

# An Analytical Exposition of Indian Value System

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**Abstract:** Values play an important role in shaping human lives. Ethics is a discipline which not only studies human conduct but also advises to be virtuous to live a meaningful life. The discourse on ethics has not been discussed in Indian Philosophy as similar and found in western philosophy. In India, philosophy, religion and ethics have not been discussed in isolation. As a result of which, some have the opinion that there is no subject as 'Indian Ethics'. To counter this view is the chief objective of writing this paper. Aristotle has truly defined man as a rational animal; rationality here is a distinguishing feature between man and animal. Humans are different from any other creature of physical world. Mere sensory pleasure and fulfillment of desires cannot be the motto of human life. Human being as rational and responsible being or moral being has the capacity to elevate themselves to the spiritual plane. It is generally agreed that human beings should lead a balanced life with proper knowledge and include the pursuit of proximate and ultimate goals of life. For this there can be different patterns of theorizing but Indian value system and its traditional schema seems to have much in its favour. Indian value system offers a holistic philosophy of life with due recognition to the material and spiritual needs of human beings. Indian value system always advocated altruistic attitude towards life. An individual's existence has its real meaning within a totality or collective and his agency is exercised with this totality, wherein he interacts with others. Ultimately an Individual's actions should thus promote the well-being of the collective. The guiding spirit here seems to be close to the philosophy of 'Vasudhaiv-Kutumbakam' (The whole world is a family), Bhagvadgita's ideal of general welfare (Lokasangraha) and Buddhist ideal of 'Bodhisattava'. Present paper provides a clear and comprehensive view of Indian value system.

**Keywords:** Dharma, Purusharthas, Lokasangraha, Vasudhaiv-kutumbakam, Bodhisattava, Three Debts, Five Sacrifices, Five Ethical Vows

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## 1. Introduction

Ethics has had significance since time immemorial in our day-to-day life as it is connected with almost all the aspects of our life. The need to study ethics has required urgency in today's world, particularly in response to the materialistic approach and consumerist culture.

Indian Philosophy has sometimes been seen as lacking a distinctive branch that could be considered equivalent to what western philosophers have called 'ethics or moral philosophy' [1]. Although it may be true that Indian philosophical thought tend not to separate discussions about metaphysics, religion and ethics, but it doesn't mean that there were no discussions found about ethics. "Indian religious and philosophical texts have a rich and varied tradition of ethics, yet one that does not conform to the style

and structure of discussions about ethics in western philosophy [2].

Very many philosophers have raised the questions regarding Indian ethics and Indian value system for example 'Is there any framework of Indian value system'? 'In what sense, if at all, can one speak of 'Indian Ethics'? 'Is there any Hindu moral theory'? Can we identify a formal discipline within the matrix of the Indian philosophical traditions with the characteristic mark of an internally consistent rational system in which patterns of human conduct are justified with reference to ultimate norms and values? Responding to the charge that Indian philosophy is non-ethical in character. Dr. S. Radhakrishnan makes the claim, "Next to the category of reality, that of 'Dharma' is the most important concept in Indian thought," [3]. Elsewhere he says, "Any ethical theory must be grounded in metaphysics, in a philosophical concept of the relation between conduct and the ultimate reality to be,

so we behave, vision and action go together.” [4]. Devasia M. Antony also clarifies that “the domain of the ethical in the Hindu thought gets symbiotically polyvalent and hermeneutically ambiguous conception of dharma.” A broader notion of ethics may refer to teachings that address issues such as how to act in accordance with the natural world? How to live a meaningful life? And how to interact with others? According to Shefali Moitra, “the aim of ethics is not simply to enlighten an individual; its main aim is to enrich an individual in a social context.” If we take ethics in this wide sense, then we will find that Indian value system not only played a significant role in shaping subsequent discussions pertaining to ethics in Indian philosophical traditions, but also have much to contribute to cross-cultural debates about moral philosophy.

What I intend to do in this paper is to analyse, interpret and provide a clear and comprehensive view of Indian value system.

## 2. Indian Value System

Spiritual life is true genius of India. Those who make the greatest appeal to the Indian mind are not the military, conquerors, not the rich merchants or the great diplomats, but the holy sages, the rishis who embody spirituality at its finest and purest. By their lives they teach us that pride and power, wealth and glory are nothing in comparison with the power of spirit. “The Indian genius has always stood for the ideal of charity in spirit and hospitality of mind. Where there is quarrel, there is no understanding; where there is no understanding, there is no truth” [5]. So, we can say that Indian value system has sought to be pervasive of all aspects of the pilgrim's journey to truth (The key factor of morality). The aim of Indian value system, is to let the spirit grow in freedom and not to strangle it in a strait-jacket. The greatest men of India have been exemplars of the gospel of spiritual freedom. That India has made it possible for such men to appear in every age, is the glory of her ancient and yet living philosophical, ethical and cultural tradition.

Reason has always had a central role in philosophical thinking. According to Pranab Kumar Sen, “reason in man is his capacity, and the inclination, to have a coherent, systematic understanding of experience and of the world.” [6]. Aristotle has truly defined man as a rational animal, rationality here is a distinguishing feature between man and animal. Humans are different from any other creature of physical world. Mere sensory pleasure and fulfilment of desires cannot be the motto of human life. Human being as rational and responsible being or moral being has the capacity to elevate themselves to the spiritual plane. It is generally agreed that human beings should lead a balanced life with proper knowledge and include the pursuit of proximate and ultimate goals of life. For this there can be different patterns of theorizing but Indian value system offers a holistic philosophy of life with due recognition to the material and spiritual needs of human beings.

Indian value system always advocated altruistic attitude

towards life. An individual's existence has its real meaning within a totality or collective and his agency is exercised with this totality, wherein he interacts with others. The only philosophically compelling reason to follow ‘dharma’ is the well-being of all. For, “Who has in his heart always the well-being of others, and is wholly given in acts, thoughts, and in speech, to the good of others he alone knows what ‘dharma’ is” [7]. Ultimately an individual's actions should thus promote the well-being of the collective. The guiding spirit here seems to be close to the philosophy of ‘Vasudhaiva-kutumbakam’ (the whole world is a family), Bhagvadgita's ideal of general welfare (lokasangraha) and Buddhist Ideal of ‘Bodhisattava’. Purusharthas and Varnasrama dharma constitute the core of Hindu ethics. “The purusharthas outline the goals or ends that a rational and conscious being should pursue in life.” The Hindu thinkers framed the laws of life in such a way that all the energies of the Individual would be spent towards elevating his life to a higher plane. Ethical life is the means to spiritual freedom as well as its expression on earth” [8]. The ancient Indian thinkers visualized human life as a whole that includes the physical, psychic and spiritual aspects.

### 2.1. Purusharthas

“The theory of Purusharthas, a theory of human values, is one of the basic theories of classical Indian philosophy. It is central to classical Indian ethics and even to the whole of classical Indian philosophy of life.” [9].

The Classical Indian term for ‘Value’ is ‘Purusartha’ which means the object of a man's desire. ....Purusartha is a value-category in the sense that each purusartha denotes a class of values or objectives and not any particular one” [10]. Purusharthas constitute the value system, which is an integral feature of Indian systems of ethics and religion, is almost unchallenged premise of enquiry. What, however needs philosophical consideration is the value theory ingrained in Indian value system. My effort here is to provide a conceptual frame work in which purusharthas get an integral structure and an internal coherence as the values or the ends or ideals to be pursued by all rational and value-aspiring persons.

The doctrine of Purusharthas is prominently formed in almost all the Hindu scriptures. Purusharthas explained the central scheme of cardinal values. According to Hinduism, the doctrine of purusharthas constitutes the fourfold objectives of human life. There are four purusharthas-Dharma, Artha, kama and Moksha. Of the Four purusharthas point out to the different aspects of human nature-the intellectual and ethical (Dharma), the economic (Artha), the instinctive and the emotional (Kama) and the spiritual (Moksha). Of the four purusharthas the first three-Dharma, Artha and Kama are related to the worldly aspects of human life, while Moksha is relevant to the spiritual aspects of life. The four purusharthas taken together could fulfill both the worldly and spiritual aspirations of an individual. Thus the Hindu thinkers made an attempt to harmonize the worldly aspects of human life with the spiritual advancement of the individual” [11]. The

purusarthas outline the goals or ends that a rational and conscious being should pursue in life.

### **2.1.1. Dharma**

Dharma is not only a pivotal concept but it is also the most basic and pervasive concept in traditional Indian culture. Dharma denotes a mode of life or a code of conduct. It protects all and preserves the whole world. It contributes to the development of the individual personality and upholds the social order. Dharma prescribes a code of conduct and regulate the activities of individuals as members of society. Dharma ensures a well-regulated and integrated social system guaranteeing complete progress of one and all.

The entire discipline of Hindu ethics is built on the concept of dharma. Dharma occupies a unique place in the scheme of value system. Dharma prescribes what people ought to do (Vidhi) and ought not to do (Nishidh) to lead a righteous life. It prescribes different duties to the people on the basis of their varna and the four stages of ashrams. The aim of dharma is to bring about the gradual development of the individual and enable him to attain the ultimate goal of human life. Dharma as a set of moral principles, not only regulates the conduct of the people but also guides them to attain the ultimate goal of life.

Dharma, at times is flexible and acts as 'apadharma'. This flexible nature of dharma is based on certain exemptions given to deviate from the fixed dharma in certain adverse conditions. For example, in the Mahabharata it said that "observance of one's duty is the best code of conduct for a person living in normal situations. But in abnormal situations he is advised not to stick to his normal duties to get rid of distress" [7]. Dharma as a social value is relative to the needs and conditions of the society, place and time of human actions.

### **2.1.2. Artha**

Artha, which is enumerated as the second in the series of Purusarthas has been described as having economic value in Indian tradition and it has been taken as an aid to fulfil human wants. For the fulfilments of human needs and aspirations, both individual and collective, there has to be a search for appropriate means. These consists of all human and material resources such that lead to the enhancement of human potentialities. A sum total of all such means is called 'Artha'. In other words, all material and mental possessions, instrumental in serving psycho-physical needs, which are appropriate and legitimate, are Artha.

Indian thinkers considered pursuit of wealth as a fundamental value because it is impossible to enjoy the pleasure of worldly life and the performance of Virtuous duties in the absence of wealth. Artha is a means for the attainment of Moksha. All enjoyments are directed towards the spiritual goal of Moksha. But Artha is not to be pursued at the cost of attaining the other goals of life. One should pursue Artha only to the extent that it may not be converted into greed or lust on last of material life.

Dharma, as a regulative principle, controls the individuals when pursuing Artha. Since, Indian Ethics insists on

righteous means for attaining noble ends, Artha becomes a value when it is regulated by Dharma. Acquisition of Artha that is devoid of Dharma is bound to cause degeneration of the individual and also weakens the social fabric.

### **2.1.3. Kama**

Kama as purusartha has an important place and role in traditional scheme. The natural tendency of enjoy is called Kama. Kama denotes the satisfaction of the instinctive, emotional and aesthetic aspects of human nature. Kama consists in the satisfaction, or happiness derived from the gratifications of the senses and mind. Kama is the basic human instinct, which must be satisfied at a proper time and place. Sex is one of the manifold aspects of Kama. It is considered to be one of the central drives that agitate human beings.

Indian thinkers recognized the value of mental and bodily pleasures for moral and healthy development of the individual. Rightful satisfaction of desires within its proper limits ensures physical and mental health. Indian thinkers considered Kama as a motivational force for the pursuit of Artha and Moksha. It is under the influence of Kama that people devote themselves to penance. Absolute contentment is to be obtained only when spiritual desire is satisfied. Therefore, Kama has to be pursue only to be extent that it helps one to achieve spiritual freedom.

Kama can facilitate the attainment of Moksha when pursued with the right attitude. Kama has to be always pursued in harmony with dharma and Artha. Only a proper and rightful pursuit of Kama enables the individual to attain the final goal of life. Kama, like Artha, is only a means to salvation (Moksha). Thus, it is Artha, which helps Kama to be materialized; it is dharma, which regulates it, and it is moksha which provided the final justification to Kama.

### **2.1.4. Moksha**

Moksha has been seminal and essential to Indian cultural ethos and value pursuits. "Posited as the Summum Bonum of human life it is mainly centers on the nature and destiny of the self". The conceptions of moksha in different schools are closely linked to their views about self.

The Ultimate goal of human life, according to Indian ethics, is to attain moksha. It denotes freedom for all sorts of bondage and suffering. It is a state of supreme perfection, harmony and bliss. It refers to self-realization or realization of one's own nature. It is a stage where all aspirations find their fulfillment and all actions find their perfection. Thus, moksha does not negate the other three purusarthas, rather it is a fulfillment of them.

Moksha is the end of the individual's Journey to life, and it makes the fulfillment of all desires and striving. Moksha or self- realization is possible only when there is proper management of human conduct and activity. The first three purusarthas-Dharma. Artha and Kama are the means to attain final goal of life, that in the state of salvation. Hence, Moksha is said to be 'a Parampurusartha' on the highest value.

The term Dharma, in Indian ethics stands for the whole

range of virtues, which a person ought to cultivate and virtuous conduct which a purusha (Individual) ought to perform for his welfare and for the welfare of society.

## 2.2. Varna-Ashrama Dharmas

The four varnas and the four ashramas are not social structures, but symbols of "holistic individual and a well-balanced Society". When we follow the "Varna-ashrama dharma" we become whole, we realize the purpose of our human existence (Purushartha) and we become what we ought to become and we become satya. Varna-ashrama-dharmas in Indian, ethics are basically the illustrations of various duties, which a person ought to perform during his/her whole life span in order to achieve individual perfection and to work for the well-being of others.)

### 2.2.1. Varna Dharmas

The four Varnas are: Brahmana, Kshatriya, Vaishya and the Shudras. According to the vedic texts, "the four varnas came into being by God [12] who made us humans and wants us to be full human. They all come from one and the same primordial 'Purusha' (God) and hence they are essential for the full growth of every person (an individual).

#### (i). Brahmana

In the traditional setup, the Brahmana imports knowledge to others, and officiates at the rituals. He performs the role of a priest. In Indian philosophical and ethical traditions, knowledge was never merely academics. It was intimately linked with life. It enables us to discover the potential latent within us and thereby makes progress possible. It also provided us the direction that our progress must not take place at the cost of others. This undoubtedly proves the welfare approach of Indian value system.

#### (ii). Kshatriya

In the traditional framework, a Kshatriya is expected to provide protection to others. Without a sense of security, neither individual nor communities can grow to full maturity. Consequently, the duties of Kshatriya are also based on the welfare approach, whose motto is complete well-being of others.

#### (iii). Vaishya

Trade and agriculture were the specific duties of the Vaishya. Adequate production and equitable distribution take care of our basic needs: food, clothing, and housing. Here, also we can see the motive of social welfare in order to feed each and every individual of society behind adequate production and the values of equality and Justice are hidden in the notion of equitable distribution.

#### (iv). Shudra

This is the fourth category of social division of class and work. The Shudra was expected to serve the members of first three varnas. To my mind the persons/members of society who do not possess any of the three skills mentioned above were supposed to assist the above three varnas. It does not

mean that they were low caste or of low standard. They were supposed to be a symbol of service. Knowledge, security and prosperity and will be really helpful for the authentic growth of individuals and society, if the quest for these is permeated by a spirit of service. Otherwise, we will be faced with exploitative individuals and an unjust society. This is a proof of virtues of equality and justice, inbuilt in the very nature of Indian value system.

### 2.2.2. Ashrama Dharmas

There are four ashrama, that is, Brahmacharya, Grihastha, Vanaprastha and Sanyasa.

#### (i). Brahmacharya Ashrama

In the vedic frame work of the four ashramas, the acquiring of learning was intimately associated with the first ashrama - Brahmacharya. Gradually the Brahmacharya came to mean not just the first quarter of the life of a Brahmin, but a disposition intimately connected with the human quest for wisdom and with the search for ultimate truth.

#### (ii). Grahastha Ashrama

The second ashrama is known as Grahastha ashrama and according to the traditional understanding, after completing the studies, an individual was expected to get married and become a householder.

"Life on earth makes us indebted to many people. This ashrama is the most important among four because only through this ashrama, we can obtain the ultimate end of life that is salvation. The doctrine of 'three debts' and 'five sacrifices' which every person inherits with his/her birth in this world is related to this ashrama. It is the pious duty of every grahastha to be free from three debts by performing certain duties. By our very birth, we are indebted to our ancestors (Pitr) and so we need to ensure the continuity of the human race. This is known as 'Pitr-Rna'. The wisdom of the ancient sages (Rishis) guides us and we have to pass on to posterity this wisdom, further enriched by our own experiences and insight. This is called 'Rishi-Rna'. The third Rna is 'Deva-Rna' from which a man can be free by performing right actions and the performance of 'Five-Sacrifices'. It is mandatory to get rid from three debts and to perform five sacrifices: 'Brahma-yajna', 'Pitr-Yajna', 'Deva-Yajna', 'Bhoot-yajna' and 'Nri-yajna'. The theories of 'Pancha-yajnas' and 'Tri-Rnas' are the basic duties to household life." [13].

#### (iii). Vanaprastha-Ashrama

Vanvasa or Vanprastha - ashrama teaches us the way to live with nature in a harmonious relation. The stage of Vanvasa is a preparation for gradual detachment from the material world which prepare us towards moksa or salvation.

#### (iv). Sanyasa-Ashrama

The fourth and the final stage of life is sanyasa ashrama, which is a life of 'Parivrajaka' (Wanderer) freely wandering in the society, in the service of society, for universal wellbeing.

### 2.3. Philosophy of Vasudhaiv Kutumbakam

“Vasudhaiv Kutumbakam” is the foundation of Indian culture and Indian ethics, whose inherent features are based on the philosophy of collectivism. ‘Vasudhaiv-Kutumbakam’ is a Sanskrit Phrase found in Hindu texts such as the ‘Maha Upanishad’, which means that the world is one family. “The original verse appears in chapter-6 of Maha Upanishad” [14].

The Original verse appears in the following manner:

- 1) Ayam nijah paroveti ganna laghucetasam;
- 2) Udarcaritaman tu vasudhaiv Kutumbakam.

Its meaning is that this is mine, this is other (stranger) is the thinking of narrow minded, while a person with broad-mindedness think that the entire world is a family. According to the philosophy of vasudhaiva-Kutumbakam the whole universe is a family and we all including nature are its members. It talks about the world-fraternity, which means we all have to live together with mutual understanding, love and benevolence. It can be said in other words as the ideal of togetherness.

As it is mentioned in the original verse of Maha Upanishad for noble persons there is no mine and no thine. ‘Manu’ expresses this view very beautifully. “This is mine, this his, this sort of compartmentalization is the nature of ill informed. For the enlightened (Udara) the whole world is one family” [15]. Here the world Udara has been used in a wider sense i.e. a righteous person, who knows the distinction between right and wrong, who follow the path of Dharma. Dharma as explained in ancient Indian texts means “Right conduct and dutifulness”. In this sense Dharma stands for certain values like Truth, Rta, Consecration, Tapas (Celibacy), Brahman (Prayer), Yajna (Sacrifices) and so long so on. Here, Truth represents truthfulness, Rta as moral values, consecrations as transition from ignorance to wisdom, austerity as virtues of celibacy, Brahman as prayer for the welfare for all and Yajnas as the worldly duties towards humanities as well as for non-humans.

The concept of ‘Pancha-Maha Yajnas’ is also based on the philosophy of togetherness. A person who lives in peace and harmony with the others has no feeling of ill-will or hatred towards anyone Everybody is dear to him and he is dear to everybody. If this feeling is in him, then there is no scope for any ill-will or hatred. He mingles with everyone and treats them as he treats himself. He sees himself in them, “Yasty Sarvani Bhutani aatmanyate vanuposhyate Sarvabhutshu Chatmanam Tatona vijagupsase” [16]. The similar view is also mentioned in ‘Taittiriya Upanishad (2.1), “he who realizes all creatures in himself and himself in all creatures is never obscured.” [17]. Advaitic concept of ‘Samadrashti’ has also the same vision. According to Advaita Vedanta, “Samadrashti is a state of experiencing self-sameness with the total cosmos. His actions stem from noble and pious motives of ‘Sarvabhutahita’ (welfare of all) and ‘Lokasangraha’”

### 2.4. Concept of Loka-Sangraha

The Gita discusses moral agency altogether from a new perspective. “A moral agent does not have the consequence

as an incentive for action but he has right to action. The only incentive for action would be the welfare of all. (Lokasangraha)” [18]. While describing the nature of karmayogi, Gita says, “All his actions melt away, who is free from attachment, who has no identification with the body and does not claim it as his own, whose mind is established in the knowledge of self and who works merely for the sake of sacrifice.” [19]. According to the philosophy of Gita, “Thou shouldst do work also with a view to the maintenance of the world,” [20] ..... “Who rejoice is doing good to all creatures, attain to the beatitude of God.” With this incentive, i.e. Lokasangraha (World-solidarity) in view, the moral agent becomes a sage.

The ethics of the Gita does not countenance the incompatibility between the individual and the collective good. “The individual good is best served in serving the collective good. In this scheme of values the individual treats everyone else as his own. He knows that service to others is the service to the ‘Purushottama’ (God), therefore to this own self. Thus he sees his own good in doing good to others and knows to enjoy through sacrifice.” According to the ethics of Gita, “One is virtuous, who does good to mankind without attachment and aversion. Endurance is necessary for doing good to humanity (Lokasangraha)” [21].

Thus in spelling out the nature of the highest value, The Gita lays the foundation for building sound value-systems. So the values enunciated in the Gita are universal unsullied by the exigencies of time, place and person.

### 2.5. Buddhist Ideal of Bodhisattva

The Ideal of ‘Bodhisattva’ is attainment of perfect wisdom with a view to being able to lead all beings out of misery. The vow that a ‘Mahayanist’ is expected to take is that he would try to achieve the state of Enlightenment, Bodhisattava (The wisdom-State of existence), not to live aloof from the world but to work with perfect wisdom and love among the multitudes of suffering beings for removing their misery and achieving their salvation. This spiritual ideal of Mahayana has, therefore, come to be called Bodhisattava. According to Buddhist ethics, love of all beings alongwith wisdom, makes the perfect person or Bodhisattava.

A great Buddhist scholar ‘Mr. D. T. Suzuki’ writes, “one who has attained this ideal of enlightenment and works for the salvation of other beings is also called a Bodhisattava. Love and wisdom (Karuna and Prajna) constitute the essence of his existence”. Speaking about such perfect persons ‘Nagarjuna’ says in the ‘Bodhichitta’: “Thus the essential nature of all Bodhisattavas is a great loving heart (Mahakaruna chitta) and all sentient beings constitute the object of its love.....” Therefore, “all Bodhisattavas, in order to emancipate sentient beings from misery, are inspired with great spiritual energy and mingle themselves in the filth of birth and death. Though thus they make themselves subject to the laws of birth and death, their hearts are free from sins and attachments. They are like unto those immaculate, undefiled lotus flowers which grow out of mire, yet are not contaminated by it,” By an exchange of the fruits

of action, a Bodhisattva relieves the miseries due to others with his own good deeds and suffers the consequences of their actions himself. Thus the ideal of Bodhisattva is based on the philosophy of 'Mahakaruna', 'social welfare' and the 'unity of all beings'.

### 3. Result

A close observation and analysis of Indian value system clearly proves that Indian ethical theories have a sound value system, whose essence lies in the collective approach towards humanity. Its soul aim is the welfare of all. We can see that the Indian value system has its roots in the Vedas, Upanishads and Puranas. Vedic metaphysics along with its socio-political, religious and ethical tradition has deeply influenced the frame-work of Indian value system. The concept of Purusharthas, Varna-ashrama dharmas not only expresses the spiritual outlook and wisdom of Vedic seers but also provides a very well order social and ethical frame work.

### 4. Discussion

Division of society into four varnas has been severely criticized by the learned scholars and social thinkers, it has confused with the notion of caste system. Here, it is to be noted that we find clear mentions, both in 'Rigveda' and 'Bhagvad-Gita' that the basis of the division of society into four varnas (classes) was never the Caste. In fact, till the time of 'Puranas', the division of society had never been decided on the ground of birth. If we have an open view towards this, we will find that this division of the society was made (prevalent), on the basis of an Individual's capabilities or qualities, as specifically uttered in the fourth chapter of Gita, later on this varna system had converted into caste system. As, I have mentioned earlier that the theories of Varna-ashrama dharmas were essentially meant for the performance of certain specific duties, which are originally based on the spirit of service to mankind. Similarly, as symbols, the four ashramas articulate basic human wisdom, and this wisdom is not the preserve of any particular religion. All humans in some way or the other resonate with this doctrine. It is truly universal. Purushartha is also a very important phenomenon of Indian value system, which gives clear directions to the people, how to live in the material world not only with full dignity, but also prepare one's life for the attainment of the highest or absolute end of human life. The very concept of Purusharthas, is beautifully designed to proceed for spiritual life while enjoying worldly life and performing one's social and ethical duties and responsibilities. Philosophy of 'Vasudhaiv-Kutumbakam' emphasises on the virtues of togetherness and having concern for the others including living and non-living creatures. Ethics of 'Srimad Bhagvadgita' also teaches us that endurance is essential for doing good to humanity, which is known as the ideal of 'Loka- sangraha'. According to Lord Buddha, 'Bodhisattva' (An enlightened person) also possesses the virtues of 'Mahakaruna' Social welfare and the unity of all beings.

### 5. Conclusion

I would like to conclude with the words that 'Dharma' (Dutifulness and Right conduct) lays the foundation of Indian value system. 'Service to man is service to God' is the motto of Indian ethics. The spirit of service is a rare commodity in a world of cut-throat competition and vulgar consumerism. We should work together for the welfare of humanity without having any superiority or inferiority complex in ourselves. Only when we all will have the spirit of service towards mankind, we will become human in its true sense.

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