

## **CHARVAK ETHICS AND PRACTICAL ETHICS A COMPARATIVE STUDY**

**“चार्वाक नीतिशास्त्र और व्यावहारिक नीतिशास्त्र एक तुलनात्मक अध्ययन”**

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The Charvakadarshana or Indian Lokayati tradition considers logic or premise as impractical, baseless, which establishes spirituality, the hereafter or God as an element of classical truth. Kautilya's Arthashastra discusses the three pillars of Indian philosophy - Yoga, Samkhya and Lokayat. It is also worth noting that Kautilya's Arthashastra considers Lokayat not a symbol of materialism, a part of the Veda. The discussion of Lokayat is already from the Rig Veda. It was propagated by the adversaries as a materialistic inferiority till the sixth century and in the seventh century, the first philosopher Purandar used the name of Charvak as a materialist. Kumarail, Haribhadra and Shankaracharya has used the word Lokayat rather than Charvak. The names of Lokayat Charvak and Barhaspati etc. have been discussed since the 8th century.

The influence of the Lokayati tradition suggests that scholars like Rishi, including Shankaracharya, Kumarilabhatta, Madhwacharya, Haribhadrasuri, Jayashreebhatt, Shankaracharya, Patanjali, sages have opposed the Charvakis or Lokayatis as demons or demons, whereas these demons were not masses and its Guru Vrihaspati wrote most of the Mahagrantha like Rigveda.

The Lokayati tradition has a unique significance as a strong materialist atheist philosophical movement, separate from the philosophy known as the six theosophies 'conspiracy' and today the tradition of this tradition proves to be a form of practical ethics and philosophy globally.

Lokayat is an exception in the tradition of Indian philosophy, because all Indian philosophy is spiritual, it is the only materialistic and practical philosophy. Its materialism is the philosophy, according to which the basic element is physical and pragmatism is the philosophical ground on which the only means of attaining direct knowledge and mental somatic pleasure of this world. Purusharth is the ultimate goal of life. The Lokayatas believe so, so the rest of the Indian philosophy strongly condemns other concepts such as Brahm, Moksha, rebirth, Vedic, religion, otherworldly ethics etc. According to them all these are predictable, therefore untrue and

fictitious. Truth and reality only this birth, life and The world is full, which is the first and essential importance. Therefore, they consider physical happiness as the only effort and to achieve it with honesty, it is the intention of life.

In this regard, Dr. Radhakrishnan clearly states, "Freedless, free-pramodism is the moral ideal of materialists who live a life free of texts and texts." Eat, drink and have fun, because death is everyone's knowledge, which will make our life restless. In the words of Dr. Chandradhar Sharma- "According to Charvak, the use of sensual pleasures by a person is the goal of human life. Kama, Artha, Dharma and Moksha is the only effort in these four efforts - Kama Avaik: Purushartha". It is also called Charvak or Barhaspatya philosophy, which has to be found in the public mind more than the Dasharnik principles.

Despite the exception, Lokayat is a very old and popular philosophy by the believers. Regarding its antiquity, Dr. Radhakrishnan writes, "Materialism is as old as philosophy, and even before Buddha, the influence of this belief is found. Its figures are found in the Rigveda also. According to Dr. SN Dasgupta also - "The famous physical philosophy known as Lokayatcharavaka or Barhaspati is probably a very ancient ideology. The Shvetashvatar Upanishad mentions many atheistic beliefs, in which we find this theory, in which ghost is considered to be the ultimate principle. Apart from these, materialism is also mentioned in epics. In Kautilya's 'Arthashastra' the word 'Lokayat' has been called Envirkshiki and Risadevis has also compiled a number of verses of several inscriptions of the Pali Bhasha, including the Church of the word 'Lokayat'. Lokayat has been given the name of Shastra in 'Didha Nikaya' and 'Angupatranikaya' and in 'Divyavadaan' it is considered as a special type of scripture. Charvak also comes as the prophet of Lokayatadarshan. It is difficult to say whether the person was or not. The name first comes in the Mahabharata. There is a Chavaraka called a demon disguised as Tridandi Sadhubrahman, but no theory of it has been discussed. Even in many old texts, the church of Jupiter Siddhanta has been done as the principle of Lokayata. Some Lokayat beliefs in the creation section of Padmapurana have been called the sermon of Vrihaspati. According to Krishna mishra, the lokayata scripture of Charvaka Vrihaspati was propagated by his disciples. Charvaka is said to be a follower of Vrihaspati. And Gunaratna also in his 'Shaddarshan Samuchaya' has described Charvaka as a sect that follows the principles promoted by Vrihaspati. According to Gunaratna, the followers of this sect used to eat meat, drink liquor and live in the subject of bhog. Thus it is not certain whether the person named Charvak was actually someone or the only deserving name of the followers of Lokayatadarshan.

A comparative study of Lokayeti Sanskriti and Applied Philosophy is expected here. This is the ancient Indian form of applied ethics, which is reflected in the Western philosophical movement. The contemporary Indian thinkers, however, drew inspiration from ancient Indian thought, but at

the same time they have a modern context. New Global Life Vision and Excellent Ethical Solutions have been presented, which have special Lokayati philosophical importance.

In Indian thought this is how different types of thinking are seen. It is said that philosophy in India is famous for its cosmic and all-round development. But it is worth mentioning here that although in the history of Indian philosophy, materialism, realism, pluralism, naturalism, dualism, dualism Ideological currents, theism, etc. are visible, but one has to believe that counter-terrorism or scientificism are the literary features of Indian philosophy, so Lokayatism is a practical feature.

The generalist view of Indian thought is considered to be quite distinctive in practical moral consciousness. The communist and broad view has a new beginning in Western philosophy, whereas in Indian culture it has been extolled since ancient times. The philosophical view of Indian thinkers as the ancient tradition of ethics in practical life. Is compatible with the demand of It is right that the Indian philosopher has influence of ancient Indian philosophy, especially Vedanta, but thus it has to be judged as Alokayati, because its practical life is ideal. The truth is that in the present era most of our contemporary Indian philosophers have retreated Vedanta and presented a practical, creative and creative approach in their interpretation and interpretation.

It would be sufficient and relevant to not mention too much and mention that many contemporary scholars have tried to make the moral, social consciousness of the Lokayatas more practical and comprehensive, hence reconciling Vedanta or spirituality.

These people have presented and propounded the ancient Lokayat and the current practical movement in a more generalist and realistic manner in the context of Western thinking and science. Therefore, it Can be seen that it is necessary to assume that their ethical ideas have the originality of their own way.

Indian Lokayati is an advance expression of the principles of Western applied ethics in moral thinking, which in modern Indian philosophy, Vivekananda, Tilak etc. presented in their own way. Those who were not philosophers in the technical sense, it is also true that there were unique ethics, whose contribution was applied ethics Is to enrich.

All these appear to be moral philosophers and ecumenical thinkers of the highest order. They have specially studied the problems of the moral world of the practical world. By looking at their creations it is clearly known that they quoted the Vedas, Upanishads, Quran, Bibles etc. ancient religious and philosophical texts at many places, and has done so because they wanted a practical moral solution to global problems. All have brought a moral revolution in practical life. While Swami Vivekananda assimilated the practical Vedanta, Gandhi brought weapons like truth and

non-violence into his life and Tilak presented the human rights of freedom equality fearlessly in the context of nationalism and all this ancient Indian publicity Conforms to tradition.

If we look at Lokayati Indian Ethical Thinking and Applied Ethics from a comparative perspective, then it can be said that while there is no compulsion to assimilate Indian Lokayati Ethical Thinking as a community, on the other hand Applied Ethics advocates to be more liberal, syncretic and progressive, no example. In such a situation, it is not a moral-social upheaval in the situation, but a draft of practical philosophy including Lokayat.

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