Chapter - 1

INTRODUCTION

Values occupy very important place in the philosophical thoughts of India and the West. Man by nature is a value-seeking being. Man’s life is directed by certain urges towards the pursuit of goals or values. Unlike other animals, man is not satisfied with the fulfillment of his biological needs, such as hunger and thirst. He is always in search of the meaning and the destiny of life. It is in this regard that the values considered as ideals of life are of great relevance.

In the ordinary sense, we mean by values those desires and wants of man which are useful in his practical life. But in this sense, different men may have different values, because people may have different interests in his or her personal life. Moreover, different conceptions of values are associated with different attitudes towards life. Values also may mean those desirable-activities or behaviours which are approved by the people living within a particular community or society. In this sense we talk about the social values or norms. Different societies may have different value-system. Values in the social context are the socially approved norms or goals.

Values may be broadly classified into two kinds, namely “extrinsic” values and “intrinsic” values. The former are those values or desirables which serve as means in the pursuit of some goals. Economic values and the utilitarian values fall under this category. Such values are also known as instrumental values. The intrinsic values are those values which are ends in themselves, they are never used as means. Such values are the Truth, the Good and the Beauty. In other words, the Moral, the Aesthetic and the Spiritual values come under this kind of values. These values are also regarded as ideals or the supreme goals of life.

One of the issues in the philosophy of values or Axiology is the question whether values are derived from facts. Generally, we make a distinction between facts
and values. Most of the thinkers reject the view that values are derived from facts. Another controversy which we find in philosophical discussion is concerned with the issue whether values are relative or absolute. The realist philosophers generally regard values as relative, whereas the idealist philosophers consider values as absolute. This controversy is again related with the question whether values are subjective or objective.

In Indian philosophy, value occupies the central theme of philosophy. In ancient India, philosophical thoughts were not purely theoretical. Philosophical thinking was always associated with the meaning, problem and goal of life here and hereafter. Philosophical inquiries were considered essential for having the true knowledge of reality as well as for the realisation of the ultimate goal of life which consists in freedom or liberation from the sorrows and sufferings of human life. Indian philosophy has practical purposes and its ideal is the realisation of puruṣārtha or the values of life. These puruṣārthas are four in number, namely dharma, artha, kāma and mokṣa. All the systems of Indian philosophy aim at the attainment of these values. Puruṣārtha are also known as Caturvarga or the Four Goals of life.

According to Prof. M. Hiriyana, the Sanskrit equivalent of the term "value" is ista, which means that which is desired or willed. Ista refers to certain goal or ends which man aspires after. Since there are many things which man desires in his life, the values are more than one. These values are grouped under the puruṣārtha.

In the ancient Vedic and Upanishadic thought of India, the great seers contemplated that there is an order or harmony in the working of the universe as a whole. They believed in a principle of Universal Harmony. This principle was called by them Ṛta. This thought has been further elaborated in the latter philosophies of India that is in the six-systems of Indian philosophy, more particularly in the Vedanta. Similar concept of world-order will be found in the two great Epics, namely, the Rāmāyana and the Mahābhārata, as well as in the great Puranas. The concept of dharma in all
these works has great relevance to the concept to Ṛta and to the values of life. The ancient Indian thinkers co-related the universal soul with the individual soul. The former is the macrocosm, whereas the latter is the microcosm. Hence, the individual’s life and destiny are associated with the working of the universe as a whole.

In ancient India, there was a controversy about the actual number of the puruṣārthas. According to one view, there are only three puruṣārthas, namely kāma, artha and dharma. These three were known as trivarga. In the Ramayana and the Mahābhārata we find these three values mainly. These great Epics emphasized the role of dharma in human life. Dharma is the binding force in the society as well as in the world. The Sanskrit word dhäri means “that which binds together”. In the Mahābhārata, dharma is regarded as the principle, which brings about progress and prosperity to the virtuous man. Dharma is considered in the moral and spiritual senses. The term ‘Dharma’ is taken in different senses in the Bhāgavad-Gītā. Lord Krishna tells Arjuna that the Lord appears in the world for the preservation of dharma or righteousness in the world in the form of Avatāra to destroy the evil doers. Lord Krishna says that every individual has a dharma. This Dharma is called Swadharma. This Dharma is the essential nature of an individual in the society. Since there are four types of people or varnas in the society, there are four different Swadharma belonging to the Brahmana, Kshatriya, Vaishya and Sudra.

Generally four puruṣārthas are recognized as mentioned above. These values are interrelated. There is a gradation among these values. The lowest is kāma or the satisfaction of sensuous desires, the second is artha, which is the satisfaction of economic needs. The third, dharma is higher than kāma and artha. In fact both kāma and artha should be based upon dharma. The ancient Hindus regarded dharma as the foundation of all the activities in human life. Moksa is the highest value. Thus value is regarded as the highest goal of life or the Summum Bonum in all the systems of Indian philosophy. The Advaita, however, maintains that Moksa or liberation can be attained through knowledge and virtue. This viewpoint is very close to the Socratic
ideal referred to in Plato’s dialogues. In this connection reference may be made to the Socratic statement: “Knowledge is virtue”. The Indian thinkers referred to the attainment of Mokṣa either in this life or life hereafter. The former is called Jivan mukti and the latter is called Videhamukti. The Indian thinker also maintain that after one has achieved liberation in this life one must work for the liberation of other fellow human beings. This is known as Sarvamukti or the liberation of all. This is the ideal of Bodhisvata, which has been set up as the ideal of a liberated person by Lord Buddha. This is an utilitarian ideal.

The Dharmashastras and Smritis, specially, the Smritis of Manu and Yajñavalkya lay down the norms for dharma and virtuous actions. In all the philosophies of India, great emplusis is laid on the pratice of sādhanas or moral and spiritual training. The Indian thinkers give emphasis on the attainment of the ideals of truth, good and beauty-satyam, sivam and sundaram.

For giving an account of the Indian conception of values and the goals of human life, it is necessary to discuss the Indian concept of man and his destiny. We have to say at the very outset that Indian thought down the ages, that is, since the Vedas and the Upanishads to the philosophical schools has attached great importance to man and human life in the world. The Srutis and the Smritis have mentioned that human life is valuable, because even the Devas have to be reborn in this world as human beings after the merit of their karmas have been exhausted over many periods or Kalpas. Being born as man is meritorious than being born as animals and other lower creatures. The scriptures have regarded this phenomenal world (Samsāra) as the Karma-Kṣetra (the venue of works), wherein living, beings including human beings, perform various activities, some good and some bad. According to the doctrine of karma, every action yields its results or fruits (karma-phala). Good or meritorious actions yield meritorious fruit; bad or evil actions lead to bad consequences. Nobody can escape from the causal determination of actions. The Hindus also believe in rebirth. Every creature is born again and again in this world to enjoy or to have
bitter taste of the actions performed in the previous birth only those who continuously perform actions which are meritorious without hankering after the fruits with the sense of detachment leaving the results to the grace of God alone can escape the causal chain of rebirth. These souls alone are liberated from the sorrows and sufferings of the world, and they alone can go to the heaven and lead the divine life, which is full of bliss.

According to the Vedas, the present life of the Jivas or the individual souls is the result of past deeds and the future depends upon the present. The world follows the course of Ṛta, which is the principle of cosmic order, which everything in the world is bound to follow. This is the law, which pervades the world, which all gods and men must follow. The Vedic seers were aware of the miseries of earthly existence. They longed for emancipation from the miseries of the world. They went on searching for eternal bliss, which according to them can be attained only through the right knowledge of the Ultimate Reality. They maintained that the end of human life is to attempt and strive to be emancipated through perfect knowledge.

The Upanishads, which are also known as Vedanta or “the end of the Vedas”, provide the basis of Indian philosophical thought. In the Upanishads spiritual knowledge and practice are directed towards internal experience for the realisation of the Self or Atman. The Upanishadic seers found the ultimate reality in the Self. Thinking, concentration and meditation are given due importance by them. They have realised that there is unity between the Individual Self and the Universal Self or Paramātman. This is clearly expressed in the Upanishadic Mahāvākyas or the Great Sayings:

Sarvam Khaluidam Brahman. (All is Brahman)
Āyatmānā Brahman (This Self is Brahman).
Tat tvam āsi (That Thou art)
Aham Brahmasmi (I am Brahman)
Only when one realises the perfect identity between the Ātman and the Paramātman, and has realised the true nature of the Self, thereby of the true nature of the Reality. The Upanishadic seers knew that liberation consists in having such perfect knowledge. They thought that the highest end of human life is to attain Brahmajñāna the true knowledge of the Brahman. Brahmavid Brahmaiva Bhavati, (one who knows the Brahman should be regarded as the Brahman). The great seers pray to God the Almighty for the attainment of the knowledge of the Self, because such knowledge alone will lead one from darkness to light. Hence, the prayer:

"Asatōmā Satgamaya
Tamasoma jyotirgamaya
Mrtyorvä Amrtamgamaya"
"Lead me from untruth to Truth,
Lead me from darkness to Light,
Lead me from death to Immortality".

According to the Upanishads, the Ātman itself is Brahman, which is Sat-Cit-Ānanda (Existence —Consciousness-Bliss). Yājñavalkya said: “whoever departs from the world without knowing this imperishable is miserable. But he who departs from this world after knowing this imperishable is a knower of Brahman”. ¹ The Kena Upanishad says: “If a man knows the Ātman here, he then attains the true goal of life. If he does not know it here, a great destruction awaits him. Having realised the Self in every being, the wise relinquish the world and become immortal”. ²

The Bhagavad-Gītā upholds the concept of Swadharma, according to which men of different mental types and nature should adopt duties suitable to their nature and station in life. The Gītā also prescribes the path of “Nishkāma Karma” in which knowledge, action and devotion without attachment leads to the attainment of the highest end of mankind, namely, liberation. The Gītā teaches about the eternality of the soul.
The heterodox (nāstika) schools of Indian philosophy, which oppose the authority of Vedas, have also developed different philosophies of life. According to the Čārvāka materialists, the goal of life is the pursuit of pleasure in the worldly life. The Čārvāka motto is “Eat, drink and be merry”; enjoy life to the full because death is the end of life. There is no re-birth, no transmigration of the soul. The Čārvāka view is hedonistic. It is opposed to the Upanishadic spiritualism.

Jaina philosophy, which is a heterodox school of philosophy, is concerned with the cessation of suffering in human life through moral and spiritual means. Jainism has developed a whole technique of mental control and the pursuit of right knowledge, right perception and right conduct. The Jainas believe in Jīva, which is defined as conscious substance. Jīva has vital physical, mental and sensuous powers. In its pure condition Jīva has pure knowledge and vision. But due to the effect of karma, Jīva is yoked with five Bhāvasattvas. Jīva associated with matter is called saṁśāri or worldly. According to the Jainas, Jīva is self-illumined and illumines other objects also. It is eternal and pervades the whole body. Man gets the fruits of actions. One Jīva can inter into another Jīva. Jīva is parināmai and is inherently possessed of infinite perception, infinite knowledge and infinite power. But these potentialities are blocked by karma or action. Owing to karma the soul is associated with matter and thus bondage takes place. The physical body itself is due to karma. According to the Jainas liberation consists in the expulsion of matter from the soul.

Liberation (mokṣa) may be attained through saṁvara (stoppage of influx) and Nirjara (exhaustion of karma in the soul). Jaina philosophy prescribes the observance of Pañca Mahābrata or five great vows, namely, Ahimsa (Non-violence), Satyam (Truthfulness), Asteya (Non-stealing), Brahmacarya (Celibacy) and Aparigraha (Non-possession). Ten dharmas are suggested as the safeguard against karmas entering the soul. These are – forgiveness, sweetness, simplicity, cleanliness, truthfulness, self-control, penance, sacrifice, indifference, and celibacy. The Jainas also emphasizes the importance of Tri-ratna – right faith, right knowledge and right character- as the means for the attainment of liberation.
Gautama Buddha, the founder of Buddhism, was concerned with the liberation of mankind from the sufferings of earthly existence. The Buddha taught the four Noble Truths, the Doctrine of Nirvana, the Noble Eightfold Path, the Doctrines of Pratityasamutpada and Momentariness, as the true ways for the attainment of liberation. According to the Buddha, every action bears fruit. Man’s present life is determined by the past life and the future depends upon the present. Buddha believed in the Law of Karma, but did not believe in the permanence and eternality of the soul. Buddha regards human being as the sum total of pañca skanda (five elements), which go on changing. When a man dies, the body turn into the pâñca skandas. Attachment of the body as much as to the impermanent self leads to sorrows and sufferings.

Sâmkhya philosophy, founded by the great sage Kapila, accepted the dual reality of Prakriti or Prime Matter and Puruṣa or the Self. According to this philosophy also human life is full of sorrows and sufferings (Dhukhatrayavighâta). The aim of human life is to get rid of these sufferings. Human suffering is of three types, viz. Adhyâtmika, Adhibhautika and Adhidaivika. The aim of human life is regarded as the attainment of liberation. According to Sâmkhya, ignorance is the cause of suffering. Ignorance means the failure to know one’s own true nature. The living being identifies itself with the mind or ego, and thus, is affected by pleasure and pain. When the Jiva realises its real nature, it ceases to be influenced by the ego. The Purusa or the Self is by nature free, inactive and conscious. It is beyond all physical and mental suffering. Human actions are due to the three gunas - sattva, rajas and tamas. Human beings attain liberation when they realise the true nature of the Self. Actions, their fruits, virtue or vice, pleasure or pain etc., do not affect the Self, which is eternal and ever free. Sâmkhya philosophy holds that study; concentration and meditation help man in the attainment of the true knowledge of the Self. Liberation is of two kinds - Jivan Mukti and Videha Mukti.

Yoga philosophy, propounded by sage Patanjali regards the control of the mental processes and fluctuations as the means for the attainment of liberation.
Through the control of the body, mind, sense organs, intellect and ego one can realise the pure Self. Yoga is based on a sound psychological foundation. Citta or consciousness, which consists of sattva, rajas and tamas, undergoes changes or modifications, although the Self does not undergo changes. But because of its proximity to the citta by the Self, the Self appears to undergo changes. According to Yoga, citta has five levels: Kṣipta or concentrated, Mudha or torpid, Vikṣipta or distracted, Ekagra or concentrated, and Niruddha or restrained. The citta undergoes five types of changes, namely, Pramāṇa or true cognition, Viparyaya or false cognition, Vikalpa or merely verbal cognition, Nidra or sleep, and Smṛti or memory.

Yoga philosophy maintains that ignorance leads to false knowledge, which causes five types of Klesās or afflictions in man. These are – Avidya or wrong knowledge, Asmita or the false notion of the self as identical with the buddhi or the mind, Raga or desire for pleasure and the means of its attainment, Dvesā or aversion to pain and the cause thereof, and Adhiniśvesā or the instinctive fear of death in all creatures. In order to be free from these klesās the citta must be controlled. Yoga philosophy has prescribed eightfold sādhanas for the control of the citta. These are – (i) Yama or restraint, (ii) Niyama or culture, (iii) Āsana or posture, (iv) Prānāyama or breath control, (v) Pratyāhāra or withdrawal of the senses, (vi) Dharana or attention, (vii) Dhyāna or meditation, and (viii) Samadhi or concentration. Through the right and sincere practice of these yogic sādhanas one can achieve super natural powers (Asta Aiswarya). He who attains these powers is called a Yogi. But, the ultimate aim of man, according to Yoga philosophy is the realisation of liberation. Yoga suggests the way of an integral and all-round development of human personality Yoga philosophy neither gives much importance to God nor denies God. It aims mainly at the physical, mental and spiritual culture for the attainment of the ultimate goal of liberation.

Nyaya philosophy is basically a system of logical realism. Nyaya aims at the solution of the problems of life and existence through logical means. The first sūtra (aphorism) of Gotama’s NyayaSūtra says that the means of valid knowledge, etc.,
are the ways for the realisation of nisreyasa (liberation). By means of a sound system of Logic Nyaya tries of find out the truth of human life and defend it against hostile criticism. Nyaya is a philosophy, which guides men in their search for truth and liberation. If considers the nature and attributes of Jīvātma or Individual Self.

The Nyaya adopts a realistic view of the Self. According to them, the Self is a unique substance to which all mental states belong. The Self is indestructible, eternal, infinite, unlimited by space and time and distinct from consciousness. Consciousness is not indispensable and inseparable attribute of the Self.³

According to the Nyaya, the end of human life is the attainment of Mukti or Apavarga (freedom) from all pain and suffering. Nyaya proposes to give us knowledge of reality for the realisation of the highest good of human life, for which some conditions are laid down. These conditions are abhayam (freedom from fear), ajaram (freedom from decay and change), amrityupadham (freedom from death), etc. According to some later Naiyayikas, liberation is the final deliverance of the soul from pain and ultimately the attainment of eternal bliss.⁴ Nyaya philosophy holds that man must acquire true knowledge or tattvajñāna for the attainment of liberation. He must practise “Sravana”, “Manana” and “Nidhihdhyāsana”. With these the false knowledge that “I am the body” is destroyed and the influence of pravṛtti and dosas also ceases. When a man is thus free, he is no more effected by past karmas. This is freedom from pain and suffering. This is the supreme end of human life.

The Nyāya and the Vaiseṣika are allied system of philosophy. Both are pluralistic realism. According to Vaiseṣika, the soul (ātma) is an independent substance of which consciousness is an accidental property. Mind (manas) is the internal sense. There are two kinds of souls, namely, the individual soul (Jīvātma) and the Supreme Soul (Paramātma or Īśvara). The latter is the creator of the world. The Individual Self is not one but many, being different in different bodies. The Vaisesika philosophy harmonises the atomic theory with moral and spiritual outlook of human life and theistic faith in God as the creator and moral govern or of the world.
Vedanta philosophy is the most consistent of all the systems. In fact, it is the paragon of all the philosophical systems of India. The Brāhmaṇḍuṛta of sage Badarayana attempts at systematizing the philosophical standpoint of the Upanishads. Later on different schools of Vedanta have given different commentaries and interpretations of the Brāhmaṇḍuṛta and the Upanishads elaborately. Thus, there are commentaries on Brāhmaṇḍuṛta by Śaṅkara, Rāmānuja, Mādhva, Vallabha, Nimbārka, etc. Vedanta philosophy deals with the nature of the relation between the Individual Self (Jīvaṭatma) with the Ultimate Reality (Brahman or Paramatman). According to Śaṅkara Jiva and Brahman are absolutely identical. But according to Rāmānuja, the two are related like part and whole. Śaṅkara’s view is known as Advaita, and Rāmānuja’s view known as Viśiṣṭādvaïtavada. Vedanta philosophy is the essence or the cream of Upanishadic thought. There are two aspects of human being, viz., the outer physical body, and the inner Self. Both these two are distinct from each other. The body, mind intellect, etc., are the changing modes or sheaths (Kośas), the outer cover, which conceals the true Self. The real Self is pure consciousness. The Self is Satyam Jīvanam and anantam. The individual Self is identical with the Self of all beings (sarva bhutatma). Realisation of the knowledge of the real Self (atmavidya) is regarded as the highest of all knowledge (parāvidyā). The method of self-realisation lies in the control of the lower self through sravana, manana and nidhidhyasana. He who follows the path of the śreyas (good) after rejecting the preyas (pleasure) alone can lead towards the path of Self-realisation. True knowledge according to Śaṅkara, is the knowledge of the identity of the Individual Self and Brahman. This is the essence of the teaching of the Upanishads. Sage Yājñavalkya says to his wife Maitreyi that the Self is the dearest of all things to man. Nothing else is dear for its own sake. One man loves another because he identifies himself with the other human being. All is dear because of the Self. Śaṅkara accepts the Upanishadic view of man. According to him, man is apparently composed of body and soul. But the body is merely an illusory appearance. The soul is the same as the Brahman. The Upanishadic saying “That art Thou” (Tattvamasi) means that there is an unqualified identity between the soul in finite human being and the infinite Brahman. Due to ignorance man
erroneously identifies the soul with the body. From such identification the concept of Self as “ego” or “I” arises.

The ego is not the real self but an apparent limitation of it. The consciousness of self in bondage is limited. There are three levels of consciousness namely, waking experience (jñāgrata), dream experience (swapna) and dreamless sleep (susupti). The study of dreamless sleep suggests the real nature of the Self when it is dissociated from the feeling of identity with the body. The soul in its intrinsic state is unlimited consciousness and bliss. When an individual realises his identity with the Brahman, he attains liberation (mukti).

For Brahmajñāna a man must be appropriately qualified. The world appearance becomes for him false and illusory. Vedanta, however, maintains that after attaining liberation (mukti) a man may live in the world if the fruits of his past karma are not exhausted. This is in the state of Jivanmukti. On the other hand, when the past karmas and their fruits are exhausted, the man loses his body through death, and becomes eternally free from birth and death. This occurs in the case of Videhamukti.

Rāmānuja, the advocate of Visistadvaitavada, maintains that the individual is an integral part of the Brahman. Hence, there is difference (bheda) as well as non-difference (abheda) between them. Man is infinite and imperfect whereas Brahman is finite and perfect. Even then man is inseparable from Brahman who is the inner substance of man. Rāmānuja holds that the Jiva, the Individual Self, is as real Brahman. According to Rāmānuja, Jnana, Karma and Bhakti are the means to liberation. Bhakti in Rāmānuja is man’s reaching out towards a fuller knowledge of God quietly and meditatively. Rāmānuja says that man should completely resign to God for the attainment of salvation. Rāmānuja is a staunch advocate of the path of Bhakti for the realisation of God and, thereby, of liberation. Śaṅkara, on the other hand, is the advocate of the path of knowledge (Jñānamarga). Rāmānuja holds that God saves the man who surrenders himself to Him and constantly remembers Him as the only object of
love. Rāmānuja accepts only Videhamukti. So long as man lives, he is the knower, the
doer and the en joyer. After exhausting all the karmas and leaving the physical body in
death, the soul attains the fellowship with Brahma n.

Thus all the systems of Indian philosophy with the exception of Carvaka and
the materialists are deeply concerned with the problems of suffering in human life
and the means for overcoming them. All the systems are concerned with the goal and
destiny of man. Various means are thought out for realisation of the ends and values
of human beings. Indian philosophy on the whole is intimately related with the issues
relating to man's life and destiny. That is why, the puruṣārtha occupy central place in
philosophical contemplation down the ages.

The schools of Indian philosophy both heterodox and orthodox have given
great importance to the discussions on the values. The heterodox schools may not
believe in God and the authority of the Vedas. But all of them lay emphasis on the
importance of truth and non-violence (satya and ahimsa). It is quite remarkable that
the six orthodox schools refer to the puruṣārtha as the purpose of their philosophical
pursuit. The opening verse of the Nyāya – Sutra of Goutama refers to the attainment
of Nishreyasa (Mokṣa) as the goal of the intellectual pursuit. The other system also
aims at the realisation of liberation or mokṣa. They may, however, differ in their
conception of liberation.

The Patanjala Yoga-Sutra refers to five yama (vows), viz, Ahimsa (non-vio-
lence), Satya (truth), Asteya (non-stealing), Brahmacarya (celibacy), and Aparigraha
(non-possession). These are regarded as the requirements for leading a good life.
These moral requirements are insis upon by all other systems also. Buddhism and
Jainism in their teachings lay great emphasis upon leading a morally disciplined life.
They insist on good conduct and character for leading a good life. Emphasis on a
moral life is laid in all the Indian systems of thought.
The Vedanta systems also insist upon following the principles of a chaste moral life. The Śādhanā Chatustaya (the four Śādhanas) are the pre-requisites for the study of Vedanta. Briefly speaking, Indian thought lays great stress on the intellectual, moral and spiritual values.

The trinity of the Supreme Values of Truth, Good and Beauty is considered as Absolute Value in Indian thought. Good is associated with Truth. In Indian thought knowledge is virtue because the two go together. In order to lead a virtuous life, knowledge (jnana) is essential; Ignorance is darkness; knowledge gives us light. Vice is the resultant of ignorance (Avidya); virtue is the resultant of knowledge. This standpoint is very similar to the Socratic saying “knowledge is virtue” in Plato’s dialogue.

Indian thought also attaches great importance to beauty and aesthetic enjoyment. Aesthetic rapture is regarded as the relishing of Rasa (Rasa-nispatti), which is compared to the realisation of Brahman, the Supreme Reality. The Alamkara Sastras and the a Rasasastras elaborately work out the intricacies of aesthetic realisation which itself is a value.

The present research work on the theme, “The Concept of Value in Indian Philosophy”, aims at an in-depth study of the issues mentioned above. At the outset, an attempt is made to explain elaborately the concept of value in the Western and Indian thoughts. Several important issues relating to the nature and classification of the values also have been discussed. After this a survey of Indian thought on values starting from the Vedas and the Upanishads to the latter philosophical schools have been discussed. Then, an attempt is made to explain the nature and classification of the puruṣārthas in Indian thought. Further, a separate chapter has been devoted to the concept of Dharma, since charma is comprehensive term, which covers the metaphysical, moral and spiritual principle in Indian philosophy. An attempt has also been made to present a synoptic standpoint on The Concept of Value in Indian Philosophy.
This thesis is divided into the following Chapters:

Chapter -1 Introduction
Chapter-2 Concept of Value
Chapter-3 A Survey of the concept of Values from the Vedas to the Darśanas
Chapter-4 Concept of Purusartha
Chapter-5 Concept of Dharma
Chapter-6 Mokṣa or Liberation
Chapter-7 Purusarthas in Indian Aesthetics
Chapter-8 Conclusion