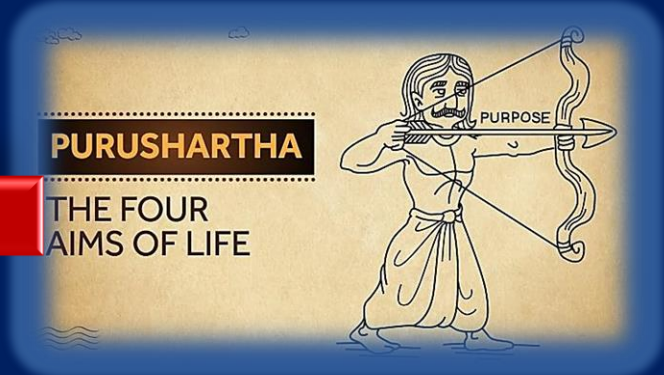




# PURUSHARTHA – A WAY TO LEAD ECSTATIC LIFE

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WELCOME STUDENTS

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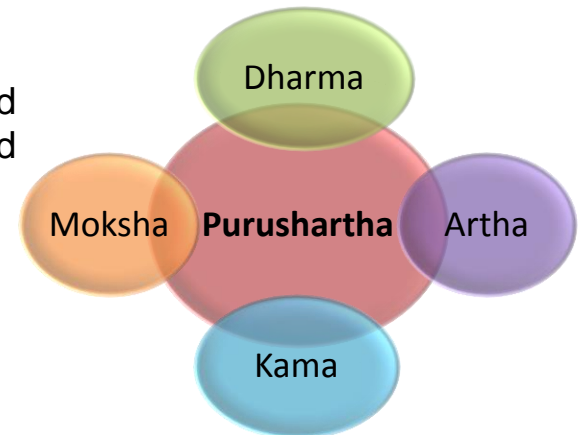
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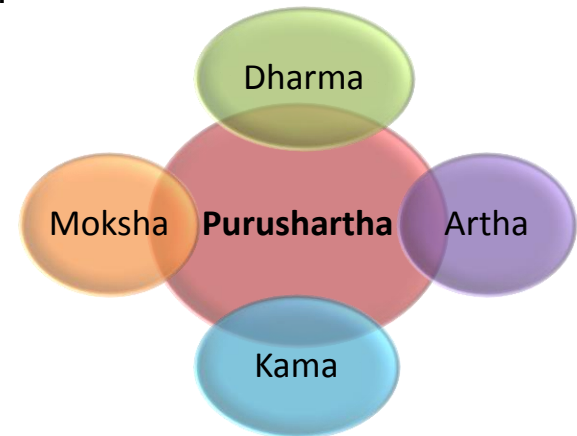
# Introduction to Purushartha

- ❖ Man, a thinking animal performs actions, all of which have some end or motive behind them. Society lays down the foundation of behaviour and it is the social values prevalent in the society that aids a man in distinguishing between right and wrong behaviour.
- ❖ Human actions are restricted by the standard of behaviour. Human endeavors that are socially incorrect and improper are never acceptable in society.
- ❖ The theory of Purushartha determines the values and have been regarded as a measuring-rod of human gestures. The doctrine of Purushartha also decides the aim and course of life of an individual. It also lays down behavioral norms and values.
- ❖ Purushartha (पुरुषार्थ) means an "object of human pursuit". It is a key concept that defines the purpose and objective of life, through which one gets fulfillment for life. By Purushartha, we mean the pursuance of those activities which results in the fulfillment of socially approved values and goal.
- ❖ It is a composite Sanskrit word originating from **PURUSH** and **ARTHA**, which means an **INDIVIDUAL** or **HUMAN BEING** and **OBJECTIVE** or **PURSUIT**, respectively.



## Introduction to Purushartha - continued

- ❖ According to P.N. Prabhu, “The theory of Purusharthas concern themselves with the understanding, justification, management and conduct of affairs of the individual’s life in relation to the group in and through the Ashramas”. We speak of those Purusharthas as the psychomoral bases of the Ashrama theory. Because on the one hand, the individual receives a psychological training through the Ashramas in terms of lessons in the use and management of the Purusharthas, while on the other hand, in actual practice, he has to deal with society in accordance with these lessons.”
- ❖ Prof. K.M’ Kapadia says, “According to this theory there are four Purusharthas or aims of life- Dharma, Artha, Kama and Moksha. He is of the opinion that, ‘the theory of Purushartha thus seeks to co-ordinate material desires and spiritual life. It also tries to satisfy the sex of instinct in man his love of power and property, his thirst for an artistic and cultural life, his hunger for reunion with paramatman. It comprehends life as a whole, its hopes and aspirations, its acquisitions and enjoyment, its sublimation and spiritualization”.
- ❖ There are four Purusharthas or aims of life namely:
  - **Dharma (righteousness, moral values)**
  - **Artha (prosperity, economic values)**
  - **Kama (pleasure, love, psychological values)**
  - **Moksha (liberation, spiritual values)**



# Dharma

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- ❖ The word Dharma has originated from Sanskrit root 'dhri' which means to hold, absorb and assimilate in such a way that it becomes one's nature. It is also considered as a path of righteousness and suggests various values to be imbibed and some to be refrained, so as to lead an ethical and moral life. Hence, the social implication of Dharma as a principle to maintain the stability of the society is brought out in various classical Hindu texts.
- ❖ This concept is very central to the Indian Philosophy. It does not mean religion. Dharma preserves all that is created and protects them as well. Dharma, then, is surely that principle which is capable of preserving the universe. Dharma is for the welfare of mankind. Hence, philosophical view of Dharma is that it is the force of power which protects man from all kinds of dangers.
- ❖ Dharma signifies behaviors that are considered to be in accord with rta, the order that makes life and universe possible, and includes duties, rights, laws, conduct, virtues and right way of living. Dharma, according to van Buitenen, is that which all existing beings must accept and respect to sustain harmony and order in the world.



# Artha

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- ❖ Artha signifies the "means of life", activities and resources that equip one to be in a state one wants to be in. Artha incorporates wealth, career, activity to make a living, financial security and economic prosperity. The proper pursuit of artha is considered an important aim of human life.
- ❖ Artha means the economic and the material aspects of life. It includes the whole range of tangible objects that can be possessed, enjoyed and lost and which are required in daily life for the upkeep of a household, raising of a family income and discharge of religious duties.
- ❖ Artha refers to “the acquisitive instinct in man and signifies his acquisition, enjoyment of wealth and all that it connotes”. The old Hindu thinkers allowed the pursuit of wealth as a legitimate action.
- ❖ Apart from this, Artha is desirable because it unfolds the spirituality of man only when he is not economically starved. A man has to maintain a household and perform the Dharma as a householder. Hence, Artha is necessary for the maintenance of life and the maintenance of Dharma.



# Kama

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- ❖ Kama signifies desire, wish, passion, emotions, pleasure of the senses, the aesthetic enjoyment of life, affection, or love, with or without sexual connotations. Gavin Flood explains kāma as "love" without violating dharma (moral responsibility), artha (material prosperity) and one's journey towards moksha (spiritual liberation).
- ❖ “Kama” refers to “the native impulses, instincts and desires of man; his natural mental tendencies, and finds its equivalent, we may say in the use of the English terms, ‘desires, ‘needs,’ basic or primary motives “.
- ❖ Hence it is clear that Kama refers to the basic impulses and desires of man and it may also be used in a broader sense to include the motivation of man which is socially acquired. Hence, due importance is also given on Artha and Kama. These, when pursued in accordance with Dharma are the right functions of a man.
- ❖ Kama as the satisfaction of the instinctive life is recognized as one of the aims of marriage, along with Dharma and procreation. Sex refers to procreation and it is regarded as the lowest aim of marriage. According to old classical Hindu thought, Kama does not mean sex life alone. It means emotional and aesthetic life also.
- ❖ The theory Purushartha does not prohibit physical pleasure. On the contrary, Kama is prescribed for the development of inner and outer life of man.



# Moksha

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- ❖ Moksha signifies emancipation, liberation or release. In some schools of thoughts, moksha connotes freedom from samsara, the cycle of death and rebirth. In other schools moksha connotes freedom, self-knowledge, self-realization and liberation in this life.
- ❖ The ultimate end of life is to attain Moksha. When a person performs the above mentioned three Purusharthas he can think of salvation. Moksha depicts the end of life, the realization of an inner spirituality in man. Some thinkers believe that Moksha is the most important Purusartha and remaining three are only means while Moksha is end in itself.





# Conclusions

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- ❖ It is clear that the well-being of man depends upon the harmonious blending of these three – Dharma, Artha and Kama. These three combined together are called Trivarga.
- ❖ It is believed that if a person devotes all his energies to the satisfaction of basic urges then life becomes undesirable and even dangerous. Therefore, some power is required to regulate and control mankind. Dharma provides guidance to the acquisitive and emotional drives in man and by enjoying life in this manner; Dharma brings about harmony between temporal interest and spiritual freedom. It provides a code of conduct through which man has to conduct his day-to-day life
- ❖ All four pillars of Purusharthas are important, but in cases of conflict, Dharma is considered more important than Artha or Kama in some philosophical thoughts. Moksha is considered the ultimate ideal of human life.
- ❖ Conclusively, It is clear that Purushartha is the basis of Human life and it is to be regarded as basis on which man's life rotates. It coordinates and drives the activities of a man for the realization of spirituality as well as for the maintenance of day-to-day life. The theory of Purushartha thus entails the total life of man and teaches man, how to lead a blissful life.
- ❖ Thus, it is important for everyone to imbibe these in their lives and also inspire others to adapt them.



*THANK YOU*