I had the pleasant opportunity to study the systems in my B.A. classes. I was more interested in studying philosophy rather than literature. I used to think always about some subjects like, what happens to man after death, what is Mukti? How is it possible to attain Moksa?

Dharma, Artha and Kāma - these three can be achieved here, in this earth but for Moksa we have to wait and depend on our good works done in the whole life. Inspite of this, I want to say, a good result will surely come from good action. So each and every people should engage himself in his day to day life with good action, then, naturally, he will get his mental satisfaction.

Here, in the work, I try to collect the materials on 'Puruṣārtha' from the Veda, Upaniṣad and other important philosophical works. Here I specially deal with the Puruṣārtha as treated in the systems of Indian Philosophy. But I add in the conclusion the data collected from the three Nāstik Darśanas, the Rāmāyana, the Mahābhārata, the Gītā and the Manu Śāmhitā, etc. It is one of the most important topics of
the Indian philosophical systems.

I got much information on Mokṣa from various sources. There may be works on 'Puruṣārtha' in Indian philosophy yet the present work is nothing but a new addition to that.

The present dissertation has been prepared in eight chapters which is mentioned in the content. As per my knowledge goes, I try my best to maintain the chronology and to put the collected data properly and hope this work will help others in future.

The Indian philosophy is so vast that at the time of writing, I am confused that what should be added and what should be omitted. So the essentials of each system are presented.