One of the most important contributions of the Indian Philosophy is 'Puruṣārtha'. Before explaining the term Puruṣārtha, let us go through a brief study about the origin and purpose of Indian Philosophy. By the by, Indian Philosophy is so vast and varied in nature that it is impossible to discuss it in a single essay.

It is also a difficult task for a scholar to record about the whole philosophical systems in a single piece of work as there is no definite written record of the periods and data of the many schools and writings, also for the anonymous authors of so many Mantras, for the lack of materials like paper and ink, for the necessity or oral transmission and the resulting distortions makes the task much harder.

A Note on Indian Philosophy:

The term 'Indian philosophy' comprehends the groups of philosophical systems that have originated from the spiritual experiences of the sages of ancient India. According to Indian
tradition, there is one Ultimate Reality which is attainable only through the revealed scriptures or through the experiences of the sages. The word 'Darsana' is used in Indian tradition.

The word 'Darsana' comes from the root 'Drs', meaning 'to see' or 'to realise'. The term 'Darsana' is translated by G.S. Bhatt in his 'Social Philosophy' as philosophy in English, which denotes not only knowing but also seeing and realizing the soul and the material world as being part and parcel of the Supreme Soul pervading the Universe.

As V.S. Apte says that 'Darsana' stands for religious knowledge', 'a doctrine or theory prescribed in a system' and 'a system of philosophy'. It also means knowing, understanding, perceiving and foreseeing. Darsana thus, is aimed at jnana (knowledge).

According to the Gita knowledge of soul and realization of unity in diversity constitute the essence of the highest jnana. Hence, by derivation, the term 'Darsana' implies realization of the unity of Universe as the manifestation of Brahman.

The highest knowledge is that which enables one to realize spiritual oneness with all things and unity in

1. SED
2. Gita, XIII, 2.12.
Origin of Indian Philosophy:

The origin of Indian philosophy may be easily traced in the Vedas inasmuch as the Vedas are the oldest extant literary monument of the Aryan mind. Though the Mantras of the Vedas are not the creation of any one mind nor the discovery of any single individual. There is also a controversy among scholars about the date of writing those Mantras.

Tradition divides Indian Philosophy into two groups - the orthodox group i.e. Astika Darsana which consists of Nyåya, Vaisesika, Sāmkhya, Yoga, Mīmāṃsā and Vedānta.

The another group, including Buddhism, Jainism and the Čārvāka school, does not owe any allegiance to the Vedas and hence these systems are called Nāstika Darsana or heterodox systems.

All these nine systems constitute Indian Philosophy. Though in the six orthodox systems, the way of interpretation of the Ultimate Reality differs from one another yet, they have many characteristics in common. They are the extracts of the Upaniṣads, the philosophical portions of the Veda, the Supreme authority of the Aryan mind. They are delivered in the Sutra style which are extremely concise avoiding all unnecessary repetitions.

4. Manu, XII, 91.
Aims of Indian Philosophy:

The aim of the Indian Philosophical systems is to attain Mokṣa (liberation), the supreme goal of human life. It is not a means to any other end but an end in itself. It is eternal and absolute. It is to be noted that in the state of Mokṣa where there is no pain and which is free from the three fold sufferings (Tāpatraya). These three kinds of sufferings, Ādhyātmika (physical and mental sufferings produced by natural and intra-organic causes), Ādhībhautika (physical and mental sufferings produced by natural and extra-organic causes) and Ādhīdaivika (physical and mental sufferings produced by supernatural and extra-organic causes). The means of realization of supreme happiness that is, the realization of Mokṣa are Sravana (hearing the truth), Manana (intellectual conviction) and Nididhyāsana (practical realization) which are accepted by almost all the systems of Indian philosophy. "The released soul passed beyond sorrows" says the Chāndogya Upaniṣad.

We also remember in this connection the famous sayings of Maitreyi, the wife of Yājñavalkya that "What is the utility of that which cannot give me the Amṛtam or immortal treasure of the knowledge of Brahman, the sumnum bonum of human life".

5. Tarati sokam ātmavit, Ch.II
This prime achievement of the Aparokṣānubhūti of the absolute Brahman as well as of the perfect freedom and peace is the spirit of Indian Philosophy. In the words of Sri Aurobinda, 'Mokṣa is the master word in the Indian Philosophy.'

Dr. Theos Bernard states that "each school of Indian philosophy is based on the same metaphysical doctrine while discussing some particular aspect of the whole. For example: Nyāya discusses the means by which knowledge may be had of the Ultimate Reality; Vaiśeṣika, the things to be known about the Ultimate Reality, Sāmkhya, the evolution of metaphysical doctrine, Yoga, the metaphysical doctrine in relation to the individual, Mīmāṁsa, the rules and method of interpreting the doctrine, Vedānta, the relationship between God, matter and the world".  

So, from this we came to know that the concept of Mokṣa is the unique and distinguishing mark or the key note of Indian Philosophy.

Though the concept of Mokṣa is admitted by all the systems of Indian Philosophy, yet they differ in their mode of expression which we will deal with later on.

7. HP, Preface, p. 2.
Concept of Puruṣārtha:

Now, we are trying to explain the word 'Puruṣārtha'. The term 'Puruṣārtha' literally means the human goal. It can be derived as 'puruṣasya arthah' "puruṣasya prayojanam" i.e. the necessity of a person. Here 'Artha' means 'prayojana' or 'viśaya'. The Hindu philosophers believe that Dharma, Artha, Kāma and Mokṣa are the four Puruṣārthas or four goals of human life. They denote virtue, wealth, desire and emancipation respectively.

Though the Vedas hint at four types of human values or goals, yet the mention of the word 'Puruṣārtha' is nowhere in the Vedic literature comprising the four Vedas, their Brāhmaṇas, Āraṇyakaś and Upaniṣads. So, it is surely the contribution of the post Vedic literature i.e. Smṛti, Purāṇa, Darsana and also the great epics like the Rāmāyana and the Mahābhārata which classified the four values as Dharma, Artha, Kāma and Mokṣa, together stating them to be the values of human life. So, we may say that the concept of Puruṣārtha finds its source in the Vedas or preserved in the Vedic literature of course in a seed form.

In the Manusmṛti, we get the sense of Puruṣārtha in the following verse.

8. TCPVL
9. dharmarthavucvyate śreyah kāmārthau dharma eva ca. artha evahe, va śreyastrivarga iti tu sthitih. Manu, II/224.
The great commentator Kullūkabhatṭa contends that according to some, Dharma and Artha constitute Śreyah because these are the objects of human desire, and happiness depends on them. According to him Dharma or spiritual merit consists in the observance of the scriptural injunctions and wealth consists in cattle, land, gold and others. According to some, wealth and pleasure constitute Śreyah.

The Atheists (Cārvāka) are of the opinion that pleasure is the sole end of human life and wealth is nothing but the means to that end. The ultimate truth consists in the aggregation of these three. According to Govindarāja, there is no clash among the three, i.e. Dharma, Artha and Kāma which are the means of Puruṣārtha. Kullūkabhatṭa holds that 'Śreyah' is meant only for those who hanker after enjoyment for those who run after liberation which is said to be the only end.

The Agnipurāṇa also mentions four Puruṣārthas — namely, Dharma, Artha, Kāma and Mokṣa. Of these four Puruṣārthas, Mokṣa is considered as the ultimate goal of human life (Paramapuruṣārtha). The author of the Vedānta Paribhāṣā supports the same.

In the Mahābhārata also, we get this type of expression. In other Purāṇas also, we get the term 'Puruṣārtha' in different ways. It is said that each and every stanza of worship is nothing but a means to attain the Puruṣārthas. The fruits and results of the various types of Vratas and other sacrifices mentioned in the Purāṇas are nothing but the Puruṣārthas.

Derivation of the Term Puruṣārtha:

Now we discuss about the meaning derivation of the word Puruṣārtha which is as follows: "puh śīm svapne iti dhātoḥ puruṣārtha". "puri sete iti puruṣah". "puri dehe sidati iti va puruṣah". 'sad' iti visāraṇagatya - vasādanaśu iti "kṣetrajña ātmā puruṣa that is, puruṣa is equivalent to the word Ātman."Arthyata" is same with the word 'prārthayate' Puruṣairthayate prarthayate iti puruṣārtha. Puruṣaṅāmartha iti va puruṣārtha".12

The word 'puruṣārtha' is also used as varga. In the Amarakośa, we get the definition of Trivarga and Caturvarga in this way - "trivargo dharmakāmārtthaiḥ caturvargaiḥ samokṣakaiḥ" iti.13 Manu also mentions Trivarga i.e. Dharma, Artha and

11. "dharma caṁthe ca kāme ca mokṣa ca bhartarṣabha / yadihasti tadanyatra yannehasti na tat kvačit // Mbh.1/62/53
12. RPVV
13. AK, Brahmavarga, II/147.
Kāma which are already discussed earlier. While describing the definition of the Mahākāvyā, Acārya Dandā Ī uses the term ‘Caturvarga’ as ‘caturvargaphalāyattamiti’.

The Agnipurāṇa also mentions Trivarga by saying that 'Trivargasādhanam Nātyam iti.' So, we may say that in Sanskrit, the use of both Trivarga and Caturvarga are found.

In the note of Amarkasa, we observe that the Tri varga and Caturvarga are defined as follows:

“Dharmarthakāmāstrivargah” i.e. Dharma, Artha and Kama are known as Trivarga and Dharma, Artha, Kama and Mokṣa are altogether known as Caturvarga.

“Sruti-smṛtipradista acaro dharmah” i.e. Dharma is nothing but a code of law which is instructed by the Veda and Smṛti.

“Sarvopakaranamarthah i.e. the means of each and every worldly prosperity is Artha.

“Visayavisayisannipatajasukham kāmah” i.e. The happiness that come in contact in relation to the subject and object can be termed as Kāma. And, lastly, these four Purusārthas are known as caturvarga as well as caturbhadra as they are all equal.  

14. sabalaistaiscaturbhadram. AK, II/148
Meaning of Purusartha according to different systems of Indian Philosophy:

Now we are to discuss about the concept of Purusārtha which differs from system to system of Indian Philosophy. Mahāmāhōpādhyāya Bhīmachārya mentions in his Nyāyakośa about the different meanings of Purusārtha i.e., the works done for the pleasure of Purusa.15

We find another meaning of Purusārtha in the Jaimini Sutra Vṛttī.16

The utter extinction of three kinds of affliction i.e. Ādhyātmika, Ādhidaivika and Ādhībhautika means Purusārthah or highest achievement i.e. Mokṣa.17

The Vaiśeṣika says, the highest attainment of knowledge of the reality comes from the analysis of the positive and negative characters of substance, quality.

15. "purusāpritaye vidhīyamānāḥ purusārthah" - NK, JNM, 4.1.2
16. "yasmin svargādihāsukhavīśe pasvādihāsukhādhane ca labdhe pṛtiḥ kṛtārthoṁ smiti vṛttistatsādhanaṁ puruṣārthah" - JSV, 4.1.2
action, generality, particularity and inference. According to Pāṇini or Yogadarsana, he who has attained Tattavajñāna never gets involved in any desire or Mukti as means to realise the real essence of the Puruṣa.

The Nyāya Philosophy says - when Tattvajñāna or knowledge about the Ultimate Reality manifests by means of the analysis of pramāṇa etc. and sixteen substances (Padartha), then the utter extinction of affliction, birth, desire and false knowledge is possible.

The Vedānta Philosophy states that, the utility of the Vedānta Philosophy is to remove nescience and also to identify the individual soul with the Brahman, and this is the teaching of Vedānta.
Order of Puruṣārtha:

Now, we have to discuss about the arrangements of the four Puruṣārthas i.e. why Dharma is placed at first, Artha at second, Kāma at third and Mokṣa the fourth. From a critical study of different philosophical works, we noticed that different philosophers hold different views regarding this order. Though it is not possible to mention all the arrangements regarding order of the Puruṣārtha yet I am trying to put a few arrangements here.

Specially, the Vedāntins follow this order of Caturvarga as Dharma, Artha, Kāma and Mokṣa are the four aims of human life.

Prof. K. Saccidananda Murti mentions that according to the Indian Philosophy, the first aim of life ought to be Dharma which is based on the proper knowledge of soul and God which leads a person to the right way of life. Artha, i.e. wealth and prosperity comes next which leads to Kāma, the enjoyment of life. The Ultimate result of which is frustration. The final goal is Mokṣa, which is the highest value of life.

According to S.N. Dasgupta, the order should be Artha, Kāma, Dharma and Mokṣa. Artha is first because it gets the political and economic value of life; Kāma or desire is the sexual pleasure, Dharma has got the moral value and Mokṣa
or salvation lies on the fact of spiritual values.

Again, according to Humayun Kavir, Kāma, Artha and Dharma are the primary necessity and Mokṣa is the spiritual satisfaction. Dr. S. Gopalan, among the four Puruṣārthas, places Artha at first because he thinks all the religious works are based on wealth. Without wealth it is impossible to perform rituals. Wealth is the source of all earthly pleasure as well as heavenly satisfaction without which this present life and the life after death both are meaningless. He supported his views by quoting slokas from the Mahābhārata and also from other Hindu sāstras.

According to the Carvakas, out of four human values - Dharma, Artha, Kāma and Mokṣa - only Kāma or sensual pleasure is regarded as the end. In the Nyāyakosha of Bhimacarya, we get the views of Carvaka about Puruṣārtha. Artha or Kāma are regarded as the means to realise that end while Dharma and Mokṣa are altogether rejected. 22

Vātsyāyana recommends a harmonious cultivation of all the three values of life - i.e. Dharma, Artha and Kāma. None of them should be rejected, suppressed or even looked down. 23 According to him, Dharma or the moral value is

22. aṅganaṅgalanādi janyam śukhameva puruṣārthah.

sdS, Carvakadarsanam, p.2

23. satayurvai puruṣo vibhajya kālamanyonyanubadhah param-

sparasyānupradhātakaham trivarga seveta. KS, II/1, p.13.
regarded as the Supreme goal of life and says that acquisition of pleasure should be inconformity with Dharma.

We find another verse in the *Mahābhārata* which also indicates the order of Puruṣārtha. We came to know from this verse that Dharma is placed at first, then Artha and Kāma. Artha and Kāma will be fruitless provided they come to be in opposition to Dharma.  

According to the *Mahābhārata*, virtue, wealth and pleasure are to be pursued with equal devotion, and he who is attached to any one of them is censurable.

Similarly, there is no conflict among Dharma, Artha and Kāma which is expressed in a verse of the *Raghuvaṁśa*. This shows that Kālidāsa also believed in the same order i.e. first Dharma then Artha and then Kāma.

The *Gītā* says, Kāma or pleasure which is conducive to Dharma is the direct property of God. In the verse

24. dharmamūlāḥ sādai-vārthaḥ kamo' arthaphalām ucyate  
mūlametat trivargasya nivṛttirmokṣa ucyate.  
*Mbh*, XII. 177/35

25. "dharmārthakāmāḥ samameva sevyā yo hyekasakta sa jano jaghanyah. dvayostu dākṣyam pravadanti madhyamam sa uttamo yo' abhiratāstrivarge". *Ibid* XII/177/40

26. na dharmārthakāmabhyam vavādhe na ca tena tāu nārthaḥ kāmena kamaṁ vā so' rthena sārṣatriṣa". *Raghu*. XVII/57.
"balaṁ balabatāṁ cāham kāmarāga-vivarjitaṁ //
dharmaviruddha bhutesu kamo' smi bharatārsabha //
Gītā, 7/11

"balaṁ" balabantam' ..........." Lord Kṛṣṇa says to Arjuna that he is the strength of the strong, devoid of passion and desire. He is the Kāma which is not contrary to religious principles.  

I.C. Sharma points out a scheme of practicable values. Since man is an integrated whole of body and mind, intellect and soul, the scheme is also of four-fold. These values are called Puruṣārthas. There is no literal translation of the term Puruṣārtha in English language. It is a compound of two Sanskrit words Puruṣa and Artha. Puruṣa means self or soul and Artha means aim or goal. Thus Puruṣārtha may be translated as "the effort to attain the spiritual goal". According to him these four Puruṣārthas are: (1) Artha or economic value i.e. wealth, (2) Kāma or the emotional value of the satisfactions of desires i.e. Love, (3) Dharma or the moral duty i.e. virtue involving individual effort to serve society for the general well-being and (4) Mokṣa, the spiritual value of liberation - self realisation.

Here, the order of the four Puruṣārthas are Artha, Kāma, Dharma and Mokṣa though normally they are mentioned as

27. balam balabatam caham kamaragavivarjita //
dharmaviruddha bhutesu kamo'smi bharatarsabha //
Gitas, 7/11

Dharma, Artha, Kāma and Moksa respectively. These four fold scheme corresponds to the fourth fold nature of man. The economic value or wealth is needed for the healthy development of the human body. The satisfaction of desires, specially the contentment of sex in conjugal love, promotes a healthy and balanced mind. In this way, the ability of one's moral duty to his society, state or nation leads to the intellectual advancement of his personality. Finally, Mokṣa or spiritual value is the highest level of spiritual self. Here, Dharma is held higher than Artha and Kāma.

Dharma, the intellectual evolute of human nature summed up in the virtues of truth, justice, compassion, love, fellow feeling, courage, wisdom, temperance and tolerance is the highest Purusartha. The cause is that it brings about the full utilisation and enjoyment of the earthly values of Artha and Kāma and also because Dharma leads to Mokṣa or spiritual awakening and self realisation. Dharma stands midway between the material ambitions and achievements of man and the attainment of highest spirituality. Thus the four Purusarthas bridge the gulf between material and spiritual realities.

The scholars of our country always think about the welfare of the people. So, they framed some rules and regulations by observing which people become able to spend his or
her entire life by doing good works personally as well as in social life. As a result, he may enjoy a prosperous life which helps the people attain the highest goal of human life, i.e. Mokṣa, beyond this earthly life.

Relation between the Puruṣārthas with four Āṣramas:

An Āṣrama, literary means a halting station or resting place. So, it indicates a stoppage or stage in the course of life wherein one can take rest in order to prepare for further journey gradually to attain final liberation.\(^\text{29}\)

There are four Āṣramas namely, Brahmācārya, Gārhaṭhya, Vānapraṣṭha and Sannyāsa. From the very beginning of birth to death, a man has to pass through these four stages for his social and spiritual upliftment.

The first stage is the stage of the student, the period of education in the theory of Dharma. The second stage is the Gārhaṭhya Āṣrama i.e. the householder stage. It is a time for practical application of Dharma in the pursuit of Artha and Kāma and the last two i.e., forest hermit and homeless wonderer stages for the application of Dharma to the pursuit of Mokṣa. Each stage goes with a theme of social and individual duties.

\(^{29}\) H\text{SO}, p. 83.
Vyasa says in the *Mahābhārata* that the four stages form a ladder or flight of four steps which attaches to a Brāhmaṇ.

A *Samskāra* also stands for what polishes, refines, purifies and which like a mould, casts its impression on the individual's body and mind.

With the *Vivāha* (marriage) *Samskāra*, the individual enters into the *Gārhaṣṭhyā Āśrama* and with the *Antyesti* or with the funeral rite which is performed at death marks the end of earthly life and his entrance into the realm of the ancestors.

The first aim of the *Vivāha Samskāra* is the attainment of Dharma. Without marriage or householding, life is incomplete. The wife is a necessary companion in the pursuit of Dharma. If the husband is the master of the house, the wife its goddess of wealth. The relationship between husband and wife is determined by the ideals of Dharma, Artha and Kāma. The householder is to protect his house for present and future generation and also for the ancestors. The *Gārhaṣṭhyā Āśrama* is the basis of all other Āśramas and Puruṣārthas.

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Also vide HSO Ch.VI (Family) and VIII (Varna).
We now discuss the four ends of life in details. At first, we take Dharma as, there is a close relation between Dharma and Darsana. Dharma is based firmly on the spiritual matters which are nothing but the product of deep thought of the scholars of Darsana.

**Meaning of Dharma:**

The word 'Dharma' is derived from the root \(/Dhr\) which means to exist, to maintain or to preserve.\(^{31}\)

Dharma sustains not only the human society but also the entire world.\(^{32}\)

In the **Chandogya Upanisad**, we find the word Dharma used to denote the particular duties of the Āsramas.

The **Yājñavalkya Smṛti** mentions Dharma in the sense of the duties of all the castes.\(^{33}\)

In the **Bhaviṣya Purāṇa**, we get the five fold meaning of Dharma e.g. Varnadharma, Āsramadharma and Guṇadharma.\(^{34}\)

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31. ASP, p. 187
32. "dharmo visvasya jāgatah pratiṣṭhā" - BDAD, p.1
33. varṇāśramaetarānāṁ no bruhi dharmeṇaḥsesatāḥ - YS. 1.1.
34. 'varṇadharmaḥ smṛtastveka ...... prayaschityavidhīryathā' - BP, Brahmmaparvam, p.181, 10-15.
Kullūka Bhatta and Medhatithi also relate on the five-fold meaning of Dharma. Now let us go to sketch briefly about Varnadharma and others. Varnadharma refers to a distinctive feature of a particular caste.

Asramadharma refers to the characteristic virtues of a particular stage of life, such as, begging and carrying a staff which solely belong to the Brahmācārya Asrama.

Varnāśramadharma comprises the duties pertaining to both caste and stage of life.

Naimittika Dharma means that particular duties done for particular reason such as expiatory duties.

And lastly, Gunadharma refers to the duties of a coronated ruler.

It is supposed that the concept of Dharma is derived from and superimposed on the early vedic concept of Rta. In vedic context Rta is nothing but a mystical force binding the universe to a natural order and man's social existence to a moral order. In veda, Dharma stands for custom, moral law, general law, duty and what is right. In later literature, the concept of Dharma was replaced by Rta. 35

Manu gives a general definition of Dharma, where he regards it as the sacred law which is followed by the learned and the virtuous people who are freed from hatred and affection.

So, according to Manu, Dharma is the sacred law which is based finally on the authority of the Vedas and is conducive to ultimate welfare. It is believed that the performance of these sacred rites such as, Astaka śrāddha etc. produce both seen and unseen results. Manu speaks of four-fold means of determining Dharma. They are the Veda, the sacred tradition, the customs of the pious men and self-satisfaction.

In other words, Dharma helps man to fulfil the obligations of Artha and Kama directed to the ultimate end of Mokṣa. Dharma, is therefore, order, social duties, customs and morals, law and culture, all combined in one. Yet, at the same time, it is different in different contexts.

Grammatically, Dharma means what holds together. This notion is supported in the Mahābhārata: "People call Dharma that which possesses, sustains, preserves, protects and holds

36. vidvadbhiḥ sevitaḥ sādhbhīmitya mandvesaṁśagibhīḥ / 
hrdayaṁabhyaunjñato yo dharmaṁ nibhătah// Manu II/1

37. vedah smṛtiḥ sādācāraḥ svasya ca priyamātmamah / 
etaccaturvidham prānuḥ sāksād dharmasya lakṣaṇam" // 
Ibid II/12
Dharma holds, preserves and protects Praja (mankind). Thus Dharma holds mankind together individually, socially, culturally and spiritually. It maintains social stability and helps individuals to fulfill his all types of needs and obligation within society.

Dharma is to be cultivated through practice in the private and public life of the individuals, as both aspects of life are interdependent.

We believe that man's life, its happiness and sorrows are transitory. Only his soul is eternal. The eternal happiness of the eternal soul can come only from the eternal Dharma which is true in all times and places and for all men which is known as the Dharma of man i.e. Mānavadharma or Sādhārāṇadharma. Such Dharma consists of 'contentment', forgiveness, self-control, abstention from wrongly appropriating anything, purification, discipline of the organs, knowledge, truthfulness and abstention from anger.

Considering thus, Dharma is said to be the instruction, discipline, duty and law of the right path for man.

In the Indian tradition, Dharma is not limited to just one

38. *Mbh*, Karnaparva, 69/58
39. *HSO*, pp. 79-80
40. a) *ITTA*, p. 29, b) *IT (SP)*, p. 200.
manifestation. Individual and social expressions of religious experience are subject to the diversity of Math (religious belief), Marga (a way), Panth (religious brotherhood), Samāja and Sampradāya. Sampradāys means, tradition, traditional doctrine or knowledge, a particular system of religious teaching, a religious doctrine of worshipping one particular deity.

We find there is an interrelation among Dharma, Artha, Kāma, and Mokṣa. Because Dharma moralises Artha and Kāma and through them the social conduct of man Dharma also moralises Mokṣa and Mokṣa spiritualises Dharma, Artha and Kāma as well.

Sources of Dharma:

About the sources of Dharma Manu mentions in his work that the whole Veda is the first source of the sacred law, next the tradition and virtuous conduct of those who are acquainted with the Veda as also the customs of the holy men, and finally self-satisfaction.41 Both Śruti and Smṛti are equal authorities on Dharma and Smṛtis are more authoritative than the customs.

In cases of conflict between two Vedic texts the authority of both would prevail. Similarly, when two Smṛtis

41. vedo'khilo dharmamūlam smṛtisile ca tadvidām
    acāraścaiva sadhūnāmaṁnastuśtireva ca. Manu II/6.
are in conflict both are regarded as equally authoritative. Manu holds this view on Gautama's observation.

The word "Dharma" practically covers every aspect of social life. It includes religion, social customs and manners etc. The Manusmrti gives importance to customs. Conduct or behaviour is very important for individual as well as for social life.

The Gita says, Kāma or pleasure which is conducive to Dharma is the direct property of God.

Therefore, these three Dharma, Artha and Kāma are to be followed or maintained equally. This is what is stated by Vyāsadeva in the Mahābhārata. In the Bhāgavata Purāṇa we get the idea of Dharma in the verse "Dharma tu Sāksat" etc.

42. Ibid, Ch. II/14
43. "tulyabalavirodhe vikalpah" Kullukas Commentary on Ibid.
44. "dharmāvirdho bhutesu kāmo'smī bharatarṣabha"

Gita. 7/11

45. "dharmanūlaḥ sadaivārthah
kāmo'ṛthaphalamuchyate /
mūlametat trivargasya
nivṛttirnoksa uchyate//

Mbh,

46. dharma tu sāksat bhagavadpranitam
na vai vidurṣya nāpi devāh
na siddhamukhyā asurā manusyaḥ
The best suggestion of Dharma is to link one goal with the other. They say, Dharma is the prominent principle of all the Puruṣārthas. The essence of which we get in the Sāntiparva of the Mahābhārata. 47

Dharma is nothing but to hold something. It protects the kingdom as well as the common people of the country.

Bhīṣma says in the Sāntiparvan of the Mahābhārata that at that time i.e. in the Kṛta Yuga, there was no state, no king, no punishment, no punisher. All men used to protect one another by Dharma. Life was so enjoyable that men always surrounded by happiness only. 48

From very ancient times our predecessors are habituated to hear about the four human goals or Puruṣārthas. Mokṣa is considered as the highest value as regards the other three there is a gradation of values. It can be express in this way that Dharma is the best, Artha is the middling and Kāma

47. dhāranād dharma ityāhuḥ dharma dhārayate prajāḥ /
    yah syād dhāranasamvyuktah sa dharma niscayah //

Mbh. Santi, 108

48. na vai rājyam no rājasinna ca /
    āddo no dandināḥ dharmenaiva prajāḥ //
    sarva raksantisma parasparam. Ibid, Santi.
is the lowest. In the Svargaroha parvan we get the words about Dharma, Artha and Kāma. The Mahābhārata says: "A wise man tries to secure all three, but if all three cannot be attained, he secures Dharma and Artha or only Dharma if he has a choice of only one from among the three. A man of middling discipline prefers Artha to the other two; Dharma is the source of both Artha and Kāma.

In the opinion of Gautama, "So far as Dharma, Artha and Kāma are concerned one should not allow the morning midday and evening to remain fruitless.

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49. trivargayuktaḥ pra Jiñāmārambo bharatargaṅghaḥ /
   dharmāthvāvanuruddhyante trivargaṁahave narāḥ //
   prthaktvaviniśṭāṇāṁ dharmaṁ dhūronuruddhyate /
   madhyamortham kalim vālaḥ kāmanevaṇuruddhyate //
   ...... kāmarthau lipsamānasatu dharmaveādiścāreṇa /
   na hi dharmādapaityarthah kāmo vāpi kadācana //
   upāyam dharmamevāhuṣtrivargasya viśampate.

- Moh, Uddogaparvan, 124, 34-38, Vide Sāntiparvan, 167, 8-9

50. urdhvādhuvirvāmyesa na ca kāsčītaścchānti mūm /
   dharmaṁ arthastā ca kāmaścā sa kimartham na sevyate //

- Moh, Svargaroha 5.62, Vide Salya 60.22 also Drona 151.37

51. HDD, Ch.I, p-8.

52. Ibid.
In the Manusmṛti, Manu states as his own opinion that everybody should strive for all the three, but if Artha and Kāma is in conflict with Dharma then one should give the priority of Dharma and not Artha and Kāma.

Here we want to add some more definitions of Dharma quoted from Manusmṛti, Bhavisyapurāṇaṃ Jaimini Sutra and others which are mentioned in the foot note.

53. dharmārthavucate śreyāḥ kāmārthau dharma eva ca. Artha eveha vā śreyāstrīvarga iti tu śṛhitih. Manu II/224
53.a) parityajedarthakāmāu jau syātam dharmavarjītāu Manu. IV.176
53.b) dharmavirodhau cārtkāmāu (pariharet) Vīnu Dharma Sutra II.84
53.c) parityajedarthakāmāu dharmapidākaraṇu nrpa / dharmamapyaśuḥ dharmakāmaḥ lokavid vistameva ca // Vīnu Purāṇa III.11.7
54. dhṛtiḥ kṣaṇāḥ damo’ṣteyam saucamindriyani grahah dīrvidyā satyamakrodho daśakam dhamalāksanam. Manusmṛti VI/92
54.a) vedāḥ smṛtiḥ sadācāraḥ svasya ca priyamatmanāḥ / etaccaturvidhāṁ prāhuḥ sākṣaḥdhamasya lakṣanam // Ibid. II/12
54.b) dharmāḥ śreyāḥ samuddiṣṭam śreyo’bhudayalāksanam / sa tu panchavidhāḥ prokto vedamūlaḥ sanātanaḥ// Bhavisyapurāṇam
54.c) srutipramāṇako dhammah - by Maharsi Harit
54.d) codanālaksano’rtho dhammah - Jal.Su. 1/1/2.
importance to Dharma some scholars say that eating, sleeping, afraid of something, sexual activity are common to all men and animal. But as man got some special qualities of Dharma, they differ from an animal otherwise human beings and animals seem to be equal. Besides these, philosophers of the six systems also define Dharma in their own way which we will discuss later on in succeeding pages of the dissertation.

Artha

Out of four human goals i.e. Dharma, Artha, Kāma and Mokṣa, Kautilya was the first to assign a high place to Artha as against Dharma and Kāma. Artha or material well being alone is supreme says Kautilya. 55 Because Dharma on spiritual good and Kāma i.e. sensual pleasure depend on Artha. 56

In the fourth century B.C. in the period of the Mauryan emperors materialist doctrines had begun to wield tremendous influence over the ruling classes as well as the common people, The Lokāyata, Sāmkhya Nyaya and Vaisesika were all dominated by materialist thought.

The Arthasastra of Kautilya refers to the three philosophies i.e. Sāmkhya, Yoga and Lokayata and advises the

55. artha eva pradhāna iti kautilyah. Kau.A.S. 1/7/6, p.3
56. arthanālau hi dharmakāmaviti. Ibid. 1/7/7.
king to go through minutely the materialist theories in these systems.

In the famous *Arthasastra*, Kautilya's book on political and economic organisation written in the fourth century B.C. marked as one of the major philosophy in India.

Kautilya lays stress on the necessity for the study of the four sāstras, viz., Ānvikṣiki, the triple Vedas (Ṛg, Ṣama and Yajur), Vṛata (agriculture, cattle breeding and trade) and Dandanīti (the science of Government). Ānvikṣiki comprises the Samkhya, Yoga and Lokāyata Darsana.

Kautilya states, "When seen in the light of these sciences, the Ānvikṣiki is the most beneficial to the world, keeps the mind steady and firm in weal and woe alike and bestows excellence of foresight, speech and action". 57

The aim of the *Arthasastra* is to teach the science of politics i.e. the princes should know the process how to acquire and protect a Kingdom.

57. IT, ACS, Ch. VIII, p. 97.
Kautilya opines that one should enjoy sensual pleasures without contravening his Dharma and Artha. He should not deprive himself of Kāma i.e. we can say he should devote himself equally to the three goals of human life which are chained up with one another.

**Meaning of Artha:**

According to Bhimacarya Artha means Dravya, Guna, Karma etc. The Naiyayikas believe in two kinds of Arthas. One is Vācya and the other is Laksya.

Artha stands for all the tangible objects that can be possessed, enjoyed and lost and which man requires in day to day life for the upliftment of the household as well as of a family and the religious fulfilment of life.

Artha also means the attainment of riches and worldly prosperity, advantage, profit and wealth. Poverty is the root of all ills. Practically we see, man driven out by the poverty and hunger bound to commit any type of sin.

Wealth or Artha is so important that without it all the virtues of man will go away. Without Artha even Dharma cannot be a source of happiness as wealth itself is a potent source for fulfilling the obligations of Dharma as dāna.

According to the Mahābhārata, if one deprives someone of his wealth, one deprives him of his Dharma as
To Kautilya, "wealth and wealth alone is important inasmuch as charity and desire depend on wealth for their realisation". 59

According to him, the production and acquisition of wealth is for Dana (liberality) for a proper adjustment of one's own welfare with that society. Man's existence becomes important only when he acquires both wealth and liberality.

Both Artha and Kāma have to be regulated by Dharma. Artha is absolutely necessary for one's life. It is the source of all virtues i.e. Dharma. Without wealth, virtues become impracticable.

Kāma

The third fundamental aspiration or value envisaged by Hindu Ethics is Kāma. Kāma not only means the sensual pleasure but it also indicates a cluster of desires a man cherishes. The longings of the heart of men are innumerable. But all of them are not of equal ethical value. So, there arise the necessity of self control of desires. The self control saves man from mean motives, jealous attitudes etc. The Katha Upanishad declares, "Know thou that self is the master of the heart.

58. Mbh. II, Ch.8

59. AS, p.12.
and that the body is the chariot; know thou that the intellect is the charioteer, and that the mind is the reins. The senses are the horses, and the object of the senses are paths for them. The true and the real enjoyer, in the opinion of the wise is one who lives, in the harmony of the senses, body and mind. He who has no understanding and whose mind is unrestrained - his senses unmanageable like unruly horses of a charioteer. So, he who has understood and whose mind is restrained - his senses are like the good horses of a charioteer. Self control alone gives us a governable mind otherwise will become puzzled. Manu points out that our desires are never suppressed by enjoyment or gratification of them. They grow like the flames fed by butter or ghee.

Lord Kṛṣṇa in the Gītā states, "He is that desire which is not opposed to Dharma".

A person preserves his Dharma, Artha and Kāma and has regard for the practices of the people.

Kāma or the life of the senses is considered by the Indian philosopher as a necessary and integral part of man's life.

60. balam-balavatāṁ chāham //
    kāma-rāga-vivarjitam //
    dharmāviruddho bhutesu //
    kāmo'smi bharata-rāsabha //. Gītā 7/11
Vātsyāyana, is regarded as the celebrated author of the Kāmasūtra. The celebrated Arthasastra of Kautilya is the model that Vātsyāyana used for his Kāmasūtra. So, from this we came to know that the Kāmasūtra is surely a later edition than that of Arthasastra and is deeply influenced by it.

At present, the most authoritative commentary on the Kāmasūtra is Jayamangalā, also known as the Sūtra Bhāṣya, or the commentaries on the sutras. This work is not earlier than the eleventh century.

Vātsyāyana himself gives a charming story of the science of sex. He says in the beginning 'Prajāpati', the lord of Beings created men and women and in the form of divine command in 100,000 chapters laid down rules regulating their existence with regard to three goals except Mokṣa. Those that related to Dharma were discussed by Manu, those relating to Artha by Brhaspati and those that referred to Kāma were expounded by Nandi (the attendent of Lord Śiva) in 1000 chapters. But it is obviously mythological.

Vatsyayana lays great emphasis on the study of the Kāmasūtra and the arts and sciences subordinate to it. Dharma and Artha are the primary studies no doubt, but Kāma being equally a part of life, its study is not to be neglected. Vātsyāyana enumerates sixty-four Kalās or arts
which are subordinate to the Kāmasūtra.

Kāma refers to all desires in man for the enjoyment and satisfaction of the life of the senses. In broad sense, the creation of the earth is also the result of Kāma.

In the earliest literature of Hindus i.e. in the Rgveda, in the hymns of creation it is stated:

Desire, then arose, at first within it
Desire, which was the earliest seed of spirit,
The bond of being, in non-being sages,
Discovered searchings in their heart with wisdom.

In the Atharvaveda also, we get so many Mantras or formulae which cover every aspect of sexual relationship.

In the Chandogya Upaniṣad the sexual act is compared to a sacred sacrifice. A beautiful picture of it is stated as, the woman is the fire, her womb the fuel, the invitation of man is smoke, the door is the flame, entering the ember, pleasure the spark. In this fire Gods form the offering. From this offering springs forth the child.

In the Brhadāranyaka Upaniṣad, it is stated that in the embrace of his beloved a man forgets the whole world — everything both within and outside. In the same way, he who embraces the self knows neither within nor outside.

According to Hindu view, Moksa is stated as the union
between the universal soul with the individual soul. The union of man and woman in which the duality is lost becomes the perfect symbol of liberation.

Every Hindu considers it as a fundamental characteristic in human relation. In the Bhagavadgītā, Lord Kṛṣṇa identifies himself with Kāma which is not opposed to Dharma.

This Kāma is the symbol of ignorance by which living beings are confined to this world. From this sensual pleasure man gets some feeling of happiness but actually that so called feeling becomes the enemy of the enjoyer.

It is said in the Manusmṛti that any amount of sensual pleasure cannot satisfy the lust or Kāma just as fire which is never extinguished by a constant supply of fuel. In this mundane world the centre of all activities is nothing but the sex. Thus in this sense, this world is known as maithunya-āgāra.

Kautilya says, 'one may enjoy Kāma provided there is no conflict with Dharma and Artha, one should not lead a life of no pleasures. In his opinion, Artha is the principal of the three, as Dharma and Kāma both spring from Artha.

61. Gita - 7/11
63. dharmarthavirodhena Kāmāṃ seveta / na niḥsukhaḥ syat / ..... artha eva pradhāna iti kautilyah / arthamulauḥ hi dharmokāmāviti // AS, I/7.
The Kamasutra of Vatsyayana begins with the salutation of the three i.e. Dharma, Artha and Kama. \(^{64}\)

In the Trivarga-pratipattiparakarana of the Kamasutra, Vatsyayana defines Dharma, Artha and Kama respectively. \(^{65}\) In this prakarana, how one should follow these three to enjoy a peaceful life is discussed here in details.

This was the orthodox attitude of Hinduism to the man-woman relationship - as the human counterpart of the cosmic union between matter and energy which creates the world.

The Hindus believe that it is important and necessary to study this subject with respect and not treat it as something absent or secret.

\(^{64}\) dharmarthakāmebhyo nāmaḥ. \(\text{KS.I/1}\)

\(^{65}\) alaukikatvāddṛstārthatvādapraavrttaḥ yajñādināṁ śastraḥ pravartanaṁ, laukikatvāddṛstārthatvāc ca pravṛttēbhaysca māṃsabhākṣanādibhyah śāstradeva nivāranāṃdharmah. \(\text{KS.II/7}\)

\(^{65}\). (a) vidyābhūmihiraṇyapasudhānyabhāndopakara mitrādīnām marjanamarjītasya vivardhānamarthah. \(\text{KS.II/9}\)

\(^{65}\). (b) śrotramvakačakṣuṣjihvāghrāṇānāmatmasāmyuktena manasādhiṣṭhātānam... ... pravṛtti kāmaḥ. \(\text{KS.II/11}\)
Kāma thus becomes a regular subject of study. The Kāmasūtra of Vātsyāyana from the time of its writing, acquired the position of an authoritative text. Ordinarily, Kāma is taken to the sex drive and its satisfaction. So that it is regarded as the lowest of all Puruṣārthas.

This representation of Śiva in sculpture and painting show half his body with feminine characteristics, while the other half preserves the male aspects. So, everything, in fact is considered as this dual aspect.

The clouds have the lightning as their Sakti. The Sun has shadow which always follow him. Briefly, the Hindu view of nature itself embodies both the male and the female principles.

Dr. C.D. Sarma mentions⁶⁶ that though the celebrated work Kāmasūtra of Vātsyāyana recommends the desirability of pleasure, yet he regards Dharma as the Supreme end of life. According to Vātsyāyana, acquisition of pleasure should be in conformity with Dharma. There seems to be a harmonious cultivation of all the ends of life - Dharma, Artha Kāma and Mokṣa. Of them none should be rejected, suppressed or even looked down.⁶⁷

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⁶⁶ CSIP, p.46
⁶⁷ parasparasvānumpradhātakāṃ trivarga, seveta, KS, Ch. II/1.
In this connection, it is to be noted that the Kāmasūtra of Vatsyāyana consists of thirty six chapters, sixty four prakaranas, seven Adhikaranas and one thousand two hundred fifty slokas. The complete second chapter i.e. the Trivarga-pratipattiprakarana deals mainly with Dharma Artha and Kāma and their role in human life. In ancient times, the Sruti says, from sixteen to seventy years of life is the proper time to enjoy Kāma. It is, the young stage of life.

It is said that there are six enemies of man, where Kāma is considered as the first. The others being anger, greed, temptation, conceit and jealousy.

K.M. Panikkar in his introduction to the Kāmasūtra mentions, "A person acquainted with the true principles of this science, and who preserves his Dharma, Artha and Kāma and has regard for the practices of the people is sure to obtain the mastery over his senses".

The Hindu view of sex is conceived as the human counterpart of creation. It is the union of the Purusa (or matter) with the Prakṛti (i.e. energy) symbolised as the union of Śiva and Śakti, that is said to create the world. The symbol of Śiva is the lingam, the symbol of Śakti is the

63. Kāmam ca yauvane. KS, Ch.II/3.
69. TKS, Introduction, p. 43.
Yoni. It is for this reason that every aspect of God head is represented with a female counterpart.

The combination of both male and female principals is found in the conception of Lord Śiva as Ardha-Nāriswara the God who is a half woman.

In case of sensual pleasure, there is no difference between man and animal. Man is also an animal no doubt but because of rationality in him he tries to promote into a superior being by means of urbanity, self-control, education, culture and spiritual discipline.

Carvāka believes that out of four human values, only Kāma or sensual pleasure is regarded as the end and Artha is considered as the means to realise that end. There is no place of Dharma and Mokṣa in Carvāka Philosophy.

Mokṣa

Indian Philosophy is a coherent system of thoughts, which is backed by logic or reason and arguments, where we find a natural and reasonable connection in them. It is said to be the quest for values of human life which are summed up in Parama Puruṣārtha, i.e. Mokṣa.

70. iha khalu caturvidhesu purusarthesu mokṣa eva parama-purusārtha.

VP. p.1.
To almost all the six vedic systems of Indian Philosophy, the concept of Mokṣa is a significant topic for discussion and each of the schools advocates its personal view.

The purpose of philosophy is to attain the supreme value, i.e. Mokṣa. It is the highest end in itself and not a means to any other end. It is eternal and absolute—this opinion is supported by all the six orthodox systems of philosophy and also by the followers of Buddhism and Jainism.

According to Cārvāka, as stated already, Kāma is the sole end and Artha is regarded as the means to realise that end.

In course of making a short discussion on the concept of Mokṣa, we came to know that different philosophers identify Mokṣa by different names.

Different terminologies for Mokṣa are 'Nivṛtti', 'Parama-gati', 'Parama-Padam', 'Kaivalya', 'Mukti', 'Amṛtam', 'Apavarga', 'Ṣānti', 'Brahma-Tattva', 'Brahma-Samsparsa', 'Brahma-Nirvāṇam' etc.

In the Amarakośa also, we have so many meanings of Mokṣa. Those are Kaivalyam, Nirvāṇam, Śreyah, Niḥśreyasam, Amṛtam, Mokṣa and Apavarga. It is five fold—Sarṣṭi, Sālokya; Sarupyam; Sājujya; Nirvāṇam.

After all, though the terminology may vary from
school to school, yet it is true that the condition for attainment of Mokṣa is almost the same.

In this earthly life, it is believed that ignorance is the cause of bondage. Mokṣa or liberation from bondage cannot be obtained by means of actions. Karma, good or bad is the function of the Gunaś and leads to bondage and not to liberation. We believe that good action may lead to heaven and bad actions to hell, but heaven and hell alike are subject to pain. It is only the right knowledge that leads to liberation.

The constituents of bondage are mainly (Rāga) (attraction), Dvesa (aversion) and Moha (delusion). To attain Mokṣa, we have to get rid of these illusion and become illumined.

Mokṣa, though it is real but not yet realised. Mokṣa is not something that is produced (Utpādyya), as the thing which is born is bound to die and cannot be eternal. Mokṣa is also not an attainment (Prāpya). It is not a kind of becoming. The holy scripture says, 'That thou art' and 'Thou wilt become that'. It is not a transformation (Samskārya).

The theistic view holds that Mokṣa is the result of the grace of God. Neither Man's intellect nor his
ethical life can command grace. The grace is nothing but the gift of God and not the achievement of man.

The Sāmkhya, the Nyāya and the Mīmāṁsā system also envisage Mokṣa as the supreme spiritual ideal. They believe that in Mokṣa, the soul goes beyond all the earthly pleasure and pain. According to Nyāya Vaisēsika, it is a state where the soul is divested of all knowledge, feeling and action. It is just like a stone even consciousness is not its intrinsic nature.

It is a state of existence in which there is no doubt and disbelief. It is described as a painless state which is free from the three-fold sufferings (Tāpatraya). The soul which has attained Mokṣa is known as 'Mukta'. He is not touched by bodily or mental diseases (Ādhyātmika), nor by beasts birds and natural agents (Ādhīdaivika). He does not return to the world (Samsāra).

All the systems of Indian Philosophy may differ in their general description of the idea of Mokṣa and the means to attain it. But they all affirm that Mokṣa is the significant topic of Indian Philosophy.

Indian Philosophy has recognised the value of Mokṣa, not the negligence of the other three aspirations of human life - Artha, Kāma and Dharma. The philosophers of India never held a negative view of life.
In the philosophical literature also we find that laws of the Manu Smṛti aims at the realisation of true knowledge by means of an enquiry of the mind, soul, sacrifice and matters etc. containing many detailed parts and which are difficult to understand. In this literature 'Mokṣa' is mentioned and accepted as the highest goal i. e., Parama Puruṣārtha.

In the philosophical literature the word 'Puruṣārtha' is more or less restricted to mean 'Mokṣa' only. It is why we find no discussion on Artha and Kāma in the Schools of Indian Philosophy.