



GREENTREE GROUP PUBLISHERS

---

# IJAPC

---

Volume 10 Issue 3

**10 May 2019**

WWW.IJAPC.COM  
E ISSN 2350 0204



## Analytical Study of *CharvakDarshanin* Current Perspective

Sunil K Sharma<sup>1\*</sup>, Govind Pareek<sup>2</sup>, Mithilesh K. Sah<sup>3</sup>, Kunal Dja<sup>4</sup> and Nidhi Sharma<sup>5</sup>

<sup>1-3, 5</sup>PG Department of MaulikSiddhanta, NIA, Jaipur, Rajasthan, India

<sup>4</sup>Dept. of MaulikSiddhanta, PAMCH, Ganganagar, Rajasthan, India

### ABSTRACT

The science that presents scientific study by thinking systematically on priceless ethical human life is called *Darshan*. *Charvak Darshan* is literally *Bhautikavaada* which is believed that whole universe is derived from matter and its energy. Due to being famous in the public, it is also called "*Lokayat Darshan*". *Charvak's* views are very simple and easy to follow; therefore, people have gone easily towards them without any teaching. The main purpose of this *Darshana* is to make a healthy social life free from caste and chronology and other religious virtues by consuming current pleasures. In present manuscript, principles of *Charvak Darshan* were collected and analyzed in current social, economical and political perspective. Objection on *Charvak* principles by *Maharshi Dayanand* are also collected. Conclusion of this study indicates that it is not appropriate to make our egoistic life difficult by engaging in topics such as heaven, reincarnation, religion and wrong doing. It is also good to take credit for the basic needs. It is appropriate to accept man as God. The first objective should be the welfare of the human. Accepting ritualistic virtues in the name of religion is not appropriate. Staying within the realm of the current governance system, we must live a harmonious ideal social life.

### KEYWORDS

*Darshan, Charvak, Bhautikavaada, MaharshiDayanand, Lokayat*



**Greentree Group Publishers**

[Received 11/02/19](#) [Accepted 20/04/19](#) [Published 10/05/19](#)



## INTRODUCTION

The science that presents scientific study by thinking systematically on priceless ethical human life is called *Darshan*<sup>1</sup>. Philosophy is a factual finding that has a pure and fittest sophistication for the human mind in addition to the complacency after achievement<sup>2</sup>.

The ultimate goal of Indian philosophies is "*Atamadarashan*". The actual meaning of true knowledge is to know you. With the realization of this truth all the sorrows leaves him. According to schools of Indian thought, sorrow is nothing but self-ignorance. The truth is the knowledge of ultimate joy in terms of *Brahm* element and the lack of all emotions is the joy of the soul and the happiness of the soul is salvation. The only goal of Indian philosophy is to enlighten the human about reality of life<sup>3</sup>.

In the medieval philosophical reservoir, the new ideology of a free thought became famous, which came to be known as *Bhautikavaada*, of which *CharvakDarshan*, is a major school. Due to being famous in the public, it is also called "*Lokayat Darshan*".

The *Charvak Darshan* is literally *Bhautikavaada* which is believed that whole universe is derived from matter and its energy. Living beings have been originated from the matter and human like

conscious and intellectual organism has aroused from purely unconscious matter by gradually developing complexity.

*Charvak's* views are very simple and easy to follow; therefore, people have gone easily towards them without any teaching<sup>4</sup>. The main purpose of this *Darshana* is to make a healthy social life free from caste and chronology and other religious virtues by consuming current pleasures and not taking too much into thinking of spiritual things like birth-death, heaven-hell, soul, God and *Paraloka*.

### **Charvak Introduction**

Some believe "*Charvak*" was a sage, which is a disciple of *Brahspati*. In "*Sabdakaustubha*" the word '*Charu*' is considered to be synonymous of *Brahspati*, so word of *Brahspati* is called as *Charvak*<sup>5</sup>. Some scholars also mention the meaning of **Charvak** is: **charu** (beautiful) and **vak** (voice) that is beautiful word. *Charvak's* words are very simple, sweet and intuitive. The word "*Charvak*" is made of '*Charva*' dhatu, which means "chew" and hence followers of this *Darshan* teach as that the physical subjects such as food, drinks and many more are to be consumed with joy.

### **Principles of Charvak Darshan**

1. **Believer** of "**Bhautikasukhavad**" -



*Charvak* had quoted “While life remains let a man live happily, let him feed on ghee even though he runs in debt; When once the body becomes ashes, how can it ever return again<sup>6</sup>?”

Instead of giving excessive hardships to the body to achieve transcendental pleasure, *Charvak* favors existing happiness by maximum use of material resources which results in the creation of a healthy man and a healthy person can create a healthy society.

## 2. Four element principle –

In this school *Charvak Darshan* four elements i.e. earth, water, fire and air are the original principles; from these alone, when transformed in the body, intelligence is produced, just as the inebriating power is developed from the mixing of certain ingredients; and when these are destroyed, intelligence at once perishes also<sup>7</sup>.

The above evident is for *Charak's* “*Padarathavada*” and “*Pratyakshavada*”. He has tried to bring the inferable subjects in the limit of “*Pratyaksha*” as well as progress of science. According to *Charvak* whole universe is a result of sequential complexity of matters.

## 3. Not accept the Existence of Soul –

In this school, “*Chaitanya Vishishta Kaya*” is consider as “*Purush*” and do not accept the existence of the soul separately. Human body is considering cause of happiness and

sorrow itself and death of it is known as salvation<sup>8</sup>.

The violation of the prescribed social system is a crime and the provision of all punishments for criminal acts is only for the body. So *Charvak* has considered the body a soul from this approach of punishments and consider free from body as salvation.

## 4. Accept Ruler or King as God-

*Charvak* philosophy does not accept the power of God but accepted the ruler or the king as God<sup>9</sup> so that if man does not have any fear of punishment, then no one can stop changing man in animal form and only the king is responsible for their mercy and grace.

## 5. Define Purushartha and hell-

The enjoyment that results from embracing a beautiful woman is known as “*Purusharth*”. There is no other hell than mundane pain produced by purely mundane causes, as thorns, etc. Thus *Charvak* has directed to use the physical resources to make a better life by which human can get proper health and mental satisfaction.

## 6. Believer of “*Pratyakshvad*”-

The knowledge through direct perception of objects by the sense organs is considered as only “*Pramana*” by *Charvak* and adds that do not accept the haunting of God. He follows “*Svabhavavada*” which advocates the world is formed by the mutual combination of unconscious component i.e.



the fire is scorching, the water is cold, the air is having cold touch, sharpness of thorns, diversity of animal-birds, sweetness in reed, and pungentness of *Neem*, etc are all because of nature<sup>10</sup>.

### 7. Rejection of “*Karmavad*” and Rebirth theory –

*Charvak* is not a believer of karma and rebirth theory and recommends contemplation of rebirth and results of karma is futile like exploring the existence of flower in the sky<sup>12</sup>.

### 8. Acceptor of “*Purusarthadvaya*”-

*Charvak* consider “*Artha*” and “*Kama*” as “*Purushartha*”, and also denied murder for the realization of happiness.

### 9. Rejection of “*Varnasharamadi karma*”and “*Yagyaadi Karma*”-

The imagination of heaven and hell is considered futile. According to them, neither there is heaven nor salvation, nor any soul beyond. Similarly, all actions in “*Varanasharamadi*” are of no use. Performing “*YagyaadiKarma*”, “*Sanyas*”, “*Bhasmalepan*”etc are the tools for life sustaining for amateurish.

10. *Charvak* strictly oppose the external pageantries and social virtues during “*Agnihotradi Karma*” and suggest these are only for life sustaining and nothing else. He arise a question that-

➤ If a beast slain in the “*Jyotishthoma*” rite will itself go to heaven,

why then does not sacrifice forthwith offer his own father?

➤ If beings is heaven are gratified by our offering the “*Shraddha*” here. Then why not give the food down below to those who are standing on the housetop?

➤ If he who departs from the body goes to another world, How is that he comes not back again, restless for love of his kindred<sup>12</sup>?

## Impact of *CharvakDarshan*

### Impact on social life

#### *Positive impact -*

*Charvak Darshan* had an admirable effect on social life. The previous social economy was at a very low level before origin of *Charvak Darshan* social virtues and superstition were at an extreme extent. In the name of otherworld and salvation, various ideas were prevalent and in the name of religion extortion for “*Yajanadi Karma*”, caste discrimination and animal obligation etc. like hypocrisies were at the summit.

*Charvak* appeared to boldly oppose *Vedic* immolation – “*Yajan*”, “*Brahmavad of Upanishads*”, “*Punarajanamavad*”, animal oblation, caste and character arrangement and high-wretched sentiments. Following that, these things went lower and resulted in social upliftment.



In the *Vedic* era, there was more importance given to happiness beyond the momentary happiness on earth in the present. For this, tormenting the body, animal obligations, etc. i.e. peace measures were in practice. But the *Charvak* philosophy instructed to consume instant worldly happiness and argue that being momentarily does not diminish the importance of an object, the importance of transient “*Malatikusum*” is not reduced in comparison to the long-term of “*Kimshukh*<sup>13</sup>” So, by consuming pleasures, human beings can make a healthy society by mutual support.

#### ***Negative impact –***

The negative effect is that it is reasonable to accept the votes of *Charvak* vision but there is chance of iniquity and violence which is likely to rise too. Animal obligation and caste schedule is not according to “*Vedokat Varanavayavasatha*”. But assumption of these “*Vedokata*” standards are resulting in rise of violence, looting, murder, etc., which finally causing of spiritual collapse of human beings in society. Later on in worldly pleasures, the rights of others were infringed, which caused social inequality and collapse.

#### **Economically impact of *Charvak Darshan***

##### ***Positive impact–***

In the *Vedic* era, use of comfort related access were used to a limited extent which seems not to be logical. But it is physical and mental sore when use to maximum extent too. *Charvak* in recognition of his philosophy there was decline in expenditure on religious actions and “*Karma-kanda*” which ultimately increased the living standards of the people.

According to the dictum “*Rinum Kritava Ghritam Pibet*”, it is advisable that poor person should also meet their basic necessities like food, accommodation etc even though they have to take loan.

#### ***Negative impact -***

With the simplicity of the principles of *Charvak Darshan*, a large group of people started following them, and as they followed more the birth of indolence was started. As per the dictum “*Rinam Kritva Ghritam Pibet*”, it is logical to fulfill the necessity after taking loan but it is worthless to take loan to meet irrational and improper needs. But in present era the principles of *Charvak* is being accepted to maximum extent ultimately leading to declination in the financial aspect of many developed countries due to inactivity thought.

#### **Politically impact of *Charvak Darshan***

##### ***Positive impact***

*Charvak* philosophy does not accept the power of God but accepted the ruler or the



king as God. Human beings are social creature. It is essential for human beings to walk through the rules of society. Therefore, Charvak has considered King as God because if man does not have any fear of punishment, then no one can stop changing man in animal form and only the king is responsible for their mercy and grace. According to this philosophy, by accepting the standard of God, the racism and fascination tendencies spread to man because of no fear of human being. Therefore, Charvakas have considered the democrats as God.

### ***Negative impact***

According to this rule, if the king is rich and powerful, then it is appropriate to believe him as God but it is foolish to obey the unjust and sinful King.

### **Objection by Maharshi Dayanand.**

1. Formation of Alcoholic drugs with four elements and comparing it with the evolution of Human Body:

*Maharishi Dayanand* refused the view of *Charvak* which says that origin of body and intelligence is produced by four elements as they are unconscious and cannot be the cause of genesis of the animate. As the human today is formed as the result of sexual intercourse between male and female, likewise it is impossible for the bodies of men and other living beings to

come into shape without the creator of the universe causing them to do so<sup>14</sup>.

He also adds that dead and inert substances cannot combine together of their own accord and according to some design unless the Conscious Being - God - fashions and shapes them. If they could combine together by virtue of inherent properties, why does not another set of the sun, the moon, the earth and other planets spring into existence by themselves<sup>15</sup>.

2. Satisfaction via hugging to lady leading to achievement of *Purushartha*:

It is sheer folly to believe that the aim of human endeavor is the gratification of bestial appetites and that the realization of the heavenly state and the faithful discharge of duty consist in getting rid of pain which accompanies sensual gratification<sup>16</sup>.

3. Performance of “*Yajnas* like *Homa*” contributes to the purification of air, rain and water and thus promotes health and enables one to acquire virtue, wealth, gratify natural desires and obtain salvation.

4. King is only the God:

If the king is possessed of glory and is the protector of his subjects, is deserving of homage, but it is foolish act to consider an unjust and wicked king as a god.

5. Animal Obligation:

The *Veda* and other *Shaastras* do not at all sanction animal sacrifice; the practice of offering oblations to the manes of departed



ancestors is an invention of priests, because it is opposed to the *Vedic* and *Shastrik* teachings. We have, therefore, nothing to say against the refutation of this doctrine<sup>17</sup>.

#### 6. Not believing in *Aatma* (Soul)

The soul is an entity; therefore it can never become non-entity. It is not the soul but the body that is reduced to ashes (when it had been cremated). The soul (after death) passes into another body. Whoever enjoys himself by borrowing from others and does not pay back his debts is verily a sinner and will, doubtless, suffer terribly in the next birth<sup>18</sup>. After leaving the body, the soul is transported to another place and takes on another body; it forgets all about its previous birth, hence it is impossible for it to return to its previous events.

## DISCUSSION

*Charvak Darshan* did not get much recognition which it deserves due to involvement of the anti-vedic elements. *Charvak Darshan* is literally “*Bhautikavaada*” which is believed that whole universe is derived from matter and its energy. Living beings have been originated from the matter and human like conscious and intellectual organism has aroused from purely unconscious matter by gradually developing complexity but the

theistic are not accept it and say that consciousness is not formed from a unconscious substance.

“*Svabhavavad*” is totally abused theistically. According to this rule, if the king is rich and powerful, then it is appropriate to believe him as God but it is foolish to obey the unjust and sinful King. Assuming death as the salvation, *Charvak* directs easement, but according to the believer, if death is considered as salvation, then what will be the difference between man and animal? Who will be the bearer of happiness and grief by not being a self element or a living soul? This means that there is a “*bhokta*” between birth and rebirth, if not so, the verbal and altruistic activities will fail.

*Charvak Darshan* has explicitly prohibited animal obligation and *Shraddha* whose believers have given the answer as follows that sacrificial rituals like slaughter houses etc. are not made up of the original Vedas, and there is the responsibility of the commentators, and those who are said to be the means of livelihood of *Brahmins* are also not mad.

In spite of being supporter of superstitious pleasures, the *Charvaks* have rescued human life from being disturbed, and have recommended the creation of a healthy society, by preaching to live a happy life by





stopping racers who run behind the imaginary transcendental joyful life.

Although due to being an atheist, all the believing adversaries have condemned them by not accepting sin, virtue, deeds, Vedas, souls, *Parloksand* God, but in the present time there is a social system in a lonely and interpersonal love life is necessary.

In this direction, *Charvak* has done the job of a physician, how he has put the practical facts of life on the logic of logic. He appears to be self-restraint and favors fearful life. He has advised to drink slit with debt, but gambling is not favorable for the merits of alcohol etc. Therefore, the words of *Charvak* relating to a happy life have a different value, they are not completely destabilized.

## CONCLUSION

1. It is not appropriate to make our egoistic life difficult by engaging in topics such as heaven, reincarnation, religion and wrong doing.
2. It is also good to take credit for the basic needs.
3. It is appropriate to accept man as God. The first objective should be the welfare of the human.
4. Accepting ritualistic virtues in the name of religion is not appropriate. Staying

within the realm of the current governance system, we must live a harmonious ideal social life.



## REFERENCES

1. Jagdish Chandra mishra, Indian philosophy, chaukhamba surabharti prakashan, Varanasi, edition 2016, page no.174.
2. Jagdish Chandra mishra, Indian philosophy, chaukhamba surabharti prakashan, Varanasi, edition 2016, page no.
3. Jagdish Chandra mishra, Indian philosophy, chaukhamba surabharti prakashan, Varanasi, edition 2016, page no.24-25.
4. Madhavacharya, sarva-darshan-samgraha, By Dr. Umashankar Sharma 'Rishi', chaukhamba vidhya bhawan, Varanasi, Edition 2016, page no. 3.
5. Jagdish chndra mishra, Indian philosophy, chaukhamba surabharti prakashan, Varanasi, edition 2016, page no.176.
6. Madhavacharya, sarva-darshan-samgraha, compiled, edited and transliterated by dr. Madan mohan agrawal, chaukhamba Sanskrit pratisthan, dehli, First edition, 2002, page no.19.
7. Madhavacharya, sarva-darshan-samgraha, compiled, edited and transliterated by dr. Madan mohan agrawal, chaukhamba Sanskrit pratisthan, dehli, First edition, 2002, page no. 4.
8. Madhavacharya, sarva-darshan-samgraha, compiled, edited and transliterated by dr. Madan mohan agrawal, chaukhamba Sanskrit pratisthan, dehli, First edition, 2002, page no.5.
9. Madhavacharya, sarva-darshan-samgraha, compiled, edited and transliterated by dr. Madan mohan agrawal, chaukhamba Sanskrit pratisthan, dehli, First edition, 2002, page no.8.
10. Madhavacharya, sarva-darshan-samgraha, compiled, edited and transliterated by dr. Madan mohan agrawal, chaukhamba Sanskrit pratisthan, dehli, First edition, 2002, page no.16-17
11. Jagdish Chandra mishra, Indian philosophy, chaukhamba surabharti prakashan, Varanasi, edition 2016, page no.187.
12. Madhavacharya, sarva-darshan-samgraha, compiled, edited and transliterated by dr. Madan mohan agrawal, chaukhamba Sanskrit pratisthan, dehli, First edition, 2002, page no. 18-19.
13. Jagdish Chandra mishra, Indian philosophy, chaukhamba surabharti prakashan, Varanasi, edition 2016, page no.189.
14. Swami dayanandsaraswati, Satyarth Prakash, by Dr. chitranjiva bharadwaja, printed and published by K.C.bhalla. The Star press Allahabad, Page no. 501.
15. Swami dayanand saraswati, Satyarth Prakash, by Dr. chitranjiva bharadwaja,



printed and published by K.C.bhalla. The Star press Allahabad, Page no. 504.

16. Swami dayanand saraswati, Satyarth Prakash, by Dr. chitranjiva bharadwaja, printed and published by K.C.bhalla. The Star press Allahabad, Page no. 502.

17. Swami dayanand saraswati, Satyarth Prakash, by Dr. chitranjiva bharadwaja, printed and published by K.C.bhalla. The Star press Allahabad, Page no. 504-505.

18. Swami dayanand saraswati, Satyarth Prakash, by Dr. chitranjiva bharadwaja, printed and published by K.C.bhalla. The Star press Allahabad, Page no. 505.