

*Kama* too can be attained only through *Dharma*. Having produced the material things, such as nice food, when, where, how, and in what measure it will be used, can be determined only by *Dharma*. If a sick person eats food meant for a healthy one and *vice versa*, both of them will be at a disadvantage. *Dharma* helps in restraining the natural tendencies of man, whereby he is able to determine what is beneficial to him, apart from what is pleasurable. Hence, *Dharma* is given the foremost place in our culture.

*Dharma* is of primary importance, but we should not forget that it is not possible to practise *Dharma* in the absence of *Artha*. There is a saying, “What sin will not be committed by one who is starving? Those who have lost everything become ruthless”. Driven by hunger, even a *Rishi* like Vishwamitra broke into the house of a hunter and ate the flesh of a dog. Therefore, we are enjoined to see that there is enough wealth created continuously, since wealth also strengthens *Dharma*. Similarly, the government has to maintain law and order and prevent chaos which definitely destroys *Dharma*. At the time of chaos, the law of the jungle prevails where the strong feed upon the weak. Therefore, stability of the State is also essential for the prevalence of *Dharma*.

In order to do this, education, character-building, spread of idealism, and suitable economic structures are all necessary.

### ***Artha And Kama Through Dharma***

*Artha* is inclusive of political aspects of life as well. Excessive power of the State is also harmful for *Dharma*. It was said that a king should be neither too harsh nor too soft with his people. Excessive reliance on harsh measures produces a feeling of revolt in people. When the State usurps the rightful place of *Dharma*, then there is this evil of the preponderance of power of the State. *Dharma* suffers thereby. This is the reason for the decline of *Dharma* in ruthless States.

When the State acquires all powers, political and economic, the result is a decline of *Dharma*. In this way, if the State has unlimited powers, the whole society looks towards the State for everything. Officers of the Government neglect their duties and develop vested interests. These are all signs of the preponderance of powers of the State, whereby *Dharma* suffers a setback. Hence *Artha* should not be allowed to acquire a hold in either of these two ways.