

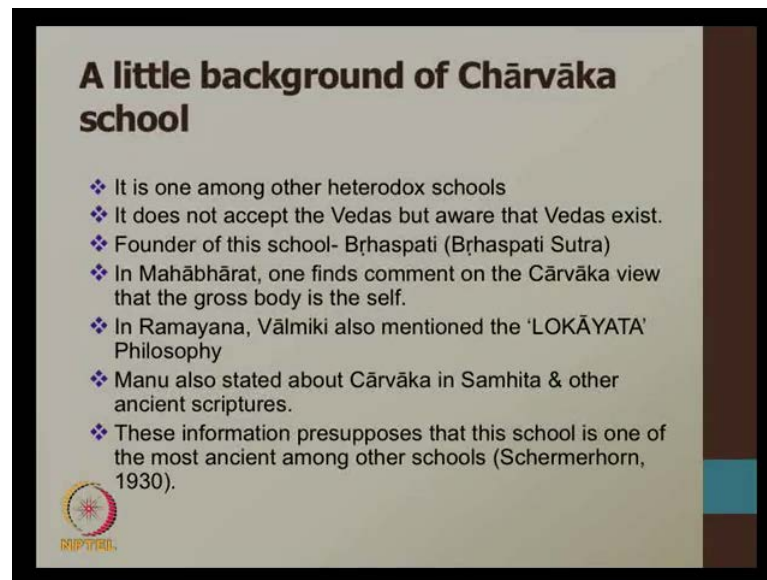
**Indian Philosophy**  
**Prof. Dr. SathyaSundarSethy**  
**Department of Humanities & Social Sciences**  
**Indian Institute of Technology, Madras**

**Module No. # 02**  
**Lecture No. # 03**  
**Carvaka Philosophy**

Welcome views to this session. This session will be going to discuss Carvaka philosophy. As I said in my first session, introduction to Indian philosophy, that will be starting with heterodox system. Carvaka comes under heterodox system. You know already, what is heterodox system still I repeat so that you can also be able to recapitulate whether you have understood correctly or not. Heterodox systems are those systems who know that Veda exist but, they do not believe in Vedas. So, therefore, in other sense you can call them nastika, because they do not accept the authorities of Veda; however, they are completely aware that there is a scripture called Veda and it exist. So, these systems known as heterodox systems and Buddhism, Jainism, Carvaka; these 3 schools come under heterodox system.


Now, today will start from Carvaka system onwards. Carvaka is an older system among all systems, that is not I am saying, it is not my own opinion rather, the opinion I collected from various sources and I conclude with the evidence that; yes, it is one among the other, the oldest system. Now, will see what is the Carvaka system, how people have an opinion on this system and what is Carvaka epistemology, Carvaka metaphysics for today session. Today of course, is not possible to complete whole Carvaka system, will be spending another session for this Carvaka session to complete the whole system.

(Refer Slide Time: 01:54)



**A little background of Chārvāka school**

- ❖ It is one among other heterodox schools
- ❖ It does not accept the Vedas but aware that Vedas exist.
- ❖ Founder of this school- Brhaspati (Brhaspati Sutra)
- ❖ In Mahābhārat, one finds comment on the Cārvāka view that the gross body is the self.
- ❖ In Ramayana, Vālmiki also mentioned the 'LOKĀYATA' Philosophy
- ❖ Manu also stated about Cārvāka in Samhita & other ancient scriptures.
- ❖ These information presupposes that this school is one of the most ancient among other schools (Schermerhorn, 1930).



A little background first I will be describing you about this Carvaka school then I will be telling that, others opinion on these Carvaka school then, we will be going to discuss about the Carvaka epistemology.

It is one among the other heterodox system that I already said. It does not accept Vedas but, completely aware that there is a scripture exist; that is, these are called as Vedas and you know that Vedas are 4 types Rig-Veda, Samaveda, yajur Veda and Atharvaveda. Many people's claim that Brhaspati is a Rishi or you say founder of this Carvaka system. For their claim, they find that there is a Brhaspati sutra, this is a scripture. Under scripture it is stated that Brhaspati, the founder of this school. Therefore, many scholars believe that the Brhaspati may be the founder of the Carvakaschool.

Next point, in Mahabharat, some scholars find that some of the comments that, how Carvaka said that the gross body is the self; the last session if you can see that, you find that that self was explained in an atman Brahman, in a way higher superlative degree, right, in Upanishad, in Veda also.

Scholars talk about self in a different way but, Carvakadid not sense, did not accept this Veda said that, self is nothing, self is a human body. They claim that, how does it matter for a human being whether self exist or not because, self is not like a table chair which you can perceive it. And since we cannot perceive, we cannot claim that, this is the valid knowledge for us.

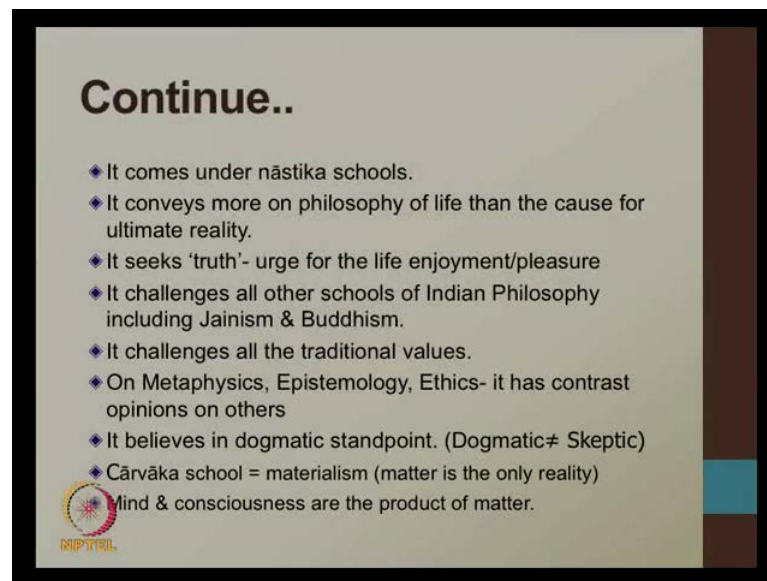
And henceforth, they say that in the present life what we are seeing is our completely body, is a mixture of different parts, your hand, eyes, legs, belly, your stomach many more things. So therefore, for them self is nothing but, a combination of whole parts. You can say that a self is same as a body because, one body dead, we do not know whether self remains in that body or goes some other places, we do not know about it. Even also we do not know in the past, whether the body always correspond to the self or self inners in the body or not, that you do not know because, if cannot seen your previous life the past life henceforth, what you see is the physical body. So, since they are materialistic and they believe in a compresses stand point they said that, what you see, what you perceive is the only real thing. The world, that things that you perceive is the real things and we claim that the knowledge we accumulated for that object is a valid knowledge. And any other knowledge beyond that cannot be called a valid knowledge. For example, hell and heaven; we have not seen that. After our death, whether the self will be going to hell or heaven depend on our karma; past karma, present karma, future karma all these things Carvakadoes not believe. They said that how does it matter what karma you have done in your past birth, since you have not seen your karma and how does it matter that after your death, where yourself will go. Whether the your self will go to the hell or heaven, it depends on karma that other people say but, there is no reason that, it is always the case that either, your self will go to hell and heaven because, you cannot see that hell and heaven. If you cannot see anything, how can you believe on that. If you believe then, if you believe in superstitions, what you believe is just in your fate. It is a blind believe; that means, it cannot be a valid knowledge. Therefore they do not believe in the existence of the hell and heaven also. If you seen that slide also you find in the Ramayana, Valmiki also mentioned about the Lokayata in philosophy; the Lokaytha philosophy is known as Carvaka philosophy. Manu is a Rushi also stated about Carvaka philosophy in the scripture, Samhita and also there are ancient scriptures. From all these evidences, from MahaBharatha, from Ramayanam, from Samhita and from Brhaspati sutra you can conclude that and these are the evidence lies in your hand to conclude that Carvaka school is one among the other ancient school of Indian thought. So, henceforth we know that Carvaka, it comes under heterodox system, believes in materialism or believes that perception is the only reality, is the most ancient schools.

Now, we will see the how people derive the opinion on Carvaka. In other words, I can say that different people has a different opinion on Carvaka. Many people say

that Carvaka is a Rushi; the Rushi name is a Carvaka and he developed all the thoughts, materialist. Therefore, after his death, after him the whole idea accumulated and the school name is known as Carvaka. Then **new scholars** came out. They reject that view, they said that we do not accept this opinion but, we have a different opinion on that.


Now, let us see what are the people have a different opinion and why they have put their opinion differently on Carvaka school.

(Refer Slide Time: 07:31)



**Continue..**

- ◆ It comes under nāstika schools.
- ◆ It conveys more on philosophy of life than the cause for ultimate reality.
- ◆ It seeks 'truth'- urge for the life enjoyment/pleasure
- ◆ It challenges all other schools of Indian Philosophy including Jainism & Buddhism.
- ◆ It challenges all the traditional values.
- ◆ On Metaphysics, Epistemology, Ethics- it has contrast opinions on others
- ◆ It believes in dogmatic standpoint. (Dogmatic ≠ Skeptic)
- ◆ Cārvāka school = materialism (matter is the only reality)
- ◆ Mind & consciousness are the product of matter.

 NIPTIL

Now, you can find in my next slide. Now, before discussing, what are the opinion of different people on Carvaka, now few points again I am highlighting so that you can have strong understanding on Carvaka.

Carvaka is a Nastika school, as said, you can see that it conveys, how you to enjoy in your life instead of searching for the ultimate reality. Carvaka says that how does it matter that, whether the ultimate reality is a atman and Brahman. Because, it is nothing to do with this Athman and Brahman in your present life, what you see in the present life is the materialistic world. So, therefore, you try to enjoy at the best. Therefore many people has an opinion that if there are some people or there are some school of people, if they believe that in the present life, you should eat good, you should have a drink and also you should have a moral life, if you can practice these 3 principles then, you can have a happy life and once you can enjoy the happy life, you are the most the liberated person in this earth. So, therefore, for them, liberation means you must be eat, drink and be merry.

These 3 principles you have to practice. So, therefore, you find that never they bother about what is the real cause for creation of the whole universe, what is the ultimate reality for creating the whole cosmos in a particular order. So, what the real interested is to know that how to survive in the present or in a beautiful world, that is their main concern.

If you can see my next point. The search for the truth and truth is nothing but, to urge a pleasure in the life. It challenges that all other schools including the other heterodox system of Jainism and Buddhism. Jainism Buddhism accept some other sources of knowledge whereas, Carvaka only accept the perception is the only source of the life; that means, what you see is the only valid point or valid knowledge that you can claim for.

In other sources through which you accumulate knowledge or you attain some knowledge that cannot be called as a valid knowledge because, you are not completely rely on that sources, you cannot completely depend on that sources because, it is a various different rates coming, the sources that, will be discuss in later part. Further if you find the Carvaka school it believes in the traditional value. Those schools who believe in a traditional value, Carvaka argues against that. They said that how can you believe the traditional values because, the traditional value exist in that time. If you vary from time to time and place to place, how can you stick to the traditional value and continue your whole life, how can you have without enjoying your life, how can you sit like a ideally and pray for all the times God. And at the one hand you cannot see the God. If you cannot see the God what is the use of to pray the God and what is the use of to always try to get the liberation in your life. The life that you get must enjoy with the life therefore, you will get the liberation.

If you see my last few points that in metaphysics there are different schools including Jainism, Buddhism also talk about metaphysics, epistemology, ethics. Now, I am telling about what is metaphysics. Metaphysics always deals with the existence of reality. It is beyond physics. In ordinary sense people claim that is beyond physics but, in philosophical sense metaphysics understood as the cause for the existence of the reality. What is the cause for the ultimate reality? What is the cause for the creation of this cosmos?

Now, coming to the epistemology, is a philosophical word which stands for the science of knowledge. Anything you say, anything you derive, anything you conclude, you say that this is a knowledge, it is a conceptual word, it is a science of knowledge through argument you establish. If you these kind of exercise you do, you say that these are the epistemology. Because, epistemology is nothing but, deals with the science of knowledge, which has nothing to do a saying that, whether the world exists or not. You say that if the world exist, how the world exist? The question arises, how? When you answer to the question, how, it is really talks about the epistemology, the knowledge through which you establish the existence of word.

Now, regarding the ethics. As you know that ethics tells about our action, what action we should perform so that it can be a good or bad. It will be judge. that either good or bad, a particular action, in a particular time cannot be called both good and bad though, the good and bad is an ethical code of conduct, fixed for a particular society, for a particular time. It varies from context to context; however, there are some common essence, ethical practices, code, conduct, mannerism, behaviorism, all these things you find in ethics. And it is because of ethics and moral principles, we live in a happy life. We also stay in a society where different culture of people exist, different set of mind people exist, because of ethical code of conduct, we know that human beings are superior than other animals. So, all these view, you find on ethics epistemology metaphysics.

In other school, are contrasted by the Carvaka. Carvaka really concern about the enjoyment of life. How must you derive the pleasure from your present life? That is the most concern for the Carvaka. If you see the last they believe in a dogmatic stand point. What is a dogmatic stand point? Dogmatic stand point are those point which deals with a practical aspect; that means, once they will do it they never doubt further. But, on the other hand, skeptic, they doubt each and every thing. Even that touching to a water bottle, the skeptic doubt whether it is a real water bottle or not. That is what I said in the bracket dogmatism is oppose to Skepticism. Skepticism doubt each and everything. Even they doubt themselves. But, whereas dogmatic approach are those they believe that, if they perceive something and they talk something through sense organ or they know that these thing exist and they got the knowledge of that object and henceforth they never doubt further. In that way you find the two schools dogmatic and skeptic; how they differs in

their own opinion. Carvaka in this contest is a dogmatic. Their approach to see the world, to see the human life in a dogmatic approach, it is not a skeptical approach.

Now, further Carvaka school is a materialistic school, they believe that matter is the only reality because, what you see is the only matter. In other words, you can claim that the whole world, if the **constituent of state of affairs**; that means, the world is the amalgam or mixture of objects or facts. In the world, if you say that no object, no facts exist then this is not the empirical world, this may be some other world. For Carvaka, the really concern about the material world. They never bother about the other world which does not deal with the physical reality of these cosmological world.


Now, in this consideration, if this is their ground they claim further that, you cannot able to see our mind, but; however, it is the mind through which you thing something, through which we argue something, through which we can claim that how epistemology different from ethics, how ethics different from metaphysics. Even in ethics you can also claim that how good action different from bad action, why you should not practice bad action rather than how better we can practice the good action. Though, we can do all these things through our mind through our mental exercises or mental activity but, we cannot see our mental or we cannot see our mind. What we can see is that we can see our head because, we can touch it, you can feel it but, no one can see his or her mind. Therefore, though we accumulate knowledge in many cases by the help over mind or mental exercise or mental activity as you say; however, all the knowledge that we accumulate though or a mental activity cannot be called as an authentic or valid knowledge because, for them we cannot see our mind. And henceforth, if you cannot see our mind and through our sense (( )) we cannot know that there is a mind exist like a table chair or other objects. We cannot strongly claim that that this a valid knowledge for us. Further, they say that we ever that consciousness exist but, consciousness you cannot see. Since, we cannot see the consciousness, we are not sure whether consciousness exist in human mind or human body or any part of the human being or any part of the animals. Any creature lives in this earth must have a consciousness but, if anyone ready to claim that that consciousness is the product of matter then Carvaka ready to accept. Because, for them matter is the only reality which exist, but; however, others school deny that how consciousness can be a matter. If consciousness can be a matter, matter is to be perceive, but consciousness cannot be perceive.

In this contest, Carvaka disagree with other schools of thought. Carvaka says that if nothing can be perceived then you cannot say that the world exist, you cannot say that any animal exist. If you see something, if you perceive something then that object, that matter, that animal, that fact only exist. Apart from that and beyond that nothing exist. Now we will be switch over into the next slide.

(Refer Slide Time: 17:32)

**Opinions on 'Cārvāka'**

- Cārvāka- the sage name who propounded materialism
- Anyone who preaches and practices the doctrine 'eat, drink, & be merry'.
- Materialism = Lokāyatamata (the view of common folk)
- Mādhavāchārya (Dualist): Cārvāka → Cāru (sweet)  
→ Vāk (word/talk)
- Brhaspati- founder of this school



Now, as I said regarding the opinions of the Carvaka. Now, you can see this in this slide, the sage name called Carvaka; many people or many scholar believe that the Carvaka is a sage name who construct the materialism and after him the school name is known as Carvaka. Also I discussed with you that there are different group of people who thinks that if you can practice, eat, drink and be merry in your life then you can be consider as a Carvaka because, you believe the most way of enjoying in this life the present life.

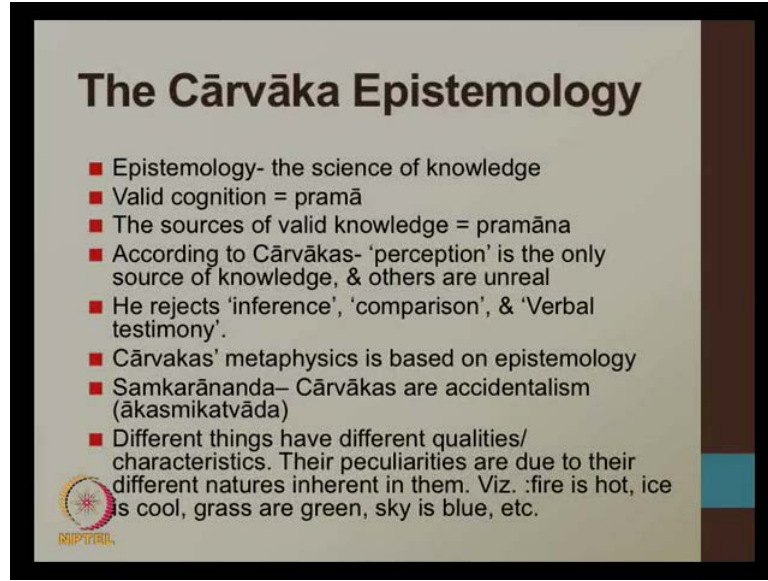
Now, Lokayatamata also is known as materialism and hence its known as materialism, Carvaka also known as some sense Lokayatamata; that means, the view of common form; that means, what ordinary people behave, what ordinary people accept that Carvaka also accept. Because no human being in this earth they do not seek for pleasure. No human being in this earth they do not seek for the enjoyment of the life. No human being in this earth do not seek for the happiness in life. No human being in this earth cannot seek for a wealthy life or a prestigious life. If you look, for seek for all these life where you get it, you cannot get through your yoga's practices, asana Pranayama all



these things you cannot get it. So, you need a very **very** comfortable pleasure life and for that you to practice the materialism, that is what they said, if you adhere to the principle eat, drink and be merry you will have a happy life, what you need more in this life. And you do not know after your death whether yourself remain with your body or it will be die with your body, you do not know because you cannot see yourself. Therefore few scholars, they said that if I practice how to get the maximum enjoyment from this present life it will be the best achievement that I will do and I will be adhere to this principle. Henceforth, if you claim me as a materialist or if you claim me as a Carvaka we have noise.


Now, if you see that Madhavacharya is a dualist. Dualist means who believes in 2 things. Or, those who believes that there are 2 things exist in this world, anything you say, any concept you say, they say that it is divide into 2. In the same way Madhavacharya say that Carvaka is a school, it constitute with 2 words; one is caru another is Vak. Caru stands for sweet where is Vak stands for word. Caru means sweet, the way you speak, it should be a polite, it should be a gentle and it should have a sweet flavor and Vak means the word, always you speak to the good words to the people. If you can do that; that means, you accept the materialistic society and few scholar as said, they claim that Brhaspati is the founder of the school. Because in the Brhaspati Suthra it is stated that, what are the practice somebody has to do in the life, what somebody is to adhere in his principles or her principles. So, therefore, some scholar have an evidence to claim that Brhaspati is the founder of Carvaka school. Now, we will be discussing the Carvaka epistemology.

(Refer Slide Time: 20:46)



## The Cārvāka Epistemology

- Epistemology- the science of knowledge
- Valid cognition = pramā
- The sources of valid knowledge = pramāna
- According to Cārvākas- 'perception' is the only source of knowledge, & others are unreal
- He rejects 'inference', 'comparison', & 'Verbal testimony'.
- Cārvakas' metaphysics is based on epistemology
- Samkarānanda- Cārvākas are accidentalism (ākasmikatvāda)
- Different things have different qualities/ characteristics. Their peculiarities are due to their different natures inherent in them. Viz. :fire is hot, ice is cool, grass are green, sky is blue, etc.



Epistemology as I said it deals with the science of knowledge. And here the valid cognition is known as Prama. What it means is that, what is a valid cognition; that means, you are knowing something, you are understanding something and also you claim that you acquired the knowledge. If you can do that that is a valid knowledge. And once you know that this is a valid knowledge, you can call it as a Prama. Now, to have a Prama you must need a Pramana. Pramana means the sources through which you acquired a knowledge. There are four sources found in Indian schools. Though, many people have their different opinion on the four schools, many people even accept more than four, but generally it is accepted that there are four sources; one is perception another is inference, third one is comparison, the fourth one is verbal testimony.

Perception in Sanskrit it called Prathakya. Inference in Sanskrit it is called Anumana. Comparison in Sanskrit is called Upamana and the verbal testimony in Sanskrit, it is called Shabda. So, now, you know that there are four sources, one is perception another is inference, third one is comparison and fourth one is verbal testimony.

Carvaka said that perception is the only reality of knowledge; that means, they reject the other sources of knowledge. They reject the other Pramanas such as inference, comparison, testimony, but adhere to the principle that perception, if the only source of knowledge. Because, for them matter adjust and you can see the matter and you can

perceive the matter. Initially, when they say that that matter exist and perception is the only reality of knowledge, traditionally or initial way they claim that perception is same as visibility; that means, by the help of your eyes, is a sense organ whatever you see it is only can be valid and the knowledge you get by seeing something or claiming them, suppose you are seeing this is a table or the table color is brown and the table exist in front of you; that means, you acquire the knowledge of table; that means, you have a valid knowledge of table. And you acquired through the perception. Here perception is aPramana and then knowledge of table is called Apramana.It is a valid knowledge you got it.

While rejecting inference, comparison, testimony is always claims or the school always claims that we did not accept all thesePramanas because, these are thePramanas has nothing to do with perception. Because inference is thePramana, we conclude something which even we have not seen that.

In Upamana, we see something and we conclude some other thing by comparing something.And the comparison we cannot see that. In verbal testimony, in verbal testimony we have to accept, we have to believe some others words, which may true, may not true.Therefore, they say that, what the person said if I cannot see that object, if I cannot see that fact, if I cannot perceive that fact,how can I claim that this is a valid knowledge, how can I accumulate from that verbal testimony that the object for which the person refers or say something is a valid knowledge for me or I can identify that object accurately, what the person says. In this way, the concept at only on perception ,while rejects other sources of knowledge. The sources of valid knowledge,that is what they saidPramana. According to Carvaka,the idea to the source of knowledge is only the perception and others sources of knowledge for them is a unreal,it is not real.While doing that they rejects all other sources of knowledge that I have already discussed.

Now I will now coming the their epistemologies sostronger that you find that Carvaka metaphysics many times, the analysis on metaphysics is based on their epistemologicalground.

Sankarananda is a sage or aRushi said that Carvaka is a school, believes in a Accidentalism; that means, the thinks that there is no one or you cannot give a credit to a person whocreates the whole world in a particular order, who also puts time for every

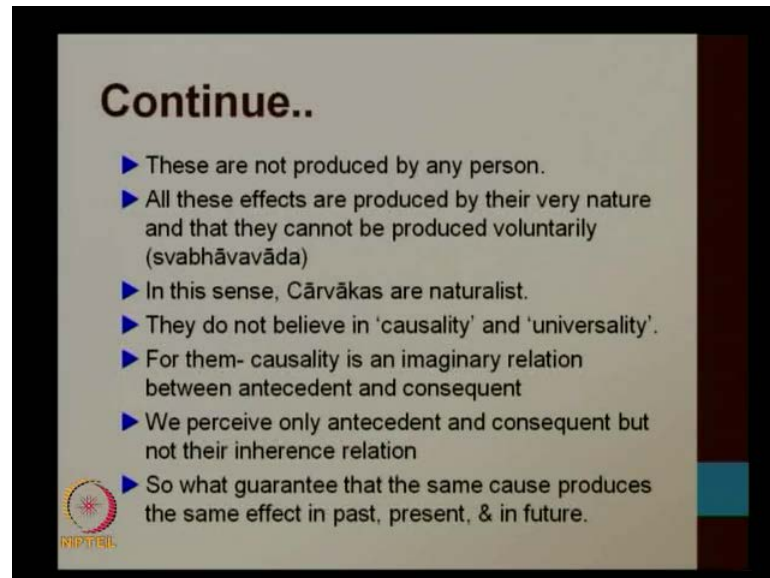
things to move; the sun to be raised, the sun to be sets, the moon has to be raise, there will be a Amavasya, there will be a Pournima, there is a human being, human being grows, they have a you know, child young age, old age, die again, the self will go some other places, anyone will born and all these equal logical balance, we cannot further, we cannot give credit to a one person. We cannot accept a super natural being for that because if this is sothen we have to see whether the super natural being exist or not. If He or She exist where He or She exist. If you cannot see it is just a superstition for us or a blind belieffor us therefore, the knowledge for claiming that one person is responsible for creating the whole universe and also making the whole universe to move in a particular order, in a particular time it is just a nothing, but a blind belief we adhere too. Thus they claim that,that everything happens in a accidentally. They say that fire is hot, ice is cool, grass is green, sky is blue, you find different things has a different attributes and they claim that different things has a different attributes or characteristics just because they are having the different nature. And all these attributes are find in the objects. You cannot claim that fire is cool because coolness is a attributes cannot find in the fire.Fire is a such a unique object, the quality of heat inherits in it. In the same way, you cannot say that ice issoheat or you cannot say that ice is, looks red, you always say that ice looks white and ice is cool because, the coolness is a attributes or a quality inherits in the ice.

So, therefore, you cannot deduce the quality of color, the quality of test, the quality, any other quality which accidentally joined with that objects, you cannot deduce from that. If you deduce then the object never remains as it is.For example if you remove **appleness** of an apple, the object you cannot call that apple further because, in that object **appleness** does not like. You cannot put **appleness** in an orange even because **appleness** is the essential quality of an apple it does not find in any other fruit. Hence it is simply claimed that everything happens by accidents and this is Carvaka accept.

Because they do not have a, another claimto made it. If they say that this happens due to some other sources of knowledge or somebody is responsible for creating all these or putting attribute differently in different object then immediately other schools can claim to Carvaka that, can you also perceive that person who have done all these activities. Therefore Carvaka said that to be on preside, to be in safe side, say that everything happens in accidental basis. That means sun rises in the east,it is an accidental. We human beings speak, we understand each other's language is because of accident. So,

therefore, they say that Accidentalism is the essence of the whole world. The Accidentalism known as Akasmikatvada; that means, everything happens in Akasmik way, it is a surprise way.

(Refer Slide Time: 28:58)



**Continue..**

- ▶ These are not produced by any person.
- ▶ All these effects are produced by their very nature and that they cannot be produced voluntarily (svabhāvavāda)
- ▶ In this sense, Cārvākas are naturalist.
- ▶ They do not believe in 'causality' and 'universality'.
- ▶ For them- causality is an imaginary relation between antecedent and consequent
- ▶ We perceive only antecedent and consequent but not their inherence relation
- ▶ So what guarantee that the same cause produces the same effect in past, present, & in future.

Now, continuing to this view, they said that all these effects that you find which come from the objects are produced because of the object, because of the nature of that object. It is not because of some voluntary person who has done that, which is known as Svabhāvavāda; that means, every object has its unique features and every object functions in a unique way. Therefore, check with identify the chair is a chair; we never say chair is a table. Table has a different purpose, table has a different actions. Table related to an attribute which may not resemble with the chair. Therefore, we claim table as a table, chair is a chair. A chairness does not find in a chair, a tableness does not find in a table, then we cannot claim that or we cannot say that these 2 objects are different and this happens just because of the Accidentalism. No one can be responsible for that.

Further they claim that if you adhere to this principle then let people also claim as that we are naturalized because, we believe what exist in this phenomenal world, we believe what really happens in the empirical world, we concern for that. Now, they have do not believe even causality and universality. Now, I am explaining why they do not believe in causality and universality. In people say that or it is claim that every event has a cause; that means, everything happens there is a cause behind this. In this, if this so,

Carvaka claim that what we can see is the we see only the cause, we see also effect, but we cannot see the inherence relation that cause and effect have. For example, milk turns to the curd. If curd is the effect then milk will be the cause. If this so, if you understood if this phenomena then Carvaka claim that what we can see is that we see the milk in one hand, we see the curd in another hand, but we cannot see what is the in between happen. We cannot see the relation, the inherence relation between curd and milk. No one can claim that now this the time when the milk turn to the curd, no one can claim. What people claim that, in one hand they see milk in another hand they see the curd. If you cannot see the inherence relation, Carvaka claim that, is it possible that what happened in the past it will same way happening in the present or also happening in the future, if this is not so, how can we believe in the causality because perception also fails here to see the inherence relation between cause and effect.

If you see the universalness, Carvaka accept that how can we say that universal is exist. When I say a cow, do you mean that all the cows exist in the phenomenal world, both present past and future. Can a person able to imagine all the cows with all the features existing in this phenomenal world. If you not so, how can you say that the universalness exist. When I say cow, when I say tree, you immediately refer to a particular object or a particular animal. Then if you refer to a particular animal and you claim that I can see that tree or see that animal, how can you say that the universal exist when you always refer to a particular thing. So, in this case they reject both causality as well as the universality because, for them perception fails to see the universalness as well as the causality where cause effect has an inherence relation.

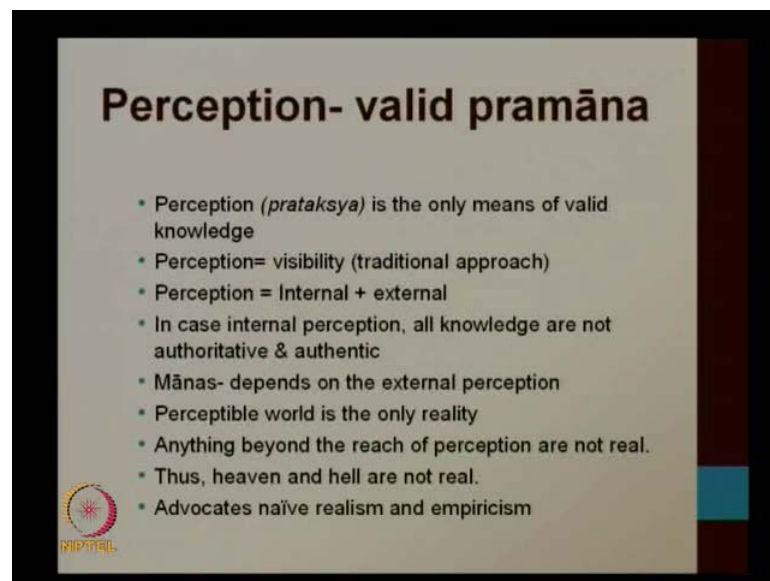
Now, further for them causality is an imaginary relation because there is a relation between the antecedent and consequent and the in between relation cannot be perceive through our perception.

So, what the guarantee is that, that what we perceive it is just because our sense organs and for them perception not limited with the visibility, though the initially we start with the visibility. Let us say that we have five sense of organs, flows mind; mind is a sixth sense of organs, so including this six sense of organs, whatever things you to perceive can be consider as a perceive; that means, if you take say five sense organs; nose, ear, tongue, your eyes and skin, all these five sense organs, right, is a different function and by the help of these five sense organs anything or any knowledge you accumulate that is

only the valid knowledge. And the source of knowledge should be perception; that means, anything you do this (( )) five sense organit will valid. Further, they claim that mind is an another sense organ, six sense organ through mind also we gain many knowledge, we accumulate many knowledge, we attain many kind of knowledge achievements. However, all the knowledge we gain through the mind asa sense organs, we cannot be called as a authentic and valid knowledge.Because many things we cannot able to see it.


They highlight further stating that anything happens in our mind it is just because of our sense organs. Sense organs are always attentive therefore, it sense the impression or information to the mind and mind accumulates the knowledge and hence for the six sense organs mind, whatever knowledge accumulate it is due to the other sense organs. Now, you will see what these sense organs has a different functions.

(Refer slide Time: 34:55)



**Perception- valid pramāna**

- Perception (*prataksya*) is the only means of valid knowledge
- Perception= visibility (traditional approach)
- Perception = Internal + external
- In case internal perception, all knowledge are not authoritative & authentic
- Mānas- depends on the external perception
- Perceptible world is the only reality
- Anything beyond the reach of perception are not real.
- Thus, heaven and hell are not real.
- Advocates naïve realism and empiricism

 ANIPATRAIL

Now, since as you know that I said, perception for them is the only source of knowledge and this the, through perception any knowledge you accumulate is only valid knowledge and any other sources you accumulate knowledge is not a valid knowledge. And also I have described what is the internal perception, what is the external perception and how mind depends on the external perception. And also I said that how perceptibility of world is the only reality for them and why they stick this point.

If these are the case then you find that two principles by Carvaka, one is empiricism another is nabrealism. Now, you must understand what is nabrealism. Realism means that you see in this world through your sense organs, you touch, you feel, you smell, you hear anything through your sense organs, you do that is called a realistic approach; that means, you touch an object, you feel the hardness, you say that these objects exist because its quality is high, let's say realistic approach. Nabrealism means, Carvaka believe that suppose you have an idea, let say fire, in your child hood you have an idea fire, you know that fire burns. So, you never put your finger on the fire right, but if the later period when you grow and grow, you find that the total fire can be used in a different purposes. Therefore, the total fire have a different meaning. When you accumulate experience the meaning also changed; however, the earlier meaning that you have gained it remains at same only you add some different meaning to that.

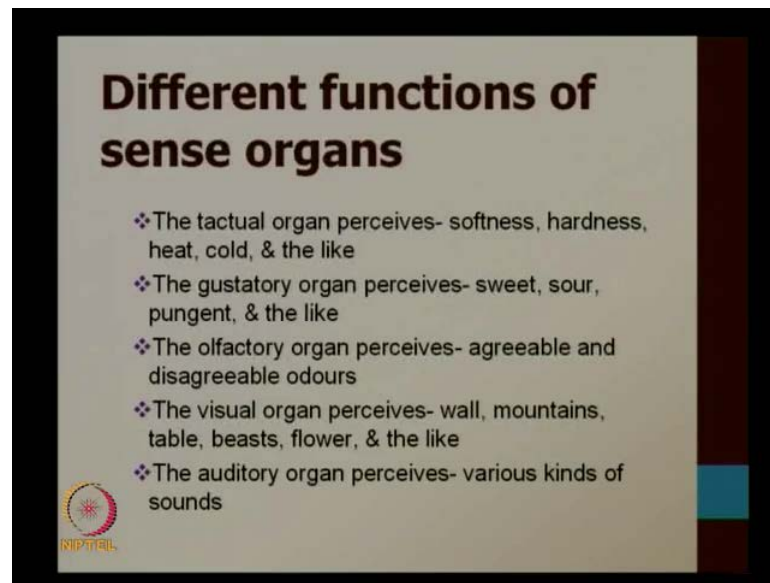
I am giving on a complete example for understanding. In your child hood, if by accidentally put your finger on a fire, you immediately know that fire burns. So, you never do the same mistake further, but when you get adult, you can also claim that these two friend fighting with each other and you can say that, by identifying your friend say that, see these are the fires or their fire burns by just pointing that how these two people are quarrelling with each other. So, the fire the term remain same, the meaning gets change, the meaning just accumulated; that means, one term has a different meaning. So, therefore, you interpret differently. So, this is the approach of nabrealism.

What Carvaka claim here is that, in this contest; suppose you see a chair today and tomorrow you see that the chair color faded, still you can claim this is a chair because of different chairs organs can you able to tell you that this is a chair because of so and so reason, it just faded up. Though, the color not remain same still you can claim this your knowledge about the chair is a chair. And henceforth, you will appreciate and accept the principle called nabrealism and have the imprecision.

Why they adhere to imprecision because for them anything is real, it just find in the phenomenal world. They do not accept any such things which is finding beyond the world. So, therefore, perception is the only reality and there is no other sources through which if you accumulate knowledge cannot be consider as a valid knowledge.

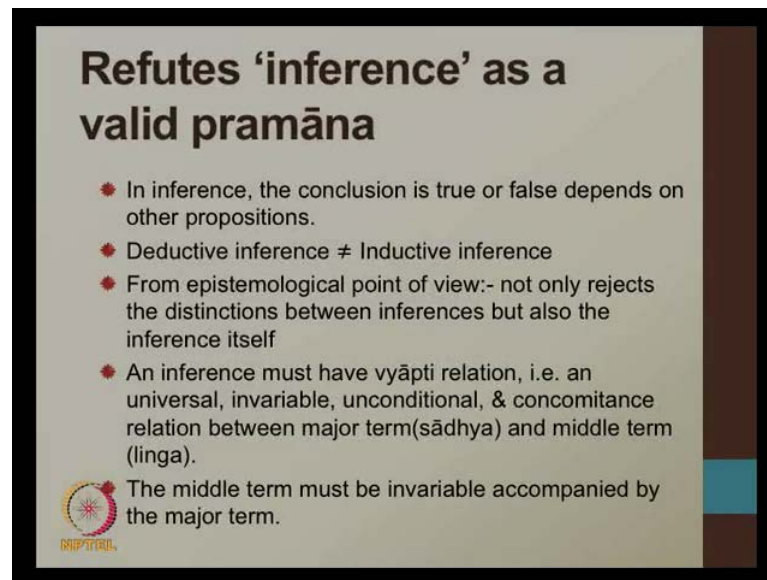


(Refer Slide Time: 38:30)



Now, as I said, now you will see the different function of sense organs, that how different sense organs works differently or functions differently. The tactual organ perceive softness, hardness, heat, cold likely manner. The gustatory organs perceives sweet, sore, pungent and the like. The olfactory organs agreeable and disagreeable odours; through your nose you can feel that the odour is a good one or bad one. Now the visual sense organs can through which you can know that this is wall, mountain, duster, chalk piece or book, pen, etcetera. The auditory organs by the help of ear you can know that different sounds. So, suppose somebody knock to your door and put a calling bell you can make a difference. Because the different sounds you hear differently and it happens because of Accidentalism. So, these are the five sense organs responsible to accumulate a knowledge and the knowledge that we accumulate through this sense organs is known as valid knowledge or Prama. And any knowledge we accumulate beyond these sense organ cannot be consider as a valid knowledge for Carvaka.


(Refer Slide Time: 39:51)



**Refutes 'inference' as a valid pramāna**

- In inference, the conclusion is true or false depends on other propositions.
- Deductive inference ≠ Inductive inference
- From epistemological point of view:- not only rejects the distinctions between inferences but also the inference itself
- An inference must have vyāpti relation, i.e. an universal, invariable, unconditional, & concomitance relation between major term(sādhya) and middle term (linga).

The middle term must be invariable accompanied by the major term.



Now, we will move to the next. How Carvaka really rejects inference as a valid Pramana, what is the ground for them to reject that inference is not a valid knowledge. As you know that there are two types of inferences, one is deductive inference another is an inductive inference. In deductive inference, we move from general to particular; that means, we conclude something based on some of the pre-propositions or propositions. I will give an example, if I say all men are mortal; Rama is a man therefore, Rama is mortal. Here the first proposition I made all men are mortal. Mortal is a generic proposition and I say Rama is mortal because of so and so cause therefore, if anyone is a human being he or she will be mortal. This is called deductive; that means, we are deducing from general to particular.

On the other hand there is an inductive inference where you find, first there are particular instances, let say, I say crow x is black, crow y is black, crow z is black and there is a gap; that means, any other people can also say that crow x 1 is black, crow y 1 is black, depend on the experience and later at the conclusion, you conclude that because of so and so cases and evidences, some uniformities there, I can conclude that all crows are black. So, there is a universality nature finding here, in case of **induction**. Carvaka argues that in both the cases perception does not really work. You cannot initially claim that all human beings are mortal, because can you see, can you perceive all human beings which exist, work present, future as well as past life, it is not possible. In the same way considering the, see inductive inference, they said that if you see that

crow x is black, crow y is black, crow z is black, but how can you make sure that all the crows exist in the whole world will be black, because its, you have few experience, you cannot see the whole world, because human being is a limited knowledge. There are every chances that if one crows is not black or somehow different from black color still here conclusion is not a valid one. Therefore since you could not able to perceive any of these inferences, inference cannot be consider as a valid one. What is the inference for them? In inference, you find a **Vyapthi** relation, the **Vyapthi** relation says that, the first, the middle term and the major term must have a universal invariable and concomitant relation.

Now, if you can see my slide, that from episteme is that stand point, the rejects the between the inference both deductive and inductive while, **while** rejecting these inference they claim that the inference itself we reject. We need not go to the, get the distinction between inference because it is, it has nothing to do with a perception. Perception does not work there. Further they said that we need a **Vyapthi** relation in all the inferences and for them **Vyapthi** relation is an universal invariable, unconditional and concomitance relation between the major term and the middle term. Here, I would like to highlight what is a major term, what is a middle term, how to know the major and middle term, that we will find the next slide, but you must remember that any inference must have a **Vyapthi** relation. If I say there is a inductive inference, immediately say or deductive inference there is a **Vyapthi** relation; that means, at least we need few propositions to draw a conclusion. A conclusion cannot be draw through a single proposition.

And all the propositions that you **(( ))** or fix before the conclusion must have a major premise, minor premise or conclusion. In the major premise you find there is a relation between major term and the middle term. In the minor premise you find there is a relation between the minor term and the middle term. So, hence for you find the middle term which join the major term and minor term in the inference and the conclusion we draw, we can only find in the major term and minor term. We never find middle term in the conclusion. I repeat in an inference, we find three terms; one is major term another is middle term another is minor term. The first premise, you take say deductive inference. So, deductive inference is consist of three propositions. If you take a **(( ))** inference or **(( ))**, he said that first proposition is you take say, all human beings are mortal. If you say that Rama is a mortal; that means, here mortal is the middle term because you find

mortality find in both premises both the major and minor premise, but in the conclusion you say that therefore, Rama is a human being. That means, Rama and human being are both major term and minor term. Here Rama is a minor term and human being as a valid term because human beings find in the major premise, Rama is find in the minor premise. If this is you understood then you know that the middle term must establish the relation between the major premise and the minor premise and henceforth, the middle term does not appear in the conclusion. In a conclusion, what it appears only the major term and the minor term. So, this about the inference.

(Refer Slide Time: 45:45)


## Example of Inference

1. The hill is fiery.
2. Because it is smoky.
3. Whatever is smoky is fiery
4. The hill is smoky
5. The hill is fiery.

Fire = Major term  
Smoke = Middle term  
Hill = Minor term

*In short*

- i) Hetu in paksa
- ii) Hetu is associated with sādhyā
- iii) Establishing sādhyā in paksa

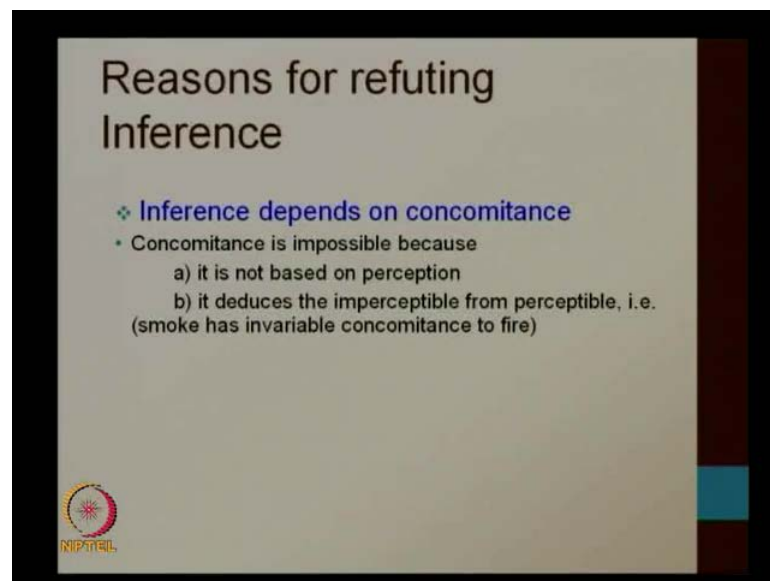


Now if you see that the middle term must establish an invariably relation between the major term and the middle term then only we could able to establish conclusion. The Nyaya philosophy, they consider a inference can be consist of more than three propositions. Now, it is before you, the hill is fiery because it is smoky, whatever is smoky is fiery. The hill is smoky and the fifth one the hill is fiery. If you take either the first three proposition or a last three proposition, the inference will be completely ok. What do you find in three, let us say you take 3, 4, 5, these three propositions, what do you find, this is a middle term, there is a minor term, there is a major term. Here you find smoky is a middle term because is a connect both major term and minor term right. Fire is a major term whereas, hill is a minor term. So, hill is known as in Sanskrit Paksa, fire is known as sādhyā and smoke is a middle term is known as hetu. Therefore, you

findhetuandsadhya has an invariable, unconditional and universal relation with each other.

So, three things, three components you need in your inference; one ishetuin Paksa, thenhetumust be associated withsadhya and at the conclusion you establishSadya in Paksa.If these three things are there, then you can have good inferences.

(Refer Slide Time: 47:05)



Now, why Carvaka refutes the inferences. Today, I am highlighting some of the points and the next class next session, I will be elaborating further. There are four grounds for Carvaka, to say that that we cannot accept inferences. The first one is that, in inference there will be a concomitant relation between fire and smoke all the time. If you take that example. What happened whenever you see a smoke there will be a fire. So, smoke and fire are always invariably related with each other. At the conclusion, what is claim is that the hill is fiery because we see the smoke. What it means is that whenever there is a smoke appears we always a (( )) there is a fire, but Carvaka claim that what you see in this smoke, but we cannot see the fire. If you cannot see the fire, is it the case that without seeing we can claim that all the cases, fire and smoke are invariably related. You cannot say because all the cases we cannot see it. All the past, all the present and in the future you cannot able to see that smoke and fire are invariably related with each other. If this is so how can we claim that? If perception, we cannot perceive all the past, present

and future how can you claim that there is an inference exist and through inference you can accumulate a valid knowledge.

Therefore I said that inference depend on concomitance relation. So, till this much, now you understood. We will further discussing, how Carvaka really rejects the another sources of knowledge. These are the inferences, comparison and verbal testimony. Why for them these three sources of a knowledge is not a valid knowledge.

So, this class ends here and the next class will be seeing that, that really how Carvaka establish that only perception is a valid knowledge and why others sources of knowledge are not really consider as a valid knowledge. In other sense the knowledge we accumulate through other sources is cannot be consider as a Prama whereas, through perception whatever knowledge will get it is not a valid knowledge or Prama.

I hope whatever we have discussed today understood to you and if you have not understood, you can ask the question so that we can have a future discussion. However in the next class or the next session I will be discussing in a more elaborate way. By presupposing, how Carvaka has stand point on the perception, in a very brief. Then I will be stretching my point, a view by stating that how they have rejected all the sources of knowledge.