

## FOUR PURUSHARTHAS: A HINDUISM PERSPECTIVE

### Abstract

Kāma from a more extensive perspective method wants and from a thin perspective sexual craving. The term 'Kāma' in the cutting-edge society has been changed into the tight feeling of sexuality or real joy. Different Purusharthas: There are four Purusharthas or points of life specifically Dharma, Artha, Kama and Moksha. Kāma has to do with the satisfaction of wants on the planet. Kāma alludes to the speciality of appreciating delights. Very much like four Ashramas, there are four Purusharthas which are Dharma, Artha, Kama and Moksha. The Kāma Puruṣārtha advocates that one's longings in this lifetime should be satisfied, yet in a condition of mindfulness and without hurting anybody all the while. According to K.M' Kapadia, "As indicated by this hypothesis there are four Purusharthas or points of Life-Dharma, Artha, Kama and Moksha. Artha: Artha implies the monetary and the material parts of life. Kama: The third Puruṣārtha is Kāma, alluding to joy. Assuming Dharma is overlooked, Artha and Kāma benefit and delight individually leading to social mayhem.

**Keywords:** kāma, artha, four purusharthas, moksha, dharma, joy, life

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It is a vital idea in Hinduism and alludes to the four legitimate objectives or points of human existence. The four puruṣārthas are Dharma (exemplary nature, virtues), Artha (flourishing, financial qualities), Kama (joy, love, mental qualities) and Moksha (freedom, profound qualities, self-realization).

Purushartha and Ashram Vyavastha are firmly connected. This assistance in the direction of human exercises driving towards Moksha. In this manner Ashrama and Purushartha frameworks run lined up with one another. Very much like four Ashramas, there are four Purusharthas which are Dharma, Artha, Kama and Moksha. Man is a reasoning creature and each of his activities has some end or reason behind it. We can recognize good and bad conduct based on friendly qualities which are pervasive in the public eye. Society sets out the norm of conduct and allows human activities which are on the right course.

The norm of conduct additionally confines human activities which are socially viewed as wrong and ill-advised. The hypothesis of Purushartha decides the qualities and an estimating pole as per which human activities are to be performed or kept away from. In a real sense speaking, Purushartha implies those activities which are legitimate and addressed. The point of life is not entirely set in stone by the regulation of Purushartha. It likewise concludes the course of life of man and sets down standards and values for the ways of behaving.

Purushartha signifies "Purusharthate Purushartha", which the endeavours are made by the person to accomplish the points, objectives and extreme upsides of life. A definitive finish of Hindu culture is to achieve 'Moksha' or salvation and thus, man ought to act in such a way that this point might be accomplished. By Purushartha we mean the compatibility of those activities which lead to the satisfaction of socially endorsed values and objectives. As per P.N. Prabhu, "The hypothesis of Purusharthas worries about the comprehension, legitimization, the board and lead of issues of the singular's life comparable to the gathering in and through the Ashramas". We talk about those Purusharthas as the psycho-moral bases of the Ashrama hypothesis. On the one hand, the individual gets a mental preparation through the Ashramas concerning illustrations in the utilization and the board of the Purusharthas, while then again, in real practice, he needs to manage society as per these examples."

Prof. According to K.M' Kapadia, "As indicated by this hypothesis there are four Purusharthas or points of Life-Dharma, Artha, Kama and Moksha. He is of the assessment that, 'the hypothesis of Purushartha in this manner tries to co-ordinate material cravings and otherworldly life. It additionally attempts to fulfil the sex of impulse in man his adoration for power and property, his hunger for creative and social life, and his craves a get-together with Paramatma. It grasps life, all in all, its expectations and desires, its acquisitions and happiness, its sublimation and spiritualization" It is evident that Purushartha, as per Hindu Sastras, is the premise of Human life and it is to be viewed as the premise on which the existence of a man turns. It is a blend of this experience. It organizes the exercises of an individual for the acknowledgement of otherworldliness as well concerning the support of everyday life. The hypothesis of Purushartha subsequently covers the all-out existence of man. It tracks down substantial articulation through the Ashrama framework. Different Purusharthas:

There are four Purusharthas or points of life specifically Dharma, Artha, Kama and Moksha.

- 1. Dharma:** The word Dharma is gotten from the Sanskrit root 'dhri' which means to keep intact or to protect. Consequently, the social ramifications of Dharma as a guideline to keep up with the security of the general public are brought out in different old-style Hindu texts. Dharma is purported because it safeguards all. Dharma protects all that is created. Dharma, then, is without a doubt the standard which is fit for protecting the universe. Dharma is for the government assistance of humankind. It safeguards and jellies every single individual. Thus, the Hindu perspective on Dharma is that it is the power of force which safeguards man from a wide range of risks. K.M Kapadia is of the view that Dharma gives a connection between Artha and Kama. As per him, "Dharma is realizing that Kama and Artha are implying and not closes " that's what he trusts assuming that an individual commits every one of his energies as per the general inclination of fundamental urges then life becomes bothersome and, surprisingly, hazardous. Along these lines, some power or power is expected to direct and control humanity. Dharma gives guidance to the greedy and profound drives in man and by getting a charge out of life thusly; Dharma achieves concordance between transient interest and otherworldly opportunity. It gives a set of rules through what man needs to direct his everyday life.
- 2. Artha:** Artha implies the monetary and the material parts of life. As per Zimmer, "it incorporates the entire scope of substantial articles that can be moved by, and lost and which are expected in day to day existence for the upkeep of a family, raising of a family pay and release of strict obligations." According to P. N. Prabhu, "Artha is to be perceived as alluding to every one of the means essential for procuring common flourishings like abundance or power". As per K. M. Kapadia, "Artha alludes to "the avaricious nature in man and means his securing, pleasure in abundance and all that it suggests". The old Hindu masterminds permitted the quest for abundance as a genuine activity. Aside from this, Artha is attractive because it unfurls the otherworldliness of man just when he isn't financially starved. A man needs to keep a family and play out the Dharma as a householder. Thus, Artha is essential for the support of life and the upkeep of Dharma. Artha applies to both an individual and an administration. In a singular's specific situation, artha incorporates riches, vocation, movement to earn enough to pay the rent, financial security and financial thriving. Hinduism perceives the significance of material abundance for the overall bliss and prosperity of a person. A householder requires riches since he needs to perform numerous obligations to maintain dharma and deal with the necessities of his family and society. An individual shouldn't look for abundance purpose however to maintain dharma and assist the individuals from his family and society with accomplishing their objectives. Abundance isn't an obstacle to self-acknowledgement, however, connection to abundance is. Artha gives security and material delight or more it gives us a happy feeling. As it gives us what we need, we normally pursue it constantly, with no thought concerning how much is sufficient. Longing for abundance is not quite the same as voracity for riches. Benevolent craving for abundance is desirable over childish longing for riches. Cash and abundance are a type of heavenly energy. Going for the gold goodness, however, voracity isn't. Cash assumes a vital part throughout everyday life except is never a total response to the issue of giving total security. As indicated by Sri Aurobindo, we have a negative disposition generally about abundance since threatening and negative powers need us to accept so and there-by forestall its utilization for honest reasons. We can't imagine an existence without cash. If we were not so unreliable then there could not have possibly been any negligent distress. Cash isn't just a way to some security, yet it is likewise a method for

getting satisfaction and solace in life. In any case, each individual should be helped with the speciality of gaining cash to have a specific feeling of actual security. Ideally, this can be in a way which is viable to the individual's tendency and useful to the general public. The issue of human propensities is in any case, that when the base level is accomplished one tracks down new roads of frailties since cash can never totally answer the issue of giving security. When one gets it, one is concerned about how to safeguard this well-deserved cash itself., for example one remaining part is shaky. Shut down the entire thing when you believe you are sufficiently secure. After all, does cash give you all that you have worked for? The assignment of Artha remains and ideally advances to acquiring what is past the material level which makes us free from even a hint of harm. Continue to ask into yourself until you become truly secure inside.

- 3. Kama:** The third Puruṣārtha is Kāma, alluding to joy. Kāma has to do with the satisfaction of wants on the planet. Kāma from a more extensive perspective method wants and from a thin perspective sexual craving. Kāma alludes to the speciality of appreciating delights. Having gained some cash, having got some security the subsequent stage for everybody is to involve this cash for your solaces, live it up and appreciate satisfying your obligations and obligations. Both Hinduism and Buddhism consider wanting as the underlying driver of human torment. Bhagavadgīta states want prompts dreams and subjugation to the pattern of births and passings. Wants are in different structures to be affluent, strong, sexual necessities, acknowledgement, administration, and so forth. The Kāma Puruṣārtha advocates that one's longings in this lifetime should be satisfied, yet in a condition of mindfulness and without hurting anybody all the while. For an individual to develop in a profound sense and arrive at the final location, the obstruction of wants should be crossed. This should be possible either by satisfying the cravings or by sublimating or rising above them. Gavin Flood makes sense of Kāma as "adoration" without disregarding dharma (moral obligation), artha (material thriving) and one's excursion towards moksha (profound freedom). Stifling cravings is positively not suggested because like a completely snaked spring is held somewhere near the drive, it can eject capriciously causing unwanted outcomes. As one becomes mindful of their longings and one approaches satisfying them in mindfulness and without judgment, one before long arrives at the phase of having the option to sublimate them

The Kama alludes to every one of the cravings in person for the delight and fulfilment of the faculties including sex and the drives to what man is inclined to. As indicated by K. M. Kapadia, "Kama alludes to the instinctual and close-to-home existence of man and accommodates the fulfilment of his sex drives and stylish desires. The Kama as the fulfilment of the natural life is perceived as one of the points of marriage, alongside Dharma and reproduction". Sex alludes to reproduction and it is viewed as the least point of marriage. As per the old traditional Hindu idea, Kama doesn't mean sexual coexistence alone. It implies profound and stylish life moreover. One more conviction of Hindu scholars is that it is important to fulfil the essential cravings; their concealment will, at last, be an extraordinary wellspring of block in the fulfilment of salvation. Consequently, permitting the fulfilment of sex for the sound advancement of personality is fundamental. The hypothesis Purushartha doesn't deny actual delight. In actuality, Kama is endorsed for the improvement of the inward and external existence of man. The benefit of man comprises the amicable co-appointment of the three, "Subsequently, obviously the prosperity of a man relies on the agreeable mixing of these three - Dharma, Artha and Kama. These three joined together are called Trivarga.

- 4. Moksha:** A definitive finish of life is to achieve Moksha. At the point when an individual plays out the previously mentioned three Purusharthas, he can imagine salvation. Concurring Kapadia, "Moksha addresses the finish of life, the acknowledgement of an internal otherworldliness in man. A few masterminds accept that Moksha is the main Purusartha and staying three are just means while Moksha is end in itself.

The fourth Puruṣārtha is called Moksha, in a real sense, it implies freedom. Moksha is one of the fundamental topics of the Hindu way of thinking. Moksha implies freedom, and acknowledgement of oneself and is the final location of this human birth. The convictions of the Hindu Religion hold that genuine freedom happens when the singular soul perceives itself with the wellspring of all amazing presence known as Brahman. Moksha is the phase of inward acknowledgement that the singular self is equivalent to the incomparable self. It is the experience of the universe inside one's self. The Upanishads, Bhagavadgīta, Mahābhārat and the Rāmāyana likewise accentuate the individual, reflection sort of Moksha which is accomplished through the act of Bhakti yoga. The quest for moksha anyway is the most significant of all points and can start whenever. Different points are preliminary for this last point. Nonetheless, generally speaking, however not accurately, moksha turns into a significant pursuit in the advanced age during vānaprastha or the time of retirement. Inside Moksha, there lies a definitive harmony, a piece of definitive information, a definitive illumination and definitive heaven. In Hinduism, self-acknowledgement is the way to acquire Moksha. Moksha is both a puruṣārtha and a paramārtha which is significant for men as well as for the heavenly creatures. Moksha implies the nonappearance of moha or dream. An individual accomplishes freedom when he builds the nature of sattva, smothering rajas and tamas and overcomes his craving for sense objects by separation, restraint, giving up to God and presenting one's activities to God. A comprehension and equilibrium of the Puruṣārthas are essential to our individual and aggregate life as we push ahead into what's in store. How the world is at present moving in is toward the visually impaired impersonation of a western culture where the propensities to seek after the upsides of Kāma and Artha to the detriment of any feeling of Dharma is exceptionally high, and is in any event, jeopardizing our planet. An existence without an idea of Dharma has not made any enduring feeling of joy in individuals who live this way. On a singular level, chasing after Kāma and Artha alone can never really prompt a sensation of enduring fulfilment, since it is their temperament to duplicate their craving the more they are revealed in yet when pervaded with the possibility of Dharma, their interest is changed into something honourable, lovely and of a seriously persevering through esteem. The chasing after of Moksha or internal otherworldly undertaking is as yet alive in certain segments of Hindu society and has even been rediscovered by the west, through a deluge of numerous Hindu and Buddhist educators the west, some of whom have immense followings. However, the mission for Moksha and its worth as the most significant standard of human existence isn't perceived among most Hindus, nor broadly educated. The propensity among otherworldly competitors to have a scorn absence of significant contribution in the public eye exists. An investigation of Puruṣārthas and their use of them today offer numerous potential outcomes through which we can make a more terrific, more gorgeous and more significant presence. Puruṣārthas implies the reason for which an individual takes a stab at it. It suggests our objectives or motivation behind life. Puruṣārtha is astoundingly huge that our objectives or reason for life ought to be incredibly clear. Puruṣārtha is very much like a weapon by which the people safeguard their lives and control themselves. It is

timeless. It implies an object of human pursuit. It is so logical in present India as well as advanced India. Talking puruṣārtha implies those activities which are appropriate and addressed. It is a critical idea in Hinduism. It alludes to the four legitimate objectives or points of human existence. The four puruṣārthas are Dharm (honesty), Artha (thriving), Kāma (delight, love) and Moksha (freedom). Puruṣārthas are fundamental and adequate for a satisfying and blissful life. Puruṣārtha is a composite Sanskrit word. The term contains two words - 'puruṣa' and 'Artha'. The word 'puruṣa' signifies "person", "Soul" as well as "All-inclusive guideline and soul of the universe". The word 'Artha' signifies riches or worth, yet additionally reason or goal. In this way, "Puruṣārtha" etymologically means to the point or reason in life. The puruṣārthas are explained widely in the Mahābhārata, the amazing Indian sonnet that contains The Bhagavadgīta, and are joined with the yogic way of thinking at the most profound levels. Every single one of the puruṣārthas has numerous sacred writings devoted to it (the Kāma Sūtra, the Dharma Shāstras, and the Artha Shāstras, among others). Puruṣārthas are otherwise called the Caturvarga. In Mahābhārat it is additionally referenced that a definitive point of life is to accomplish moksha in the way of Dharma. Any conversation of customary Indian ideas about man and society generally spins around the thoughts assigned by such terms as varṇa, āśrama and puruṣārtha. It is likewise commonly accepted that the three are so personally connected that each can't be perceived without the other. Yet, even among these, the idea of puruṣārtha is maybe more major as it characterizes those extreme objectives of human existence which give importance and importance to it. Every one of the four puruṣārthas is significant; however, in instances of contention, Dharma is viewed as more significant than Artha or Kāma in Hindu Philosophy. Moksha is viewed as a definitive ideal of human existence. Antiquated Indian writing accentuates that dharma is foremost. Assuming Dharma is overlooked, Artha and Kāma benefit and delight individually leading to social mayhem. The Gautam Dharmashāstra, Apastamba Dharmasūtra and Yājñavalkya Smṛti as specific illustrations, all recommend that Dharma starts things out and is a higher priority than artha and Kāma. Kāma Sūtra states that is more significant and ought to go before Kāma, while dharma is more significant and ought to go before Kāma, while dharma is more significant and ought to go before both Kāma and Artha. Kautilya's Arthashāstra contends that Artha is the establishment for the other two. Without thriving and security in the public eye or at the individual level, both moral life and exotic nature become troublesome. As per Kautilya, Poverty breeds bad habits and disdain, while flourishing varieties of temperance and love. Kautilya additionally felt that each of the three is associated together, and one shouldn't stop appreciating life, nor a righteous way of behaving, or pursuit of abundance creation. Moksha is viewed in Hinduism as the param-puruṣārtha or extreme objective of human existence.

These four essential Puruṣārthas are vital to support each human existence for the development and progress as well as the government assistance of human civilization about the 21st hundred years. Current men are troubled with disappointment and outrage disregarding having all that ought to fulfill them. In this present circumstance, it will be shrewd for them to attempt to get a decent comprehension of life and its motivation since human existence without design is good for nothing. In this age 'dharma' signifies an overstated work of gentry. As of now, every single man has become an empty man. They are materialistically over nourished, yet at the same profoundly mal-sustained. They will be the occupant of their self-developed no man's land. Presently - a-days 'artha' causes the

man to neglect to give significance to a man who asks for food or cash. The term 'Kāma' in the cutting-edge society has been changed into the tight feeling of sexuality or real joy. Their luxurious selves or gluttonous selves are alive, profound selves are thoroughly visually impaired. 'Moksha' addresses here just to get freed off all emergencies prudent emergency, emergency of solace, emergency of pleasure or jollity and cheerfulness. Man gets veered off or wrecked from the right course of living. The man starts to participate in the corrupt and flippant exercises misinformed by the over-the-top arrogance or terrible soul. By I feel on the off chance that this antiquated insight can be utilized and garbed in present-day ways, it can assist us with discovering a sense of reconciliation 'of the psyche which is the inheritance of every person.

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