

The Multilayered characteristics of dharma Purushartha of Sanatan Dharma: A Study of Universal, Social, and Special Individual Dharmas in Pravritti marg.

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Abstract :

It alludes to the four proper ends or aims of a human life and is a fundamental idea in Hinduism. The four purusārthas are Moksha (liberation, spiritual values, self-realization), Kama (pleasure, love, psychological values), Artha (prosperity, economic values), and Dharma (righteousness, moral values)(1,2). According to Padmapuran there are 84 lakh yogins. Among them human is considered as superior yoni as he has intellectual power(3). Arth and kaam Purusharth can be done by animals also. Only human being can do all the 4 purusharth. Dharma is considered as the best purusarth. There are two karmas Pravritti and nivritti. For pravritti path the scriptures has advised to follow dharma. Here various characteristics, responsibility, duties, behaviour and karma deeds are mentioned.

Keywords :

Sanatan Dharma, universal, Social, special individual, dharma purushartha, characteristics and Pravritti marg.

Introduction :

An approximate translation of Sanātana Dharma in Sanskrit is "eternal law" or, less literally, "eternal way." Dhammo Sanātano is the corresponding term in Pali(6). With the prefix man, the word "Dharma" comes from the root "dhr," which means "to nourish, to uphold, to sustain, to protect, and so forth." (7) There are two karmas Pravritti (activity) and nivritti (renunciation) as described in brahma puran and shanti parva of mahabharata(3.4). The Scriptures suggest renouncing karmas that the Védś ban (nishiddha karmas) and doing dharm karma, or activities that the Védś prescribe, as part of the pravritti marg (way of activity). The Scriptures outline the nivritti path, which involves giving up all worldly pursuits and occupations and relying solely on Ashtang yóga to achieve soul emancipation.

The four qualities of dharm have been identified by ancient Indian culture as follows: "Shruti (Védś), Smriti (the Smritis), Sadachār (virtuous conduct, right conduct), and the salvation of one's own soul." (Smriti Manu 2:12)

All that is good and advantageous in man is stored in dharma. Because of his discerning intelligence and understanding, man is able to acquire unique qualities or attributes. By maintaining these unique qualities, he not only overcomes his own fear, attachment, and aversion, but he also encourages happiness, wellbeing, and harmony throughout society and the entire globe. Because it fosters a sense of universal wellbeing, this is known as universal human dharma. "Lord Manu has delineated for all four varnas (social classes) a universal dharma comprised of the five characteristics of ahimsā (non-violence), satya (truth), astéya (non-stealing),

shuchitā (purity), and indriya nigrāha (restraint of the senses)," according to the Manu Smṛiti, which describes the qualities of this universal dharma that all people should adhere to.

According to Yajñavalkya-smṛiti

Universal dharma are Ahimsa (Non-violence), Satya (Truthfulness), Asteya (Non-stealing), Brahmacharya (Celibacy or fidelity), Daya (Compassion), Arjava (Honesty or straightforwardness), Kshama (Forgiveness), Dhṛiti (Fortitude), Mitahara (Moderation in diet) and Shaucha (Purity).

A dharm of fourteen qualities has been outlined by the Vishnu Samhitā for each of the four varṇas, or social strata. Among these are: ahimsā (non-violence), satya (truth), nirlōbh (non-greed), shāuch (purity), indriya nigrāh (restraint of the senses), kshamā (forgiveness), dayā (compassion), dam (fortitude), dān (charity or donation giving), rijutā (straightforwardness), anasūyā (freedom from malice), dēv pūjā (worship of the dēvs), Guru sēvā (service of the Guru), and tīrth darshan (pilgrimage).

In addition to the fifteen previously listed, the Srimad Bhagavat outlines thirty qualities of universal dharma, which include tyāg (sacrifice), titikshā (capacity to undergo severe practice), sham (control of mind), brahmcharya (celibacy), and tap (practice of austerity, yōga). samdarshan (balanced vision or attitude), santōsh (contentment), uparāmatā (detachment), māun (silence), atmachintan (self-examination), smaran (remembering the Lord and his many activities and works), dasya (feeling of servanthship towards the Lord), sakhya (feeling of companionship towards the Lord), ātmasamarpaṅ (surrendering to the Lord), and smaran (listening to the Lord's glories). Man should always strive to cultivate these universal cultural traits within himself. This is an excellent option for the advancement of humanity as a whole.

Ordinary or Common Social Dharma: Depending on the situation, state, conditions, and relationships, man has certain obligations as a member of society. He has obligations to the state because he is a citizen of that nation. Depending on the situation, he occasionally has to fulfil obligations to his family. He occasionally performs the responsibilities of an owner or servant in that regard as well. Similarly, he fulfils his responsibilities as a citizen, administrator, or ruler. Additionally, he performs his tasks within the parameters of the varṇāshram system, which is related to his social class membership. His physical position as a child, young person, adult, or senior person affects his responsibilities, and he must fulfil them appropriately. He is someone's father or son, brother, husband, friend, disciple or guru, client or attorney, etc. in the worldly sense. He must carry out his responsibilities within the framework of these connections and interactions. Additionally, the Scriptures have outlined guidelines, responsibilities, and duties specific to one's line of work, such as the distinctive dharm of a soldier, judge, politician, trader, etc. Common social dharma is the set of biblical rules and guidelines that he must adhere to in carrying out his obligations in all of these relationships and situations. It is impossible to list all of the various forms and categories of this social dharma here because it has so many different variations.

The daily (nitya) karmas that man must complete from the moment he wakes up until the end of the day are outlined in the Scriptures. Additionally, scriptures outline the nāimētic karmas that humans must fulfil from birth till death. Many of these are for his well-being here on Earth, and many more are for his happiness, tranquilly, and soul's well-being in the hereafter. Vihit karmas, also known as mandated karmas, are all of these nitya karmas found in the Scriptures. Indian Rishi-Munis have said that in order to give one's life purpose, one should continue performing these vihit karmas throughout one's lifetime. Faith in God and the Scriptures, darshan, worship, mantra jap, trikāl sandhya, panchyagya, vrat, pilgrimage, dān, svādhyāya, satsang, and so on are the main components of these vihit karmas. The ultimate gift of the Indian Sanātan, or Vedic dharm, are these vihit karmas. In addition to providing serenity and contentment in this life, the practice of these vihit karmas guarantees the soul's well-being in subsequent lifetimes.

An adrishtaphalak' karma, or karma with invisible fruits, is the practice of vihit karmas. The fruit of these karmas is kept in the treasury of dharma, and it grants the soul serenity, happiness, and advancement in the hereafter. Drishtaphalak, or karmas with observable and obvious fruits, are other 'lâukik' (worldly) karmas. The current lifetime itself is where the fruit of such karmas is directly received. The 'adrishtaphalak' vihit karmas should be performed with vigilance at all times.

Conclusion:

The Brahmavaivart Purāñ asserts that Sanātan Dharma is universal and that its use contributes to global preservation. "The foundation of all creation is dharm," according to Tâitariya Arañyak of the Krishña Yajurved. In this world, dharma is present in every object and substance. There are thirteen consorts of this dharm that permeates the entire earth. The names of these thirteen consorts and how they can support the growth of men who observe their dharma are described by the Purans as follows. True auspicious, all-encompassing, and pervasive human dharma is Sanātan dharm. Without its practice and preservation, there can be no world peace and growth. That "all living beings prosper from the increase of dharma and grow weak from its weakness; therefore let not dharma be lost" is part of the Mahabharat's Shanti Parva. In these way individual upliftment, universal peace , social harmonization is possible.

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Padma puran

Brahma puran

Shanti parva of mahabharata

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Manusmriti

Yajnavalkya-smriti

Vishnu samhita

Shrimad Bhagwat geeta