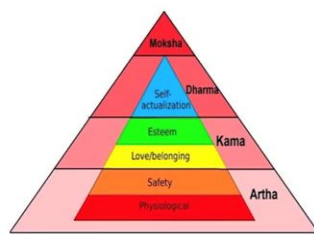


**Yoga and Positive Psychology for Managing Career and Life**  
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**DharmahKriya and Sukhayu-Hitayu: Ways of Attaining Wellbeing**  
**Lecture - 46**  
**Dharmic Desires and Pursuits**

(Refer Slide Time: 00:16)

## Dharmic Desires and Pursuits



<https://www.indica.today/long-reads/discovering-lifes-purpose/>

[dharma.wiki.org/index.php/Purushartha\\_Drshiti\\_\(पुरुषार्थदर्शिः\)](http://dharma.wiki.org/index.php/Purushartha_Drshiti_(पुरुषार्थदर्शिः))

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Four **Purusharthas** (पुरुषार्थाः): Dharma, Artha, Kama and Moksha.

*Dharma* is righteousness, virtue, or duty.

*Kāma*: Fulfilment of our biological needs or sensual pleasures.

*Artha*: Fulfillment of our social needs including material gain; acquisition of wealth, and social recognition.

*Mokṣa*: Liberation from worldly bondage and union with th ultimate reality (Radhakrishnan 1927, p. 54). These four aim highlight harmony of different dimensions in life.

अन्धं तमः प्रविशन्ति येऽविद्यामुपासते।

ततो भूय इव ते तमो य उविद्यायां रताः ॥ ९ ॥

They who follow after *Avidyā* enter into gloomy darkness; int; undoubtedly even greater darkness than that go they who ar devoted to *Vidyā* only.

The next part is what to pursue in the world. What is to be pursued, that is the second aspect of dharmic life or dharmahkriya. So, what should be pursued? In life what is worth pursuing are called purushartha and these are 4, Dharm, Arth, Kaam and Moksh. Dharm as being mentioned many times earlier, it is righteousness, virtue, duty, arising from harmony with self and harmony with social and natural environment.

Kaam is fulfilment of our sensuous pleasure, biological needs. And arth is fulfilment of our social needs that includes material gains. But arth also in my understanding includes acquisition of social recognition, reputation all that which has which brings us reputation in the society. So, social recognition is the reflection is the form of arth. Moksh is the liberation, that is a spiritual enlightenment.

In yogic tradition, it is realization of Brahman. And in general, in the Hindu tradition, it is called self-realization. The real self is not which is limited by ignorance, limit limited by the ego, but real self is that bigger one. Real self is that which includes everything. And awakening to that; so what; so, liberation from what? Liberation from the limited identity. So, moksh is the liberation from the limited identity to the cosmic or Brahmanic brahma identity. So, these 4 aims highlight the harmony of different dimensions.

The indica today's picture is taken from you know to explain this concept ah. Indica, many of you must be aware is a very active organization which gives courses on the Indian tradition and Indian culture. In in one of the lectures arth, kaam, dharm and moksh are compared with the Maslow's need hierarchy theory.

And many of you must be aware of the Maslow's need hierarchy theory, which says that human beings live at different needs which are generally arranged at hierarchical level. Physiological needs, safety need, need for belongingness, having a self-esteem and self-actualization.

Arth, they have compared that with the safety and physiological need. Kaam is related to belonging and esteem needs. And dharm is related to self-actualization need. There is lot of debate whether needs are actually arranged in hierarchical manner or not or they might be arising simultaneously.

Some people may live at the higher level of needs without actually satisfying lower level of needs. All that debate is there, in the Maslow's need hierarchy schema. But this comparison seems to be valid, and that is why it is included over here. The comparison of self-actualization with dharma is also seems to be valid because self-actualization is our ability to be what we can be. And dharma is also realization of our true potential and realization of our true nature.

And that realization and enacting on that nature in harmony with self and in our harmony with the social and natural environment. So, that comparison seems to be valid. That is why this schema is here, to further to understand this idea of the dharm kriya and how it is connected to the as one modern concept. None of these 4 is more or less important. That means, dharm and moksh they sound adhyatmik, they sound spiritual. Kaam and arth they sound mundane, more worldly. None of these 4 are more or less important.

So, in our tradition, avidya is considered the one which is employed, which is about something other than Brahman, something other than adhyatma, something other than spiritual. That is called avidya. Vidya is considered only bad pursuit which is to realize the Brahman or to realize our spiritual self or to awaken, and evolve our adhyatmik or spiritual self.

In Upanishad, it is said that [FL]. That means, they who follow avidya enter into gloomy darkness; [FL] they enter into the darkness. Who enter the darkness? [FL]. Those who only follow the vidya. [FL]. Those as well enter into the gloomy darkness who only follow avidya. So, only following vidya and only following avidya, both will lead to darkness. And the Ishopanishad further, in the other mantras says that we have to follow all 4 vidya and avidya; dharm, arth, kaam, moksh.

Of course, arth and kaam must be governed by, must be limited by, must be disciplined by the dharma and all that should lead to moksh, the liberation. The that is the ultimate object too. And dharma is the pivot around which arth and kaam have to be managed. So, that is the second aspect of dharmah kriya.

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## Dharmic livelihood



*Asta-Lakshmi* (Eight Lakshmi) a group of eight manifestations of the Goddess of wealth

Different forms of *Lakshmi* presides over eight sources of wealth such as

**Adi Lakshmi:** Spiritual

**Dhana Lakshmi:** Prosperity

**Dhanya Lakshmi:** Food and Crop

**Gaja Lakshmi:** Cattle power

**Santana Lakshmi:** Progeny

**Veera/Dhairya Lakshmi:** Valour, Self management

**Jaya/Vijaya Lakshmi Victory:** Victory or completion of Shubh Sankalp

**Vidya Lakshmi:** Knowledge

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Third aspect of dharmahkriya is right livelihood, dharmic livelihood. Why we enter into livelihood? Why we pursue livelihood? To pursue, to get arth, to to get prosperity. The prosperity in the Indian tradition is reflected in the form of goddess Lakshmi. In the tradition, 8 types of

Lakshmi's are identified. That means, livelihood should be aimed at attaining any or more than one Lakshmi's as explained here.

So, different form of Lakshmi's are Adi Lakshmi, that is the central one you see in this picture. Adi Lakshmi is the eternal Lakshmi. That gives spiritual pursuit, that gives spiritual awakening. So, if people are able to integrate their livelihood with their spiritual urge, then that then they get the Adi Lakshmi. Means the ultimate Lakshmi from where all other Lakshmi's actually emanate.

Second aspect is Dhana Lakshmi. We all know, we all work for prosperity. Dhanya Lakshmi that which gives food, crop, that is related to Dhanya Lakshmi. Gaja Lakshmi that gives cattle power. We all know that even today lot of societies are agrarian societies or societies which are predominantly based on whose economy is predominantly based on the cattles.

Santana Lakshmi, the progeny. Progeny is also reflection is a kind of prosperity. So, that is reflected in this picture with the Lakshmi having a small child in her lap. Veera Lakshmi and Dhairya Lakshmi that is the another form of Lakshmi. Valour, self-management. Dhairya also means patience. These aspects are also very important in some of the professions, some of the livelihoods. For example, in the armed forces, they pursue valour, they pursue discipline.

So, they are actually pursuing Veera Lakshmi or Dhairya Lakshmi. Jaya Lakshmi and Vijaya Lakshmi, these are the those form of Lakshmi's which give power for realizing our shubh sankalp, right intentions. Many of us have right intentions, many of us have shubh sankalp, many of us wish to do good things, many a time our sankalpas, our deep resolve are not able to fructify.

And that spiritual power which gives us energy to fructify to materialize our right intentions that power is embodied in the form of Jaya Lakshmi or Vijaya Lakshmi. Those who are listening to this lecture, some of their name also may be like Jaya Lakshmi and Vijaya Lakshmi. These are very common names.

And last is Vidya Lakshmi that is knowledge. So, that form of Lakshmi, that form of livelihood where people pursue knowledge and that is blessed by the spiritual power called Vidya Lakshmi. So, livelihood should be in line with acquiring having Lakshmi, having the blessing of Lakshmi, not acquiring, because Lakshmi is form of the mother.

You cannot acquire mother. You can only pray to mother or you can only get sneh, get affection from the mother you cannot acquire mother. So, that is why Lakshmi or prosperity in the yogic tradition is not acquired. It is embraced. It is respected. So, these are the form of Lakshmi's.

And interestingly, when this typology was explained in the classical text, somebody would have asked that we see in society people who collect prosperity and collect crop and they attain prosperity even with the unholy means, dishonest ways. So, will that prosperity be not be called Lakshmi? So, for that prosperity which is attained without following dharma is called ALakshmi means that might be money, but that is not qualified to be called Lakshmi.

So, ALakshmi is also one of the terms used to explain this idea of livelihood must be anchored in the righteousness, in the harmony with self and the social and natural environment.