**Traditional Values**

**PURUSHARTHA**

Purushartha is not only a term and therefore a mere concept, but it is also a scheme and a normative orientation to life. In other words, it entails a philosophy of life. For, to ask what your philosophy of life is a different way of asking how do you understand the purusharthas, the meaning of life.

The literal meaning of the classical expression Purushartha is 'any object of human striving, human effort'. And, when used adverbially, purushartham conveys the nuance 'for the sake of man', 'on account of man'.

Even etymologically 'Purushartha' means that which is aimed at or desired. It could be anything that we desire to have (upadeya) or to avoid (heya). Though it means things we desire to have or to avoid, in classical discussions on purusharthas the accent usually falls on the things we desire to have. Therefore, we can take the classification of purusharthas as a classification of what we aim at rather than what we want to avoid.

We have already said that the Vedic Indians used the term 'purusha' to refer to the universe as well as to man. The term purusha is also a qualifying word in purushartha. If purushartha literally means what the purusha desires as good (artha) then, in its general expression it signifies all those goals the pursuit of which is expressive of our nature as a whole.

The qualification purusha has a further meaning: It also means 'human'. Does this meaning suggest that purushartha specifically refers to those goals which we humans do not share with other grades of sentient beings? Do the Purushartha refer only to human goals? What about the goals enjoyed by animals? What is it that distinguishes humans from animals?

Food, sex-gratification, pleasure etc are some of the goals referred to by the word purushartha. These are common goals experienced by any sentient being whatever. If this be true, purushartha does not specifically refer to goals which we humans do not share with other animals.

If so, it may be asked, what is unique about man? This question may be answered in the language of Hitopadesa, one of the earliest fables in India. In its 'prastavika' it makes a clean distinction between man and animal! thus: Hunger, sleep, fear and sex are common to all men and animals. What distinguishes man from animal is the knowledge of the right and wrong.

According to Western philosophers like Plato, Aristotle, Spinoza, Kant and others, man alone has the capacity of conceiving a goal and of acting accordingly. By this they do not mean that animals have no purpose. It is set for them by nature and does not therefore involve any conscious choice and determination. Does this way of thinking mean that in the gratification of sensuous inclinations and impulses man cease to be human? No. This is not what the authors mean when they say purushartha refers to goals shared by all grades of sentient beings. They explain the qualification purusha differently.

 One such explanation given by Balbir Singh, is this: A goal should be such that it reflects therein the spiritual element characteristic of human nature alone. It is the presence of this element in the pursuit that gives the goal a unique meaning.

One thing that becomes clear when we look at the concept of purushartha is this: It is considered only in the context of the doctrine of four purusharthas. That is, it is nowhere discussed in its own right. Therefore, the question we need to ask is: What does the concept of purushartha mean in the context of the four purusharthas? This is certainly a problem because 'purushartha' cannot mean the same thing when applied to these four purusharthas. In other words, we do not take them all in the same sense. For instance, artha is not a purushartha in the same sense in which moksha is a purushartha. Therefore, without examining the concept of purushartha in some detail we would find it difficult to proceed further.

Dr. S. R. Talghatti makes an attempt to clarify this concept. His argument may be summed up as follows: We usually explain our conduct by our 'life-Ideal'. The concept of purushartha is another name for this Life-Ideal. Therefore, the significance of the concept of purushartha is broadly axiological and especially moral; but as expressed in the doctrine of the four purusharthas, it forms the basis of a comprehensive philosophy of life.

If we take the etymological meaning of the word purushartha, it means 'object of desire'. That is, 'purushartha' is a goal or end we desire to achieve. If it stands for what is desired by us then it is a descriptive (and therefore a positive, empirical-psychological) concept rather than a normative (moral) concept. This means that it is intimately related to our practical life governed by goals.

Then how come, it might be asked, we do not call every particular object of desire a purushartha? This means that it is not only an object of desire but is something more. This makes it a lasting ideal that underlies our whole life, in other words, the Life-Ideal is sought through particular objects of desire which the ideal governs. If so, particular purposes must be expressions of the general principle called purushartha. Here its ethical significance becomes somewhat manifest. For it implies the distinction between 'desired' and 'desirable'. Purushartha means 'desirable' meaning 'what ought to be desired'; and particular objects are what is 'desired'. This distinction between 'desired' and 'desirable' brings us to another distinction between 'fact and value': This in turn is usually understood as a distinction between 'is' and 'ought'. Now, if purushartha is what is desired then it is a fact. But the question is: Are fact and value mutually exclusive? No. For, 'fact' is a condition for value. For, the dictum 'ought implies can' presuppose 'is'. Thus 'is' is linked to ‘ought' through 'can1. If so, we get a twofold meaning of desirable: i) 'can be desired' (factual) and ii) 'ought to be desired' (valuational and ethical). What is factual is a condition for what is ethical. In other words, that something is 'desirable' factually means that it is actually desired. If this is true, then from the 'objects actually desired' by a people we can know the values they have accepted. In so far as this is so, a value can be defined as that which is desired. In other words, values are grounded in human nature itself and stand for the basic human aspirations. Therefore, the definition of purushartha as that which we desire is quite in order. Can we then identify pumshartha with value? This is not what is meant here, though the above discussion might create such an impression. What we mean to emphasize is only the intimate relation of value and purushartha with basic human aspirations.

Purushartha is what is desired by men. But every object of particular desire is not purushartha. Particular objects of desires are innumerable. Therefore, purushartha may be properly understood as that 'aim' which we try to achieve through the satisfaction of all the particular desires. Thus, purushartha is the governor of the world of desires and therethrough of whole life and behavior. In other words, it is the 'ideal of life' or 'life-ideal' we pursue throughout our life. It is therefore the end or goal of life.

**PURUSHARTHA (Additional)\*\***

Purushartha (Sanskrit: पुरुषार्थ) literally means an "object of human pursuit”. It is a key concept in Hinduism, and refers to the four proper goals or aims of a human life. The four purushartha are Dharma (righteousness, moral values), Artha (prosperity, economic values), Kama (pleasure, love, psychological values) and Moksha (liberation, spiritual values).

All four Purusarthas are important, but in cases of conflict, Dharma is considered more important than Artha or Kama in Hindu philosophy. Moksha is considered the ultimate ideal of human life. At the same time, this is not a consensus among all Hindus, and many have different interpretations of the hierarchy, and even as to whether one should exist.

Historical Indian scholars recognized and debated the inherent tension between active pursuit of wealth (Artha purushartha) and pleasure (Kama), and renunciation of all wealth and pleasure for the sake of spiritual liberation (Moksha). They proposed "action with renunciation" or "craving-free, dharma-driven action", also called NISHKAM KARMA as a possible solution to the tension.

**Etymology**

*Purushartha* (पुरुषार्थ) is a composite Sanskrit word from *Purusha* (पुरुष) and *Artha* (अर्थ). *Purusha* means "primaeval human being as the soul and original source of the universe" *Artha* in one context means "purpose", "object of desire" and "meaning". Together, *Purushartha* literally means "purpose of human being" or "object of human pursuit". [Alf Hiltebeitel](https://en.wikipedia.org/wiki/Alf_Hiltebeitel) translates *Purushartha* as "Goals of Man". Prasad clarifies that "Man" includes both man and woman in ancient and medieval Indian texts. Olivelle translates it as the "aims of human life".

Purushartha is also referred to as ***Caturvarga*.**

*Purushartha* is a key concept in Hinduism, which holds that every human has four proper goals that are necessary and sufficient for a fulfilling and happy life,

[**Dharma**](https://en.wikipedia.org/wiki/Dharma) – signifies behaviors that are considered to be in accord with *[rta](https://en.wikipedia.org/wiki/Rta%22%20%5Co%20%22Rta)*, the order that makes life and universe possible, and includes duties, rights, laws, conduct, virtues and *right way of living*. Hindu dharma includes the religious duties, moral rights and duties of each individual, as well as behaviors that enable social order, right conduct, and those that are virtuous. Dharma, according to [van Buitenen](https://en.wikipedia.org/wiki/J._A._B._van_Buitenen), is that which all existing beings must accept and respect to sustain harmony and order in the world. It is, states van Buitenen, the pursuit and execution of one's nature and true calling, thus playing one's role in cosmic concert.

[**Artha**](https://en.wikipedia.org/wiki/Artha)– signifies the "means of life", activities and resources that enables one to be in a state one wants to be in. *Artha* incorporates wealth, career, activity to make a living, financial security and economic prosperity. The proper pursuit of artha is considered an important aim of human life in Hinduism.

[**Kama**](https://en.wikipedia.org/wiki/Kama)– signifies desire, wish, passion, emotions, pleasure of the senses, the [aesthetic](https://en.wikipedia.org/wiki/Aesthetic) enjoyment of life, affection, or love, with or without sexual connotations.[Gavin Flood](https://en.wikipedia.org/wiki/Gavin_Flood) explains Kama as "love" without violating dharma (moral responsibility), artha (material prosperity) and one's journey towards moksha (spiritual liberation).

[**Moksha**](https://en.wikipedia.org/wiki/Moksha)– signifies emancipation, liberation or release. In some schools of Hinduism, *moksha* connotes freedom from *samsara*, the cycle of death and rebirth, in other schools moksha connotes freedom, self-knowledge, self-realization and liberation in this life.

**SATYAM SHIVAM & SUNDARAM**

Hinduism has a Non-Duality School of thought which focuses more on Aham Brahmasmi (I am Brahman) and Tattwamasi (That Thou Art). Satyam Shivam Sundaram forms the basis of it. Remember Shivam doesn’t refer only to the Hindu God Shiva, it refers to the God (Goodness) within yourself. Life is experienced as “Sat-Chit-Anand,” or “Truth-Consciousness-Bliss.” The situation is more like “Satyam-Shivam-Sundaram,” meaning “Truth-Godliness-Beauty.” The truth of existence arises, and, more than good, is an experience of “Godliness.” Experience is felt as “total godliness.” One sees that existence is enlightened, and has been all along. There is a very Nice discourse by OSHO on explaining the meaning and essence of this                 ‬‬‬‬

1. The first word, **Satyam means the truth** – not what you think about it, but what it is; not your idea about it, but its reality. To know this truth, you have to be utterly absent. Your very presence will distort the vision, because your presence means the presence of your mind, your prejudices, your conditionings. You are nothing else but a bundle of all that has been forced upon you by the religions, by the society, by the so-called leaders of humanity. Your absence means absence of all prejudices, all borrowed knowledge, absence of the Christian, absence of the Hindu, absence of the Mohammedan... just a pure sky, a pure being. I am using the word absence to deny all that is not you. But don’t misunderstand me; this absence of you is your real presence. Only the prejudices are absent, the ego is absent, your knowledge ability is absent – but your being shows in its utter purity. You disappear as a personality and there remains only a pure presence. So, it is absence on one side of all that is false in you, and it is presence on the other side of all that is real in you. In this state you don’t think, you simply see. **This seeing of existence is the first experience of the mystic contained in the word Satyam. Satyam means the truth – not any conception about it, but truth itself.**

2. **The second word, Shivam, means virtue** – all that is good, all that is valuable, all that is the most precious in you, the ultimate good. [**In my humble opinion Shivam connotes Auspiciousness that inheres in One and ALL in my life long experiences].** The man who comes to experience the truth starts living the truth immediately. There is no other alternative. His living the truth is Shivam. Shivam means truth in action, truth in your life, truth in your love, truth in your friendship, truth in your eyes, and truth in your heart. Shivam is the action of truth; truth itself is the Center of the cyclone. But if you experience the truth, the cyclone around you becomes Shivam. It becomes pure godliness. A man of truth is the only proof that the world is divine. No argument can prove that the world is divine.

 I am reminded of one of the greatest mystics, Ramakrishna. When asked by a logician, “What is truth? Do you have any argument, any evidence for it?” Ramakrishna laughed hilariously. He said, “I am the argument, and if you cannot see in my eyes the proof and the evidence, you will not find it anywhere else. I am the only proof that existence is not dead, that existence is not only matter; that existence is not only available to science, that existence is much more than matter, that you are much more than the body, that you are much more than the mind....” But this “much more” cannot be proved by any logician, any scientist; only the mystic is the proof. He can also not prove it by words, but only by his way of life. The way of life of the mystic is the only possibility to come in contact with the divine which is all around you. You are living in the very ocean of the divine, but the mystic becomes your first window through which you can see the non-material, the spiritual, the beyond.

**Shivam is the mystic in action – his gestures, the music in his words, the poetry of his life, the light and the depths of his eyes. Whatever he does, whether he is chopping wood or carrying water from the well, you can see that there is a subtle difference. He is total in his every act, and that totality brings the third word, Sundaram.**

3. **The third Sundaram means beauty.** So, this is the mystic trinity: sat-yam, the truth; Shivam, the good, the divine; and Sundaram, the beauty. You have seen the beauty of the flowers, you have seen the beauty of the stars, you have seen the beauty of a bird on the wing, and you have seen beauties upon beauties of sunsets and sunrises. But the greatest beauty is to see the totality, the intensity of the mystic. That is the greatest flowering in existence of consciousness itself. It is available only to those who are humble enough to receive it, who are not living a closed life of fear, of paranoia, but who are living a life of love, with all the windows open, and are ready to go with life wherever it leads. These receptive souls are the only real seekers in the world. These receptive souls are blessed with their experience of Sundaram: the beautiful rose that is opening in the heart of the mystic. These three words are so unique, so incomparable, there is nothing parallel to them.

**Truth is the experience, Shivam is the action that comes out of the experience, and beauty is the flowering of consciousness of the man who has experienced truth.**

**AHIMSA**

**Ahimsa** (Ahimsa) ([Sanskrit](https://en.wikipedia.org/wiki/Sanskrit): अहिंसा [IAST](https://en.wikipedia.org/wiki/IAST): *ahiṃsa*, [Pali](https://en.wikipedia.org/wiki/Pali): *avihiṃsa*) ("compassion") is an ancient Indian principle of [nonviolence](https://en.wikipedia.org/wiki/Nonviolence) which applies to all living beings. It is a key [virtue](https://en.wikipedia.org/wiki/Virtue) in [Hinduism](https://en.wikipedia.org/wiki/Hindu_Dharma), [Buddhism](https://en.wikipedia.org/wiki/Buddhism) and [Jainism](https://en.wikipedia.org/wiki/Jainism).

Ahimsa is one of the cardinal virtues of Jainism, where it is first of the [Pancha Mahavrata](https://en.wikipedia.org/wiki/Jain_Ethics%22%20%5Co%20%22Jain%20Ethics). It is also the first of the [five precepts](https://en.wikipedia.org/wiki/Five_precepts) of Buddhism. Ahimsa is a multidimensional concept, inspired by the premise that all living beings have the spark of the divine spiritual energy; therefore, to hurt another being is to hurt oneself. Ahimsa has also been related to the notion that any violence has [karmic](https://en.wikipedia.org/wiki/Karma) consequences. While ancient scholars of Hinduism pioneered and refined the principles of Ahimsa, the concept also reached an extraordinary development in the ethical philosophy of Jainism. [Parsvanatha](https://en.wikipedia.org/wiki/Parsvanatha), the twenty-third [*tirthankara*](https://en.wikipedia.org/wiki/Tirthankara) of Jainism, revived and preached the concept of non-violence in the 8th century BCE. [Mahavira](https://en.wikipedia.org/wiki/Mahavira), the twenty-fourth and the last *tirthankara* further strengthened the idea in the 6th century BCE. Perhaps the most popular advocate of the principle of Ahimsa was [Mahatma Gandhi](https://en.wikipedia.org/wiki/Mahatma_Gandhi).

Ahimsa's precept of cause no injury includes one's deeds, words, and thoughts. Classical Hindu texts like the [Mahabharata](https://en.wikipedia.org/wiki/Mahabharata) and [Ramayana](https://en.wikipedia.org/wiki/Ramayana), as well as modern scholars, debate principles of Ahimsa when one is faced with war and situations requiring self-defence. Historical Indian literature has in this way contributed to modern [theories of Just War](https://en.wikipedia.org/wiki/Just_war_theory) and [self-defence](https://en.wikipedia.org/wiki/Self-defence).

**ETYMOLOGY**

The word Ahimsa sometimes spelled Ahinsa is derived from the Sanskrit root hiṃs, meaning to strike; hiṃsa is injury or harm, while a-hiṃsa, its opposite, is non-harming or [nonviolence](https://en.wikipedia.org/wiki/Nonviolence).

**ANCIENT VEDIC TEXTS**

Ahimsa as an ethical concept evolved in the Vedic texts. The oldest scriptures indirectly mention Ahimsa, but do not emphasize it. Over time, the Hindu scripts revise ritual practices and the concept of Ahimsa is increasingly refined and emphasized, until Ahimsa becomes the highest virtue by the late Vedic era (about 500 BC). For example, hymn 10.22.25 in the Rig Veda uses the words [Satya](https://en.wikipedia.org/wiki/Satya) (truthfulness) and Ahimsa in a prayer to deity Indra; later, the [Yajur Veda](https://en.wikipedia.org/wiki/Yajurveda) dated to be between 1000 BC and 600 BC, states, "may all beings look at me with a friendly eye, may I do likewise, and may we look at each other with the eyes of a friend".

The term *Ahimsa* appears in the text [Taittiriya Shakha](https://en.wikipedia.org/wiki/Taittiriya_Shakha) of the [Yajurveda](https://en.wikipedia.org/wiki/Yajurveda) (TS 5.2.8.7), where it refers to non-injury to the sacrificer himself. It occurs several times in the *[Shatapatha Brahmana](https://en.wikipedia.org/wiki/Shatapatha_Brahmana%22%20%5Co%20%22Shatapatha%20Brahmana)* in the sense of "non-injury". The Ahimsa doctrine is a late Vedic era development in Brahmanical culture. The earliest reference to the idea of non-violence to animals ("pashu-Ahimsa"), apparently in a moral sense, is in the Kapisthala Katha Samhita of the Yajurveda (KapS 31.11), which may have been written in about the 8th century BCE.

The [Chandogya Upaniṣad](https://en.wikipedia.org/wiki/Ch%C4%81ndogya_Upani%E1%B9%A3ad), dated to the 8th or 7th century BCE, one of the oldest [Upanishads](https://en.wikipedia.org/wiki/Upanishads), has the earliest evidence for the [Vedic era](https://en.wikipedia.org/wiki/Vedas) use of the word *Ahimsa* in the sense familiar in Hinduism (a code of conduct). It bars violence against "all creatures" (*sarvabhuta*) and the practitioner of Ahimsa is said to escape from the cycle of [rebirths](https://en.wikipedia.org/wiki/Reincarnation) (CU 8.15.1). Some scholars state that this 8th or 7th century BCE mention may have been an influence of Jainism on Vedic Hinduism. Others scholar state that this relationship is speculative, and though Jainism is an ancient tradition the oldest traceable texts of Jainism tradition are from many centuries after the Vedic era ended.

Chandogya Upaniṣad also names Ahimsa, along with Satyavacanam (truthfulness),Arjavam (sincerity), [Danam](https://en.wikipedia.org/wiki/D%C4%81na%22%20%5Co%20%22D%C4%81na) (charity), [Tapo](https://en.wikipedia.org/wiki/Tapas_%28Indian_religions%29%22%20%5Co%20%22Tapas%20%28Indian%20religions%29) (penance/meditation), as one of five essential virtues (CU 3.17.4).

The sandilya Upanishad lists ten forbearances: *Ahimsa*, *Satya*, *Asteya*, *Brahmacharya*, *Daya*, *Arjava*, *Kshama*, Dhriti, *Mitahara* and *Saucha*. According to Kaneda, the term Ahimsa is an important spiritual doctrine shared by Hinduism, Buddhism and Jainism. It literally means 'non-injury' and 'non-killing'. It implies the total avoidance of harming of any kind of living creatures not only by deeds, but also by words and in thoughts.

**JAINISM**

The vow of ahimsa is considered the foremost among the 'five vows of Jainism'. Other vows like truth (Satya) are meant for safeguarding the vow of ahimsa. In the practice of Ahimsa, the requirements are less strict for the lay persons ([sravakas](https://en.wikipedia.org/wiki/Sravakas%22%20%5Co%20%22Sravakas)) who have undertaken *anuvrata* (Smaller Vows) than for the [Jain monastics](https://en.wikipedia.org/wiki/Jain_monasticism) who are bound by the [Mahavrata](https://en.wikipedia.org/wiki/Mahavrata%22%20%5Co%20%22Mahavrata) "Great Vows". The statement *ahimsa paramo dharma* (or, "**Non-injury**/nonviolence/harmlessness **is the supreme**/ultimate/paramount/highest/absolute **duty**/virtue/attribute/religion" — slashes are used here to present alternative denotations) is often found inscribed on the walls of the [Jain temples](https://en.wikipedia.org/wiki/Jain_temple).

**BUDDHISM**

In Buddhist texts *Ahimsa* (or its [Pali](https://en.wikipedia.org/wiki/P%C4%81li) cognate *avihiṃsa*) is part of the [Five Precepts](https://en.wikipedia.org/wiki/Five_Precepts) (*Pancasila*), the first of which has been to abstain from killing. This precept of Ahimsa is applicable to both the Buddhist layperson and the monk community.

The Ahimsa precept is not a commandment and transgressions did not invite religious sanctions for laypersons, but their power has been in the Buddhist belief in karmic consequences and their impact in afterlife during rebirth. Killing, in Buddhist belief, could lead to rebirth in the hellish realm, and for a longer time in more severe conditions if the murder victim was a monk. Saving animals from slaughter for meat is believed to be a way to acquire merit for better rebirth. These moral precepts have been voluntarily self-enforced in lay Buddhist culture through the associated belief in karma and rebirth. The Buddhist texts not only recommended Ahimsa, but suggest avoiding trading goods that contribute to or are a result of violence:

These five trades, monks, should not be taken up by a lay follower: trading with weapons, trading in living beings, trading in meat, trading in intoxicants, trading in poison.

**MODERN TIMES**

In the 19th and 20th centuries, prominent figures of Indian spirituality such as [Shrimad Rajchandraji](https://en.wikipedia.org/wiki/Shrimad_Rajchandra) and [Swami Vivekananda](https://en.wikipedia.org/wiki/Swami_Vivekananda) emphasized the importance of Ahimsa.

[Mohandas Karamchand Gandhi](https://en.wikipedia.org/wiki/Mohandas_Karamchand_Gandhi) successfully promoted the principle of Ahimsa to all spheres of life, in particular to politics ([Swaraj](https://en.wikipedia.org/wiki/Swaraj)). His non-violent resistance movement [satyagraha](https://en.wikipedia.org/wiki/Satyagraha) had an immense impact on India, impressed public opinion in Western countries, and influenced the leaders of various [civil and political rights](https://en.wikipedia.org/wiki/Civil_and_political_rights) movements such as the American civil rights movement's [Martin Luther King, Jr.](https://en.wikipedia.org/wiki/Martin_Luther_King%2C_Jr.) and [James Bevel](https://en.wikipedia.org/wiki/James_Bevel). In Gandhi's thought, Ahimsa precludes not only the act of inflicting a physical injury, but also mental states like evil thoughts and hatred, unkind behavior such as harsh words, dishonesty and lying, all of which he saw as manifestations of violence incompatible with Ahimsa. Gandhi believed Ahimsa to be a creative energy force, encompassing all interactions leading one's self to find Satya, "Divine Truth". [Sri Aurobindo](https://en.wikipedia.org/wiki/Sri_Aurobindo) criticized the Gandhian concept of Ahimsa as unrealistic and not universally applicable; he adopted a pragmatic non-pacifist position, saying that the justification of violence depends on the specific circumstances of the given situation.

**PREM**

**Love** encompasses a range of strong and positive [emotional](https://en.wikipedia.org/wiki/Emotion) and [mental states](https://en.wikipedia.org/wiki/Mental_states), from the most sublime [virtue](https://en.wikipedia.org/wiki/Virtue) or good habit, the deepest [interpersonal](https://en.wikipedia.org/wiki/Interpersonal_relationship) [affection](https://en.wikipedia.org/wiki/Affection) and to the simplest [pleasure](https://en.wikipedia.org/wiki/Pleasure). An example of this range of meanings is that the love of a mother differs from the love of a spouse, which differs from the love of food. Most commonly, love refers to a feeling of strong attraction and emotional [attachment](https://en.wikipedia.org/wiki/Attachment_%28psychology%29).

Love is considered to be a positive and negative: with its [virtue](https://en.wikipedia.org/wiki/Virtue) representing human [kindness](https://en.wikipedia.org/wiki/Kindness), [compassion](https://en.wikipedia.org/wiki/Compassion), and affection, as "the unselfish loyal and benevolent concern for the good of another"; and its [vice](https://en.wikipedia.org/wiki/Vice) representing human [moral flaw](https://en.wikipedia.org/wiki/Morality), akin to [vanity](https://en.wikipedia.org/wiki/Vanity), [selfishness](https://en.wikipedia.org/wiki/Selfishness), [amour-propre](https://en.wikipedia.org/wiki/Amour-propre), and [egotism](https://en.wikipedia.org/wiki/Egotism), as it potentially leads people into a type of mania, obsessiveness or codependency. It may also describe compassionate and affectionate actions towards other humans, one's self or animals. In its various forms, love acts as a major facilitator of [interpersonal relationships](https://en.wikipedia.org/wiki/Interpersonal_relationship) and, owing to its central psychological importance, is one of the most common themes in the [creative arts](https://en.wikipedia.org/wiki/Creative_arts). Love has been postulated to be a function to keep human beings together against menaces and to [facilitate the continuation of the species](https://en.wikipedia.org/wiki/Human_reproduction).

Ancient Greek philosophers identified [five forms of love](https://en.wikipedia.org/wiki/Greek_words_for_love): essentially, [familial love](https://en.wikipedia.org/wiki/Familial_love) (in [Greek](https://en.wikipedia.org/wiki/Ancient_Greek), *[Storge](https://en.wikipedia.org/wiki/Storge%22%20%5Co%20%22Storge)*), [friendly love](https://en.wikipedia.org/wiki/Friendship) or [platonic love](https://en.wikipedia.org/wiki/Platonic_love) ([*Philia*](https://en.wikipedia.org/wiki/Philia)), [romantic love](https://en.wikipedia.org/wiki/Romance_%28love%29) ([*Eros*](https://en.wikipedia.org/wiki/Eros_%28concept%29)), [guest love](https://en.wikipedia.org/wiki/Hospitality) ([*Xenia*](https://en.wikipedia.org/wiki/Xenia_%28Greek%29)) and [divine love](https://en.wikipedia.org/wiki/Divinity) ([*Agape*](https://en.wikipedia.org/wiki/Agape)). Modern authors have distinguished further varieties of love: [unrequited love](https://en.wikipedia.org/wiki/Unrequited_love), [empty love](https://en.wikipedia.org/wiki/Empty_love), [companionate love](https://en.wikipedia.org/wiki/Companionate_love), [consummate love](https://en.wikipedia.org/wiki/Consummate_love), [infatuated love](https://en.wikipedia.org/wiki/Limerence), [self-love](https://en.wikipedia.org/wiki/Amour_de_soi), and [courtly love](https://en.wikipedia.org/wiki/Courtly_love). Numerous cultures have also distinguished [*Ren*](https://en.wikipedia.org/wiki/Ren_%28Confucianism%29), [*Yuanfen*](https://en.wikipedia.org/wiki/Yuanfen), [*Mamihlapinatapai*](https://en.wikipedia.org/wiki/Mamihlapinatapai), [*cafune*](https://en.wikipedia.org/wiki/Cafun%C3%A9), [*Kama*](https://en.wikipedia.org/wiki/Kama), [*Bhakti*](https://en.wikipedia.org/wiki/Bhakti), [*Metta*](https://en.wikipedia.org/wiki/Mett%C4%81), [*Ishq*](https://en.wikipedia.org/wiki/Ishq), [*Chesed*](https://en.wikipedia.org/wiki/Chesed), [*Amore*](https://en.wikipedia.org/wiki/Cupid), [*Charity*](https://en.wikipedia.org/wiki/Charity_%28virtue%29), [*Saudade*](https://en.wikipedia.org/wiki/Saudade) (and other [variants or symbioses of these states](https://en.wikipedia.org/wiki/Religious_views_on_love)), as culturally unique words, definitions, or expressions of love in regards to a specified "moments" currently lacking in the English language.

Scientific research on emotion has increased significantly over the past two decades. The [color wheel theory of love](https://en.wikipedia.org/wiki/Color_wheel_theory_of_love) defines three primary, three secondary and nine tertiary love styles, describing them in terms of the traditional [color wheel](https://en.wikipedia.org/wiki/Color_wheel). The [triangular theory of love](https://en.wikipedia.org/wiki/Triangular_theory_of_love) suggests "intimacy, passion and commitment" are core components of love. Love has additional [religious](https://en.wikipedia.org/wiki/Religion) or [spiritual](https://en.wikipedia.org/wiki/Spiritual_but_not_religious) meaning. This diversity of uses and meanings combined with the complexity of the feelings involved makes love unusually difficult to consistently define, compared to other emotional states.

**DEFINITION**

The complex and abstract nature of love often reduces discourse of love to a [thought-terminating cliche](https://en.wikipedia.org/wiki/Thought-terminating_clich%C3%A9). Several common [proverbs](https://en.wikipedia.org/wiki/Proverb) regard love, from [Virgil](https://en.wikipedia.org/wiki/Virgil)'s "[Love conquers all](https://en.wikipedia.org/wiki/Amor_Vincit_Omnia_%28Caravaggio%29)" to [The Beatles](https://en.wikipedia.org/wiki/The_Beatles)' "[All You Need Is Love](https://en.wikipedia.org/wiki/All_You_Need_Is_Love)". [St. Thomas Aquinas](https://en.wikipedia.org/wiki/St._Thomas_Aquinas), following [Aristotle](https://en.wikipedia.org/wiki/Aristotle), defines love as "to will the good of another." [Bertrand Russell](https://en.wikipedia.org/wiki/Bertrand_Russell) describes love as a condition of "absolute value," as opposed to [relative value](https://en.wikipedia.org/wiki/Relative_value_%28economics%29). Philosopher [Gottfried Leibniz](https://en.wikipedia.org/wiki/Gottfried_Leibniz) said that love is "to be delighted by the happiness of another." [Meher Baba](https://en.wikipedia.org/wiki/Meher_Baba) stated that in love there is a "feeling of unity" and an "active appreciation of the intrinsic worth of the object of love." Biologist [Jeremy Griffith](https://en.wikipedia.org/wiki/Jeremy_Griffith) defines love as "unconditional selflessness".

**IN INDIA**

**Buddhism**

In [Buddhism](https://en.wikipedia.org/wiki/Buddhism), [*Kama*](https://en.wikipedia.org/wiki/K%C4%81ma) is sensuous, sexual love. It is an obstacle on the path to [enlightenment](https://en.wikipedia.org/wiki/Enlightenment_%28Buddhism%29), since it is selfish. [*Karuna*](https://en.wikipedia.org/wiki/Karu%E1%B9%87%C4%81) is compassion and mercy, which reduces the suffering of others. It is complementary to wisdom and is necessary for enlightenment. *Advesa* and *[metta](https://en.wikipedia.org/wiki/Mett%C4%81%22%20%5Co%20%22Mett%C4%81)* are benevolent love. This love is unconditional and requires considerable self-acceptance. This is quite different from ordinary love, which is usually about attachment and sex and which rarely occurs without self-interest. Instead, in Buddhism it refers to detachment and unselfish interest in others' welfare.

The [Bodhisattva](https://en.wikipedia.org/wiki/Bodhisattva) ideal in Mahayana Buddhism involves the complete renunciation of oneself in order to take on the burden of a suffering world. The strongest motivation one has in order to take the path of the Bodhisattva is the idea of salvation within unselfish, altruistic love for all sentient beings.

#### **Hinduism**

Kama (left) with Rati on a temple wall of [Chennakesava Temple](https://en.wikipedia.org/wiki/Chennakesava_Temple%22%20%5Co%20%22Chennakesava%20Temple), [Belur](https://en.wikipedia.org/wiki/Belur%2C_Karnataka). In [Hinduism](https://en.wikipedia.org/wiki/Hinduism), [*kama*](https://en.wikipedia.org/wiki/K%C4%81ma) is pleasurable, sexual love, personified by the god [Kamadeva](https://en.wikipedia.org/wiki/Kamadeva). For many Hindu schools, it is the third end ([*Kama*](https://en.wikipedia.org/wiki/Kama#Kama_in_Hinduism)) in life. Kamadeva is often pictured holding a bow of [sugar cane](https://en.wikipedia.org/wiki/Sugar_cane) and an arrow of flowers; he may ride upon a great parrot. He is usually accompanied by his consort [Rati](https://en.wikipedia.org/wiki/Rati) and his companion Vasanta, lord of the spring season. Stone images of Kamadeva and Rati can be seen on the door of the Chennakeshava temple at Belur, in [Karnataka](https://en.wikipedia.org/wiki/Karnataka), [India](https://en.wikipedia.org/wiki/India). *Maara* is another name for *kama*.

In contrast to *kama*, *prema* – or *prem* – refers to elevated love. [*Karuna*](https://en.wikipedia.org/wiki/Karu%E1%B9%87%C4%81) is compassion and mercy, which impels one to help reduce the suffering of others. *Bhakti* is a [Sanskrit](https://en.wikipedia.org/wiki/Sanskrit) term, meaning "loving devotion to the supreme God." A person who practices *bhakti* is called a *bhakta*. Hindu writers, theologians, and philosophers have distinguished nine forms of [*bhakti*](https://en.wikipedia.org/wiki/Bhakti), which can be found in the [*Bhagavata Purana*](https://en.wikipedia.org/wiki/Bhagavata_Purana) and works by [Tulsidas](https://en.wikipedia.org/wiki/Tulsidas). The philosophical work [*Narada Bhakti Sutras*](https://en.wikipedia.org/wiki/Narada_Bhakti_Sutra), written by an unknown author (presumed to be [Narada](https://en.wikipedia.org/wiki/Narada)), distinguishes eleven forms of love.

In certain Vaishnava sects within Hinduism, attaining unadulterated, unconditional and incessant love for Godhead is considered the foremost goal of life. Gaudiya Vaishnavas who worship Krishna as the Supreme Personality of Godhead and the cause of all causes consider Love for Godhead (Prema) to act in two ways: sambhoga and vipralambha (union and separation)—two opposites.

In the condition of separation, there is an acute yearning for being with the beloved and in the condition of union, there is supreme happiness and nectarean. Gaudiya Vaishnavas consider that Krishna-prema (Love for Godhead) is not fire but that it still burns away one's material desires. They consider that Krishna-prema is not a weapon, but it still pierces the heart. It is not water, but it washes away everything—one's pride, religious rules, and one's shyness. Krishna-prema is considered to make one drown in the ocean of transcendental ecstasy and pleasure. The love of Radha, a cowherd girl, for Krishna is often cited as the supreme example of love for Godhead by Gaudiya Vaishnavas. Radha is considered to be the internal potency of Krishna, and is the supreme lover of Godhead. Her example of love is considered to be beyond the understanding of material realm as it surpasses any form of selfish love or lust that is visible in the material world. The reciprocal love between Radha (the supreme lover) and Krishna (God as the Supremely Loved) is the subject of many poetic compositions in India such as the [*Gita Govinda*](https://en.wikipedia.org/wiki/Gita_Govinda) and *Hari Bhakti Shuddhodhaya.*

In the Bhakti tradition within Hinduism, it is believed that execution of devotional service to God leads to the development of Love for God *(taiche bhakti-phale krsne prema upajaya)*, and as love for God increases in the heart, the more one becomes free from material contamination *(krishna-prema asvada haile, bhava nasa paya)*. Being perfectly in love with God or Krishna makes one perfectly free from material contamination. and this is the ultimate way of salvation or liberation. In this tradition, salvation or liberation is considered inferior to love, and just an incidental by-product. Being absorbed in Love for God is considered to be the perfection of life.

**KARMA**

***Karma*** ([Sanskrit](https://en.wikipedia.org/wiki/Sanskrit_language): कर्म, [Romanized](https://en.wikipedia.org/wiki/Romanization_of_Sanskrit): *karma*, [Pali](https://en.wikipedia.org/wiki/Pali_language): *kamma*) means action, work or deed; it also refers to the spiritual principle of cause and effect where intent and actions of an individual (cause) influence the future of that individual (effect). Good intent and good deeds contribute to good karma and happier rebirths, while bad intent and bad deeds contribute to bad karma and bad rebirths.

The philosophy of karma is closely associated with the idea of [rebirth](https://en.wikipedia.org/wiki/Reincarnation) in many schools of [Indian religions](https://en.wikipedia.org/wiki/Indian_religions) (particularly [Hinduism](https://en.wikipedia.org/wiki/Karma_in_Hinduism), [Buddhism](https://en.wikipedia.org/wiki/Karma_in_Buddhism), [Jainism](https://en.wikipedia.org/wiki/Karma_in_Jainism) and [Sikhism](https://en.wikipedia.org/wiki/Sikhism)) as well as [Taoism](https://en.wikipedia.org/wiki/Taoism). In these schools, karma in the present affects one's future in the current life, as well as the nature and quality of future lives – one's *samsara*.

**DEFINITION & MEANINGS**

*Karma* is the executed "deed", "work", "action", or "act", and it is also the "object", the "intent". [Wilhelm Halbfass](https://en.wikipedia.org/wiki/Wilhelm_Halbfass) explains karma (karman) by contrasting it with another Sanskrit word *kriya*. The word *kriya* is the activity along with the steps and effort in action, while *karma* is (1) the executed action as a consequence of that activity, as well as (2) the intention of the actor behind an executed action or a planned action (described by some scholars as metaphysical residue left in the actor). A good action creates good karma, as does good intent. A bad action creates bad karma, as does bad intent.

Karma also refers to a conceptual principle that originated in India, often descriptively called the principle of karma, sometimes as the karma theory or the law of karma. In the context of theory, karma is complex and difficult to define. Different schools of [Indologists](https://en.wikipedia.org/wiki/Indologists) derive different definitions for the karma concept from ancient Indian texts; their definition is some combination of (1) causality that may be ethical or non-ethical; (2) ethicization, that is good or bad actions have consequences; and (3) rebirth. Other Indologists include in the definition of karma theory that which explains the present circumstances of an individual with reference to his or her actions in past. These actions may be those in a person's current life, or, in some schools of Indian traditions, possibly actions in their past lives; furthermore, the consequences may result in current life, or a person's future lives. The law of karma operates independent of any deity or any process of divine judgment.

Difficulty in arriving at a definition of *karma* arises because of the diversity of views among the schools of Hinduism; some, for example, consider karma and rebirth linked and simultaneously essential, some consider karma but not rebirth essential, and a few discuss and conclude karma and rebirth to be flawed fiction. Buddhism and Jainism have their own karma precepts. Thus, karma has not one, but multiple definitions and different meanings. It is a concept whose meaning, importance and scope varies between Hinduism, Buddhism, Jainism and other traditions that originated in India, and various schools in each of these traditions. [O'Flaherty](https://en.wikipedia.org/wiki/Wendy_Doniger) claims that, furthermore, there is an ongoing debate regarding whether karma is a theory, a model, a paradigm, a metaphor, or a metaphysical stance.

Karma theory as a concept, across different Indian religious traditions, shares certain common themes: causality, ethicization and rebirth.

**IN HINDUISM**

The concept of karma in Hinduism developed and evolved over centuries. The earliest Upanishads began with the questions about how and why man is born, and what happens after death. As answers to the latter, the early theories in these ancient Sanskrit documents include *pancagni vidya* (the five-fire doctrine), *pitryana* (the cyclic path of fathers) and *devayana* (the cycle-transcending, path of the gods). Those who do superficial rituals and seek material gain, claimed these ancient scholars, travel the way of their fathers and recycle back into another life; those who renounce these, go into the forest and pursue spiritual knowledge, were claimed to climb into the higher path of the gods. It is these who break the cycle and are not reborn. With the composition of the Epics – the common man's introduction to [Dharma](https://en.wikipedia.org/wiki/Dharma) in Hinduism – the ideas of causality and essential elements of the theory of karma were being recited in folk stories. For example:

As a man himself sows, so he himself reaps; no man inherits the good or evil act of another man. The fruit is of the same quality as the action.

Over time, various schools of Hinduism developed many different definitions of karma, some making karma appear quite deterministic, while others make room for free will and moral agency. Among the six most studied schools of Hinduism, the theory of karma evolved in different ways, as their respective scholars reasoned and attempted to address the internal inconsistencies, implications and issues of the karma doctrine. According to Halbfass,

* The Nyaya school of Hinduism considers karma and rebirth as central, with some Nyaya scholars such as [Udayana](https://en.wikipedia.org/wiki/Udayana%22%20%5Co%20%22Udayana) suggesting that the Karma doctrine implies that God exists.
* The Vaisesika school does not consider the karma from past lives doctrine very important.
* The Samkhya school considers karma to be of secondary importance (prakrti is primary).
* The Mimamsa school gives a negligible role to karma from past lives, disregards *samsara* and *moksha*.
* The Yoga school considers karma from past lives to be secondary, one's behavior and psychology in the current life is what has consequences and leads to entanglements.

According to Professor [Wilhelm Halbfass](https://en.wikipedia.org/wiki/Wilhelm_Halbfass), the Vedanta school acknowledges the karma-rebirth doctrine, but concludes it is a theory that is not derived from reality and cannot be proven, considers it invalid for its failure to explain evil / inequality / other observable facts about society, treats it as a [convenient fiction](https://en.wikipedia.org/wiki/Convenient_fiction) to solve practical problems in Upanishadic times, and declares it irrelevant. In the Advaita Vedanta school, actions in current life have moral consequences and liberation is possible within one's life as jivanmukti (self-realized person).

The above six schools illustrate the diversity of views, but are not exhaustive. Each school has sub-schools in Hinduism, such as Vedanta school's nondualism and dualism sub-schools. Furthermore, there are other schools of Hinduism such as Charvaka, Lokayata (the materialists) who denied the theory of karma-rebirth as well as the existence of God; to this school of Hindus, the properties of things come from the nature of things. Causality emerges from the interaction, actions and nature of things and people, determinative principles such as karma or God are unnecessary.

**IN BUDDHISM**

*Karma* and *karmaphala* are fundamental concepts in Buddhism. The concepts of *karma* and *karmaphala* explain how our intentional actions keep us tied to rebirth in *samsara*, whereas the Buddhist path, as exemplified in the [Noble Eightfold Path](https://en.wikipedia.org/wiki/Noble_Eightfold_Path), shows us the way out of *samsara*. *Karmaphala* is the ["fruit"](https://en.wikipedia.org/wiki/Phala) "effect" or "result" of *karma*. A similar term is *karmavipaka*, the ["maturation"](https://en.wikipedia.org/wiki/Vip%C4%81ka) or "cooking" of *karma*. The cycle of rebirth is determined by *karma*, literally "action". In the [Buddhist](https://en.wikipedia.org/wiki/Buddhist) tradition, *karma* refers to actions driven by *intention* (*cetana*), a deed done deliberately through body, speech or mind, which leads to future consequences.

**IN JAINASM**

In [Jainism](https://en.wikipedia.org/wiki/Jainism), "karma" conveys a totally different meaning from that commonly understood in [Hindu philosophy](https://en.wikipedia.org/wiki/Hindu_philosophy) and western civilization. [Jain philosophy](https://en.wikipedia.org/wiki/Jain_philosophy) is the oldest Indian philosophy that completely separates body (matter) from the soul (pure consciousness). In Jainism, karma is referred to as karmic dirt, as it consists of very subtle particles of matter that pervade the entire universe. *Karmas* are attracted to the karmic field of a soul due to vibrations created by activities of mind, speech, and body as well as various mental dispositions. Hence the *karmas* are the [subtle matter](https://en.wikipedia.org/wiki/Subtle_matter) surrounding the [consciousness](https://en.wikipedia.org/wiki/Consciousness) of a soul. When these two components (consciousness and karma) interact, we experience the life we know at present. [Jain texts](https://en.wikipedia.org/wiki/Jain_texts) expound that seven [*tattvas*](https://en.wikipedia.org/wiki/Tattva_%28Jainism%29) (truths or fundamentals) constitute reality. These are:

1. [*Jiva*](https://en.wikipedia.org/wiki/J%C4%ABva_%28Jainism%29)- the soul which is characterized by consciousness
2. [*Ajiva*](https://en.wikipedia.org/wiki/Ajiva)- the non-soul
3. [*Asrava*](https://en.wikipedia.org/wiki/Asrava)- inflow of auspicious and evil karmic matter into the soul.
4. [*Bandha*](https://en.wikipedia.org/wiki/Bandha_%28Jainism%29) (bondage)- mutual intermingling of the soul and *karmas*.
5. [*Samvara*](https://en.wikipedia.org/wiki/Samvara) (stoppage)- obstruction of the inflow of karmic matter into the soul.
6. [*Nirjara*](https://en.wikipedia.org/wiki/Nirjara) (gradual dissociation)- separation or falling off of part of karmic matter from the soul.
7. [*Mokṣha*](https://en.wikipedia.org/wiki/Moksha_%28Jainism%29) (liberation)- complete annihilation of all karmic matter (bound with any particular soul).

**TYAGA**

**Tyaga** ([Sanskrit](https://en.wikipedia.org/wiki/Sanskrit): [त्याग](https://en.wiktionary.org/wiki/%E0%A4%A4%E0%A5%8D%E0%A4%AF%E0%A4%BE%E0%A4%97#Sanskrit)) is a [Sanskrit](https://en.wikipedia.org/wiki/Sanskrit) word that means "sacrifice, giving up in generosity, forsaking, resigning" anything of value, as well as "renunciation" depending on the context. It is an ethical concept in Hinduism, Buddhism and Jainism.

**Etymology**

Tyaga means - sacrifice, renunciation, abandonment, resignation, donation, forsaking, liberality, withdrawal. Tyaga which is not merely physical renunciation of the world is different from [*Sannyasa*](https://en.wikipedia.org/wiki/Sannyasa); Sannyasa which comes from the root as means – "giving up entirely", Tyaga means – "giving up with generosity what one could probably have kept".

Tyaga or abandonment refers to giving up of all anxieties for enjoying the fruits of actions; through practice of this kind of *tyaga* infusing [*discipline*](https://en.wikipedia.org/wiki/Discipline) in daily activities the momentary anxiety to enjoy fruits of actions is overcome. It is a [*subjective*](https://en.wikipedia.org/wiki/Subjectivity)*renunciation of selfishness and desire.*

*Yajna is Tyaga.* The [Vedic](https://en.wikipedia.org/wiki/Vedic) interpretation of renunciation (*tyaga*) of the fruits of ritual acts including – *agnistomena svargakamo yajeta* – "the desire for heaven", which renunciation is to be found expressed in the phrase – *agnaye idam na mama* – "this is for Agni, not for me" – pronounced by the yajamana at the time of the oblation.

The [Tejobindu Upanishad](https://en.wikipedia.org/wiki/Tejobindu_Upanishad%22%20%5Co%20%22Tejobindu%20Upanishad) belonging to Krishna- Yajurveda explains that in *Tyaga* ('renunciation') one abandons the manifestations or objects of the universe through the cognition of [Atman](https://en.wikipedia.org/wiki/Atman_%28Hinduism%29) that is *Sat* and *Cit* and this is practiced by the wise as the giver of immediate salvation. Thus, Kaivalya Upanishad portrays the state of man on the way of renunciation (*tyaga*) as having become free of all attachment to the worldly and who, consequently knows and feels himself only as the one divine essence that lives in all.

**Tyaga in Bhagavad Gita**

[Moksha](https://en.wikipedia.org/wiki/Moksha) consists in securing lasting freedom from the bondage of existence in the form of birth and death and realizing God who is no other than Bliss (Brahman). Chapter VIII of the [Bhagavad Gita](https://en.wikipedia.org/wiki/Bhagavad_Gita) deals with [Sannyasa](https://en.wikipedia.org/wiki/Sannyasa) and Tyaga, the Paths of Knowledge and Action that are means to the attainment of moksha. [Krishna](https://en.wikipedia.org/wiki/Krishna) tells [Arjuna](https://en.wikipedia.org/wiki/Arjuna) that even though *sannyasa* is understood as the giving up of all actions motivated by desires, and *tyaga* consists in relinquishing the fruit of all actions; that all actions are worth giving up because they contain a measure of evil that acts of sacrifice, charity and penance are not worth shunning, there are three kinds of *Tyaga* – *Sattvika*, *Rajasika* and *Tamasika* (Sloka XVIII.4). Whereas acts of sacrifice, charity and penance, the purifiers of wise men, must be performed without attachment and hope of award, Krishna states - मोहात्तस्य परित्यागस्तामसः (the abandonment of prescribed duty through ignorance) is not advisable, it is the *Tamasika* form of *tyaga*; if it is owing to कायक्लेशभयात्तयजेत् (abandonment for fear of physical strain) then it is *Rajasika* form; if it is –

 कार्यमित्येव यत्कर्म नियतं क्रियतेऽर्जुन |

 सङंग त्यक्त्वा फलं चैव स त्यागः सात्त्विको मतः| (Sloka XVIII.9)

"A prescribed duty which is performed simply because it has to be performed, giving up attachment and fruit, that alone has been recognized as the Sattvika form of renunciation. "

Thereafter, Arjuna is told about the marks of a Sattvika-man of renunciation and that since all actions cannot be given up in their entirety by anyone possessing a body, he alone, who abstains from prohibited actions and those that are motivated by desire and performs duties, renounces the fruit of actions is called a man of renunciation; no fruits of actions accrues for him (Sloka XVIII.11-12). In the preceding discourses, Krishna had recommended to Arjuna actions which ought to be performed as duty (Ch.III.19); He told him to perform ordained actions (Ch.III.8), to be free from attachment (Ch.III.9,19 & Ch.II.48), and to have no desire for the fruit of action (Ch.II.47); Krishna had recommended *Sattvika-tyaga*.

**LOKASAMGRAHA**

**The concept of Lokasamgraha:**

Lokasamgraha term is formed by two words “Loka” and “Samgraha”, here “Loka” means “Man” and “Samgraha” means “Holding together”, hence its literally meaning is holding of all people with a unitary principle of service aim at the wellbeing of each and every people of the society. It means performance of one’s action not only for himself but also for others in a disinterested manner and performing duty for the holding together of the people and wellbeing of humanity.

**The concept of Vasudhaiva Kutumvakam:**

 Lokasamgraha is one of the essential ethical ideal of Bhagavad-Gita, but it is not entirely a new concept. In the Vedic world view, in Mahaa Upaniṣad find the notion of Lokasamgraha as “Vasudhaiva Kutumvakam”, “Vasudha” (earth) + eva (one and only) + Kutumvakam (family), which literal meaning is “The world is one family”. The whole world and its beings are related to each other. It ideal is human life as a life dedicated not only to one’s family but also for other people of the society. It enjoins the humans to exhibit the highest sense of brotherhood discarding the differences in terms of caste, colour, ethnicity, nationality and religion.

**The Concept of Niskama karma**:

Man is combination of both material body and spirit soul where equilibrium three Guans– Sattva, Rajas and Tamas, hence even no one can remain for a moment without doing action. Each action or Karma is produced fruits and cause of bondage. According to Bhagavad-Gita, “There are three paths or yoga –Karma yoga, Jnana-yoga and Bhakti-yoga”. These are the three paths of liberation; Karma Yoga is the one most significant path of liberation holds in Bhagavad-Gita, which is manifested in the Holy War “Kurukshetra”. But any karma is not a path of liberation; hence karmas are divided into two types- a) Svakama karma: “Sva” means “Own” or “With” and “Kama” means “Desire”, hence it etymological meaning is „Action performed with desire, expectation of fruits or result‟, is self-centred action. This is the cause of bandage. It cannot be a path of liberation. b) Niskaama karma: This type of karma is selfless or desire less action, is an action performed without any expectation of fruits or result, and the central tenet of karma yoga to liberation. Niskaama karma gets an important place in Bhagavad-Gita. Performing niskama karma is essential step for Lokasamgraha and liberation.

**The concept of Svadharma:**

The concept of Svadharma in Hinduism is One’s own right, duty or nature, one’s own role in the social and cosmic order. The etymological meaning of the term “Svadharma” is “Sva” means “one’s own” and “Dharma” means “Duty or Right”, One’s own Duty or right. It is relative to one’s caste and stage of life (cf. Varnasramadharama), and the one’s situation. One’s internal gunas, caste, stage of life and situation determine the svadharma or own duty and right.

**The concept of Lokasamgraha in Bhagavad-Gita:**

The incarnated God i.e. Lord Shree Krishna explains of Lokasamgraha in Bhagavad-Gita. Bhagavad-Gita proclaims to everybody though normally to Arjun, perform lifelong our several worldly duties according to our perspective position in life desireless, for the universal good (Lokasamgraha). In (Bhagavad-Gita 3.21.) holds that mere theoretical knowledge about what is good and real is not enough unless this knowledge is reflected in one’s conduct. It is the practical aspect of the path of Karma yoga. Karma yoga, Jnana yoga and Bhakti yoga; these are the three paths of liberation, though these three are separately said, but they are interrelated to each other. Lokasamgraha or the welfare of the world as the motive and object of all actions is special contribution of the Gita to Hindu religious and social thought. It follows naturally from the unattached action (Niskama karma) which is the central theme of Krishna’s teaching. If the action is to be selfless and is to be without reference to the fruit thereof, then question naturally arises-why should anyone persists in a course of action? According to the theories of yajna-the action is to be performed to please the God and to derive worldly benefits through them. But as it is not niskama karma, Bhagavad-Gita replies to this question as the object of all action should be Lokasamgraha or the welfare of the world. The social theory behind the Lokasamgraha doctrine of the Gitā is most important. The conception of the world order which is the duty of the individual to uphold by dedicating his activity towards that end runs through all the teachings of Gita. Bhagavad-Gita emphasizes the welfare of the world as the purpose of all actions. The doctrine of sacrifice is thus given a wholly different meaning in the Gita, where actions dedicated to God is called “Brahma yajna”. The desponded position of Arjuna on the first chapter of the Gitā is a typical human situation which may come in the life of all men of action sometimes or the other. Lord Krishna by sheer power of his inspiring words raised the level of Arjun’s mind from the stage of inertia to the stage of righteous action, from the state of faithlessness to the state of faith and self-confident in the ultimate victory of Dharma (duty). They are the powerful words of courage of strength of self –confidence, of faith in one’s own infinite power, the glory of velour in the life of active people and the need of intense calmness in the midst of intense action. These will enable the individual to acquire not only his own peace of mind but such people will help others also to have a peaceful life. Independence is also a main characteristic of Lokasamgraha. It is there not only in the organizations but in the society as well. One is never independent, other are affected by what he does and vice- versa. If he does not do what is expected from him, his duty, someone going to suffer. His freedom is limited by the impact of his action will have on other. Even in a position of authority, he cannot do whatever he wants to do. He cannot be arbitrary. “Yadi yahyam na varteyam jatu karmanyat itindritataha Maha vartanat anuvartanate manushyah partha sarvashaha” (B.G.-3.23) It means, if I ever fail to engage in carefully performing prescribed duties, certainly all men would follow my path. If I do not take part in action, all men will follow in all respects the path followed by me. The society cannot thrive without proper work by the i8ndividual. Work with sincerity and the devotion for the progress of society if true service of an individual towards the unity and welfare of mankind. While endeavouring for the right to the work, it is expected of the people that by working for their own betterment they will strives as well for the noble ideal of social betterment i.e. the Gita’s concept of Lokasamgraha. It is an ethical ideal as well as social ideal; the ultimate goal of everyone was to render a peaceful living for all i.e. Lokasamgraha.

**Interpretation into Lokasamgraha:**

The importance of the ideal Lokasamgraha and its relevance attract contemporary Indian thinkers to interpret in it, they are - Swami Vivekananda says, Lokasamgraha is “working for the good of others”, and added that this is “a very powerful idea, which has become the idea in India”. – Swami Vivekananda, Complete works- vol - I, p. 468. Sri Aurobinda holds that Lokasamgraha as “holding together of the people”. However, as he moves from the status of a karma yoga to that of purnoyoga his concept of Lokasamgraha undergoes a modification. Dr. S. Radhakrishna says, “Lokasamgraha stands for the unity of the world, the interconnectedness of the society, the Gita requires us to lay stress on human brotherhood.”

 Lord Krishna tells Arjuna that you need to do the work for Lokasamgraha. In 3.20, Lord says: Lokasamgrahamevartham sampashyan kartum arhasi.
A human being does work for many causes. He does it as he is living, as he needs to fulfil his desires, for purification of mind, etc. He also needs to do the work to protect the people who go in an unbecoming way.
The elders and buddhiman people in the society need to place the ideals in front of the people so that they will know how to behave in a society, how to follow the path of Truth, how to follow the path of Dharma in the life.
Normal people become victim of the circumstances as they have no control on mind. The wavering mind keeps demanding many things and the whole life goes in satisfying the mind full of sense subjects. There is need to protect such people also and that is possible only by placing ideals in front of them. Lord says, Janaka - the king was so busy in taking care of the whole kingdom still he had attained the Mukti by doing the work. And the work that he undertook was the protection of people who have fallen from their Dharma. They need to be given proper support, make them understand the path of Shreyas and that needs one to remain busy.
So, according to Bhagavad Gita, Lokasamgraha is not allowing people to fall from the path of Dharma, of Duty, of Truth.

So, lokasamgraha (लोकसंग्रह, or stability in society) is a tremendous concept of general human welfare, and it must be a constant attitude in our minds. In some of our villages I have seen that the powerful members of the village will appropriate whatever is good for them, and will not care to do what is good for the common people around. How can a nation grow when people behave like this? Therefore, a little of this philosophy of lokasamgraha (लोकसंग्रह, stability in society) must enter into the mind and heart of our people.

Then, Sri Krishna gives a universal truth. In society, there is such a thing as imitation by ordinary people of other eminent people. Suppose that in a village there is an important person. Whatever he or she does, other people will like to follow. There is this mimetic tendency in society. In sociology we study it. Because that is so, the eminent person must set an example so that those who imitate him or her will do good and not bad. So, anybody who is prominent in society has to keep a standard of conduct and behaviour. That subject is coming up now with Sri Krishna taking his own example.