

## **CHARVAK PHILOSOPHY: THE HEDONISTIC HISTORY OF ETHICS**

### **“चार्वाक दर्शन: नीतिशास्त्र का सुखवादी इतिहास”**

Dr. Sujit Kumar

Babasaheb Bhimrao Ambedkar Bihar University, Muzaffarpur, Bihar

Since the Vedic period, the Lokayat Darshan, also known as Charvak Darshan, adopted a utilitarian approach to happiness and the representation of the materialistic Indian tradition is found in the Vedas. This tradition, while describing the help and the economic meaning of life as the goal of life, considers the importance of religion and upbringing only because material material is available. There is no such thing as moksha, death is not moksha, life itself is the exaltation, so it is said in the Vedas, ‘re-purity na bhavet’. Charvaka rejects supernatural, superficial or supernatural or after death or any earlier existence. God is not perceptible to our senses, so to believe them is not true. The existence is only of materiality. , Water, fire and air. This life is a natural event whose story begins at birth and ends with death. There is no difference between the living and the living. The wise person attains maximum happiness in this life.

After the Vedic period, the materialism of the Chāravak developed against the Vedic religion, but it strengthened the moral and social elements, which led to the development of moral education, separate from the theism of Buddhism and the Rājain. And ridiculed Mimamsa and Karkanda. About the first century A.D. The history of many materialistic communities in Tamil literature is found in South India itself. According to him, Ghostism, Lokayat and Charvak; The name of the community is derived from the major materialistic schools. The importance of Charvak in ancient Indian philosophy

It can be highly attributed to the view that this philosophy raised philosophical and curiosities from different perspectives and held the spiritual test to the test of logic. Also strongly supported ideological freedom. The idea of human development and progress did not become so effective at the time of the intervention Therefore, in their philosophy, there is no existence of evolutionary philosophy but an element of naturalist support.

It is surprising that the Guru of Charvakadarshana was Vrihaspati who was also the Guru of the Gods. In this case, to say that the followers of Charvakadarshan were of the demon nature, sensationalism and evil selfishism was their religion, etc. It does not seem very real. From the historical perspective, this philosophy establishes its ideas due to logical grounds and still supports it. The story of Indravochan As there is some Yaksha question between the materialists and the spiritual philosophy whose proper answer is almost always answered. Such as not

considering the cause as Charvak only provides the benefit and even today there is no satisfactory evidence for the cause of the living world.

Charvakadarsana as Yiddishism considers the origin of life and the world as coincidental. After this, the Charvakis supported naturalism. It is believed that the origin of the creature and the world does not seem to be due to any reason or superficiality. Rather it is a combination of physical conditions. The Charvak faith considers the motion or direction of the world to be governed not by any divinity, but by the self-imposed motif of materialities. Under naturalism, this philosophy rejects the role of an external power. In fact, this world operates with its internal-natural-nature. Not by any external goddess.

The obedience, enjoyment, luxury and configuration of our senses according to etiquette, natural rules and the will of our own will be the real path of life and not the renunciation of the pleasures of the present life in the name of grooming an external life (past or future life). It is a great Lokayatadarshana in all the people at the intellectual and worldly level. Abandonment there is good so far it leads to achievement of material happiness, prosperity, health, peace, fame, nobility, prosperity etc. In this way, the Charvakadarshan does not accept any external authority in the creation, control and convection of the world, nor any internal rule. In this world, the world is a group of material laws and it is governed by its own nature and not by any other entity. It is named Rit by the Vedas.

From the philosophical view, the basis of Charvakadarshana is very logical when they describe the three sources of valid knowledge, direct, inference, and only direct in the word as the cause of realism. The direct is considered by the Charvakis as the basis of knowledge, and more people than the direct inference. It is also said to be the source of knowledge, while less than two of these people have accepted the word as proof. Anuman and the words are not perceptible to our senses, so they were not considered as effective sources of realism by the Charvakis. ) And strongly opposes epistemology. Anumana and words can only be appearances according to them, not the source of realism. These beliefs can be verified only on the basis of direct. On the basis of this, they contradicted the entire ritual, including spirit, divine, otherworldly. Not considering consciousness as separate from materialism, this philosophy, which establishes 'ghostlyism', has also not been able to revive it.

Because of having positive and progressive thoughts about life, it is called Charvakarshan Lokayatarshan and it is still the show of most of the people of this entire earth. In the Indian world, freedom from the sorrows of life has been given priority so all the exceptions of Charvak are tied to bondage and salvation. Darshan. There is no charvakadar only, it is not right to sacrifice life's happiness from the point of view of sorrows. We remove the fish from the thorns, take out the rice, and suffer the grief from it. So life is not on the fish, but on the fish. It should

be based on rice, not on peels, and it is here that Charvakadarshana becomes the only and unique Indian thought of a positive life philosophy. It needs a new perspective because no other school of democracy has developed like other Indian schools of philosophy. The Lokayatas flourished with the masses in the form of other cosmic disciplines, arts and sciences.

Charvak has not made the mistake of freeing life from sorrows in the ancient Indian philosophy from the philosophical point of view. Life is sadness and happiness is there. There can not be only one because both without happiness and without happiness only sadness is not possible. Life is a chain of joys and sorrows and life cannot be completely liberated from sorrows, so it can be made more and more meaningful by focusing life on happiness. Spiritualists can not be the only one to exploit grief-free happiness because happiness without sight and sorrow without happiness is the same. Life is a series of happiness and sorrow and life cannot be completely eradicated from sorrows. Can be made more meaningful than Spiritualists exploit people by seeking grief-free happiness. No one can save us from death and suffering, so life is ours and we should keep choosing happiness from these sorrows.

The ancient literature of Indian philosophy suggests that the Charvakadarshan not only represented the materialistic or atheistic sects, but was also the only philosophy representing the idealistic, scientific, intellectual, hedonistic and utilitarian philosophy that needed further research and research. According to ancient , In the context itself, in response to the spiritualists, Charvakadarshan did not accept anything in the form of religion, service, duty, knower, philanthropy etc. which was the obvious reason that whatever was done at that time as duty, knower, religion etc. The Charvakis at some point considered the expectation of selfishness, profit or happiness to be the main reason. The Charvakis at that time gave more statements on the general social religion, morality, etc. in exclusion of the idea of religion and salvation due to the purpose of life and work. Is not found. The elements of religion, morality etc. were later incorporated in the atheistic philosophies of Buddha and Mahavira and due to this, these philosophies gained more fame.

In the ancient Indian philosophy, the call of the Charvakis is that the foolish people get entangled in the belief of God, heaven, soul, rebirth, etc., because there is no direct evidence of them and all this is a very big fraud on the human race. And fear of the future prevails or he wants to get psychological protection due to sorrows in the present life by resorting to God, otherworldly, etc., which the wise people take advantage of. Nobody will listen to him, so directly after taking the name of God, Ghost, Guru etc. - The people of the Saada Psychological Consciousness are condemned. In a Buddhist philosophy, only the afflictions were described as the basis of life, which is the path of retirement Buddhism but due to the disregard of the pleasures of life in this religion, ultimately its downfall Happened.

The Lokayati tradition has the distinction of accepting sorrow as a truth in exchange for retirement from the sorrows of life. There were a good number of Charvakadarshans as non-Atheists during the Rig Veda period and probably the name of the first Jupiter is among the first intellectual atheists of the world who wrote most of the Rigveda. This community was quite developed in the fifth-sixth century BCE, according to which death is the end of life and only direct knowledge is real knowledge.

This is the long list of Indian ethics. Vedas, Puranas, Upanishads, Mahabharata, Srimad Bhagwat Gita, Ramcharitmanas, Nitimanjari, Panchatantra etc. are full of many scriptures and all these cosmic behavior i.e. Lokayat Path Chanakya's policy has also been very popular in Indian Lokayatra ethics. Chanakya's name is also Kautilya. Another reason for Chanakya's fame is his written book 'Arthasastra', which gives economic and social status of India at that time. There is a feeling of Chanakya's principles of governance in 'Arthasastra' are considered unique even today, and if this Lokayati Ethics was given importance, then India would not have suffered. The proof of Chanakya's deep and penny philosophy in the affairs of Raja Kaja. I find that he is one of the most qualified politicians in the world and It is enough to give a very high place in the tradition of the diplomats. The policies formulated by him are known as 'Chanakyaniti'.

Another famous and popular text of Indian Lokayantinistra is also a textbook under it. Gospel is also given through it. Due to the very interestingness of the stories, their study gives practical knowledge. There is a discussion about the misery of the world, the praise of practical religion and industry, the signs of disaster and near death.

Overall, Lokayatadarshana was a demonstration of pure philosophical-intellectual and revolutionary ideas in the gathering-seminars of ancient India, which was not an affront to any name, caste, religion or sect, its necessity was also due to weak arguments to the believers due to which they had different sects. Dismissed Lokayatis or Charvakis in one voice. The spread of Lokayatas was in the growth of science, art, health, management, politics, law, morality, etc., and if any religion, philosophy, caste can be cultivated, then it is practical and Lokayati. This cannot be done by Vedic rituals, therefore, except in Vedic rituals, there is a lot in Indian philosophy that can be called Lokayati and their importance today. Among them, the most fundamental and important is the behaviorism of Lokayatas; that is why the history of the world In the same place, philosophy, religion, doctrine, community, politics or social policy is more relevant and life which is practical.

#### **References**

1. DARSHAN DHARM AUR RAJNITISHASTRA - MISHRA , PRO. NITYANAND
2. GITA RAHASYA (HINDI SANSKARAN) – TILAK ,BAL GANGADHAR

3. VEDANTA EWAM BHARTIYE SANSKIRITI- PANDAY , PRO. REVTI RAMAN
4. DHARM DARSHAN – PRASAD , DR. MADHUSUDAN
5. SHAD-DARSHAN SAMUCHCHAY GUNARATNA TEEKASAHIT  
(CHARVAKADARSHAN)-HARIBHADRA
6. SARVADARSHAN SANGHRAH – MADHWACHARYA
7. AADHUNIK BHARTIYA, SAMAJIK EVAM RAJNITIK CHINTAN – AWASTHI, DR.  
AMRESHWAR EVAM DR. RAM KUMAR
8. INDIAN PHILOSOPHY (VOL 1)- S. RADHAKHRISHNAN
9. BHARTYA DARSHAN – DR. SHOBHA NIGAM
10. CHARVAKA SHASTI – DAKSHINA RANJAN SHASTRI
11. BHARTIYA DARSHAN- UMESH KUMAR MISHRA
12. NITISHASTRA KE MUL SIDDHANT- VERMA ,VED PRAKASH
13. DHARSHAN KI MUL DHARAYE - MISHRA , DR ARJUN
14. BHARTIYA DHARSHAN, AALOCHNA EVAM ANUSHILAN- SHARMA, DR.  
CHANDRADHAR