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&

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Lecture by

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on

puruShArtha

by

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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:

धृतिः क्षमा दमोऽस्तेयं शौचमन्द्रियनिग्रहः।
धीर्वदिया सत्यमक्रोधो दशकं धर्मलक्षणम्।।

dhṛti: kṣamā damo'steyaṃ
śaucam indriyanigraha:
dhīrvidyā satyamakrodho

daśakaṃ dharmalakṣaṇam।। Manusmṛiti 6, 12

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,

1. Human, 2. Animal.

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.

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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 “puruṣaiḥ 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 dharmā which leads to guilt 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-नद्रिरा-भय-मैथुनं च
समानमेतत्पशुभरिनराणाम् ।
धर्मो ह तेषामधकियो वशैषो
धर्मेण हीनाः पशुभाः समानाः ॥

āhāra-nidrā-bhaya-maithunaṃ cha
samānam_etat_pashubhir_narāṇām |
dharmo hi teṣhāmadhiko vishesho
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

धर्मार्थकाममोक्षाणामारोग्यं मूलमुत्तमम्॥१५॥

रोगास्तस्यापहर्तारः श्रेयसो जीवितस्य च।

प्रादुर्भूतो मनुष्याणामन्तरायो महानयम्॥१६॥

dharmārthakāmamōkṣāṇām
ārōgyaṁ 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.

यकष उवाच ।

व्याख्याता मे त्वया प्रश्ना याथातथ्यं परन्तप ।
पुरुषं त्वदिनीं व्याख्याहियश्च सर्वधनी नरः ॥ ११९॥

युधिष्ठिरि उवाच ।

तुल्ये प्रियाप्रिये यस्य सुखदुःखे तथैव च ।
अतीतानागते चोभे स वै सर्वधनी नरः ॥ १२१॥

yakṣa uvāca .

vyākhyātā me tvayā praśnā yāthātathyaṃ
parantapa .

puruṣaṃ 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.

' Yudhishtira 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.'

यकष उवाच ।

व्याख्यातः पुरुषो राजन्यश्च सर्वधनी नरः ।
तस्मात्त्वमेकं भ्रातृणां यमच्छिसिं जीवतु ॥ १२२ ॥

युधिष्ठिरि उवाच ।

श्यामो य एष रक्ताक्षो बृहच्छाल इवोत्थतिः ।
व्यूढोरस्को महाबाहुरनकुलो यकष जीवतु ॥ १२३ ॥

yakṣa uvāca .

vyākhyātaḥ puruṣo rājanyaśca sarvadhanī
naraḥ .

tasmāttvamekaṃ bhrātṛṇāṃ 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!'

Yudhishtira 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! ||

युधिष्ठिर उवाच ।

धर्म एव हतो हन्ति धर्मो रक्षतरिक्षतिः ।
तस्माद्धर्मं न त्यजामि नो धर्मो हतोऽवधीत् ॥ १२८ ॥

आनृशंस्यं परो धर्मः परमार्थाच्च मे मतम् ।
आनृशंस्यं चकीर्षामनिकुलो यक्ष जीवतु ॥ १२९ ॥

धर्मशीलः सदा राजा इति मां मानवा वदुः ।
स्वधर्मान्न चलषियामनिकुलो यक्ष जीवतु ॥ १३० ॥

कुन्ती चैव माद्री च द्वे भार्ये तु पतिर्मम ।
उभे सपुत्रे स्यातां वै इति मे धीयते मतिः ॥ १३१ ॥

यथा कुन्ती तथा माद्री वशिष्ठो नास्तमि तयोः ।
मातृभ्यां सममच्छामनिकुलो यक्ष जीवतु ॥ १३२ ॥

यक्ष उवाच ।

तस्य तेऽर्थाच्च कामाच्च आनृशंस्यं परं मतम् ।
तस्मात्ते भ्रातरः सर्वे जीवन्तु भरतर्षभ ॥ १३३ ॥

yudhiṣṭhira uvāca .

dharmā eva hato hanti dharmo rakṣati rakṣitaḥ .
tasmāddharmaṃ na tyajāmi mā no dharmo
hatovadhīti .. 128..

ānṛśaṃsyaṃ paro dharmāḥ paramārthācca me
matam .

ānṛśaṃsyaṃ cikīrṣāmi nakulo yakṣa jīvatu .. 129..
dharmāśīlaḥ sadā rājā iti māṃ mānavā viduḥ .
svadharmāna calīṣyāmi 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 ānṛśaṃsyaṃ 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 ।

धर्मश्चारथश्च कामश्च परस्परवरोधनिः ।
एषां नित्यविरुद्धानां कथमेकत्र सङ्गमः ॥ १०१ ॥

युधिष्ठिरि उवाच ।

यदा धर्मश्च भार्या च परस्परवशानुगौ ।
तदा धर्मार्थकामानां त्रयाणामपि सङ्गमः ॥ १०२ ॥

yakṣa uvāca .

dharmaścārthaśca kāmaśca
parasparavirodhinaḥ .
eṣāṃ nityaviruddhānāṃ
kathamekatra saṅgamaḥ .. 101..

yudhiṣṭhira uvāca .

yadā dharmaśca bhāryā ca parasparavaśānugau .
tadā dharmārthakāmānāṃ trayāṅāmapi
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?'

Yudhishtira 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