

**THE PHILOSOPHY OF VALUE: AN EVALUATION
OF INDIAN PERSPECTIVES**

A THESIS

SUBMITTED TO GAUHATI UNIVERSITY FOR THE DEGREE OF DOCTOR OF
PHILOSOPHY IN PHILOSOPHY IN THE FACULTY OF ARTS



SUBMITTED BY
SANCHITA BORA
2011

**THE PHILOSOPHY OF VALUE: AN EVALUATION
OF INDIAN PERSPECTIVES**



THESIS

**SUBMITTED TO GAUHATI UNIVERSITY FOR
THE DEGREE OF DOCTOR OF PHILOSOPHY IN THE FACULTY OF ARTS**

By
SANCHITA BORA
Dept of Philosophy
Nowgong Girls' College
2011

Dr. Girish Sharma
Professor & Former Head
Department of Philosophy
Gauhati University
Guwahati-781 014



Residence
81, G. V. Campus
Jalukbari
Guwahati-781014
Call: +91-94351-03016

CERTIFICATE OF GUIDE

This is to certify that the Thesis entitled "*The Philosophy of Value: An Evaluation of Indian Perspectives*" being submitted by *Sanchita Bora*, Assistant Professor, Department of Philosophy, Nowgong Girls' College, Nagaon, has been prepared under my supervision. It incorporates the results of her own research work. It fulfills the requirements laid down in the Ph D regulations of Gauhati University. The Thesis as a whole or any part thereof has not been submitted for the award of any degree of any other university or institution. The Thesis may be accepted for examination.

A handwritten signature in black ink, appearing to read 'Girish Sharma', with a date '26.8.11' written to the right.

(Professor Girish Sharma)

Department of Philosophy

Gauhati University

Guwahati

Dr. Girish Sharma
Professor

Date.....

Preface

The 21st century has been accredited worldwide as the 'Knowledge Century'. Every nation now finds itself operating in an increasingly competitive and globalized international environment even in the academic sphere. In this state of affairs research plays an important role in the growth of information infrastructure. Most commonly research is a search for knowledge which gives pure intellectual joy of doing some creative work. It can be regarded as a movement or a voyage in the ocean of knowledge. Besides these, research is important in studying social relationships and in seeking answers to various social problems.

My research venture is entitled '*The Philosophy of Value: An Evaluation of Indian Perspectives*'. The primary aim of my work is to present an epigrammatic view of the philosophy of value in general and Indian value system in particular from the perspective of both personal and social integrity. It is an attempt to highlight those values which are consistent, universal, trans-cultural and responsible. It is an endeavour to determine the relevance of the enquiry in the context of the needs and problems of present day society.

'Value'-this term acquires different meanings in different fields of study. Questions concerning values and their significance have always proved to be a fascinating study to thinkers. No person can escape from entertaining some value. What is a value, how is a value manifested, how is the presence of value detected and so on, are the questions regarding which different thinkers are engaged to answer. All the three aspects of mind – cognition, feeling and will are involved in the process of value-realization. So, the most promising standpoint for philosophy is that of value. The philosophy of value is proved as one of the most fertile domains of human quest. It is a

systematic study of all values-abstract, concrete, mental, physical, integral, universal, particular and so on. We live in, with and through value.

The objective behind my research work is to know the relevance of ancient values in modern life and world. When I go through any piece of work on Indian culture and civilization, I often feel astonished that from the time immemorial the foremost place has been given to value in every piece of creative work. Indian religio-philosophic thought is considered richest for its value-orientation. I keep in mind the hypothesis that the advancement of science and technology can not lead to collapse of eternal, universal values. All human beings seem to understand these values without being taught. Therefore, often people call such values as spiritual or divine as it never dies.

In this century the world is rapidly getting smaller, and many of us get exposed to the inheritance of several cultures from around the world. The increasing exposure to diverse cultures is both an opportunity and a challenge. Tradition and modernity have to interplay in facing the challenges of present society. I am very much impressed by the message of Indian tradition that man himself can consider how best he can live. The man is a being who has the urge to produce, the urge to consume and the urge to acquire status and power. We can not deny that every human being tends for some type of liberation (*Mokṣa*) and follows some natural laws (*Dharma*), uses certain economic means (*Artha*), and has certain instincts (*Kāma*). Till man lives, *Puruṣārthas* are going to add meaning. The Indian society, even today largely derives its attitude to life and the world at large, from the broad cultural framework suggested in the old scriptures.

In Indian society we today observe a gradual increase in westernization as compared to modernization. Under the influence of westernization we start condemning our own great culture, patterns and resources. So, at present, Indian society requires to

be more modern in terms of its own values, resources and opportunities. Every Indian should wish to make improvements in the endeavoured and experienced old system by removing deformities that entered into in course of time. The change must be brought out on the basis of constant interpretation of past experiences and opinions, present requirements and existing ground realities and future prospects.

Sanchita Bora
26/8/11

Acknowledgement

Many a times, no word can be enough to express the indebtedness to the people who shower their blessings in the process of enrichment in ones life. Sometimes I feel that I may belittle their generosity by scribbling few words in their appreciation. It is, nevertheless, my sincere effort to record my gratitude to each of them for whom I could reach a milestone of my life.

I must say that I am fortunate to get the opportunity to work under the guidance of Dr. Girish Sharma, Professor, Dept. of Philosophy, Gauhati University. His wisdom, invaluable guidance and constant affectionate encouragement always motivated me to put effort on my research works. His inspiration was the sole stimulus for me to complete this research work in time.

I express my thankfulness to Dr. Saurav Pran Goswami, Head, Department of Philosophy for his help and guidance time to time. In my work I have got valuable help in one form or the other from all my revered teachers of Department of Philosophy, Gauhati University. I am really indebted to them.

Madam Dr. Pranita Devi, Retired HoD, Department of Philosophy, Bajali College, the better half of my guide has always a special effect on me during this entire period. Her affectionate words, encouragement at every step of my work are definitely invaluable.

The UGC has given me Teacher Fellowship to carry out my research. I was really in need of this facility. I record my appreciation to the UGC at this juncture.

My thanks are due to all Fellow Research Scholars, seniors, office staff and students of Philosophy Department, Gauhati University.

I wish to record my gratitude to Dr. Ajanta Dutta Bordoloi, Principal, Nowgong Girls' College for her enthusiastic support in availing Teacher Fellowship of UGC to carry out my research. It will be unfair if I name only a select few of my colleagues. I might be one of the most loved ones who got all the encouragement, assistance from all

the colleagues, office staff and students of Nowgong Girls' College. They were all sources of inspiration.

My thanks are due to the staff of National Library, Kolkata, BHU Library, Varanasi, ICPR Library, Lucknow, North East Hill University, Shillong, Krishna Kant Handiqui Library, Gauhati University, DKD College Library, Dergaon, JB College Library, Jorhat and Mahesh Chandra Dev Goswami Library, Nowgong Girls' College. They were extremely helpful in providing me with all the needed facilities. Here, I take the opportunity to thank all the above institutions.

My parents always wanted to see their daughter at the epitome of the scholastic endeavour. I know it is just beginning of the journey. But their dream about me, their love and blessing perhaps helped me to overcome all the hurdles in this process. My mother-in-law is my friend and guide at home. She instilled the 'never say die' attitude in me. I am surrounded by my beloved brother, brothers-in-law, sisters-in-law, nephew and nieces. I say thanks to all of them for their inspiration and love during this journey.

My husband, Dr. Pradip Kumar Bora, Associate Professor, Central Agricultural University, Umiam, has always been with me for all my academic pursuit. My daughter Hiya (Sapontara) can say how she missed my company during my research works. She stood all these pain to see her mother excelling academically. I record their inestimable contributions to my works.

Place: Guwahati

Date: 26/8/11

Sanchita Bora
Sanchita Bora

Contents

Chapters	Pages
Chapter 1: Introduction	1-17
1.1 Human Nature	
1.2 Values	
1.3 The Philosophy of Value	
1.4 Indian Philosophy of Value	
1.5 Social life and The Philosophy of Value	
Chapter 2: The Western Conception of Value Philosophy	18-38
2.1 Conception of Value and Its Historical Account	
2.2 Fact and Value (Judgment of fact and Judgment of value)	
2.3 Value- Subjective or Objective	
2.3.1 Value as subjective	
2.3.2 Value as objective	
2.3.3 Value as subjective-objective	
2.4 Types of Value	
2.5 Gradation of Values	
2.5.1 Intrinsic and extrinsic values	
2.5.2 Subjective and objective values	
2.5.3 Absolute and relative values	
2.5.4. Terminal and instrumental values	
Chapter 3: Indian Value System	39-65
3.1 <i>Satyam-Shivam-Sundaram</i> (Truth- Good-Beauty)	
3.2 <i>Puruṣārtha</i>	
3.3 Sources and Development of Axiological Ideas in Indian Thought	
3.4 Relationship among the <i>Puruṣārthas</i>	
3.5 Value and Reality in Indian Philosophy	
Chapter 4: <i>Kāma</i> and <i>Artha</i>	66-97
4.1 <i>Kāma</i>	
4.1.1 <i>Kāmasūtra</i>	
4.1.2 Other literature	
4.2 <i>Artha</i>	

4.2.1 *Arthashāstra* of *Kautilya*

4.2.2 Practice of *Kāma* and *Artha*

Chapter 5: *Dharma*

98-129

5.1 Definition of *Dharma*

5.2 Various Sources of *Dharma*

5.3 *Dharma* in *Vedic* Philosophy

5.4 *Dharma* in Epics and *Bhagavad-Gītā*

5.5 *Dharma* in *Dharma Sūtras* and *Dharma -Shāstras*

5.6 *Dharma* in Heterodox schools of Indian Philosophy

5.7 *Dharma* in Orthodox schools of Indian Philosophy

5.8 *Dharma* and Religion

5.9 Significance of *Dharma*

Chapter 6: *Mokṣa*

130-162

6.1 *Jivanmukti* and *Videhamukti*

6.2 *Mokṣa* in *Vedic* Philosophy

6.3 *Mokṣa* in *Bhagavadgītā*

6.4 *Mokṣa* in different schools of Indian Philosophy

6.4.1 *Mokṣa* in Jainism

6.4.2 *Nirvāṇa* in Buddhism

6.4.3 *Mokṣa* in *Sāṃkhya-Yoga*

6.4.4 *Mokṣa* in *Nyāya-Vaiśeṣika*

6.4.5 *Mokṣa* in *Pūrva-Mīmāṃsā*

a) *Prabhākara*'s view

b) *Kumārila*'s view

6.4.6 *Mokṣa* in *Śaṅkara*

6.4.7 *Mokṣa* in *Rāmānuja*

Chapter 7: Values and Social Reconstruction

163-188

7.1 Society-Individual-Value

7.2 Social Reconstruction

7.3 Values and Social Reconstruction

7.4 Indian values and Social Reconstruction

7.4.1 Realization of *Puruṣārtha* and social growth

7.4.2 The scheme of *Varṇāshrama* and social acceleration

7.4.3 Some more observations

Chapter 8: Conclusion

189-226

8.1 Summary of the previous chapters

8.2 General Appraisal

8.3 *Kāma* and Modern Man

8.4 *Artha* and Present Situation

8.5 *Dharma* and Today's Society

8.6 *Mokṣa* or Freedom and Modern interpretation

8.7 Credence of *Jivanmukta*

8.8 Some more reflections

Bibliography

227-242

Chapter I

Introduction

Living life is an art. The celebrated writer Jack London once said that the proper function of man is to live, not to exist. Life is a continuous process. It is neither accidental nor meaningless. It is a spiritual one. Therefore, man is constantly in search of progress and stability. He is ceaselessly concerned with his improvement. As a spiritual process human life itself is purposive. The purposive character of human life implies that there are yet certain unachieved ideals and values. Human life without purpose would be meaningless. One needs to have a purpose in life towards which our actions can be directed. The inherent nature of a person manifests in his will and every will is a resolution for realization. This urge or the resolution for realization is to acquire a certain value.

Man is an evaluative animal. Values are ideals of human life par excellence. Man is considered as value appraiser and value solver. The evolution of human race has been experiencing a conscious conflict between good and evil, virtue and vice and between the ideal and the actual. The conflict can arise only at the reflective level in man. The resolution of the conflict is actualized only by exercising a choice between the various alternatives. Again this choice categorically implies the freedom of human will. "Freedom of will is the crowning virtue of man."¹ Human beings fall within the domain of morals only because of freedom of will.

1.1 Human Nature

A lower animal cannot reflect on its own desires and appetites. It cannot distinguish good and bad impulses. Such an animal cannot evaluate thoughts, feelings and inclinations. Birds and animals (other than human) are not in a position to consider

or experience values of life and the world. Only man can do all these as he is self-conscious. Creatures other than human are not capable of exercising choice in relation to several ends and courses of action. Human being is the proud possessor of both freedom and creativity. Man is not simply matter, man is mind and soul. Though the man is a being who has the urge to produce, the urge to consume and the urge to acquire status and power, he has the capacity of transcendence over his instincts and desires.

The natural right for man is the right to achieve. "The power of self-reflection and the consequent capacity for self correction that he (man) is seen to possess transform the quality of his life completely. The reflective capacity he is endowed with enables him to distinguish the right from the wrong and indicates, in a rough measure, the 'emergence' of morality in the human level."² Three main stages in conduct of human being are observed: the stage of instinct, the stage of desire and the stage of the rational self. It is only human who is gifted with the capacity of conceiving a purpose to act accordingly.

Body, mind and soul-these three constitute complex human nature. Body represents the physical appetites and biological drives and mind reveals natural impulse towards carnal and worldly goods. But the human soul ascends high above the limitations of body-mind combination. Some qualities and aspects which bestow him with the prospects to overcome the 'pull down' animalistic tendencies are exclusively possessed by human. Reflective power of man enables him to judge the things around. Man is a potent species. He has the ability to transcend the given situation through consciousness. Both purpose and self-determination are there in human conduct alone. Therefore, he has distinctively dominated earth's biosphere (land, air and water). Man differs from other animals in three important respects. Firstly, the man is possessing a more complex nature. He has innumerable needs that including psychological, moral

and spiritual needs. Secondly, man commands a far greater variety of means for fulfilling his various needs than the animals. And at the third, by his crowning intelligence and imagination man strikes his manifold needs in a complex organized manner. Both at individual and at collective levels, man is able to consider the relative importance of diverse needs and the means of their satisfaction that involves the consideration not only of the present but also of the future. Even among human beings, there are significant differences which are caused by various socio-natural factors. But all these differences are external and temporary. Amidst all these they hold some eternal universal values. Above all, sense of value is an essential attribute of human nature. A man is born as a biological organism. But unlike other lower creatures, the human beings rationally think of a set of well-defined goals of life and accordingly, they develop stage by stage till they achieve the highest and most supreme goal, *i.e.* self-realization.

Those who have the freedom and rational capacity are responsible for choices. So, humans are moral agents. The analysis of human nature and experience will help us to understand how values emerge. Value seeking attitude of man differentiated him from other animals. The *Hitopadesh* said that hunger, sleep, fear and sex are common to man and animal; what distinguishes man is his sense of value. The value-sense is essential and original only to human nature, even not to other quite intelligent animals (like chimpanzee and dolphin). Only human being can prefer the ending of dear life for the sake of the pursuit of an ideal. Values are simply recalled and highlighted time and again, but they are rooted in human nature.

1.2 Values

Clyde Kluckhohn defines value as “a conception, explicit or implicit, distinctive of an individual or characteristic of a group, of the desirable which influences the

selection from available modes, means, and ends of action.”³ To value means considering anything in its very being. We can not think of value-free existence. Everything existing has justification of its being within itself and it is basically value. We value the things based on our needs and the needs depends on the basis of our value system. Human beings search for any way to validate their life. They need different things to live in this world. Everything has a price and one has to pay the right price to get one’s need satisfied. Values function both as constraints and stimuli. A man’s adherence to a certain value motivates him in doing some things and in refraining from doing others. Values are intangibles. They are the subtle instigators that have to do with the vision that people have of ‘the good life’ (for themselves and their fellows). Values manifest themselves concretely in the ways in which people talk and act. Through these concrete manifestations the values secure their importance and relevance.

The epic *Rāmāyaṇa* calls him a child who does not consider the value of an object or the fruit of action before actual performance.⁴ Another verse puts that action without any proper aim in mind leads to undesirable result.⁵ “Man’s ends and values are modes of his adjustment to the rest of the universe that like his tools, language, traditions and other products are selected in the actual process of his living in society.”⁶ The factual view of his experience can not satisfy the human mind. Explicitly or implicitly he is incessantly regarding things as good or bad, as true or false as virtues or vices, beautiful and ugly. Values serve as criteria for selection in action, judgment, preference and choice. “We cannot think that objects of the world, persons, events and actions are value-free. Value is a logically prior concept, and as such incapable of definition.”⁷

Values are ideals that guide or qualify our personal conduct, interaction with others and involvement in our career. They help us to distinguish what is right from what is wrong and inform us how one can conduct his life in a meaningful way. "Life is the condition for the realization of values, and because it is this condition it has a value, but this value is derivative and instrumental. It depends upon values that lie not in the sphere of biological existence. Without these supra biological values human life would have no meaning. And any meaning found in human life is dependent upon the pure non biological values to which such life is related."⁸

Values are central organizing principles that govern and determine human behaviour. Values tend to be more universal in their application. They get expression in everything we do. Values give direction to our thought processes, sentiments, emotional energies, preferences and actions. Man is aware of any given situation. The transcendence ability, to a certain extent empowered man to free himself from the necessities of that given situation. "This opens up alternatives; the dimension of actuality is left behind and the realm of potentiality is entered, creating the possibility of choice and the necessity of decision based on guiding values. The entire sequence of transcendence through consciousness, grasping of potential alternatives and the exercise of choice based on values constitutes man's freedom."⁹

1.3 The Philosophy of Value

What is a value, how a value is manifested, how the presence of a value is detected and so on, are the questions regarding which different thinkers are engaged to answer. Axiology is the philosophical study of value. The Greek term *Axios* means worthy, *logos* means account, reason and theory. It is considered as a foundational field. Generally, value means the worth of a thing. But the word value has different meanings

and they are used in different contexts. The uses of the word value in philosophy can be shown in the following ways: i) value is sometimes used as an abstract noun ii) value is sometimes used as a more concrete noun iii) value is also sometimes used as a verb. After all it is philosophical sub-discipline that crucially depends on questions of value. The study of value has usually been included as one main function of philosophy. All main divisions of philosophy really do involve value-problems. Logic, epistemology, metaphysics, ethics, aesthetics, and some related fields show that there is a value-problem in each field.

The most promising standpoint for philosophy was that of value. It is a general view that all problems that are primarily problems of value are philosophical. Plato, the great Greek philosopher was indeed the first to initiate the philosophical account of value. He has been the pioneer in the field of philosophy of value. When the inevitable skepticism of the Sophists abolished all values—moral, social, political, metaphysical and even physical, Plato re-established these values elucidating his Idea of Good which was the source of reality and value of every phenomenon in the world. But the materialization of the systematic study of value as a distinct one was due to Kant. According to Hoffding we are indebted to Kant's philosophy for the independence of the problem of value. Later, in the process of formulation of the distinct 'philosophy of value', philosophers like F.E. Beneke, R.H. Lotze, A. Ritschl, W. Windelband, H. Rickert, H. Münsterberg, C. Von Ehrenfels, Franz Brentano, A. Meinong, Nietzsche, R.B. Perry, J. Royce and N. Hartmann have contributed a lot.

Economics, aesthetics, religion, etc. for a long time been studying the theory of value (economic value, art, beauty and so on). In the course of time different schools of philosophy formulated different conceptions of value. Gradually it is not only used in

economics and philosophy, but also in other social sciences and humanities. So, a rational and unified attempt is needed regarding different realms of value-that is the philosophy of value. And now it is a growing problem. That the primary task of philosophy is the study or the theory of value has been held by almost all thinkers throughout the ages; but it seems that it needs to be stated freshly. Again, most commonly the field of ethics has frequently been treated as identical with the entire theory of value. It gives an unduly moralistic emphasis to the general problem of value. So, question of a general field of value comes. Now-a-days value is a key concept for the integration among studies in the humanities. It was only in recent years that philosophers began to think that the study philosophy of value could be such a study which would be able to handle the problem of value in general. It is also expected that this study would be competent enough to examine the contributions in value made by the different sciences towards human well-being. The term value and valuation and their related concepts are used in a widespread way in our contemporary social order. Value is of such a nature that any outlook of life and the universe involves some phase of it. Now it seems as an overarching field including ethics, aesthetics and social and political philosophy.

The philosophy of value itself is new, virtually originating at the end of the nineteenth century as a generalization of former ethical, aesthetical and economic theories. It arose at a moment when the values prevalent as pedestal for European civilization were facing a stage of dissolution. Attention on impersonal values has been the focal point in the philosophy of value. This standpoint has revolutionized the modern thought. No thinker can ignore value in order to have a synoptic view of reality. As man is a creature with motive, strive and aspiration, he is a creative and evaluative

being. The philosophy of value cannot be separated from any other sector of human behaviour. In the process of value-realization all the three aspects of mind-cognition, feeling and will are involved. Interrelatedness of human values and experience implies intimate intermingling of different fields of enquiry like politics, economics, ethics, religion, sociology, etc. "There are integration appraisal and gradation of goals and values achieved through the development of norms and ideals that constantly call out new behaviour towards progressively higher levels of stable organization."¹⁰ The domain of value is vibrant. So it is said that it contains sandy deserts and rocky, treeless crags as well as rich water-meadows and fertile orchards dropping with fruit.

H. Münzerberg has rightly pointed out that the object of science may be value free but scientific judgments are affirmations of values. Man is never a passive spectator of things. Various ends are pursued by man through various means. The critique of value is needed to decide to which of them are worth pursuing. It is the philosophy of value which can help in deciding as to how and for what the means provided by science should be utilized. Philosophy of value can be termed as philosophy of human well-being.

1.4 Indian Philosophy of Value

Historian R. Thapar says, "In the imagination of Europe, India had always been the fabulous land of untold wealth and mystical happenings, with more than just a normal share of wise men."¹¹ The greatness of Indian culture and civilization lies in its search for ultimate reality and in its discovery of some universal truths not only for the benefit of oneself but also of mankind in general. Philosophy in India has always been deep and right thinking on the most vital problems of life and death and to discover ways and means to make human life prosperous and happy here and hereafter (*iha* and

para). Indian philosophy concerns with the welfare of the whole humanity which it regards as one family. One of the distinguishing features of Indian philosophy is that it has given the foremost place to value. In other words, Indian philosophy is Value-Philosophy. Though the notion of value has been looked at from different angles in Indian philosophy, in the systems of thought there is no distinct philosophy of value. "The recognition of its (value's) importance by Indian thinkers does not mean that they treat of value as the subject-matter of only a particular branch of philosophy; rather it inspires their investigation as a whole, and its influence is seen in every department of philosophic thought."¹² But one thing must be admitted that a keen awareness of the concrete values of life makes Indian philosophy a humanistic one.

Value system is the mirror to understand any culture. The motive and ends of any culture are reflected on the value system. Indian tradition is amply value-oriented. From the very primordial time Indian philosophy has been bearing her well-built and vital value system. *Kāma*, *artha*, *dharma* and *mokṣa* are the values known as *puruṣārthas* comprise the whole value system of Indian philosophy. The most general definition of *puruṣārtha* is 'human values consciously pursued by man'. *Puruṣārthas* are not taken only by Indians or not valid only for Indians. "If we look a little more closely into the nature of its key concept, the concept of a *puruṣārtha*, we would clearly see that it can also be called a general theory of human action."¹³ After all, the complex personality of man seeks its fulfillment through these four *puruṣārthas*. *Puruṣārthas* are the universal values of humanity. These are a man's sensuous and aesthetic enjoyment (*kāma*), craving for power and material things (*artha*), social aims (*dharma*) and spiritual impulse (*mokṣa*). In ancient Indian literature special study of these values was included. These are known as *Shāstras* (like, *Kāmaśāstra*, *Arthashāstra*, *Dharmashāstra* and *Mokṣashāstra*).

Indian philosophy does not illustrate value as *siddha* (fact), but as *siddhi* (end) which is possible only by adopting *sādhana*s (means). In the *puruṣārtha* scheme none of animal desires and human aspirations are accepted exclusively or rejected completely. All four values are set in an integrated fashion that each has its specific role and place in the ordering of human personality. Rounded personality and efficient society both are attempted through out the scheme. To view man-in-society completely, the *puruṣārtha* pattern is exceptional contribution of Indian tradition.

Kāma stands for psychological value. It is recognized as a psycho-biological force lying at the heart of creation. It is mentioned and accepted as a principle of enjoyment in various contexts in Indian literature. *Kāma* inspires all human activities. For one's basic material well-being, *kāma* is the steering force. *Kāmyate iti Kāma* (*kāma* is 'to desire') -this lies in the root of any activity. It is the first cause of creation. *Kāma* is a comprehensive term. It stands for desires and these desires range from the cravings of the flesh to the yearning for the spirit. Desire is a key psychological fact. Action springs from desire. Natural desires and inclinations are the spring board of all human actions. Therefore, *kāma* is an important human value. *Vātsyāyana's Kāmasūtra* on sex and the art of love is a classic text which presents a scientific study of the value *kāma*.

We desire many things. But to fulfill or actualize our desire we need instrumentality of *artha*. Most commonly, *artha* signifies 'that which can be perceived, an object of the senses'. All objects of senses, desires, volitions, aspirations and actions are implied by the word *artha*. '*Arthyate pratheyate iti artha*' literally means through which result is desired. In the value system instrumentality is closely attached with the meaning of *artha*. It is useful for attaining some desires and purposes. But this wealth

(*artha*) becomes evil only when it is misused on account of lack of wisdom. The *Upanishads* repeatedly point out that everything that is desired is desired for the sake of the self. Sometimes desire for physical pleasure and aesthetic satisfaction (*kāma*) is looked down upon as low-grade value. So is the case with wealth *artha* as there is often a conflict between the acquisitions of wealth and duty. But this noticeable inferiority is actually ungrounded. Because, all action is motivated by a desire and without some means of subsistence nobody can perform one's duties towards himself and society.

Dharma means 'that which supports' right activity or duty, *i.e.* activity which is the result of a good will. It is usually understood as the principle or law which sustains, supports or maintains (*dhārayati*) the individual as well as the social order. To obviate and adjudicate the conflict among desires *Dharma* is needed as higher guiding principle. R.C. Zachner interprets *dharma* as "the form of things as they are and the power that keeps them as they are and not otherwise."¹⁴ The *Vedic* theory of *dharma* stressed the idea of a transcendental norm and primeval ordinance. In the *Smṛtis* *dharma* is specifically conceived in its concrete sense of the whole scheme of duties. But in The *Dharmashāstra* period it has received a great amount of social content. *Dharma* is used in the sense of duty and vocation in the whole of the *Dharmashāstra* literature. In the Epic period *dharma* came to mean all- behaviour of the state, subjects, castes, families, groups, orders of life, salvation, duties of human being, charity and so on. Buddhism and Jainism have criticized and rejected ordinary *dharma* of priests, sacrifice and social class.

The *Dharmashāstras* and the *Smṛtis* equivocally stated that *dharma* is the regulating authority and only by pursuing *dharma*, *artha* and *kāma* become real values. *Dharma* makes the cosmos and the harmonious complexity of the natural world

possible. *Dharma* is a central concept in Indian civilization. Even the symbol of *dharma* (the wheel) takes central place in the national flag of India. In its most frequent usages *Dharma*, in the sphere of morality and ethics means 'right way of living', 'proper conduct', 'duty' or 'righteousness'. *Dharma* is predominantly a moral concept. The means of *dharma* are found in the *Veda* and the law books. D.H.H. Ingals puts, "The word *dharma* has a much broader meaning and can be applied to cosmological regularity as well as human."¹⁵

The first three *puruṣārthas* (*dharma*, *artha* and *kāma*) are considered sufficient to lead a balanced social life for an individual. But the Indian seers did not stop here. They searched for the highest goal- *mokṣa*. The notion of *mokṣa* is a much later one in the history of Indian thought than the notion of *dharma*. The Indian thinkers wanted to analyze and find out the origin, cause and means of annihilating *duḥkha*. All philosophical inquiry starts at the removal of this *duḥkha* and the very basis of *mokṣa* lies in the concept of *duḥkha* or suffering. Different philosophical systems of India have defined *mokṣa* differently. Their views vary about the nature of *mokṣa* and regarding ways to it. But, all the Indian philosophical systems (both theistic and non-theistic) are approximately unanimous about the suffering in life and its complete cessation in the state of *mokṣa*. The Indian philosophers believe that it is possible for the individual souls to attain liberation with disinterested performance of their prescribed duties (*dharma*) ".....*Mokṣa* was not thought to be gained by any radically different means or technique from that by which one gained *dharma*. By self-discipline one attains *dharma*: a just, firm, unwavering position with regard to the world and society. By *mokṣa* one becomes even more firm."¹⁶

To sum up, we may say that *artha*, *kāma*, *dharma* and *mokṣa* are at the same time equally essential for leading a meaningful life. J.M. Koller states, "Ideally every person should live a life filled with the joys and pleasures that attend the activities involved in satisfying one's needs and desires, which satisfaction presupposes a sufficiency of means for these activities. But these activities are to be performed according to *dharma*, the moral rules governing man and the universe. By living such a life *mokṣa* can be attained."¹⁷

In Indian philosophy human life is inherently a spiritual process. Social and metaphysical aspects of human life are best framed in *puruṣārtha* scheme. It is a format in which we view a unique mixture of values with metaphysical character and values with social disposition. Indian philosophy of value reconciles the individual to his own nature, his society and the ultimate spirit. So, the task of rediscovering values does not mean mere reinterpretation of such values. It consists of demonstrating the unambiguous fact that there has been an unbroken continuity of contemporary value philosophy with ancient morality found in the Indian systems of thought.

1.5 Social life and The Philosophy of Value

Society is both biological and psychologically necessity for man. Man is also equipped to live in society. The relationship between individual and society is the most profound problems of social philosophy. It involves the question of values which makes man realize his essential involvement in society. So, valuation is a part of man's social living. "Values are the desirable end states which act as a guide to human endeavour or the most general statements of legitimate ends which guide social action."¹⁸ Values serve as channels of communication and rational discussion between members of a society. They are attitudes of a society.

The generation of value mainly comes from the purposes, aspirations, beliefs, attitudes, feelings, interests, convictions, etc. of an individual having close link with society and milieu around him. Therefore, we may consider human society-value-individual as a triangle. Society imbibes values in each individual. In return individuals' acts and behaviour reflect social principles and cultural ethos. The 'quality of life' or the 'standard of life' is determined by the eternal values of man and society. They must be regarded as interdependent processes in a complete configuration.

Values are conceived with reference to the need of the harmonious functioning of society. Today society has been exposed to new challenging ethos and way of life. It follows that the conception of good (good man, good conduct, good education, etc.) is also undergoing a crisis. Moment after moment a man is confronted with new situations and problems. An individual can reconstruct themselves based on these positive values and in the same way they act on society to bring into existence new conception of good. Otherwise the world could not be a place worth living in.

The serious issue of our age is that the recent economic, social, scientific and technological developments have not guaranteed human dignity. It is being forgotten that there is a spiritual spark inherent in every human being. There arises a tendency to build a contra –culture as opposed to the world of values and norms created by society, culture and heritage. It alienates one individual from the other. The agonizing question is how can be values regenerated? Here arises the need of *puruṣārthas*.

The search for values is an intentional act of human choice. Only reflection enables a man to discriminate the momentary from the eternal, the fleeting from the enduring. A humble effort is made in this thesis to bring out those values which are consistent, universal, trans-cultural and responsible. The primary aim of this research

work is to present an epigrammatic view of the philosophy of value in general and Indian value system in particular from the perspective of both personal and social integrity. In some condition some of the systems have been kept aside, particularly heterodox Buddhism and Jainism when they did not say anything positive regarding *puruṣārthas* like *artha* and *kāma*. But in the discussion of *dharma* and *mokṣa*, both the systems are accommodated in the discussion as they have lot to say on these two *puruṣārthas*. This research venture seems as an endeavor to determine the relevance of the enquiry in the context of the needs and problems of present day society.

“To understand the philosophy of a culture we must come to some understanding of its values-of what is of paramount importance in the lives of the people of that culture....”¹⁹ It is true that a civilized society or a cultured nation can continue its existence with a positive attitude towards moral and social values. There is no hard and fast line between ethics and social philosophy in Indian tradition. *puruṣārthas* are conceived with reference to the need of the harmonious functioning of society. The descriptive-evaluative method is used to show that the interpersonal relationship in society is the key intention of *puruṣārtha* scheme to help the individual in realizing the ultimate good. By interpreting integrated *puruṣārtha* scheme, an effort is made to show that one can improve his life in society qualitatively. The vastness and diversity of Indian philosophy do not allow any investigator to examine all aspects of the tradition. From the very day of germination, the issue of value in Indian philosophy has been facing so many crucial junctures and ups and downs. So, it is quite a very difficult task to discuss each and every perspective. Though the span of study ranges from *Vedic* to present time, the thesis seeks to demonstrate the crucial role of values in the development of individual-in-society.

References:

1. Gopalan, S. *Hindu Social Philosophy*. p.127
2. *Ibid.* p.126-27
3. Kluckhohn, C. K. Values and Value Orientations in the Theory of Action. In *Towards a General Theory of Action*. Talcott Parsons and Edward A. Shils (eds.), p. 395
4. *Rāmāyaṇa*. 2.57.5
5. *Ibid.* 2.57.22
6. Mukerjee, R. *The Social Structure of Values*. p.28
7. Bhattacharya, H. M. *The Principles of Philosophy*. p.385
8. Tapper, B. The Objectivity of Value. *International Journal of Ethics*. 40(4), p.517
9. Weisskopf, A. W. Existence and Values. In *New Knowledge Human Values*. H. M. Abraham (ed.), pp108-109
10. Mukerjee, R. *The Dynamics of Morals- A Sociopsychological Theory of Ethics*. p. x
11. Thapar, R. *A History of India*. Vol.1, p.15
12. Hiriyanna, M. *Indian Conception of Values*. p.1
13. Prasad, R (ed). *A Conceptual-analytic Study of Classical Indian Philosophy of morals*. p.229
14. Zachner, R.C. *Hinduism*. p.2
15. Ingalls, D.H. H. *Dharma and Mokṣa*. *Philosophy East and West*. Vol.7, No.1/2, p.45
16. *Ibid.* p.45

17. Koller, J. M. *Puruṣārthas as Human Aims. Philosophy East and West. Vol.8, No.4, p. 315*
18. Smelser, N. J., as quoted In *Introduction to Value Theory*, N. Rescher (ed.), p.2
19. Potter, K. H. *Presuppositions of India's Philosophies. p.1*

Chapter II

The Western Conception of Value Philosophy

Generally, values are the basis upon which an individual will choose one course rather than another, judged as better or worse, right or wrong. Values are to be experienced by the individual. Values reside in the situation, in the field in which an individual participates. Though the word 'value' generally associated with economics or political economy, the concept of value is full of philosophical implications. They are rooted in human historicity. Most commonly, values symbolize the generally accepted and acceptable code of human behaviour, certain principles and standards which guide and influence the conduct of individuals and ultimately of the community. Values serve as the authorities in the name of which choices are made and action is taken. We all know that values are goals set for realization and they motivate, define and colour all our activities; cognitive, affective and conative.

We may belong to any particular area, field or job, but we cannot escape values. In fact, values are used to mean those standards or code for admirable behaviour which are conditioned by one's cultural system of belief and guarded by the sense of right and wrong. According to these standards a human being is supposed to shape his life pattern by integrating own beliefs, interests, ideas and attitudes to realize the cherished ideals and aims of life.

Different meanings of value often overlap. But usually value is a preferred term to cover worth and good. Value, worth and goodness seem all to be names for the same character of object. Very often the words 'ideal' and 'value' are used as synonymous, but there is difference between these two. While ideals are mere constructions of the

mind, values express an actual relationship to the purpose of the person thinking of them.

The word 'Value' is derived from the Latin word *Valeo*. It originally means strength and also health. In French the term *Valeur* means excellence. Again, in Italian *valore* has an honorific significance and *valuta* means price. The Webster's New Collegiate dictionary (Springfield, 1961) defines value as 'the quality or fact of being excellent, useful, and desirable'. What may be the exact meaning; it is a source of much misunderstanding. But, nobody can deny that value is the very framework of the world.

2.1 Conception of Value and Its Historical Account

Values play an important role in life as well as in philosophical enquiry. The philosophical enquiry into values is not meant for only theoretical enquiry but it results at the 'experience of value'. Plato, the father of Western Idealism was indeed the first promulgator of value philosophy. He, for the first time propounded the valuational standpoint by establishing the idea of Good in the dialogue *Republic*. The idea of Good stands as the bearer of all sublime values in mental and rational human world. "When Plato conceived Good as the culmination of the ideal world and as the principle which was to unify, systematize and organize all the other 'forms' he was really putting 'value' above 'being', conceiving it as the supreme principle of explanation...."¹ It is observed that Plato, however, did not succeed in stirring up philosophers in general to investigate the philosophy of value. For Plato value and Good are non-different and it is grasped by reason only. Aristotle said that happiness is a balanced out look upon the world of sense and the world of reason. But, the emergence of the problem of value as a distinct problem for modern philosophy was due to Kant. Kant split the world apart into a realm of pure and of practical reason which consequently illustrated the division of the

cognitive and the normative spheres. "For a long time the investigation of value was carried on only in Germany... The first (probably) to see that here was a new problem was F.E. Beneke (1797-1854)."² He declares that if the science of moral is practical, the notion of value lies at the root of it. Being an empirical psychologist Beneke lays it down that the value which we attribute to a thing is determined by the pleasure which it has excited in us. Then the contributions of R.H. Lotze (1817-81) and A. Ritschl (1822-89) came in this field. Lotze in the middle of the nineteenth century introduced the concept of value prominently into the current philosophical discussion and distinguished fact and value, arguing that fact was the province of the natural sciences, whereas the humanities concerned themselves with value. His doctrine set up a dualism of two realms, that of fact (or being) and that of value. Lotze's double realm conception provided the framework of discussion for two generations of later value theorists. But it is observed that it had the adverse effect of promoting the idea that the value point of view is somehow in opposition with that of our scientific understanding of the world.

W. Windelband (1848-1915) sharply distinguished between judgments and evaluations and "emphasized that the latter are involved in every judgment in that it affirms or denies, approves or disapproves."³ After Windelband, H. Rickert, H. Munsterberg, C. Von Ehrenfels, Franz Brentano, A. Meinong and Schopenhauer blessed this journey. Franz Brentano (1838-1917) argues that values are rooted in human emotions, in the contrast between favorable (love) and unfavorable (hate) intentional attitudes toward objects and events. Franz Brentano developed the groundwork of a highly influential theory of value. He saw the basis of valuation in man's emotions or attitudes. A sophisticated analysis of evaluation was developed by Brentano's pupil Alexius Meinong. Meinong (1853-1920) elaborates the notion by identifying four

aspects of any value experience. In his theory it is explained that a 'value experience' involves four ingredients:

- i) The **value subject** who experiences
- ii) A positive (or negative) emotion called the **value feeling** directed at
- iii) A real or an intentional object, a **value object** that is the thing with respect to which the evaluation is made
- iv) An **existence judgment** about the realization or existence of this value object

In Brentano-Meinong approach, value is not an independent self-sustaining characteristic of things but a derivative characteristic arising out of their relationship to people who interact with them experientially. Despite its experiential involvements, value has an objective foundation in the characteristics of its objects. Meinong's characterization of evaluation is on a psychological setting in the context of value experience. Ehrenfels saw the foundation of value in desire. He tried to relate value with desire. Meinong viewed affection as fundamental to desire. One desires something because the contemplation of its existence or possession gives him pleasure. According to this view, we desire something because we value it. Ehrenfels reversed it saying that we value something because we desire it. Desire is the basic thing; it governs value, since pleasure is subsequent to desire; once we desire something we desire pleasure from the contemplation of its realization or its acquisition. Both Meinong and Ehrenfels regarded pleasure as the key to valuing.

Nietzsche used the word 'values' consciously, repeatedly and insistently to signify what he took to be most profound event in history. His 'transvaluation of values' was to be the final ultimate revolution against both classical and Judaic-Christian ethics. F.W Nietzsche effectively drew attention to the transformation of values. J Royce also

adapted the distinction between appreciation and description in his *Spirit of Modern Philosophy* (1892). RB Perry defined value as "a thing- anything- has value or is valuable, in the original and generic sense, when it is the object of an interest- any interest".⁴ Perry's main concern was to show how the concept of value is rooted in human desire and interest. He defined value in terms of interest.

The Philosophy of Value has been growing. "In modern philosophy, ever since the time of Descartes and Locke, the theory of knowledge has usurped the place which is due to values; and it is only in recent times, that as a consequence of the total divorce of philosophy from life to which that practice naturally led, there has been a gradual shifting of interest from it to the problem of value."⁵ In the course of time different schools of philosophy formulated different theories of value. But it is not possible to give a detailed account of these theories of value. W.P. Montague states, "Theory of value is concerned with the nature of ideals and the way they may be made actual."⁶ So, it would be too long and laborious. Let us consider some of these theories in a brief manner. The psychological theories of value define value as a quality of anything that satisfies a human need. Value evokes a feeling of pleasure. Value as the property of being is an object of feeling or conation, or affective and conational disposition. Value is satisfaction, enjoyment, an attitude taken up towards an object which is valued. So, value is subjective and every judgment of value is dependent on the experiences of the affective-volitional life of man. On the other hand, the realistic theories of value are also the results of the separatist conception of existence involving spirit and nature, neither definable in terms of the other. Value is undefinable and unanalysable-a simple and intrinsic quality of things. G.E. Moore in his '*Philosophical Studies*' declares, "All things possess intrinsic value by virtue of being what they necessarily are."⁷ Again, the

pragmatic standpoint illustrates that value is apparently synonymous to utility. This view is in close proximity to economic conception of value. Value is a result of satisfaction of different wants and desires of a person. The pragmatist's criterion of value consists in usefulness. Value is nothing intrinsic in the nature of things, but "it is a plain result of agent's reaction to the environment ending in satisfaction of the agent."⁸

The Idealist philosophers accept value as the character or condition of existence and knowledge. Idealistic thinkers are inclined either to identify the highest value with the ultimate, spiritual reality or to derive the former from the latter. The idealist's standpoint makes value to be the determinant of reality. The idealistic conception of value puts that value determines the meaning of the world as a whole. Scheier says that values are not made by man, they are simply realized. For N Hartmann, values are essences. He also speaks of values as powers. B. Bosanquet in his '*The Principle of Individuality and Value*' establishes the conclusion that value is an ontological reality and permeates the entire universe. Again, materialistic thinkers are those "who generally inclined to equate values with either feelings of pleasure or pain or things leading to the feelings of satisfaction and dissatisfaction in conscious being."⁹

In fact, there are a few general characteristics which can be applied to all values. "A value expresses the significance-great or small which man ascribes to matters related to a particular activity or experience or to his life in general and thus provides him with guidance for his behaviour."¹⁰ In his definition Whitehead expresses value to be the concreteness of sensible as opposed to conceptual existence. Though Value is one of those basic terms which cannot be fully defined, "Its (value's) discovery was probably the greatest philosophic achievement of the 19th century, but opinions on the subject are not yet crystallized, and it is still one of the growing points of philosophy and one which seems likely to overshadow older issues."¹¹

2.2 Fact and Value (Judgment of fact and Judgment of value)

Indeed the antithesis of fact and value and the difference between the standpoints of description and appreciation instigate reflections regarding the philosophy of value. "The meaning of value can be best indicated by contrasting it with that of another, *viz.* fact."¹² In our daily discourse we are constantly distinguishing between judgment of fact and judgment of value. It is clear that facts never decide or choose. We declare it a 'fact' when someone contemplates two or more objects, or two or more aspects of a particular object, as conjoined or separated by a relation. A judgment of fact concerns itself with the description of a fact of experience. Such description may be either true or false. For example, 'This flower is red'. The predicate in this proposition describes an objective character. If the statement is true, redness as an objective property belongs to the flower, regardless of our attitude towards it. On the other hand, a judgment of value tries to appraise the worth of value of an object; for ex. 'This flower is beautiful', this judgement evaluates the object. So, this type of judgements is not independent of our attitude towards the fact. Commonly used value predicates like good, bad, right, wrong, beautiful, ugly, liberal, strict, etc. express ones approval or disapproval, liking and disliking, recommendation or blame. If someone says 'P is good' it means that 'he likes P' or 'he approves P'. "A thirsty traveler, who happens to come upon a sheet of fresh water, discovers a fact; and when later he quenches his thirst by drinking the water, he realizes a value."¹³ The judgment of fact tells us what the case is. But the judgement of value spells what ought to be the case. The comparison with the standard or ideal is involved in value judgment. The value judgments deal with ideal state of affair and they are normative in character (as there is an involvement of comparison with a norm). When facts are apprehended, values are realized.

Usually, it is thought that the problem of the nature of value is one which falls outside the periphery of the sciences. The concern of science is with facts, with the realm of what it is, not with the realm of what ought to be. But "the question of validity or evaluation is bound up with the fact."¹⁴ Therefore, value and fact are neither contradictory nor alike. They are independent but correlated. Value expresses the subjective attitude which involves the choice of the best out of a set of alternatives and justification of this choice. To choose is to value one thing higher than another. Rules are used in both cases of fact and value but usages in both cases are not identical. In the former case rules are employed only to explicate the nature of the object in terms of characteristics, but the very being of value is constituted through rules. The locus of fact is in objectivity whereas the locus of value is in reflective consciousness. "It is widely held that consciousness of value differs in kind from the consciousness of fact....it represents a reaction upon fact."¹⁵

Facts exist in the world but values can not be held to be given without thoughtful awareness. Realization of value is the realization of one's self in making choices and performing actions. Value is not an abstract ideal; it is to be realized through concrete temporal encounters of one's being. Value is to be realized through action. This is the difference between the concept of value and other theoretical concepts. Value can neither be explained in terms of abstract ideals nor by what is objectively given. Sometimes it is thought that value is neither real, nor unreal but irreal. For instance, according to Perry value is always real while H Rickert and B Bauch say that value is always irreal. "Knowing a value commits oneself to a distinct praxis. There is no possible sense in saying that one knows the value of truth yet he does not want to speak it. If a person judges something to be right, he is committed to perform all those acts

that appear necessary to attain it. The very being of value is exemplified through action."¹⁶

Hiriyanna says, "The cognition of a fact suggests the idea of some value."¹⁷ In a true sense, facts and value go hand in hand. Both the conceptions are needed for a proper explanation of the world and life. The notions of fact and value are closely connected with each other. The meaning of value can be best indicated by contrasting it with fact. While a fact is given and is to be apprehended, a value is appreciated and requires to be achieved. "If the idea of a value presupposes the knowledge of some fact, almost every fact, of which we become aware, is associated in our mind with some significance to life."¹⁸ After all no sharp line of separation can be drawn between statements of value and statements of fact. "Value theses are always shot through with factual considerations."¹⁹ Many scientific writers like Eddington, Whitehead and Lloyd Morgan, are convinced that "things and events of the world have, over and above their mechanical framework constituted by matter, force, space-time and causality, is an ideal framework or a value-constitution without which they can not fully be explained."²⁰ Laird thinks that there is no need to distinguish between fact and value, between actual and the normative. "All facts are values only that they are not indifferent to one another."²¹ Though the scientists investigate merely facts, they immediately go beyond facts; they have a value-the disinterested pursuit of truth. "Of facts we can say that they are; of values we can not say that they are; we must say they hold or they are valid (*gelten*)."²²

2.3 Value- Subjective or Objective

In the literature on value two doctrines are widely held: first, that value is created by the evaluator; second, that value is independent of the existence of the thing

valued. There has been a never ending controversy regarding whether values are subjective or objective. Is it necessary to locate values, either 'in the mind' or 'out there'? Where value is to be sited? Philosophers are divided into two camps and present two different theories: the subjective and objective theory of value.

2.3.1 Value as subjective

A fact is valuable because there is a self-conscious personality to derive satisfaction. In this sense value is anthropomorphic. The subjective theory holds that values are subjectively real. They are entirely relative to human circumstances. The main ground for this view seems to have been a consideration of the nature of the process of evaluation. It is the man who evaluates; so, value depends upon its relation to the human mind. The concept of value involves the feeling of satisfaction and satisfaction is a state of mental feeling. The famous saying that 'Beauty is in the eye of the beholder' is really undeniable. So, value is entirely subjective. George Lundberg expresses that a thing has or is a value if and when people behave towards it so as to retain or increase their possession of it.

Objective facts are valueless. Values are projections of our mind to these valueless facts. Values are true from the human point of view. They are said to be relative to individual preferences. Value is order of preference. It is a subjective concept which resides in human minds. Value is order of priority of desires. Values depend on human minds for their evaluation. The neo realists and the pragmatists regard value as satisfaction of desires. Value is never an inherent attribute or character of an object of the outer world, but is of a wholly subjective nature. Perry advocated value as entirely subjective. In his view value depends upon some person's interest. "If a person is interested in anything, it has value. An object is valuable to a person who is interested in

it or who takes a favourable attitude towards it."²³ Values have the common generic character of 'being of interest'. For example, beauty has no value if a person is not interested in it. "Any object whatever it be acquires value when any interest, whatever it be is taken in it ; just as anything whatsoever becomes a target when anyone whoever aims at it."²⁴ On the other hand, Dewey makes value which has utility. Value depends upon the act of valuation which involves emotion, desire and intelligence of the individual. According to C. D. Board, no state of affairs can be good or bad unless it is, or contains as a constituent, some conscious mental state. Lotze also holds that values lies in satisfactoriness.

"....a certain subjectivity, or better, a relation to personality is inherent in all values; that values arise out of the mind's practical attitude, when it reacts upon stimulation and that for a purely theoretic or contemplative view no values would exist; that values are something super added upon the other qualities of objects by the mind, in order to express their relation to its purpose and acts and do not inhere in objects per se."²⁵ The starting point of valuation is a person's expression of his or her personal desires or feeling. D. Hume pronounces that morality is more a matter of feeling than of reason. The contemporary analytical thinkers like A.J. Ayer, C.L Stevenson hold that value judgments do not describe an individual's attitude, but express them. Predicates like 'good', 'right', and 'wrong' show or express the subject's emotion. James Rachel in his article '*Subjectivism*' distinguishes between two types of subjectivism: the simple one and the emotivism. Emotivism holds that moral language is not fact-stating language. It is not typically used to convey information. Valuational predicates do not describe any fact but only evince emotions. They are descriptively meaningless but emotively significant. C.L. Stevenson puts that by using such predicates one does not

only express his own emotions; it evokes corresponding emotions in others. These predicates have subtle persuasive force.

But it can not be accepted outright that value is identical with satisfaction. Feeling of satisfaction is only an index of value not the value as such. There is something intrinsic to the nature of the object. When someone says that 'this rose is beautiful', it does not depend on his sweet-will; he is obliged to say so. G.E. Moore in his '*Principia Ethica*' takes values as objective in the sense that they are objects like trees and mountains. They are independent of human perception. Values inhere in things. But valuational properties are not empirical; they are non-natural properties. Taking the example of goodness and blueness, Moore distinguishes that goodness is a non-natural and blueness is natural property. Value property can not be defined in terms of any observable natural property, because it will lead to naturalistic fallacy.

2.3.2 Value as objective

In unreflected experience value appears to be in the object of value. Appreciation is not entirely subjective. However value is not identical with pleasurable feeling. "The world is independent of my will."²⁶ A thing gives us satisfaction; so, value is objective. This perspective claims that values have external sources; their origin is distinct from us. It assumes the non-necessity of the human factor in the formation of values and values exist independent of humans. Values are independent of subjective feelings. Values do not reside in biological interest or in pleasure. They are not subjective, but objective. They reside in an object. According to Robert Park and E. W. Burgess, anything capable of being appreciated is a value. In this view value or values inhere in things and facts as properties, independent of human appreciation. In the observation of a picture, seeing and experiencing belong to the perceiver; colour and

value belong to the picture (though they do not belong in the same way). In this perspective values basically means: i) values are factual properties regardless of whether there are humans or not, ii) values stem from supernatural origin and iii) values are inherent in nature. But we can not accept wholly the objective theory of value. Values without valuation or appreciation by some mind or other are not values at all.

2.3.3 Value as subjective-objective

It has become noticeable that subjectivists take into account the psychological aspect of value and valuation and objectivist with the metaphysical aspects. Urban follows a middle path, declaring that values are both subjective-objective. For example, 'beauty' is in environment and in the mind of man. It is an objective quality of facts conditioned by our subjective appreciation. S. Alexander also described values as subjectively conditioned objective qualities. Value judgment are in a sense factual *i.e.* descriptive of qualities that are valued. No doubt, the value of an object is determined by man's desire, but the desirability and undesirability depends on some properties of the object. For example, gold would have no value unless men desire it; men desire it as it glitters, it is durable.

"In every value there are two sides, the subject of valuation and the object of value and value resides in the relation between the two and does not exist apart from them."²⁷ Prof Ehrenfels says, "Value is a relation between an object and a subject, which expresses the fact that the subject either actually desires the object, or would desire it in case he were not convinced of its existence."²⁸ Values can not be said to be either in the subject or the object or in a realm of essences. The most that can be said of them is that they adhere to the object of value. Ricket uses in German the word *haften*, and no doubt chose this word to indicate the particular kind of being that value has. Another view is that the quality in the object, without reference to the need in the agent, would be said a

static value. Its becoming a functional value depends on the need, desire or appreciation of the agent. Instead of saying that these create the value, it is more acceptable to say that they make static values functional. Actually, to use phrase like 'creating values' implies attributing to things qualities which they have not, but which we think they have. After all, the value situation supposes an agent, a need in the agent, and a desirable quality in the object.

2.4 Types of Value

Values are indeed manifold and countless, and values in our life are interconnected. But any classification of value does not cover all the values in our life. Ennismore in his *Values of Life* gives a list of five ultimate values, viz. scientific (truth), aesthetic (beauty), practical (pleasure and happiness), moral (goodness) and religious (love of God). "There are infinite varieties of objects which force themselves upon our consciousness and demand evaluation from it. They possess in various degrees and forms that particular quality which makes us prize them and demands from us the their evaluation...."²⁹ So, we may summarize different types of value as follows:

a. Physical value

Value is a property of objects, including physical objects as well as abstract objects. The physical world consists of objects, events and phenomena. The physical world has also value.

b. Economic value

The word 'value' has originated from the economic field. The members of human society want many things to meet each others needs. This demands exchange of goods. In political economy economic value has been a fundamental notion. Economic value means the estimated worth of commodities.

c. Psychological value

Each individual has three psychological functions; for example, thinking, feeling and willing. Corresponding to these he develops some ideals and these are called psychological values. "Psychological values involve an emphasis on the operation and development of the special psychological function towards their corresponding ideals."³⁰

d. Intellectual value

The intellectual value satisfies intellect. Truth is the intellectual value. Each individual has some form of the conception of this value. Truth serves as an ideal in the development of the individual as a self-conscious principle by itself. Truth is the ideal of cognition; the cognitive life of an individual must develop its logical ideal and realize what Truth is.

e. Ethical value

Ethical value is very often used synonymously with Goodness. Goodness is the volitional value that satisfies the will. Goodness is the ideal of volition. The ideal of Goodness shows that one can not separate ones own will and the social will. Good is moral perfection.

f. Aesthetic value

Beauty is the emotional value, which satisfies emotion or feeling. Beauty is the ideal of emotion. Again the feeling aspect of man has an inherent tendency to seek after its satisfaction in the ideal of Beauty. Aesthetic judgment implicitly refers to the ideal of Beauty. It is harmony or unity in variety.

g. Universal values

Universal values are common human values shared by most cultures throughout the world. These are values that there is nearly unanimous agreement as to the

importance of them. These would include sanctity of human life, peace, and human dignity, freedom, social progress, equal rights etc.

h. Prerequisite values

These are values that are necessary before one can get to some bigger goal. This type of values includes safety, justice, and common good. Safety is needed before people can even think about having anything else, justice is needed before we can move onto equality; and common good is needed so that we can ever get to a state of peace.

i. Paramount values

It is the value which is above all other things. Good examples of this might include freedom, sanctity of life, integrity, innovation, perfection, common good, etc.

j. Operative values

This type of values is the ways that we make judgments on how to live the rest of our lives. We use these values as the overarching and guiding principles which tell us what is always right and wrong. These are things such as integrity, honesty, and loyalty.

k. Personal values

Personal values refer to those which are practiced by the individual alone, irrespective of his social relationships. Excellence, cleanliness, diligence, punctuality, etc. are such values.

2.5 Gradation of Values

2.5.1 Intrinsic and extrinsic values

We value many things in our life. Out of these some are more valuable and some are less valuable. Two types of value are distinguished- Intrinsic and Extrinsic Value. One of the central questions that philosophers have been interested in, is that of what is

of intrinsic value, which is taken to contrast with instrumental value. Some of the values are desired for their own sake and these are intrinsic. Some of the values are desired as means to some other desirable things and these are extrinsic values. Intrinsic values are worthy on their own account and not for the sake of any goal that may be attainable through them. Extrinsic values are not worthy in themselves; they are worthy by virtue of the goals they enable us to attain. These are values that can be used to get something else. In other words the extrinsic value is an instrument which allows one to get some other things. Let us take a common example, 'money' is valuable to all of us, but it is not for the sake of itself. It is valuable as we can buy things with money. Money is supposed to be good, but not intrinsically good; it is supposed to be good because it leads to other good things.

There is a gradation of ends and means in our life. Among them the highest and the most desirable end will be considered as the intrinsic value. Something has intrinsic worth simply because of what it is and not necessarily what it will lead to or because of its acceptance. We value them, because they are an important aspect of life. In our life Truth, Goodness and Beauty are regarded as intrinsic values or three great ideals. W.P. Montague expresses, "Values are ideals and the absolute values are absolute Ideals of Truth, Beauty and Goodness."³¹

The organic unity of human mind implies cognition, affection and volition and their interrelation. Valuation presupposes standards of value and these three are absolute standards or ideals. Truth is the ideal of cognition, Good is the ideal of volition and Beauty is the ideal of emotion. Truth is the consistency among ideas which involves correspondence with facts. Truth is the all-comprehensive and all-consistent knowledge which is absolutely true. Man's knowledge is more or less true. But the ideal, Truth is

infinite ideal of thinking. Goodness is the highest ideal of our conduct. It is intrinsic. The standard Beauty is the ideal of our aesthetic life.

That which is intrinsically good is non-derivatively good; it is good for its *own* sake. The intrinsic value is an end which is not for the sake of something else, but for whose sake something else is there. On the other hand, that which is not intrinsically good but extrinsically good is derivatively good; it is value not for its own sake, but for the sake of something else that is value and to which it is related in some way.

The axiologists focused primarily upon intrinsic value as distinguished from instrumental value, upon what is valued 'as an end' or 'for itself' or 'in its own right', as distinguished from something that is valued 'merely as a means' or for something else. This distinction goes back to Plato and Aristotle. "The concept of value involves not only the distinction between good and bad, but also that between better and worse."³² But John Dewey and his followers have attacked the validity of the distinction between means values and end values.

2.5.2 Subjective and objective values

Values may be distinguished into subjective and objective. To the idealists there seems to be an inverse variation between the subjective and objective character of values. Truth, Goodness and Beauty are absolutely objective values. Values are an individual's (subject's) reaction to reality and at the same time the character of the object also influence the process. "The finite spirits or subjects in their different degrees of realization of the Absolute Spirit must necessarily have experience of subjective and objective values. The finite spirits in their different degrees of isolation from other spirits and from the Absolute Spirit will make their valuation subjective in proportion as they take their own selves as disintegrated into their feelings, desires and wills, and as

they fail to bring reason to upon their life of feeling and will."³³ According to Hartmann, the stronger the subjective values are in man, the weaker is he in his possession of objective values, and the higher man rises in the realization of objective values the lower is he in the realization of subjective values.

2.5.3 Absolute and relative values

Absolute values are considered as the highest values. The great philosopher Plato said that there were absolute justice, absolute beauty and absolute goodness, and there were absolute greatness, health and power. The aforementioned absolute justice, absolute beauty and absolute goodness can be considered absolute values, but at the present time truth in logic, goodness in morality, beauty in art and holiness in religion are generally considered absolute values. Thus, it can be said that absolute truth, absolute goodness, absolute beauty and absolute holiness constitute the system of absolute values as the highest values.

The relative values include all physical values, economic values, instrumental values and subjective values. These values "fall short of the absolute values, because in their origin and appreciation, the factors that are involved, the finite objects and events, the faculties of feeling, will and reason and the individual selves, are all viewed in isolation and not as integral parts of the whole of Reality which is the unity of all experiences and values."³⁴

2.5.4. Terminal and instrumental values

Terminal values refer to desirable end states. These are the goals a person would like to achieve during his or her life time. Instrumental values refer to preferable modes of behaviour, or means achieving the terminal values. For example, if a prosperous life is a terminal value, then hard work, ambition are instrumental values. In the same way sincerity and truthfulness are instrumental to happiness which is accepted as terminal.

Philosophers and social scientists concerned with value inquiry have recognized the need for a more accurate value terminology to facilitate the exact formulations needed in scholarly and scientific contexts. The sociologist Clyde Kluckhohn strove for decades to put value studies on a firm conceptual footing. One thing we can not overlook what W. M. Urban said, "There can be no existence without value and no value without existence."³⁵ What is the meaning of the term value and what part it plays in the world and life is the question which philosophers have been still trying to answer.

References:

1. *Encyclopedia of Religion and Ethics*. p.584
2. *Ibid.* p.584
3. *Ibid.* p.585
4. Perry, R.B. *Realms of Value*. p.9
5. Hirianna, M. *Indian Conception of Values*.p.1
6. Montague, W.P. *Ways of knowing*. p.25
7. Moore, G.E. *Philosophical Studies*. p.260
8. Bhattacharya, H.M. *Principles of Philosophy*. p.383
9. Devaraja, N. K. The Ontology of Values. In *Contemporary Indian Philosophy*. M. Chatterjee (ed.). p. 77
10. Roubiczek, P. *Ethical values in the age of science*. p.219
11. *Encyclopedia of Religion and Ethics*.p.584
12. Hirianna, M. *Indian Conception of Values*.p.1
13. Hirianna, M. Philosophy of Values. In *The Cultural Heritage of India*. H. Bhattacharyya (ed). Vol III.p.645
14. Urban, W. M. *Valuation: Its nature and Law*. p. 385

15. *Encyclopedia of Religion and Ethics*. p.584
16. Sarin, I and Goel, D. Value, Intention and Action. In *Reality Knowledge and Value*. S.R. Bhatta. (ed.). p.55
17. Hiriyanna, M. *Indian Conception of Values*.p.3
18. *Ibid*. p.5
19. Rescher, N. *Introduction to Value Theory*. p.10
20. Bhattacharya, H. M. *The Principles of Philosophy*. p.378
21. Laird, J. *The Idea of Value*. p.92-93
22. Tapper, B. The Objectivity of Value, *International Journal of Ethics*. Vol. 40, No. 4, p.524
23. Perry, R.B. *General Theory of Value*. p. 125
24. *Ibid*. p.115-116
25. *Encyclopedia of Religion and Ethics*. p.584
26. Wittgenstein, L. *Tractatus-Logico-Philosophicus*. 6.373
27. Alexander, S. *Space, Time and Deity*. Vol. II pp 302-303
28. Perry, R.B. *General Theory of Value*. p. 121
29. Bhattacharya, H. M. *The Principles of Philosophy*. p.390
30. *Ibid*. p.392
31. Montegue, W.P Ways of knowing, p.25
32. Hiriyanna, M. *Indian Conception of Values* p.10
33. Bhattacharyya, H. M. *The Principles of Philosophy*. p.401
34. *Ibid*.p.402
35. Urban, W.M. *Value Logic and Reality*. Proceeding of the Sixth International Congress of Philosophy, p.295

Chapter III

Indian Value System

Max Müller has nobly confessed that if he were to look over the whole world to find out the country most richly endowed with all the wealth, power and beauty that nature can bestow- in some parts a very paradise on earth he should point to India. From the primordial time India appeared as an attractive land of seers and sages. The culture of India has been formed by its old and long history, unique geography, various demographics and different customs, tradition and philosophy. The particular spirit that India had possessed in the old golden days is that India looks within. To find out that 'within' is the basis of Indian civilization.

There is a distinction between philosophy in general meaning and philosophy in 'Indian Philosophy'. In its influential tradition there was a close relationship between theory and practice, more precisely between theory and life. Thereby philosophy becomes a way of life in India. In India philosophy is a discipline of life, not an intellectual game. It is not an accumulation views, but of ways. The main incentive of Indian philosophy is the experience and realization. Indian tradition is value centered. In the words of T.M.P Mahadevan it may be expressed that "Indian philosophy is essentially a philosophy of values."¹ The world in its perfection is the realm of value. Politics, economics, aesthetics, etc. all have a high purpose, i.e. realization of completeness of life (or the realization of the Supreme). Man, as distinguished from a brute, should live a life worthy of a man; this was the main approach of deep spiritual thought of India right from the *Vedic* age. Philosophy in India is mainly axiological as it is expected that it should solve our practical problems. Idea of supreme value inspired

philosophical investigations. Philosophical thinking of India originated in spiritual urge or man's moral and spiritual consciousness.

"The value problem is so vital and engaging to the Indian mind, that instead of forming an appendix or after-thought as in the philosophy of the West in general, it has exercised and marshaled all its thought energies so as to make them coverage to its development into being the central problem of Life and Philosophy."² The theoretical and the practical both functions of knowledge are clearly pointed out in Indian Philosophy. The theoretical reveals the existence of some object which is known as *Arthaparicchitti*. The practical helps in the attainment of some purpose in life and it is described as *phala-prāpti*.³ "The results of these two functions of knowledge are respectively what we mean by *fact* and *value*."⁴

Indian philosophy has its own distinguishing characteristics. In India no sharp distinction can be made among philosophy, ethics and religion. The notion of value is the central thesis of these three. Therefore, Indian philosophy of value has uniqueness. It is more perceptive. The main reason for this is that Indian thinkers are not ready to separate theoretical thinking from their practical consequences. Indian philosophy of value is far deeper than the Western. While problem of value is a growing one to the Western philosophy, it is the centre of life for the Indian philosophers.

Indian philosophy is out and out value-oriented. It has always sought values. Each and every philosophical investigation has been the search for perfection. Indian philosophy is *sādhana*. Hiriyanna describes the nature of Indian philosophy as the criticism of values.⁵ In Indian philosophy, value is *Kṛti sādhyā* or what is rationally willed and achieved through effort.

Indian philosophy had extensive resources to develop a systematic theory of value and all metaphysical problems in Indian thought have been interpreted with reference to values, especially values of life. It is an answer to practical need. But we do not find a separate discipline for the study of value or clear cut theories regarding value. In Indian tradition, axiological problems are not explored in a systematic manner. B.K. Matilal says, "(But) except some cursory comments and some insightful observations, the professional philosophers of India have very seldom discussed what we call 'moral philosophy' today."⁶ Thinkers like A. Schweitzer, N.K. Devaraja, and P. T. Raju also sound similar comments that something is lacking in the formation of adequate axiological or moral system in Indian philosophy. Some fundamental notions like Absolute, self, sex, polity, duty, etc. always dominate the study. Indian philosophy literature accommodated all possible types of value (like, economic, sensual, political, social, moral and spiritual). But Indian treatment of value failed to spot the adequate principle of gradation of values. Another problem to get a well-knit philosophy of value is that *mokṣa* is usually mentioned as non-empirical. Some other-worldly features are bestowed upon it. The conflict between empirical and spiritual can not be met within a satisfactory way. In ancient philosophical literature study of a specific subject is called *shāstra*. Again, the *shāstra* for four values declare in unequivocal terms the supreme position of respective values. For example, *Vātsyāyana* said loud on the intrinsic nature of *kāma*; in the same way *Kautilya* overlooked the instrumental nature of *artha*. Every *shāstra* of a value was dedicated in the exposition of that particular value as if it was of immense importance. Many a times, an exclusive concern for one value or one realm of life leads ancient thinkers to neglect the other. In spite of all these disadvantages let us

try to bring out an effective conception of Indian value system exposing mainly the *puruṣārtha* scheme.

3.1 *Satyam-Shivam-Sundaram* (Truth- Good-Beauty)

A systematic study of values, and particularly from Indian standpoint will definitely exhaust all norms, principles, standards- physical, psychological, economic, spiritual, religious existing in our society. The organic unity of human mind implies cognition, affection and volition and their interrelation. In Indian tradition *Satya* is the intellectual value that satisfies intellect. *Shiva* is the volitional value that satisfies the will. *Sundara* is the emotional value, which satisfies emotion or feeling. These three ideals are three fundamental self expressions of man's spiritual nature. Valuation presupposes standards of value and these three are standards or ideals. In Western Philosophy too, Truth, Good and Beauty are considered as ideals. Truth is the ideal of cognition, Good is the ideal of volition and Beauty is the ideal of emotion. The cognitive life of an individual must develop its logical ideal and realize what Truth is. It is the consistency among ideas which involves correspondence with facts. The ideal of Goodness shows that one can not separate ones own will and the social will. Again the feeling aspect of man has an inherent tendency to seek after its satisfaction in the ideal of Beauty.

In search for this absolute Truth human reason moves from the lowest physical plane of thought to the vital plane, from the vital to moral, from moral to the ideal and then to spirituality which may be called the plane of self-realization. At this stage individual realizes the absolute Truth and becomes identical with it transcending all relativity, finitude. Proper discipline of the body, the senses and mental feelings and inclinations are must for the systematic hunt of this ideal Truth. An individual endowed

with rationality as essence has an innate demand for the attainment of Truth. Truth-realization is the supreme ideal in man's rational life. Intellectual, moral, religious, aesthetic, economic, political, social or individual all human activities aim at the realization of Truth.

Man is a votary of Good. Due to the moral constitution of human nature, he has an inherent urge for the attainment of the absolute Good or *Shivam*. At every stage he naturally distinguishes between the actual and the ideal, what is and what ought to be, between good and evil. Man's essential nature pushes him towards the realization of Good and the desertion of Evil. At the highest plane Absolute truth and Absolute good *Satyam* and *Shivam* are realized as absolutely identical. As human nature consists of thinking, feeling and willing, man's consciousness is not only rational and moral, but also aesthetic. This aspect of consciousness searches for Beauty (*Sundaram*) as its Ideal. Man has an inherent love for the absolute Beauty and its realization gives satisfaction to the emotional aspect of his spiritual nature. If we consider the essential nature of man as a spiritual one, then Truth, Goodness and Beauty are the supreme ideals of rationality, morality and love and at the same time these three are the three corresponding aspects of the Ultimate Ideal.

3.2 *Puruṣārtha*

Three doctrines have often been identified in the context of Indian civilization as its distinctive markers: the doctrine of *varṇas* (doctrine of four classes), the doctrine of *āśramas* (doctrine of four stages of life), and the doctrine of *puruṣārthas* (doctrine of four goals of life). The concept of *puruṣārtha* is an integrated approach to the value system. *Puruṣārthas* is the word in Indian philosophy for that which is value for the *puruṣa* or finite individual (*puruṣaiḥ arthyate iti*). In V S Apte's Practical Sanskrit-

English Dictionary, the word *puruṣārtha* is used to indicate human effort. It is often used as a synonym of *puruṣakāra* (human effort). ⁷*Puruṣārtha* is “what is sought by man.”⁸ In its general expression it may be taken to signify human ends or objects of human pursuit. There is a significance of the word ‘human’ when we speak of the goal of human action. “We know that man, like the other living beings, acts instinctively; but he can also do so deliberately. That is he can consciously set before himself ends and work for them. It is this conscious pursuit that transforms them into *puruṣārtha*. Thus even the ends which man shares with other animals, like food and rest, may become *puruṣārtha*, provided they are sought knowingly.”⁹ According to B.K. Iyer, “The term *puruṣārtha* means and connotes the aims and purposes of life or the fundamental aspirations of man.”¹⁰ *Puruṣārtha* literally combines two words-*puruṣa* and *artha*, which is understood in two ways-

- i. *Puruṣānām artha Puruṣārtha* means ‘what is the meaning of *puruṣa* that is *puruṣārtha*’ or that after getting which *puruṣa* achieves its real meaning.
- ii. ‘*Puruṣaiḥ arthyate iti Puruṣārtha*’ means ‘desired by *puruṣa*’

The word *artha* used to mean value is divided into positive and negative values (*artha* and *anartha*). According to *Pūrva Mīmāṃsā*, positive value or *artha* is that which produces surplus of pleasure over pain. But negative value or *anartha* produces just the opposite of it. Variety of meanings gets associated with the *puruṣārtha* found in religio-philosophical texts of India. These range from ‘motivations of human activities, human ends, individual urges, human needs, human pursuit, etc. *Purvamīmāṃsāsūtra* (4.1.2) defines *puruṣārtha* in a ritual context, as referring to a *vidhi* “for the man” (*puruṣārtha*) as distinguished from “for the rite” (*kratvārtha*). The term “not only denotes what the objectives of life should be, but it also comprehends what the

objectives of life are as a result of the psychological tendencies of the individual."¹¹ The first element in the compound '*puruṣārtha*' signifies is not what end or object is sought and attained, but rather how it is sought and attained. It is in fact the element of self-reference (*puruṣa-visheshana*) that is the pre requisite for an end to become really a *puruṣārtha*. The other element in the compound, viz. *artha*, signifies that the end or object desired is valued most by the individual, who, consequently, puts forth the best of his efforts to attain it. A *puruṣārtha* or human value may be defined as anything which is sought by man. But it may be sought as good in itself or as good for the attainment of some other end. Very often that 'some other end' is believed to be ultimately good.

The Indian tradition recognizes four ends and *puruṣārthas* to be pursued. They are *kāma* or pleasure, *artha* or wealth, *dharma* or righteousness and *mokṣa* or liberation. *Artha* and *kāma* are secular or empirical values while *dharma* and *mokṣa* are spiritual. The concept of *puruṣārtha* has undoubtedly been quite conspicuous by its presence in almost the entire history of Indian thought. According to A. Sharma, "*Puruṣārtha* is such that its meaning can be interpreted semantically, axiologically and philosophically."¹²

Various Indian thinkers have been agreed that there are certain ends or objects that are universally desired and sought. But sometimes they differ among themselves as to which of these is to be accorded the highest status in life. "Though the term 'value' is primarily used for the ends that are sought, often the means to their attainment are also, by courtesy, called so."¹³ The word *puruṣārtha* is employed in dual sense; one may define a *puruṣārtha* as "an end which is consciously sought to be accomplished either for its own sake or for the sake of utilizing it as a means to the accomplishment of a further end."¹⁴ The goal of life is two-fold: *abhyudaya* (prosperity) and *niḥśreyasa*

(highest bliss). *Abhyudaya* consists of *dharma*, *artha* and *kāma*. These three are called *tri-varga*. They are to be pursued in the first two *āśramas*, *brahmacharya* and *gārhastha*. The next two *āśramas*, *vānaprastha* and *sannyāsa* are to be devoted to the achievement of *niḥśreyasa* (*summum bonum*) and they consist in attaining *mokṣa* (salvation).

Though *puruṣārtha* is used as a collective name for the four ends of human life, namely *dharma*, *artha*, *kāma* and *mokṣa*, there is some controversy whether there were three or four *puruṣārthas*. The *Mahābhārata* (5.122.32; 12.59.30), the *Manusmṛti* (2.224) and the *Artha Shāstra* (9.7.60) mainly explain the importance of the first three *puruṣārthas*. The first three constitute the *trivarga* and the last *mokṣa* is considered the *param-puruṣārtha* or the *summum-bonnum* of life.

“The *puruṣārtha* theory is a general theory of action because like the intentional theory, it explains why any action is voluntarily done by an individual. The explanation it offers is that it is done by him to fulfill a desire of his which may be to attain some *artha*, some *kāma*, to fulfill a *dhārmic* obligation, or to attain *mokṣa*, or even to accomplish all of them together in one action or in one series of actions.”¹⁵ *Puruṣārtha* explains the performance and responsibility of voluntary action. So it may be described as a theory of explanation. On the other hand, it provides measures to determine which one performance is justified or unjustified. One may say that the conception of *puruṣārtha* has two equally significant faces; in one look it is a general theory of action and in the other look it is a theory of value.

The Indian concept of *puruṣārtha* is a unique concept. It successfully performs the quite difficult task of classifying the total conceivable aspirations and objectives of the entire humanity into four distinct categories. In the scheme of *puruṣārtha* it is

specifically proclaimed that in this set of four no one is either superfluous or exclusively cherishable. Accordingly it puts an endeavour to secure a wonderful balance in an individual's life. Man is possessing sensibility (*kāmātman*) and at the same time human self is the embodiment of the moral law (*dharmātman*) possessing rational self. The design of human pursuit in *puruṣārtha* tries to bring a notable synthesis between the real and the ideal, between secular and spiritual life; recognizing *artha* and *kāma* as ends of human life together with *dharma* and *mokṣa*. There is another implication that the eligibility for the pursuit of *mokṣa* arises only after one has passed through the *trivarga* and realized the futility of worldly and other-worldly pleasures. In fact, *puruṣārthas* provide the psycho-moral basis for the *āśrama* scheme.

3.3 Sources and Development of Axiological Ideas in Indian Thought

The *Vedas* and their supplementary literature, (e.g. *Smṛtis*, *Purānas*, epic *Rāmāyaṇa* and *Mahābhārata*, *Bhāgavadgītā*, *Dharma Sūtra*, *Dharma Shāstras*) *Artha Shāstra*, *Niti-Shāstras*, *Kāmaśāstra*, scriptures of six orthodox schools and three heterodox schools constitute the basis of reflective Indian tradition. The primary source of value, moral ideas and beliefs are the *Vedas* and the *Smṛtis* (*Vedo dharmamūlam* 1.1.1, *tadvidān ca Smṛtiṣīle* 1.1.2-*Gautama Dharmashāstra*). The *Vedas* have been the fountain head of the history of Indian culture, religion, and philosophy since time immemorial. "The chief contribution of these scriptures lies in their evolution of such seminal concepts as: *ṛta* (cosmic order), *varṇa* (class), *āśrama* (stages of life), *dharma*s, the law of *karman* (moral causation), *saṁsāra* (transmigration) *ahiṁsa* (harmlessness) and *mokṣa* (liberation). The fact that these ancient ethical concepts have survived more than three thousand years of turbulent history indicates their survival value and justifies their contemporary investigation."¹⁶

In fact, axiological ideas, particularly moral ideas too have their roots in the *Vedic* era. The ancient Indian seers recognized a cosmic order which served as the foundation of their ethics. They called it *Rta*. A. L. Basham described *Rta* as 'the highest flight of *Rg-Vedic* thought'. Originally *Rta* was a concept pertaining to the physical universe, denoting the Law of Nature. It was the principle of order in the universe and it endowed all of the natural phenomena with symmetry and aesthetic form. Gradually the cosmic sense of *Rta* as Natural Law developed into the social sense of *Rta* as Moral Law and it became a salient feature of *Vedic* thought. The highest good is to be identified with the total harmony of the cosmic or natural order. "A man should think on wealth, and strive to win it by adoration of the path of Order, Counsel himself with his own mental insight, and grasp still nobler vigour with his spirit."¹⁷ *Rta* refers to the cosmic order not in the sense of impersonal laws of nature as ascertained from the outside, but as an example of righteous cosmic conduct which the humans should emulate. R. N. Dandekar puts in this regard, "The vast universe was not strewn about in random chaos, but had an inner order, a unity with an inexorable law and purpose (*Rta*) that governs the working of both the macrocosm and microcosm."¹⁸ The *Vedic* conception of value pertained both to individual purity and social good. Truth was taken as the essential content of *Rta* and *Varuṇa* was associated most prominently with Truth. Professor Bloomfield rightly said that *Varuṇa* was the 'real trustee of the *Rta*'. "In the *Rg-veda* the *summum bonum* was harmony with the will of the gods who maintained the order of *Rta*. In the *Brāhmanas* the *summum bonum* was sacrificial rectitude. *Vedic* ceremonialism and caste duties give way to a new spiritual quest which turns inward for the purpose of understanding Ultimate Reality."¹⁹

Rta of *R̥g-Veda* signifies the unchanging order of the highest reality and it is the foundation of all order in the universe. The whole universe is moving according to it. It is the right way for all aspects of reality. It leads from evil to good. *R̥g-Veda* pronounces, "O Indra, lead us on the path of *Rta*, on the right path over all evils."²⁰ The *Vedic* philosophy lays emphasis on right conduct as the means of the development of the personality of the individual. Hence in a way the ethics of the *Vedas* is the ethics of right action. To bring out the ethical elements of the *Brahmanas* we must consider the conception of man's duties known as the 'triad of obligations' or *ṛnatraya* (three debts). Manu says, "*Ṛna*, fulfillment of these obligations should be the first aim of man."²¹ "The ideal of *ṛnatraya* is a comprehensive ideal, not only including man's duty to the gods through sacrifice, but also the perpetuation of the race and the cultural heritage which it embodies. The individual who fulfils all of these obligations is a good man. He is good because he is not only concerned about what he gets out of life, but he puts into life."²² *Ṛna* and *Rta* led to the evolution of the concept of *dharma*. The conception of *dharma* includes all the other two concepts do (*Ṛna* and *Rta*) and also makes an advance on them.

The *Upanishads* are the most important portion of the *Vedas*. They set forth more clearly the foremost *Vedic* doctrines like self-realization, *yoga* and meditation, *karma* and reincarnation. Max Müller compares the philosophy of the *Upanishads* to the light of the morning and to the pure air of the morning—so simple, so true, if once understood. In the *Upanishads* the highest ideal for man's upright endeavours is self-knowledge. The *Upanishads* are the treatises on knowledge (*Jñāna*). One can not walk on the path of knowledge without practicing virtue. *Mokṣa* is the ultimate end of man. It is the realization of the identity of self with *Brahman*. "Not he who has not ceased from

evil conduct (*duṣcarita*) can obtain Him by knowledge."²³ For self-realization purity of character and conduct are extremely needed. Numerous ethical virtues and duties (such as truth, sacrifice, penance, liberality, self-control, compassion, right dealing) were emphasized in the *Upanishads*. To attain final liberation both social and individual morality was required. The world has the pleasant things, in addition to the good, and generally people go after the pleasant rather than the good. They choose rather the enjoyment of sense than the good of the soul. The only reason is that *Śreyas* which is good is not as easily available as *Preyas* which is the pleasant. "Only the highly refined spirit chooses the higher sanctity after rejecting the temptation of the sense-world. The wiseman chooses the better, indeed rather than the pleasanter."²⁴ It is the dictum of the *Upanishad* that unless one ceases from evil conduct and has reached equanimity of mind, control of senses, depth of concentration cannot realize the Absolute. He should live in true harmony of thought, emotion and will. The concept of duty or *dharma* in the *Upanishads* commands us not to give up or renounce the world. Aiming at the spiritual goal it always inspires individual to engage in the worldly conflicts and the ways to diminish them.

Smṛti literature including *Dharma Sūtras* and *Dharma-Shāstras* presented a detailed analysis of code of human conduct. The virtues and duties involved in individual as well as social life were referred to. Specific duties of an individual in accordance with one's *varṇa* and *āshrama* were neatly mentioned. There were common duties which were to be observed by all. Rituals and ceremonies of that period showed that beliefs and values can deeply affect social and personal relations. The elements of morality- external and internal, social and individual are found in the *Smṛtis*. The *Dharma-Shāstras* include the law codes of Hinduism, both secular and religious. They

deal with three main subjects: codes of conduct, civil and criminal law, and punishment and atonement. Most important is the *Manu Smṛti* (or *Manu Samhitā*), still consulted in Indian law. Other mentionworthy *dharma* texts were written by *Yājñavalkya*, *Parāshara*, and *Nārada*.

The *Purāṇas* explain the great universal truths in the form of historical narratives, stories, parables and dialogues. They are the best fusion of Indian ethos and literature. The eighteen *Purāṇas* relate the tales of duty and action, sins and virtues through the life and events of divine icons. They in fact, are the beckoning lights for the establishment of human values. The *Purāṇas* are of special value as they present philosophical truths and precious teachings in an easier manner. The aim of the *Purāṇas* is to broadcast religious knowledge and evoke religious devotion among the masses, through myths and stories, legends and chronicles of great national events. In fact the *Vedas* and the *Purāṇas*, together, have created a coherent and supportive network of values and ethics.

The *Rāmāyaṇa* and the *Mahābhārata*, two great epics of Indian tradition are storehouse of great ethical and human values. Both exerted profound influence on thoughts, feelings and conduct of wise as well as common people. The stories of both the epics reflected the defeat of immorality and evil by good. The messages of these stories were out and out value oriented. All the valuable ideals of personal, domestic, social and political sphere of human life got fullest implication and essential force through these two epics. "Epics offer valuable guidance for clearing one's understanding and straitening one's conduct."²⁵ In the society envisioned in *Rāmāyaṇa*, the scheme four classes (*varṇas*) and four stages of life (*āśramas*) were resolutely instituted. The king should be the protector of *varṇas* and *āśramas* and defender of

Dharma. *Dharma* was used to mean religious and moral duties. To secure *Dharma* king must be very careful in his private life also to set him as a good example to the people. Great stress was given on education (*vinaya*) to bring out and to add innate virtues. Though *Rāmāyaṇa* advocated *trivarga*, *dharma* was the supreme and, *kāma* and *artha* should be subordinated to *dharma*.

In the *Mahābhārata* the enumeration of four ends of life (*caturvarga*) was portrayed. *Dharma*, as the principle of righteousness was the sure means of *mokṣa*. The worldly activity was not derided in the *Mahābhārata*. So, *kāma* and *artha* were legitimate. The cardinal virtues and fundamental vices were recognized. S. Radhakrishnan says, "The epic as a whole upholds a high standard of morality both in theory and practice."²⁶ The *Bhāgavadgītā*, the heart of the *Mahābhārata*, is respected as a treatise on ethics. It is the embodiment of the ethics of *niskāma karma* and *svadharma*.

The group of texts known generically as *Kāmaśāstra* presents the detailed account of pleasure as a human value. *Vātsyāyana* gave a systematic exposition of sex and love in life in his *Kāmasūtra*, the aphorism on the art of love. This normative text (*śāstra*) made the art of love and the pursuit of pleasure a matter of individual, social and spiritual endeavour.

Another source that closely related to the development of axiological route is the *Artha Śāstra*, the systematic treatise that discusses the science of acquiring wealth and power. The *Artha Śāstra* of *Chāṇakya* concentrates on the science of politics (*rājniti*), political philosophy (*rāj-dharma*) and laws of punishment (*daṇḍa-niti*). Economic and political values are keenly observed and attended in this *Śāstra*.

Stories remain an essential means of transmitting values. They often illustrate key values prevalent in human life. Some stories illustrate how traditional values can

clash with contemporary ideals and what one should do to make a reasonable way. The *Niti-Shāstra*, which also includes the famous animal fables of the *Pañchatantra* and the *Hitopadesha* become successful and popular in conveying the universal values even today.

On the other hand, nine philosophical systems (six orthodox and three heterodox) have certain necessary ethical consequences and every systems incorporated within it some sort of initiatives regarding value. In all systems (except the *Cārvāka*) the moral life got an admirable significance. It is a necessary part of the discipline leading to *mokṣa* or liberation. Exceptionally, the *Cārvāka* identifies body with the soul. Dr. Radhakrishnan called it "an invitation for enjoying the beauties of life unperturbed by the ideas of heaven, hell and God."²⁷ The *Cārvāka* does not admit that human beings can attain a state free from pleasure and pain. The gratification of senses is the only reasonable end of man.

Right faith, right knowledge and right conduct- these three jewels (*ratna-traya*) constitute the *Jaina* conception of *mokṣa-mārga*. According to the *Jaina* all men are equal and every one is at liberty to be either a householder or an ascetic according to his competence and taste. There is no evidence regarding the recommendation of duties according to caste. The five great vows are prescribed for both ascetics and householders (with limitation). They are of immense significance in respect to the concept of good life.

Regarding *dharma* and *nirvāṇa*, *Buddhism* seems to be the champion system. The *dharma* most often means the body of teachings expounded by the *Buddha*. *Dharma* in the *Buddhist* scriptures has a variety of meanings, including phenomenon

and nature or characteristic. *Dharma* also means mental contents. Eight noble paths constitute the direction to attain *nirvāṇa*, to put an end to all ills of life.

In *Nyāya-Vaiśeṣika* system the conceptions like *dharma* and *adharma*, liberation and its means got specific explanation. *Dharma* is merit or virtue pointing to those actions (like charity, telling the truth, compassion) pertaining to the body, speech and mind. *Adharma* (such as killing, lying, malice) is evil acts constituting sin. *Dharma* is described as the property of man and actions characterized by pure *dharma* tend towards peace. *Dharma* brings to the agent happiness, means of happiness, and final release which is marked as super sensuous.

According to the *Sāṅkhya-Yoga* the ultimate aim of all ethical endeavours is the realization of *puruṣa*. Release from bondage comes through the highest knowledge (*vivekajñāna*). Eight stages of *Yogic* training (*astāṅga yoga*) are mentioned in *Yoga sūtra* of *Patanjali* to attain the state of desirelessness (*vairāgya*). To restore the *puruṣa* in its true condition the individual should ethically prepare himself.

The absence of *mokṣa* from the scheme of values distinguishes *Pūrva Mīmāṃsā* from other systems of Hindu philosophy. To attain heaven man must aspire for *trivarga* and perform rituals. Let one desirous of heaven perform a sacrifice (*sargakāmo yajeta*). According to *Mīmāṃsā sūtra* (I.1.1), one path leading to emancipation is the way of *dharma* and *dharma* is indicated as conducive to be the highest good. "One merit of this system is its attempt to show that the good life is an integrated development of all four *puruṣārthas*- *dharma*, *artha*, *kāma* and *mokṣa*."²⁸ As a whole *Mīmāṃsā* is an attempt to revive the ethico-social tendencies expressed in the *Vedas* and the *Upanishads*. The seeker for liberation has to rise above merit and demerit, heaven and hell.

The *Advaita Vedānta* speaks a lot on *mokṣa* or the *Brahman* realization. According to Saṁkara liberation is the destruction of *adhyāsa* or ignorance. *Mokṣa* is the direct realization of the identity of the self and the *Brahman*; the attainment of the attained. Saṁkara believes in *jivanmukti* -that liberation can be attained in this life. On the other hand, Rāmānuja rejects the notion of *jivanmukti* and states that in the *mokṣa* stage self attains the nature of *Brahman*, but not identity with Him.

Modern and contemporary Indian thinkers also propound their views regarding values. They highlight the virtues and duties related to social morality and humanism at large. Thinkers like Gandhi, Vivekananda, Aurobindo, Tilak, Radhakrishnan and all make their philosophy as the best model to attend human values. They all have tried to reform society by appealing to the core values and virtues of an individual. Even in matters of liberation their treatment is purely humanistic. For example, the way of action is the highest of all paths of God realization as taken by Tilak. The religious, social and political movements of contemporary period dedicate to fundamental values and norms of a just human life in a balanced society.

3.4 Relationship among the *Puruṣārthas*

Indian philosophy of value proclaims two ways to attain integrated development of personality- the path of activity (*pravṛtti mārga*) and the path of renunciation (*nivṛtti mārga*). The main objective of *nivṛtti mārga* is seeking individual's spiritual perfection. The aspirant of this path requires giving up all his activities. According to *pravṛtti mārga* it is quite possible to attain perfection for an individual by discharging all his duties, both social and individual. These duties necessarily include all duties arising from one's station (*varṇa*) and stage (*āshrama*) as laid down by scriptures. *Pravṛtti mārga* indicates an action oriented philosophy of life as it asserts a world affirmative

attitude. In due course Indian thought and scriptures (*Upanishads* and *Gītā*) synthesize the two paths. It introduced activity with philosophic detachment. In this way both *mārgas* no longer remain mutually exclusive. Through this synthesis the positive character of *pravṛtti* became transformed intensely. It sheds all the elements of self interest. *Gītā*'s disinterested performance of duties highlighted the new spirit of action—a finer synthesis of action and renunciation. “By combining asceticism and activity the path of *pravṛtti* elevated them both. Asceticism thereby became much more than self-denial and activity was freed of all egoistic motives.”²⁹

The mutual relation among the four *puruṣārtha* can be studied showing the respective role of each one. Accordingly, *dharma* is the root (*Dharma mūlastu*), *artha* is the body or trunk (*dehosrthaḥ*) and *kāma* is the fruit of *artha* (*kāma artha phalam*).³⁰ *Artha* is the essential limb or component (*avayava*) of *dharma* and *kāma* and only after the attainment of *artha* (*Artha siddhyā*) can the other two (*dharma* and *kāma*) be developed and accomplished —*nirvṛttāvubhāvetau*.³¹ The *Mahābhārata* says, through *dharma*, *artha* and *kāma* is fulfilled (*dharmādarthasca kāmasca sa kim artha na sevyate*).

Dharmam samācāret pūrvam tathārtham dharmasam yutam/

*Tatah kāmam caret paścāt sidhārthasyaḥi tat phalam//*³²

For obtaining *artha* coupled with *dharma* it is an essential precondition that he must observe *dharma*. *Dharma* and *artha* are primarily instrumental for bringing happiness to the individual as well as to the society.

Artha is ontologically superior to *dharma*, and conditions its content. But axiologically *dharma* is higher than the *artha*. “So far as it is a value, it is a value in its own right, as absolute, self-existent and intrinsic as any other, although in the

axiological status, it stands at the lowest level. Ontologically, however, it is the essential condition of all higher values of *kāma* and *dharma*, and though in any system of values, it may be graded as lower, it will not be ruled out as insignificant.³³ Again without *kāma* we can not think of domestic life and there will be no perpetuation of the race.

As *dharma* means functioning in accord with reality and reality is of this world and the reality of that world beyond, so are the levels of *dharma*. They are higher *dharma* and lower *dharma*. The lower *dharma* keeps accord with the reality of ordinary experience. It represents a harmony of the various aspects of manifested reality (especially the social aspects) with each other. The higher *dharma* is *mokṣa dharma*. It stands for the harmony with the higher distinctionless reality.

Mokṣa is the supreme spiritual value. It signifies the state of perfection. But "All men (mankind) are born for perfection and each shall attain it, provided he follows the duty inherent to his nature."³⁴ The five *Upanishadic* sheaths (*annamaya* or physical, *prāṇamaya* or energy, *manomaya* or mental, *vijñānamaya* or wisdom and *ānandamaya* or bliss) comprise all aspects of personality and values of life- physical, biological economic, mental and spiritual. "The aim of Indian philosophy as a whole is to determine the ideal of practical life rather to formulate a set of theoretical views of the universe."³⁵ In the scheme of human ends, *kāma* and *artha* are usually considered as minor ends. They are not intrinsic values; they become ends of man only in so far as they promote virtue or *dharma*. Franklin Edgerton has accepted a distinction between the ordinary norms (*kāma*, *artha* and *dharma*) and the extraordinary norm (*mokṣa*). Grouping all four as worldly and spiritual, means and ends (*sādhana* and *sādhya*) or instrumental value and intrinsic value also give a clear representation of their relation. *Kāma* and *artha* are ranked as lower value while *dharma* and *mokṣa* are ranked as

higher values. Hiriyanna remarks that the ultimate aim of the philosophy of India is to determine what the ultimate value is. The struggle between reason and passion has become conspicuous when the reference of lower value and higher value comes (as described in the *Kathā Upanishad* - the struggle between *śreyas* or morally excellent and *preyas* or pleasant). But "When they (lower) are made subserve the latter (higher) they are totally transformed. There is a world of difference, for instance, between wealth sought as means to self indulgence and as a means to some beneficent purpose."³⁶

It is very difficult to arrange the *puruṣārthas* in a series. *Artha* is a pre-condition of morality (*dharma*) and morality is a regulator of *artha*. *Kāma* is involved in the pursuits of all the other three *puruṣārthas*. In the group of means and ends we get the pair of *artha* and *dharma* as *sādhanas* and *kāma* and *mokṣa* as *sādhyas*. *Artha* is the instrument through which one enjoys pleasure and through *dharma* one reaches *mokṣa*. "...in Tamil religious literature *Kāma* is called '*chitrinba*' while *Mokṣa* is called '*perinba*'. By '*chitrinba*' is meant the small transient joys of life on earth, while '*perinba*' denotes supreme happiness."³⁷ *Valluvar* has spoken about the first three *puruṣārthas*. The critics of *Valluvar* are of the opinion that *Valluvar* did not take up *mokṣa* because the by-product of the first three *puruṣārthas* will be *mokṣa*. That which one automatically gets by following *dharma*, *artha* and *kāma* need not be stressed upon.³⁸ Manu observes, "Some say their good lies in *dharma* and *artha*, and some, in *dharma* alone while the rest contend that *artha* is the main good, but the correct position is that human good lies in the harmony of the three."³⁹ In the *Bhagavad-Gītā* (VII.2), Krishna declares, *Dharmāvirudhaḥ Kāmosmi*; i.e. He is pleasure which is not in conflict with virtue.

The practice of *puruṣārthas* also reflects on their reciprocal relation. For example, if *dharma* is likely to be in risk or endangered, then both *artha* and *kāma* should be abandoned. Again *dharma* is treated as means to *mokṣa*. Some thinkers consider *trivarga* as social and *mokṣa* as personalistic or individualistic value. "Mokṣa as a *Puruṣārtha* is qualitatively different from other *Puruṣārthas*. The others serve as incentive to the natural, socially situated, ego-bound agent, whereas *Mokṣa* demands virtual dissolution of ego."⁴⁰ Objection arises from the angle of Western philosophy that philosophy in India is over-involved by mysticism and theology. It is supposed to be only because of the concept of liberation. In the elaboration of liberation it is not noticeable that is it not 'love of wisdom'. But *Darshana* means 'vision of truth'. Ethics plays a very important part in constructing *Darshana*. To attain wisdom we should arrive at truth. The person who has realized truth can be free from worldly entanglements.

3.5 Value and Reality in Indian Philosophy

The true problem of philosophy is to determine the nature of reality; is it existence, or is it consistency, or is it something else. Realist philosophers understand existence as if it is entirely spatio-temporal reality. Some thinkers put that the most important rival standpoint for philosophy of value is the doctrine that philosophy is the study of reality, of ultimate or absolute reality. Some times Absolute is considered above all evaluation. But in the sphere of metaphysical thinking existence is closely related to evaluation which determines each other. S.N. Gupta puts, "The metaphysical nature of the Absolute is sometimes believed to be the ground of absolute values. The doctrine of the Absolute implies an inevitable relation of value and reality."⁴¹ In the actual process of living they can not be divided. Whatever is real is worthy. More often

valuable and real are synonymous terms. In Indian philosophy, it comes to our notice that the same reality is called from the individual and subjective side as '*Ātman*' and from the objective side as '*Brahman*'. After all, Indian philosophy has admitted the supremacy of *Brahman*. *Brahman* is the expression of supreme value of life. Indeed philosophy in India is a quest after this absolute reality. Implicitly or explicitly Reality has been thought to be ultimately related with value in Indian philosophy. For example, Samkarāchārya advocates the axiological approach and propounds the valuational nature of Ultimate Reality which is *Brahman*. His philosophy is essentially metaphysics of value. In the contention of the *Vedāntins* the Absolute or *Brahman* is identified with the final state or *mokṣa*. R.P. Singh says, "*Sat, cit and ānanda* are themselves absolute values and the absolute is the embodiment of them. The essence of the Absolute is the definition of absolute value."⁴²

"In Indian thought, to the four *puruṣārthas* a fifth one may be added, namely that of quest after the absolute reality."⁴³ The Absolute Spirit *Brahman* has been characterized in the *Upanishads* as *satyam* (Truth), *jñānam* (Knowledge) and *anantam* (Infinite), *śuddham apāpabiddham* (absolute purity), *prajñānam ānandam* (absolute Knowledge and absolute Bliss), *Rasa* (absolute Beauty) and so on. *Brahman* is the Ultimate Ideal to be realized by the human spirit. The Ultimate Ideal of human life and the Ultimate Reality of the objective universe are identical. All the *Upanishadic* thought centres round the concept of *Brahman*. It is the Supreme Ideal and our being is directed to it. *Brahman* is the ultimate goal. Everything in this life is for the self and because of self. All values of life are essential to know the self. Search for *Brahman* is the search for the root cause (*mūla*) of the total existence.

In the subtitle *Satyam-Shivam-Sundaram* (Truth- Good-Beauty) it is quite clear that Ultimate Ideal if we viewed from the plane of imperfectly developed self-consciousness also reveals itself to be the Absolute Reality. The Absolute Reality when conceived as the Ultimate Ideal sought for by our rational consciousness and realized in the path of knowledge (*jñāna-yoga*) is Truth. On the other hand, when it is conceived as the Ultimate Ideal sought for by our moral consciousness and realized in the path of moral activity (*karma-yoga*) is Good and if it is conceived as the Ultimate Ideal sought for by our aesthetic consciousness and realized in the path of love (*bhakti-yoga*) is Beauty.

The whole standpoint which looked upon Reality as *Saccidānanda* might be called the standpoint of Reality as Value. It showed that there were three dimensions of reality, *Sat*, or the dimension of existence, *Cit* or the dimension of consciousness and *Ānanda* or the dimension of bliss or value. "The view to which I was gravitating was that there was one dimension of reality which was hidden from the gaze of both these philosophers or at least to which they had not paid sufficient attention, which really contained the essence of reality. That was the dimension of value. The conception of *Saccidānanda* was perhaps the grandest achievement of our ancient culture."⁴⁴ The only way to attain *mokṣa* is to know the Real. The *Upanishad* proliferates that liberation consists in knowing the *Brahman* which is the underlying reality of the universe. Sometimes *Mokṣashāstra* is called *Brahamashāstra* as the highest state of self or *mokṣa* is identical with *Brahman* or the Absolute.

The term axiology itself indicates the inseparability of value and reality. Human values have close linkage with mind, wisdom and spirit. Philosophy in India is essentially 'the science of self' (*adhyātma-shāstra*). "The distinction made by the

Hindus between the pure self (*ātman*) on the one hand, and the human self (*jīva*) on the other, is significant not only because we are able to understand now how they sought to account for the moral agency of the self, but also because we shall understand properly how they sought to make the self the ground and the criterion of human values (*puruṣārtha*).⁴⁵ Any ethical theory must be grounded in metaphysics, in a philosophical conception of the relation between human conduct and the Ultimate Reality. As we think Ultimate Reality to be, so we behave. Vision and action go together. In Indian thought man is regarded as the highest creation not because rationality is his natural occupation, but because he is spiritual in nature. Man is essentially divine. Indian philosophy of value is based on spiritualistic metaphysics. "Indian philosophy has been however, intensely spiritual and has always emphasizes the need of practical realization of truth. The word *darśana* means 'vision' and also the 'instrument of vision'. It stands for the direct, immediate and intuitive vision of Reality, the actual perception of Truth, and also includes the means which lead to this realization."⁴⁶ The philosophical wisdom is not merely intellectual exercise but it is a search for human end.

Value system is the blending of different natural, moral and spiritual values. It provides norms of our behaviour. How a person behaves feels and thinks and how he conducts himself in a given set of circumstances is largely determined by the prevalent value system. Indian philosophy of values is in a state of ceaseless flow through the ages constantly changing its course and current. It combines continuity with dynamic diversity. It is open to change. Its evolutionary character gives contemporary relevance. Indian philosophy holds that values live in and through man and his life. Above all, Indian value system is out and out humanistic. Ancient Indian philosophers did not neglect the social, the economic, and the emotional aspects of life. A careful study of

ancient Indian history would reveal that this country was materially progressive and economically sound. Indian philosophy bring about a synthesis of the social and economic, the emotional and spiritual life.

References:

1. Mahadevan, T.M.P. Social, Ethical and Spiritual Values in Indian Philosophy. In *The Indian Mind: essentials of Indian philosophy and culture*, C.A.Moore (ed.) p.152
2. Bhattacharyya, H. M. *The Principles of Philosophy*. p.376
3. *Vātsīyana*, Commentary on *Nyāya Sūtra*. I.1.1, 3
4. Hiriyanna, M. Philosophy of Values. In *The Cultural Heritage of India*, Vol. III, H. Bhattacharyya, (ed.). p.645
5. Hiriyanna, M, *Quest after Perfection*. p. 29
6. Matilal, B.K. (ed.) Moral Dilemmas: Insights from Indian Epics. In *Moral Dilemmas in the Mahabharata*.p.5
7. Hiriyanna, M. *Popular Essays in Indian Philosophy*. p.33
8. *Ibid*. p.65
9. *Ibid*. p.65
10. Iyer, B. K. *Hindu Ideals*. p.6
11. *Ibid*. p.6
12. Sharma, A. *Puruṣārtha- an Axiological Explanation of Hinduism*. *The Journal of Religious Ethics*: 27(2), p.224
13. *Vedānta Paribhāṣa*. VIII
14. Hiriyanna, M, *Popular Essays in Indian Philosophy*. p.66

15. Prasad, B. (ed). *A Conceptual-analytic Study of Classical Indian Philosophy of morals.* p.230
16. Crawford, C.S. *The Evolution of Hindu Ethical Ideals.* p. 2
17. *Rg-Veda* X.XXX.1.2. In Griffith, R.T. H. (tr.) *The Hymns of the Rgveda.* p.425
18. Dandekar, R.N. *Insights into Hinduism,* p.15
19. Crawford, C.S. *The Evolution of Hindu ethical Ideals.* p.36
20. *Rg-Veda.* X.133.6
21. *Manu Smṛti.* VI 35-37
22. Crawford, C.S. *The Evolution of Hindu Ethical Ideals.* p. 23
23. *Kathā Upanishad.* 1.2.24
24. *Ibid.* 2.1-5
25. Mahadevan, T.M.P. *Outlines of Hinduism,* p.33
26. Radhakrishnan, S. *History of Philosophy Eastern and Western,* p.90
27. *Ibid.* p.138
28. Crawford, C.S. *The Evolution of Hindu Ethical Ideals.* p.107
29. Gopalan, S. *Hindu Social Philosophy.* p.46
30. *Mahābhārata.* 12.123.4
31. *Mahābhārata.* 12.161.13
32. *Mahābhārata- Sānti Parva.* 12.161.26
33. Gupta, S.N. *The Indian Conception of Values.* p.62
34. *Bhāgavad Gītā.* XVIII.45
35. Hiriyana, M. *Quest after Perfection,* p.37
36. Hiriyanna, M. *Popular Essays in Indian Philosophy.* p.67
37. Iyer, B. K. *Hindu Ideals.* p.16

38. Chakravathy, A. *TirukKural*(Eng), IX VIII
39. *Manu Smriti*. II.224
40. Chatterjea, T. *Knowledge and Freedom in Indian Philosophy*. p.104
41. Gupta, S.N. *The Indian Conception of Values*. p.35
42. Singh, R. P. *The Vedānta of Sāṅkara: A Metaphysics of Value*. p. 85-6
43. *Ibid.* p.33
44. Maitra, S. K. Outlines of an emergent theory of values. In S. Radhakrishnan, and J. H Muirhead, (ed.). *Contemporary Indian Philosophy*. p. 385
45. Shing, B. *Atman and Moksha- Self and Self Realization*.p.115
46. Sharma, C. D. *A Critical Survey of Indian Philosophy*. p.13

Chapter IV

Kāma and *Artha*

The traditional Indian value perspectives include not only the moral and spiritual value but also economic and psychological value. In the scheme of human ends, *kāma* and *artha* are considered as minor ends. Both represent the needs of our emotional, impulsive self. But *artha* is ontologically superior and *kāma* is axiologically superior. Man consistently seeks pleasure and desires to continue enjoying pleasure. To gain uncontaminated pleasure and avoid pain, he engages himself in the struggle of life. The *Mahābhārata* says that *kāma* and *artha* can not be separated (*apetya*).¹ Indian philosophy adopts a liberal outlook even on the demands of the lower self. Regarding the pleasures and values of earthly life the attitude of Indian philosophy is a composed one.

4.1 *Kāma*

Kāma is the principle of enjoyment. The Sanskrit word *kāma* is synonym for desire. *Kāma* means wish, desire, longing, love, affection, pleasure, enjoyment, carnal gratification and lust. In a broader sense, it means any desire and in a narrow sense sexual desire only. In actual life, enjoyment is closely related to the activity of the senses. The technical definition of *kāma* is *Viṣayānubhavaḥanyasukha*, happiness derived from contact with the external object of sense. "If *Kāma* stands for pleasure, we may say that it is desired by all, for pleasure is always welcome to everyone."² Desire is a significant aspect of human mind. The man is described by the *Upanishads* as a collection of desires. What a man desires determines his nature; as he desire so is his nature. Action springs from desire. When there is no desire, there is no action. Observing one's desire, we immediately get glimpses of his personality make up. So, it

is impossible to give up desire. Desirelessness spells inaction. According to *Somadeva*, even the aspirant for final release is actuated by the desire of it. If there is desirelessness in man, then life will be standstill. *Kāma* is the central force that is responsible for impelling man into action. Desires multiply desires. Yearning gives rise to satisfaction and satisfaction leads to fresh yearning.

Man's native capacity is conscious reflection and inner strength of mind. Though he has certain innate urges in common with the lower animals, he is able to combine in his nature the instinctive urges with a higher spiritual principle. This ability transforms those gross animal characters into pursuits worthy of human nature. Indian philosophy favours the beliefs that "A *Kāma* - oriented life does imply some possibility, immediate or remote, of a return to the life of self sufficiency and self-satisfaction. The transition has of course to be effected cautiously and slowly-it is to be brought about by means of what the *Gītā* calls 'self-restraint (*samyama*) and 'practice' (*abhyāsa*) (*Abhyāsenā tu vairāgyena cagrihyati -V.35*)."³

Kāma is recognized as a psycho-biological force lying at the heart of creation. It stands for psychological value. *Kāma* as a cosmic force has been mentioned in the *Rgveda*. It is the force for the continuation of the race. In Indian mythology, during the *Vedic* era, *kāma* was the cosmic desire, and the first-born of the primeval chaos that made all later creations possible. The *Atharva Veda*, from where the *Ayurveda* originated, says that *kāma*, that is love, passion, lust, desire, and was born first- *kāmo jajne prathamō*. The *Bhagavad Gītā* announces that the living beings are bound to follow their nature.⁴ *Kāma* represents the biological mechanism of procreation. The debt that we owe to our ancestors can be cleared only through procreation. *Kāma* is mentioned and accepted as a principle of enjoyment in various contexts in Indian

literature. The *Kāmasūtra* of *Vātsyāyana*, the *Purānas*, the *Laws of Manu*, the *Mahābhārata*, etc. have claimed concrete setting as well as divine origin for the science of love. "Everything is pervaded by the principle of desire."⁵ The *Mahābhārata* depicts *kāma* as the desire for gratification of the five sense organs (*pañcendriya*) as well as the cravings of the mind and the heart (*hṛdaya*). But Indian materialism, the *Cārvāka* took *kāma* very ordinarily only as the pleasure derived from sex relationship.

We can not deny the emotional aspect of man. *Kāma* is considered as a force both in human life and in the cosmos. The doctrine *kāma* as the technique of lovemaking and pursuit of pleasure has been the exclusive theme of the literature called the *Kāmaśāstra*. A good portion of the ancient *Atharva veda* (41 out of 536 hymns) is devoted to the magic of this basic and immensely important human subject, i.e. *kāma*. The scope of these hymns and charms includes love spells, to secure a woman's love, to win a man's love, for virility, to obtain a wife, for good relations between husband and wife and for progeny and the birth of sons and so on. *Kāma* was meant to help men with their marital problems and difficulties; its aim being happiness and success in married life.

Kāma like the Greek *eros* is both a common noun and the proper name of a God. In Indian mythology, *Kāma* is depicted as a handsome youth who carried a bow entwined with flowers and shot arrows that produced love in their targets. The king of the gods, *Indra* ordered *Kāma* to break the meditation of *Shiva*, the master *yogi* and one of the major gods in the Indian pantheon, and cause him to fall in love with the goddess *Pārvati*, daughter of the mountain king *Himālaya* and the incarnation of the supreme goddess, *Kālī-Durgā-Satī*. The supreme goddess was also *Shiva*'s female counterpart and projected energy whom *Indra* wanted *Shiva* to recognize and know in him. *Kāma*

was able to hit *Shiva* with an arrow, but this blow infuriated *Shiva*, and he burned *kāma* to ashes with the fire of his third eye. *Kāma* then became *Ananga*, or "bodiless."

Kāma is the consciousness of pleasure that arises from the peculiar contact in between the organ of senses and its object. "One without desire never wishes for wealth (*artha*). One without desire can never feel any wish. For this reason desire is the foremost of all the three -*dharma*, *artha* and *kāma*."⁶ In the 'Hymn to Creation' (*Nāsadiya Sukta*) of the *Rgveda*, *kāma* is considered to be the sole activating force in the germ of creation. It speaks of *kāma* as essence of mind- *Manaso Retah*. It is the creative force, the fertile power and impulse which became energy. This is a cosmic view of procreative desire.⁷ In the *Kathā Upanishad*, sharp distinction is made between *preyas* (common pleasure) and *śreyas* (supreme bliss). "Happiness is the true goal of *trivarga*. All acts aim at happiness."⁸ On the other hand, the *Cārvāka* considered *kāma* as the only goal of life (*Kāma evaikaḥ puruṣārthah*) and *artha* being merely the means for realizing *kāma*. For the *Cārvāka* hedonists the highest good consists in the attainment of pleasure (*sukha-prāpti*). Pleasure is the *summum bonum*. Love is also an invariable member of the list of eight sentiments of *Bharata*. So, "...to lead a good life as recommended by the theory of *Puruṣārthas*, he (*puruṣa*) has to be desirous of acquiring the material conditions needed for leading such a life (*arthakāma*), desirous of observing moral principles (*dharmakāma*) and desirous of attaining liberation (*mumukṣu* or *mokṣakāma*)."⁹

In ancient Indian literature there are four *śāstras* for four values of life; they are, *Mokṣashāstra*, *Dharmashāstra*, *Arthashāstra* and *Kāmaśāstra*. The *Mokṣashāstra* depicts the highest spiritual state of liberation along with means of liberation or *mokṣasādhana*. The *Dharmashāstra* exposes virtue, duty, standard, law and social

norms and codes which are known as moral values or *dharma*. The *Arthashāstra* reflects political and economic values and present an account of state's political economy. The *Kāmarshāstra* is that slice of literature which deliberates on the pursuit of sex and other sensual and pleasure-seeking mores. From another stand point there were three principal human sciences in ancient India. The first one is the religious and social law, i.e. *Dharmashāstra*, (*Manusmṛti*, *Yājñavalkyasmṛti*, *Naradasmṛti* are exemplary texts); the second one is the science of political and economic power i.e. *Arthashāstra* (the foundational text is attributed to *Kautilya*). And the third one is science of love (*Kāmarshāstra*) of which most famous work is the *Kāmasūtra* of *Vātsyāyana*.

4.1.1 *Kāmasūtra*

The *Kāmasūtra* is most notable of a group of texts known generically as *Kāmarshāstra*. Traditionally the first transmission of the *Kāmarshāstra* or 'Discipline of *Kāma*' is attributed to *Nandi*, the sacred bull, *Shiva*'s door keeper, who was moved to sacred utterance by overhearing the love making of God and his wife *Pārvati* and later recorded his utterances for the benefit of mankind. The *Kāmasūtra* also revealed it that the original *Kāmasūtra* was composed by *Nandi*, the disciple of Lord *Mahādeva* (*Mahadevanucaraṣca nandi Sāhasrenadhyāyānam pṛthak kamasūtram provāca*).¹⁰ It (the original *Kāmasūtra*) was of one thousand chapters.

According to old Indian mythological sources, *Prjāpati*, who was regarded as the god of creation, announced the ten thousand chapters of the *Kāmasūtra*. *Mahādeva* (the High-Deity *Shiva*) compiled the ten thousand chapters, which in turn, were compressed into five hundred chapters by *Shvetaketu*, a teacher of philosophy and the son of *Uddālaka*. *Vātsyāyana* has written it in Sanskrit in the form of *sūtras*. The names of *Shvetaketu* (son of *Uddālaka*) and *Babhravya* were associated with sages who

developed the *Kāmasūtra*. *Shvetaketu* abbreviated in five hundred chapters and *Babhravya* again reproduced it in an abridged form in one hundred and fifty chapters.

These chapters were put together under seven heads or parts-

1. *Sadhārana*(general topics)
2. *Samprayogita* (embrace and so on)
3. *Kanyāsamprayuktaka* (union of males and females)
4. *Bharyādhikārika* (on one's own wife)
5. *Parādika* (on the wives of other people)
6. *Vaisika* (on courtesans)
7. *Aupamisādika* (on the art of seduction, tonic medicines, and so on).

Later different sages expounded these parts separately. For example, *Dattaka* expounded the sixth part and *Charayana* explained the first part. And at last *Vātsyāyana* composed this book as an abstract of the whole of the works and this condensed form is the famous treatise *Kāmasūtra* (*Samksipya Sarvamarthamalpena granthena Kamasūtra midam pranitam*).¹¹ *Mallangaga Vātsyāyana* is the name of an Indian philosopher in the *Cārvāka* or *Lokāyata* tradition, who lived sometime in the Gupta period (4th to 6th century CE). He is known as the author of the *Kāmasūtra* and of *Nyāyasūtra Bhāshya* the first commentary of *Gotama's Nyāyasūtras*.

The two words in the title *Kāmasūtra* mean desire or love or pleasure or sex (*kāma*) and a treatise (*sūtra*). *Vātsyāyana's Kāmasūtra* (aphorism on the art of love) is a systematic exposition of sex and love in life. He makes the art of love and the pursuit of pleasure the subject matter of a science. It is dated approximately 400 A.D. "The 'Aphorism of Love' by *Vātsyāyana* contains about one thousand two hundred and fifty *ślokas* or verses, and is divided into parts, parts into chapters and chapters in

paragraphs. The whole consists of seven parts, thirty six chapters and sixty four paragraphs.”¹² “The *Kāmasūtra* is the oldest extant *Hindu* text book of erotic love. It is not, as most people think, a book about the positions in sexual intercourse. It is a book about the art ^{of} living –about finding a partner, maintaining power in a marriage, committing adultery, living as or with a courtesan, using drugs and also about the position of sexual intercourse.”¹³ F F Arbuthnot referred to the *Kāmasūtra* (the *Anangaranga*) as the Scripture of Cupid.” The *Kāmasūtra* reveals vital truths regarding man’s fundamental, sexual nature. Zimmer writes, “(In *Kāmasūtra*) the subject is presented on an entirely secularized and technical level, more or less like a text book for lovers and courtesans.”¹⁴

The *Kāmasūtra* is a technical account of the social structure dealing with manners, morals, sexology, and culture in the third century. *Vātsyāyana* also maintains that “sexual satisfaction, equally like food, is essential to the maintenance of bodily health.” The *Kāmasūtra* opens with a discussion of aims of human life. *Vātsyāyana* mentioned and accepted the concept of three values (*trivarga*) of life. They are – *dharma* (virtue), *artha* (wealth) and *kāma* (pleasure). He says, *Dharmārthakāmebyo namah Kāmasūtra* (the study of *dharma*, *artha* and *kāma* is the subject matter of his treatise).¹⁵

Evam artham ca kāmam ca dharmam copācarannarah/

*Ihāmutra ca nihsalyam atyantam sukham aśnute//*¹⁶

A man practising *dharma*, *artha* and *kāma* enjoys happiness both in this world and in the world to come.

Though *kāma* is ordinarily termed as physical pleasure, *Vātsyāyana* in his book *Kāmasūtra* gives the definition of pleasure which is as: *Kāma* is the enjoyment of the

appropriate objects by the five senses of hearing, feeling, seeing, testing and smelling, assisted by the mind together with the soul. According to *Vātsyāyana*, pleasures, being as necessary for the existence and well being of the body as food, are consequently equally required.

Vātsyāyana divided life into three stages-

1. Childhood
2. Youth and
3. Old age

Childhood is to be devoted to education and to the acquisition of wealth (*Balye vidyāgrahanādīnārthan*).¹⁷ Here wealth is required as the pre-requisite for the enjoyment in second stage - youth is for enjoyment or (*Kāma Kamām ca youvane*)¹⁸ and old age for virtue and salvation (*Sthavire dharmam mokṣam ca*).¹⁹ *Vātsyāyana* mentions that after studying the sciences of virtue and wealth a young man should study *Kāmasūtra*, along with its 64 auxiliary sciences.²⁰

He describes 64 arts of love and enjoyment they are spread into four groups:

1. 24 fine arts: music, dance, painting, etc.
2. 20 gambling arts
3. 15 arts of mating
4. 5 arts of promising, cursing, etc.

According to *Vātsyāyana* the study of this science of love (*Kāmasūtra*) can make married life be fruitful (*Sa cooṃpratipattih kāmasūtrāditi Vātsyāyanah*).²¹ *Vātsyāyana* categorically lays down that like food, sex gratification is essential for physical health (*Sarirasthiti-hetu-ivadahasadharmano hi kāmah*).²² *Vātsyāyana* argues that pleasure is the goal of both virtue and wealth (*Phalabhutasca*

dharmārthyoh).²³ According to *Vātsyāyana*, virtue must lead to happiness, but happiness which is based on virtue and wealth must be most desirable. To get happiness *dharma*, *artha* and *kāma* these three must be achieved in a balanced manner.

Richard Schmidt says in his translation of the *Kāmasūtra* in German, "The burning heat of the Indian sun, the fabulous luxuriance of the vegetation, the enchanted poetry of moonlit nights permeated by the perfume of lotus flower and not least, the distinctive role the Indian people have always played, the role of unworldly dreamers, philosophers, impractical romantics-all combine to make the Indian a real virtuoso in love."²⁴

Vātsyāyana said that indiscriminate pleasures are not desirable. The value of pleasure depends on quality. E. Fromm says, "While we find love or rather the equivalent of love, in animals, their attachments are mainly a part of their instinctual equipment; only remnants of this instinctual equipment can be seen operating man."²⁵ The advancement at the human level consists in the gradual refinement in the satisfaction of these desires and in giving channelized expression to them and not in their absence.

Various ethical treatise mentions that *kāma* like *artha* is a means-value and not an end-value and hence that it needs to be regulated by *dharma*. The *Dharmaśāstras* and other ethical treatises also recognized that *kāma* has an important place in human life. Man should enjoy all such pleasures as are not opposed to *dharma*. *Kautilya* advised that "pleasure should be enjoyed in such a way that one may enjoy in an equal degree the three goals of life that are dependent on each other, since any one of the three, if pursued to excess harms not only the others but also itself."²⁶

4.1.2 Other literature

There were other legendary works in the field of Indian literature on *kāma* besides the treatise of *Vātsyāyana*. These procured works were:

- i. The *Ratirahasya* (The Secrets of Love) - the author of which was known as *Koka*. This piece of literature consists of eight hundred verses distributed in ten chapters.
- ii. The *Panchasakya* (The Five Arrows) - the author of which was one *Jyotirisha*. This treatise has six hundred verses and it is divided into five chapters or *sayaka*.
- iii. The *Smara Pradipa* (The light of Love) – poet *Guṇakara*, the son of *Vechapati* was the author of this work. This treatise has four hundred verses.
- iv. The *Ratnamanjari* (The Garland of Love) - poet *Jayadeva* was the composer of this brilliant piece of work. It consists of one hundred twenty five verses.
- v. The *Rasamanjari* (Sprout of Love) – poet *Bhanudatta* of *Tirhoot* who was the son of *Ganeswar*, was the author of *Rasamanjari* and this work comprised of three chapters.
- vi. The *Anunga Runga* (Stage of Love) or *Kamaledhipalava* (Boat in the Ocean of Love) – which was composed by poet *Kullianull* for the amusement of *Ladkhan*, the son of *Ahmed Lodi*. It had 10 chapters.

Our life style is deeply connected with the concept of *kāma*. All that man does is inspired by *kāma*. Not a single act appears ever to be done by man free from desire. Pleasure is necessarily a good. Pleasure completes the activities. So, the urge to enjoy pleasure and satisfy desires is the most powerful drive for individual progress. In Indian philosophy, sexual discussion is not an untouchable thing. Sex is an ever-present factor

in our lives. Sex itself is not considered to be sinful because sexual desire is created by nature to perpetuate life. There is permission for sexual activity up to a limit without any conflict with principles of *dharma* (virtue). For the purpose of procreation, maintenance of family and social order *kāma* is indispensable. Sexual activity is part of obligatory duty. If it is used for unsophisticated enjoyment, then only it would lead to attachment, delusion and one's ruin.

According to V.K. Hampiholi the *Kāmasūtra* made a deep impact on Indian literature and its vocabulary and taxonomies were diffused into later Sanskrit erotic poetry. The *Kāmasūtra* discussed not just sex but also the nature of love, how to make a good home and family, the moral guidance to sex and love. *Kāma* wraps wide ranges of human experience from sexual experience to highly idealized or sublimated forms of desires. Sexual intercourse performed with spiritual knowledge is a thing of joy. "By the term spiritual we are not to understand any mysterious and supernatural qualities. It is simply a convenient name, in distinction from animal, to cover all those higher mental and emotional processes which in human evolution are ever gaining greater power. It is needless to enumerate the constituents of this spiritual end of sexual intercourse... They include not only all that makes love a gracious and beautiful erotic art, but the whole element of pleasure in so far as pleasure is more than a mere animal gratification."²⁷

There is no impurity in sex. Sexual pleasure is the natural outcome of the married life. Marriage itself is an economic and religious obligation. *Kāma* is prescribed for the healthy life of a householder. Marriage is not a weakness or married life is not morally inferior. *Gārhasthyāśrama* is the division in which one gets married and acts as a householder. It is the main stay and best of all other *āśramas*. *Manu* maintains that *Gārhasthya* stage of life is considered as the source of other *āśramas* as other *āśramas*

do not produce progeny.²⁸ This is the only stage in which all of the *puruṣārthas* were jointly realized.²⁹

Kāma has a twofold purpose- preservation and perpetuation. *Kāma* is the motivating force for acquiring the means necessary for essential bodily survival needs.³⁰ And at the same time, it is the biologically motivating force for existence of any organism which guides aspiration for immortality. *Kāma* is not *bhog* (gross enjoyment). It is not sexual indulgence, but sexual activity essential for immortality through perpetuation of the species. A momentous analysis of *Kāma* reveals that three aspects are interrelated; they are -physical-physiological, psychological-mental and moral-spiritual. The physical- physiological refers to the sensuous side of sex and the psychological-mental aspect puts insight into love and mutual attitude of sexes. On the other hand, moral-spiritual aspects reflect the consideration of the complementary relationship between the sexes and non-sexual aspects of *kāma*.

In the context of *puruṣārtha*, *kāma* has a limited specialized meaning. It is essential to regulate *kāma* by *dharma*. *Dharma* provides every means for the healthy exercise of *kāma*. The very desire to attain highest perfection in moral sense can be taken as an instance of *kāma* (perhaps as the most refined one). Even *mokṣa* which is found to have been added to the tripartite classification at a subsequent period is said to be due to desire of a special sort (*mumukṣā*). Usually, *kāma* is overlooked for the sake of *dharma*. Even in the *Mahābhārata* main emphasis is only on *dharma* and *artha*. But *Yājñavalkya* put equal recognition to *kāma*. He also gave special attention to the duties of a householder to his wife. He must satisfy her sensuous yearnings. In praise of women, *Yājñavalkya* outlines so many things. He has high opinion of women and said that *Soma* gave them purification; the *Gandharva*, sweet speech and *Agni*, perfect

purity. The rules of *dharma* regulating the *Gārhasthyāśrama* are of huge number, complex and with deviation. *Yājñavalkya* prescribed that ethical duties for house holders comprise of ritual, procreational and conjugal functions of family.

Kāma represents pleasure and desire, not merely sexual but more broadly sensual-music, good food, perfume, and so forth. *Kāma* (as sex) is a natural inclination of all embodied beings. As a value *kāma* does not transgress social and ethical boundaries. "Based on human psychology, the *Kāmasūtra* is a way of looking at the world. After analyzing the inclinations of men, good and bad, its conclusions are guided by a concern for human welfare."³¹

In Western thought, *Hedon* means pleasant state of mind. According to hedonism, pleasure is the supreme value. In the same way, *kāma* ranges from lust to love, from sensual pleasure to creative enchantment, but it is not antagonistic to spiritual life. Indian aesthetics exemplifies refinement of sensual pleasure and emotional states to lead to bliss or *ānanda* which is non-sensual. *Kāma* represents and reflects purely the psychological aspect of personality development. Every spiritual perspective has basic psychological foundation. To achieve spiritual good, psychological sense should be revolutionized and more care should be taken. *Kāma* is both force and goal at the same time. "It inspires man to undertake activities which make for his basic material well-being. The materials he obtains (as a result of *kāma*) help him in fulfilling his desires (*kāma*)."³² "The desire for the highest good in human existence must be present if man is to aspire and work for it. The state called *mokṣa* cannot be reached at all, unless there is on the part of the individual, a strong desire for the seeking after an everlasting principle in one's life. This is also *kāma*, but a higher type of *kāma*."³³ In the gross level, desires may be craving of the flesh but in spiritual level it may be yearning for the spirit

itself. For material well-being a man must be engaged in activities and *kāma* is the propelling force to make man active. In human level animal desires are satisfied in a refined way. It is the stirring force behind all human activities. Though asceticism is practiced in India, does not have a degrading effect upon the general conception of sensual pleasure and sex in society. The ascetic ideal has never been acclaimed at the cost of the ideal of the householder. There are numerous examples that great sages and seers were married men and successful householders. So, the axiological richness of *kāma* can not be denied.

4.2 *Artha*

The word *artha* connotes 'the attainment of riches and worldly property, advantage, profit, wealth and also result. Most commonly, *artha* signifies 'that which can be perceived, an object of the senses'. Literally, *artha* means an object, a thing, or a referent or substance. It suggests the object through which pleasure can be achieved. All objects of senses, desires, volitions, aspirations and actions are implied by the word *artha*. It stands for economic value. Like *kāma*, *artha* is also sought not only by man, but by all sentient creatures. But man seeks them knowingly while other creatures do so instinctively. It comprises the whole range of tangible objects that can be possessed, enjoyed and lost. *Artha* is required in daily life for the upkeep of the household, raising of a family and discharge of religious duties. *Artha* is the source of livelihood (*manuṣyānām vṛttirārthah*).

"*Artha* connotes attainment of riches, worldly prosperity, advantage, profit, wealth, business-matter, work, price and in law, plaint, action and petition. With reference to the external world, *artha* in its widest connotation signifies that which can be perceived, with reference to the interior world of the psyche, end and aim, purpose,

object of wish, desire, motive, cause, reason, interest, use, want and concern..... the term bundles together all the meanings of (i) the object of human pursuit, (ii) the means of this pursuit, and (iii) the needs and the desire suggesting this pursuit."³⁴

The value *artha* arises from the very existence and maintenance of human life intimately. Both physical and psychological health indirectly requires wealth. The human goal *artha* signifies two aspects i) the pursuit of wealth and ii) the pursuit of power. In the *Rg Veda*, we come across various hymns addressed to Gods for granting wealth. *Artha* is an instrumental value. It is always ready to lend a hand in satisfying this or that need of life among diverse needs. It is the necessary condition for pursuing other values. It is value in so far as it is useful or a means for the attainment of any other goal. *Artha* stands for the totality of material conditions which must be fulfilled in order to enable an individual to pursue any other value. "...whatever is the means of satisfying any of the needs felt by man is an instrumental value, the number of such values should be almost infinite. They are all brought under the head of *artha*."³⁵ Both *kāma* and *artha* lead to worldly pleasures. They are the most obvious things that a normal human individual seeks to have. When *kāma* and *artha* are subordinated to the higher ends they become transformed and integrated in the wider sphere of the spiritual life. The *Mahābhārata*, an encyclopedia of Indian thought and culture, categorically declares that everything centers round wealth. "Wealth is the chief among these three (*kāma*, *artha* and *dharma*), for the practice of morality and enjoyment of pleasure depend on it."³⁶ There is a popular saying that from wealth one gets gratification, which in turn begets happiness.

Artha has many meanings-

- i. aim, purpose, cause, motive, reason, advantage, utility, use;

- ii. thing, object, substance, wealth, property, opulence, money.

In Hindu mythology *artha* is the son of *Dharma* and *Buddhi*. But in the context of *puruṣārtha*, *artha* is the aim of acquiring wealth, property, economic means of substance, viz. food, shelter, clothing and material life in general. *Artha* is the basis of prosperity, of development -*Arthebhyo hi vivṛddhebhyaḥ*.³⁷ *Artha* is the source of livelihood of human beings-*manuṣyānām vṛtitarthaḥ*.³⁸ He who has wealth is considered lucky.

Most commonly, human life may be described as consisting of needs and the ways in which those are fulfilled. No need or want can be satisfied without ample material support. Economic well-being of man is a means of achieving something distinctive in human life. "Regulating the immediate material wants rather than killing them by suppressing them is what is advocated in the Hindu Philosophy of economics, and this is discernible from the analysis of *artha*. This idea is extremely important for understanding the significance attached to the materialistic aspects of life in the Hindu tradition."³⁹ In the classical ethical treatise of South India *Tirukkural* (in Tamil), the term '*porul*' is used which is equivalent to the term *Artha*. '*Porul*' in the literal sense also means thing, object or substance and in the comprehensive sense it signifies possession and enjoyment of substantial objects that are required for the daily use of man.

Wealth is a powerful factor for the satisfaction of necessities of life. Proper utilization of resources, a well thought-out system of management and distribution of wealth, etc. are also important in human life and society in general. Kant once declared that history is the record of 'the desire for power, the desire for property and the desire for honour'. The *Kurukshetra* war of *Mahābhārata*, though is a *dharma yuddha*, actually it is fought for *artha* (for rightful share of kingdom by *Paṇḍavas* and greed for

material possession by *Kauravas*). "The subsistence of mankind is termed *artha*: wealth; the earth which contains mankind is termed *artha*, wealth."⁴⁰ *Vātsyāyana* includes knowledge (*vidyā*), land (*bhūmi*), gold (*suvarṇa*), cattle (*paśu*), cereals (*dhānya*), utensils (*bhāṇḍa*), friend and cultivation of friendship (*mitra* or *mitrārjana*) under *artha puruṣārtha*. It is also the protection of what is acquired and the increase of what is protected.⁴¹ *Artha* is the most influential instrumental value in the fulfillment of human wants. The absence of economic well-being of man proves a positive hindrance in attaining personality-integration and obstructs the pursuit of good life. The *Mahābhārata* puts immensity on the magnitude of wealth in human life in this way- "Poverty is a state of sinfulness."⁴² "All kinds of meritorious acts flow from the procession of great wealth, as from wealth spring all religious acts, all pleasures and heaven itself."⁴³ "Religious acts, pleasure, joy, courage, wrath and learning and sense of dignity all these proceeded from wealth."⁴⁴ "From wealth one's merit increases. He that has no wealth has neither this world nor the next."⁴⁵ "The man that has no wealth succeeds not in performing religious acts, for the latter spring from wealth like rivers from mountains."⁴⁶

To strive for wealth implies avoiding existing on others' labour and is a directive adapted by all the *Smṛtis*. Aristotle in his *Nicomachean Ethics* said that personal development requires a certain amount of material equipment without which man would live as animals struggling all his time simply for existence. The effective expression of human personality and the growth of individuality both are possible only because of material possessions. "Aristotle frequently insisted that happiness requires some kind of equipment for its exercise, some degree of wealth and authority."⁴⁷ ".....wealth is evidently not the good we are seeking; for it is merely useful and for the sake of something else."⁴⁸

For the realization of spiritual values, natural economic necessities of human life must be met with. Both are support to each other. Without wealth virtues are not practicable. Even to lead an ordinary life, at least minimal material possession is required. The *Kathāsaritsāgara* mentions that wealth is for enjoyment. The *Pañcatantra* spells out that wealth gives constant vigour, confidence and power. In the *Rāmāyaṇa* we find eulogies of wealth that to the wealthy exist friends and relations. Lack of stability and security in life retards moral growth. On the other hand, spiritual aspiration also presupposes material possession.

Ancient scriptures mentioned that wealth is of three kinds: white, spotted and black. White wealth is of seven types: acquired by sacred knowledge, valour in arms, the practice of austerities with a maiden, through (instructing) a pupil, by sacrificing and by inheritance. Spotted wealth is also of seven types. They are –what is acquired by lending money at interest, tillage, commerce, in terms of *śulka*, by means of artistic performances, by servile attendance or as a return for a benefit imparted to some one. Black wealth is of following sorts: what is acquired as a bribe, by gambling, by bearing a massage, through one afflicted with pain, by forgery, by robbery or by fraud. However, the classical text that exposed *artha* as a standard of normal human life is the *Arthashāstra* of *Kautilya*. Almost every detail related to *artha* is fully propped up in the *Arthashāstra*. Besides *Kautilya*'s⁵ treatise *Manu* and *Yājñavalkya* illustrated social and political norms under this roof. The famous *Viduraniti* of the *Mahābhārata* is another exemplary teaching of political norms. But, the *Arthashāstra* of *Kautilya* is an exhaustive one.

4.2.1 *Arthashāstra* of *Kautilya*

The *Arthashāstra*, written by *Kautilya* (also known as *Chānakya*), is an ancient treatise on political economy. The *Arthashāstra* is most commonly translated as the

'science of polity'. It deals with the governance of a country which is often compared to Machiavelli's *The Prince*. *Kautilya* was a very learned scholar at the *Takshashilā* University (an ancient *Hindu* university, located in present-day Pakistan) and the prime minister of India's great emperor, *Chandragupta Maurya*. He had mastery over political science, economics, accounting, and governance. Moreover, he was the driving force behind the creation of the *Maurya* dynasty. The development of state, society, religion, culture of that age all were reflected in this treatise. *Kautilya's* definition of *Arthashāstra* is as follows: *artha* means the science which explains the means of acquiring and maintaining wealth and *shāstra* means the ways to protect this wealth and territory hence in total *Arthashāstra* means the science of polity.

Apart from the *Arthashāstra*, *Kautilya* wrote several other books such as the *Chānakya-Sutras* (Rules of Science) and the *Chānakya-Rajanitishāstra* (Science of Government Policies). The basis of the *Arthashāstra* is that one must strive to generate wealth, resources, and money, and share it equitably to create happiness for oneself and others. The *Arthashāstra* takes a holistic approach to governance and explains several areas critical to the functioning of a country in depth. It contains 15 books, 150 chapters and 6000 *sūtras*. The main sections deal with National security and Foreign Policy, Administration of Justice, Policies related to economic development, Taxation, Labour Management, and Financial Management. He emphasized the importance of accounting methods in economic enterprises to properly measure economic performance. *Kautilya* explains the necessity of having strong government finances and an able army. The *Arthashāstra* has detailed sections on topics such as mineralogy, mining and metals, agriculture, animal husbandry and medicine. It achieved a stunning success in comparing the relative benefits of commerce on the two main and central trade routes

(*Uttarapatha* and *Dakshinapatha*). Trade on both the routes obtained new dimensions. The *Arthashastra* explicitly demonstrated the growth and diversification of crafts, formation of guilds, improvement in the communication and financial discipline.⁴⁹ How a state might take far-reaching steps for the expansion of agriculture, industry and trade were also brought under consideration. The state must provide assistance of feeds, cattle, water supply, equipment and concessions from heavy taxation.⁵⁰

Keeping a stern eye on moral and religious aspects of society the *Arthashastra* said that true religion consisted of observing the division of labour in the four *varṇas* and the king should also keep people of different *varṇas* within the bounds of their religious duties and vocations. Non-violence, truthfulness, kindness, absence of enmity and forgiveness these are the attributes of religion.⁵¹ The *Vaishya* and the lower castes of craftsmen and workers are directly engaged in production like agriculture (*kṛṣi*), cow protection (*gorakṣā*), trade and business (*vāṅmijya*), handicrafts (*śilpa*), etc. and consequently create wealth. The *Brāhmaṇas* and the *Kshatriyas* help in the growth of wealth indirectly by encouraging mental development and state security. The *Arthashastra* even permitted the *Śūdras* to practice the additional vocation of agriculture, trade and commerce (which were totally reserved for *Vaishyas*). It sincerely attempted to provide labour law in the chapter '*Dasa Karma Karakaḷpa*'. The peculiar terms regarding slavery were worth mentioning. It also provided provisions for punishing a person committing sexual offences against *śūdras*. The provisions in respect of employer-employee relations, wages and discipline were noteworthy.

The *Arthashastra* declares two sources of *Artha*- the first is effort or exertion (*utthāna-Arthasya mūla utthānam*)⁵² and the second is manual skill. Effort is the root of *rājadharmā* (*utthānam hi narendrānām rājadharmasya mūlam*).⁵³ Success or

achievement (*Siddhārtha*) is based on manual skill. *Tirukkural* (62.6-7) categorically mentions that effort will produce wealth; absence of effort will produce poverty and the goodness of fortune dwells with industriousness. "There is no source of gain or profit superior to manual skill (*na pānilābhādadhiko lābhāḥ kascana vidyate*)."⁵⁴ The *Cānakyaśūtra* (2) declares that *Artha* is the root of *dharma*- *Dharmasya mūlam artha*, *Artha* excludes that wealth which is contrary to *Dharma* (like property acquired through theft, cheating, tax evasion, exploitation, etc.). It is *artha dūsanam* or tainted wealth.⁵⁵ A person should live by such activity by gathering *artha* as is consistent with true *dharma* (*ya vṛtthi sa paro dharmastena jivami*) and by activity which does not cause harm, injury including deception and cheating to other beings (*adrohena bhūtānām*); without an intention of unlawful gain to himself unlawful loss to another (*iṣṭa aniṣṭa-vimuktah*); abandoning all desire for undue gain (*prātirāga bahiskṛta*) and therefore, whose dealings are just and fair like the weighing balance (*tulā*).⁵⁶ Any property acquired by *adhārmic* means or which leads to *adhārmic* conduct is not *artha*.

The five aphorisms of *Kautilya* are as follows:

- i. *Sukhasya mūlam dharmā*- the basis of happiness and prosperity is righteousness, 'The basis of happiness is righteousness' –similar lessons are also found in the *Rāmāyana*, the *Mahābhārata*, particularly the *Gītā*, the other *Vedic* literature and Tamil *Thirukkural*.
- ii. *Dharmasya mūlam arthah*- the basis of righteousness is resource
- iii. *Arthasya mūlam rajyam*- the basis of resource is kingdom or organization. Resources generated by organizations include man power development, money, machinery, materials, methods and markets.

- iv. *Rajyasya mūlam indriyajayaḥ*- the organization is rooted in conquering the senses
- v. *Indriyajayasya mūlam vinayaḥ*- conquering the senses is rooted in training and discipline

The *Arthashāstra* of *Kautilya* propounds that *Dharma* without resources is toothless and resource without *dharma* is useless. Resources will make ethical conduct or behaviour possible and vice versa. Goodness (*śubha*) must come first then gain or profit (*lābha*). Work is the source of *artha*- *arthasya mūlam kāryam*.⁵⁷

The *Arthashāstra* delivers the attitudes towards economic and political values of an ideal state of ancient India. It stands for the fundamental concepts of economic and political setup of a state. Upholding *Vedic* authority the *Arthashāstra* proves itself as an orthodox text, but it derives inspiration mainly from the *Atharvaveda*. *Kautilya* uses the word *artha* for ends achievable through human effort. According to him, the science of polity is basically concerned with methods and devices by which this value (*artha*) can be achieved. *Kautilya* makes distinction between means and ends (*Śaktisidhiśca*) which are two aspects of value achievements. Means are of three types:

- i. Knowledge and advice
- ii. Money, power and punishment
- iii. Prowess, initiative and courage

Ends comprise of happiness (*Sukham sidhi*) which are also of three types corresponding respective means. But knowledge, money and power are fundamental means to achieve *artha*.

As *Kautilya* prescribes, monarchy is the best form of government. He divides society into king (*svāmin*) and subject (*prajā*). *Kautilya* mentions seven elements those essential for the constitution of a sovereign state. They are:

- i. the king
- ii. the minister
- iii. the country
- iv. the fort
- v. the treasury
- vi. the army and
- vii. the friends

Kautilya believes that the institution of kingship is the mainstay of the entire social organization, law and order, justice and progress. He also thoroughly draws out the significance of the ideal of power which was treated important implication of *artha*. Apprehending power is the central principle for implementation of good administration. He puts following four ways that were needed for realizing the ideal of power:

- i. Peace (*sāma*)
- ii. Appeasement through gifts (*dāna*)
- iii. Division (*bheda*)
- iv. Punishment (*daṇḍa*)

In this context *Kautilya* makes power the highest goal assigning subordinate status to morality (*dharma*) and happiness (*kāma*).

Artha eva pradhāna iti kautilyaḥ/

Arthamūlau hi dharma-kāmau iti//⁵⁸

Kautilya announces that economic values are to be preferred as virtue and pleasure depend upon them. He argued that morality (*dharma*) and happiness (*kāma*) could not survive without power. It seems quite disagreeable but his (*Kautilya*'s) projection of an ideal and powerful king definitely promised a sense of public welfare.

In the personality of the ideal king the demands of social welfare, justice, social order, moral and spiritual uplift are harmonized in a purposive unity directed towards the maximization of power (*artha*). "An ideal king is conceived as a psychosis in which all elements of value (*artha*) are combined and directed towards itself."⁵⁹

Both *Kautilya* and Greek philosopher Plato prescribe a strict rule and administration for the perseverance and maintenance of this social order. "In the ideal state of Plato (*The Republic* of Plato) people of all classes live in perfect harmony, in a spirit of willing cooperation and mutual dependence. Social justice is characteristic of that organized society in which each class or member works according to his vocation. And natural abilities and contributes to the common good and unity of the whole.....social good is based on the maintenance of a class system (*varṇadharmā*) in which one should do duties according to one's station."⁶⁰ Politics in ancient India was considered the defender, the supporter and protector of morality. It is accepted that when politics was efficient, flourishing and welfare-minded the morality was in its height. Economic life is an integral part of value philosophy in India. Plato does not distinguish between ethical and political life. He conceived that the ideal in moral life is to live in a perfectly organized state. In *Republic*, Book 2 Plato also declared that in a perfect state just and happiness will coincide.

Indian views regarding *artha* are divided into two contradictory positions: the *Arthashāstra* regard *artha* as the supreme goal while the spiritual and religious traditions including the *Jainas* and *Buddhists* consider it as positively evil in as much as much as it strengthens the bond of psycho-physical existence and blocks spiritual emancipation. But both material and spiritual welfare are values, construing material as lower and spiritual as higher. They must be coordinated and brought together to get an

adequate system of value. P.T. Raju puts "The *Arthashastra* is definitely activistic."⁶¹ According to J. Bronowski the good life is more than material decency, but good life must be based on material decency.

"*Artha* is intimately related to satisfaction of desires including economic, physical, social and emotional ones, and hence it leads to pleasure value (*kāma*). *Artha* (wealth and power) and *kāma* (pleasure and love) are the values for which householders aspire and which constitute the *pravṛtti* (activity). *Artha* means life-value; but *kāma* which means emotional and artistic pleasure, adds a new qualitative dimension to life, and is therefore, axiologically superior to *artha*."⁶² *Artha* is a name for all values belonging to life, wealth, power, socio-economic set up, etc., which can be known as the material, biological and political values of life.

Ancient Indian literature divided property into two kinds: immovable (*sthāvara*-like lands and houses) and movable (*jangama*). The *Yājñavalkyasmṛti* (II, 121) puts property into three heads: *Bhu* (lands and houses), *nibandha* (corrody) and *dravya* (gold, silver and other movables). In the *Manusmṛti* property is divided into two classes: joint family property which is ancestral (*apratibandha dāya*) and separate property which is self-acquired (*svārjita dāya*). However, *artha* is a means of fulfilling man's duties in society. Prominent economist Marshall says, "Money is general purchasing power, and is sought as a means to all kinds of ends, high as well as low, spiritual as well as material."⁶³ As *dharma* is the basis of wealth, and *kāma* is the end of wealth, success in achieving that kind of wealth which promote virtue, wealth and enjoyment (*dharma, artha* and *kāma*) is termed success in all (*sarvārthasiddhi*).⁶⁴

Kautilya's work maintained a long standing Indian tradition of inquiry into the creation of wealth. Long ago, he anticipated classical economic thought in the areas of

international trade, taxation and labour theory. *Kautilya* did not distinguish between the wealth of the sovereign and that of his subjects. The importance of international trade was emphasized by *Kautilya*.⁶⁵ He recognized that international trade (among kingdoms) in goods and services is a medium for increasing the sovereign's wealth as well as that of his subjects. Wealth could be moved ahead by a fair and efficient system of taxation. On the other hand a proper wage system could accelerate the economic growth of a country.

B. C. Sen says, "*Kautilya* explicitly formulates a comparative advantage view of international trade patterns by stating that it is mutually beneficial to the various kingdoms when the products being imported are cheaper than those that can be obtained domestically and will fetch higher prices to the exporter than can be gotten in domestic markets."⁶⁶ *Kautilya* advocated intense state regulation of trades, price and profit controls, heavy taxation on imported foreign goods of luxury and use of tariffs, both import and export duties. *Kautilya* urged the monarch to create trade missions to promote trade with other kingdoms and he especially supported bilateral trade arrangements in products. He counseled against unilateral trade, where products were exported or imported for money only. He stressed the need to exchange commodities for commodities so that both kingdoms might be mutually enriched. Trade based on the principle of comparative advantage would be to the material benefit of both exporting and importing nations.

R. Choudhary reveals, "*Kautilya*'s principles of taxation conform to modern principles of good tax systems."⁶⁷ Intensely administered tax system is the foundation of prosperous and stable kingdom. *Kautilya*'s principle of taxation is outstandingly similar to the '*Canons of Taxation*' presented in '*Wealth of Nations*' of Adam Smith. The

importance of public finance was also underlined by *Kautilya*. All undertakings depend on finance. Wealth was always the means of securing both the treasury and the army. “*Kautilya* recognized that the ideal tax system should embody the following principles: it would be convenient to pay, easy to calculate, inexpensive to administer, fair (equitable) in its burden, non distortive of economic behaviour in its impact (neutral), and in general not inhibit economic growth and development.”⁶⁸

4.2.2 Practice of *Kāma* and *Artha*

All four *puruṣārthas* are accurate standards. But the relation among these four (as lower and higher, instrument^{al} and intrinsic) indirectly implies some consequences regarding their practices. For example, the *Mahābhārata* suggests that of a day morning should be devoted to *dharma*, daytime to *artha* and the rest to *kāma*. On the other hand, the *Mahābhārata* has another implication that the first part of a person’s life should be devoted to *kāma*. A man in his youth should enjoy himself. Thus, *kāma* and *artha* are practised in the *Gārhasthya āśrama* or household stage. But, while retiring a *Vānaprastha* has to give up *kāma* and *artha*.

Acquisition of wealth for livelihood and material comfort is an essential element of human life. One should collect wealth following what is right. The practice of *artha* and *kāma* is practically impossible without *dharma*. The practice of *artha* would be looked down upon if it is not qualified by moral restraints. The pursuit of *artha* should be practised with self control and one has perfect knowledge of its function. If a person out of greed discards *dharma*, he is destroyed by the illicit and unfair means used (*amupayena*) to achieve *artha* and *kāma*. Manu also condemned acquisition of wealth by conspiracy (*prasangena*) or prohibited act -*nehetārthān prasangena viruddhenakarmanā*- (*Manu Smṛti*. 4.15). The *Mahābhārata* (14.14.23) says, *Yajña*

performed with *anyayapārjita dhana* (wealth acquired unjustly) does not bear fruit. In the same way, *kāma* is sometimes asked to renounce. But, what is asked is not desire as such, only the gross animal desire, the impulsive craving unqualified by *dharma*. It is a fact that an uncontrolled life of love and pleasure is an evil. Therefore, it should amplify *dharma* through literature, dance, music and art. In the broader sense (the world of sensual enjoyment) the practice of *kāma* is not neglected rather practice of *kāma* is a subject to *dharma*. Henry Sidwick tried to reconcile the hedonistic goal of life with a sense of duty in right earnestness. But in his philosophy dualism of egoism and altruism is still there. But *Vātsyāyana* tried to reconcile this dualism by introducing social control or *dharma* to Pleasure or *kāma*. *Vātsyāyana* has always worked on the concept of *trivarga* (*dharma, artha* and *kāma*)

Most commonly, human life may be described as consisting of needs and the ways in which those are fulfilled. No need or want can be satisfied without ample material support. Economic wellbeing of man is a means of achieving something distinctive in human life. Poverty spells indescribable misery. Domestic happiness is secured only by wealth (*artha*). Wealth is a powerful factor for the satisfaction of necessities of life. Proper utilization of resources, a well thought-out system of management and distribution of wealth, etc. are also important in human life and society in general. A social organization is successful only if its members are economically conscious and pursue for an independent economic value. For the realization of spiritual values, natural economic necessities of human life must be met with. Both are support to each other. Without wealth virtues are not practicable. Even to lead an ordinary life at least minimal material possession is required. "Money is the most important thing in the world. It represents health, strength, honour, generosity and beauty, as the want of it

represents illness, weakness, disgrace, meanness and ugliness.⁶⁹ Lack of stability and security of life retards moral growth. On the other hand, spiritual aspiration also presupposes material possession. The *raison d'être* of *artha* lies in promoting and serving social and spiritual values. In the absence of *artha* neither *kāma* nor *dharma* subsist. It is like an essential limb for the fulfillment of *kāma* and the growth of *dharma*.

Reference:

1. *Mahābhārata*, 5.122.35
2. Hiriyanna, M. Philosophy of Values. In Bhattacharyya, H.(ed.)*The Cultural Heritage of India*, Vol III, p. 648
3. Shing, B. *Atman and Moksha- Self and Self Realization*. p.118
4. *Bhagavadgītā*, III.33
5. *Mahābhārata*, 12.161.32
6. *Ibid.* 12.161.28
7. *Rgveda*, X, 129
8. *Mahābhārata*, *Sāntiparva*, 190.6.7
9. Prasad, R. (ed.) *A Conceptual-analytic Study of Classical Indian Philosophy of morals*. p.250
10. *Kāmasūtra*, 1. 1.8.
11. *Kāmasūtra*, 1.1.19
12. Burton, R (tr.) 1883, *The Kāmasutra of Vātsyāyana*, (republished by forgotten books, 2008), p.5
13. Doniger, W. Kakar, S. *Vātsyāyana Kāmasutra*. p.xi
14. Zimmer, H.R. *Philosophies of India*, p.38
15. *Kāmasūtra*, 1.1.1

16. *Kāmasūtra*, 1.II.39
17. *Kāmasūtra*, 1.II.2
18. *Ibid.*
19. *Kāmasūtra*, 1.II.4
20. *Kāmasūtra*, 1.III.15
21. *Kāmasūtra*, 1.II.19
22. *Kāmasūtra*, 1.II.37
23. *Ibid.*
24. Doniger, W. Kakar, S. *Vātsyāyana Kāmasūtra*. p.xxxix
25. Fromm, E. *The Art of Loving*. p.7
26. *Kautilya, Arthashastra*. 1. 7
27. Ellis, H. *Little Essays of Love and Virtue*. p. 65-67
28. *Manusmṛti*, III, 77-78
29. *Yājñavalkyasmṛti*, 1.V. 115
30. *Bṛhadāranyaka Upanishad*, 4.4.5
31. Doniger, W. Kakar, S. *Vātsyāyana Kāmasūtra*. p.xx
32. Gopalan, S. *Hindu Social Philosophy*. p.99
33. *Ibid.* p.99
34. Zimmer, H. *Philosophies of India*. pp.35-36
35. Hirianna, M. *Indian Conception of Values*. p.15
36. *Kautilya Arthashastra*. 1. 7
37. *Mahābhārata*. 12.8.86
38. *Kautilya Arthashastra*. 15.1.1
39. Gopalan, S. *Hindu Social Philosophy*. p.88

40. *Kautilya Arthashāstra*. 15.1
41. *Vātsyāyana Kāmasūtra*. 1.2
42. *Mahābhārata*. 12.8.14
43. *Mahābhārata*. 12.8.16-17
44. *Mahābhārata*. 12.8.16-21
45. *Mahābhārata*. 12.8.16-22
46. *Mahābhārata*. 12.8.16-23
47. Pakuluk, M. *Aristotle's Nicomechean Ethics: An Introduction*. p.323
48. Ross, D. *Nicomechean Ethics of Aristotle*. p. 7
49. *Kautilya Arthashāstra*. 3.5
50. *Kautilya Arthashāstra*. 2.1.13-15
51. *Kautilya Arthashāstra*. 1.3.13
52. *Kautilya Arthashāstra* 1.19.35
53. *Mahābhārata*. 12.58.13
54. Matilal, B.K. *Moral Dilemmas in the Mahābhārata*. p.56
55. *Manusmṛti*. 6.48
56. *Mahābhārata*. 12.254.6
57. *Cānakyaśūtra*. 92
58. *Kautilya Arthashāstra*. 1.7.16/17, 3.6.5
59. Gupta, S.N. *The Indian Conception of Values*. p.52
60. *Ibid.* p. 55
61. Raju, P.T. *Idealistic Thought of India*, pp395-96
62. Gupta, S.N. *The Indian Conception of Values*. p.61
63. Marshall, A. *Principles of Economics*. p.18
64. *Kautilya Arthashāstra*. 9.7

65. *Kautilya Arthashastra*, 2.16
66. Sen, B. C. *Economics in Kautilya*. p.29
67. Choudhary, R. *Kautilya's Political Ideas and Institutions*. p.128
68. Gopal, M. H. *Mauryan Public Finance*. p.23
69. Radhakrishnan, S. *Religion and Society*. p .94

Chapter V

Dharma

The third of *trivarga*, *dharma* is very significant from different angles. It is a comprehensive value. In general, the idea of *dharma* is innate in man and not acquired. It refers to the general moral sense possessed only by man which gives meaningfulness to human life. *Dharma* is the authoritative *puruṣārtha* in Indian value-scheme. All modes of human activity derive their meaning and significance only when integrated into a meaningful pattern, which is *dharma*. "It (*dharma*) is very difficult to understand by an ordinary person. Yet, it is within the heart of every person."¹ *Dharma* is important and essential for sustenance and maintenance of mankind and universe. Metaphysically, *dharma* signifies the essential nature of a thing. *Dharma* is really the inner law of being. For example, *dharma* of fire is heat, *dharma* of water is coolness, and the *dharma* of warrior is to fight. In common parlance, *dharma* means right way of living, proper conduct, path of righteousness, faith and duty. Broadly speaking, *dharma* has been used in three different senses: (i) it stands for the moral law conceived as constituting the eternal moral order of the universe, (ii) the principle of duty and (iii) satisfaction of sensuous desires (*kāmya-karma*).

Though in the narrower sense *dharma* means performance of rituals and ceremonies, it has a general meaning designating moral excellence. "The term *Dharma* is variously translated as Religion, Virtue, Law, Duty. All these words convey something of the meaning, but to use any one of them as an equivalent is highly misleading....In India in those days no clear distinction was drawn between moral and religious duties, usages, customary observance and law, and *dharma* was the term which was applied to whole complex of forms of conduct that were settled or established."² *Dharma* could

not be really defined because it is all-pervasive. Hence various meanings have been associated with *dharma* with the progress of Indian civilization. Etymologically *dharma* means 'that which supports' right activity or duty, *i.e.* activity which is the result of a good will. The word *dharma* is derived from the root *dhr*. The Sanskrit term *dharma* signifies the underlying order in nature and life (human or other) considered to be in accord with that order. The word *dharma* literally means, 'that which upholds or supports', here referring to the order which makes the cosmos and the harmonious complexity of the natural world possible. It is usually understood as the principle or law which sustains, supports or maintains (*dhārayati*) the individual as well as the social order. With respect to spirituality, *dharma* might be considered the way of the Higher Truth.

Dharma is an omnibus term which does not have any adequate translation in English. But the term *dharma* has been translated into English as equivalent to merit, duty, virtue, religion, etc. *Dharma* is cognate with the Latin *Firmus* (Firm)-something that holds fast. As there is no precise Western equivalent to translate *Dharma*, Austin B Creel describes *dharma* as the pattern of ethical regulation and justification of that pattern. *Dharma* refers to what one should do and why one should do so.³ He adds that *dharma* has naturalistic and normative aspects. Normative aspect of *dharma* is the religious and moral law. The naturalistic aspect is *dharma* as an attitude, a disposition. Karl Potter describes *dharma* as the attitude of concern towards others as a fundamental extension of the self.

T.M.P.Mahadevan says, "*Dharma* consists in leading a life of duty, living in harmony and peace, with development of character and refinement of soul."⁴ *Dharma* is a regulative principle, which should govern all our activities and pursuits. It is the

central organizing principle of the cosmos. It is which supports and maintains all existence. *Dharma* is the inner reality that makes a thing what it is. For example, it is the *dharma* of the bee to make honey. It is a thing's essence. It is similar to and resonates with the Chinese *Toa*, the Egyptian *Maat* and the Sumerian *Ma*. Again in terms of humankind *dharma* is service. "This term (*dharma*) and the notions underlying it clearly constitute the most central feature of Indian civilization down to the centuries, irrespective of linguistic, sectarian, or regional differences."⁵

Dharma is a central concept in Indian civilization and it governs ideas about the proper conduct of living. The symbol of the *dharma* is the wheel which is in the national flag of India. It is difficult to provide a single concise definition for *dharma*. The word has a long and varied history and includes a complex set of meanings and interpretations. Radhakrishnan in his '*Religion and Society*' talks of *dharma* as the norms which sustain the universe, the principles of a thing by virtue of which it is what it is. *Dharma* is said to be possessed of a positive and a negative significance. It is positive as it guides the man of determined will to lead a life of worth. In negative aspect, it demonstrates a check on the course of the erring man to take him to the right path. In Hindu thought the term *dharma* has been used in two senses: the principle in accordance with which all human actions ought to be performed and the various duties to be discharged in various spheres of life. Professor Somló names *dharma* as the 'primitive first norm' in which law, religion, ethics and convention cannot clearly be distinguished. But G. Mess interprets that instead of 'primitive first norm' 'primeval norm' would be more fitting.

According to Rene Guenon, the father of the 20th century School of Perennial philosophy, *dharma* is the essential nature of a being. In other words, it comprises of the

sum of particular qualities or characteristics of the being which determine the manner in which this being will conduct itself. Such conduct may be either in a general way or in relation to each particular circumstance. The same idea is applicable to a single being as well as to an organized collectivity.

Sometimes *Dharma* is found as a mythological personage, a *Deva* or a divine being in charge of *dharma*. In the *Bhāgavata Purāṇa* *dharma* is mentioned as the father of the fourth *avatāra* or divine incarnation.⁶ *Dharma* was created by *Brahmā* from his right breast in the human form for the sake of production of human beings. He is married to daughters of *Dakṣa*. *Dharma* was the father of *Shama*, *Kāma* and *Harahsa*. *Purāṇic* tradition expresses that *Dakṣa* the son of *Prajāpati* gave away his thirteen daughters as wives to *Dharma*. They are *Śraddhā* (faith), *Maitrī* (Friendliness), *Dayā* (Compassion), *Śānti* (peace), *Tuṣṭi* (contentment), *Puṣṭi* (maintenance), *Kriyā* (action), *Unnati* (promotion), *Buddhi* (mind), *Medhā* (sharp-mind), *Titiksā* (forbearance), *Hṛī* (meekness) and *Mūrti* (manifestation).⁷ It appears that one of the key meanings of *dharma* is moral virtue or moral practice.

Dharma is also known as the father of the celebrated *Rshis Hari*, *Kṛṣṇa* and *Nara-Nārāyaṇa*. In the Epic *Mahābhārata*, he incarnates as *Vidura*. Also, *dharma* is invoked by *Kuntī* and she begets her eldest son *Yudhisthira* from him. As such *Yudhisthira* is known as *Dharmaputra*. There is also an assimilation of God *Dharma* and *Yama*, the God of the Death in the *Mahābhārata*. *Kṛṣṇa* in the *Mahābhārata* says- " Know that *Dharma* is my beloved first born mental son, whose nature is to have compassion on all creatures... In his character I exist among men, both present and past, passing through many varieties of mundane existence in different distinguishes and different forms, in the three worlds for the preservation and establishment of righteousness."⁸

After all, "We cannot reduce the meanings of *dharma* to one general principle; nor is there one single translation which would cover all its usages."⁹ *Dharma* is equated with moral conscience. The *Mahābhāarata* mentions eight types of *dharma* such as sacrifice, study of the *śāstras*, gift, austerity, truthfulness, forgiveness, self-control and non-greed.¹⁰ The popular sense of *dharma* is right action. *Dharma* maintains (*dhr*) the world (*loka*).¹¹ It sustains all people (*prajā*).¹² *Dharma* is the supporter of the whole universe (*jagat*), therefore it is called the highest.¹³ It is the moral law which makes orderly society possible. From another aspect, *dharma* is explained in the *Mahābhāarata* as making violent beings non violent.¹⁴ Again, in the *Śānti parva*, it is described that *ahimsā* is the cause of *dharma*; what is done through nonviolence is of a permanent nature. The *Jaina* view which pays attention to the non-injury of all living beings is also on the same line. *Dharma* implies concern for all existing being in the universe. But they (*Jainas*) add that excessive sexual enjoyment destroys *dharma*.

Dharma or good action is that which leads to *īsta* or desirable. Good action leads to the fulfillment of proper desire. Moral action is a cause of pleasure (*harsa*).¹⁵ One gets great fame (*mahat-yasas*) by following *dharma*.¹⁶ Sometimes *dharma* is described as merit. Merit acquired by virtues may protect one on all sides.¹⁷ It is a sort of armour (*kavaca*) or a protection against demons.¹⁸ Even the god of death protects one who is established in *dharma*.¹⁹ One who is pleased to hear, see, perform or speak about *dharma* is purified by the acquire merit.²⁰ One practising social custom or *sadācāra* achieve long life, wealth, sons, happiness, permanent abode of god and respect from learned people.²¹ According to Jainism action performed by rightness, including right verbal knowledge, and control of evil motives bring forth merits (*puṇṇa*). According to *Dhammapāda*, sin increases if one is unmindful and does not behave morally. It is only the pure *sīla* (moral conduct) which is instrumental to happiness.

5.1 Definition of *Dharma*

P.V. Kane expresses, "*Dharma* has been one of those *Sanskrit* words that defy all attempts at an exact rendering in English or any other tongue."²² The word *dharma* connotes many dimensions in the Hindu way of life and as such it is not easy to define it or translate it in one word. The Dictionary of Oriental Philosophy defines *dharma* as the "doctrine of duties and rights of each in the ideal society and as such the law of all moral action; the universal law by which the cosmos is governed and sustained; the entire context of law and custom religion statue, caste ritual duty and ethics as well as the essential quality or character of the individual; the law of inner growth as the basis of man's action."²³ The word *dharma* has been gathering more and more meaning down the ages. After creating the four *varṇas*, *Prajāpati* felt that his work seemed incomplete. So, he created *dharma* as the supreme ideal of happiness and welfare.

Sage *Kanāda*, founder of the *Vaiśeṣika* system of philosophy, has given this definition of *dharma*, in his *Vaiśeṣika Sūtras*: "*Yato-bhyudayanisreyasa-siddhih ca dharmah*", that which leads to the attainment of prosperity (in this life) and eternal bliss (beyond life) is *dharma*. *Dharma* is conducive to worldly prosperity as well as to highest good. In the *Mahābhārata*, *Kṛṣṇa* defines *dharma* as:

"*Dhāranād dharmā ity aahur dharmena vidhrtaah prajāh,
Yat syaad dhāraṇa sanyuktam ca dharmā iti nishchayah.*"

That which holds and sustains the universe is *dharma*. It is the cosmic principle which holds the universe as one. *Dharma* upholds both this-worldly and the other-worldly affairs.²⁴ It is the basis of all order, whether social or moral.

In the *Mānavdharmasāstra* (Laws of Manu), the highest *dharma* is good conduct in the broadest sense. "Neither austerities nor (the study of) the *Veda* nor (the

performance of) the *Agnihotra* (rite) nor lavish liberality (to priests) can ever save him whose conduct is vile and who has strayed from the path (of *dharma*).²⁵ Following are some common definitions of *dharma* according to spiritual scriptures:

Dhryate anena adhaḥpatan puruṣa iti dharma (Sri Bhagavad Vijayadvaitikā)

Dharma refers to those codes of conduct or set of principles for human behaviour, observance of which enables a falling man to get himself uplifted.

Dharati lokan iti dharma

Dharma is that which protects and holds the people.

Dhārayati iti dharah bhagavan samīyate jñāyate aneneti va (Bhagavadtikā)

Dharma provides the instrumentality for understanding well the supreme principle which governs and protects universe from utter degradation.

Dharma-Dadati (dha) kattāram

Ramayati (ra) kattāram

Minute (ma) pāpam iti dharmah

Dharma is that code of conduct which protects the one who practices it, gives him a unique bliss and removes from him all evil attitudes.

There are two aspects of *dharma*. The psychological aspect of *dharma* implies that how a man ought to live be conditioned by his innate nature. The second aspect of *dharma* is righteousness. *Jaimini* in his *Pūrva Mimāṃsa Sūtra* (1.1.2) defines *dharma* as a "desirable goal or result that is indicated by injunction (Vedic) passages" or *Caḍonūlaksano'rtho dharmah*. According to Buddhist system, *dharma* is an element of existence, i.e. of matter, mind and forces. *Dharma* means functions, duties and codes of conduct in general, prescribed for individuals in different stages of life and also for those engaged in different activities of the society.

According to J.A.V. van Buitenen to define *dharma* in terms of Western thought it is difficult. *Dharma* is used in so many senses that it eludes definition. "It stands for nature, intrinsic quality, civil and moral law, justice, virtue, merit, duty and morality."²⁶ *Dharma* is described as the property of man. "It brings about to the agent happiness, means of happiness and final deliverance; it is super sensuous; it is destructible by the experiencing of the last item of happiness; it is produced by the contact of the man with the internal organ by means of pure thoughts and determinations; and with regard to the different castes and conditions of men there are distinct means of accomplishing it."²⁷

Dharma corresponds to the German conception of *sittlichkeit*. Ernest Barker translates it as 'social ethics'. *Dharma* is a system of culture and discipline rather than a creed. Bhagavan Das defines *dharma*, "That which holds a thing together, makes it what it is, prevents it from breaking up and changing into something else, its characteristic function, its peculiar property, its fundamental attribute, its essential nature, is its *dharma*, the law of its being, primarily... Briefly *dharma* is characteristic property, scientifically; duty, morally and legally; religion with all its proper implications, psycho-physically and spiritually; and righteousness and law generally, but Duty above all."²⁸

5.2 Various Sources of *Dharma*

The *Dharmashāstras* mentions various sources of *dharma*, like the *Veda*, the *Smṛti*, customs and traditions, conscience of the enlightened and so on. In the *Mahābhārata* (*Anuśāsana parva*) Maheswara narrates to Uma these sources as the *Vedas*, the *Smṛtis* and the actions of learned people. Gautama's *Dharmasūtra* considers the *Veda* and the tradition and practice of those who know the *Vedas* as the true source (*Vedo dharmamūlam tadvidām smṛtishile*). Manu says,

Vedohkhile dharmamūlam smṛtishile ca tadvidām/

*Ācārashecaiva sādhanāmātmanatusireva ca/*²⁹

According to Manu, there are five sources of *dharma*: a) All the *Vedas* b) *Smṛtis* c) practice (*ācāra*) of those who know the *Vedas* d) usage of virtuous men (*Sādhu*) and e) what gives satisfaction to oneself (*ātma tuṣṭi*).

Regarding characters of *dharma* he also puts similar views that-

vedaḥ smṛtiḥ, sadācaraḥ

svasya ca priyam ātmanḥ/

etaccaturvidham prāhuḥ

*sāksād dharmasya lakṣaṇam/*³⁰

The *Vedas*, traditional scriptural heritage or *Smṛti*, good social practice or *sadācāra* and what is pleasing to oneself (*ātmanah priyam*) or what gives satisfaction to oneself (*ātma tuṣṭi*) are the four sources of our knowledge as well as signs (*lakṣaṇa*) of *dharma*.

The *Yājñavalkya Smṛti* declares, "The *Veda*, traditional lore, the usages of good men, what is agreeable to one's self and desire born of due deliberation- this is traditionally recognized as the source of *dharma*."³¹ These sources are supposed to be of unquestionable authority and any inquiry regarding their genuineness is not encouraged. But it is quite impossible to look into all sources of *dharma*.

In the *Veda*, *dharma* is of the nature of prescriptions and prohibitions (*vidhi* and *niṣedha*). *Smṛti* means memory. The *Smṛtis* were written on the memory of the *Veda*. They attempted to establish the values of the *Vedas*. The *Smṛti* literature is an attempt to adjust the *Vedic dharma* to changing conditions. The *Smṛtis* exemplify the necessary ethical codes for enabling individuals to lead a well- coordinated ethico-spiritual life.

Among the *Smṛtis* *Manu Smṛti*, *Yājñavalkya Smṛti*, *Parāśara Smṛti*, are notable. The *Manu Smṛti* is considered as the most authoritative among them. The *Vedic dharma* is metaphysical but in the *Smṛtis dharma* is extended to *kula*, *varṇa*, *desha*, *āśrama* and so on.

The third source of *dharma* is social custom. It is a much lauded and helpful source of *dharma* for the common man. *Yājñavalkya* says that one should not follow an ordinance which although being prescribed is offensive to society.³² *Dharma* should be in tune with social custom or *vyavahāra*.³³ Another important source of *dharma* is the *nibandhas* (digests). These digests were the study of *dharma* in its changing forms.

The enlightened conscience of good man is also a source of *dharma*. Conflicts regarding moral duties often settled with the help of enlightened conscience of good man. The other sources of *dharma* include the epics and the *Purāṇas*. Both the epics – the *Rāmāyaṇa* and the *Mahābhārata* are rich enough with stories reflecting ethical percepts. They illustrate the application of the *Smṛti* laws to the concrete situation of life. The *Purāṇas* are also store house of myths and stories which propagate ethical ideas and ideals.

5.3 *Dharma* in *Vedic* Philosophy

Kumarila Bhatta's *Ślokavarttikā* expresses "the *Veda* is the means of arriving at the right notion of *dharma*."³⁴ The intent of the *vedic* texts was to teach *dharma* or duty through injunctions and prohibitions. In the *Ṛg Veda*, *dharma* signifies upholder or supporter. According to the *Atharvaveda*, "Dharma means the principle or the substance which can sustain any object."³⁵ It is considered that the *Vedic* cosmic principle of *Rta* is the foundation of morality. Literally it means 'the course of things'. A. A. Macdonell points out *Rta* as "order in the moral world as truth and 'right' and in the religious world

as sacrifice or 'rite'.³⁶ In the *Rg-Veda*, the first concept that is strikingly *dhārmic* is that of *Rta*. "To know the first conception of morality in India, we have to turn to the significance of the word *Rta* which occurs frequently in the *Mantras*."³⁷ This word etymologically stands for course, originally meant the uniformity of nature or cosmic order. "The dawn follows the path of *Rta*, the right path; ...the sun follows the path of *Rta*."³⁸

Rta implied^s that the divine is the source of both natural and moral law. Man must please the gods by offering sacrifices and by leading a morally pure life. *Rta* refers to three planes -i) nature or cosmic order ii) sacrificial or ritual order and iii) the order of human conduct. In the *Atharvaveda*, concepts *rta* and *dharma* were distinct. P. V. Kane mentioned that the word '*dharma*' was used fifty six times in the *Rg veda* quite distinctly apart from *Rta*. But gradually *Rta* was attached to the concept of *dharma*. "If we disentangle the *Vedic* conception of *Rta* from its mythological setting and view it in its twofold connotation, we see that the idea underlying it is the relation between the world of fact and the world of value- between right as physical order and right as moral rectitude."³⁹ "The parallelism between *dharman* and *Rta* is remarkable: the gods protect the commandment with the 'law', they rule over the world with the 'truth', *Rta* being assigned to the cosmic territory, *dharman*, however, to the moral social sphere."⁴⁰ *Dharma* and *Rta* occur together in association with *vrata* (vow, religious rite). *Dharma* assumes a more sublime form in the *Vedic* term *Rta*, which occurs several times in the fourth *Mandala* of the *Rg veda*. *Rg veda*'s mentions may make one to interpret a similarity between *Rta*, *vrata* and *dharma*. *Rta* represents the moral aspect, *dharma* the spiritual aspect and *vrata* the aspect of observances and performances of *śāstric* rites, rituals and duties.

According to Max Müller, *Rta*, the right, originally seems to have meant straight or direct. In his Hibbert Lectures he also adds that we call that *Rta*, that straight, direct or right line, when we apply it in a more general sense, the Law of Nature; and when we apply it to the moral world, we try to express the same idea again by speaking of the Moral Law, the law on which our life is founded, the eternal Law of Right and Reason, or it may be, 'that which makes for righteousness', both within us and without.⁴¹ Rudolf Otto interprets *Rta* as a "binding power, constraining to order. It was to be found also in social life, in the life of the clan, of the tribe and of the family. It appeared in social life as the continuation, the consequence and reflection of the cosmic binding order."⁴² M. Bloomfield says, "We have in connection with the *Rta* a pretty complete system of ethics, a kind of counsel of perfection."⁴³ By the end of *Vedic* period *dharma* was considered to be supreme *nyama* aiming at well-being of the individual in this world as well as in worlds beyond this.

The *Upanishads* saw *dharma* as the universal principle of law, order, harmony, all in all truth that sprang first from *Brahman*. It acts as the regulatory moral principle of the Universe. *Dharma* is not just law, or harmony, it is pure Reality. The *Bṛhadāraṇyaka Upanishad* declared that *dharma* is truth. *Satya* is truth in words and in *dharma* is truth deed.

"Verily, that which is Dharma is truth.

Therefore they say of a man who speaks truth, 'He speaks the Dharma,'

Or of a man who speaks the Dharma, 'He speaks the Truth.'

*Verily, both these things are the same."*⁴⁴

Dharma is identified with *satya* or truth and being extolled as the most powerful of all, stronger than even the ruling class.

Dharma is also described as 'honey of all creatures' is the absolute hypothesis in the *Bṛhadāranyaka Upanishad* (2.5.11) and centre and foundation (*pratisthā*) of the whole world in the *Mahānārāyan Upanishad* (22.1). The *Taittirīya Upanishad* (11.11) says, "*Satyam vada dharmam cara*" -Speak the truth, conduct yourself according to the law. In *Kural* 300, *Valluvar* also takes truth to sublime heights that there is nothing more valuable than truth-'of all the virtues that we learn by study of sacred scriptures we do not find anything more valuable than truth'.

Dharma is related to truth as action is related to knowledge. There are three active modes of *dharma*: *yajña*, *adhyayana* and *dāna* (sacrifice, study and dedication).⁴⁵ By *yajña* or sacrifice one is linked with the world of the gods, through study or *adhyayana* one is joined with the supreme sphere of *Śabda Brahman* and lastly through *dāna*, self giving or gift of things one gets connected with the human world. *Dharma* thus covers all the spheres of life and is not an isolated state of things.

The word *dharma* occurs in the *Vedic* literature both in the masculine and the neuter forms. It is at the same time employed as an adjective or a noun and conveys the sense of

- i. religious ordinances or rites
- ii. fixed principles or rules of conduct
- iii. the merit acquired by the performance of religious rites
- iv. the whole body of religious duties.

The *Bṛhadāranyaka Upanishad* *dharma* is an ultimate guide to right living (*Dharmāt param nāsti*). "The concept of *dharma* includes all that the other two concepts (*ṛta* and *ṛta*) do and also marks an advance on them. The other two are incorporated in it and are transcended."⁴⁶ In the *Śāstra-dīpikā* we get-

*na hijyotiṣṭomādi-yāgasyāpi dharmatvam asti,
apūrvasya dharmatvābhyupagamāt.*

Dharma means the transcendental product (*apurva*) of the performance of *Vedic* rituals which remains in existence long after the action is completed and produces the proper good and bad effect at the proper time.⁴⁷

5.4 *Dharma* in Epics and *Bhāgavad-Gītā*

The *Mahābhārata* is the 'national saga of India'. Traditionally the *Mahābhārata* period is said to be fallen in the *Dwapara Yuga*. It is marked as 'the period of doubt'. This doubt is about social, political and religious systems and values. The whole *Mahābhārata* is an effort to implement *dharma* in all activities of individual and society. In the *Mahābhārata* *Yudhiṣṭhira* asks the question, "The course of the world depends upon *dharma*, *artha* and *kāma*, which among them is the most important, which is the second and which is the least in importance?"⁴⁸ *Vidura* is the mouthpiece of tradition in concluding that "It is said, O King that *dharma* is the best in point of merit, that *artha* is the second and that *kāma* is said by the wise to be the least significant."⁴⁹ In the *Udyogparva* of the *Mahābhārata*, we get that *dharma* is unconditional in appeal. Therefore, one should not abjure *dharma*, either for the sake of pleasure or out of fear or avarice, or even life is in danger. *Dharma* confers peace and fosters an attitude of non-violence. But sometimes in the *Mahābhārata*, *dharma* is also personified and is identified with various deities, human beings, abstract concepts etc.

Both the epics convey the ideals of every segment of human life—personal, domestic, social and public life. They are popularly called as text books of *dharma*. The idea that *dharma* is productive of the other *puruṣārthas* is enshrined in the Hindu Epics. The *Mahābhārata* asks if from *dharma* *artha* and *kāma* result then why not *dharma* is

followed. It has been suggested that such an independent pursuit becomes morally elevated when placed in the context of *dharma*. In the Tamil text *Tirukural*, Tiruvalluvar also asks if *dharma* secures *mokṣa* and *artha* then is there anything higher in life than *dharma*. Another classical Tamil Text *Purananuru* conveys the same message that he who pursues *dharma* secures *mokṣa*, *artha* and *kāma*. J.M. Koller states, "it is well known that one of the most basic and pervasive concepts in Indian thought is that of *dharma*. It is an extremely complicated concept, embracing many differing, though related meanings and extending to a high range of referents."⁵⁰

There are two ways of life as referred in the *Rāmāyaṇa* and the *Mahābhārata*: one of natural inclination (*kāma*) and the other of righteousness (*dharma*) (*Kāmatodya na dharmataḥ*). The *Mahābhārata* declares that success goes hand in hand with righteousness (*Yato Dharma tato jayah*). Referring to this devotion to duty, it has been remarked in the *Bhagavad-Gītā* that one should prefer death, while performing one's own *dharma* to a change of professional duty-'*Svardharme nidhanam sreyah, paradharmo bhayavahah*'.⁵¹

Ram was a model of virtue. In the *Rāmāyaṇa* *dharma* is the supreme goal of life and moral life is the primary object of human beings. The *Rāmāyaṇa* attached great importance to moral life and conduct in such a way that *mokṣa* as goal distinguishable from *dharma* was not needed to be mentioned.

Dharmād arthaḥ prabhavati dharmāt prabhavate sukham/

*Dharmeṇa labhate sarvam dharmasāram idam jagat//*⁵²

From *dharma* accrues *artha*, from *dharma* accrues *sukha*, through *dharma* one attains everything, *dharma* is the very essence of this world.

The *Bhagavad-Gītā* works out a golden solution between the so-called disagreeing paths action and renunciation of action. The essence of right action is the

spirit of disinterestedness which means the giving up of attachment for fruits of action. In the *Bhagavad-Gītā*, Lord Krishna refers to *dharma* in progressively deeper ways, leaning to its importance for personal spiritual growth. *Dharma* is the first word in the *Bhagavad-gita*. The first words of the *Gītā* are: *dharmakshetre Kurukshetre* (at the *Kurukshetra*, the place of *dharma*). The great work begins when the blind old king *Dhritarāshtra* asks his secretary, *Sanjaya*, about the battle that was to take place at 'the field of *dharma*' (*dharmakshetra*). Each and every exposition of *Gītā* centres around the problem of duty.

5.5 *Dharma* in *Dharma Sūtras* and *Dharma—Shāstras*

The *Dharma Sūtras* are intended to teach students the general principles of *dharma*, but not in a systematic way. The significant among them are the *Dharma Sūtras* of *Gautama*, *Baudhayana*, *Visistha* and *Āpastamba*. On the other hand, the *Dharma shāstras* are later developments which are more specific and inclusive. Apparently the *Dharma shāstras* are concerned with social, legal and external implications of *dharma*. They hold that *dharma* is the supreme power in the state and is above the king who is only an instrument to realize the goal of *dharma*. The *Dharmashāstras* are very important sources to comprehend the religio-social life, guideline of life, traditions, polity and law of the ancient India. "They (*Dharma shāstras* in general and the laws of *Manu* in particular) remained the sole authority until nineteenth century British Rule and Contemporary Indian Reforms."⁵³ According to P.V. Kane, the *Dharmashāstra* literature scripts the privileges, duties and obligations of a man. It prescribes standard of conduct for man as a member of community, as a member of one of the *varnas* and as a person in a particular stage of life (*āshrama*).

Dharma is divided into two categories: *pravṛtti* and *nivṛtti*. The former defines the process of active participation by the human beings in the accumulation of wealth and generating goods and services for satisfaction of wants of themselves and others. The latter refers to the process or activity which does not imply active participation in the accumulation of wealth and capital but which contributes to the strengthening of the *dharma* as a whole in the society and also which enable the realization of the optimum welfare. Our *Dharma-Shāstras* practically handle the whole life of man in his relation to his fellow men, to God and even to the lower animals and standardize the conduct of man in these various relations. They are co-extensive with the whole sphere of the duties of man. *Dharma* is the stable condition, which is capable of giving perfect satisfaction to man and helping him in the attainment of happiness and salvation. Its end is the welfare of all creation.

Manu defined *dharma* as conduct sanctioned by the *Vedas* and the *Smṛtis*. Manu makes a distinction between two types of *dharma*: moral duty and virtue. Virtues are ten in number and duties are of two kinds (social and individual). Again social duties depend on the fourfold division of society and personal duties originate from four fold stages of life. Life of indulgence (*pravṛtti*) in the earlier stages and a life of renunciation (*nivṛtti*) in the later are prescribed.⁵⁴

In the *Dharmashāstra* literature the term *dharma* has a six fold denotation-

- i. *Varṇa dharma* (class duties)
- ii. *Āshrama dharma* (Duties in different stages of life)
- iii. *Varṇāshrama dharma* (Duties of different classes in different stages of life)
- iv. *Guṇa dharma* (expiratory duties)
- v. *Nimitta dharma* (occasional or periodical rites)

vi. *Sādhāraṇa dharma* (general duties)

These six fold division is a subdivision of the primary two fold division-*Vishista dharma* and *Sādhāraṇa dharma*. The former comprising the first five divisions detailed above, has as its basis one or more specific considerations of *Adhikāri*, *Desha* and *Kāla* while the latter is conceived of universal application irrespective of any such consideration. Manu declares *Sādhāraṇa dharma* to be ten-fold-

Dhṛtiḥ Ksamā damo' steyam saucamindriyanigrahaḥ/

*Dhirvidya satyamakrodho dasakam dharmalakṣaṇam//*⁵⁵

Courage, forbearance, control over mind, earning money by rightful means, purity of thought and action, control over sense organs, intellect, education, truthfulness, lack of emotions(anger) are the ten forms of the individual codes of conduct.

According to *Manu*, "*Dharma* includes abstention from injuring (creatures), veracity, abstention from unlawfully appropriating (the goods of others) and purity."⁵⁶ The *Manusmṛti* maintains that good conduct is the excellent *dharma* (*ācāraḥ paramo dharmah*).⁵⁷ According to N.K. Devaraja, *Manu's* treatise on *dharma* is a faithful exposition of the character and sanction of *dharma*.

Besides these there are other divisions of *dharma* like *kuladharmā* (duties of a family), *strīdharmā* (the duties of a woman), *jātidharmā* (caste duties), *śreṇīdharmā* (duties of corporations), *āpaddharmā* (duties at the time of calamity or distress). Again, *Manu* and *Yājñavalkya* identified *dharma* with *daṇḍa* or state power. For example, the *Yājñavalkya-smṛti* says, *dharmo hi daṇḍa rūpeṇa brahmaṇā mirmītaḥ* (*Brahman* fashioned *dharma* in the shape of *daṇḍa*)⁵⁸ and the *Manusmṛti* echoes, *daṇḍam dharmam* (*daṇḍa* is *dharma*).⁵⁹

5.6 *Dharma* in Heterodox schools of Indian Philosophy

Materialism of the *Cārvākas* is the earliest of the three schools of heterodox philosophy. The *Cārvāka* at first recognized only one value, *kāma* and accepted *artha* as a means to it. It has nothing to do with *dharma*. The purpose of life is to live. But, the later *Cārvākas* included *dharma* or moral law as the central value.

P.T. Raju expresses that Buddhist *dharma* reveals itself as an axiological concept, the ought-to-be in things (*dharmakāya*).⁶⁰ In Buddhism, the term *dharma* denotes truth, knowledge, morality and duty. After acquiring knowledge, one becomes aware of *dharma*, and thereby one becomes free from bonds of phenomenal existence. In Pali, the word '*Dhamma*' signifies natural law, world order which regulate the principles of existence. Buddha preached the *dhamma* to stop the cycle of birth and death, to cross the ocean of *samsāra*. "The *dhamma* is 'to flee from the evil and do the good, to be loving true patient and pure in life'.⁶¹ According to T. Stcherbatsky, "*Dharma* as an element of existence which is ultimate subtle and real and an imposing superstructure of a systematic philosophy has been built on this central concept of *dharma*."⁶² Buddha says that an element capable of final rest is *dharma*. The world process is based on *dharmas*. These *dharmas* which are the basic elements of existence are purely metaphysical as well as axiological. They cooperate under the authority of laws of causation. The *dharma* theory of Buddhism implies a moral theory on the world plane of elements. Rhys Davids interprets the meaning of *dharma*, as a regulating force. *Dharma* predominantly means the 'doctrine of the Buddha'. On the other hand, the *Dighānikāya* says about the universal law of becoming and passing away (*dhamma-cakkhum udapādi*). "In Buddhist dogmatics *dharma* assumes such an important place comparable to ideas in Platonic philosophy..."⁶³ The world-process is based on

dharmas. These *dharmas* cooperate, proceed from causes (*hetu- prabhva*) and steer towards extinction (*nirodh*). S.N. Gupta states, "The whole of moral life comes under the theory of *dharma*, for moral life is a force by which *upatti dharmas* (having the property of arising) are transformed into *anutpatti dharmas* (stopping the property of arising forever)."⁶⁴

Jaina has paid special attention to good *karmic* inflow which is the cause of merit or *punya*. By observing moral rules, one can put an end to fresh *karmic* inflow and exhaust the old ones. Moral behaviour purifies the soul. *Dharma* or true religion according to Jainism is *vattu sahāvo dhammo* translated as 'the intrinsic nature of a substance is its true *dharma*.' In the famous Jaina text, *Kārtikeyānupreksā* (478) *dharma* is described as that which is nothing but the real nature of an object. Just as the nature of fire is to burn and the nature of water is to produce a cooling effect, in the same manner, the essential nature of the soul is to seek self-realization and spiritual elevation. Jain texts assign a wide range of meaning to the word *dharma*. *Dharma* raises the soul higher in status. The word *dharma* encompasses the following meanings in Jainism:

1. The true nature of a thing
2. Rationality of perception, knowledge and conduct
3. Ten virtues like forgiveness, etc. also called ten forms of *dharma*
control over sense-organs purity of thought and action
4. *Ahimsā* – protection to all living beings
5. Two paths – of the monks and the laity
6. *Dharma* as a *dravya* (substance or a reality) -the principle of motion

5.7 *Dharma* in Orthodox schools of Indian Philosophy

Though the *Nyāya-Vaisheshika* system is celebrated for its logic and realism, discussion of *dharma* and *adharma* also gets its due place in their philosophy. The good

acts are termed as virtue or *dharma* or merit. The *Nyāya Bhāṣya* elaborates good acts under different heads: i) pertaining to the body- like charity, protecting and service, ii) pertaining to speech- like telling the truth, studying the *Veda*, iii) pertaining to the mind- like compassion, faith, entertaining no desire for the belongings of others. Man's voluntary capacities to initiate, select and choose *dharma* against *adharma* are mentioned highly in the *Nyāya-vaishesika* system. The *Vaisheshika Sūtra* at the beginning proposes the explanation of *dharma*. The *Nyāya-Vaisheshika* system advocates that the accomplishment of the Supreme Good results from *dharma*.

The *Sāṃkhya* interprets ethics in the light of their metaphysics. According to Radhakrishnan in *Sāṃkhya* philosophy the doctrine of *guṇas* has great ethical significance. For the *Sāṃkhya*, *sattva* is the source of good. The *Vedic* religious rites which are popularly accepted as *dhārmic* are treated inefficient and impure by the *Sāṃkhya*. Good deeds are those which are performed in the spirit of detachment which inspire kindness for all forms of life. On the other hand, *Yoga* philosophy advocates disciplined activity. Patanjali, the exponent of *Yoga* philosophy recommends that ten virtues should be practised by all men. The first five are: *Ahimsā* (non-violence), *Satya* (truthfulness), *Brahmacharya* (celibacy in thought, word and deed), *Asteya* (non-stealing) and *Aparigraha* (non-covetousness). These constitute *Yama* or self-restraint. The other five virtues are: *Saucha* (internal and external purity), *Santosha* (contentment), *Tapas* (austerity), *Svādhyaya* (study of scriptures or recitation of *Mantra*) and *Īśvarpranidhāna* (consecration of the fruits of all works to the Lord). These constitute *Niyama* or religious observance.

Two key concepts of the *Vedas* are *Dharma* and *Brahma*. The *Pūrva Mīmāṃsā* deals with *karma*, rites and rituals, as *Dharma*. The *Uttara Mīmāṃsā* deals with

Brahma. The *Pūrva Mimāṃsā* philosophy treated *dharma* as the central value and the significance of the *Vedic* texts lies in teaching *dharma* or duty through sanctions and prohibitions or the *vedic* injunctions that leads to the good is *dharma*. In *Pūrva Mimāṃsā dharma* is the scheme of things. The *Pūrva Mimāṃsā* is sometimes called *Dharma Mimāṃsā* as it is an investigation into the *dharma* established by the *Vedas*. This orthodox School traces the source of the knowledge of *dharma* neither to sense-experience nor inference, but to verbal cognition (i.e. knowledge of words and meanings) according to the *Vedas*. Jaimini stated that the purpose of the *Mimāṃsā Sūtra* is the enquiry into *dharma* and *dharma* is that which is indicated by means of the *Veda* as conducive to the highest good. *Jaimini Sūtra* describes, "Those acts which cannot be ascribed to any worldly motive, and which are yet done by good men must be recognize as *dharma*."⁶⁵ Jaimini defines *dharma* in the *Jaimini Sūtra* with these words- "*codanā lakṣaṇo artho dharmah*",⁶⁶ here *codanā* refers to the injunctive text, *lakṣaṇo* is that by which something is indicated. Thus *codanā lakṣaṇo* means what is indicated by the injunctive text. "The action alone is called *dharma*, which even through its result does not become tainted with sin, because such an action can not but bring about happiness to the agent."⁶⁷ The purpose of *Mimāṃsā Sūtra* as stated by Jaimini is 'the enquiry into *dharma* (duty).'⁶⁸

5.8 *Dharma* and Religion

Popularly, the Sanskrit word '*dharma*' and the English word 'Religion' are accepted to be synonymous. In common parlance, *dharma* stands for religious beliefs and practices. But, their parallelism is outward. There are basic differences in the approaches behind the concepts of religion and *dharma*. People wrongly confuse *dharma* with ritualistic religion. The Oxford English Dictionary also gives different

meanings to *dharma* and religion. Religion finds expression in various forms of worship. It mainly includes the conception that the man entertains of supernatural or divine powers with the feeling of fear. When man realized that his strength, capacity and effort become limited to bring his welfare, he is prompted to recognize divine or supernatural powers as distinct and very much superior to himself possessing the potentially to secure for him whatever he yearns for. Durkheim defines religion as "a unified set of beliefs and practices relative to sacred things which creates a social bond between people."⁶⁹ Any religion constitutes of three components: i) the conception of divine supernatural powers, ii) dependence of human welfare on these powers and iii) various forms of worship.

On the other hand, those principles which organized, controlled and directed the social, political as well as the personal life of the people in ancient India has commonly been described as *dharma*. "The word *dharma* ...is used in very different senses in the different schools religious traditions of Indian thought."⁷⁰ "*Dharma* stands for a way, a path of life rather than for the theology and institutions."⁷¹ In relation to men and human society, *dharma* signified on the one hand morality of the highest order and on the other an infinite variety of duties covering each and every aspect of man's life. "*Dharma* is a word that to the Hindu has a larger and more complex significance than that of religion as commonly used among us. It includes the whole social conception of law and conduct and worship."⁷² *Dharma* is central in value system of Indian soil. *Artha*, *kāma* and *mokṣa* become meaningful only because of *dharma*.

To translate *dharma* to the word religion is an unhappy rendering. But, both the notions have point of similarity regarding human welfare. Outwardly all religions appear centering around this or that divine power; but the actual foundation of religion

is human welfare. The individual conceives divine power only to secure his welfare. Hoffding defined religion as a conservation of values. Again, *dharma* aims at both individual and social welfare. Along with fixed principles or rules of conduct *dharma* includes religious ordinances or rites and merit acquired by the performance of religious rites.

5.9 Significance of *Dharma*

To be plain, *dharma* is just one of the four ends of human life in the scheme of *puruṣārtha*. But, it is the central factor governing the entire secular life of an individual. In moving through the four stages of life, viz. *Brahmacharya* (student life), *Gārhastha* (household life), *Vānaprastha* (retired life), *San̄yāsa* (renounced life), *dharma* is essential in all four stages. No doubt, wealth (*artha*) and pleasure (*kāma*) are human ends; but they become ends of man only in so far as they promote virtue or *dharma*. They are recognized as ends of human life only when they are pursued within the limitations of *dharma*. *Dharma* provides direction or self discipline to *artha* and *kāma* for beneficial pursuit. The *Cāṅkyaśūtra* declares that *dharma* is the root of happiness (*sukhasya mūlam dharmah*). The *Mahābhārata* declares that *dharma* is superior among the three.⁷³ *Dharma* is putting a limit upon the pursuit of *artha* and *kāma*. There are many specific rules to limit *artha* and *kāma*. For example, a king desirous of victory should direct his *kāma* to the protection of his subjects or all the wealth should be forsaken which obstruct a student from studying the *Vedas* or a teacher from teaching.⁷⁴ It is quite natural to man to seek the fulfillment of desires as well as wealth, but *dharma* is a set limit to the pursuit of desires and wealth. It is the social controller of those natural pursuits, a social compromiser. Besides fulfillment of desires and pleasure *dharma* has been considered as an instrumental value leading to wealth. *Dharma* is said

to be a means to *artha*. *Dharma* is instrumental to wealth and welfare (*aisvarya*). By performing ones own duties one attains both *artha* and *kāma*.

The instinctive temperaments are common both to the animals and the human beings. Those who can not make *dharma* the rule of their actions are no better than the animals. Again *dharma* is the system of injunctions and prohibitions which are necessary for the harmonious ordering of the various elements in the life of the community. Albert Einstien says, "A positive aspiration and effort for an ethical moral configuration of our common life is of over-riding importance. With the development of character, it consists in leading a life of duty living in harmony and peace."⁷⁵

Dharma did not mean any particular faith, attitude or practice. It meant the regulative principles of human life. It has a very comprehensive import. "...any genuine understanding of Hindu culture will necessarily involve considerable attention to the life and thought structured around *dharma*."⁷⁶ There is a distinction between *dharma* as the moral law and *dharma* as the moral imperative. It leads to distinguish between subjective and objective forms of duty. *Dharma* was originally concerned with the social implications of action. It is said that those who cannot make *dharma* the rule of their actions are no better than the animals. John Keller says, "The ordering or regulation of relations between events is accomplished by *dharma*. *Dharma* was viewed as the regulator of human relations."⁷⁷

Radhakrishnan puts his remark that next to the category of reality, that of *dharma* is the most important concept in Indian thought.⁷⁸ *Dharma* pointed to duty and specified duties; it also supplied a rationale or justification for duties. *Dharma* is championed in its own right and yet subordinated to *mokṣa*.⁷⁹ *Dharma* is a glorious concept. "The sovereignty of *dharma* is accordingly greater than that of the king or the

state. It is universally binding (*sarva-niyantṛ*), as Śaṅkara says in his commentary on the passage, for it rules even the rulers."⁸⁰

Dharma is the creative expression of the total personality of the growing human being. The role of *dharma* in resolving conflicts among desires is significant as it helps each desire to get maximum scope for development. *Dharma* is absolute as well as relative. In the absolute sense the performer of *dharma* is bound by it and in the relative sense *dharma* is not one and the same for all and in different contexts.

Through the value *dharma* Indian philosophy tried to build up a complete system of spiritual culture. A *dhārmic* life controls the possibility of entertaining unnecessarily whimsical or momentary desires and appetites. These desires are supposed to be in accordance with a man's social role and inclination. To follow a life of *dharma* is a mark of prudence that ensures the harmonious fulfillments of one's desires. Indian value philosophy through the pursuit of one's *dharma* makes one self interested in an unselfish way. It is the practice of *dharma* that distinguishes human beings from animals. Eating, sleep, fear and copulation, these are common to man with animals. What is more in men is *dharma*. Devoid of *dharma* they become equal to other animals. *Dharma* can be practised in many ways: either as an end in itself, at the expense of *artha* and *kāma* or as productive of *artha* and *kāma* or as elevating their pursuit and finally as regulating them.

A king should acquire *artha* and *dharma* for giving pleasure to his subjects.⁸¹ The *Cānakyaśūtra* (90) declares that policy or *vṛtti* is the root of the attainment of *artha*. But only *dharmic* policy is a means to prosperity and pleasure of the subjects. Both *artha* and *dharma* are considered to have a mutual relationship. "As there is mutual causal relation between cloud and ocean there is a similar mutual relation between *artha* and *dharma*."⁸²

Dharma is identified as one of the fundamental assertion along with *karma* and *samsāra*. The Republic of Plato seems to have a close resemblance to the Indian concept of *dharma*. Both mean the same as virtue or goodness. In the religious thought of ancient India, the term reflects the connection between ontology, social philosophy, ethics and cannon law and socio-ethico-religious duties for maintaining society. But it is unfortunate that in its later development hereditary social order and customs did not allow this original ideal (*dharma*) to develop into a natural law.

As an ethico-social value *dharma* regulates, coordinates and integrates. *Dharma* is a means of integration of human personality. Regulating the pursuit of *artha* and *kāma*, *Dharma* paves the way so that *mokṣa* can be realized. *Dharma* is both an enjoined duty as well as a norm. It is enjoined duty as a direction towards self-realization and a norm for other minor ends *artha* and *kāma*. According to D. P. Chattopadhyaya *dharma* is an inner-potentiality. If we follow and develop it then it will definitely keep humans away from wrong-doing. Simultaneously it will promote goodness of character. *Dharma* is instrumental to the attainment of worldly welfare (*abhyudaya*) and highest good (*niḥśreyasa*). B. Kuppuswamy also observes that *dharma* has been one of the most powerful and influential terms in Indian thought and society for millennia, right from the *Vedic* time upto today.

In an act of *dharma* only the agent discovers his purpose. *Dharma* is essentially a principle of growth. Each individual has to grow to his best according to his own *dharma*. This principle of individual growth is called *svadharma*. The principle of *svadharma* indicates that diversities in human nature provide individuals with various ways of expressing themselves. The *Manu smṛti* states, "Those who support *dharma*, as it is presented in *smṛti* and *sruti* gain happiness in this world and acquire happiness after death."⁸³

B. Khan states his view that “*dharma* in the ancient Indian context is an almost all inclusive term. *Dharma* as a concrete principle means all the duties of a man as a biological, social, political, economical and spiritual being performed reasonably to the best of his ability for the personal as well as social betterment.”⁸⁴ In different periods of Indian philosophy, *dharma*, not *mokṣa* came on the whole foremost as ideal and was considered as supreme. *Dharma* is considered as a means of attaining *mokṣa* because only by performing one’s work one attains spiritual insight and this indirectly lead to liberation. Vivekananda says, “*Dharma* is that which makes man seek for happiness in this world or the next. *Dharma* is established on work; *dharma* is impelling man day and night to run after, and work for happiness.”⁸⁵ The good life is unquestionably a definite way to the final goal of life. So, the concept of *dharma* becomes successful in putting an insight into Indian thoughts about the complete dominion of moral and cultural values.

References:

1. *Rāmāyaṇa*. IV.18
2. Mckenzie, J. *A Manual of Ethics*. pp.38-39
3. Creel, A.B. *Dharma as an Ethical Category to Freedom and Responsibility*. *Philosophy East and West*. Vol. 22. p.155
4. Mahadevan, T. M. P. *Outlines of Hinduism*. p.67
5. Olivelle, P. (ed). *Dharma Studies in its Semantic, Cultural and Religious History*. p.vii
6. *Bhāgavata Purāṇa*. 1.3.9
7. *Ibid*. 4.1.49-50
8. *Mahābhārata-Āśvamedhika Parva*-54.11-17

9. Halbfass, W. *Tradition and Reflection: Exploration in Indian Thought*, p.333
10. *Mahābhārata-Vanaparva*, 2.75
11. *Cānakyasūtra*.234
12. *Mahābhārata-Śānti parva* 69.58
13. *Taittiriyāranyaka*, 10.63
14. *Mahābhārata. Śānti parva* 69.57
15. *Carakasmṛitā* 2, 41
16. *Mahābhārata. Bhīṣmaparva*, 65, 17
17. *Rāmāyaṇa* 2.22.4
18. *Vishnupurāṇa*, III.18.34
19. *Cānakyasūtra*, 239
20. *Vṛddhagautama smṛti*, 29
21. *Parāsarasmṛti*, 6.206 & 208
22. Kane, P. V. *History of Dharma Śāstra*, Vol. 1, p.1
23. Reyna, R. *Dictionary of Oriental Philosophy*, Vol. 1
24. *Mahābhārata*, 12.110.11./12.109.14
25. *Vasiṣṭha Dharmasūtra* 6.3
26. Rangaswami Aiyangar, K.V. *Some Aspects of Hindu View of life according to Dharmashāstra*, p.63
27. Jha, G. (Tr.) *Padārthadharmasamgraha of Prasastapāda*, VI, 133
28. Das, B. *The Science of Social Organization*, Vol. I, pp 49-50
29. *Manu Smṛti*, II, 8
30. *Ibid.* II.6.12
31. *Yājñavalkya Smṛti*, I.7.3-5

32. *Ibid.* 1.156
33. *Cānakyasūtra*.541
34. Jha, G. (tr.) Kumarila Bhatta, *Ślokavarttikā*. p.555
35. *Atharvaveda*. XII. 17
36. Macdonell, A.A. *Vedic Mythology*. p.11
37. Hiriyanna, M. *Indian Conception of Values*. p.150
38. *Rg-Veda*. 1.24.8
39. Hiriyanna, M. *Indian Conception of Values*.p.151
40. Olivelle, P. (ed) *Dharma Studies in its Semantic, Cultural and Religious History*.
p. 9
41. Müller, M. *The Hibbert Lectures 1878: on the origin and growth of religion*,
Lecture V, <http://books.google.com>
42. As quoted in Mess, G. H. *Dharma and Society*. p.10
43. Bloomfield, M. *Religion of the Vedas: the ancient religion of India (from Rig-
Veda to Upanishads)*. p.125
44. *Byhadāranyaka Upanishad* 1.4.14
45. *Chāndogya Upanishad*. 2.23.1
46. Hiriyanna, M. *Indian Conception of Values*. p.155
47. Dasgupta, S.N. *A History of Indian Philosophy*. Vol. IV. p.4
48. *Mahābhārata*. XII.161.2
49. *Ibid.* XII.161.8
50. Koller, J. M. *Dharma: an expression of universal order*. *Philosophy East and
West*. Vol.22. No.2, p.131
51. *Bhagavad-Gītā*. III.35

52. *Rāmāyaṇa*.3.8.26
53. Hindery, R. *Comparative Ethics in Hindu and Buddhist Traditions*. p.75
54. *Manu Smṛti*. XII.88
55. *Ibid*. VI.92
56. *Ibid*. X. 63
57. *Ibid*. I.108
58. *Yājñavalkya smṛti*. I. 35
59. *Manusmṛti*.VII.18
60. Raju, P.T. *Idealistic Thought of India*. p.285
61. Lad, A.K. *A Comparative Study of the Concept of Liberation in Indian Philosophy*. p.51
62. Stcherbatsky, T. *The Central conception of Buddhism and The Meaning of The Word Dharma*. p.60
63. Olivelle, P. (ed.) *Dharma Studies in its Semantic, Cultural and Religious History*. p.19
64. Gupta, S.N. *The Indian Conception of Values*. p.83
65. *Jaimini Sūtra*.1.3.7
66. *Ibid*.1.22
67. Jha, G. (tr.) Kumarila Bhatta's *Ślokavarttikā*. 268.69
68. Jha, G. (tr.) *Mimāṃsā Sūtra*, I.1.1
69. Durkheim, E. *The Elementary forms of Religious life*. p.37
70. Dasgupta, S.N. *A History of Indian Philosophy*. Vol.4, p.2
71. Varman, V.P. *Studies in Hindu Political Thought and its Metaphysical Foundations*. p.106

72. Sister Nivedita, *Religion and Dharma*. Preface. vii
73. *Mahābhārata*. 12.92.48
74. *Manusmṛti*. IV. 17
75. Einstein, A. *Ideas and Opinions*. p.53
76. Creel, A.B. *Dharma in Hindu Ethics*. p.1
77. Keller, J. *Dharma- An Expression of Universal Order, Philosophy East and West*. Vol. XXII, No.2, p. 141
78. Radhakrishnan, S. *Indian Philosophy*. Vol.1. p.52
79. Hiriyanna, M. *Quest After Perfection*, p.26&29
80. Hiriyanna, M. *Indian Conception of Values*. p.154
81. *Rāmāyaṇa*. 2.1.22
82. *Mahābhārata, Vanaparva*. 33.29
83. *Manu smṛti*. II.9
84. Khan, B. *The concept of Dharma in Vālmiki Rāmāyana*. p.40
85. Vivekananda, S. *Complete Works*. Vol. V. p.349

Chapter VI

Mokṣa

In Indian thought, there is always a reference to a state of freedom from *duḥkha* or suffering. Even the existence of the self is affirmed through suffering. Self in the state of bondage suffers and search for freedom. Indian thinkers wanted to analyze and find out the origin, cause and means of annihilating *duḥkha*. Almost all philosophical inquiry starts with a resolution to remove this *duḥkha*. We all want ceaseless happiness and strive for it. But, the means taken up to attain it are different for different people. Some think that happiness lies in earning a lot of money, some in sexual enjoyment, some in acquisition of properties and possessions capable of increasing their comfort and enjoyment, some in marriage and having children, etc. All people work hard to attain happiness by adopting this or that means, but more often these instruments for happiness result ultimately in causing misery and unhappiness. So, it is our obligation to put restraint to the unlimited desires for pleasure.

Dharma takes the form of duty, virtue, righteousness for regulating the pursuit of *artha* and *kāma*. "The inquiring mind will necessarily ask: 'why should I do my duty?' Duty can not be an end in itself."¹ Or what is good or the highest good of man (*summum bonum*), the absolute end, for the sake of which all other things are valued or valuable (as means)? Obviously the answer to this question is *mokṣa*, the supreme end of life. It is liberation from the bondage of *karma*, from the cycle of birth and rebirth (*saṃsāra*). *Atyantika duḥkha Nivritti Iti Mukti* - total negation of misery is *mukti* or *mokṣa*. Morality by itself has not been given the highest status in India. The whole Indian scheme of moral life is directed towards the attainment of individual liberation or *mokṣa*. But "if one looks at the various schemata which the Indians have made of life

and experience *mokṣa* comes as one of the Hindu fourths that were added on to *Vedic* triads.² This marks the consummation of *dharma*. It is accepted as the supreme spiritual value. *Mokṣa* is universally accepted as the highest end. Primarily, all the systems of Indian philosophy except the *Cārvāka*, (the *Cārvāka* dismissed the very notion of *mokṣa*) accept *mokṣa* as the highest value. So, Indian philosophy has been appropriately called the *Mokṣa-sāstra* (the science of liberation). Dr. S.N. Dasgupta rightly called *mokṣa* as 'the pivot on which all the systems of Indian philosophy revolve'.³ R.P Singh argues that *mokṣa* is the definition of absolute values which are not something to be derived 'nor is it within the power and scope of human agency to create them'.⁴

Indian conception of self or soul shows that it is eternally free. As it is wrongly identified with other redundant elements, one has to realize its true nature. *Mokṣa* simply implies this situation. "...the realization of the true self is regarded by breaking through the bonds of the false self is regarded by Indian thinkers as the final destiny of man which is characterized as freedom."⁵ It is variously viewed and designated as *mukti*, *mokṣa* and *nirvāṇa*. "If any single conception can be taken to distinguish Indian philosophy from the Western, it is the conception of *mokṣa*..."⁶ Hiriyanna remarks that the important point of agreement among the various schools is the cognition of liberation or release from the cycle of rebirths as the highest of human ends or values. As put by Sri Aurobindo *mokṣa* is the 'master word' of Indian thought. *Mokṣa* is a blanket term for several notions like perfection, self-development, self realization, self control, freedom and so on. We are under obligation to attain perfection. *Mokṣa* refers not to a new state to be attained but is the realization what has always been the case. It is realizing what has always been one's innate nature. *Mokṣa* connotes a state of freedom from bondage. On the other hand, the concept of *Mokṣa* indicates the concept of

spiritual perfection. In the state of *mokṣa* or *mukṭi*, lies ultimate peace (*shānti*), ultimate knowledge (*viveka*), and ultimate enlightenment (*kaivalya*).

All the values of *puruṣārtha* scheme—*kāma*, *artha*, *dharma* and *mokṣa* refer to the human self as the agent (*kartā*) and the enjoyer (*bhoktā*). *Kāma* and *artha* represent the needs of our emotional, impulsive self, while *dharma* and *mokṣa* reflect self-determination. *Kāma* and *mokṣa* are values *per se* whereas *artha* and *dharma* are valuable only as a means to *kāma* and *mokṣa* respectively. Above all, "The conception *mokṣa* marks a definite advance in the search for the ideal in Indian thought and the step which India took in this is unique in the whole history of human thought."⁷ To the world thought Indian philosophy contributed the atypical notion of *mokṣa*. It is described as ethico-spiritual ideal or spiritual freedom. A.K. Lad termed *mokṣa* as "the boldest promise of the Indian sages to the suffering humanity that we can be free from all kinds of pains."⁸ "*Mokṣa* is the highest value on realizing which nothing remains to be realized."⁹ The term *mokṣa* is derived from the root 'muc'; it means 'to be free from', 'to give up', 'to get rid of', 'to leave', or 'to be free from the cycle of birth and death'. *Mokṣa* means to release from the bondage and all sufferings (*Mucyate sarvairdukhairbandhan airtra mokṣa*). The word *Mukṭi* is also used in the same connotation. *Mokṣa* is *ātma svarupalābha*—the soul attains its original inherent nature. *Mukṭir hitvānyarthārupam, svarupena vyavasthitiḥ*—it is the attainment of individual's natural state by renouncing its imposed state.

".....the highest ideal is conceived in Hindu philosophy as a state of freedom from the bonds of the empirical life and therefore as a negation of experience which, however, may or may not be conceived as also a reaffirmation and restoration of it from a higher standpoint."¹⁰ The *Nyāya*, the *Sāṃkhya*, and the *Śaṅkara Vedānta* all envisage

the highest ideal as the negation of the phenomenal life. But, the *Rāmānujists* contend that this negation is only a step in the reaffirmation of experience from the absolute standpoint. The *Nyāya* and *Vaiśeṣika* systems conceive this negation as constituting the essence of the transcendental life. On the other hand, for the *Sāṃkhya* and *Vedānta* the highest state is the realization of a positive transcendental content such as Blessedness besides being the negation of all that is empirical.

Śaṅkara says that man's ultimate destiny or *mokṣa* does not consist in being caught up in the phenomenal existence, but rather in a depth living, in which he must experience the source of the universe within himself. The task of man is not to search for his ultimate destiny outside, but to move into himself and discover the ultimate in the cave of his heart. It is not a new knowledge, but a realization of what one really is. It is self realization. *Mukti* could be defined as consisting in effecting a complete dissociation between the self on the one hand and the not self on the other.....the good lies only in the self's effecting its absolute freedom and autonomy. The good lies not in gaining anything new but in losing all its empirical disposition. The highest truth is the self and the good consists in its realization of what it is in its original integrity. This is the view held by the *Jainas*, the *Nyāya - Vaiśeṣikas*, the *Sāṃkhyas* and the *Pūrva Mimāṃsakas*".

There is always dissatisfaction with worldly prosperity and pleasures. *Maitreyi*, the wife of *Yājñavalkya* asked a simple question, "What shall I do with such possessions which do not give me immortality?" She says, "*Yenāham nāmṛtasyām kimaham tena kuryyām/ nālpe sukhamasti bhumaiba sukham//*"¹¹ *Maitreyi* did not want any earthly legacies from her husband but she would welcome receiving from him his spiritual riches. *Mokṣa* has got utmost importance in the *Upanishads*. The *Upanishads* say that in

knowing our true self which is different from empirical self and identical with *Brahman* lies our *mokṣa*. We can explain the concept of *mokṣa* both positively and negatively. Positively, it is a state of realization in which *Jivātman* realizes oneness with *Brahman* and negatively, *mokṣa* is the end of the all pains and the cessation of the cycle of birth and death. *Mokṣa* or *nivṛtti dharma* means withdrawal from the result of action. It is not a purely negative approach. It is negative in regard to the object of *saṁsāra* (*viśaya*). *Mokṣa* consists in knowing the *Brahman* or knowing that both *ātman* and *Brahman* are essentially one. It is not simply the negation of life, but a reorientation of man's pursuit of values.

The supreme value *mokṣa* is closely related to the problem of self. *Mokṣa* is the realization of its essential nature. The metaphysical ground of *mokṣa* is the nature of self. The distinction of views regarding the exact nature of *mokṣa* depends upon the difference in the conception of the self. It (*mokṣa*) is held by some to be a state of absolute bliss; and by others, as one merely of absence of all pain and suffering. Sometimes the concept of *mokṣa*, points to the cultivation of ascetic tendencies or a sense of detachment. But when properly cultivated, *mokṣa* results in attachment to and consideration for all.

"*Mokṣa* serves as the ultimate standard of right conduct. It measures the value or disvalue of an act by the extent to which it either helps or hinders the attainment of freedom. Actions most distinctly oriented to *mokṣa* are those characterized by truth, non-violence, sacrifice and renunciation."¹² *Darśhanushāstra*, philosophy in Indian context is a practical guide for spelling out the nature and means of liberation. Indian philosophical thought is prominently marked by the practical concern of liberating people from the ocean of worldly miseries. In Indian thought emphasis has been given

on self-realization or self-knowledge (*ātmanam viddhi*). Dualism can not satisfy human quest for reality. All moral pursuits are ultimately meant for the realization of self-perfection. *Mokṣa* has been regarded as the end of life and philosophical, ethical and religious these three pursuits are ultimately meant for the attainment of this goal.

When a person is striving for perfection he shades all his egoistic desires. The Indian philosophical tradition presents a glorious reflection on concept of liberation and destiny of man. In Indian philosophy the idea of liberation is accepted as the highest end of life. The Indian philosophers believe that it is possible for the individual souls to attain liberation with disinterested performance of their prescribed duties. The prayer for the Indians is –

From the unreal (*asat*) lead me to the real (*sat*)!

From darkness lead me to light!

From death lead me to immortality!

*Asato Mā Sat Gamaya, Tomoso Mā Jyotir Gamaya, Mytyor Mā Amṛtam
Gamaya.*¹³

It is a general view that Indian philosophy is spiritual and its aim is the attainment of *mokṣa*. "Indian philosophy is freedom-intoxicated as it were. Every fibre of it is a protest against bondage."¹⁴ We are in bondage and that is essentially empirical, so, the absence of bondage is preferred to be something other than empirical, i.e. transcendental. *Dharma* is accepted as conducive to the attainment of *mokṣa*. Manu believes that *mokṣa* is the highest goal of man and a life of *dharma* is only the way and preparation for the final achievement.¹⁵ One important point which does not escape our notice that how *dharma* is related to *mokṣa*. Very often some scholars hold that *dharma* and *mokṣa* are not on the same plane of value.

The apparent reason for this is- *mokṣa* is of intrinsic worth and *dharma* has an instrumental value. Scholars like William F Goodwin, JAB van Buitenen put forward their views regarding 'absolute value dichotomy' in Indian philosophy. *Dharma* and *mokṣa* are not mutually compatible and there is a dichotomy between the empirical and transcendental. J.A.V. van Buitenen in his interpretation puts *mokṣa* as release, which is release from the entire realm that is governed by *dharma*. It stands therefore in opposition to *dharma*. *Dharma* upholds the entire order. "*Mokṣa*, however, is the abandonment of the established order, not in favour of anarchy, but in favour of self-realization which is precluded in the realm of *dharma*."¹⁶ The opposition is mainly rooted in the fact that the term *mokṣa* did not appear in the literature "until the late *Upanishads* and the second layer of the epic. The notion of *mokṣa* is a much later one in the history of Indian thought than the notion of *dharma*."¹⁷ According to Albert Schweitzer, Indian quest for liberation is essentially life negating. But this inspires the strife that *dharma* and *mokṣa* are incompatible. *Dharma* is thought to comprise world and life affirmation and *mokṣa* is life negating and non-realizable. It is supposed that a liberated man is oblivious to moral rules and principles. Superficially, *dharma* has no role in leading one to the path of liberation. *Dharma* which consists of virtues and duties involves actions and actions bind individual. But a minute observation shows that though actions bind these actions are controlled by egoistic tendencies. If we strive for, we have to do unconditional actions. We may name such actions as virtuous actions. Performance of prescribed actions according to *varṇa* and *āśrama*, definitely lead to liberation. *Mokṣa* is possible through knowledge, but knowledge cannot be acquired unless we practice the virtues of individual purity, self-discipline, renunciation of evil passions. To make the path of knowledge easier, the role of *dharma* should be

recognized. There is a tendency to link social morality with *mokṣa* right from *vedic* thought to contemporary Indian philosophy.

Mokṣa is not a negation of empirical and social existence; it is a search for something higher and above. *Mokṣa* stands for a status free from all worldly limitations. The state of liberation is described as self realization (*ātma-darśana*). A true spirit of disinterestedness entitles a man to liberation (*mokṣa*) or the highest status (*paramagati*).¹⁸ *Mokṣa* is the constitutive concept of Indian philosophy. *Mokṣa*, non-phenomenal, so it is described as spiritual. "The goal of Indian philosophy is not to know the ultimate truth, but to realize it, become one with it."¹⁹ The aim of Indian value system is '*mokṣa* attainment', not simply talk of *mokṣa*. If we interpret *mokṣa* from a non-spiritualistic point of view, then one has to consider from three different angles- liberation of person, liberation of mind and social liberation. A liberated person conquers anger, lust, pride, fear and so on acquiring self-mastery. He is not carried away by passions. Both *Bhagavadgītā* and Buddhism exemplify this conception. If we consider liberation of mind then we get two kinds of liberation-*Yogic* and philosophical. *Yogic* consists of *dhāraṇā* (concentration) and *Samādhi*. Philosophical liberation implies the unrelenting pursuit of truth. This pursuit continues thinking critically, rationally, and coherently. In transforming *Homo-sapiens* into person the role of society is immense. Socially liberated individual does not obey social rules and conventions because of their authority. When he obeys these social rules, it is only because he finds them reasonable and imposes these rules on himself and not because society dictates him to do so.

Freedom refers to the absence of compulsion or restraint by any external power. Liberation is not the dissolution of the world, but only the disappearance of false outlook.

Spiritual values are so-called as they have emphasis on the inner self of the individual and his relation with the Supreme Being. Anything that takes the individual out of oneself and inspires one to sacrifice for a great cause for the good of others is spiritual. As there is no universally accepted definition of Good so very often it is equated with the will of God.

6.1 *Jivanmukti* and *Videhamukti*

The destruction of *Chitta* is of two kinds that with form and without form. The destruction of that with form is of the *jivanmukta*; the destruction of that without form is of the *videhamukta*. As soon as the *prārabdha* is fully exhausted, the *jivanmukta* attains the state of *videhamukti*, just as the pot- ether becomes one with the universal ether when the pot is broken. In *videhamukti*, the world entirely vanishes from the vision of a sage. The *jivanmukta* roams about happily in this world as he is free from all sorts of attachment and *vāsanās*. He is absolutely free from *raga-dvesha*. He is full of virtuous qualities. He does not feel, 'I am the actor, I am the enjoyer'. On the other hand, *videhamukta* is one for whom this world does not appear and there is no *brahmākāra vritti*. He delights in his own self-luminous *Satchidānanda Svarupa*. His bliss is beyond the reach of speech.

Jivanmukti and *videhamukti* are distinguished only by the presence and absence of the body and the sense-organs. The awareness of duality is absent in both of them. When the body of the *jivanmukta* falls, he becomes a *videhamukta*, freed from his empirical existence and attains his real nature. His subtle body is dissolved here itself. He cannot be described as 'sat'; he cannot be called '*prājña*'. He cannot be called '*asat*' or made up of mere matter. He does not experience the gross objects of sense. He is neither *Virāt* nor *Hiranyagarbha* nor *Īsvara* nor is he *Visva*, *Tajjasa* or *Prājña*. Thus he does not come under the category of microcosm (*vyashiti*) or of macrocosm (*samashiti*).

For a *jivanmukta* who beholds the all-pervading, immortal, indivisible self-luminous *Ātman* everywhere, there remains nothing to be attained or known. He has attained perfection, highest bliss and highest knowledge. It is true that the *Upanishads* teach that *Brahman* realization is only reached after death. But, there is also the view, *jivanmukti* that states that *mokṣa* can be reached here and now. It is a shift in the doctrine of *mokṣa* from the eschatological realm to the empirical realm. M N Roy spells, "The axiology of 'New Humanism' deduces all values from the supreme values of freedom, freedom is the supreme value of life, because the urge for freedom is the essence of human existence."²⁰

The description of *jivanmukta*, according *Yogavāsiṣṭha* is like this- pleasure do not delight him; pain does not distress. There is no feeling of like or dislike produced in his mind even towards serious violent and continued states of pleasure or pain. Although externally engaged in worldly actions, he has no attachment in his mind to any object whatsoever. According to P.Mumme, the roots of the concept of *jivanmukti* have to be found in germ form in the *Upanishads* as they were linked to the *karma* ('action and its accomplishments') issue. It is on this account that liberation can be obtained by 'burning' *karma* and avoid accumulation of more actions. The term was used for the first time in works of *Advaita Vedānta* School around the time of Śaṅkara and Mandana Mishra, famous scholars of this philosophical school of 8th century AD. The term was definitively a subject of scholastic discussions after being popularized by the classical yoga work *Yoga Vāsiṣṭha* in the 11th century AD. The terminology has later penetrated most of the branches of the Indian spiritual thought.²¹

Scholars will agree that the first attempt to synthesize the *jivanmukti* concept was done by Swami *Vidyāranya*, a 14th century saint (*siddha*) who has managed to put

together the core of the issues of *jīvanmukti*, by using primary resources available at his time. His work '*Jīvanmuktī Viveka*' ('knowledge of *Jīvanmuktī*') deals systematically with the subject of *jīvanmuktī* in its five chapters (*prakaraṇas*). The '*Jīvanmuktī Viveka*' gives abundant information of who is a *jīvanmukta* as a dialogue between *Shri Rama* who ask questions, and *Vaṣiṣṭha*, a *Brāhman* who answers to the questions. The second and third chapters deal with the means to *jīvanmukti* and *videhamukti*. The fourth chapter of *Jīvanmuktī Viveka* brings into attention the important issue of the purpose of *jīvanmuktī*. Here are presented the five purposes, *jñāna rakshā* ('preservation of knowledge'), *tapas* ('penance' or 'austerity' performed in order to step up the seven steps of yoga known as *sapta yoga bhūmis*), *visamvādabhāva* ('absence of controversy'), *duḥkha nāsha* ('cessation of pain') and finally *sukhāvīrbhāva* ('manifestation of bliss').

While the *Bhagavad-Gītā* has not used the term *jīvanmukta* as such, some scholars believe that the other terms *Sthitaprajña* (steadfast in wisdom) and *Guṇātīta* (one who has transcended the three modes- *Sattva*, *Rajas* and *Tamas*) are identical with *jīvanmukta*-the one who is aware of his identity with the Supreme *Brahman* which is immanent in all beings in an undifferentiated manner. He has no longer any attachment to anything other than his own Self.

Arthur Avalon writes: "The ecstasy, which he calls 'Liberation while yet living' (*jīvanmuktī*), is not a state like that of real liberation. He may be still subject to a suffering body, from which he escapes only at death, when he is liberated. His ecstasy is in the nature of a meditation which passes into the void (*bhāvana samādhi*) effected through negation of thought (*citta vṛtti*) and detachment from the world."²²

A *videhamukta* is one who has become *Brahman*, whose *Ātman* has attained serenity, who is of the nature of unqualified or *Brahmic* bliss, who is pure and who is a

great *Mouni* (observer of silence). In *videh mukti*, after the dissociation from the body, one eternally experiences 'I am He' (I am *Brahman*) - the eternal experience of Infinite Power, Knowledge, and Bliss. He is a *videhamukta* who has realized himself to be *Chaitanya* alone, whose *Ātman* is of an infinite nature, who is without the conception of the small and the great, who is in the state of supreme bliss. He is a *videhamukta* whose *Ātman* is nameless and formless, who is free from bondage, without *guṇa* or non-*guṇa*, without space; time, etc., who finds bliss in himself and that bliss is beyond the scope of words and mind and who has gone beyond the modifications of *chitta*.

6.2 *Mokṣa* in *Vedic* Philosophy

The concept of liberation is not perceptibly explained in the *Vedas*. The *Rgveda* mentions variety of ends which include *artha* and *kāma*.²³ But, other worldly liberation is lacking. The *Vedas* claim there is one Supreme Reality and many ways to approach it. The *Vedic* gods who have their cosmic functions also work as psychological and spiritual powers within man. The *Vedas* recognizes that the God is that one with whom every one seeks union. This union is man's goal, which may be attained in various ways. For the attainment of spiritual pursuits sacrifice and self discipline is necessary. The *Vedas* reveals that self discipline is a prerequisite for the vision of God or union with God. For the attainment of *devalok*, one should have to perform specific religious activities surrendering himself inwardly as well as outwardly. With the grace of God one can realize the highest spiritual pursuit or release, the union with God.

It is the *Upanishads* where we get initial comprehensible ideas regarding *Mokṣa*. Regarding the concept of liberation in the *Upanishads*, there are two conflicting views: one states that liberation is the state of likeness to God and the other advocates it is a state of oneness with the God. The *Chāndogya Upanishad* says "Immortality is lifting

oneness up to the region of the deity."²⁴ On the other hand, the *Brhadārṇyaka Upanishad* elaborates, "As the flowing rivers disappear in the sea, losing their name and form, thus a wise man, freed from name and form, goes to the divine person who is beyond all."²⁵ Again, the *Muṇḍaka Upanishad* says, "Having attained him, the seers content with their knowledge, their purpose accomplished, free from all desire, and with composure, having attained the all pervading *Ātman* on all sides, ever concentrating their minds enter in to everything."²⁶ *Gauḍapāda* in his *Kārika* on *Māṇḍūkya Upanishad* gives the description of *Mokṣa* as a state of absorption into the universal nature of *Brahman*, i.e. the individual merges into the universal spirit.²⁷

'What is the relation of *Ātman* and *Brahman*' is the main exposition of the *Upanishads*. It is elucidated that *Brahman* and *Ātman* are not different (*That Thou Art*). When the self or *Ātman* remains ignorant about its own nature accepting *Brahman* is something other, then it suffers. He, who sees difference here goes to death after death. Ignorance regarding non difference or identity of *Brahman* and *Ātman* is the root cause of suffering. Only knowledge of *Brahman* can remove this ignorance. The *Upanishads* maintain that the ultimate reality is *Brahman*. *Mokṣa* lies in knowing the identity of the self with the *Brhman*. The *Māṇḍūkya Upanishad* says, "*Brahmānubhava* is not that which cognizes the internal (objects), not that which cognizes the external (objects), not what cognizes both of them, not a mass of cognition, not cognitive, not non-cognitive. It is unseen, incapable of being spoken of, ungraspable without any distinctive marks, unthinkable, unnameable, the essence of knowledge of the one self, that into which the world is resolved, the peaceful, the benign, the non-dual....."²⁸ In *Brahmānubhava*, one realizes that the *Brhman* is the *adhīsthāna* of the pluralistic world (*jagata*). It is an experience bereft of attachment (*rāga*), desire (*icchā*), joy (*sukha*) and sorrow (*dukha*).

The *Upanisadic* sages divided knowledge into lower and higher. The lower is intellectual knowledge consisting of the knowledge of *Rgveda*, *Yajurveda*, *Sāmaveda*, etc. and the higher is the knowledge of *Brahman*. The higher knowledge is spiritual experience of non-difference between *Brahman* and *Ātman*. A.K. Lad is not comfort in using the word 'knowledge' for this spiritual experience, as in this experience "the knower of *Brahman* becomes *Brahman* Himself".²⁹ Only higher knowledge is real and it is called *Ātmavida* which itself is liberation. The lower knowledge leads to higher knowledge or *mokṣa*.

In the state of liberation, the sense of individuality is vanished. At this state, the individuality becomes one with the highest imperishable *Brahma*. The *Upanishads* exposed the conceptions of *videhamukti* (disembodied liberation) and *jivanmukti* (embodied liberation). *Videhamukti* means that *mokṣa* is attainable after death and *jivanmukti* is liberation which is attained here in this life on this earth. T.M.P. Mahadevan observes that the doctrine of *videhamukti* is the logical outcome of the eschatological doctrines of the *Vedas*, whereas the conception of *jivanmukti* is the logical outcome of the *Upanisadic* teaching that the liberation consists in the knowledge of the *Brahman* which can be attained even while embodied. The *jivanmukta* is suitably compared with a lotus flower that remains in the water, yet remains unattached with it. Similarly, the liberated acts in this world and is not attached with it. The liberated becomes supra-moral. In the *Upanishads* there are many passages about gradual release also. The person who will able to eliminate the sense of egoism may realizes the immortality and enjoy pure bliss and happiness in this life. The *Maitrayi Upanishad* announces that purity of mind destroys merit and demerits, which are the fruits of righteous and unrighteous action. Egoism is the cause of bondage and egolessness is the cause of liberation. Selfishness is bondage. Selflessness is liberation.

6.3 Mokṣa in the *Bhagavadgītā*

It is there in the *Mahābhārata* that by action (*Sakāmakarma*-action done for the fulfillment of desire) man is bound and by knowledge he is liberated. Ignorance is the root cause of bondage and *Sakāmakarma* has its source in ignorance. On the other hand, *Niskāmakarma* is the manifestation of knowledge. The *Bhagavadgītā*, the heart of the *Mahābhārata* is considered as the most influential work in Indian thought. It is at once the root and the flower and the fruit of the ancient *Vedic* and the *Upanisadic* culture. 'Why and how one should perform one's duty' this is the main thesis of the *Bhagavadgītā*. "It is at once both the art of living life (*yoga sāstra*) and the science of reality (*brahmavidyā*)."³⁰ In the *Bhagavadgītā* *Kṛṣṇa* preached to *Arjuna* the art of doing actions which are not going to cause bondage. "Your right is to work only, but never to the fruits of it. Let not the fruits of action be your object nor let your attachment be to your inaction."³¹ The *Bhāgavadgītā* suggested a golden solution to attain liberation that action should be done with the spirit of non attachment to their fruits. One must perform ones allotted duties being disinterested to the fruits.

The *Mahābhārata* and particularly the *Bhagavadgītā* also explained how liberated lives and acts. *Jīvanmukta*, *guṇātīta*, *sthītaprajña*, *jñāni*, *karmayogi* are the words used to mean the liberated. In *mokṣa* state all desires, attachment, egoism and thirst of the individual for enjoyment are destroyed.³² The *Bhagavadgītā* showed clauses for gradual release. Lord *Kṛṣṇa* declared that the path of knowledge is the *sādhana* or the means of liberation for the *sāmkhyayogi* and the path of action is for the *karmayogi*. The *Bhagavadgītā* also recognized devotion as a means of liberation which is considered to be the easiest. In the highest sense, *jñāna*, *karma* and *bhakti* these all three are one. Through the concept of *sthītaprajña*, the *Bhagavadgītā* emphasized on the performance

of duties appropriate to one's own station even after attaining liberation. The *sthitaprajña* remains persistently absorbed in actions for the uplift of the society.

6.4 Mokṣa in different schools of Indian Philosophy

6.4.1 Mokṣa in Jainism

Primarily *Jainism* stands for *ahiṃsā*. It prescribes the soul a path of non-violence to progress to the ultimate goal. *Jaina* philosophy had its say on both moral values and spiritual values. According to *Jainism*, there are three causes of bondages: *mīthyā-darśana* (perverted attitude), *mīthyā-jñāna* (perverted knowledge) and *mīthyā-caritra* (perverted conduct). *Umāswāmi* says that wrong belief, vowlessness, carelessness, passions, and the modification of the soul due to actions of mind, body and speech are the five conditions of bondage. The cause of bondage is the union of *Karma*-matter with the soul. Due to ignorance, the soul comes to be associated with matter. Liberation is the highest ideal of life for the *Jainas*. According to *Jainism*, liberation or *mokṣa* means the destruction of *karma* particles, the complete dissociation of the soul from matter. *Samvara* or control is putting a stop to the invasion of foreign elements into the constitution of the *jiva*. In *Jainism* there are six means to bring about this control or *samvara*:

- i. *Gupti*- or restraint of all the activities of mind speech and body
- ii. *Samitti* or careful attitude
- iii. *Dharma* or observances
- iv. *Anuprekṣa* or meditation
- v. *Parīśahajaya* or conquest of troubles
- vi. *Caritra* or right conduct.

Practice of right faith (*samyaka darśana*), right knowledge (*samyaka jñāna*) and right conduct (*samyaka caritra*) can stop the invasion of fresh karma into the soul and this is called *samvara* or stoppage. The process and activities where by the *karma* matter clothing the soul is worked out, or their effects completely neutralized so much so that they would fall away from the constitution of the *jivāṅs* is called *Nirjarā* (wearing out). In the *Nirjarā* state, the already existing *karma* must be exhausted. When soul exhausts the last particle of karma the soul reaches the state of *mokṣa* shining *ananta –catustaya*. It is its intrinsic nature of infinite faith (*ananta-darśana*), infinite knowledge (*ananta-jñāna*), infinite bliss (*ananta-sukha*) and infinite power (*ananta-vīrya*). Then three things happen simultaneously:

- i) Separation of the soul from the body
- ii) Upward flight of the soul
- iii) Reaching to the summit of the mundane space (*Siddhasilā*) which is the realm of free and liberated.

Jainism also speaks of a ladder consists of fourteen steps which a soul has to climb to reach *mokṣa*. *Jainism* classifies *mokṣa* into *bhāva* (subjective) and *dravya* (objective). When the soul becomes free from the four destructive actions, it attains *bhāva mokṣa*. *Kevali* is that whose four destructive *karmas* or actions have been destroyed. In *dravya mokṣa* stage all the non-destructive *karmas* are also shattered. J.N. Sinha comments that *Jainas'* religion of self help without God or His grace is unique in the history of the world.

6.4.2 *Nirvāṇa* in Buddhism

The concepts of *nirvāṇa* and *mokṣa* have profound resemblance. Both presuppose the same metaphysical grounds such as, there is suffering in life, the law of

karma, cycle of birth and death and moral disciplines. The four *Ārya Satya* (Noble Truth) of Buddha taught the misery and also gave way for the cessation of misery. The third Noble Truth says about the cessation of suffering. *Nirvāṇa* is the cessation of all worldly miseries. It is often compared with the extinction of the flame of a lamp (*Nibbantī dhīrā yathāyam padīpo-Suttanipāta- Ratansutta*). The word *nirvāṇa* means 'blowing out'. *Nirvāṇa* is the cessation of all activities (*Chittavrttinirodha*), of all becoming (*bhavanirodha*) and suspension of five *skandhas*.

In the *Upanishad* and the *Bhagavadgītā* the word *nirvāṇa* is used to mean perfect self-realization and the consequent reunion with the Supreme soul. According to *Abhidhamma-mahavibhāsa-sāstra*, '*Nirvāṇa* means the leaving off permanently all the paths of transmigration'. It means 'a state which is got rid permanently of the dense forest of the *skandhas*, the three fires (of lust, malice and folly) and the three attributes of things (viz. origination, stay and destruction).³³ The twelve links of *bhāva cakra* are the causes of suffering and root cause is *avidyā* or ignorance. To remove this suffering Buddha preached eight steps. They are known as *astāngika mārga* and one has to do labour through these ways to attain *nirvāṇa*. In *Mahāparinibbana Sūta*, Lord Buddha said to work out ones salvation with diligence.

The *astāngika mārgas* are:

- i. Right faith (*samyak dṛṣṭi*)
- ii. Right speech (*samyak vāk*)
- iii. Right resolve (*samyak samkalpa*)
- iv. Right action (*samyak karmānta*)
- v. Right living (*samyak ajīva*)
- vi. Right effort (*samyak vyāyām*)

- vii. Right thought (*samyak smṛti*)
- viii. Right concentration (*samyak samādhi*)

In the Buddhist literature two kinds of *nirvāṇa* are mentioned-

- i. *Upadhisesa nirvāṇa* in which only human passions are destroyed but five *skandhas* are still present and
- ii. *Anupadhisesa nirvāṇa* or *Parī nirvāṇa* which means absolute perfection of being

Buddhism came to be divided into two schools- *Hinayāna* and *Mahāyāna*. The *Hinayāna* declared that liberation does not require the aid of any super natural power. It is a religion of self-help. According to *Hinayāna*, seventy two elements (*samkrta dharmas*) are the cause of the whole world processes. As these seventy two elements are conditioned by *avidyā* (ignorance), they cause bondage. When *vidyā* or *prajñā* separates these elements from *avidyā* then one will get *nirvāṇa*. *Nirvāṇa* can be realized only by the *Arhat*. It is beyond the description of any language or worldly terms (*lokottara*). The *nirvāṇa* is described as a positive state in which all passions have been completely extinguished. Only the highest knowledge of truth (*prajñā*) can bring about absolute stoppage to the momentary manifestations and passions.

For the *Sunyavādins* of *Mahāyāna* Buddhism, the whole phenomenal world is relative. *Nirvāṇa* can not be conceived by any thought category. If a thing is viewed through the glasses of causality, it is *samsāra* and if causality is abstracted it is *nirvāṇa*-

ya ājavamjavibhāva upādāya pratīyavā /

*Syopratīyānupādāya nirvanamupadishyate//*³⁴

Nirvāṇa is possible through *Sunyatā*-by giving up all views, standpoints and predicaments (*muktica tu sunyatā draste ca tadarthāsheshabhāvanā*). In the *Lankāvātara sūtra*, it is categorically maintained that no thought category can be applied to *nirvāṇa*. It

is *ālayavijñāna*. It is free from the discriminations of eternity and annihilation, existence and non-existence.

6.4.3 Mokṣa in Sāṃkhya-Yoga

The *Sāṃkhya-Yoga* system acknowledges the universality of sufferings. *Ādhyātmika* (subjective), *ādhibhautika* (objective) and *ādhidaiivika* (pertaining to deity) are the three kinds of pain according to the *Sāṃkhya* philosophy. And again wherever there are *guṇas*, there are pains. Liberation or *Apavarga* means complete cessation of these three kinds of pain. But pure consciousness *Puruṣa* is itself free and above bondage and liberation. It is neither bound nor liberated- '*Tasmān-na-bādhayate-ddhānamucyate nā'pi samsarati kaścit.*'³⁵

Not *Puruṣa*, only ego is bounded and this bondage is due to the non-discrimination between the self, *Puruṣa* and the not-self *Prakṛti*. The false sense of identity of the self with the mode of *buddhi* is bondage. The self is reflected on the mode of *buddhi* which is tinged with pain and this mental mode of pain is reflected back in the self, so that the self has the experience of pain. *Patañjali* mentions three kinds of miseries which have come to be known as *ṛtapa* or *tāpatraya*; they are *parināmadukhaḥ* (in all sensual pleasure consequences are painful), *tāpadukhaḥ* (aversion to object or person) and *samskāradukhaḥ* (pain due to disposition).

The achievement of release (*mokṣa*) is nothing but affirmation by the self (*Puruṣa*) of its own essence as pure consciousness, absolute detachment, neutrality and complete inactivity. It is only knowledge which leads to liberation because bondage is due to ignorance and ignorance can be removed only by knowledge- *jñānena chāpavargo viparyayād isyate bandhaḥ.*³⁶ *Sāṃkhya* philosophy admits both *Jīvanmukti* and *Videhamukti*. After the realization of discriminative knowledge, the *Puruṣa* remains

embodied to exhaust the *prārabdha karma*. He, the embodied *Puruṣa* loses all interest in the body and actions of this state do not bind *Puruṣa*.

In the state of liberation, *Puruṣa* is totally free from three kinds of bondage (natural, evolutionary and personal) and able to separate himself from *Prakṛti* and her evolutes. This stage is described as *Kaivalya* (isolation). *Kaivalya* is knowing simply *Puruṣa*'s true nature. *Yoga* system added that the *yogic* practices are indispensable means for the attainment of *Kaivalya*. "When by the *Yogic* practices the mind or *buddhi* is purified, it starts to merge into *Prakṛti*, from which it had emerged. *Puruṣa* also realizes that its relation with the mind, etc. was based on ignorance. By the dissolution of that relation *Puruṣa* attains isolation, i.e., it ceases to identify itself with *Prakṛti* or her evolutes, and realizes that it was isolated since eternity."³⁷

Bondage, migration and release are ascribed to *Puruṣa* in the same manner as defeat and victory are attributed to a king, though actually occurring to his soldiers. It is *Prakṛti* which binds herself and it is *Prakṛti* which releases herself."³⁸ Pain and bondage are due to non-discrimination or *aviveka*. *Kaivalya* is the state of suspension of all afflictions. Only knowledge, the discriminative knowledge (*Vivekajñāna*) that I am *Puruṣa* and that is *Prakṛti*, can bring liberation. "*Sāṃkhya* means the knowledge of self (*Puruṣa*) through right discrimination."³⁹ The *summum bonum* of all ethical endeavours is the realization of the perfection of *puruṣa*. Among the three *guṇas*, *Sattva guṇa* gives rise to virtuous conduct (*dharma*).

6.4.4 Moksa in Nyāya-Vaiśeṣika

In Indian philosophy, *Nyāya* is a system of logic and epistemology. On the other hand, *Vaiśeṣika* is the system concerning to ontology and metaphysics. In the *Nyāya - Vaiśeṣika* philosophy bondage is described as a result of ignorance and *karma*. Knowledge is the only way to get liberation. As long as the soul will go on performing

actions, it will be bound. Liberation is qualityless, indeterminate, pure nature of individual soul. The liberated soul remains as it is; beyond merits and demerits of action-knowing nothing, feeling nothing, doing nothing.

The *Naiyāyikas* have established the existence of self with the help of logic. The *Nyāya-Vaiśeṣika* approach to *mokṣa* is also purely rationalistic and realistic. In the state of liberation soul is devoid of consciousness and bliss; it is indifferent, unconscious pure existence. The *Nyāya-Vaiśeṣika* philosophers have maintained that liberation is not a pseudo concept, an ideal which can never be realized. *Nyāya Sūtra* defines liberation as "the absolute freedom from all pains."⁴⁰

Again *Vaiśeṣika Sūtra* explains it 'as the non-existence of conjunction with the body, when there is at the same time no potential body existing, and consequently rebirth can not take place' (*taḍvābe samyogābhavyopradurbhāvasca mokṣaḥ*).⁴¹ The *Tarkadīpikā* also articulates that *mokṣa* is the absolute destruction of all pains (*Carama dukhaḥ dvamsa mokṣaḥ*). According to *Nyāya-Vaiśeṣika*, the liberation of soul consists in discarding all its adventitious properties. The soul remains in its pure form and the nine specific qualities of the soul are disjoined. *Sridhara* in the *Nyāyakandalīkā* describes *mokṣa* as the absolute destruction of the nine specific qualities of the self (*Navānām ātmavisheshagunānām atyantochchedah mokṣah*). These nine qualities are: intelligence or *buddhi*, pleasure or *sukha*, pain or *duḥkha*, desire or *ichchhā*, aversion or *dvesh*, conation or *prayatna*, righteousness or *dharma*, unrighteousness or *adharma* and predisposition due to past experience or *saṁskāra*. After destructing these nine specific qualities soul attains the state of transcendental freedom, i.e. *mokṣa*, which is at the same time a state of felicity.

In the later period, some *Naiyāyikas* accepted that liberation, the state of total destruction of pains was also attended with eternal happiness. "The highest state,

according to the *Nayāyikas* is not freedom from experience for its own sake, but total and absolute freedom from suffering (*Duḥkkena ātyantikah viyogah*), and this implies not only renunciation of happiness which is always connected with pain, but also the negation of the empirical life.⁴² The concept of *jīvanmukti* is not admitted in the *Nyāya-Vaiśeṣika* system. As the cause of bondage is embodiment, the concept of *jīvanmukti* is itself contradictory.

In the state of liberation the soul divested of all its acquired qualities like consciousness, cognition, pleasure, pain etc. Liberation is the result of the combination of knowledge and duty (*Sridhara*). The wrong knowledge means knowing the not soul as soul, pain as pleasure and non-eternal as eternal. True knowledge of the soul leads to liberation of the soul. The soul can be known truly by listening to the scriptures (*śravaṇa*), meditation (*manana*) and firm conviction (*nididhyāsana*). *Mokṣa* means 'final cessation of pain' and it is brought about by knowledge of the sixteen great topics of *Gautama's* philosophy or the six or seven categories advanced by *Kanāda*. "The cessation of pain can not be described as a state of bliss, because pleasure and pain are inextricably mixed. So it would be adequate to describe *mokṣa* as a state of absolute unconsciousness, devoid of thought, feeling and will.

6.4.5 *Mokṣa in Pūrva-Mīmāṃsā*

The *Pūrva-Mīmāṃsā* deals with the *Karma-kāṇḍa*, rites and rituals of the *Vedas*. According to *Pūrva-Mīmāṃsā* the self is revealed only in self-consciousness. It has both spiritual and non-spiritual part. Pleasures, pains and other states are transformations of the non-spiritual part of the self. *Mokṣa* is not cessation from activity (*nivṛtti*). It is the realization of eternal happiness – *nityasukhābhivyakti* with active participation (*pravṛtti*). In the early *Mīmāṃsā* (of *Jaimini* and *Sraḥara*), attainment of heaven or *svarga* was the

highest good. The later *Mimāṃsakas* explained the nature of liberation and the means of it. They hold embodiment is the only cause of bondage.

a) *Prabhākara's* view

According to *Prabhākara*, soul is an unconscious substance. Consciousness is not its essence, simply an adventitious quality of it. Due to merit (*dharma*) and demerit (*adharma*) cognition, feelings and volitions arise as the properties of the soul. Therefore, liberation consists in the complete disappearance of merit and demerit. In its natural form, soul is attributeless substance. And in liberation, soul attains its natural form devoid of both pleasure and pain. Embodiment is the result of the fact that man has to experience the fruits of his actions. *Prabhākara* gives several stages for the worldly man to secure liberation. The worldly man feels repulsion regarding the troubles he has to suffer during the life. He even becomes disgusted with the worldly pains and pleasures. So, he begins to look for a thing that may be free from both pain and pleasure. In this search he avoids doing prohibited actions (*nisiddhakarmas*) and desired actions (*kāmyakarmas*). After this he will be able to exhaust all fruits of merits and demerits and will attain the knowledge of the soul. When the worldly man destroys the receptacles of all experiences, the soul becomes free. Obligatory and disinterestedly performed actions and knowledge both are necessary to attain liberation.

b) *Kumārila's* view

Kumārila's view on liberation is not significantly different from that of *Prabhākara*. He regards liberation as a state of soul in itself free from all pain. The complete disappearance of merit and demerit constitutes liberation. Liberation is free from all kinds of manifestations and absolute negation of all experiences, pleasure, pain, cognition, volition etc. *Nyāyaratnākara* maintains that it is the destruction of the present

body and the non-production of the future body. *Pārthasārathi Mishra* says that liberation, according to *Kumārila*, is the dissolution of the relations with the empirical world (*prapancasambandhavilaya*).

Later *Bhatta Mimāṃsakas* differ on the point of soul enjoying bliss in the state of liberation. For one group a special kind of happiness which is not manifested in the empirical life is manifested in the state of liberation. This group admits the presence of mind at the time of liberation. According to the other group, there is no mind and even no happiness in the state of liberation, the soul returns to its original state.

Kumārila has affinity with *Prabhākara* in holding that knowledge and action these two are the pre-requisite of liberation. *Prabhākara* and *Kumārila* both agree in the matter that the nature of liberation is purely a negative state free from both pain and pleasure. The *Mimāṃsakas* do not admit *jīvanmukti*, because it is a contradiction in terms. In spite of everything, the nature of liberation according to *Kumārila* and *Prabhākara* is the same that it is purely a negative state representing the cessation of not merely of pains but also of pleasures. Hence, it is not a blissful state as bliss involves embodiment and embodiment again is bondage.

6.4.6 Mokṣa in Śaṅkara

According to *Śaṅkara*, *Brahman* or the Absolute whose essence is pure consciousness is absolutely self-sufficient, ever pure, intelligent, free, pure knowledge and absolute bliss. But, the individual self or *jīvātmā* is embodied under the limiting conditions of body, senses and mind. So long as the individual self lives in *saṃsāra*, does not able to understand true essence as a blissful pure consciousness due to *avidyā* or ignorance. *Mokṣa* according to *Śaṅkara* is the realization of the absolute identity or oneness of self or *jīvātmā* with the highest reality *Brahman*.

Samkara categorically maintained that *Brahman* is formless (*nirākāra*) and attributeless (*nirguṇa*). Though *Brahman* is described as Truth, Knowledge and Infinity (*satyam jñānamanantam Brahman*), which is one of the best positive description, It is beyond our description. *Nirguṇa Brahman* is metaphysically highest. The bondage of self is due to *avidya* or ignorance. Concealment (*āvaraṇa*) of the real and distortion of it by projecting something unreal are carried out by *avidyā*. *Avidyā* or ignorance is the cause of illusion (*māyā*). In *Samkara's Vedānta* the doctrine of *māyā* gives an explanation of the world out of *Brahman*. The *Brahman* or *Ātman* appears to be many individual selves (*jīva*) due to the limiting adjuncts (*upādhi*). *Jīva* is *Ātman* mirrored in *avidyā*. *Ātman*, due to *avidyā* wrongly identifies itself with mind, body, senses, etc. And the *jīva*, through ignorance projects the empirical world on the *Brahman*. In the rope-snake illusion snake is projected to the rope, in the same manner the world is attributed to *Brahman*. From the transcendental point of view, the *Ātman* never falls into bondage and never attains liberation. Bondage and liberation both are real only empirically.

The beginning less *Avidyā* or ignorance of the *Ātman* about its own true nature is responsible for the superimposition of world on *Brahman*. The world is illusory for the liberated because he realized that 'All this is *Brahman*'. For those who are still in this world, the world is not illusory but real. It is phenomenally real for all our practical purposes. *Samkara* has brought the important distinction of *Vyavahārika satya* (empirical truth) and *Paramārthika satya* (ontological truth). According to *Samkara*, the root cause of bondage is the ignorance of the *atman* about its true nature.

Mokṣa is the destruction of *adhyāsa*. When *atman* realizes its own true nature that is non-different from *Brahman*, it is liberation. "This (liberation) is absolute, immutably eternal, all pervasive like the ether, devoid of all modifications, eternally contented,

without parts, self-luminous by nature, to which merit and demerit together with their fruits can not approach in all the three times."⁴³

Mokṣa is the realization of *Brahmanbhāva* or *Brahmanhood*. It is immutably eternal (*kutastha nitya*) and self-luminous. *Sam̐kara* insisted that highest knowledge is *mokṣa* itself. So, knowledge and knowledge alone is the means of *mokṣa*. It is not a production or something attainable. It is a state of super-moral perfection. *Sam̐kara* believed that liberation is possible even here in this life-realizing liberation while one is alive. The perfect knowledge of *Brahman* leads to embodied release or *jivanmuktī* (Liberation-in-life here on this earth). The *jivanmukta* never identifies himself with the body (though possessing the body) and he is not deceived by the world. In *mokṣa*, *jiva* or the individual self becomes identical with *Brahman* freeing himself from the limiting adjuncts. *Sam̐kara* conceived liberation as a state of bliss or *ānanda*. *Mokṣa* is self-realization and it is mere affirmation of the eternal identity of self and the Absolute.

According to *Sam̐kara* in man's ultimate destiny he must experience the source of the universe within himself. The ultimate destiny is within himself, it is self-realization. It is the identity of *Brahman* and *Ātman*. "The way in which *Sam̐kara* characterizes *Ātman*, *Brahman* and *Mokṣa* leaves no room for doubt about their identity and their nature as values and not mere existents."⁴⁴

6.4.7 *Mokṣa* in *Rāmānuja*

Rāmānuja's philosophy is qualified non-dualism (*Viśiṣṭādvaitavāda*). In his philosophy the Absolute (*Brahman*) is an organic unity. It is an identity qualified by diversity. It is concrete and consists of related and inter-dependent subordinate elements. The two integral parts of *Brahman* are finite spirits (*cit*) and matter (*acit*)

which are equally real. Therefore, *Brahman* possesses internal distinctions (*svagata-bheda*) and is determinate.

According to *Rāmānuja*, the individual self or *jiva* is as real as *Brahman* and it is His integral part. The embodied self or *jiva* is the soul entered into relation with the material products (body, senses, mind, intellect, vital force, etc.). The soul enjoys or suffers the fruits of its past actions through these accessories.

Because of its association with a particular body the soul becomes limited. The identification of the self with not-self is *ahaṁkāra* (egoism) and ignorance is the cause of egoism. Due to ignorance, the soul thinks itself to be an independent reality. The bondage of the soul to the body is due to the past *karmas*. For its interested actions, soul has to come to the sensible world to reap the effects. According to *Rāmānuja*, liberation means the dissolution of egoism and the manifestation of the real nature of the soul.

Rāmānuja mentions three classes of *jivas*-

- i. The eternally liberated (*nitya mukta*)
- ii. The liberated (*mukta*)
- iii. The bound (*baddha*)

Knowledge is the eternal natural quality of the soul but it becomes limited due to its association with the body. There is no embodied liberation (*jivanmukti*) in *Rāmānuja's* philosophy. Only disembodied liberation is admitted by *Rāmānuja*. The soul does not attain identity with *Brahman*, it attains fellowship with *Brahman* after throwing of the physical body by exhausting all *karmas*. *Rāmānuja* believes in four types of liberation according to the increasing depth of relationship and unity with God:

- i. *sālaukya*-liberated self resides in the same abode with God
- ii. *sāmipya*-humble living in the nearness of God

- iii. *sārūpya*- assuming the same form as that of God and
- iv. *sāyugya*- union with God.

Rāmānuja does not consider the absolute merger of self with God. *Mokṣa* is the highest religious value for *Rāmānuja*.

Mokṣa is absolute freedom, freedom from the shortcomings of empirical life. "The *summum bonum* of life is attained when all impurities are removed and the pure nature of the self is thoroughly and permanently apprehended and all other extraneous connections with it are absolutely dissociated."⁴⁵ Without *Samsāra* there would not be the idea of *mokṣa* either. *Samsāra* means 'complete movement' and comes from the root *sr*, to move. *Samsāra* is the spring of all philosophical thinking of India as they have initially analyzed it as suffering and tried to find out a way to get freedom from bondage. *Samsāra* may be considered as intrinsic disvalue taking as opposite to *Mokṣa*. *Samsāra* and *mokṣa* are conceptually inter-involved. "Philosophical speculations in India originated in the existential situation of suffering and in the desire to escape, on the other hand, from the suffering and on the other, from limitations imposed by man's finite existence."⁴⁶

Liberation-orientedness is the essence of morality. An action is moral if and only if it leads us to liberation. *Mokṣa* was the logical outcome of the growth of the conscious and valuing agent. In most of the Indian philosophical schools morality is considered valuable as a means to liberation. Three levels of moral development can be identified: Objective level, Subjective level and Transcendental level. Objective level consists of the observance of *varṇāśrama* scheme. On Subjective level, one should be resolute to the purity of heart. And in the Transcendental level good is a realized reality. *Mokṣa* liberates the subject from suffering permanently. Man must perform his socio-

moral duties before commencing the quest for salvation. Leading a moral life helps one to get his self purified detaching himself from the worldly affairs. Thus one can grasp the true nature of his own self and the *samsāra* or worldly affairs.

Some thinkers condemn *mokṣa* as a pragmatic fiction. But, man is essentially a spiritual being. He is living and moving in this phenomenal world. But he is not satisfied with the situation in which he is enjoying and facing relations and limitations. So, he has an inherent demand for getting rid of all kinds of limitations and enjoying the bliss of perfect self fulfillment. *Kāma* is a limited and miserable condition, *mokṣa* denotes a state of unbounded and immeasurable felicity. *Mokṣa* means absolute or unconditioned bliss, which is vastly different from the pleasure that hedonism holds to be the supreme end of life. Other goals are stepping stones to achieve *mokṣa*.

Indian philosophy is an opportunity for spiritual realization. *Jivanmukta* adds to the well-being of the society by his spiritual influences. As a suffering being in the mundane world, it is natural that man must desire to put an end to his suffering and he and other members of his society individually or collectively must strive for putting an end to all their sufferings for ever. The attitude of renunciation is not escapism. *Mokṣa* is negative in form, but positive in intention. One can only achieve this goal if he gives up his egoism, selfishness and worldly attachments. "The purpose of human life... is to emerge from insufficiency and ignorance to fullness and wisdom. This is *mokṣa* or liberation into the light of super consciousness."⁴⁷ *Parama-puruṣārtha* or *mokṣa* for individual is the realization of his fullest nature. Radhakrishnan says that to be what we are, is our ultimate aim.

References:

1. Mahadevan, T. M. P. *Outlines of Hinduism*. p.68

2. Ingalls, H.H.D. *Dharma and Moksa. Philosophy East and West*. Vol. 7(1&2), p. 41
3. Dasgupta, S.N. *Yoga Philosophy in relation to other Systems of Indian Thought*. p.316
4. Singh, R. P. *The Vedānta of Śaṅkara: A Metaphysics of Value*. Vol. 1 p. 87
5. Gupta, S.N. *The Indian Conception of Values*. p.36
6. Lad, A. K. *Comparative Study of the Concept of Liberation in Indian Philosophy*. p.1
7. Hiriyanna, M. *The Quest after Perfection*. p.70
8. Lad, A. K. *Comparative Study of the Concept of Liberation in Indian Philosophy*. preface
9. *Ibid.* p.2
10. Maitra, S.K. *The Ethics of Hindus*. pp. 246-247
11. *Bṛhadāranyaka Upanishad*. II.4.3 and IV.5.4
12. Crawford, S. C. *The Evolution of Hindu Ethical Ideals*. p. xv
13. *Bṛhadāranyaka Upanishad*. I. 3. 28
14. Chattopadhyaya, D.P. *What is living and what is dead in Indian Philosophy*. p. 565
15. *Manu Smṛti*. VI.88
16. Buitenen, J.A.B.van. *Dharma and Moksa. Philosophy East and West*. Vol. 7, pp 36-37
17. Ingalls, H.H.D. *Dharma and Moksa. Philosophy East and West*. Vol. 7(1&2), p. 45

18. *Bhagavadgītā*. IX.32
19. Radhakrishnan, S. and Moore, C.A.(ed) *A Source book of Indian Philosophy*. pp xxiv
20. Roy, M. N. *Reason, Romanticism, and Revolution*. p.496
21. Fort, A. & Mumme P. (eds). *Living Liberation in Hindu Thought*. pp. 247-248
22. Avalon, A. *The Serpent Power*. p. 289
23. *Rgveda*. I.113.5-6
24. *Chāndogya Upanishad*. II. 22
25. *Bṛhadāranyaka Upanishad*. I. 4. 10
26. *Muṇḍaka Upanishad*. III. 2. 5
27. *Māṇḍūkya Upanishad*. III.1.40
28. Radhakrishnan, S. *The Principal Upanishads*. p.698
29. *Muṇḍaka Upanishad*.III.2.9
30. Lad, A. K. *A Comparative Study of the Concept of Liberation in Indian Philosophy*. p.22
31. *Bhagavadgītā*. II.47
32. *Ibid* .II.71
33. Lad, A. K. *A Comparative Study of the Concept of Liberation in Indian Philosophy*.p.55
34. *Mādhyamika Kārika*. XXV.9
35. *Sāṃkhya Kārika*. 62
36. *Ibid*. 44
37. *Yoga Sūtra*. III. 55

38. *Sāṃkhya Kārika*. 63
39. Jha, G.N.(tr.) *The Tattva Kaumudī of Vācaspati Miśra*.p.2
40. *Nyāya Sūtra* .1.1.22
41. *Vaiśeṣika Sūtra*.V.2.18
42. Maitra, S.K. *The Ethics of Hindus*. pp. 248-249
43. *Śaṅkara's Bhāṣya on Brahma Sūtra*. 1.1.4
44. Singh, R. P. *The Vedānta of Śaṅkara: A Metaphysics of Value*. Vol. I. p.91
45. Dasgupta, S.N. *History of Indian philosophy*. Vol.1. p.177
46. Devaraja, N.K. *Humanism in Indian Thought*. p. 9
47. Radhakrishnan, S. *Religion and Society*. p.104

Chapter VII

Values and Social Reconstruction

Axiology, the philosophical study of values includes the study of general theory of value and also the psychological and sociological aspect of values. The general theory of value enquires into the processes through which we get the knowledge and appreciation of value and relative importance of thinking, feeling and willing. But, the important phase is the study of value from psychological and sociological perspective. Axiological approach always refers to an individual in relation to a society. Our values are derived from social environment where we live and work. Individual's value configuration depends on current societal and institutional demands. Values studied by social philosophers are empirical rather than conceptual. The aim of social philosopher regarding value is to present an objective and scientific picture of value as they exist in individual and social life.

7.1 Society-Individual-Value

According to Franz Oppenheimer, society is the totality of concepts of all purely natural relations and institutions between man and man. The individuality of a person needs society for its ample manifestation and development. "Man is a unique creature in the evolutionary process and society a distinctive achievement."¹ Man's emotional development, his intellectual maturity and even his material comforts can not be thought of without society. Society is a platform that gives a shape to the people's livings, demands, aspirations, needs and all kinds of growths. It is said in the *Vedas* also that man can live individually, but can survive only collectively.

Value means the moral beliefs and attitudes of a society. In the society values are ideals that guide or qualify ones (individual's) personal conduct and interaction with

others. The importance of values as key determining components of human personality is widely recognized. The factors that determine values are class differences, economic condition, cultural attitude and religious outlook and so on. Values serve as channels of communication and rational discussion between members of a society. "The core of the social system, its very soul, is the system of ideals of value."² The value-system is the set of rules or code of behavior that enhances the trust, confidence and commitment of members of the community. Our collective survival and progress is predicated on sound values. It is the value-system which has been attempting an integration and harmonization of the personal and social aspects of human life. Values reflect both the actual state of society and its aspirations. Individual sense of value is communicated from person to person through society and its institutions. We may consider human society-value-individual as a triangle. Society imbibes values in each individual. In return individuals' acts and behaviour reflect social ethics and cultural ethos.

First, there are basic necessities like food, water, air, shelter, and clothing without which survival of the body itself is not possible. Once these necessities are satisfied, man moves to satisfy his higher needs like the social needs, security needs or the need of self-actualization. An individual experiences life in innumerable ways. However, every person does not follow the same path as his path would depend on the inherent values of the person. These inherent values are acquired by the man by virtue of his nature. The effect of the family, society, nation and fellow individuals makes every person unique as he develops a unique set of values. These values decide the priority and lifestyle of the person. The values make the personality of the person and decide the growth of the individual, family, society, nation and the humanity. Though the individuality of a man is the combination of three aspects- body, mind and soul, he

is interconnected with his fellowmen. If someone strives for perfection one has to shed his egoistic desires and anti- social tendencies.

7.2 Social Reconstruction

One thing is important that man is shaped by society and man can shape society. Individuals must first reconstruct themselves before they can reconstruct society. Desirable practices and values should be substituted so that the members of society could attain maximum satisfaction of their material, social, cultural and spiritual needs. To initiate the process of social reconstruction those aspects should be eliminated which are believed as undesirables.

At present, the concept of social reconstruction assumes that our present society is unhealthy or its very survival is threatened by many problems. If society fails to detect that its problem solving strategies and institutions are not functioning well then these become threat to its survival. It is felt that social reconstruction is needed because the traditional system and structures seem incapable to contend with present social problems. Social reconstruction assumes that some thing can be done to keep society from destroying itself. A particular vision of a society is developed which is better than the existing one and in which problems and conflicts have been reduced.

Talking about social reconstruction in a civic society very often is based on the supposition that we are in a period of social disintegration. Society is considered to be currently undergoing a crisis. This may be affected by the disintegration of the state, of economic bases, of religious bodies and of values. In social reconstruction, it is to discover a social order in which the totality of human interests may find expression. At first, a social consensus must be created to reject the faults of the existing society and to affirm the virtues of a future good society. By and large, the social reconstruction

orientation begins with analysis of society, moves to the creation of a vision of a future good society, and then moves back to handling of the existing social reality to transform it into the future good society. This will provide its members with the maximum possible social, cultural, economic and political equality, satisfaction and justice. In the process, if new social problems and cries would arise, the members of society would also become empowered to continually reconstruct themselves and society.

7.3 Values and Social Reconstruction

Values are evolved from the experiences of the individual with the inter-action with the society and the environment around him. Commonly, values such as love, justice, goodness and truth can definitely reconstruct society. Society takes care of the aspirations of individuals. Again, these aspirations offer an insight into social reconstruction. According to R.K. Mukerjee, the system of values, myths, symbols and ideology constitutes, indeed the governing frame of reference for the total functioning and adaptation of the social person. "Values, like scientific laws, are expressed in and communicated by commonly understood social symbols and myths that define and govern all human relationships and interactions in society and culture."³

In course of time each value finds its due place, most often with a new orientation. Values in conflict are also a common social happening. It supplies an opportunity for accommodation, comprise and assimilation in society. Social nature of man intrigued scholars, artists, social reformers from time immemorial. Again, since the dawn of civilization the thinkers have given thought to the question as to what should be the shape of a good society. Social reconstruction must keep in view our past tradition and present complex modern structure. In examining, analyzing and understanding society we often connect social phenomena to concepts and principles to evaluate them.

There is a transit from farms and huts to factories and city streets. The lives and problems of present generation become new and different from the previous. Today, man's innovative spirit has made the world small by unifying it in varieties of ways. The new global transformation has lent a distinctive existence to man. He has been assured material well being in all spheres. But, misconceived notion of modernity and rapid growth of science and technology and subsequent industrialization have caused a great threat and danger to our old morals and values. According to Will Durant, there are also varied causes of our moral change. The present era is a transitional one. Man's perception of the world, as well as his attitudes towards life has also been changed. So, the proper integration of the individual and society may be said to constitute the central problem of social philosophy. For a person who has the capacity for reflective self evaluation values alone can ensure harmonious relations among diverse communities and individuals.

7.4 Indian values and Social Reconstruction

The human individual is not an abstract phenomenon living in a vacuum. It is a social being living in his actual relationships with society as a whole with the groups constituting it. Society is constituted of individuals and its primary object is to safeguard and promote the interest of the individual. There are biological similarities among all human beings. Along with there is also a sentimental unity among the different human beings. If we earnestly enquire into the cultural heritage of communities living in different parts of the world and compare them we shall be able to find out some common elements appreciated by all. Awareness of the values underlying the norms is such an element which necessary for facing the challenge of time.

Values are not there to serve philosophers or theologians, but to help people live their lives and organize their societies. It was always considered important that people

get socialized to conform to social authority and internalize family values and traditions. At the same time, all societies have experimented with various systems to strike a balance between social norms and individual aspirations. It is frequently observed that interest of the society and the individual be at odds with each other. Individuals differ in natural aptitudes. They have also differences in their respective dispositions (*svadharma*). And these differences carry the division of labour in society, but this is for mutual co-existence.

When the world was passing through the Dark Age, India was full of light. The rich Indian tradition of analyzing and interpreting social relationships goes back to more than 1500 B.C., and much can be outlined in the *Vedic* and post-*Vedic* texts. The *Smritis* contain rules and regulations related to man's conduct in society. These are subject to changes demanded by the needs and requirements of the age. All these comprise the treasure-house of concepts and theories which guided social life without discontinuity until the present times. Indian value system (*puruṣārthas*) along with *āśramas* and *varnas* has lot more to say on the construction of a strong social foundation. *Puruṣārtha*, *varna* and *āśrama* these three are essential for a proper understanding of social philosophy of India. The diversity in human nature and the temperament were taken care of Indian thinkers. Indian society is a big example of acceptance, service and growth. It has gone and still going through various changes, modifications and stratifications.

7.4.1 Realization of *Puruṣārtha* and social growth

The scheme of *puruṣārtha* was evidently conceived for human beings and human society. *Dharme cārthe ca kāme ca lokavṛttih samāhitāb⁴*-*dharma*, *artha* and *kāma* regulate the smooth functioning of society. The traditional concept of *puruṣārtha*

along with its four – faceted model of *dharma*, *artha*, *kāma* and *mokṣa* is one of the prominent formulations of this concern for quality of life. On the other hand, none of the *puruṣārthas* can be realized apart from society or keeping society aside. Social life, social consciousness above all man-in-society is a necessary preliminary for ultimate realization. Individual get opportunities for a well balance realization of *puruṣārthas* within society. Social consciousness is reflected in the *puruṣārtha* pattern. On the other hand, "Life in society is the backdrop against which alone man can hope to actualize his aspiration for values...for the realization of *puruṣārthas*, life in a well ordered society is absolutely necessary."⁵

If we view *kāma* from social point of view then we will ascertain that *Vātsyāyana* feels that manners, morals and culture distinguish man from beasts. Sexual emotion depends upon both physiological and psychological conditions. It has four pedestals- i) habit and physical gesticulation (*abhyāsa*), ii) thinking (*vicāra*), iii) memory (*smaraṇa*) and iv) sense objects (*viśaya*). Again, psychologically, sexual urge has two kinds of expressions: gestures (*hāva*) and emotions (*bhāva*). So, "*Vātsyāyana*'s earnest endeavour is to reconcile the freedom of sexual life with social control in the life of a voluptuary (*nāgaraka*) who has learned to be faithful to his goal (*kāma*) and refine his expression and also abide by the rules of social life."⁶

According to the traditional concept of *matsyanyāya*, or 'law of the fishes', large fish prey upon smaller fish. *Kāuṭilya* presupposes that when *matsyanyāya* prevails, then the government starts malfunctioning. *Kāuṭilya* uses the concepts of *prajā sukha* (happiness of subjects), *prajā hita* (interest of subjects) and *yogakshema* (welfare). In *Arthashāstra* he writes, "*prajā sukhe sukham rājanah prajānām ca hita hitam/ Nātma priyam hitam rājanah prajānām tu priyam hitam*" (If the public is happy, he is so, and

in their good lies his good; because he is not to do good which is dear to himself but that which is dear to the public).⁷ The role of the king, established through a pact made with the people, is to mitigate this law by providing protection for all *bhūtas*, all human and non-human beings. *Kāutilya* maintains that warfare or *danḍanīti* is necessary to uphold the sanctity of the pact, the basis of social and cosmic peace. State ownership, though it was the main strength, welcomed private entrepreneurship, fair markets and even international trade.

We all witness that selfish desires and unlimited individual wants lead to conflict in society and consequently its disintegration. *Tṛṣṇa* or craving is reverse of *lokasaṃgraha*. *Tṛṣṇa* or craving should be controlled and this *Tṛṣṇanirodha* (suppression of craving) can be brought through *dharma*. *Kāma* is the son of *dharma* and *Śraddhā* has a special importance. *Dharma* brings meaning to one's personal life and also elucidates his social life. The meaning of *dharma* as duty shows that the concept of *dharma* was being given a great sociological significance. *Dharma* is flexible, modifiable and dynamic principle related to the need of time, place and human needs. To Franklin Edgerton, "*dharma* is propriety, socially approved conduct in relation to one's fellowmen or to other living beings."⁸ *Dharma* is central in its position with regard to other values of life as it has an intimate concern with human conduct and moral life. *Dharma* as the discharge of one's duty as rationally conceived as an aspect of social ethics.

A society in which the material needs are not fulfilled cannot achieve social peace and tranquility. Such a society is filled with violence and disturbances. Honestly acquired *artha* makes a person pure: *yo arthe suchir sa sucinar*⁹ and not earth and water. When physical might and external control do not adequately explain social order,

here arises the need of *dharma*. *Dharma* was conceived to be the 'law of being' of this entire mundane existence controlling and regulating its entire functioning. It signified an infinite variety of duties covering each and every aspect of man's life. "The strict observance of one's *dharma* in a spirit of detachment ensured both individual welfare and social welfare on earth and finally led to *mokṣa*."¹⁰ Through *dharma* both the individual and the society are maintained in safety. *Vyāsa* says, "Here I am, crying out with uplifted arms that *dharma* brings with it *artha* and *kāma*; but no one listens to me."¹¹

Śreya or prosperity or welfare consists in and is achievable by all three together. *Dharma* facilitates growths in society. *Manu* says, "Let him avoid (the acquisition of) wealth and (the gratification of) his desires, if they are opposed to *dharma* and avoid also those acts of *dharma* which are opposed to and hurt the feelings of the general public, and lead not to joy even in future."¹² The message spread by the ideal *mokṣa* is that perfection constitutes shedding one's egoistic desires to lead a peaceful social life.

Indian values accommodated all social changes and showed watchfulness to make them healthy and favourable towards human well-being. We find enough text and pages amplifying this reconstructive attitude of Indian value system. The ethos of *kāma* was not repressed but was fleshed out by Indian *Kāvya* as a whole. At the same time, "The *Rg Veda* itself mentions several kinds of conduct in more than an amoral sense: lying, incest, seduction, conjugal infidelity, induced abortion (at least in reference to female embryos), theft and non-payment of debts."¹³ "Wealth is the creator of joy, pleasure, pride, anger and inner and outer control."¹⁴ But, the quest for wealth alone with disregard for morality will bring disaster, for example, *Kaikeyi's* act in *Rāmāyaṇa*. "...he who neglects his duty, his true interests and legitimate pleasures is like one who sleeps on the top of a tree and does not wake up till he has fallen."¹⁵

Human beliefs and conduct are now undergoing changes. But, long ago, ancient Indian philosophy had mentioned that *yuga dharma* is determined by the place and time to which the person belongs. *Dharma* is therefore not rigid, it is subject to change. *Āpad dharma* also offers provisions for the change. *Dharmas* undergo changes in response to the needs of time and social consciences of ages. Digest-writers (*nibandhkārs*) were constructive law makers, and not blind codifiers. They were entitled to change many laws and introduced new ones in response to the social conscience and needs the different ages. Morality was not considered as something mechanical and absolute loyalty to traditional and standards. So, the social practices and institutions that have been handed down to us are not divinely ordained. Radhakrishnan also points out, "To uphold the *sanātana dharma* is not to standstill. It is to seize the vital principles and use them in modern life. All true growth preserves unity through change."¹⁶

Our present age is identified as *kali yuga*. In the *Mahābhārata (Vanaparva)* there is a description of *kali yuga* expressing that righteous will wither away, the sinful will prosper; *dharma* will lose its strength and *adharma* will be powerful. It is described as an age of sin and vice. Here, the only advice is to follow the path of *dharma*. But "*Dharma* is neither a system of abstract ideas and beliefs having no necessary connection with life, nor a set of rules to be followed blindly in daily life without any understanding of their basic principles. Rather it is a conscious adoption of the principles of a perfect life in the world."¹⁷

As S. Kakar states, "In its social implication, *dharma* is an inherent force in human being which holds the individual and society together, or going one step further, the force which makes 'individual and society hold each other together'.¹⁸ It is both a process and mechanism of social integration to maintain harmonious relationship within

the society. Most social institutions seek their legitimacy in *dharma* rather than in contractual agreements and obligations, as in the West. Transgression of *dharma* is presumed to be the root cause of all social unrest and conflicts.

The *puruṣārtha* scheme is an integrated value system which reflects on the qualitative improvements to life in society. Though *kāma* means any desire or pleasure, it does not refer to purely selfish pleasure which is enjoyed at the cost of others. *Kāma* is not just any desire giving rise to any pleasure; it is the desire which man seeks in his social relationship with others. Same is the case with *artha*. It can never be an object of desire in the scheme of valuation if it promotes an egoistic sense. When a *puruṣa* or individual is well aware of himself as a member of society then only he can transform wealth to a value or *puruṣārtha*. *Dharma* points to duty and it also supplies a rationale or justification for duties. It ensures that the pursuit of pleasure does not cause harm to the rest of the society. *Dharma* is both the process and the instrument of integration. The strict observance of one's *dharma* in a spirit of detachment guarantees individual and social welfare. *Mokṣa* indicates the concept of spiritual perfection. *Mokṣa* implies that the highest truth is the self and the good consists in its realization of what it is in its original integrity.

It (*puruṣārtha*) provides proposal for glorification of social life by transforming one's life in the light of the ideals envisaged and aimed at. No enduring dispute has been seen between the human world of natural desires and social aims. Even the rituals embodying beliefs and values can deeply affect social and personal relations. After all, Indian philosophy of value has definite social implications. Values are based on a consideration of one's fellow beings living in the society. *Puruṣārtha* is still more important contributing in conceptualization of values for a good life. *Jivarmukti* is a

socially outstanding notion. It is a release from all kinds of limitations and bondages by self awareness or self knowledge putting victory over egoity. The liberated individual which is not affected by the world is called *jivanmukta*. He works for the good of others in a selfless manner. The *jivanmukta* lives and moves in the world for the redemption of others. Being free from egoism and selfishness, he dedicates his life and work for the betterment and well-being of the society and of humanity as a whole. It is indicative of a positive attitude towards life. *Jivanmukti* provides the way of self-transcendence for man. The Contemporary Indian thinker and statesman Radhakrishnan maintains that the ultimate human destiny is not individual redemption but universal redemption. Radhakrishnan coins the term *Sarvamukti* for universal redemption. C.E.M Joad has termed it as *social salvation*. It is the final goal of the world-process. S. Radhakrishnan in remarks, "The coherence within the individual and harmony with the environment are both essentials for salvation."¹⁹

Man is a social animal. His development depends upon not only on the development of his individual life but it also includes the social life. *Purusārtha* deals with the ideals of life or goals of life. *Dharma* represents the moral life in society which has continuity to spiritual life, the *mokṣa*. The true well-being of human life lay upon the due performance of own duties. India value system advocates that a good life can be lived in a good society. Such a life must be free of wants and scarcity. So, basic material needs must be fulfilled. Person should have emotional inclination and secured mental health to lead a good life. Creation and enjoyment of beauty is a part of good life. It needs a conscious cultivation to develop a taste for appreciating beauty in art nature and life. But, economic and political life should be governed by the principle of justice and equality. On the other hand, a good life can be assured only on the basis of personal virtues, ethical sensitivities and moral conduct. Generally, good person means moral

person. Moral values occupy central place in good life. Both personal conduct and social interrelation must base on ethical principle to constitute a good life. Economic security and stability must be there. After all, consciously formulated strong personal philosophy of life can only bring the taste of good life. The whole concept of good life reflects the scheme of *puruṣārtha* of Indian tradition.

In the societal dimension *puruṣārthas*, *puruṣa* may be considered as the cosmic being. In this context, "*Artha* can mean the goals of the whole community as in *Arthashāstra*; *Kāma* can mean the aesthetic dimension as a whole, not just the individual's sensuous predisposition; *Dharma*...might carry the implication that the self of one is the self of all and finally *Mokṣa* is capable of being understood as *Sarvamukti*."²⁰ Indian philosophy concerns with the welfare of the whole humanity which it regards as one family-*Vasudhaiva Kutumbakam*. It repeatedly makes clear exposition of welfare of the society (*lokasaṅgraha* and *lokakalyāna*). "From the *Brāhmins* onwards, through the *Sūtras* literature down to the *Smṛtis*, we find that the tendency towards the external observance of rituals has been joined up with the notion of social good as well."²¹

7.4.2 The scheme of *Varṇāśrama* and social acceleration

In Indian philosophy the *āśramas* and the *varṇas* were defined in order to show people what kind of virtues they should aim at in a particular place or time in which they find themselves and help their orderly evolution. The *āśrama* and the *varṇa dharma* are conceived in such a manner that they never came into conflict with each other in spite they ran alongside through the entire life of an individual. Functionally, both are complementary and guarantee the harmony between the interest of the individual and the society.

Gerald Heard, an American thinker says about Indian social system as 'organic democracy', ^{which} provides individual job satisfaction and security and avoided needless competition and maximized social productivity. "The rule of the people who have organized themselves in a living, not a mechanical relationship where instead of all men being said to be equal, which is a lie, all men are known to be of value."²² It makes Indian society stable, efficient and strong.

"Each *varṇa* is designed to occupy a particular position in the society, not with reference to any advantage or special rights but with reference to its capability....certain types of work are considered as belonging to certain groups. The *varṇadharmā* denies accumulation of wealth for one's own use only."²³ Ancient social classes are functional groups. The function of *Brahmin* is to preach, of *Kshtriya* is to rule and defend the community, of *Vaiśhya* is to carry on the business and of *Shudra* is to do menial jobs for the society as a whole.

The class system adopted by the Indians in ancient times is a reflection to the level of their development as well as the need for greater specialization towards work. One's vocation was considered very important, and everyone was supposed to fulfill his or her duties honestly and sincerely. P.D. Ouspensky states, "*Varṇa* is a natural division of society. No human legislation, no philosophical intricacies, no pseudo sciences and no form of terror can abolish this fact. Normal functioning and development of human societies are possible only if this fact is recognized and acted on."²⁴ "There is a general feeling that social change and social mobility is a modern concept and that ancient Indian society was living in water-tight compartments leaving no scope for individual mobility from one social hierarchy to another, from one occupation to another..... from one *varṇa* to another and so on. A close examination of ancient literature does not

support the presence of this general feeling in ancient India and in fact such literature contains many references which go to prove the contrary and which come nearer the present day aspirations of social equality of caste and classes.....*Upanishads* contains passages which questions the basis of determining *varna* with reference to birth."²⁵

In course of time, traditional group or class consciousness (according to one's aptitude) becomes limited to caste and clan. Growing selfish individual consciousness is overshadowing social consciousness. But, it is only social consciousness which gives us the environment to the fulfillment of rightful expectation. Gandhi said that *varna* system is nothing to do with superiority and inferiority. Tamil text *Tirukkural* also says that all men are born equal. The differences among them are entirely due to occupations.²⁶ A *Śudra* can earn his living by trade, cattle rearing and industry. It is not only birth that makes one pure, but also knowledge and action. During middle ages, Sant Ravidas, Namdev, Tukaram, Malika, Sunderdas and several other saints, belonging to lower ranks according to present standards earned the same respect as any higher caste saint. There had been instances of people of lower ranks becoming kings. Many warrior kings of *Shudra* and tribal origin sought *Brahmins'* help to acquire *Kshatriyas* status for themselves. The division of society into four classes got credibility in the hands of great scholars of Contemporary India like Swami Dayanand and Dr. Radhakrishnan. According Radhakrishnan, the serenity of the teacher, the heroism of the warrior, the honesty of the businessman and the patience and energy of the worker all contribute to the social growth.

Indian thinkers plotted life into four periods. Assuming the total span of life as hundred years each period is of twenty five years. There are four probable phases of life for every individual: i) the first stage is the *Brahmacharya āshrama* (apprenticeship)-

this is the period of discipline and education, ii) the second stage is the *Grihastha āshrama* (household and family) devoted to marriage, parenthood, family, and establishment of a household, iii) stage three is the *Vānaprastha āshrama* (gradual retreat) and is characterized by a gradual retreat and loosening of social, emotional, and material bonds and iv) finally the goal of the fourth and final stage, the *San̄yāsa āshrama* (renouncement), is to seek solitude, indulge in meditation, prepare for death, and strive for salvation and wisdom. Prof. A. L. Basham commenting on the *āshrama* system says that this scheme represents the ideal rather than the real. Some others puts that *āshrama* system promotes only indolence and inertness. Scholars like Patrick Olivelle, have argued that the *āshrama* system is more a textual phenomenon than a social institution. But it is undeniable that the *āshrama* system keeps accordance with the principles of biology, psychology, sociology, economics and politics.

The first *āshrama* is for education. Education is considered as the strongest tool for social reconstruction. For example, in 21st century also we are targeting women emancipation through education. The second stage, the *Grihastha āshrama* is socially more significant. Ancient India's perceptions of marriage were largely atypical. Every individual is born with lots of debts to clear off (to Gods, ancestors and sages). To clear off the debts to ancestors, one must have children. Therefore, marriage becomes essential in one's life. Concern for the society is equally important for householders too. Taking care of the non-householder individuals (other three phases--bachelors, secluded and saints) is one of the duties of a householder. This aspect in maintaining social welfare too makes marriage necessary. Marriage in India is regarded as one of the most significant life-cycle rituals and is a familial and societal expectation Indians. Marriage is considered a sacrament and not a contract and therefore *vivāha* (wedding) is generally

obligatory for all individuals. The *Mahābhārata* even approved inter-caste marriages justifying it as *kāla* and *desha dharma*. Vidura married daughter of king Devaka, Brāhmin Devajāni to kshatriya Yajāti, King Śāntanu to Satyawati, a girl of fisherman's tribe, Arjuna to Manipuri Ulupi and Bhimsen to rākshasi Hirinba. People of other three āshramas would be directly or indirectly dependent on householders. In India, tolerance, sacrifice, renunciation, god fearing, respect for elders, such social values are practiced in the āshrama scheme.

7.4.3 Some more observations

Indian value philosophy advocates sustainability to live ecologically and socially. The most well-known prayer, for example, is that '*Sam no astu dvipade, sam chatushpade*' - let there be happiness to all the two-footed beings and four-footed beings. One noteworthy saying is that- treat ten wells as equivalent to one stream, ten streams to one large lake, ten large lakes to one son, and ten sons equivalent to one tree. Indian value system concerns for the environment. It is true to say, "It would be possible to compile a catalogue of many hundreds of cultural items appearing in ancient Indian civilization which are then reborn or at least reappear in constantly changing fashion in succeeding periods during centuries, even millennia."²⁷ Indian value plan cannot afford to ignore biosphere. *Rta* recognizes our oneness with our environment and our unity with all life on earth; while *ṛta* underlines the responsibility of man to his family, his community, his environment and to himself as a human being. It signifies natural or universal order and integrity of all forms of life and ecological systems.

In ancient India, individual used to feel the presence of *Brahman* (Absolute) in everything around them. Since these divine forces sustained all living creatures and organic things on this earth, to please God, they felt they must live in harmony with His

creation including earth, rivers, forests, sun, air, and mountains. This belief generates many rituals that are still followed by Indians. For example, before the foundation of a building is dug, a priest is invited to perform the *Bhoomi Pooja* in order to worship and appease mother earth and seek forgiveness for violating her. Certain plants, trees and rivers were considered sacred, and worshipped in festivals. The animals and forms are one of the basic components of tales and oral tradition in India had created. Various attributes of animals were identified and were used as if they are natural characteristics. Plant life provided the base of different stories. It was always kept in mind that human survival was possible only with the conservation of entire flora and fauna. It is also reflected in the religious practices as different animals and plants were worshipped at different times so as to ensure their survival. The simple message is that the voice of Indian value system can be heard in such movements as 'Save the Planet' 'Conserve the Forests' 'Stop Cruelty to Animals' 'One World' 'One Family' and others in present social context.

Yajña or sacrifice is also related in the process of social reconstruction. *Deva Yajña* is for the powers of nature, *Rishi Yajña* is for those who give us wisdom, *Pitri Yajña* is for ancestors or parents, *Bhūta Yajña* is for various creatures and *Nri Yajña* for fellow beings or service to others. Unfortunately, all such worth trying social models started facing threats. Particularly, during medieval period, downfall of old Indian values started because of continuous foreign invasions. The ancient class system later got distorted in to 'caste' system, when it came to be inherited by birth and hence connected with descent. A system of distinction became over time a system of discrimination.

Now-a-days, human aspiration of good life seeks only comfort, convenience and freedom from uphill struggle. Individual wants enough facilities, resources and time for

relaxation. But poverty of spirit and richness of body do not warrant quality of life. Every sphere of economic activity should be related to moral ends. Endeavour for material gains should be made only through moral means that do not harm others. Again, the gains should promote common good, not merely personal rise. Indian conception of *dharma* regulating *artha* and *kāma* embodies this basic judgment. "Indian civilization is very complex but it has always kept one distinct note of spiritual culture and it is because of this age long spiritual culture, embodied in the daily life of the people, that they have been able to keep the fire of their ideals burning, through all changes, even to present day."²⁸

It is a one-sided view that new nation can be built only by the material development based on modern science and technology. The alarming problems of society include problems like racism, war, sexism, poverty, pollution, exploitation, crime, corruption, population explosion, unemployment, illiteracy, inadequate health care, global warming, energy shortage and many more. So, we must reconstruct our society into an envisioned one by rediscovering values.

The proper organization of a society is inseparably bound up with principles and ideals it relishes. There are some traditional values alive in our scientific society today as they are appropriate and fit into the situation. Man's place in society is governed by appreciation of the past and the ability to build on it towards future. We should learn how to make decisions, because the world changes, we change and we make every effort to change the world again. We should learn how to value. Our values are always related to our needs (superficial or deep) and all men live by any consistent set of values. "Common social morality is the basis of human life. It is specialized in particular functions of society and upon its foundations are erected the ideals of a higher social perfection."²⁹

We are aware that society is never static, social, political, economic and cultural changes occur constantly. "The most striking feature of contemporary life is the revolutionary pace of social change. Never before have things changed so fast for so much of mankind. Everything is affected: art, science, religion, morality, education, politics, the economy, family life, even the inner aspect of our lives—nothing has escaped."¹⁰ It is a growing concern that what is the general relationship between technological development and the values of a society. Particular technologies or the level of industrialization can change the values of a society and, also the values of a society influence the selection and mode of implementation of particular technologies. Technologies create such fresh situations that our values have not had to confront before. For example, *in-vitro* development of fetuses, cloning, new possibilities for parenthood, weather modification, ownership of transcendent and fleeting entities (such as clouds, sea water), etc. Such new developments are challenges to our relatively settled values. The arena of change lies between rigidity and plasticity. In fact, social changes reshape values and in return emerging values also restructure social changes. The values of the present generation are not exactly same as the values of the previous generation. Yet, there is some ingredient in all values that never changes. It has remained same in long years of human evolution. These are called spiritual values (like love, compassion, justice, truth, etc.). It is the nature of the man to imbibe these values irrespective of his religion, race, culture or nationality. These values are so universal that all human beings seem to understand it without being taught. For harmonious functioning of society values are conceived with reference to needs and changes. Modernity is an attitude of the individual by which he tries to understand and interpret the facts and events around him. It means not only

changes in the environment, but also in the attitude, values and the expression of feelings and emotions. The values cherished by society have important roles to play in formation of individual attitudes.

In the course of time human race have been proceeding through the passage from agriculture to industry, from the village to the town, and from the town to the city. Elevated scientific inventions and discoveries, revolutionary art form, liberated thought generating democracy, emancipating woman and so on have strong moral foundation. At the same time, debased art, disrupted marriage, disgraceful literature, mechanical and fatalistic philosophy of life hankering after pleasure have broken down the old moral code. Sometimes, we are taken away from many of our most cherished religious beliefs. But, though all things flow, we seek some mooring and stability in the flux. India, being so old culture is still energetically alive because of its self perpetuating, self renewing character. Indian value system has been growing, changing and developing in accordance with the needs of time and circumstances without losing its essential and imperishable spirit.

The unique heritage of India is its diversity (of religion, language, creed, caste, etc.). India is a secular and pluralistic society characterized by tremendous cultural and ethnic diversity. It is difficult to generalize values, behaviors, attitudes, norms, mores, practices, traditions, and beliefs about family life from one community to all Indian communities. Ancient scriptures stress the importance of work, knowledge, sacrifice, and service to others.

At the same time this diversity had been a root cause for the social problems. Very often, this diversity had given rise to the disunity and discrimination. The *varna* system of Indian society, over the years has given rise to caste discrimination and caste

politics. Particularly, the British rule loosened the sanctity of traditional values. Gradually, official recognition of the term 'backward' comes. Along with them we have other problems like poverty, illiteracy, unemployment, etc. Therefore, social reconstruction becomes a need for a steady and secured life. New values which have considered esteemed are those which promise better quality of life and pose no threat to long established patterns of society. Traditional values and ways of thinking still play a strong role in India's social fabric and would seem to continue to do so, despite the advent of global media and technology which have become all-pervasive. Among the common Indians it is still a matter of uneasiness to accept hastily anything that explicitly threatens the established order of society.

Values of the past may be in conflict with those of the present. The modern era is characterized by many changes in world outlook and moral values. For example, the renaissance of the 19th century was the result of not only the transformation of old values into new values by adaptation, but also the acceptance of new values. Many new values and concepts emerged out of the old like freedom, democracy, humanism, and empowerment and so on. Problem of liberation of the individual become a social problem. It is to be solved through the transformation of the social structure. To reconstruct society we need to introduce concepts like value acquisition, value redistribution, value emphasis and de-emphasis, value rescaling, value redeployment, value re-standardization and so on. Value orientation tries to direct the interest of people to values. Orientation of humanitarian values alone can assure peaceful co-existence of different modern societies.

India is culturally rich country having the longest history of unbroken continuity of civilization, tradition and ethos. Now-a-days, the relevance of Indian philosophy in

modern management is seriously felt. Our managers should remember this great heritage and base their role as a manager on Indian philosophy acquiring self-awareness and spirituality. It is the new *mantra* at some of the management schools in India. India continues to accommodate the new while remaining true to the old. Its value system advocates saving for tomorrow.

India used to take pride in its rich traditions, art, culture, ideals and teachings of great personalities. Its value system emphasizes individual perfection through internal purity and ethico-spiritual view of good life. Most of the leaders of Indian renaissance and of the freedom struggle derived inspiration for their social and political activism from the classification of India value tradition. Gandhi's philosophy of *satya* and *ahimsā* is the best example in this context.

Values encompass the entire gamut of life. Individual soul is a part and parcel of universal soul. The classification of society as traditional or modern or post modern is based on values, not on time. We are not only the inheritors of our past, but are also the custodians of future world. "Our values do not change; but the ways and means of expressing them do."³¹

Contemporary Indian thinkers dived deep into the sources of their cultural tradition in order to relate the religious identity to the changing socio-economic reality. They tried to induce the truths contained in the ancient texts and to revitalize them to suit the requirements of new era. After all, the meaning of the present can be interpreted in its relation to the past. Salvation no more meant a state of escape from the world of activity. It is self realization through the development of human personality. Both the society and individual have an equal bearing upon each other. Man develops his personality only in his relationship to his fellow men and the world. The concept of

value is significant as it forms the very basis of social structure. The *puruṣārthas*, even today are considered as finer and more satisfying standards for the living principle of conduct and society. They are the fundamental motive force in the life of man as a social being. If India is to attain economic prosperity, social well-being, intellectual advancement, national integration, the rejuvenation of her ancient spiritual culture and values is most needed. Social change is a very basic term and refers to the notion of social progress or socio-cultural evolution; the philosophical idea that society moves forward by dialectical or evolutionary means. Social change may be driven by cultural, religious, economic, scientific or technological forces. It is time to develop an Indian model of social change which can be helpful to get an integrated conception of social, economical, political and religious progress as our general Indian philosophy want to develop.

The exposure to the western civilization during colonial rule was a different experience for the Indian society. The contrast between these societies in terms of customs, norms, institutions and social life was conspicuous. These social reformers and thinkers were striving for the fusion of western and eastern cultures. More serious philosophers and scholars of this period like Ram Mohan Roy, R.N. Tagore, Swami Vivekanand, Arvind Ghosh, Mahatma Gandhi, Anand Coomarswamy, G.K.Gokhale, etc. engaged in the reinterpretation of Indian social philosophy and to make it relevant in the changing times. These scholars provided new interpretive approaches and perspectives, together with alternative blueprints of a futuristic the Indian society and people. They and their organizations tried to instill the pride of our own history, culture and religion. Today the students are found ignorant about the rich Indian culture and moral values, because education in present India apes west. Now, it is a high time to develop an Indian model of social transformation which can be helpful to get an

20. Sharma, A. The *Puruṣārthas*: An Axiological Exploration of Hinduism. *The Journal of Religious Ethics*. Vol. 27. No. 2. p.251
21. Dasgupta, S. *Development of Moral Philosophy in India*. p.13
22. Heard, G. *Man, the Master*. p.129
23. Grover, U. *Varṇa Dharma* or Caste System. In S. Narang (ed.), *Dharma sāstra in Contemporary times*. p.117
24. Ouspensky, P. D. *A New Model of the Universe*. p.509
25. Dhani, S.L. *Hindu Scheme of Things-Socio-political analysis of Manu-Smriti*. p. 134-135
26. *Kural*. 972
27. Brown, W.N. *Man in the Universe*. p.8
28. Maitra, H. *Hinduism: The World Ideal*. www.forgottenbooks.org. 2010. p.11
29. Bradley, F.H. *Ethical Studies*. p.227
30. Sztompka, P. *The Sociology of Social Change*. p. xiii
31. Radhakrishnan, S. *Religion and Society*. p102.

Chapter VIII

Conclusion

Man is a being who strives, not primarily one who eats and sleeps and works. So, the very constitution of human nature has the urge for the realization of value. Value is all which makes life worthy to be lived. On the other hand, search for value is an essential cultural quest. The sense of value has been performing an important function in the spiritual evolution of mankind. "The concept of value is important, not only because it is one of the leading trends of recent philosophical thinking, but also it forms the basis of the cultural pattern of a nation."¹ The spiritual values unite all human beings on this world. It is due to these spiritual values that we want justice and can not see injustice in this world. The spiritual values can not be eliminated from man and these are universal. For example, feelings of love and compassion cut across all barriers of religion, race and nationalities. Values constitute the essence of human life and determine its quality and the disintegration of values is literally disintegration of life itself.

8.1 Summary of the previous chapters

In the **Introduction** of this thesis a general nature of value is given. This chapter concentrates on the elucidation of some key concepts, *viz.* human nature, value, the philosophy of value and Indian philosophy of value, social life and the philosophy of value. Man differs from other animals. Even among human beings there are significant differences which are caused by various socio-natural factors. But all these differences are external and temporary. Amidst all these, they hold some eternal universal values. Above all, sense of value is an essential attribute of human nature. A man is born as a biological organism. But unlike other lower creatures, the human beings rationally think

of a set of well-defined goals of life and accordingly they develop stage by stage till they achieve the highest and most supreme goal, *i.e.* self-realization. It is true that a civilized society or a cultured nation can continue its existence with a positive attitude towards moral and social values. In the same line of contemplation Indian tradition has conceived *puruṣārthas* with reference to the need of the harmonious functioning of society.

In the second chapter (**The Western Conception of Value Philosophy**), some introductory concepts are given from the Western standpoint. In fact, values are used to mean those standards or codes for admirable behaviour which are conditioned by one's cultural system of belief and guarded by the sense of right and wrong. According to these standards, a human being is supposed to shape his life pattern by integrating own beliefs, interests, ideas and attitudes to realize the cherished ideals and aims of life. A brief discussion regarding the conception of value and its historical account, fact and value (judgment of fact and judgment of value), subjectivity and objectivity of values, types of value, gradation of values are presented here to get a glimpse of the formation of value philosophy right from Plato. The discussion shows what is the meaning of the term value and what part it plays in the world and life is the question which philosophers have been still trying to answer.

In the third chapter (**Indian Value System**), effort has been made to understand precisely the value system of India. In Indian philosophical tradition, the value system is integrated in the theory of *puruṣārtha*. There are mainly four *puruṣārthas* viz. *dharma*, *artha*, *kāma*, and *mokṣa*. Each of the *puruṣārthas* is the value to be realized for the virtuous life. The traditional Indian value perspectives include not only the moral and spiritual value but also economic and psychological value. These values become

puruṣārthas when they are consciously pursued by human beings. Discussion is carried on under the following sub-heads: *Satyam-Shivam-Sundaram* (Truth-Good-Beauty), *Puruṣārtha*, sources and development of axiological ideas in Indian thought, relationship among the *puruṣārthas*, value and Reality in Indian philosophy. In fact, the notion of value has been looked at from different angles in Indian philosophy. Despite of ardent axiological concern, no investigation is proper and intensive. But one thing must be admitted that a keen awareness of the concrete values of life makes Indian philosophy a humanistic one.

The fourth chapter (*Kāma and Artha*) is devoted to the discussion of *kāma* and *artha* which represent the needs of our emotional, impulsive self. Though the discussion starts with demands of the lower self accepting both as minor ends, at the end of the chapter, it is showed that how *kāma* represents and reflects purely the psychological aspect of personality development and natural economic necessities of human life or *artha* must be met with for the realization of spiritual values. *Kāma* stands for psychological value and *artha* stands for economic value. It is shown that *kāma* signifies the creative urge, aesthetic sense, gratification of desire, pleasure, etc. By recognizing *artha* as a value, the Indian traditional value perspective wants to emphasis the view that every person has a right to earn his livelihood, to accumulate wealth and property. *Artha* and *kāma* are considered as natural needs which are essential to the development of a person.

The fifth chapter (*Dharma*) is all about *dharma*. *Dharma* stands for moral value, it signifies cultivation of virtues. *Dharma* is translated as righteousness or moral goodness. It is derived from the root '*dhy*' which means "to uphold, to sustain, and to nourish". *Dharma*, according to some, is considered as instrumental value; it is a means

for realizing the ultimate end namely *mokṣa*, whereas according to some it is an intrinsic value. *Artha* and *kāma* must be guided by *dharma*. It is explained how *dharma* disciplines the animate nature of human being. There are various *dharmas* like *varṇadharmā*, *āśramadharmā*, *naimittikadharmā*, *rājadharmā*, *jātidharmā*, etc. All the *dharmas* emphasize on right conduct of life. Intensive ethical discipline is required not only in day-to-day life but also for acquiring higher goals of life.

The sixth chapter (*Mokṣa*) considers *mokṣa* as the ultimate value. It is the self-realization or the self-knowledge which is not the isolated knowledge of our self detached from society but it is rather in relation to its environment, social and physical. *Mokṣa* is definitely treated as intrinsic value. After realizing the self, there remains nothing to be realized. It is an experience which is supramental and supramoral. Almost all the Indian systems of philosophy aim at the freedom from sorrows. The absence of sorrow is the common goal of all the schools of Indian philosophy. Negatively speaking, it is absence of sorrow but positively speaking, it is bliss.

The seventh chapter (*Value and Social Reconstruction*) tries to measure the significance of value in the context of present day growing society. Moment after moment a man is confronted with new situations and problems. The serious issue of our age is that the recent economic, social, technological developments have not guaranteed human dignity. It is being forgotten that there is a spiritual spark inherent in every human being. It alienates one individual from the other. Indian value system (*puruṣārthas*) along with *āśramas* and *varṇas* has lot more to say on the construction of a strong social foundation. Indian society is a big example of acceptance, service and growth. It has gone and still going through various changes, modifications and stratifications. Social growth and social integration have been unquestionably accelerated by Indian values.

The purpose of this research is not to dwell in detail description of each and every dot of all perspectives regarding Indian value system, but to bring out relevance of our heritage values and ethics. It is to establish that the quality of life will improve only when there is a balance between material development and spiritual development.

8.2 General Appraisal

The world is a benevolent habitat in which men could expect to enjoy all of the good things of life- material and spiritual. The existence of the world cannot be abstracted and framed into scientific theories and principles alone. It has to be adequately judged or evaluated by the norms. In fact, the problem of value is the central problem of intellectual endeavour and rational reflection. The mother of the sciences is also human value. According to R Mukerjee, the natural sciences are indebted to human needs, interests and goals for their origin and development.

We are now living in a new age of science and technology. But science alone cannot solve all our problems. Sometimes, it is felt that science left us without a guide for our aspirations. It is commonly believed that advancement of science and technology leads to collapse of values. But, in due course of time new set of values arises. New ideals have made their appearance. Every thing must be dynamic. So, values must be changing. They are relative to time and age and also to the society. For example, speed is the value emerged in scientific and technological society. Radically new values are viewed with suspicion and thought that these new values will play a part in the erosion of traditional values. Actually, values do not change, only setting changes and new contents of value arise. It is observed that all values, ideals and virtues are connected with man's sensitiveness to his ever-expansive, total environment.

All values adopted by men create exclusivity in human beings as these values are different for every society and indeed for every man. The values are thus the source

of conflicts in the world as every person or nation believes strongly in their values as right. Such values are non-permanent and transient which changes with time and space. The values of the present generation are not same as the value of the previous generation. Yet there is some ingredient in all values that never changes. It has remained same in long years of human evolution. These values are eternal as they never change. Therefore, often people call such values as spiritual or divine as it never dies. These are called spiritual values which include love, compassion, justice, truth, goodness, beauty, etc. It is the nature of the man to imbibe these values irrespective of his religion, race, culture or nationality. These values are so universal that all human beings seem to understand it without being taught. We usually pursue those values which have been handed down to us by our culture, as to build a future without tradition is anti-historical.

Romain Rolland rightly said that if there is one place on the face of the earth where all the dreams of living man have found a home from the very earliest days when men began their dream of existence, it is India. Yes, indeed. The tradition has a strong hold in India, so as traditional values. The standard formulation of four *puruṣārthas* is: success (*artha*), passion (*kāma*), virtue (*dharma*) and self-perfection (*mokṣa*). *Puruṣārtha* is for personality integration. "Whatever a man voluntarily does, he does in order to attain a goal, and his goal is always characterizable as the attainment of any one, or more than one of the four *puruṣārthas*."² These four *puruṣārthas* need to be held together in a balanced interdependent way to maintain harmony in both individual and social life. The idea of harmony (*anubandha*) of values is suggested by Indian philosophy. The four ends of life, viz. *artha* or wealth is for the development of body, *kāma* or the fulfillment of desires is for the development of mind, *dharma* or morality is for the development of intellect, and finally *mokṣa* or spiritual perfection is for the

development of the soul. This ethico-metaphysical system has been persisting clearly right from the *Vedic* age. It was also reflected in the *Upanishads*, which emphasize the oneness of the universe and hence entail the same non-dual reality as the goal of the cosmos, of society, and of the individual. The mission of Indian philosophy of value has been ever and only Peace, Wisdom and Love.

Puruṣārthas are organically related to human nature. But contemporary Indian thinker Daya Krishna observes, "The study of the doctrine of *puruṣārtha* has been comparatively neglected and the doctrine has even been called a myth."³ The *puruṣārtha*-scheme faces some significant criticism regarding its content and validity. It is argued that *puruṣārthas* are not rich in content being general goals of man. On the other hand, no specific original sources are available to get comprehensive account of *puruṣārthas*. R Prasad says, "Difficulties start creeping in as soon as an attempt is made to give concrete content to these values, i.e. to state which specific things are to be sought or preferred to which other, and in what circumstances."⁴ Again, according to R N Dandekar, the whole theory of *puruṣārthas* suffers from the lack of a logically argued and analytically defended treatment. But, these types of criticism are not justified. There are enough textual evidences to get a detailed treatment of *puruṣārthas*. For example, the *Mahābhārata* is exemplary evidence which effectively justified *trivarga*. The *Kāmasūtra* and the *Arthashāstra* do justice to the respective values. And entire philosophical enterprise of Indian soil would be considered as *Mokṣashāstra*, because *mokṣa* denotes a state of self-realization which is free from all miseries. The classification of *puruṣārtha* also provokes contemporary scholars to burst into controversies. The issue is that when *trivarga* is socially functional, *mokṣa* being individualistic is socially non-functional. It is thought that inclusion of *mokṣa* in the

scheme of *puruṣārtha* degrades the social ethics of *trivarga* furnishing a personalistic outlook. In this regard, if *dharma* is treated as a way to *mokṣa*, then *dharma* would be simply a means to personal salvation losing all its significance. Daya Krishna looks at another aspect, "*Mokṣa* transcends *Dharma* and *Kāma*, and thus occupies an anomalous position among the *Puruṣārthas*. It is not clear whether transcendence should be understood as a negation or fulfillment of other *Puruṣārthas*."⁵ R N Dandekar also put this standpoint as "*Mokṣa* falls outside the orbit of social-functional theory of the *puruṣārtha* that there is conceptual disparity and discontinuity between the *trivarga* and *mokṣa*; *mokṣa* implies transcending the phenomenal world; *mokṣa* means release from the continued embodied existence, the isolation of the soul from the non-soul; *mokṣa* is personalistic and not-social. *Mokṣa* thus forms a sharp dichotomy with the other three *puruṣārthas*, particularly with *dharma*. While *dharma* aims at the maintenance of the world order, *mokṣa* deliberately rejects it. The purport of *mokṣa* is the negation of *dharma*."⁶

Very often, objections regarding Indian value system arise, particularly in respect of the issue of centralization of this or that standard. For example, A. Sharma states, "Centralizing *dharma* has the disadvantage of tying Hindu ethics to the caste system and of representing Hindu ethics in an excessively legalistic way. Moreover, since such accounts centre round the liberation of the soul from the imperfections of the phenomenal world and since they emphasize asceticism and renunciation, this approach often produces an analysis that seems more like a study of salvation than a study of morality."⁷ Sometimes, *dharma* is used as a spiritual value and neglecting the other dimensions of the term. "The worldly man, who is busy with everyday problems of life, liberation appears to be simply a word without meaning, an ideal which can never be

realized. He even thinks that it is absurd to speak about liberation.”⁸ But all these scrutiny are due to the misguided outlook of *puruṣārthas*. *Mokṣa* is neither indifferent to social problems nor purely a personalistic value. *Mokṣa* is not withered asceticism. It has an intense altruistic appeal, so it may be called both personalistic and universalistic at the same time. Criticism is the soul of any well developed concept. It indirectly helps the growth. Great old Indian values should be reviewed in new perspective to go well with the current thinking.

The chief aim of Indian thought is to reveal and integrate the positive forces of life. The scheme of fourfold value governs the growth of human life. *Jainism* and *Buddhism* while concentrating entirely on spiritual values neglected physical and social values. No doubt, they became successful in creating an ascetical ethos but it is one-sided. Their repudiation of the world rejected values of *artha*, and *kāma*. But true renunciation consists not in giving up the zest of life, but in subordinating enjoyment to *dharma*-the sense of duty and attachment to the spiritual apprehension. According to the dominant social philosophy of traditional India, society was organized into four different classes and each class put forward its peculiar contribution to the well being of society. We are also well acquainted that the life of the individual was divided into various stages. Consequently, each person got the opportunity to give maximum contribution to the well-being of society and at the same time to his or her own self perfection. *Puruṣārthas* help the ‘individual-in-society’ in replacing successfully his egoistic tendencies and approaches by the altruistic outlook. According to A. L. Basham, “The most striking feature of ancient Indian civilization is its humanity and the second general impression of ancient India is that her people enjoyed life, passionately delighting both in the things of the senses and the things of the spirit.”⁹ The attitude of Indian writer in regard to the pleasures and values of earthly life is quite realistic.

Ancient Indian value concepts are fully anthropocentric. They grow from within the man himself. Human life is both a gift and duty. The social philosophy of India has been an attempt to help in blending the metaphysical and social aspects of human personality. W H Werkmeister observes: "Oriental philosophy seems to be concerned pre-eminently with ultimate goals rather than with means of transforming the actual or of shaping it 'closer to the heart's desire'... However—and this seems to me to be crucial—the negative attitude towards the world of things is but a reflection of a positive valuation of something more profoundly human: peace of mind and contentment."¹⁰

Today, the *puruṣārthas* have taken a new form that *dharma* is equated with duty, *artha* with money, *kāma* with pleasure, and *mokṣa* with death. The unwarranted aspirations of man have increased greatly and the value system has been subordinated to these aspirations. Wealth fattens our pockets. A *Purāṇic* lore has described how in this deteriorated age of *kalyuga dharma* is loosened, people's hearts will become weak and deluded and the result finally will be mixed up of castes.¹¹ Will Durrant observes in his article 'What is philosophy' that our culture is superficial today, and our knowledge becomes dangerous. Day by day we are getting rich in mechanism and poor in purposes. The world witnesses the chaotic fragmentation of our character. We move about the earth with unprecedented speed, but we do not know and have not thought where we are going. We are miserably hankering after happiness for our stressed out souls. We are being destroyed by our knowledge which has made us drunk with our power.

8.3 *Kāma* and Modern Man

After an unbiased and sincere study of the value system of Indian tradition (particularly the *puruṣārtha* scheme) it is quite clear that there is an under current of

ancient universal values with the changes and adoption through ages in our social order. The interplay of traditional and modern values is very much conspicuous. For example, the ancient Indian theory of *kāma* is still relevant for our modern life style. We know that sexuality is closely related to the formation of love bonds and to procreation. Sex is a responsibility. It is a positive pursuit. So, every society has a stake in procreation, for without adequate numbers of people a society may crumble and with too many people a society can be overwhelmed. *Kāma* can be either a means to liberation and happiness in life or a great cause of suffering depending upon how we approach the same. We can not deny that every human being tends for some type of liberation (*mokṣa*) and follows some natural laws (*dharmā*), uses certain economic means (*artha*), and has certain instincts (*kāma*). Till man lives, *puruṣārthas* are going to add meaning. To elaborate this let us take the most familiar *puruṣārtha kāma*. *Kāma* is the interminable principle in human life. Even a man can not be righteous in his conduct and action unless he has the strong desire (*kāmana*) to be righteous. Human progression does not mean the absence or denial of animal impulses and instincts. Animal pedigree is there in man, but has been getting refinement in its satisfaction. Suppression of the natural desires is harmful and results in the disruption of human activity and devastation of human personality. Persistent human efforts definitely exercise a healthy control over the animal desires in man so that they can be made to serve a higher purpose. According to H. Ellis, in India sexual love has been sanctified and divinized to a greater extent than any other part of the world. One must admit the axiological richness of *kāma*.

We can not deny that the wife is one half of man's own self. *Satapathā Brāhmaṇa* long ago declared that as long as he (the man) does not obtain her (the wife) so long he is incomplete.¹² But as soon as he obtains her, he is regenerated, for then he is

complete. The *Mahābhārata* spells that the best stage of human life is the complete married life, i.e. the life of the householders which is the ample ground for the growth of ethical qualities. Marriage is for society, not for lust. One should neither repress the senses nor indulge in them excessively. A. Carrel speaks, "In order to reach its full power intelligence seems to require both the presence of well-developed sexual glands and the temporary repression of the sexual appetite."¹³ Freud also recognizes sexual intercourse as the most intense pleasure that man can enjoy. Love is the theme of literature in every age and in every language. For example, ancient Indian Sanskrit literature has been flourishing the divine aspect of love.

The list of sixty four arts of the *Kāmasūtra* did not leave out any twig of the tree of human enjoyment. Different arts purify emotions and thereby show the way to spiritualization. Rounded personality presupposes the exercise of feeling, cultivation of intellect, development of will as well as culture of emotions, particularly aesthetic emotions. Different arts possessing the nature of tranquility present an effective flight from the worries of ordinary life. And consequently it transforms one's personality and opens a door to spiritual bliss. If *kāma* is not treated as a *puruṣārtha*, society will lose all its moorings and humanity will become a butt of all the jokes.

Both the *Cārvāka* and the *Vedāntic* schools put the extreme views on *kāma* propagating and disregarding it, respectively. No doubt, indiscriminate pleasures are not desirable. Their sanctification is important. Man should enjoy such pleasure which is not opposed to *dharma*. *Puruṣārthas* provide the opportunities for personal development. Each of the four values is meaningful only in the context of society. It is a two way perception. For example, in case of *kāma* no individual can hope to satisfy his desires, particularly sex-desires, unless it be in the company of others. From another

angle. if *kāma* is not regulated by ethical orientation, it would not be conducive to the good of society.

There are many myths and theories about the *Kāmasūtra*. People question whether or not its age old traditions are relevant in today's modern society. This is an ancient text of thousands of year back, so it may be difficult for people living in the 21st century to relate to some of its content. Some of the descriptions in the *Kāmasūtra* can be read as somewhat outlandish. But though some of these suggestions may seem ludicrous, they were designed for one purpose, "to bring harmony in marital life". In a passage of the *Kāmasūtra* (2.9.36) *Vātsyāyana* hints at home sexuality. He gives a place to adultery, though it is considered as a sin. But, at the same time, there are prescriptions that one should act only on the good. *Vātsyāyana* deals with the problem more from the practical rather than the philosophical point of view. He suggests a healthy and rightful satisfaction of primary instinct, i.e. sex. Expression and refinement of sex leads to health and happiness. If sex is suppressed, it will result in perversions (*kāma विकार*) and then it will deliver disorderly tendencies. Friendship, fellowship, tenderness, sympathy, and humaneness all these are definitely higher than sex, though all these are expressions of love. Every one possesses a human sense of beauty. Much of pleasures are the consequences of aesthetic and artistic cultivation of the senses and tastes.

The *Ayurveda* considers *kāma* along with *dharma*, *artha* and *mokṣa* as base of healthy living. Health is not just the absence of illness and symptoms, but is an optimal state of harmonious well-being and a balanced way of life. According to tradition, *Kāmaśāstra* is a part of *Vaidyakiya* or medicine. The four aims for a healthy life (*Arogya*) as per the *Ayurveda* are 'dharma', 'artha', 'kāma' and 'mokṣa'. 'Dharma' meaning social duty; 'artha' the collection of wealth for the family; 'kāma' the physical

love-making and 'mokṣa' the liberation from the cycle of death and rebirth and all of the suffering and limitation of worldly existence. Sexuality and erotic are seen as being important, integrated elements of the human existence, the same as eating. Apart from serving the sensual pleasures, also help mankind to propagate, just as eating keeps the body alive. The sensual pleasures of erotic and sexuality not only serve to increase the joy of life and maintain psychological balance, but also aid the further development of the mental-spiritual spheres.

Society is nothing but an enlarged family. T. S. Devadoss in his '*Hindu Family and Marriage*' writes, "A nation is made up of families bound together by steady marriage and happy homes. The sanctity of the marriage and homes determines the greatness of a nation."¹⁴ Today's sex life becomes cheap and trifling. But, sex should be experienced. Then only one can touch the spirit. Still marriage and sex life are not ready to abandon religious customs. These customs are accepted as sacred.

At present man's primary desire is the full enjoyment of the present. So, most commonly *kāma* can be exemplified in terms of marriage and different art forms. An intelligent and knowing person attending to *dharma* and *artha* and also to *kāma*, without becoming the slave of his passions, will obtain success in everything that he may do. He can differentiate between constructive and destructive carnal desires. Such ability will surely save the young girls from the bad company. In the modern society, human trafficking, deadly sexual diseases like AIDS are lurking at every nook and corner. A society remains healthy when its members have a rightful gratification in their sex life.

As *kāma* embodies sexual and non-sexual pleasure, literature such as poetry, drama, novel etc., music, art form, dance, all these mesmerize us, touch our heart, take us to a different world and inspire us to keep aside our worldly agonies. At the present

time film, dance theatres all these entertaining means are experimented and revolutionized in such a way that they are able to keep aside our worldly agonies. Modern man, as he is busy in the competitive world, definitely gets a rare kind of satisfaction to relieve his stress and anxiety if he spends few hours a week amidst such creative work. Today's fashion world can be linked with man's pleasure seeking pursuit.

Men and women, now-a-days, pursue same kind of work, no matter what stage of life they are or whether they are fit for it or not. They pursue pleasure without knowing whether they suit them or not. But an unregulated life of pleasure is not desirable. An imbalance enjoyment of pleasure and power leads to misery.

8.4 *Artha* and Present Situation

Now-a-days, higher the quantity of consumption, better^{is} the quality of life. The value crisis in society is mainly due to excessive overplaying of the importance of material value of life and consequent down playing of moral and spiritual values. People become right conscious, not duty conscious. By recognizing *artha* as a value the Indian traditional value perspective wants to draw attention to the view that every person has a right to earn his livelihood, to accumulate wealth and property. Material prosperity helps in the advancement of knowledge. Wealth played a great part in the building up of civilization. In a prosperous country where people are contended, there only the science, art and knowledge will flourish. Social aspect is attached to *artha*. Wealth is not only for one's own sake. *Dāna* or almsgiving is an imperative virtue of Indian tradition. It is considered as one of the good features of the *Upanishadic* teaching. *Kautilya* pronounces that wealth and wealth alone is important ~~as~~ as much as charity and desire depend on wealth for their realization. But, it is also mentioned that wealth should be

taken as *a good* not as *the good*. *Kautilya* also advised pleasure should be enjoyed in such a way that one may enjoy in an equal degree the three goals of life that are dependent on each other, since any one of the three, if pursued to excess harms not only the others but also itself.

The unwarranted materialistic outlook invariably brings worldly pains. Today's consumerism is the result of emphasizing on mere acquisition of the material resources. Only one part, *viz.* material aspect is given importance in today's society, this is disturbing both natural environments as well as mental environment. The proper management of material resources through proper reasoning is required. In the technological society, there is a need that a person must think seriously for oneself. But what is required is the *Upanishadic* teaching of self-control. There are so many objects towards which he is getting attracted again and again so he must develop full control over his mind. To live a good life is everyone's concern. Science and technology also aims at the enhancement of quality of life. Wealth is not an end in itself. It is a means to achieve something, it is instrumental value. It is a means for acquiring many objects in the world or for fulfilling desires. In *Vedic* hymns, gods and goddess like *Indra*, *Agni*, *Usha*, etc. were prayed to for wealth and strength and these prayers are still uttered with great faith.

Desires can not be considered as the end, because by indulging in one desire, it did not come to an end, but many a times, it may give rise to other desires. Wealth and pleasure are not intrinsic values, does not mean that they are to be avoided. They are important for a good life. For a progress in life, all the economical values and psychological values play a vital role, without them a person's progress is not possible. His/her life has to be economically secured, if it is economically secured then only

he/she can think about the higher spiritual life. In ^apoverty stiffen life, one can not think about liberation; but he will think only of satisfying his hunger. By treating wealth and pleasure, as the value, Indian philosophy wants to emphasize that a good life has to be lived by an individual being. Material prosperity and satisfaction of desires helps in the advancement of knowledge. In a prosperous country where people are contended, there only the science and art, and knowledge will flourish.

The *artha* or wealth and *kāma* or desire has acquired the place in the Indian value system because of social aspect attached to it. Wealth which is to be acquired is not only for one's own sake, but it must be used for others also. While giving gifts one has to be humble. There are many references in the *Upanishads* regarding how a person should give alms and to whom it should be given. So, mere accumulation of wealth does not have value but when it is considered as a useful means for the welfare of oneself and others it acquires its importance as a value. It is warned that *dāna* of wealth acquired unjustly (*anyāya samupāttena*) does not free the donors from future dangers.¹⁵ However, acquisition of wealth is not going to lead to liberation or *mokṣa* or self-realization. With money one can buy various objects of pleasure but not the happiness, with money one can buy various objects of comforts but not the virtuous life. Gandhi's trusteeship shows that *artha* as a value excludes excessive wealth and excessive wealth leads to concentration of power in the hands of few. Wealth acquired by unfair means (*adhārmic*) will lead to impolite (*adhārmic*) conduct. To restrict this type of situation, *artha* as a *puruṣārtha* must enter into the stage. Then only *artha* will connote values of a well ordered society and economic welfare.

Kautilya's Arthashāstra is still mentioned as a well elaborated theory of government. For example, *Kautilya* put that for trade there must be a board of

commerce, taxes has to be paid according to the State assessment and so on. People are said to follow willingly a ruler who controls his desire and anger, and discharges his function with *dharma*.¹⁶ It is the nobility of character which decorates a king or ruler more than ornaments, largeness of kingdom, physical strength, learning or wealth.¹⁷ By making donations and by exercising modesty the king or ruler can control the subjects.¹⁸

The *Arthashāstra* contains information and instructions about various aspects of financial management and administration, which are very relevant in contemporary business management. This is perhaps the oldest book on management available to the world. It is said that being ever active, the king should carry out the management of material well-being. The root of material well-being is activity. *Kautilya's Arthashāstra* speaks that he (the man) may enjoy in equal degree the three pursuits of life, charity, wealth and desire, which are inter-dependent on each other. Any one of these when enjoyed to an excess, hurts not only the other two, but also itself. *Kautilya* said that good governance and financial stability go hand in hand. *Kautilya's Arthashāstra* is still a manual for good governance.

Indian conception of value not only regards wealth and property as essential elements to lead human life but indispensable building block of good life. Fame, praise, honour, recognition, happiness, all follow wealth. Marx opines that the character of the society is determined by the way in which the economic problems are solved. The great thinker A. Marshal states, "Money is sought as a means to all kinds of ends, high as well as low, spiritual as well as material."¹⁹ Economic progress takes the core of the *puruṣārtha artha*. Today, we live in an age of free markets and a world economy. More people and nations are working together to spread freedom and democratic principles; to nurture free markets and to protect individual property right. But Dr. S Radhakrishnan

tries to convince that "there is more in life than economic values."²⁰ Though the profit motive of business is understood and accepted, people should not accept it as an excuse for ignoring the basic norms, values and standards of being a good citizen. Apparently, though traditional value 'artha' does not conform to modern economic theory, still both aim at the same. The goal is social progress and perfection. "If life is to be valued, economic means will have to be managed for its sustenance and a well ordered society and a good government are to be provided for peaceful social living."²¹

Distribution of wealth assumes great importance in modern economy. There must be certain social or moral controls on the economic system with a view to achieving maximum human good; otherwise it tumbles into exploitation and corruption. Hence, economic values point to values of social organization and moral regulation. The *Cāṅkyaśūtra* we find such a theory of activity which tried to link growth with welfare. Optimum welfare can be realized only in a value-based system. Modern economic theory of welfare leaves out the intermediate factor of *dharma* and depicts welfare as a function of income alone. So, we witness a disordered system which over emphasized the role of capital in economic development. The *Atharvaveda* (3.24) spells out that the processes of capital accumulation and then allocation of resources are the two basic instruments of development. It also emphasizes the strategic importance of the agricultural sector in the process of capital formation.

We all know that inefficiency of labour is due to absence of commitment. This inefficiency can be reduced by improving the values in the human resources, i.e. orientation of man power towards value-based participation. Here, meditation and yoga for few minutes at the beginning of the day seem to be fruitful for generating activities. It will be admirable in the industries, offices, and institutions of India. In the long run,

such type of participation will reduce distractive activities (like strikes, corruption, etc.). The *Dharmashāstras* were vocal enough regarding voluntary restraint on consumerism. The important concepts of Indian tradition like *dāna* (donation) and *vratā* (self-chosen restraint on selfish attitudes) match the process of resource regeneration and resource conservation. Private ownership and social welfare will never come into conflict if there is a mental transformation to believe that social well-being is superior. The *Isha Upanishad* also says that resources are given to mankind for their living. Knowledge of using the resources is absolutely necessary.

Indian sages did not all together despise and hate wealth and enjoyments. They know that both are important and powerful drives of man. But they also know that unprincipled acquisition of wealth and unrestrained enjoyment of sensual and sexual pleasure lead to social disharmony and conflicts. Object of pleasure do not ensure lasting happiness. As wealth gives no promise to immortality in *Nachiketa*, the little boy (*Kathopanishad*) rejected all the wealth, power and enjoyment that the Lord of Death offered and also *Maitreyi*, wife of *Yājñavalkya* refused to accept the gift of his wealth. Today's misfortune is that modern people spend entire life on those objects which *Nachiketa* or *Maitreyi* discarded. *Dharma*, *artha*, *kāma*, *mokṣa*, not one of these ends exclusively but all of them together in life constitute the ideal of Indian culture.

8.5 *Dharma* and Today's Society

On the eve of the *Mahābhārata* war, sage *Vyāsa* cried and cried: "I cry with arm uplifted, yet none heedeth. From righteousness follow forth abundantly both Pleasure and Profit. Why then do you not follow Righteousness?" *Dharma* (virtue), *artha* (wealth) and *kāma* (pleasure) constitute the complete good of man. "When one's possession and passion are regulated by *dharma*, they are not only conducive to the

individual's spiritual progress but also to the realization of the Social Good.²² By conferring ethical orientation to the impulsive ingredients of human nature, the individual will definitely become ready to view life not from his own narrow angle but from a broad and wider standpoint. *Dharma* was explicitly defined in terms of certain duties and obligations which were codified in the great law books to maintain the social order. Individual, society and nation can prosper following the path of *dharma* (in the sense of moral virtue, duties and code of conduct). In all stages of human life, either as a student or as a householder, as a forest dweller or an ascetic *dharma* has to be accepted as paramount. At present, corruptions, material prosperity by dishonest means, lying, stealing, exploitation, crimes of all kind are increasing rapidly. People are divided in the name of caste, community and religion and it is causing serious threat to national integration. All these are result of abandoning the right path, i.e., the path of *dharma*.

The term good is applicable both to the ultimate good and the good life required to actualize the ultimate good. Indian value philosophy is liberation oriented. No doubt, in the Indian context *mokṣa* or liberation is supposed to be the highest *puruṣārtha*, but the entire day-to-day life of *puruṣa* (individual) is governed by *dharma*. Though the impression made by the *sāstric* tradition regarding *dharma* was deep-seated, it refers to a whole way of life rather than to mere doctrines or moral teachings alone. It is very relevant to our social concerns. The happy life is thought to be virtuous. "He is said to know what morality or righteousness is, who is always the friend of all creatures and who is always engaged in the good of all creatures in thought, word and deed."²³

Though *varṇa dharma* can not keep correspondence with the secular form of society, but it sheds light on a new direction towards social responsibility and stability. If we consider *varṇa* as class, no class is less essential. On the basis of this system the

faculties, the talents, aptitudes and skills were perpetually promoted. But, in due course of time, the real purpose of the class system was hampered mainly due to economic exploitation of one class on other. Moreover, when foreign invaders and rulers came to India they wanted to serve their purpose by causing conflicts among different classes. And unfortunately, this system degraded into caste system giving birth to social evil like untouchables. The spirit of *āshrama* scheme is still adhered to.

In today's society, the division of social classes still exists in another appearance grouped into four social classes: the upper class, the middle class, the working class and the underclass. This method of classification is based on wealth occupation. The upper class consists of the rich and wealthy who are able to enjoy a much higher living standard than the rest of the community. The middle class consists of white-collar professionals like lawyers, doctors and teachers who enjoy a reasonable standard of living. The working class is mainly made up of workers in factories and industries, who cannot survive without a salary and own few properties. The underclass is mainly the poor and unemployed, who are dependent on the country to provide them the basic needs of life. They are usually the ones who suffer from discrimination since they are regarded as useless and a burden to the society.

Ruler ought to rule his country following the principle of righteousness. Earnest and careful performance of state duties obviously develops parent-children relations between rulers and subjects. *Kautilya's Arthashastra* declares that ideal king regards the happiness of his subjects as his own happiness which can be realized only through the practice of *dharma*. The *Mahābhārata* gives right to the people to resist a bad ruler. It says, "The king who failed to give protection should be abandoned like a split boat at sea."²⁴ In modern time, justice, equality, human rights, etc. are new terms and looks on

the face of righteousness. Instead of ancient king, new term 'government' comes to the scene. All the duties and responsibilities of ancient king or state head are in this or that form existing in terms of acts and policies of government. Leaders of political parties, executive head of the state, administrative and judicial officers are bound to do their duties or follow right ways to discharge their responsibilities for smooth progress of the country. On the other hand, if a government turns its back to war would definitely gain prosperity in terms of peace and well-being. This situation cannot be termed as ancient or modern. Now-a-days, it becomes just an evolution that to resolve conflicts by negotiation and nonviolent techniques will build a spiritually strong nation.

In ancient India, the idea of kingship, ruler-ruled relationship, the interrelationship between the subjects are all controlled and directed by *dharma*. Some modern thinkers' treatments regarding *dharma* are novel. For example, U.N. Ghosal combines *dharma* with law and duty. A.L. Basham examines *dharma* from its cultural standpoint. Dr. B. Khan observes *dharma* from ethical viewpoint. Again, Charles Drekmeir in '*Kingship and Community in Early India*' analyzed *dharma* as a value legitimized the use of power in ancient India. The *Bṛhadāraṇyaka Upaniṣhad* says that *dharma* is the *ksatra* of the *ksatra*, therefore there is nothing higher than *dharma*. Henceforth even a weak man rules a stronger with the help of *dharma*. According to Manu, *dharma* is dynamic and flexible.²⁵ Mahatma Gandhi declares that politics without morality is a sin. His inspiration of *Rāmrajya* comes from the feature that *Rām* is the embodiment of *dharma*. Social stability, justice, welfare, harmony, integration, well-being, etc. are just other names for *dharma*. Gandhi puts human happiness combined with full mental and moral development as the goal of life. One can be effectively modern and materialist, but at the same time if he cares for his people, he can also be

dhārmic. There are several instances that Indian traditions have been preserved without a break down to the present day. Even today king or the ruler is assumed to be responsible for the maintenance of the moral order or *dharma* in the country. No matter what era, what state it is, the governance process must be just, fair and citizen caring.

Some modern thinkers have the tendency to brush away the influence of the *Dharmashāstra* putting the opinion that these are only disciplines of rituals and religiosity and they bear no meaning in present time. But the *Dharmashāstras* set out the principles and goals of human behaviour to ensure realization of optimum welfare of both individual and social levels. *Dharma* is a middle principle between unwarranted pleasure seeking life or attitude and freedom from all unnecessary severity.

8.6 *Mokṣa* or Freedom and Modern interpretation

Philosophy arose in India as a result of an enquiry into the mystery of life and existence. The life-centre of Indian culture is its spirituality. *Mokṣa* is the waking up of human consciousness at the highest level of reality- *paramārthika satta*. It is total destruction of egoism. The ultimate motive following the consideration of anything to be valuable is the idea of perfection. In other words, the concept of value in every sphere grows out of the idea of self realization.

The *Upanishad* aims at self-realization. At present day scenario, we may view *mokṣa* in a practical way that life without death is meaningless. Death makes life more valuable by persuading the realization of values like truth, beauty and goodness. Life has utmost value so it conditions all other values. *Mokṣa* as *parampuruṣārtha* tries to free life from all miseries. Traditional value *mokṣa* has been influencing individuals even today, but not with ancient features. *Mokṣa* is the aim of being completely free from whatever is imperfect and binding.

Now-a-days, freedom is conceived as the realization of individuality. Self realization was interpreted as an escape from the sea of *samsāra* and the ultimate aim of life was to end the cycle of births and deaths. It means the identification of *ātman* with the absolute spirit. In modern age the concept of self realization assumed a new meaning which does not abstracted self from life. Self-realization or the realization of the identity of the individual self with the universal self means the identification of oneself with the whole of humanity. There is no universal self outside. Vivekananda says that apart from the whole, the individual's existence is inconceivable. So, self-realization is inseparable from the struggles for the welfare of humanity. Gandhi also puts that for him the road to salvation lies through love of humanity. It indirectly means freedom from social evils and identification of oneself with everything that lives. *Mokṣa* is now identified with social, political and economic freedom and more precisely with peace. Traditional *mokṣa* is identified in modern days with freedom and peace. Freedom is freedom. "It can not be ancient or modern."²⁶

Modern society and individual are quite familiar with physical freedom. For them, freedom means political, economical, social, constitutional, etc. They are totally ignorant of spiritual freedom. Political, economical, social, constitutional freedoms are fragmentary aspects of real freedom. Spiritual freedom is freedom from hatred, greed, ignorance, violence, fear and so on. Individuals are putting importance only on physical freedom. But these are only means, not the ultimate freedom. Ultimate end is spiritual freedom. Pure happiness comes only through this freedom and it will lead to eternal peace.

It is said that there are four gatekeepers at the entrance to the realm of *mokṣa* (Liberation or enlightenment) that is: self-control, spirit of enquiry, contentment, and

good company (*satsang*). According to St. Thomas Aquinas there are three things necessary for the salvation of man: to know what he ought to believe; to know what he ought to desire; and to know what he ought to do.

Differences of opinion are prevalent about the nature of spiritual perfection and the proper methods. Self is in various ways on the physical, mental, causal and spiritual levels. Spiritual perfection is a conscious realization of identity with the whole in all its aspects. For spiritual perfection we are all striving consciously or unconsciously. Essentially spiritual perfection means freedom and it implies absence of fear.

8.7 Credence of *Jivanmukta*

Radhakrishnan in the translation of *Brahma sūtra* opines that release relates to the frame of mind. It does not depend on embodiment and non-embodiment. But the fascinating concept of *jivanmukti* (continuation of the body with liberation) is a state of living in a condition of *mukti*, while the man is still alive with his body, *Sadehamukti*. V. Ramakrishna Rao says, "*Jivanmukti* stands for the highest watermark in human spiritual aspiration and represents the rise of consciousness to new level in man."²⁷ The liberated individual which is not affected by the world is called *jivanmukta*. He works for the good of others in a selfless manner. The *jivanmukta* lives and moves in the world for the redemption of others. Being free from egoism and selfishness he dedicates his life and work for the betterment and well-being of the society and of humanity as a whole. It is indicative of a positive attitude towards life. *Jivanmukti* provides the way of self-transcendence for man. The *jivanmukta* wears his life like a light garment.

"Indian philosophy has its interests in the haunts of men, and not in super lunar solitudes."²⁸ So, in *jivanmukti* or the embodied release the liberated work for the good of the humanity without moral obligation. S. Radhakrishnan says, "For the *jivanmukta*

obviously the world of plurality, including his own body, does not perish; only he has the right perspective regarding it. In this stage the world of plurality does not disappear, rather lit up by another light.²⁹ Identity of the individual self with the one infinite existence means merging of the individual interest in the community. A man becomes individual in being universal not being particular. *Rgveda* declares, "For one who does not help others, there is no place in society."³⁰

Indian morality laid emphasis on becoming rather than on doing. It reflects humanistic social concern for all. The inseparable relation of liberated being and social service is neatly explained by *Neo-Vedāntic* thinkers like Vivekananda and Radhakrishnan. The *jivanmukta* looks for the goal of universal welfare without attachment to finite fruit. Classical accounts on *jivanmukti* issue are very rich. The question arising is regarding its relevance today. Put it in a more practical content, can a man of the 21st century be a *jivanmukta*?

The *jivanmukta* behaves like an 'ideal citizen', a friend to all. His conduct does not annoy any body. Outwardly he is busy but at heart very calm and quiet. He is occupied with actions appropriate to the time, place and circumstances. He is full of mercy and magnanimity even when surrounded by enemies. He is not touched by the pleasure and pain arising from actions. He works without any anxiety, egoistic feeling, pride or impure heart. He does not discard the pleasure he has got nor desires the pleasure he has not got. "Having seen him, having heard about him, having met him and having remembered him, all creatures feel delighted."³¹ This ideal can be attained by every man and women (citizen) if he or she works for it.

People are selfish, greedy, and unmindful of others interest. Now in modern social life, 'right' plays a very leading role. 'Right' is a hyped word for our selfish

interests. Indian value philosophy is silent on the concept of right. Assorting of rights, demands of rights and quarrels for rights lead to rivalry and war. If every one were careful of performing his duties, and were willing to give to others what he expects from them, there would be no need of assorting rights.

8.8 Some more reflections

If *artha* is higher then social life will be dominated by violence, corruption, if *kāma* is higher, then pleasure and only pleasure will control society and consequently moral decay and disintegration will happen in both individual and social level (as we see now- a- days). It will lead to a moral vacuum. At present this vacuum is being faced by every individual, every society and every nation. It is the result of unwise materialistic approach and undisciplined application of human faculties. Awareness and acquaintance with higher values and morals can only save or transform this situation. The growth of science and technology results in extreme materialism which leads to the imbalance between human and nature increasing evils like global warming, ozone hole, deforestation, pollution, toxification, etc. At the age of globalization, living in a global village, people still have to learn how to become neighbourly.

Purusārthas survive till today, because they combine continuity with dynamic diversity. There are three options-the first is the *pravṛtti* or active life, the second is the *nivṛtti* or quietism and the third is the combination of the two or detached action (*niṣkāma karma*). In the future world a man receives the reward or punishment according to the deed done at present. If these deeds are not moral or ethically conceived the result can not bring well- being of all. India's philosophical legacy contains such significant elements which are positive and life affirming. Proper assimilation of these noble ideals and values by preserving, reformulating and extending will definitely make India wealthier.

Now-a-days, it is accepted that we understand almost every thing except who we fundamentally are. So, theory of *purusārtha* is relevant to today's man who wants to live a good life. It strikes a balance between material values and spiritual values. It is obviously wrong to say that the Indian tradition instruct suppression of desires and passions. Those desires and passions need the cultivation of the discipline of *dharma* or self-determination. According to the *Bhagavadgītā*, suppression of natural dispositions is treated as a foolish rebellion against the laws of nature.³² One might call *trivarga* piety, profit and pleasure or society, success and sex or duty, domination and desire. *Trivarga* are life supportive ends. But, moral and cognitive activity has a spiritual fruit. *Dharma* when worshipped, or *dharma* when duly observed, manifests peace, pleasure and happiness. One can secure everything through the performance of *dharma*. C. T. Taylor has made a list of values which include pleasure, wealth, fame, power, freedom, love, knowledge, stability, humor, beauty, etc. which can be covered under our four-fold objectives.

Indian philosophy taught social solidarity (*lokasamgraha*). It encourages how reason and will exercise control over the impulses and seek out the best and most effective way for the perfection of sensuous life. Its still relevant message is that human relations are primarily governed by the notion of duty and only secondarily by right. India has an ancient culture rich in spiritual wealth unmatched by any other culture in the world. And its value system which is based on and aims at, direct realization of the Ultimate Reality, holds great promise for the future welfare of humanity. But the degradation of India took place as the life-giving spiritual principles have not been properly applied in practical life. Instead of the *mokṣa vidyā* of seers and saints, the religion of the *purohīts*, *pandits* and *puranikas* became the dominant force. This led to

one-sided other-worldly outlook, social stratification in the name of *varṇāshrama dharma*, blind faith and superstition and closed society. Swami Vivekananda saw that India's spiritual culture was the repository of eternal values which could help to rejuvenate not only India but the whole world.

With the advent of science and technology, man entered in the new age with computers, space exploration and world communication networks. But all these success become more self-centred and pleasure-seeking. We are sandwiched between scientific materialism and religious dogmatism. A recent survey finds that an increasing number of urban Indian couples are losing their sex lives to ambition and success. No doubt, we have made many gains today. More people are wealthier and healthier than in the past, but still, our goals of social justice, equity and development for all elude us. Modern men should pay heed on the echoes of Indian rich tradition that one should not acquire wealth by excessive attachment or by actions condemned by *śāstras*. It is actually wealth as a power which brings stability to society. *Artha* as a value only brings moral control in the society and makes the society free from exploitation. *Artha* as political goal of life makes the society politically conscious by referring to the social role played by both the king and his subjects. Animal craving and appetites or instinctual needs should be controlled for the betterment of his own personality and society.

Indian philosophy can stand out-and-out with the modern valuation outlook. It has lots more to give to the contemporary society in terms of eternal value. Fundamental duties of Indian Constitution and the preamble emphasize certain eternal values. Concern for environment is not new, especially from an Indian point of view. Whatever we think, say and do should be in alignment with the peaceful existence of man and nature. In Indian value conception, the normative values, like joy, calmness, courage,

health, non-violence, love, fellowship, etc. were not restricted for human well-being alone; rather these have been universalized for all sentient and non-sentient beings. The *Ayurveda* expresses the message of bio-diversity and the inter-relationship between living species and the environment. Indian ethic of non-injury was demonstrated in the non-violent struggle led by Mahatma Gandhi. Again the spectacular '*Chipko*' movement of last century embodies the value- 'environmental awareness' that has been subsisting.

In India and elsewhere, as awareness of clean water needs, pollution of air, water and soil, global warming, species extinction, etc. creates urgency for action. Environment in Indian thought is not conceived as a physical, lifeless entity-it is very living mechanism where humans are one of the many living creatures. There is also a great emphasis on adaptation as one of the guiding principles for an interaction between human and non-human world. Even the religious thinkers and activists have begun to reflect on how the values of Indian tradition might contribute to fostering greater care for earth's ecology. Indian thought explains environment as a given entity which is transcendental in nature. It perceives that there is life in all kinds of things; it might be biotic or non-biotic material. There is greater emphasis on mutual dependence where living in isolation was not possible. Environment has been perceived as a friendly abode. Indians believed that humans, gods and nature were integral parts of one organic whole. Even the *Cārvāka*, the heterodox philosopher of ancient India, who totally rejected the *Vedas*, the Hindu scriptures, considered the principles of *vayu* (air), *bhūmi* (earth), *jala* (water), *agni* (fire) as important factors in regulating the lives of humans, animals and plants. Hymn IX of Book 10 of *Rg Veda* is dedicated to water. The hymn recognizes the life giving ability of water, not only physically but also spiritually. *Deva* *rya* is not obligation to super power; it is debt to the forces of nature, air, fire, water,

food, etc. Offering to God is a token of gratitude. It is the personification of natural phenomena.

Though *puruṣārtha* is set long ago by Indian sages and seers, yet it has been playing its distinctive role in moulding the spiritual development of individual personality and social growth. Right from the *Vedic* age *puruṣārtha* is found in every society irrespective of religion and creed. It triggers the daily conduct and attitude of life. Though these values are interpreted in several ways due to the change of time and social environment, their features do not change. For example, we observe *dharma* in the sense of duty even today.

'Good earth' cannot be defined in terms of material possessions. Scientific achievements indirectly prop up lust, jealousy, hatred and unhealthy competition. No doubt, achievements of science with perceptible effects have changed our living style. But, in this modern technological world, something is felt missing and that missing something can be named 'peace of mind'. To stay away from improper use of scientific knowledge and discoveries, purity, self-control, brotherhood, etc. are the messages of Indian philosophy to the human race for its sustenance. The virtues categorized as *Sādhāraṇa dharmā* are still relevant to the modern society. They are virtues like *dhyti* or fortitude, *ksamā* or forbearance, *dama* or control over mind, *asteya* or earning money by rightful means or strict adherence to one's own possessions without desire to take another's, *śauca* or purity in thought, word and deed, *indriyanigraha* or control over sense organs, *dhī* or clarified understanding or intellect, *vidyā* or knowledge of truth or education, *satya* or truthfulness, *akrodha* or freedom from anger, etc. and these should be practised by all, irrespective of their age, sex, social status, etc. "*Dharmajñāna* or the knowledge of right and wrong is had only by those who are not attached to having only material possessions (*artha*) and pleasure (*kāma*)."³³

At present, people are passionate for new machines, new equipments, new gadgets, new buildings, new cars, new dresses and even new drugs. Everyone is suffering from a new disease, *i.e.* mental unrest. If we can be able to practise self-control and extend this virtue to the greater sphere of society, which may be called social control then it will be of great help to the entire human race. Practice of non-violence and self-control never be faded. Non-violence is cherished as a priceless goal. That's why the 2nd October; Mahatma Gandhi's birthday is celebrated as Non-violence Day. Hatred is never died away by hatred. Love for all is the ancient law. Opposition to war demonstrates leaning to old traditional values. Social welfare and social well-being are possible only by introduction of righteousness and non-violence. Social values like charity, honesty, truthfulness, sympathy for animal, etc. are contributions of Indian value philosophy.

We are experiencing a clash between the values acquired from their education and professional training and those drawn from Indian culture and society. We notice the influence of West on the values drawn from education and professional training. At the same time family, community and society emphasize affiliation and social obligation. Our self-more exactly our spirit never put off the divine dress. "In the depth of the human soul lies something which we rationalize as the search for truth, a demand for justice, a passion for righteousness. This striving for truth and justice is an essential part of our life."³⁴ So, we in 21st century speak of business ethics, medical ethics, environmental ethics, geo-ethics, human rights, sustainable development, ecological consciousness and invite traditional values to regulate all these. Though profit making is the target of business, curriculum of business management study is including Indian values to deal human nature and relation. Corruption, conflict and stress of present day

society in the field of business, agriculture policies, politics, economics, education and other human activities can be played down by following the virtues of righteousness.

“Even if the world becomes an earthly paradise dripping with milk and honey even if cheap automobiles and radios are made accessible to all we will not have peace of mind or true happiness.”³⁵ Now we have revolution in our pockets (mobile, palmtop, i-pod, etc.), world web on our lap, all information displayed on inch-thin screen hanging on the wall. In spite of all these we are restless. Why? Modern economic environment aims at material first than spiritual, but the ancient aimed at spiritual first. Due to this converse situation all unrest occupied our life and society miserably. So *artha* should be guided by *dharma*. Property should be earned by rightful way or lawful means, then only it can justify itself as value. If it is used for self-indulgence, it will not for spiritual progress. Again if it is concentrated in the hands of few, corruption, poverty and discrimination will swallow the whole human race. In modern state criminal laws are there to forbid increasing of property by anti-social activities. There are other preventive measures to spot illegal possessions and wealth. In ancient Indian value system what *dhārmic* prescriptions did, were adequate to regulate property and power. One's wealth and wealth acquiring method should not obstruct the progress of his fellow men- this is relevant irrespective of time and space. In acquisition of wealth social fabric should not be perturbed. If one does so he in return will have to suffer inevitably.

Today's society is a very materialistic one which cherish fame, wealth, beauty, power, etc., but there is another side to society which value peace, freedom, equal rights, and self-expression. In modern society, revolutionary change in the field of values approaches due to many factors like industrialization, modernization, urbanization, globalization and transnational. Value degradation or value crisis arises as people most of the times be inclined to believe that modernization and westernization

are synonymous. But both are different. Modernization makes a society more confident, independent, versatile and more self-sufficient. In terms of attitudes and thinking people are trying out new definitions of values, cultural dimensions and new working principles. But in westernization there is no inventiveness and novelty because the individuals only tend to follow the ways or patterns that are already prescribed by a western culture. Today, majority of families, individuals and youth are showing a keen interests in western life styles in terms of dressing, housing, outings, partying, etc. and attitudes like professionalism and individualism. In modernization society tries to get betterment and advancement by the utilization of its own resources, opportunities and manpower; but in westernization the society just blindly implements the western patterns, processes, techniques and life styles. People are moving away from Indian cultural values, life styles and social pattern. Only the intentions of making one's society better and advanced by own efforts would make the society modern. It is a need of Indian society at present point in time. We must enjoy the benefits of the technological explosions and the modernization of our society but we should make an effort to remain rooted to our values and leave behind a better society for future generations. Ancient Indian concept of *pita* is still pertinent. *Pita* can be paid off by bringing up children and contributing to the well-being of society. Indian tradition did not prescribe annual celebrations of 'Mothers' Day' and 'Fathers' Day'. The reason is that parents should be treated with love and affection every moment, every day. *Rshi* is to pay of the debt making some contribution to knowledge by writing books and by teaching others.

The modern world has been moving more and more towards individualistic values where the interest of the individual is considered to be the most 'right' and needs to be protected over everything else. Morality implies conscious responsibility. As and

when human relations change, the meaning of *dharma* also change. So is the responsibility. But the truth is that everyone should grow to the best according to his *svadharma*. G. T. Patrick categorically declares, "If we can discover some means of giving full expression to deep human instincts and interests, and sublimate and redirect those which are harmful; if we can discover a social order based on human needs and human nature and not merely on commercial industrial and economic motives, a social order in which there shall be higher values than work and wages, comforts and luxuries, then progress rather than decay may lie ahead of us in this century."³⁶ The future must be created out of the strength of the past. So, we need both past and future.

References:

1. Gupta, S.N. *The Indian Concept of Values*, preface
2. Prasad, R. (ed). *A Conceptual-analytic Study of Classical Indian Philosophy of morals*. p.230
3. Krishna, D. *Indian Philosophy: A Counter Perspective*. p.189
4. Prasad, R. Theory of *Puruṣārthas*: Revaluation and Reconstruction, *Journal of Indian Philosophy*. Vol.9. p.50
5. Krishna, D. The Myths of *Puruṣārthas*, *Journal of Indian Council of Philosophical Research*, Vol.iv, No.1, p.6
6. Dandekar, R.N. 'The theory of *Puruṣārthas*:' Rethinking', *Annals B. O. R. I.*, Vol. lxviii, pp 664-67
7. Sharma, A. The *Puruṣārthas*: An Axiological Exploration of Hinduism, *The Journal of Religious Ethics*, Vol.27, No.2, p 233
8. Lad, A. K. *Comparative Study of the Concept of Liberation in Indian Philosophy*. p.88

9. Basham, AL. *The Wonder That Was India*. p.9.
10. Moore, C.A. (ed.) *Philosophy and Culture East and West*. p.136.
11. *Vāyupurāṇa*. 98.120-124.
12. *Satapatha Brāhmaṇa*.V.2.1.10.
13. Carrel, A. *Man the Unknown*. p.138.
14. Devadoss, T. S. *Hindu Family and Marriage*. p. 82.
15. *Mahābhārata*. 3.245.32.
16. *Manusmṛiti*, 8.175.
17. *Sukraniti*. 3.236.
18. *Ibid.* 3. 216.
19. Marshall, A. *Principles of Economics*. p.18.
20. Radhakrishnan, S. *Religion and Society*. p.61.
21. Gupta, S.N. *The Indian Conception of Values*. p. 40.
22. Gopalan, S. *Hindu Social Philosophy*. p.51.
23. *Mahābhārata*. 12. 254.9.
24. *Mahābhārata-Sāntiparva*.57.44-5.
25. *Manu Smṛiti*, I, 85.
26. Ramajkrishna Rao, KB. *Advaita Vedānta-Problem and Perspective*. p. 2.
27. Rao Ramakrishna,V. *Selected Doctrines from Indian Philosophy*. p.96.
28. Radhakrishnan, S. *Indian Philosophy*. Vol. I. p. 25.
29. Radhakrishnan, S. *Indian Philosophy*. Vol. II. p. 584.
30. *Rgveda*. 10.117. 4.
31. Atreya, B. L. *Yogavāsistha-and its philosophy*. p.100.
32. *Bhagavadgītā*. XVII.5-6.

33. *Manu Smṛiti*. II. 12

34. Radhakrishnan, S. *An Idealist View of Life*, p.38

35. Radhakrishnan, S. *Religion and Society*, p.61

36. Patrick, G. T. *The Psychology of Social Reconstruction*, p.25

Bibliography

Books

- Abraham, H. M. *New Knowledge of Human Value*. New York: US Harper and Row, 1959
- Aiyer, P.S.S. *Evolution of Hindu Moral Ideals*. Delhi: Nag Publishers, 1976
- Alexander, S. *Space, Time and Deity*, Vol.II. Whitefish, MT: Kessinger Publishing LLC, 2004
- Atreya, B. L. *Yogavāsishtha-and its philosophy*. Moradabad: Darshana Printers, 1966
- Avalon, A. *The Serpent Power*. New York: Dover Publications Inc, 1975
- Barker, E. *The Values of Life-Essays on the circles and centres of Duty*. London: Blakie and Son Ltd, 1939
- Basham, A.L. *The Wonder that was India*. New York: George Press, 1954
- Benerjee, A.K. *Discourse on Hindu Spiritual Culture*. Delhi: S. Chand and Co, 1967
- Bhatt, S. R. (Ed.) *Reality Knowledge and Value*. Delhi: Bharatiya Vidya Prakashan, 1985
- Bhattacharya, H. M. *The Principles of Philosophy*. Calcutta: University of Calcutta, 1959
- Bhattacharyya, H(ed). *The Cultural Heritage of India*. Vol III. (*The Philosophies*) Calcutta: Ramkrishna Mission Institute of Culture, 1969
- Bilimoria, P. *Indian Ethics*. In P. Singer (ed.) *A Companion to Ethics*. Oxford: Blackwell Companion to Philosophy, Blackwell Publications, 1991
- Bloomfield, H. *Religion of the Vedas: the ancient religion of India (from Rig-Veda to Upanishads)*. Delhi: Indological Book House, 1972
- Board, C. D. *Mind and its place in Nature*. Abingdon, Oxon: Routledge, 2001

- Bosanquet, B. *Some suggestions in Ethics*, Charleston, South Carolina: Bibliolife, 2009
- Bosanquet, B. *The Principle of Individuality and Value*, London: Macmillan, 1927
- Bose, A.C. *Hymns from the Vedas*, Bombay: Asia Publishing House, 1966
- Bradley, F.H. *Ethical Studies*, Oxford: Clarendon Press, 1935
- Bronowski, J. *The Values of Science in New Knowledge Human Values*, Boston: Beacon Press, 1954
- Brown, W.N. *Man in the Universe*, Berkeley and Los Angeles: California University of California Press, 1970
- Brunton, P. *Indian Philosophy and Modern Culture*, London: Rider and Co., Paternoster House, EC, 1939
- Bühler, G. (tr). *Āpastamba and Gautama, Sacred books of the East Vol. II*, F.M. Müller, (ed.) Oxford: Clarendon Press, 1879
- Bühler, G. (tr) *Vasiṣṭha and Baudhayana, Sacred books of the East, Vol. XIV*, F.M. Müller, (ed.) Oxford: Clarendon Press, 1882
- Bühler, G. (tr) *The Laws of Manu, Sacred books of the East, Vol. XXV*, F.M. Müller, (ed.) Oxford: Clarendon Press, 1886
- Burton, R. (tr.) 1883. *The Kāmasūtra of Vātsyāyana*, republished by Whitefish, MT: Kessinger Publishing, 2004
- Carrel, A. *Man the Unknown*, London: Penguin books, 1948
- Chakladar, H.C. *Social life in ancient India: studies in Vātsyāyana's Kāma Sūtra*, New Delhi: Asian Educational Services, 1990
- Chakravarty, A. *The Idealist Theory of Value*, Calcutta: University of Calcutta, 1966
- Chakravarthy, A (tr). *Tirukkural*, Madras: Desikan Press, 1953

- Chaturvedi, M. D. *Hinduism, the eternal religion: its fundamental, beliefs and traditions*. Bombay: Bharatiya Vidya Bhavan. 1992
- Chatterjee, M. (ed). *Contemporary Indian Philosophy*. Delhi: Motilal Banarsidass. 1998
- Chatterjee, S.C. and Datta, D.M. *An Introduction to Indian Philosophy*. Calcutta: Calcutta University Press. 1968
- Chattopadhyaya, D. *What is living and what is dead in Indian Philosophy*. New Delhi: People's Publishing House. 1976
- Chattopadhyaya, D. *Indian Philosophy-A Popular Introduction*. New Delhi: People's Publishing House. 1982
- Choudhary, R. *Kautilya's Political Ideas and Institutions*. Baranasi: Chowkhamba. 1971
- Craig, E. *Routledge Encyclopedia of Philosophy*. London and New York: Routledge. 1998
- Crawford, S. C. *The Evolution of Hindu Ethical Ideals*. University of Hawaii: Asian Studies Program. 1982
- Creel, A.B. *Dharma in Hindu Ethics*. Calcutta: Firma KLM Private Ltd. 1977
- Dandekar, R.N. *Insights into Hinduism*. Delhi: Ajanta Publications. 1979
- Das, B. *The Science of Social Organization or the Laws of Manu in the Light of Theosophy*. Whitefish, MT: Kessinger Publishing. 1998
- Das, B. *The Laws of Manu-in the light of Ātma Vidyā, Vol.II*. Delhi: Aparna Publications. 1985
- Das, R. K. *India and a New Civilization*. Calcutta: Prabasi Press. 1942
- Dasgupta, S. *Development of Moral Philosophy in India*. Bombay : Orient Longmans. 1961

- Dasgupta, S.N. *A History of Indian Philosophy*, (all vols.). Delhi: Motilal Banarsidass. 1975
- Dasgupta, S. N. *Yoga Philosophy in relation to other Systems of Indian Thought*. Delhi: Motilal Banarsidass. 2005
- Davids, R. *A Manual of Buddhism: for advanced students*. New Delhi: Asian Educational Services. 2004
- Davids, R. *Buddhism: Its History and Literature*. New York: Cosimo, Inc. 2005
- Dhani, S.L. *Hindu Scheme of Things-Socio-Political analysis of Manusmṛiti*. Panchkula, HR: DD Books. 1987
- Devadoss, T.S. *Hindu Family and Marriage*, Madras: Dr. S Radhakrishnan Institute for Advance Study in Philosophy, Universe of Madras. 1979
- Devaraja, N.K. *Humanism in Indian Thought*. New Delhi: Indus Publishing Company. 1988
- Devaraja, N.K. *Freedom, Creativity and Value- A Humanist View of Man his world*. New Delhi: Indus Publishing Company. 1988
- Devaraja, N.K. *Mind and Spirit of India*. Varanasi: Motilal Banarsidass. 1967
- Doniger, W. and Kakar, S. *Vātsyāyana Kāmasutra*, New York: Oxford University Press. 2002
- Durkheim, E. *The Elementary forms of Religious life*. Cosman, C. (tr.). London: Allen and Unwin. 1964
- Durkheim, E. *Sociology and Philosophy*. Pocock, D.F. (tr.). London: Cohen and West. 1965
- Edward, P. (ed.). *The Encyclopædia of Philosophy*. New York: McMillan Publishing Co. and Free Press. 1972

- Ellis, H. *Little Essays of Love and Virtue*. New York: George H. Doran Co., 1922
- Ennismore, W.V. *The Value of Life*. London: George Allen and Unwin, 1931
- Ferguson, J. *Moral Values in the Ancient World*. London : Methuen and Co. 1958
- Findlay, J.N. *Values and Intentions*. New York: Humanities Press Inc. 1968
- Fort, A. & Mumme P. (eds). *Living Liberation in Hindu Thought*. Albany: State University of New York Press. 1996
- Fromm, E. *The Art of Loving*. London: George Allen and Unwin. 1961
- Gadkari, J. *Society and Religion-From Rg Veda To Puranas*. Bombay: Popular Prakashan. 1996
- Gopal, M. H. *Mauryan Public Finance*. London: George Allen and Unwin. 1935
- Gópalan, S. *Hindu Social Philosophy*. New Delhi: Wiley Eastern Ltd. 1979
- Griffith, R.T.H. (tr). *The Hymns of the Rgveda*. vol.2. Benares: Lazarus and Co. 1926
- Guénon, R. *Introduction to the Study of Hindu Doctrines*. Hillsdale, New York: Sophia Perennis. 2002
- Gupta, N.L. *A Search for Human Values in Education*. Delhi: Arya Book Depot. 1992
- Gupta, N.L. *Human Values for the 21st Century*. New Delhi: Anmol Publications Pvt. Ltd. 2002
- Gupta, S.N. *The Indian Conception of Values*. New Delhi: Manohar Book Service. 1978
- Halbfass, W. *Tradition and Reflection: Exploration in Indian Thought*. New York: State University of New York. 1991
- Hampiholi, V. K. *Kamashastra in Classical Sanskrit Literature*, Delhi: Ajanta Publications. 1988
- Hartmann, N. *Ethics*. Vol. I. Stanton Coit (Tr). London: George Allen and Unwin. 1950

- Hartmann, N. *Ethics*. Vol. II. Stanton Coit (Tr). London: George Allen and Unwin. 1951
- Hartmann, R.S. *The Science of Value*. In *New Knowledge in Human Values*. Beacon Press, 1954
- Hastings, J. (ed.). *Encyclopedia of Religion and Ethics*. New York, Edinburgh: T & T Clark. 1981
- Hindery, R. *Comparative Ethics in Hindu and Buddhist Traditions*. Delhi: Motilal Banarsidass. 1978
- Hiriyanna, M. *Indian Conception of Values*. Mysore: Kavyalaya Publishers. 1975
- Hiriyanna, M. *Popular Essays in Indian Philosophy*. Mysore: Kavyalaya Publishers. 1952
- Hiriyanna, M. *The Quest after Perfection*, Mysore: Kavyalaya Publishers. 1952
- Hiriyanna, M. *The Essentials of Indian Philosophy*. London: George Allen and Unwin. 1948
- Hutchson, J.A. *Living Options in World Philosophy*. Honolulu: The University Press of Hawaii and the Research Corporation of the University of Hawaii. 1977
- Iyenger, R.R.S. *The Metaphysics of Value (Vol.1)-General Principles and the kingdom of Values*. Mysore: University of Mysore. 1942
- Iyer, B K. *Hindu Ideals*. Bombay: Bharatiya Vidya Bhavan. 1969
- Jain, J. *The Jaina Way of Life*. The Academic Press. 1991
- Jha, G. (tr.) *Padārthadharmasamgraha of Prasastapāda*, Allahabad: J. Lazarus and Co. 1916
- Jha, G. (tr.) *Kumarila Bhutta's Ślokavarttika*. Calcutta: Asiatic Society of Bengal. 1909

- Jha, G.N. (tr.) *The Tattva Kaumudi of Vācaspati Miśra*. Bombay: Theosophical Publication Fund (by Tookaram Tatya). 1896
- Jha, V.N. (ed.) *Dharmaśāstra and Social Awareness*. Delhi: Sri Satguru Publication, Indian Books Centre. 1996
- Jolly, J. and Schmidt, R. (ed.) *Arthasastra of Kauṭilya*. Lahore: Matilal Banarsidass. 1924
- Kakar, S. *Identity and Adulthood*. New Delhi: Oxford University Press. 1979
- Kane, P. V. *History of Dharma Śāstra*. Vol.1. Poona: Bhandarkar Oriental Research Institute. 1968
- Kane, P.V. *History of Dharma Śāstra*. Vol. 5. pt. 2. Poona: Bhandarkar Oriental Research Institute. 1977
- Kar, B. *Value Perspective in Indian Philosophy*. New Delhi: Mittal Publication. 2000
- Khan, B. *The Concept of Dharma in Vālmiki Rāmāyana*. New Delhi: Munshi Ram Manohar Lal. 1965
- Krishna, D. *Indian Philosophy: A counter Perspective*. Delhi: Oxford University Press. 1996
- Kluckhohn, C.K. *Values and Value Orientations in the Theory of Action*. In Parsons T. and Shils E. A. (eds.). *Toward a General Theory of Action*. Cambridge, MA: Harvard University Press. 1951
- Lad, A. K. *A Comparative Study of the Concept of Liberation in Indian Philosophy*. Chowk, Burhanpur: Girdharlal Keshavdas. 1967
- Laird, J. *The Idea of Value*. London: Cambridge University Press. 1929
- Laszlo, E & Wilbur, J.B. *Value theory in Philosophy and Social Science*. London: Gordon and Breach Science Publishers. 1973

- Lepley, R. (ed.) *Value: A comparative Inquiry*. New York: Columbia University Press 1951
- Louis, R. *The Nature of Hinduism*. Patrick Evans (tr). New York: Walker and Co. 1949
- Madan, G. R. *India of Tomorrow: Problems of Social reconstruction*. New Delhi: Allied Publishers Ltd. 1998.
- Madan, T. N. (ed.) *Way of Life-King, Householder, Renouncer*. Delhi: Motilal Banarsidass. 1988.
- Mahadevan, T.M. P. *Outlines of Hinduism*. Bombay: Chatana Ltd. 1960
- Maitra, H. *Hinduism: The World Ideal*. www.forgottenbooks.org, 2010
- Maitra, S.K. *The Ethics of Hindus*, New Delhi: Asian Publication Service. 1978
- Matilal, B.K. *Moral Dilemmas in the Mahābhārata*, Delhi: IAS, Motilal Banarsidass. 1989
- Mackenzie, J.S. *A Manual of Ethics*. London: University Tutorial press Ltd. 1929
- M'Culloch, J.R. *The Principles of Political Economy with a sketch of the rise and progress of the science*. London: Printed for William and Co. Tait: and Longman and Co, Edinburgh. 1825
- Mess, G.H. *Dharma and Society*. The Hague: N.V. Servire. 1935
- Meyer, J.J. *Sexual life in Ancient India*, New York: George Routledge and Sons. 1930
- Meynell, H A. *The Nature of Aesthetic Value*. London: Macmillan, 1986
- Montague, W.P. *Ways of Knowing*. Whitefish, MT: Kessinger Publishing. 2005
- Moore, C.A. *The Indian Mind: essentials of Indian philosophy and culture*. Honolulu: East-West Center Press. 1967
- Moore, G E. *Philosophical Studies*. London: Routledge. 2000
- Mukherjee, R. *The Social Structure of Values*. New Delhi: S. Chand and co. 1965

- Mukherjee, R. *The Dynamics of Morals- A Sociopsychological Theory of Ethics*. London: Macmillan and co. Ltd. 1950
- Müller, F. M. *India, what can it teach us*. New Delhi: Cosmo Publication, Genesis Publishing Pvt.Ltd. 2003
- Müller, F. M. *The Hibbert Lectures 1878: on the origin and growth of religion*, Lecture V. <http://books.google.com>. Kerssinger Publishing, 2004
- Murdoch, J. *The Laws of Manu*. London and Madras: The Christian literature Society for India. 1898.
- Nagaraja Rao, P. *The Four Values in Indian Philosophy and Culture*. Mysore: University of Mysore. 1970
- Najder, Z. *Values and Evaluation*. Oxford: Clarendon Press. 1975
- Narang, S (ed). *Dharmasastra in Contemporary Times*. Delhi: Nag Publishers. 1988
- Noble, M.E. (Sister Nivedita) *Religion and Dharma*. London: Longmans, Green and Co. 1915
- Olivelle, P (ed. & tr.). *Dharmasūtra Parallels-containing the Dharmasūtras of Āpastamba, Gautama, Baudhāyana and Vasiṣṭha*. Delhi: Motilal Banarsidass. 2005
- Olivelle, P (ed.) *Dharma Studies in its Semantic, Cultural and Religious History*. Delhi: Motilal Banarsidass. 2009
- Pakuluk, M. *Aristotle's Nicomechean Ethics: An Introduction*. New York: Cambridge University Press. 2005
- Pandey, R.C. & Bhatt, S.R.(eds.) *Knowledge, Culture and Value*. Delhi: Motilal Banarsidass. 1976

- Pappu, SS RR and Pulingandla, R.(eds.) *Indian Philosophy: Past and Future*. Delhi: Motilal Banarsidass. 1982
- Parsons, T. and. Shils, E.A. (eds.). *Toward a General Theory of Action*. Cambridge, MA: Harvard University Press. 1951
- Patrick, G.T. W. *The Psychology of Social Reconstruction*. Charleston, South Carolina: Nabu Press. 2010
- Patwardhan, M.V. *Manusmṛiti-The Ideal Democratic Republic of Manu*. Delhi: Motilal Banarsidass. 1968
- Pepper, S.C. *The Sources of Value*. Berkeley and Los Angeles: University of California. 1970
- Perry, R.B. *General Theory of Value*. New York: Longmans, Green, and Company. 1926.
- Perry, R.B. *Realms of Value*. New York: Greenwood Publishers. 1954
- Phukan, R. (tr.) *The Sāṃkhya-kārikā of Īshvarakṛishna*. Calcutta: Firma K. L. Mukhopadhyaya. 1960
- Potter, K.H. (ed). *Encyclopdia of Indian Philosophies*. (selected vols.) Delhi: Motilal Banarsidass. 1981
- Potter, K. H. *Presuppositions of India's Philosophies*. Englewood cliffs, N.J: Prentice-Hall, Inc. 1963
- Prasad, R. (ed). *A Conceptual-analytic Study of Classical Indian Philosophy of morals*. New Delhi: Chandel.B and Concept Publishing Company. 2008
- Radhakrishnan, S. *Indian Philosophy. Vol.I*. London: George Allen and Unwin. 1948
- Radhakrishnan, S. *Indian Philosophy, Vol.II*. London: George Allen and Unwin. 1948

- Radhakrishnan, S. *History of Philosophy Eastern and Western*. London: George Allen & Unwin, 1957
- Radhakrishnan, S. *The Principal Upanishads*. London: George Allen & Unwin, 1969
- Radhakrishnan, S. *Religion and Society*. London: George Allen & Unwin, 1959
- Radhakrishnan, S. *An Idealist View of Life*. New York: Macmillan Co, 1932
- Radhakrishnan, S. *The Hindu View of life*. London: George Allen and Unwin, 1974
- Radhakrishnan, S. *The Bhagavadgītā*. London: George Allen and Unwin Ltd, 1967
- Radhakrishnan, S. and Muirhead, J. H., (ed.). *Contemporary Indian Philosophy*. New Delhi: S. Chand & Company Ltd, 1966
- Radhakrishnan, S. and Moore, C.A. (ed.) *A Source Book of Indian Philosophy*. Princeton: Princeton University Press, 1957
- Rajagopalchari, C. *Rāmāyana*. Bombay: Bharatiya Vidya Bhavan, 1968
- Rajagopalachari, C. *Mahābhārata*. Bombay: Bharatiya Vidya Bhavan, 1978
- Raju, P.T. *Idealistic Thought of India*. London: George Allen and Unwin, 1953
- Raju, P.T. & Radhakrishnan, S. *The Concept of Man: a study in comparative philosophy*. London: George Allen and Unwin, 1969
- Ramakrishna Rao, K.B. *Advaita Vedānta-Problem and Perspective*. Mysore: Prasaraṅga, University of Mysore Press, 1980
- Rana, B.S. *Cāṅkyaśūtra*. New Delhi: Diamond Pocket Books (P) Ltd, 1991
- Ranganathan, S. *Ethics and the history of Indian philosophy*. Delhi: Motilal Banarsidass, 2007
- Rangaswami Aiyangar, K.V. *Aspects of the Social and Political System of Manusmṛiti*. Lucknow: Lucknow University, 1949

- Rangaswami Aiyangar, K.V. *Some Aspects of Hindu View of life according to Dharmashastra*. Sayaji Row Memorial Lectures-1947-48, Boroda: Director Oriental Institute. 1952
- Rao Ramakrishna,V. *Selected Doctrines from Indian Philosophy*. Delhi: Mittal Publications.1987
- Ray, P C. *Mahābhārat*. Calcutta: Bharat Press. 1890
- Rescher, N. *Introduction to Value Theory*. Washington DC: University Press of America.1982
- Reyna, R. *Dictionary of Oriental Philosophy*. Vol. I. Delhi: Munshiram Manoharlal, 1984
- Ross,D. *Nicomachean Ethics of Aristotle*. New York: Oxford University Press. 1998
- Roubiczek, P. *Ethical Values in the age of Science*. London: Cambridge University Press. 1969
- Roy, M. N. *Reason, Romanticism, and Revolution*. Delhi: Ajanta Books International. 1989
- Sadashiv,A D. *Sexual symbolism from the Vedic rituals*. Delhi : Ajanta Publication. 1979
- Schweitzer, A. *Indian Thought and its Development*. Boston: The Beacon Press. 1936
- Scott, R.W. *Social Ethics in Modern Hinduism: the religious quest of India*. Calcutta: YMCA Publishing House. 1953
- Sen B. C. *Economics in Kautilya*. Calcutta: Sanskrit college. 1967
- Shamasastry, R.(tr.) *Arthashastra of Kautilya*. Mysore: Sanskrit Series. No. 37/64. Oriental Library Publications. 1924
- Sharma, C. D. *A Critical Survey of Indian Philosophy*. Delhi: Motilal Banarsidass. 1964

- Sinari, R. A. *The Structure of Indian Thought*, Delhi: Oxford University Press, 1984
- Sinha, S.B. P. *Perspectives of Philosophy*. Delhi: Authors press, 2005
- Shing, B. *Atman and Moksha- Self and Self Realization*. New Delhi: Arnold-Heinemann Publisher's Pvt. Ltd. 1981
- Singh, R. P. *The Vedānta of Śaṅkara: A Metaphysics of Value*, Vol.I Jaipur: Bharat Publishing House. 1949
- Sinha, J.N. *Outlines of Indian philosophy*. Calcutta: Sinha Publishing House. 1963
- Sinha, J.N. *A History of Indian Philosophy*. Vol.II. Calcutta: Sinha Publishing House. 1973
- Speziale, A. *The Ethical and Religious Values of Ancient India*. Calcutta: Sujana Publication. 1987
- Stcherbatsky, T. *The Central conception of Buddhism and The Meaning of The Word Dharma*. London: Royal Asiatic Society. 1923
- Stern, A. *Philosophy of History and the Problem of Values*. The Hague: Mouton & Co. 1962
- Sztompka, P. *The Sociology of Social Change*. Oxford: Blackwell Publishers. 1994
- Taylor, C.T. *The Values*. New York: The Philosophical Library. 1977
- Thapar, R. *A History of India*. Vol.1. Delhi: Penguin books India (P) Ltd. 1990
- Tiwari, K.N. *Classical Indian Ethical Thought*. Delhi : Motilal Banarsidass. 1998
- Tripathi, A.N. *Human Values*. New Delhi: New Age International Publishers Ltd. 2003
- Urban, W.M. *Value Logic and Reality*. Proceeding of the Sixth International Congress of Philosophy (1926), Longmans Green and Co. New York, 1927
- Urban, W M. *Valuation: Its nature and Laws*. London: Routledge. 2004

Varman, V.P. *Studies in Hindu Political Thought and its Metaphysical Foundations*.
Delhi: Motilal Banarsidass. 1959

Vidyāranya, S. *Jivanmukti Viveka*. Swami Mokshadananda (trans.) Calcutta: Advaita
Ashrama. 1996

Vivekananda, S. *Complete Works*, Vol. V. Calcutta: Advaita Ashrama. 1970

Vora, D.P. *Evolution of Morals in the Epics: Mahabharata and Ramayana*. Bombay:
Popular Book Depot. 1959

Weisskopf, A. W. *Existence and Values in New Knowledge Human Values*. Boston: The
Beacon Press. 1954

Wittgenstein, L. *Tractatus-Logico-Philosophicus*. Cosimo, Inc.
www.cosimobooks.com. 2010

Zachner, R.C. *Hinduism*. New York: Oxford University Press. 1962

Zimmer, H.R. *Philosophies of India*. New York: Pantheon Books. 1953

Journals:

Brogan, A. P. Philosophy and the Problem of Value. *The Philosophical Review*,
42(2):105-129. 1933

Buitenen, J.A.B.van. *Dharma and Moksa*. *Philosophy East and West*, 7:36-37. 1957

Dandekar, R.N. The theory of Purusārthas: Rethinking*. *Annals of Bhandarkar Oriental
Research Institution*, Vol. lxxviii : 667-68. 1987

Hartman, R. S. The Logic of Value. *The Review of Metaphysics*, 14(3):389-432. 1961

Garlick, S. Organizing nature: Sex, Philosophy and Biological. *Philosophy Social
Criticism*, 35:823/2009. [http:// pscsagpub.com/content/35/7/823](http://pscsagpub.com/content/35/7/823), accessed on
March 22, 2011

Goodwin, W. F. Ethics and Value in Indian Philosophy. *Philosophy East and West*,
4(4):321-344. 1955

- Gulick, A. A Biological Prologue for Human Values. *Bio-Science*, 18(12):1109-1112.
1968
- Hindery, R. Hindu Ethics in Rāmāyana. *The Journal of Religious Ethics*, 4 (2):287-322.
1976
- Ingalls, H.H.D. *Dharma and Moksa*. *Philosophy East and West*, 7(1&2):41-48. 1957
- Koller, J. *Dharma- An Expression of Universal Order*. *Philosophy East and West*.
VolXXII, No.2:131-144. 1972
- Krishna, D. The Myths of *Purusārthas*. *Journal of Indian Council of Philosophical
Research*. Vol. IV, No. 1:1-14. 1986
- Larson, G.J. *Trimurti Dharma* in Indian Thought. *Philosophy East and West*, Vol.XXII.
No.2:146. 1972
- Mohanty, J.N. Philosophy in India. *The Review of Metaphysics*: 28(1):54-84. 1974
- Olson, J. Revisiting the Tropic of Value: Reply to Rabinowicz and Rønnow Rasmussen.
Philosophy and Phenomenological Research: 67(2): 412-422. 2003
- Olson, J. Intrinsicness and Conditionalism about Final Value. *Ethical Theory and
Moral Practice*: 7(1):31-52. 2004
- Pepa, F.R. Resolving the Objective-Subjective Conflict in Moral Valuation. *Philosophy
Pathways* (e-journal): <http://www.philosophypathways.com/> newsletter,
Vol.104. 2005
- Prasad, R. Theory of *Purusārthas*: Revaluation and Reconstruction. *Journal of Indian
Philosophy*, Vol.9, pp 49-76, 1981
- Rasmussen, T. R. Instrumental Values- Strong and Weak. *Ethical Theory and Moral
Practice*: 5(1):23-43. 2002
- Sharma, A. Purusartha- an Axiological Explanation of Hinduism. *The Journal of
Religious Ethics*: 27(2):223-256. 1999

Tapper, B. The Objectivity of Value. *International Journal of Ethics*. 40(4), p.516-524

White, D. *Mokṣa* as a value and Experience. *Philosophy East and West*: 9(3&4): 145-161.1960

