Kṛṣṇa advices Arjuna about Svadharma, which is more important than Kuladharma. He also says that one has a right to perform his prescribed duty, but he is not entitled to the fruits of action. 32

All the different philosophical ideas in the Gita tend to highlight this need for action in terms of one's duty.

The Lord Kṛṣṇa himself declared that He is the creator of Catūrvarnya or the four orders of the society according to their guṇas and Karma. The duties are divided

30. IT, p. 66
32. karmanyevadhi karaste
ma phalesu kaṭācanaa. Gita, 2/47
among the castes accordingly. That is, the duty of the Kshatriya was to fight while that of the Sudra was to serve the Brahmin and the Kshatriya.

The principles of dharma or religion are the direct orders of the Supreme personality of Godhead, which is clearly indicated throughout the Bhagavad Gita. That's why in one place the Lord Krsna addresses Arjuna by saying that whenever and wherever there is a decline in religious practice, and a predominant rise of irreligion - at that time Lord appears.

Again He says, to deliver the devotees or pious and to annihilate the wrong-doers as well as to reestablish the principles of religion, Lord appears millennium after millennium.

33. dharmam tu sanksa'd bhagavatpranitam.

34. yada yada hi dharmasya glanir bhavati bhara'a
   abhyutthanam adharmasya
tadatmanam srjamyaham - Gita 4/7

35. paritrana'ya sadhunam
   vinas'ya ca duskar'na
dharma-samsthapanarthaya
In another verse the Lord Kṛṣṇa claims that He is the basis of the impersonal Brahman, who is known as immortal, imperishable and eternal and also is the Dharma and also abode of ultimate happiness. 36

In the sixteenth chapter of the Gītā we find so many ideas about Kāma and Artha.

According to some ignorant people, the world is unreal, with no foundation, no God in control. They say it is produced of sex desire and has no cause other than lust. 37

They flourished in unclean work by taking shelter of insatiable lust and false prestige. 38 They accept the enjoyment of the senses which is the ultimate goal of life. They are surrounded by a number of desires and used to secure money by illegal means for sense gratification. 39 But the Gītā says for those types of strong attachment to the senses they have sure to go to hell.

In the view of the Bhagavad Gītā, the word 'Dharma' is used not simply as the performance of religious acts or duties as are enjoined by the Śruti or Dharma-sāstras. It

36. Gītā, 14/27
37. Ibid, 16/8
38. Ibid, 16/10
39. Ibid, 16/11 and 12.
promotes the moral and spiritual elevation of men and keeps order, peace and harmony in society. The Gītā teaches man to fight against evil in him as well as in the society. According to the Bhagavad Gītā, the Dharma leads man towards the path of Mokṣa where as adharma causes man's bondage. Thus dharma is directly and deeply connected to Mokṣa.

According to the Gītā Mokṣa is open to all. That's why Kṛṣṇa tells Arjuna that He is equal to all creation, loving no one, nor hating any. Even those who belong to the lower castes women Vaiśyas and Śudras too.

The word 'Nirvāṇa' occurs in the Gītā, but this does not show any borrowing from Buddhism.

According to the Gītā, matter is subject to change but the soul is immutable, imperishable, eternal and free from birth and decay.

"Weapons cannot cut it, nor can fire burn it, water cannot drench it, nor can wind make it dry". The nature of soul is unborn, eternal, everlasting or primeval; even though the body is slain, the soul is not. Yet such a

40. Ibid, II/21
41. Ibid, II/23
42. Ibid, II/20
soul is bound by the Law of Karma to this material world. 
Gita also advices to do desireless Karma to attain the 
highest goal.

In the opinion of Gita all animate and inanimate 
beings are the manifestations of the avyakta.

In one place, the Gītā says simply that all ani-
mate and inanimate beings have sprung up from the union 
of Kṣetra (matter) and Kṣetrajña (spirit) Somewhere 
it is said that matter is the mother and Supreme Lord is 
the procreating father. That is the Supreme Lord is 
the cause of all the manifestations of living entities in 
this material world.

The Gītā suggests different ways to attain the 
Supreme goal - the path of action (Karma mārga), the path 
of knowledge (jñāna mārga) and the path of devotion(bhakti 
mārga).

The concept of Jīvanmukta Puruṣa also remains in 
the Gita under the description of 'Sthitā-Prajñā'. Because 

43. Ibid, II/28
44. Ibid, XIII/26
45. Ibid, XIV/3.4.
the behaviour of both of them are almost same. He is considered as the 'ideal man' of the society. He neither molests nor allows himself to become disturbed by the world. He is beyond joy and sorrow, envy and love, anxiety and fear. He is always pure. His attitude is almost the same towards friend and foe. He is free from attachment. Honour and insult, heat and cold do not matter for him. He pays no attention to gold as mud, stone, gold all are equal to him i.e., valueless. Before ending this life if one attains to the state of jivanmukta he will surely attain the state of highest goal.

**Purusartha in Manusmrti**

The Dharmasastras or Smrtis are considered as an important branch in Sanskrit literature. It includes religion, social customs and manners, the rules or laws that regulate them, the duties of various varnas and Asramas, various social institutions like family, marriage, political institutions like kinship, inter-state relation etc.

The performance of the Pancayajnas and the sixteen Samskaras, the three kinds of debts and many such practices i.e. by laying down various observances the Dharmasastra commits a man to a number of religious duties which make religion a deep rooted fact in his life.

46. Ibid, II/54-72
47. MS, VIII.
48. Ibid, pp.68-81
The house-holder stage or Grhasthāsrama is considered as the base of all āśramas. The Manusmṛti gives importance to ācāra.

In the history of social organisations of ancient India, Dharma śāstra occupy a prominent place.

The Śrutis are Vedas whereas all the Dharmaśāstras are known as Smṛti. In the first chapter the great sages approached Manu and asked so many questions about the creation of Veda etc.

In the second chapter we get so many informations about Dharma. The second chapter of Manu deals with Dharma where Manu advises others to learn that sacred law prescribed in the Veda. In this chapter also Manu defines Dharma, different sources of Dharma etc.

Religion or Dharma is one of the important aspects of human culture Dharmaśāstra on the other hand helps to regularise the entire human life. According to Dharmaśāstra everybody should practise the following ten characteristics features of Dharma. Those are steadiness, self-control, purity, forgiveness etc.

49. MS, III, 77
50. acāraḥ paramo dharmaḥ, MS, I/103
51. Manu, VI, 91.
Great scholars like Nitsche of Germany, Ospenski and Morris Meterlink regarded the Manusmrti as a great work for some social order.

The opening verse\(^5\) of the Manusmrti presents a general exposition of the sacred Law which helps to attain the knowledge of the Supreme soul.

Regarding the sources of Dharma Manu enumerates a number of other sources of Dharma only to prove that these are also dependent for their authority on Veda, which is the main source of the sacred law.\(^6\)

Manu mentions about the four sources of Dharma. The whole Veda is the first source of Dharma, next the tradition and the virtuous conduct and also the customs of holy men and finally self satisfaction.

The human being is made fit for union with Brahman by the study of the Veda, by vows and oblations in the fire by the recitation of the sacred Vedic texts, by the acquisition of the threefold sacred science, by offering to the Gods, sages and manes, by the birth of offspring, by the great sacrifices and by \(\text{Sr}a\)uta rites.\(^7\)

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52. Bharatiya Vidya, Vol.XLV-XLVI, p. 120

(Topics - Social Aspects of the Dharmastra by P.M. Upadhye)

53. Manu, II/1

54. Ibid, II/6 and 12.

55. Ibid, II/28
The duties of the castes are also divided accordingly. The four Āstānas, varna system, education, marriage, personal as well as social life are nothing but the means to satisfy all the ends of human life.

All thoughts of sensual objects are to be given up, because an uncontrolled mind is the root for all diversions, that's why one should be controlled by all means. The famous verse made by Manu on the Trivarga where we get this expression that the chief good consists in the acquisition of wealth, other in the acquisition of spiritual merit alone. But according to others the ultimate good consists in the gratification of desire but it is better to think that the ultimate good consists in those three i.e. Dharma, Artha and Kama.

The commentator Kulluka comments on this by saying that according to some, spiritual merit and wealth constitute the ultimate good because these are the objects of human desire and happiness depends on them. In ancient time wealth consists in cattle, land, gold and others.

56. Ibid, II/25
57. Ibid, II/97
58. Ibid, II/224
The atheists are of opinion that pleasure is the sole end of human life and wealth is the means to that end.

Medhātithi holds that the ultimate truth consists in the aggregation of these three. The Mahābhārata also supports this view. But according to Kulluka this instruction is meant only for those who hanker after enjoyment, for those who seek after liberation which is prescribed to be the only end.

Govindarāja holds the view that as there is no conflict among the three i.e. dharma, artha and kāma and all have same importance for attaining liberation. Again it is also mentioned in the fourth chapter of Manu that one should give up Artha and Kāma which is against Dharma.

In the life after death parents, son, daughter etc. nothing will accompany except Dharma. So Dharma should observe properly which is the only way for final liberation.

59. dharmarthakāmam samaneva sevyah

   yo hyekāsaktah sa jano jaghanyah  - Mbh

60. Manu, IV/176

61. Ibid, IV/239.
The person who attains Brahman, becomes free from all karmas and he never takes birth again in this life.\textsuperscript{62}

The works having desire is the cause of attachment with this earthly life. So one should observe the daily Karma, instructed in Veda and which must be free from jealousy and detached from any earthly objects.\textsuperscript{63}

The human beings have to suffer pains because of adharma but if he observes the dharma properly he can attain Brahman and he is able to enjoy the ever peaceful state of mind which is considered as the final goal of human life.\textsuperscript{64} Manu also mentions about observation of ten kinds of Dharma which I have already mentioned earlier.

Lord Manu says about the ten insurmountable vices born of lust and the eight born out of anger which should be rejected by all.\textsuperscript{65}

\begin{itemize}
\item \textsuperscript{62} Ibid, VI/34
\item \textsuperscript{63} Ibid, VI/35
\item \textsuperscript{64} Ibid, VI/63
\item \textsuperscript{65} \textit{dasa kāmasamutthāni tathastau krodhojānica vyasaśāni durantāni prayatmena vivarjayet. mrghāksau divāswapaḥ parivadāh striyo madāh tāuyātrikām vṛthātyā ca kamajō dasako gaṇāḥ paisūnyām sahasam droha īrṣyāśuyarthadūṣāne. vāgdandam ān ca purusyam krodhojōopi gaṇooṣtakah.}
\item \textsuperscript{- Ram (Gita press) - Bala-Kanda, p.30, footnote).}
\end{itemize}
The following are the ten vices born out of lust.
Those are - hunting, playing at dice, taking sleep during day, standing others, indulgence in woman, inebriety, the three items of music singing, dancing and playing upon musical instrument and idly loitering about.

The following eight constitute the vices born out of anger - viz. back-biting, rashness, malice, jealousy, praying into others, faults, unjust, seizure of property, using abusive words and harsh speech - these eight vices born out of anger. Lastly, Manu suggests six ways of Moksa which are as follows.

The studies of vedic texts instructed in the Upanishas offering of oblations and penance, the knowledge of Brahma, the control over sense organs, free from jealousy, to live and serve teachers and preceptors.

To conclude, it may be asserted that all the social aspects of individual as well as social life are covered in the Dharma Sāstra i.e. Smṛti text like those of Manu and others. Manu had laid down the firm foundation of social as well as spiritual life.

66 Manu, 12/33.
The Carvāka View on the Purusārtha

The school of Materialism is very old in the history of Indian Philosophy. In the early Buddhistic literature we found the references of the Materialism. Some philosophers think that the school of Materialism must have arisen as a protest against the excessive exploitation by the priest, rulers, monks and wealthy class. Then the common people used to live in such a unstable society which ultimately gives birth or paved the way for the rise of Materialism in India in the post Upanisadic and pre-Buddhistic age. Jainism and Buddhism arose immediately and supplied the ethical and spiritual background which we do not find in the materialism.

Carvāka is said to be the chief disciple of Brhaspati, who is regarded as the traditional founder of this school. Some say that Carvāka is the founder of this school. Another view is that, Carvāka is given to a materialist and it signifies a person who believes in eat, drink and be marry' (the root 'charv' signifies to eat) or a person who eats up all moral and ethical considerations. or a person who is sweet-tongued (charuvāk). Carvāka is also identified with Lokayata which means a commoner.

The Sarva-Darsan-Samgraha mentions the following about Carvāka.

67. CSPP, p.40
68. charvante punyapapadikam vastujatam iti charvākah, Ibid
69. Sarva-Darsan-Samgraha, Chap.1, Ibid.
"There is no heaven, no final liberation, nor any soul in another world; nor do the actions of the four castes, orders etc. produce any real effect ..........". The Agnihotra, the three vedas, the ascetic's three stages (staves) and smearing one's self with ashes, were made by nature as the livelihood of those destitute of knowledge and manliness. If a beast slain in the Jyotistoma rite will itself go to heaven, why then does not the sacrifices forthwith offer his own father? .......... If beings in heaven are gratified by our offering the Shrāddha here, then why not give the food down below to those who are standing on the house top? while life remains let a man live happily, let him feed on ghee (clarified butter), even though he runs in debt, when once the body becomes ashes, how can it ever return here? ..........All the ceremonies are) a means for livelihood for Brahmans. The three authors of the Vedas were buffoons, knaves and demons".

The teachings of Materialism is summed up by Kṛṣṇapatī Mishra, in the second act of Prabodhachandrādaya in this way -

"Lokayata is the only Śāstra, perception is the only authority: earth, water, fire and air are the only elements, enjoyment is the only end of human existence, mind

70. CSIF, p. 41.
is only a product of matter. There is no other world; death means liberation.

Here are some of the important sutras of Brhaspati, the traditional founder of this school, are quoted in the various philosophical writings are as follows:

(1) Earth, water, fire and air are the elements.

(2) Bodies, senses and objects are the results of the different combinations of elements.

(3) Consciousness arises from matter like the intoxicating quality of wine arising from fermented yeast.

(4) The soul is nothing but the conscious body.

(5) Enjoyment is the only end of human life.

(6) Death alone is liberation.

According to Čārvaka, sensual pleasure as the sumnum bonum of life. Eat, drink and be merry is the way of life.

71. pṛthivyaptejovāyuriti tattvāni
tatsamudāye sharirendriyavisayasaṁjñā
caitanyavistārayā kayah purusah - SDS, Ch.I.

72. kama evaikah purusarthah marannamevapavargah.
   Ibid.
They believe that, for once the body perishes there is no hope of coming back here again. Religion is nothing but the means of livelihood of the priest. Out of the four human values - Dharma, Artha, Kama and Moksa - sensual pleasure is regarded as the sole end of life. Of these four Carvaka rejects the Dharma and Moksa because Moksa is the sense of destruction of all sufferings can be obtained only by death and no wise man would willingly work for that end. Virtue or Dharma are destructions made by scriptures whose authority cannot be accepted. Therefore, neither Moksa nor Dharma should be our end. So only Kama or sensual pleasure is regarded as the end and Artha or wealth is regarded as the means to realise, that end.73

The View of Buddhism on Purusarththa

First have to deal with Dharma. The term 'Dharma' is used here in different senses i.e. religious, metaphysical, ethical and legal.

Religiously Buddhism is divided into two important and Mahayana, Hinayana sects - Hinayana, like Jainism, is a religion without God. In lieu of God, they believe in Karma.

Hinayana emphasises liberation which is the difficult path of self-help. They believe, the liberation can be attained by the individual himself.

73. AIIP, p.66.
On the other hand, Mahāyāna, a great vehicle or a big ship which can help a large number of people and take them safely to the path of Nirvāṇa.

The goal of Hinayāna is Arhathood i.e the state of the ideal saint who has attained personal salvation or Nirvāṇa. According to Hinayana, the idea of liberation is said to be negative and egoistic. But in the opinion of Mahāyāna, liberation is not a negative cessation of misery but a positive state of bliss. 74

The ideal saint of Mahāyāna is Bodhisattva, after obtaining his own salvation i.e Nirvāṇa, he used to work for others. Buddha is considered as the sole example of it. He is identified with the transcendental reality and is said to possess the power of reincarnation. 75 To them, Buddha is the absolute self.

The Bodhisattva, is he who attains perfect wisdom. He loves all being and work ceaselessly to remove their earthly pains and miseries and helps them to attain salvation in this Samsāra. Buddha, here, is replaced in the place of the God.

The Mahāyānists are proud of their progressive and dynamic religion. The spirit of selfless service of humanity is the main cause of the greatness of the Mahāyānists.

74. CSIP, p.75
75. Ibid, p.75
Buddha’s ethical teachings can be illustrated with the help of five questions. These are - what is the good? why do the good? What are the grounds of the good? How is the good achieved? How is evil to be dealt with?

The central teachings of Buddha are described as the four noble truths. They are - In this Samsāra there is suffering (dukkha), suffering has a cause, suffering can be overcome, the eight-fold path is the means of doing so.

Now, we should elaborate the noble eight-fold path. The eight-fold path consists of eight steps which are:

1. Right faith (samyag drṣṭi), 2. Right resolve (saṅkalpa)
3. Right speech (vāk), 4. Right action (samyag karmānta),
5. Right living (samyag jīva), 6. Right effort (samyag vyāyāma),
7. Right thought (sat-saṃṛti) and 8. Right concentration (samyag saṃādhi).

But in the old books, we get only the mention of a triple path consisting of Shīla, Samādhi and Prajñā i.e. Right conduct, Right concentration and Right knowledge respectively. They are said to be roughly correspond to Darsana, Jñāna and Charitra of Jainism. Shīla and Samādhi

76. IT, p. 119
77. Ibid, p. 116
78. CSIP, p. 72
lead to Prajñā, which is considered the direct cause of liberation.

The foundation of all teachings of Buddha is the doctrine of Pratityasamutpāda or Dependent origination. It belongs to the second Noble Truth where we get the cause of suffering, the Third Noble Truth shows the cessation of suffering. According to the Buddhist suffering is Samsāra and the cessation of suffering is Nirvāṇa. Pratityasamutpāda is related in both - Samsāra and Nirvāṇa, while it is discussed from the point of view of relativity it is termed as Samsāra but while it is viewed from the point of view of reality it is termed as Nirvāṇa. 79 All things exist between reality and nothingness, avoiding both the extremes. They can be comparable with the vedāntic Avidyā or Maya. For this, Buddha used to teach his disciples about the Middle Path or Madhyamā Pratipat, which avoids both eternalism and nihilism. Buddha identifies it with the Bodhi, the knowledge or Enlightenment which changed him from the mortal Siddhartha into the immortal Buddha under the shade of the famous 'Bo' tree in Gaya.

Buddha identifies this 'Pratityasamutpāda' with the Dharma, the Laws: 'He who sees the Pratityasamutpāda sees the Dharma, and he who sees the Dharma sees the Pratityasamutpāda".

79. Ibid, p.73.
Nagarjuna, the best among the Buddhist teachers and also Shantaraksita taught the doctrine of pratityasamutpāda which leads to the cessation of plurality and to bliss.

Nirvana or Salvation: According to Buddha

There are two schools of Hinayāna Buddhism. According to them, 'Nirvāṇa' means simply 'blown out' of existence or the negative cessation of all earthly miseries. This belongs to the third Noble Truth where the cessation of suffering is discussed.

Nirvana is often compared with the extinction of the flame of a lamp. After extinction, the flame has been utterly blown out due to consumption of the fuel; similarly they believe that a sage also obtain Nirvāṇa when all his earthly desires and the passions have been consumed. But this negative conception of Nirvāṇa has been rejected by the Mahāyānists. As in the Pāli canon 'Nirvāṇa' is identified with positive bliss. Positive, in this sense that it is the highest and the indestructible state.

80. Ibid, p. 73
81. nibbanti dhīra yathayam padiposuttanipātā, Ratanasutta, CSIF, p. 81
82. nibbānam pattam achchutam - Suttanipātā Vijanasutta - Ibid, p. 82.
It is describe as the fearless goal.\textsuperscript{33} It is also the abode of happiness here and hereafter.\textsuperscript{34} It is considered as the highest bliss.\textsuperscript{35}

So, the negative and individual conception of Nirvāṇa which is supported by Hinayāna is replaced by the positively blissful and universal conception of Nirvāṇa, supported by the Mahayāna.

The ideal saint of Hinayāna is known as 'Arhat where as, the ideal saint of Mahayāna is known as 'Bodhisatvā'. The denial of God is replaced with Buddha's divinity, who is believed to be the 'Absolute self'.

\textsuperscript{33} nibbānam akutobhayam Itibuttaka, 112, Ibid.

\textsuperscript{34} iha nandati pecheha nandati - Dhammapada, 13, Ibid

\textsuperscript{35} nibbanam paramam sukham - Dhammapada, 203, Ibid.
The View of Jainism on Purusārtha

We have already discussed about the views of six Āstika Darsanas on Dharma, Artha, Kāma and Mokṣa i.e. the four goals of human life. Now I would like to express in short the views of Jainas about the said four goals.

The Jainas are the followers of Jina, the victor, a title applied to Vardhamana, the last prophet of the Jainas.

'Purusārthasiddyupāya', 9th century is one of the extra-canonical works of the Śvetāmbaras. There are two broad divisions of Jainas into the Śvetāmbara (white robed) and the Digambara (skyclad or nude) sects. So the question of clothes versus no clothes led to this great division and which took place in A.D. 79 or 82. They are distinguished not so much by their philosophical views as by their ethical tenets.

Digambaras hold that Kevalins or perfect saints live without food. According to them, who owns any property cannot reach to Nirvāna. Even those who wear clothes are
when observed by Monks and 'small vows' or 'Anuvrata' while observed by layman.

Jainism is a religion of self-help. Jainism like Buddhism is a religion without God. The atheism of the Jainas is based on the following grounds.

(1) Neither perception nor inference can prove God. And secondly, the qualities like omnipotence, unity, eternity and perfection attributed to God are not reasonable. As Dr. Radhakrishnan says there is no room for devotion or bhakti in the Jaina system. There is no divine spirit still every soul considered as paramatman or Supreme soul.

The Jainas worship the liberated souls possessing God like qualities instead of God. By meditating on the pure qualities the Jaina helps himself of the possibility of attaining the high destiny.

There is no necessity to explain creation with the help of God, as according to them the world was never created. Production, destruction and dissolution depends on their modes.

But the common Jaina could not follow their strict religion rule and under the influence of Brāhmanism built

86. AIIP, p. 109
also unable to attain liberation. The Tirthankaras were represented as nude, unadorned and with downcast eyes.

The Jaina View on Dharma

The whole universe of being is considered by the two independent categories of Jīva and Ajīva.

Jīvas are composed of soul and body and souls are eternal. On the other hand, ajīva is divided into two main classes, those without form (arūpa), as dharma, adharma, space, time and those with form (rupa) as pudgala or matter.

Dharma and adharma in Jaina philosophy are used not in their popular sense that is punya and papa, but in the technical sense of movement and rest.

Regarding religion, we can say that the Jinna Sangha or community contains monks and nuns. Common man are afforded opportunities to go to the level of monks in spiritual stage by easy steps. In Jainism's spiritual ground, these five-fold discipline is extremely strict, rigid and puritanic in the case of monk while in the case of lay-life it is modified. These five vows are Ahimsā or non-injury, Satya or truth, Asteya or not to steal, Brahmacārya and Aparigraha. All these vows are to be observed in thought, speech and action. These vows are titled as 'great vows' or 'Mahāvāta' and 'small vows' or 'Anuvāta.'
Jainism sometimes called 'Nastikas' but denial of God does not necessarily mean 'Nāstika' in Indian Philosophy. If it is so then the Samkhya and the Mimamsā would also be a heretics one as they do not believe in the existence of God. Therefore, the word 'Nāstika' is used for those who deny the authority of the Veda. In this sense Jainism is 38 Buddhism is 'Nāstika'. Moreover, though Jainism denies yet they does not refuse the Godhead. In their opinion, every liberated soul is a God.

The Jainā believes that the word jiva is variously used and denotes life, vitality, soul and consciousness. The jivas are infinite in number and mainly classified into three classes. They are Nitya, Mukta and Baddha. According to the Jainas the Mukta jivas are not become embodied. They dwell in the state of perfection by achieving their purity. These Mukta jivas remain detached from the worldly affairs. In their opinion, jivas are many but are alike eternal. The common inner essence of all jivas is chetana or consciousness which can never affected by any external causes.

88. CSIP, p.66
89. IP, Vol.I, p.320
90. Ibid
The Jainas do not admit the creation and destruction of substances. It is only fusion of elements in a new form.

**Bondage and Liberation**

The passions like anger, pride, inflatuation and greed, i.e. Krodha, māna, māyā and labha are the cause of bondage. These are called Kasāya (i.e. sticky substance). Bondage, therefore, means union of the soul with matter and consequently liberation means separation of matter from the soul. 91

Āsrava or the flow of the matter towards, the soul is the cause of bondage and on the other hand, Samvara or the stoppage of this flow is the cause of liberation.

The five stages i.e. Ahimsā, Satya, Asteya, Brahmacarya and Aparigraha together with the jīva and Ajīva make the seven principles of Jainism. Sometimes virtue and vice are also added to these seven and make up the nine categories of Jainism.

Ignorance are considered as the real cause of bondage as passions are due to ignorance. In this point

91. CSIP, p.65
Jainism agrees with the Buddhism Sāṃkhya and Vedānta. Only right knowledge can remove ignorance. So right knowledge is the way of liberation.

According to Jainism this right knowledge is produced by faith in the teachings of the Tirthankaras. Right knowledge grows with the destruction of all the previous Karmas by right conduct. This right knowledge together with right faith and right conduct form the path of liberation. Right faith (Samyak Darsana), right knowledge (Samyak Jñāna) and (Samyak Caritra) or right conduct are the three jewels (tri-ratna) of Jainism. All three are inseperably connected and perfection of the one goes with the perfection of the other two. The liberation consists of fourfold perfection (ananta catustaya) i.e. infinite knowledges, infinite faith, infinite power and infinite bliss.

Jaina Views About Kāma

The value of the Great vows (Pāñca mahāvrata) of Jainism is recognised by the Upanisadic thinkers as well as the Baudhhas (who teach the Pāñca-sīla). So these vows are (i) Ahimsā, (ii) Satyam, (iii) Asteyam, (iv) Brahmacāryam and (v) Aparigraha. Among them Brahmacāryam means Abstinence from self-indulgence i.e. Kāma. Generally this vow is applicable to celibacy but by attaching a deeper meaning to this, Jaina improves the standard of this vow far above more
sexual self-continence. In the opinion of Jainas, one should give up all types of indulgence. But though outwardly indulgence may stop, it may continue still in speech, thought and in the hopes of enjoyment. This vow, therefore, can be maintain only by giving up all types of indulgence - external and internal, subtle and gross, direct and indirect, mundane and extra-mundane.

In Jaina Philosophy, we have not get anything about Artha, one of the human goal. About Kāma a little is added here.