59th Anniversary of Ananda Ashram & World Sanskrit Day Celebration Aug. 31st to Sept. 4th, 2023
Ananda Ashram, NY
Lecture by Dr M.A. Jayashree & Prof. M.A. Narasimhan on
puruShArtha

by

Dr. M.A.Jayashree & Prof. M.A.Narasimhan
The Indian sages have been emphasizing that anything just heard or read cannot be called knowledge because any concept heard or read can only be information as it is not transformation, conducive for mental growth.
It can only become knowledge when one personally experiences the conclusions of the Upanishads in one’s life. All of us are basically animals. We should refine the beast to a human and then to divine. First of all as Manu-dharma-shastra says, one should become a human being having the essential basic 10 qualities. They are:
Patience, Forgiveness, constant discrimination, non-stealing, purity, control of senses, righteous action, knowledge, truth and giving up anger - these are the ten indication of dharma.
In the animate creation we have two distinctions,
So how do we distinguish between them?

It so happens among all the creation that exists on this planet earth, it is the human being who has got the capability of innovation and also imagination to envisage and determine his/her the destiny of creation to a considerable extent.
In the animate creation we have two distinctions, 
So how do we distinguish between them?

It so happens among all the creation that exists on this planet earth, it is the human being who has got the capability of innovation and also imagination to envisage and determine his/her the destiny of creation to a considerable extent. A person can put goals of ones own life & can achieve that. They are called *Puruṣārtha-s*
Purushartha

**Sanskrit**: पुरुषार्थ, *puruṣārtha* literally means “पुरुषाः arthyate iti puruṣārthah” “the aspirations of human beings” and refers to the four main goals of a human life.

The four *puruṣārtha*-s are

- **Dharma** - righteousness,
- **Artha** - prosperity, wealth,
- **Kama** - pleasure, love, and
- **Mokṣha** - liberation, spiritual values,
All four puruṣārtha-s are important, but in cases of conflict, Dharma is considered more important than artha or Kāma in Hindu philosophy. mokṣa is considered the ultimate goal of human life.
The basic characteristic of all beings, particularly humans is Kāma desire or aspirations. To fulfill or satisfy those desires, one needs artha, the objects or instruments. But the rightful desires with rightfully earned wealth will be within the framework of dharma which leads to gilt free happiness which is called freedom or liberation, mokṣa.
Human beings and animals are driven by four basic instincts, food, sleep, fear of survival & sex.

आहार-नदिरा-भय-मैथुनं च
समानमेतत्पशुभिर्नराणाम् ।
धर्मो हृतेषामधकिः वशिषो
धर्मेण हीना: पशुभि: समाना: ॥

āhāra-nidrā-bhaya-maithunaṃ cha
samānam_etat_pashubhir_narāṇām ।
dharmo hi teṣhāmadhiko visheṣho
dharmeṇa hīnāḥ pashubhiḥ samānāḥ ॥
‘Food, sleep, fear of survival, sex are common to animals as well as human beings, But the extraordinary quality in the human being is the capability of acquiring knowledge.

‘The one who is devoid of knowledge becomes only an animal’
Carakasamhitaa says how important food is
धर्मारथकाममोक्षाणामारोग्यं मूलमुत्तमम्||१५||
रोगास्तस्यापहरतार: श्रेयसो जीवतिस्य च||
पूर्वाद्भूतो मनुष्याणामन्तरायो महानयम्||१६||
dharmārthakāmamōkṣāṇāṁ
arōgyam mūlamuttamam||15||
rōgāstasyāpahartāraḥ
śrēyasō jīvitasya ca|
prādurbhūtō manuṣyāṇām
antarāyō mahānayam||16||
Health is the very basic cause of virtue, wealth, gratification and emancipation; while diseases are destroyers of human being’s welfare and life itself. They are the obstacles for their progress.
In Mahabharata the questions of yakSha are beautifully answered by YudhisThira.

yakṣa uvāca.

vyākhyātā me tvayā praśnā yāthātathyaṃ parantapa.
puruṣam tvidānīṃ vyākhyāhi yaśca sarvadhanī naraḥ .. 119..
yudhiṣṭhira uvāca.
tulye priyāpriye yasya sukhaduḥkhe tathaiva ca.
atītānāgate cobhe sa vai sarvadhanī naraḥ .. 121..
The Yaksha asked,-
‘You have, O repressor of foes, truly answered all my questions! 
Tell us now who is truly a man, and what man truly possesses every kind of wealth. 
' Yudhishthira answered,
' The report of one's good action reaches heaven and spreads over the earth. As long as that report lasts, so long is a person to whom the agreeable and the disagreeable, happiness and suffering, the past and the future, are the same, is said to possess every kind of wealth.‘
यक्ष उवाच ।
व्याख्यातः पुरुषो राजन्यश्च सर्वधनी नरः ।
तस्मात्त्वमेकं भ्रातृत्वां यमचिछससि जीवतु ॥ १२२॥
युधिष्ठिरि उवाच ।
श्यामो य एष रक्ताक्षो बृहच्छाल इवोत्थथिति ।
व्यूढोरस्को महाबाहुर्नकुलो यक्ष जीवतु ॥ १२३॥

yakṣa uvāca.
vyākhyātah puruṣo rājanyaśca sarvadhanaṁ
naraḥ.
tasmāttvamekaṁ bhrātṛṇāṁ yamicchasi sa
jīvatu .. 122..
yudhiṣṭhira uvāca.
śyāmo ya eṣa raktākṣo bṛhacchāla
ivotthitaḥ.
vyūḍhorasko mahābāhurnakulo yakṣa
jīvatu .. 123.
The Yaksha said, -
'Thou hast, O king truly answered who is a man, and what man possesses every kind of wealth. Therefore, let one only amongst thy brothers, whom thou may wish, get up with life!

Yudhishtithra answered,-
'Let this one that is of darkish hue, whose eyes are red, who is tall like a large Sala tree, whose chest is broad and arms long, let this Nakula, O Yaksha, get up with life! II
युधिष्ठिरि उवाच।
धर्म एव हतो हन्ति धर्मो रक्षति रक्षितः।
तस्माद् धर्मं न त्यजामि नो धर्मो हतोदवधीत ॥ १२८॥
आनृशंस्यं परो धर्मः परमार्थाच्च मे मतम्।
आनृशंस्यं चकीर्षामनिकुलो यक्ष जीवतु ॥ १२९॥
धर्मशीलः सदा राजा इतिमां मानवा वदिः।
स्वधर्मान्न चलिष्यामि नकुलो यक्ष जीवतु ॥ १३०॥
कुन्ती चैव मादरी च दृवे भारये तु पतिःमम ।
उभे सपुत्रे सयाता वै इत्ते मे धीयते मति: ॥ १३१॥
यथा कुन्ती तथा मादरी वशिष्टो नास्ति तति तयोः।
मातृभ्यां सममचिष्ठाम् नकुलो यक्ष जीवतु ॥ १३२॥
यक्ष उवाच।
तस्य तेऽर्थाच्च कामाच्च आनृशंस्यं परं मतम्।
तस्मात्ते भरातरः सर्वे जीवन्तु भरतर्षभ ॥ १३३॥
yudhiṣṭhira uvāca.
dharma eva hato hanti dharmo rakṣati rakṣitaḥ.
tasmāddharmam na tyajāmi mā no dharmo hatovadhīt .. 128..
ānṛśaṃsyāṃ paro dharmaḥ paramārthācca me matam.
ānṛśaṃsyāṃ cikīrṣāmi nakulo yakṣa jīvatu .. 129..
dharmaśīlaḥ sadā rājā iti māṃ mānavā viduḥ.
svadharmānna caliṣyāmi nakulo yakṣa jīvatu .. 130..
kuntī caiva mādrī ca dve bhārye tu piturmama.
ubhe saputre syātāṃ vai iti me dhīyate matiḥ .. 131..
yakṣa uvāca.
tasya terthācca kāmācca ānṛśaṃsyāṃ paraṃ
Yudhishtira said,-

'If virtue is sacrificed, he that sacrifices it, is himself lost. So virtue also cherishes the cherisher. Therefore taking care that virtue by being sacrificed may not sacrifice us, I never forsake virtue. Abstention from injury is the highest virtue, and is even higher than the highest object of attainment. I endeavor to practice that virtue. Therefore, let Nakula, O Yaksha, revive! Let men know that the king is always virtuous! I will never depart from my duty. Let Nakula, therefore, revive! My father had two wives, Kunti and Maadri. Let both of them have children. This is what I wish.

The Yaksha said,-

'Since abstention from injury is regarded by thee as higher than both profit and pleasure, therefore, let all thy brothers live, O bull of Bharata race!'
यक्ष उवाच ।
धर्मश्चार्थश्च कामश्च परस्परवरिधिनः ।
एषां नतियविरुद्धानां कथमेकतर सङ्गमः ॥ १०१॥
युधिष्ठिरि उवाच ।
यदा धर्मश्च भार्या च परस्परवशानुगाञ्च ।
तदा धर्मार्थकामानां त्रयाणामपसिंधुगमः ॥ १०२॥

yakṣa uvāca .
dharmaścārthāśca kāmaśca
parasparavirodhīnāḥ .
esāṃ nityaviruddhānāṁ
kathamekatra saṅgamaḥ . 101 .
yudhiṣṭhira uvāca .
yadā dharmaśca bhāryā ca parasparavaśānugau .
tadā dharmārthakāmānāṁ trayāṇāmapi
saṅgamaḥ . 102 .
The Yaksha asked,-
'Virtue (dharma), wealth (artha), and desire (kaama) are opposed to one another. How could things thus antagonistic to one another exist together?'
Yudhishthira answered,-
‘When a wife (bhaaryaa) and virtue (dharma) agree with each other, then all the three, that is dharma, artha & kaama you mentioned can co-exist’
dhanyavaadaah