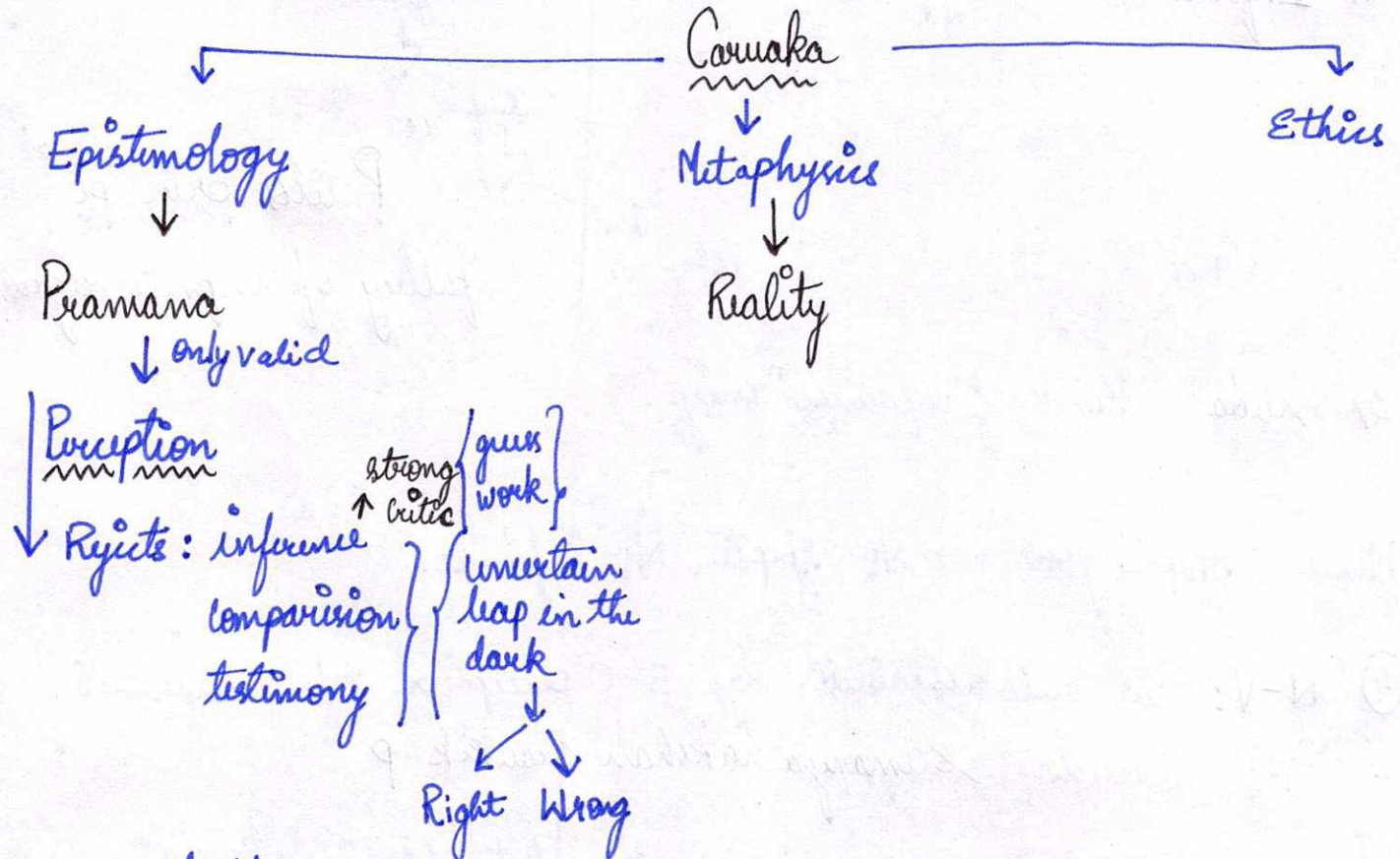


# CARVAKA

- He, they, it
- empiricist (experience)
- Everyone → moksa, liberation  
is it confirm?

Carvaka ←



pramana should be 100% true

"Truth should be unfailing character of pramana"

inference: logical ground: Vyapti { invar. } { hetu } { uncond. } { sadya } { smoke & fire }

C → vx ⇒ Ix i have to just prove that this Vyapti is useless and can never be established

CARVAKA

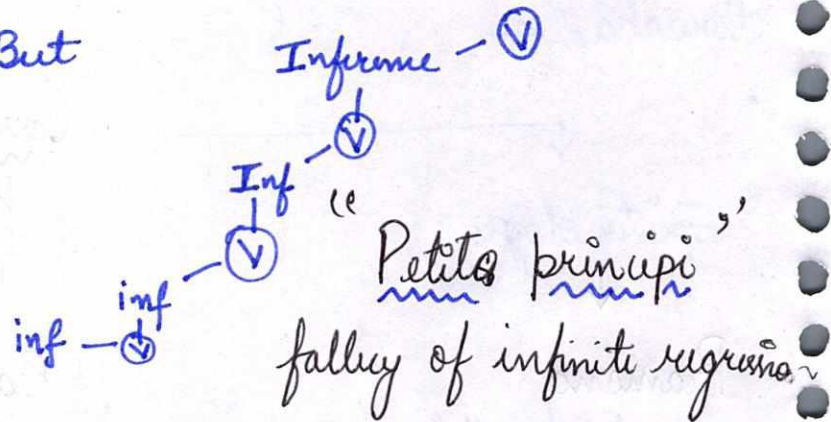
Caruska asks, how will you establish vyapti

1> Perception? H-S, H-S ..... & cases

you can establish vyapti only if you can see all the cases of (H-S). {past, present, future}

Hence, Vyapti can never be established by perception.

2> Inference?  $I \xrightarrow{N-V} \textcircled{V}$  But



3> Sabda: Kind of inference only.

Hence, Vyapti gone  $\rightarrow$  No Vyapti, No inference.

④ N-V: we will establish by E-O perception of universal.  
i.e. through. samanya lakshan alaukik p

C: I can't see smokiness in smoke, but still I believe it

N-V: smokiness  $\xrightarrow[\text{ass.}]{\text{inv.}}$  fireness  
(which exists in fire)

To know that fireness exist in next case, I need to see it.

I can't believe that universal element exists in unperceived case.  $\Rightarrow$  see all the cases

$\Rightarrow$  ④ gone.

Q7 N-V: Uniformity of experience

exp:      smokers      fire  
            X                      Y

⋮

emits about 100 times  
=> 101 also emits

C: What is the guarantee that this thing will give similar exp. in future also.

is it invariable?    Ex: Some Fire → heat       $\frac{C}{\checkmark}$

Fire  $\xrightarrow{\text{necessarily}}$  heat      X

C inherent things of nature may change in the future.

a WP: Necess. lies in Maths only 2+2=4

C Nature: possibilities, prob.

Nature is full of possibility hence no uniformity.

6) causal relation : { should be uncond. for being the basis of Vyapti }

∴ inherent nature may change, 6) gone

⇒ Vyapti can't be established ⇒ inference gone.

Comparison : inference X ⇒ comparison ,,

Testimony :

- show me god?
- illogical
- Vedas created by evil, cunning priest class to earn by duping common man.

gone

C  
critic  
Hence only valid pramana is perception.

earth: static, flat

Rope: snake

While debating, you take help of inference.  $\Rightarrow$  While rejecting inference, you take help of inference.

• you by non-perception of God, conclude that no God exists.

To refuse inference is to refuse 'to think'.

$\Rightarrow$  inference  $\neq$  thinking  $\neq$

• many things can't be perceived but we accept it.

ex: honesty,  $\therefore$  you think.

$\Rightarrow$  every pramana have their own importance.

Qm  
Vyapti: criticism  $\rightarrow$

do you think vyapti can't be established  $\uparrow$

Synopsis

CARVAKA

• Carvaka system is more a philosophy of life, than a theory of ultimate reality.

This philosophy is concerned with man's eternal urge for pleasure i.e. Hedonism

Carvaka system could be understood under 3 headings

1) epistemology

2)

3)

# Epistemology

Carvaka holds that perception is the only prama and rejects other pramas like inference, comparison & testimony.

However, he mainly criticises inference which is nothing but a guesswork, merely uncertainty in the dark.

- # Sometimes inference gives true results but at times also give false results i.e. it means truth is not unfaltering character.
- # Inference is based on vyapti i.e. invariable and unconditional relation b/w Hetu & Sadhya. However, Carvaka claims that it can never be established.
  - 1) Vyapti could be established, only if we perceive all individual cases of Hetu & Sadhya which is impossible.
  - 2) Establishing Vyapti by inference involves 'petitio principii' i.e. fallacy of assumption.
  - 3) Carvaka rejects Shabda also.
  - 4) N-V claims that it could be established by Samanya-lakshan perception by Carvaka says there is nothing like Samanya. Moreover, presence of Samanya could be known only by perceiving all the cases which is impossible.
  - 5) He rejects uniformity of experience also because inherent nature of things might change in future.

Caruaka rejects even causal relations

# Hence, no vyapti no inference

# Caruaka says ~~that~~ 'rejection of inference implies rejection of comparison also'.

# He rejects testimony also because vedas are full of contradiction and are the works of cunning & evil priests.

# Hence, perception alone must be regarded as valid pramana.

# However, Caruaka is criticised on the ground that, he himself takes the help of inference when he is arguing & supporting his views by reason. further, even perception is sometimes misleading

# Hence to reject inference is to refuse to think & discuss.

Carvaka

Epistemology

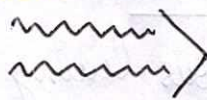
perception: valid pramana

Rejects

Inference: (V) X

Comparison: X

Testimony: X



Matter: Reality

What alone is real?

That which is perceived, i.e. only matter is the reality.

Philosophy of Materialism

Metaphysics  
reality

1) 4 elements: perception

E, F, W, A "Bhuta - chaturstaya"

2) Ether / akasa: X

↓ not perceived

Inference X

3) No God:

C, S, D

4)



ass.  
diss.

creation  
destruction

Atomistic theory

Inherent nature

{ Random game }

No teleology behind this creation.

No God  
No adreasta

No teleology

our existence → purely accidental occurrence

No-rebirth

SVABHAVADA th. of causation

Naturalism, mechanistic (Yadrecchanada)

5) Soul X  
No-Soul (subtle, eternal)

∴ not perceived

then how do you define atma?

it is nothing but "Conscious living Body"

⇒ associates it with — living Body.

Body → to ashes

⇒

Soul → to ashes


With the death of a person, the so called atma/soul also dies.

This th. is called as "Dehatmanada"

i am fat.

↳ living Body (not soul)

8) How this conscious body has come?

 → conscious living body

atom unconscious then how — Consciousness? (ame.)

c  
bitel leaf + Calo<sub>3</sub> etc → chew → red ting

moll. → ferment<sup>n</sup> → intoniatants  
sugarcane

as R.T byproduct of ( )  
similarly Consciousness  
is a by product of  
matter.

Sankhya  
Pr-Pu

N-V  
at-th  
spiritualism

Caruaka  
at-th.  
Svabhavada.



you yourself is soul (dehatmanada) { liver ~~see~~ bile sim matter ~~see~~ consc. }  
consc. will be there till that particular combination is there.

Dehatmanada / Bhuta - chaitanya  
Vada

- No Karma theory

⇒ He identifies 'soul' with the 'matter'

til now we were studying World - matter  
Soul  
Here World - matter

Soul - nothing but living Body.

• Body → old cons. ↓  
↳ young / fit " ↑

soul identical to living body.

Theory of causation: Asatkaryavada

Carvaka's metaphysics:

# Carvaka's mp. logically follows from their epistemology

# if perception is the only valid pramana, then matter alone is real.

# Hence he establishes the philosophy of materialism

1) World is made up of 4 perceptible elements i.e. Bhuta - Chakritya

2) He rejects Ether or Akasa because it can't be perceived.

3) He denies God, God is ~~not~~ needed as the C, S, D.

4) World comes into existence by the spontaneous combination of 4 basic elements. it is due to their inherent nature & laws that they combine to form the world

# Hence they believe in Svabhavada or naturalism.

It is mechanistic :- there is no teleology hence also known as Yadrubhava.

# Carvaka doesn't believe in the law of causation & its universality. The inherent nature of the things is the cause of the diversity of the world. Nature has no cause, it is the cause of itself → On on it (short notes)

# There is no soul or atma

1) The so-called soul is nothing but conscious living body i.e. Dehatmanvada or Bhuta-Chaitanyavada.

2) We give various arguments for it, such as when body is nourished, consciousness is also nourished. When body is unwell consciousness also decreases. In the old age con. is less.

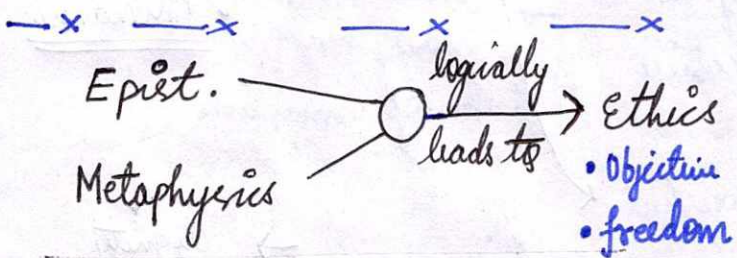
3) Consciousness doesn't have any independent status. It is in fact by-product of matter i.e. when material things combine in particular ratios & proportion then con.<sup>ness</sup> arises.

4) Just as molasses on fermentation gives intoxicants, liver secretes bile. In the same way matter secretes consciousness.

5) With death that particular ratio is disturbed.

6) Hence Carvaka doesn't believe in transmigration.

# Critical Comments



- OBJECTIVE
  - How you ought to behave, to attain that objective.
- Ex IP: Moksha : obj  
Buddha Astangika marg : 'ought to, follow'

Buddha ethics → Jainas  
 (can't be applied to)

Medical ethics → Media ethics  
 to save the life      empowering citizens with right knowledge

Ethics (Carvaka)

'HEDONISM'

aim Summum bonum

i.e seek pleasure as much as you can.

↓ Criteria: pleasure

IP → Moksha  
Carvaka ←  
 Why to waste my this life for something which is uncertain/suspicious.

Ex: sarcastic fool/wise  
 enjoy himalaya

Standard  
Ex Conchshell, gold coin (yellow coin, Reflection)  
 You wasted what is sure for the uncertain.

"eat, drink, Merry"

Other IP → Caruaka  
←  
←  
←

"Crude hedonists" Artha, Kama

so Caruaka philos. could not be flourished.



Materialistic philosophy.

"Cultured hedonists"

Arth, Kama

↳ within the Boundary of dharma

Other worldliness — This worldliness  
IP — Caruaka

Caruaka = Reason  
humanism

He dare to ask, i.e. we can find 'Reasons'

2 pillars of Renaissance

This worldliness → human being is the ultimate objective

invest all energy for dev. of humanism

• Humanism

significance

(I)

6 c BC if Caruaka could have flourished then we would have got this Renaissance earlier than them.

→ dignity  
→ full potential

Thanks to globalisation that this gap is being bridged very fast.

(II)

IP → Moksha

dogmatic attitude

(never critically analysed)

Caruaka saved IP from being a dogmatic.

→ x —→ x  
Aurebindo —→ balanced / integrated } Dsn will be definite  
S — M  
hunger, discen — WWI, II

# Mind map

Caruaka: naturalism, nastika, Atheist, skeptic; E | M | Ethics

①  
informe: uncertain leap in dark, Vyapti (logical) ground X  
=> inf: guess work

## arguments

- (1) perception of all cases
- (2) petitio principii
- (3) samanyalaksanam (future X)
- (4) UOE (,,)
- (5) causal rel<sup>n</sup> → unconditional X accidental
- (6) comparison - inf X
- (7) Sabda - person X meaning X
- (8) Vedas - cunning
- (9) sound word - X (organ)  
eternal

## CC

- (1) argument
- (2) future X inf
- (3) non-persv - non exist
- (4) ~~light / sight~~ <sup>body</sup> / ~~conn.~~
- (5) ~~subject object~~
- (\*) perception X
- (4) Thinking, ideas X

(M) - materialism

God X

Causal X

Subhana-usada

Ethics

(4 basic element) (spontaneous combination)

(\*) Nature's laws inherent

Yadrecchusala (mechanical)

- inherent nature/ of things are the cause of diversity of this world
- power of things (Bhuta chaturteya)
- Nature has no cause, it is the cause of itself

Dehatmanvada / Bhutachaitanyavada

- conscious living body
- particular ratio & quantity

Molassi + intoncant matter by prod consc.

death - The End

Ethics

Pleasure (hedonism)

'A sure shell is better than a doubtful gold coin'  
Arth, Karma

no law of Karma, no re-birth.

World-accidental death - X finished

Arguments

- 1) nourishment
- 2) ill
- 3) Sleep
- 4) I
- 5) old

Counter

- (2) fits, epilepsy
  - (1) animals
  - (3) light / sight Body / consc.
  - (4) property - ~~para~~ Smell, taste
  - (5) private
  - (6) Memory
- 7) (Subject - Obj)  
(Body - Soul)