APPENDIX

CĀRVAKĀS

The Cārvākas rejected absolutely the concept of an afterlife in any shape or form, and there was no karmic law of reward and retribution that could influence the destiny of a human being whatsoever.

There is no heaven, no final liberation, nor any soul in another world, nor do the actions of the four castes, orders, etc., produce any real effect. Their argument against the prevalent religious practice of animal sacrifice is that “if a beast slain in the Jyotistoma rite will itself go to heaven, why then does the sacrificer not offer his own father?” Their belief, “While life remains let a man live happily,” When the body turns into ashes, how can it ever return again? If he who departs from the body goes to another world, how is it that he does not come back again, restless because of his love for his kindred? “Hence it is a means of livelihood that the Brahmin priests have established all these ceremonies for the dead, there is no fruit anywhere. The three authors of the Vedas were buffoons, knaves and demons.”

We may note here some of the features that have come to be associated with this school of thought. There is the rejection of the efficacy of Vedic sacrificial ritual and ascetic practices, combined with a contemptuous attitude directed towards the Vedic priesthood. There is also a tacit acknowledgement of the “Eat, drink and be merry, for tomorrow we may die” philosophy that has been associated with the Cārvāka system.
1. Metaphysics- In this school the four elements, earth, etc., are the original principles; from these alone, when transformed into the body, intelligence is produced.

2. Ethics- The only end of man is enjoyment produced by sensual pleasures.

3. Epistemology- Therefore the soul is only the body distinguished by intelligence, since there is no evidence for any soul distinct from the body, as such cannot be proved, since this school holds that perception is the only source of knowledge and does not allow inference, etc.

4. Causality- From this it follows that fate, etc., do not exist, since these can only be proved by inference. But an opponent will say, if you do not thus allow adrishta, the various phenomena of the world become destitute of any cause. But we cannot accept this objection as valid, since these phenomena can all be produced spontaneously from the inherent nature of things.

The mass of men, in accordance with the Āśtras of policy and enjoyment, considering wealth and desire the only ends of man, and denying the existence of any object belonging to a future world, are found to follow only the doctrine of Cārvāka. Hence another name for that school is Lokāyata - a name well accordant with the thing signified.

In their view, consciousness is produced from these forms of matter, like the power of intoxication. Living beings are like water-bubbles. The self is nothing but the body as characterised by consciousness. They take spirituous drinks and meat and also copulate with those unfit to be sexually approached (agamyā)
like the mother, etc. Every year, on a particular day, they assemble and copulate randomly with women. They do not consider dharma to be anything different from kâma. The earliest explicit mention of the name Cârvâka is not found in any of the philosophical texts dealing with Lokâyata, but in the Mahâbhârata. The Epic deals with the war between the Kurûs and the Pândavas, and its most important aspect for later Hindu theology is the separate text incorporated within it, the Bhâgavâd Gîta. The episode involving Cârvâka is found in 12. 1. 414 of the Mahâbhârata.

Dakshinranjan Shastri says, "The word cârvâka is often taken as carû (beautiful) and vâka (speech). And it is interesting that carû is also a synonym for Brihaspati. Thus it may be suggested that cârvâka stands for "the word of Brihaspati". The first explanation, "Beautiful speakers", could indeed be another way of describing sophists or casuists. The second is slightly less convincing, in that the name Bárhaspatya occurs frequently in texts in order to serve roughly the same purpose. It is still a possibility though. Another view is that Cârvâka is derived from the root cârv, "to chew or to eat". Richard King says, "This may be the name of their founder," but Cârvâka means 'one who eats' and so may refer to the materialist philosophy of 'eating up' all that is given in perception.'

VEDA AND TANTRA

This important aspect of the vedic spirit, that of joyous acceptance of life, was rediscovered in the Tantras with an extraordinary creative vigour and boldness that surpasses in some respects even the spirit of the vedic sages. Here we have a spiritual thought and practice which is at once scientific, rational and
intuitive, not rigidly systematised but thrown loosely in the form of symbols, legends, parables, myths, philosophies and systems of practice, bewildering to the ordinary rational mind, sometimes repulsive to the conventional morality, but absorbingly fascinating and highly evocative to the intuitive mind and the feeling heart. Here we have a spiritual philosophy based on an original intuition into the primal Two-in-One in the Absolute, Siva and Shakti, the eternal self-existence and self-luminous conscious being and the creative energy of consciousness inherent in the Being and a “Scientific” conception of the world – world of matter, life and mind – as a creative movement of the Energy of Consciousness. But the Tantric philosophy doesn’t have the sawdust dryness of the modern scientific force or a mathematical abstraction but a living conscious being, the Mother of the world, the all-blissful, all beautiful. All-gracious and adorable creative of the Universe. World is the blissful Lila or sport or lone-act play of the Divine Mother which she plays within her own consciousness, with and the stage. The ultimate aim of the Tantric path is to become a conscious and joyful participant in the cosmic lila of the Mother and be the dynamic instrument Adhikari Purusa of Her Cosmic purpose and will. The Tantric yoga like its philosophy is a loose, flexible and intuitive synthesis of every conceivable form of religious, psychological and spiritual methods. It takes each individual as he is according to his unique nature, temperament, capacity qualities and evolutionary conditions and tries to provide a system of discipline specific to the unique and special needs of the individual and the type.

But, unfortunately, in some of the popular expositions of the Tantras, especially in the west, one of the bold and controversial experiment of the Tantric Yoga, the so-called “Left-hand” path or Vama Marga with its wine and women
symbolism, is exaggerated out of proportion and presented as the core of Tantric sadhana. But in the Tantric sadhana, the vama marga is prescribed neither for the masses nor for the highest type of spiritual seekers but for a special category of seekers who are in between. So to make the “left-hand” path of the Tantras as the core of Tantric sadhana is a gross misreading of this great, bold and fascinating spiritual system.

But the most important contribution of Tantras from the yogic point of view is famous kundalini yoga. The central idea of kundalini yoga is that our body or the physical being is the base and foundation of all other higher forms of energies and contain potentially within itself all the possibilities of divine perfection. The Kundalini Shakti, according to the Tantras is the microcosmic expression of the cosmic shakti or Mahakundalini in the individual. It lies coiled and folded up in the lowest energy inherent in the sex-fluid. When this bottom most energy centre is activated by Tapas inner heat produced by concentration, the sleeping kundalini is awakened, uncoils itself, raises upwards, piercing through different higher energy-centres in the body and finally reaches the highest energy-centre in the head where it is said that the kundalini shakti is united with Siva. This is the state of highest beatitude, perfection and liberation for the Tantric Yogi.

There are according to the Tantras, centres in the human body each of which links the human being to the corresponding levels or planes of the cosmic consciousness. As the kundalini shakti raises upwards she open these centres, enabling the yogi to enter into conscious contact with these higher level of the cosmic planes with its corresponding worlds, beings, psychic and spir-
itiual states and new and greater faculties of knowledge, power, mastery and enjoyment.

Thus the ultimate aim of Tantric yoga is the union of the two ends of the being Matter and Spirit and the transformation of physical energy into spiritual energy. For the union of ascending *kundalini shakti* – who in her unawakened status is primarily a biological energy sleeping in the bottom of the spine – with the *siva*, represents the union of the spirit and matter. So the Tantric system is not a path of negation but a path of affirmation involving a progressive integration and assimilation of the cosmos into the self. It aims at a comprehensive spiritual perfection of which *Mukti* or liberation is only one aspect or part of the Goal. The other aspect of the goal is mastery *sidhi* and enjoyment *Bukti* – mastery over the energies of Nature and the enjoyment of the cosmic life as blissful *leela* of the Mother.

The other unique features of the Tantric religion is the institution of temple worship and the system of Rituals. Temple in the Tantric system is not merely a place of communal worship. In its original conception, the institution of temple worship has two distinct aims: Its spiritual aim is to bring down and establish a living spiritual power in the community for the spiritual as well as material progress and protection of the community; its social aim is to create a centre for the religious and cultural integration of the community.

And finally a note on Tantric rituals which forms an important part of Tantric yoga. The Tantric rituals is not merely a concession thrown to the inferior category of worshippers. They are based on a sound psychological knowledge of the mutual interaction of the body and mind. And for the higher category of seeker, ritual is a means for invoking the deity or the cosmic energy into the body.
VEDIC PSYCHOLOGY

The unique feature of Indian religious culture is that each religious or philosophic seeker or thinker was given the freedom either to deny or to accept the Vedic authority and, if accepted, to test and verify the Vedic intuition within himself and develop or innovate further on the Vedic knowledge. This firm foundation on an authentic spiritual tradition gave to the ancient Indian systems of knowledge, especially in Philosophy and Religion, a unity, coherence, stability and to the rich diversity of paths, schools, and disciplines a sense of direction. Since most of the religious and philosophic thought which laid the metaphysical foundation to other fields of knowledge accepted the Vedic vision of life, there was a general convergence among the thinking sections of the society on the ultimate aims of the pursuit of knowledge. And the aim is thoroughly pragmatic, that is, self-knowledge and spiritual liberation. It is against this background of the ancient Indian cultural milieu we have to examine the past and the future of Psychology and Yoga.

On the other hand modern systems of knowledge proceeded in a very different direction than that of earlier times. Each system of knowledge detached itself totally from the religious umbrella and went on its own independent career seeking the truth of things in more and more narrow specialisations. This has its advantages as well as drawbacks. We hear nowadays much lamentation among modern progressive thinkers about narrow specialisations and lack of a "holistic" perspective among, specialists. But the evolutionary utility of such a trend is not fully understood. This modern approach to knowledge has given each system of knowledge complete freedom from all forms of imposed religious or intellectual authority. It is interesting to note
that even spirituality, mysticism and Yoga have declared their independence from Religion.

Modern psychology is still an infant science, which has not yet explored all the multiple dimensions of human consciousness. The seers of ancient India discovered long before Freud that our conscious waking mind is only a minor surface wave in a vast ocean of consciousness, which sinks below into the subconscious and inconscient and rises above towards the superconscient. An ancient hymn of the Rg Veda describes the whole of existence as established above in the seat of the divine Purusa, the superconscient being, below in the ocean of the subconscious, antah samudre hrdiantar ayausi. Using a more modern and scientific analogy, if the consciousness can be compared to the electromagnetic energy spectrum-violet, indigo, blue, green, yellow, orange, red- the normal conscious mind can be compared to thin band of the frequency range forming visible light; the invisible infrared and ultraviolet frequency ranges of the electromagnetic energy below and above the frequency of visible light-energy represent respectively the subconscious and superconscious ranges of the human consciousness. Interestingly, this is the central idea behind the “spectrum psychology” of Ken Wilbur, one of the pioneering figures of what is now called the “Fourth Wave” in modern psychology.

But to the modern psychologist these are theoretical concepts. For the seers and sages of India these are not just concepts but a living experience. In ancient India, psychology was not an academic pursuit, but a practical discipline aiming at self-knowledge, self-realisation and spiritual liberation. The ancient Indian psychologists, after an initial encounter with the subconscious
and subliminal realms of consciousness, did not linger long in these religions, but went beyond into the superconscious. And once they became familiar with these higher ranges of consciousness, they found that the real key to the highest self-knowledge and human fulfilment lies not in the subconscious and subliminal but in the superconscious. So these lower ranges of human consciousness are not given much attention in ancient Indian psychology except as intermediate stations full of illusory distractions against which the seekers of self-knowledge are repeatedly warned not to pay too much attention but observe and pass over them with detachment and discrimination.