

*Purushārtha* or the ideal in life is four-phased. The phases are *dharma*, *artha*, *kāma* and *moksha*. Conforming to the law of life is *dharma*. Practical training in this respect is imparted in the *Brahmacharya Asrama* or the period of tutelage. The mature man learns to earn wealth and enjoy the pleasure that life provides. These two phases are *artha* and *kāma* respectively. *Preyas* comprises of all the first three phases. *Dhṛti* mentioned in the previous stanza leads the aspirant to *Sreyas* culminating in *moksha* or liberation. The *Sāttvika* man alone is competent for it. The *Rajasika* man has scope in *dharma*, *artha* and *kāma* to have all his earthly desires fulfilled.

The attachment to *dharma* is the best of all, if man cannot help being attached. Nobody was so much drawn to it as the king Yudhishtira was; therefore his case is the model for all. His clinging to *dharma* had no ulterior motive. He practised *dharma* for its own sake. And *dharma* in its turn protected him all through.

To the *Rajasika* man the practice of *dharma* is a safe and sure investment. He expects that the good he does is returned to him with compound interest both here and in the hereafter. He is firm in that belief. Therefore with pleasure he goes on doing a good turn here and a good turn there.

All the worldly attachments may be brought under two broad headings—love of property and love of pleasure. With what firmness man holds on to money may be noticed all over the world. Renounc-