IMPORTANCE OF TRIVARG
(DHARMA, ARTH AND KAAM)
IN SOCIAL AND POLITICAL LIFE OF INDIANS

Dr. Atif Husain Rizvi
Part Time Asst. Professor (Political Science)
Seth Phool Chand Bagla (P.G.) College,
Hathras (U.P.), India
Email: atifrizvi79@gmail.com

ABSTRACT

Without the concept of TRIVARG total progress and development of social and political life of human is not possible. Dharma, Arth and Kaam are considered as TRIVARG. And one has to give equal time and effort to achieve them. Intellectuals have agreed to consider TRIVARG as the basis of social and political system.

Keywords: Dharma, Artha, Kaam, Non-violence Healthy, and Conscience.

INTRODUCTION

In the life of people TRIVARG is having that much of importance as of water and food for his survival. Nobody can deny the significance of TRIVARG in the social and political life of Man. When one follows the concept of TRIVARG he spends a refined life. In ancient India the importance of TRIVARG had been seen in the political and social life of individual. First of all questions arises that what does TRIVARG actually mean? We have illustrations of TRIVARG in ancient Indian scriptures and religious literature. Acharya Somdav has called Dharma, Arth and Kaam as TRIVARG. The objectives of life is determined by TRIVARG and it help people in achieving them.

OBJECTIVE

Present paper has given thrust to the importance of TRIVARG in the social and political life of man. The concept of 'Dharma' is the inherent central element of social and political life of modern and ancient people. Present paper has propounded immensely the importance of Dhrama, Arth And Kaam in the life of man. Many thinkers have agreed that TRIVARG is the basis of social and political system. Researcher has put his greatest effort in compiling facts and finding of previous literature work done earlier.

LITERATURE REVIEW

In this present paper researcher while in the field collected material for the study. It is literature based paper so it may not be possible to form hypothesis to be proved. Nevertheless, some elaboration of the concept TRIVARG may be elucidated here. The basis of ancient Indian social system was the thought of TRIVARG. Undoubtedly it may be said that all human being must perform all his activities according to Dharma and Artha because only then they can lead happy life. And it is the duty of all to give equal time to Dharma, Artha and Kam. And because if one concentrates on only one the rest two experience hindrance in their development. Some has considered the first work of this category Dharma as the means of human welfare. It is the duty of man to execute all his activities according to
Dharma guidelines so that all his work may be accomplished genuinely. Dharma is the in manifestation of Indian Culture and philosophy which may be seen as non-violence, duty, justice etc. Some people accept Dharma as life and this is religion (Dharma). Dharma is the element through which man give meaning to his life. Those who believe in Dharma they consider themselves as puppet to God and believe that each and every happening in the world is the wish of God. The significance of Dharma has also been found in ancient scriptures. One can draw conclusion through this illustration that Dharma has been considered as useful and integral part of human beings. The second word of TRIVARG is Arth means wealth. When we explain this word it is found that in ancient as well as in present time all human needs and his work are fulfilled and completed only by wealth. It has been said by ancient intellectuals while elaborating the importance of wealth in their social life, they gave thrust to accumulate more and more wealth. Because all other people are helpful to those who are economically sound. By wealth human being's life is full of pleasure. And everybody knows that without Arth Dharma is not possible. wealth in not everything but a huge factor which determines the stages of life. It may be used for the welfare of family and nation. Other intellectuals have seen Arth (Money) as the basis of society. No one can deny the fact that the property is one of the biggest need of life. This proofs the importance of wealth. But one should not accumulate wealth only for himself but it should be used for others welfare also. Only then the process of accumulating wealth may be legitimise. The third word of TRIVARG is Kaam which in basis of Dharma and Artha. Kaam (Work) is also considered as worship in ancient scriptures. Everybody wants to enjoy material culture but it is also possible only through work (Kaam). A person caste is determined by what he does and not by his birth. No one can survive without work (Kaam).

So, the thought of TRIVARG was the foundation of India social life. The overall development of human was not possible without it. When we analyse TRIVARG from political point of new we find that it is the pivot on which over all progress is possible. The administrator spoils all his regime if he does not follow TRIVARG. The aim and objective of ruler is to facilitated his people to gain Dharma, Arth and Kaam. This is why TRIVARG has been considered as the basis of political system. In short it may be said that an individual must follow doctrine of Dharma and must accumulate wealth for the good of others also. And he must not condemn other's religion.

CONCLUSION

After all these illustration it may be said that TRIVARG has immense importance in the social and political life of people. All these three Dharma, Arth & Kaam are closely related to each other and no person is allowed to leave the path indicated by all these. To follow all these three one should be healthy by body and by heart and thought. So he can develop himself and his family. This is why we can say that no one can deny the fact that TRIVARG has huge significance in everyone life. And its illustration has been found in old scriptures.

REFERENCES

2. Same, Shlok4 p. 12
3. Same, Shlok2 p .2
4. Same, Shlok32, p.7
5. Internet
6. Same
7. Nitivakyamritam, Samudesh1, Shlok38, P.6
8. Same, Samudesh 32, Shlok8, P 191
9. Nitivakyamritam, Samudesh2, Shlok 10, P 10
10. Aristotle and Locke have given much more importance to accumulate wealth in the one hand and socialist thinkers have recognised it on the other.


12. Nitivakyamritam, Samudehs3, Shlok2, P 12

13. Nitivakyamritam, Samudehs32, Shlok8, P 191


16. Nitivakyamritam, Samudehs5, Shlok38, P 402

17. Same Chapter 32, Shlok 55, P 134