

**Indian Philosophy**  
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**Lecture No. # 4**  
**Carvaka Philosophy**

Welcome students, to this session. In this session, the remaining part of Carvaka philosophy, we will discuss. And, try to see that today we will complete the Carvaka philosophy, the whole system. Few things, I would like to remind you, so that you can also have a background in your mind.

The last class on Carvaka philosophy, we had discussed a little background of Carvaka and who has given the Carvaka name and how Carvaka philosophy comes, how the Carvaka philosophy comes under the heterodox system, why it did not accept Vedas. At the last point, we have also discussed Carvaka believes perception.

For **them**, perceptual knowledge is the valid knowledge. No other source of knowledge is a valid or authentic knowledge. While discussing the perception they say, perception not limited to the visualization only, but they extended their view and incorporates five sense organs plus mental activities or mind **as** a six sense organs comes under the perception. What they mean is that, the knowledge that we acquired or gained through the five sense organs plus mind will be considered as a valid knowledge or authentic knowledge.

Further, they said that though mind activate all the times, still all the knowledge that through mental activity we accumulated or gained or achieved cannot be a 100 percentage or completely a valid knowledge. In other words, any knowledge through the mental activity that we achieved cannot be considered as a valid knowledge because we cannot perceive what happens in our mind. Thus, they claim that, what happens in our mind and the knowledge we derived from that, it also depends on sense organs because anything happens in our mind, it also relates with our sense organs.

Something happens, it comes to our mind and some mental activity happens therefore, we accumulate knowledge or achieve knowledge or gain knowledge. Henceforth, all the

knowledge that we generate or we receive from mind cannot be a valid or authentic knowledge. However, they have not rejected completely. They are saying that some of the knowledge generated through mind will be considered as a valid or authentic knowledge. Therefore, they claim that anything that we **perceive** either through sense organs or through mind will be considered as a valid knowledge.

If I am not able to **perceive** anything, this cannot be considered as a valid knowledge. Henceforth, they are very **very** realistic in this sense. Anything that we perceive or which is perceivable will be considered as a valid knowledge. Not any other source of knowledge. While claiming this, they reject some other sources of knowledge which is already accepted by other school of system both heterodox as well as orthodox.

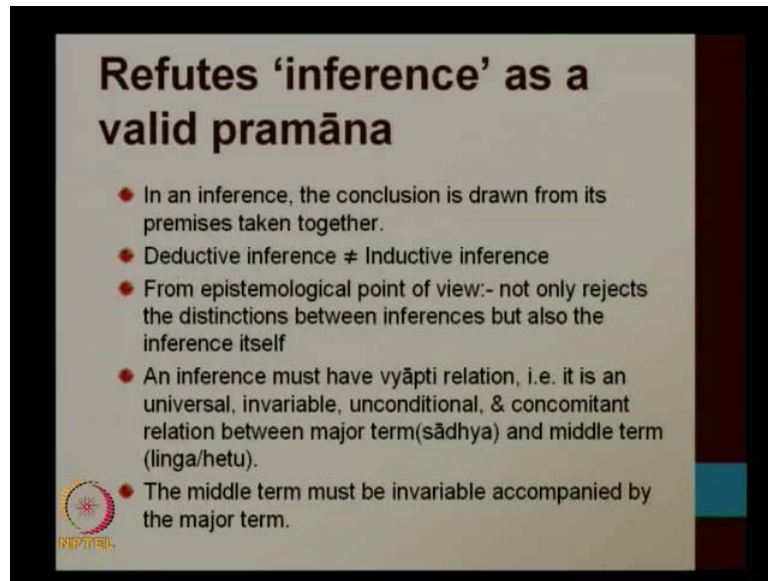
These are Inferences, Upamana and **harwell** testimony. Inference in Sanskrit, you call Anumana. Upamana is a Sanskrit and its English term will be a comparison. That means, we also acquire knowledge by comparing one thing with the another thing. That knowledge, which is not a valid knowledge for Carvaka, even the inferential knowledge is not a valid knowledge for Carvaka. At the last, Carvaka also claimed that. Though **harwell** testimony, any knowledge we receive cannot be a valid knowledge, though this is accepted by the other schools Nyaya and few other schools.

In Indian philosophy system, they accept even inference comparison testimony is a valid source of knowledge, age equal to perceptual knowledge. But, for Carvaka perception is the only source of knowledge and other source of knowledge or Pramana are not the valid Pramana.

Now, we will say that how Carvaka rejects inferential knowledge in this session and also we will discuss how Carvaka **refutes** comparison as a valid source of knowledge. Even Sabda, what is the problem with Sabda, so that, it cannot be considered as a valid knowledge according to Carvaka.


Much after that, we will be discussing that Carvaka ethics, what Carvaka believes in the moral principles, how life has to be maintained according to Carvaka. So, these are the issues that we will be dealt in this session. Start with that, why and how Carvaka refutes inference as a source of knowledge. Under which ground, Carvaka refutes the Anumana as a source of knowledge.

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

- In an inference, the conclusion is drawn from its premises taken together.
- 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. it is an universal, invariable, unconditional, & concomitant relation between major term(sādhya) and middle term (linga/hetu).
- The middle term must be invariable accompanied by the major term.



If you see that in my next slide that Anumana or inference is a valid Pramana, which is accepted by other school, but not Carvaka. Why? Because in an inference, the conclusion we draw from the given premises taken together or taken jointly. I repeat, in any kind of inference we draw the conclusion **basin** on its premises given.

There are two types of inferences we find. One is deductive inference, another is inductive inference. In deductive inference, we move from general to particular. I will give an example of a deductive inference. If I say all men are mortal, Rama is a man and therefore, Rama is mortal. This is a deductive inference because all men are mortal; **it is** generic. It is a more general, and then Rama is a man.

So, the first premises, all men are mortal is a major premise or it is a general proposition. The second proposition, Rama is a **man**; it is a particular propositions. And, if you find the first proposition **man** and mortality, there are two terms **find** in subject as well as predicate. In the minor premise, you find Rama is a man. You find Rama and men; these are the two terms you find in the minor premise. However in minor premise you also find a term men, which is common in both the propositions that all men are mortal, where you find men. And, you also find the second proposition Rama is man. Here also, you find in the predicate **side** is men. So therefore, "men" here is a middle term, which makes a link between the major premise and with the minor premise.

In these two premises, the mortality, since it is found in the first proposition it is known as major premise. In the second proposition, you find Rama is a minor term. And henceforth, in the conclusion you find Rama is mortal; that means in the conclusion, you find a only major term and minor term. You do not find the middle term. If this is clear to you, then we will be seeing that how deductive inference is different from another kind of inference that is known as inductive inference.

In inductive inference, we will give **them** an example in this form. Crow x is black, crow y is black, crow z is black; therefore, we conclude that all crows are black. Here, if you see we are moving from particular to general. Crow x is black is particular and the conclusion when you **draw** all crows are black, it is general. However, it says that we have seen crow x is black under certain conditions, is a black. If you see that crow x is black; that means under certain conditions, crow x is black. If you say crow y is black, again you examine the conditions in an empirical evidence, crow y is black and also you find that crow z is black. Then, you assume or you infer the conclusion that based on the three premises. That if, so and so conditions appear for a crow, **crow** will be black. So therefore, if a crow x is black, crow y is black and crow z is black. We can conclude that all crows are black. This is an inductive inference.

So, in deductive inference, while we are moving from general to particular; in inductive inference we are moving from particular to general. However, in both the inferences you find that the conclusion is drawn based on the premises given above. So, this is the basic understanding of the inferences.

Now, we will be discussing **that** if this is the inference what the problems with Carvaka are. And, why Carvaka refutes that inference is a source of knowledge. From epistemological point of view, Carvaka not only rejects the distinction between two inferences, rather than inferences itself.

For them, an inference must have a Vyapti relation. According to Carvaka, an inference must have a Vyapti relation. Please note the term "Vyapti". They define; Vyapti is a relation that you find between the major term and the middle term in the major premise. That means if I say all men are mortal, that men and mortality; men is a middle term and mortality is a major term because these two terms are found in the major premise. What they are saying is that Vyapti relation is that, Vyapti relation is an invariable,

unconditional, universal and concomitant relation between the major term which is in Sanskrit, you say “Sadhya” and the middle term which is known as “Linga” or “Hetu”.

In many of the books, people write Linga as a middle term and in some of the books, you find Hetu as a middle term. But, for your understanding, the common essence is that in a Vyapti relation you find there is a relation between two terms; major term and the middle term in an invariable, unconditional, and universal and concomitance relation. If this is there in an inference or an argument, we **call** this is an inference. Henceforth, the association in an inference you find, the association between the middle term and major term is a concomitance **style**. It is an inference relation. It is always you find the relation between the major term and middle term.

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**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.

*In short*

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

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

Sādhyā = Major term  
Hetu = Middle term  
Pakṣa = Minor term

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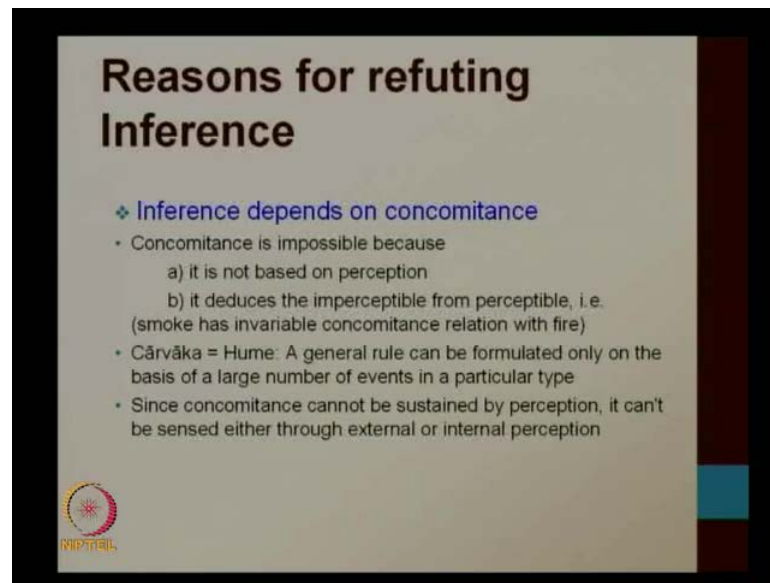
If you see the **next slide** next slide you will be very clear how the middle term is related to the major term, in which ground and how it is to be related. Now, we can see example of inferences. Now if you see this, these five points, this is accepted by Nyaya... as a realistic philosopher comes under orthodox system. They said that we need five components to have an inference. But, however other school of **third**, they said that if you take **either three**, the first three or the last three, all the component of inference we are getting, hence forth either the first three or the last three if you consider, the propositions will have an inferences.

Now, let us consider the last three propositions. As I said, if you find here whatever is smoky is fiery; that means, it is a very general proposition. Saying that, in all the situations whenever there is a smoke, you find fire will be there. That means fire and smoke are closely associated with each other. And, smoke is inherited in the fire in also vice versa relation.

The fourth proposition which will be taking as a second proposition, the hill is smoky. Here, you find **the smoke** the term “smoke and hilly”. “Smoke” you find in the predicate side; “hill” you find in the subject side. And, in the major term that is, ‘wherever there is a smoke there is **a** fire’. That means, whatever is smoky is fire that is, also you find the term smoke. Therefore, smoke is the middle term and fire being found in the major premise is a major term. In Sanskrit it is known as “Sadhya”. At the last, you find that the hill is fiery. That means it is only the major term and the minor term. However, you can also see the relation that how smokes makes a relation between hill and fire.


This is the structure of inferences. In short, Hetu should always be associated with Sadhya. And, also you find Hetu in somehow other relates with Paksa. Paksa stands for minor term. So, therefore, Hetu and minor term find in the minor premise. In other words, middle term and minor term find in the minor premises. In the last, that establishing Sadhya in Paksa; that means, you find only two terms. That is, major term and minor term in the conclusion. In the conclusion, Sadhya is establishing in Paksa or establishing Sadhya in Paksa. In the right side if you can see the bottom, Sadhya is also known as the major term, Hetu is known as middle term and Paksa is known as minor term. So, this is the structure of inferences.

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**Reasons for refuting Inference**

- ❖ Inference depends on concomitance
  - Concomitance is impossible because
    - a) it is not based on perception
    - b) it deduces the imperceptible from perceptible, i.e. (smoke has invariable concomitance relation with fire)
  - Cārvāka = Hume: A general rule can be formulated only on the basis of a large number of events in a particular type
  - Since concomitance cannot be sustained by perception, it can't be sensed either through external or internal perception



Now, we see what are the grounds for Carvaka to reject that inferences or Anumana is not a valid source of knowledge. See, inferences depends on concomitance. Now if you see their point, in the first point they say that inferences depend on concomitance. What it means? That means the smoke and the fire; the middle term and the major term; should be closely associated with each other. And, it should be a Vyapti relation in inference. He is saying that inference depends on concomitance; that means the close relation between Hetu and Sadhya.

What the claim is that, you can see the fire you can see the smoke. But, can you perceive the relation that you find between the fire and smoke? This is not possible. Since you cannot perceive the inherence relation between the fire and the smoke, how can you claim that the knowledge that you are getting that both are associating with each other is a valid one. Because they believe perception is the only reality of knowledge. Or, perception is the only valid Pramanas. If you cannot perceive something, how can you accept its authenticity? This is the first ground. They say that inference cannot be **considered** one.

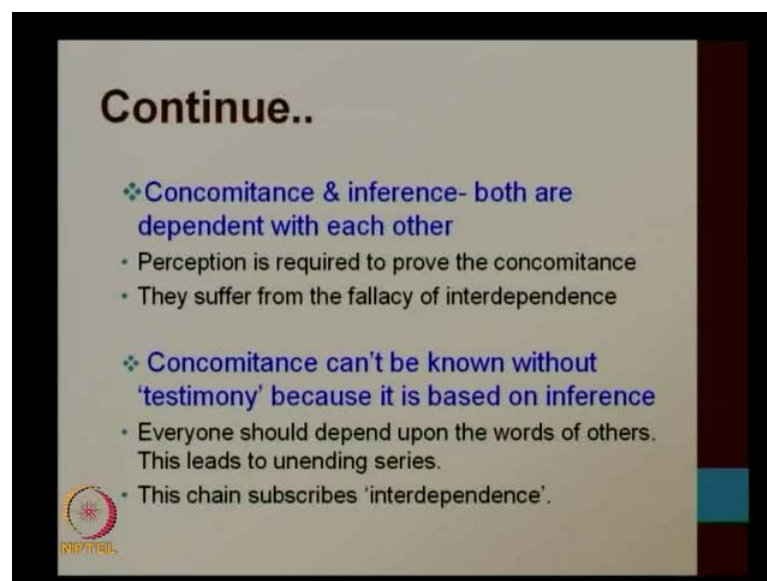
And, secondly they said that, 'wherever there is a smoke there is a fire'. Since we are human being having a limited knowledge, we cannot see in all the cases of past, present and even in the future. If you cannot perceive in all the situations that fire is associated with smoke in all the cases, how can you claim that, that 'wherever there is a smoke

there is a fire'? So, this is the ground. On the concomitance ground, they say that inference cannot be a valid source of knowledge. This is a one point to reject the inference as a valid source of knowledge.

Now if you can see that, by claiming that he also agreed upon the Hume's view. David Hume is a philosopher, **western** philosopher; he also has the same opinion. He says that, if you can read my slides a general rule can be formulated, only on the basis of a large number of events in a particular type.

What I have discussed with you that, until unless you find that is smoke is associated with fire in the past, at the present and even in the future, you cannot claim that these two components are associated with each other all the times and they have an invariable relation. Therefore, they claim that, since concomitance cannot be **depends** on the perception, it cannot be sensed either through external or internal perceptions. So, this is their claim.

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- ❖ **Concomitance & inference- both are dependent with each other**
  - Perception is required to prove the concomitance
  - They suffer from the fallacy of interdependence
- ❖ **Concomitance can't be known without 'testimony' because it is based on inference**
  - Everyone should depend upon the words of others. This leads to unending series.
  - This chain subscribes 'interdependence'.

According to Carvaka, this concomitance and inference are both are dependent with each other. When you talk about inferences, we need a concomitance relation between the major term and the middle term. That means, when we infer something we need an inherence relation between the middle term and the major term. Fire and smoke should be associated with each other in all the cases.



And, the association is not perceived through our perception. It is not observed through perception. In the other way, if you say whenever there is a concomitance relation, there is an association between middle term and major term. We required an inference because in all the cases, we cannot accumulate the evidences to claim for a general statements saying that fire and smoke both are associating with each other in all the cases.

‘Wherever there is a smoke there is a fire’. To claim this, we need an inference relation because with our limited knowledge we can see few evidences, not all the evidences of past, present and future. Therefore, whenever we have a inference, we need a concomitance relation. And, whenever there is a concomitance, we need an inference relation. And both the relation, the relation as such cannot be observed, cannot be perceived through our perception. And, since perception is not applicable here, we cannot claim that inference as a valid source of knowledge.

The third argument they placed according to Carvaka is that, whenever there is an inference relation, then we need a concomitance relation or the Vyapti relation. And, Vyapti relation says that universal, unconditional, immediate and concomitance relation between the middle term and the major term. That is, the fire and smoke both are closely associated with each other in every case.

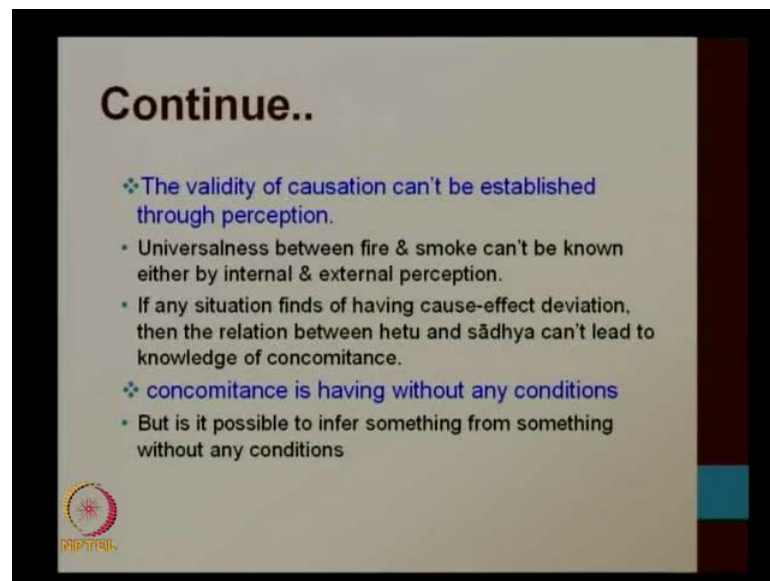
The third point they claim is that, you can see only few evidences in your life. But, you cannot claim about the past, present, even the future all the evidences. Henceforth, you required some other person’s **utterances** that they all also feel the same age you are feeling. They can also perceive that ‘wherever there is a smoke there is a fire’. That means, you also depend on other utterances, and that person also depends on other utterances, and the third person even depends on other utterances.

If you see that there will be a **casual** chain between one person to the other person. And at the last person, if you ask that for the evidential probe, that person also can say that I have to depend on others. Because whatever he has a knowledge, that is not sufficient enough. That is the full complete evidential ground for justifying for concluding some of the general propositions. Henceforth, we will find a casual chain between one person with another person and another person with another person.

Being a casual chain, it is interdependence with each other. If this is so, at the last point also it cannot come that **how** it comes to the end; so that, we will get all the evidences. If

this is not so, how can you claim that this knowledge is a valid source of knowledge? And, in all the cases we have to depend on inferences. Since inferences are not accepted by the Carvaka, how can this knowledge that we gained through the Anumana or inference will be a valid knowledge? The next slides will tell you another point that how really happens, but in inferences what really matters or what really grounding point for Carvaka not to accept inference as a valid source of knowledge.

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- ❖ The validity of causation can't be established through perception.
  - Universalness between fire & smoke can't be known either by internal & external perception.
  - If any situation finds of having cause-effect deviation, then the relation between hetu and sādhya can't lead to knowledge of concomitance.
- ❖ concomitance is having without any conditions
  - But is it possible to infer something from something without any conditions

Now, the validity of causation cannot be established through perception. That means, whenever there is causation, there is a cause-effect relation. If there is an effect; there must have cause. Like every event has a cause, they also have cause-effect relation. That you called as Subkaryavada. For example, we got curd from the milk. We also have oil from the oil seeds in the same way. If oil is the effect, oil seed is the cause. In the same way if curd is the effect, then milk is the cause.

So, that is a cause-effect relation. What Carvaka claim is that, if at all you say that fire and smoke are casually related we cannot see the relation, we cannot perceive the relation between cause and effect. What we perceive in one hand is the cause, another hand is the effect. But, not the relation **is** such. Since you cannot perceive the relation, what guarantee you can claim that in all the cases, the same effect we will find from the causes. At what ground you can say that, that the curd is the effect from the **cause** milk. At any situation if it deviates, then the knowledge that we accumulate is not a valid one.

So, their main point is that if you cannot perceive the relation between the cause and effect we cannot claim that the knowledge we get is a valid knowledge. In this point also they highlighted by stating that, if you see the milk in one hand, if you see another side if there is a cause. But, can you see the inherence relation between two? That means can anybody say that at a particular time, milk now turns into curd. If no one can claim that, if no one can perceive that phenomenon, how can you claim that inference knowledge is a valid knowledge?

The last point they claim that, concomitance is having without any condition. That means in a Vyapti relation, it is said that concomitance is a unconditional, universal and invariable relation. On the other hand it is said that, whenever there is a concomitance you depend on the inferences. And, while inferring something, you need some conditions. Without the conditions, you cannot infer anything. I am repeating the same example.

Suppose in a winter season, if you see from a long distance the hill is looks to be smoky. But, since the weather is not good, you can immediately say that it is not a smoky. Though it appears to be smoky, **this there may be a fog there.** Henceforth, you need a condition to infer something which violates the rule of Vyapti relation. In Vyapti relation, in one hand you say that it is an unconditional, invariable, universal relation. On other hand, you are saying that inference having without any conditions, how is it **contradicted** with each other.

See the contradiction that lies in case of concomitance relation. Based on this contradiction, Carvaka says that we cannot accept inference as a valid source of knowledge because there are four grounds. I repeat in a brief. The first is the major term and the minor term. The relation between Hetu and Sadhya should be closely associated with each other. But, the relation itself cannot be perceived by any human being. Since **it** cannot be perceived, therefore inference knowledge is not a valid knowledge.

Second ground saying that, **the casual link**, if you consider the cause-effect link what we can see? The cause we can see and the effect we can see, but the relation that we cannot perceive.

In the third point they said that if you consider this an universal relation, but do you find all the evidence, is it possible for a human being to accumulate all the evidences to claim that fire and smoke are both are related with each other. You cannot do so.

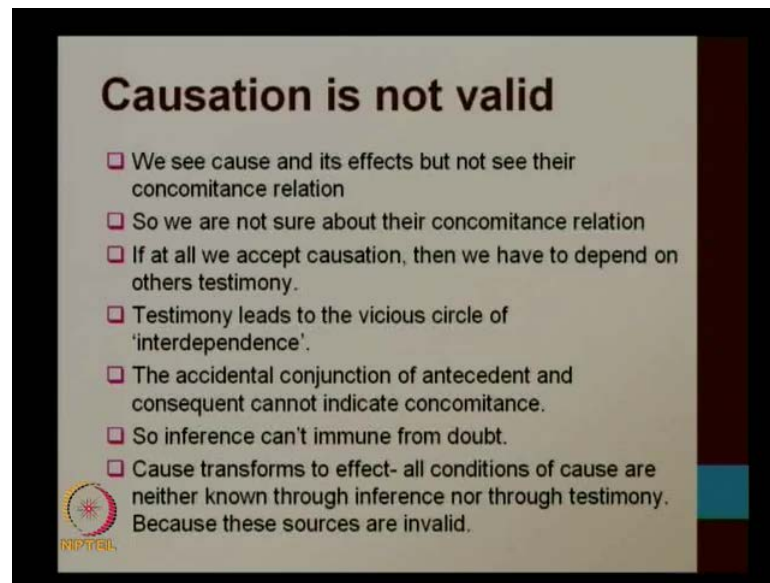
And, the fourth point they said that whenever you want to have an inference, you need a concomitance relation. And, whenever there is a concomitance relation, you need an inference relation. So, both are interdependent with each other. Like if, first whether it is a seed or tree. To have a tree, we need a..., we required a seed of that tree. And, without seed a tree cannot grow or a tree cannot be born. Right. In this way we cannot conclude that, whether the seed is the prior to the tree or tree is prior to the seed. In the same way, whether concomitance required in an inference or inference requires concomitance. Though, both are requiring each other. So, it is kind of an interdependence relation. And, this is a fallacy. The interdependence is a fallacy known as a fallacy of interdependence. We cannot come to a conclusion which needs what. Though we know that, one need other and another also needs the priority one. If concomitance needs inference, inference also needs concomitance.

The fifth ground they said that concomitance should be an unconditional, whereas in Vyapti relation it is said unconditional, but whenever you have a concomitance, you need a inference and inference cannot establish without any conditions. Therefore this is a contradiction in terms.

And, the last point they have said that whenever there is an inference, you depend on others. Because you cannot accumulate all the evidences and that person is also depend on others. Since there is a casual chain from one to another, at the last you cannot reach to an end saying that we accumulate all the evidences.


So, with all these up comings Carvaka claimed that perception is the real source of knowledge, but inference is not so because in inference, these are the problems.

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**Causation is not valid**

- We see cause and its effects but not see their concomitance relation
- So we are not sure about their concomitance relation
- If at all we accept causation, then we have to depend on others testimony.
- Testimony leads to the vicious circle of 'interdependence'.
- The accidental conjunction of antecedent and consequent cannot indicate concomitance.
- So inference can't immune from doubt.
- Cause transforms to effect- all conditions of cause are neither known through inference nor through testimony. Because these sources are invalid.

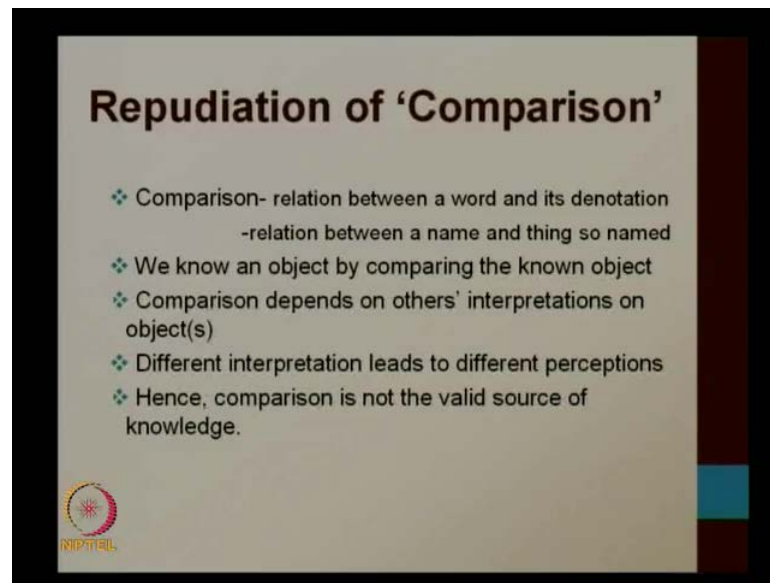
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Proceeding further that cause-effect relation, they are saying that we see cause in one hand, another side is an effect. But, not the relation we cannot perceive the concomitance relation between the cause and effects always.

What we have to depend? We have to depend on the testimony “the Sabda” from the others. We have to depend on others, whether they have the same evidence or not. And, as you know that different people have different opinion and different people may get different evidences. And, though assume a situation that all people can have the same or similar evidences, but we cannot come to a conclusion that all the people that we can ask them or we can hear from them. They have all the experiences or all the evidences they have received from the past, present and future.


Henceforth, we cannot claim that inference as the valid source of knowledge. So, therefore any knowledge that we get through inferences or Anumana, it cannot be free from doubts. Now, you will see another point that how Carvaka rejects the Upamana or comparison as a valid source of knowledge. In other words, under which ground Carvaka claimed that the knowledge that we gained for comparison is not a valid source of knowledge.

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**Repudiation of 'Comparison'**

- ❖ Comparison- relation between a word and its denotation  
-relation between a name and thing so named
- ❖ We know an object by comparing the known object
- ❖ Comparison depends on others' interpretations on object(s)
- ❖ Different interpretation leads to different perceptions
- ❖ Hence, comparison is not the valid source of knowledge.

  
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In comparison, few things I would like to bring to notice first. Then, I will discuss the slides what I have written. In comparison, what happens? We will be deriving knowledge which is not known to us. That means, we are moving from known to unknown. I will give an example so that, it will help you to understand. Suppose, as we said you know about mouse **right**.

If I say mouse is an animal and these are the features, which you already know this. But, again if I say that squirrel is similar to mouse, but on squirrel you find some stripes on its body. You know mouse, but I am saying the squirrel is another animal that you find. It jumps also in the tree; however, it has stripes on its body. That means, the whatever interpretation that I have told you, I have uttered before you, you have accumulated, you have grasped and by chance or by accident, if you see some kind of animal having stripes or looks like a mouse you can immediately claim that this may be the squirrel, but you are not sure about it.

So, what you are seeing here is that, you are comparing squirrel with mouse. You know mouse, but you are also identifying an unknown object called squirrel by comparing the mouse here.

First you must have knowledge of particular object, which is known to you. Then, you ask others, who are expert. Then based on the expert utterances, interpretation, you understood. And, also while seeing that kind of object in a later period. You now

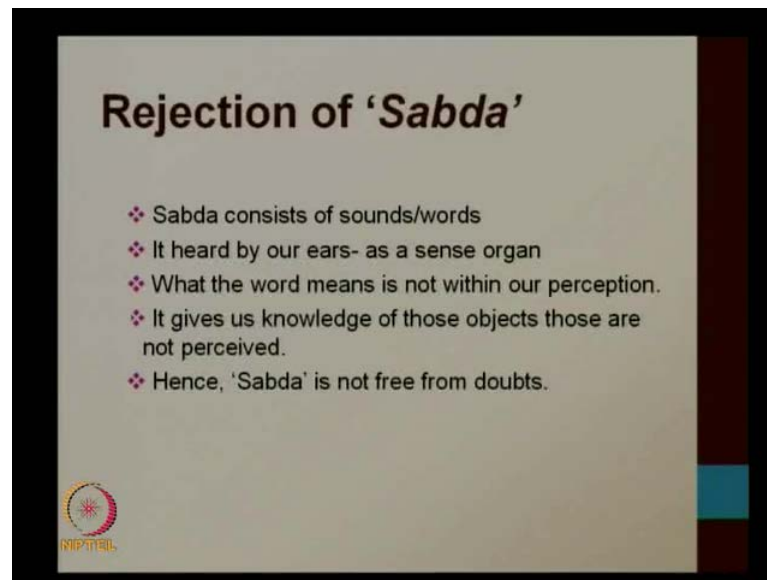
recapitulate all the information or interpretation that interpreted by the local people over there. And, based on that information you see that, whether all the interpretation is fitting to that object to identify in a correct name or not. If this is so, then you say that this may be the squirrel.

Henceforth, you **are identifying** some object which is not perceivable. The interpretation that the person said to you regarding this squirrel is not perceivable, it is only inferential. There are every chances that, if some animals looks like a mouse having the **up** stripes not **full** stripes, still you can claim that this animal may be a squirrel one. The reason behind that **is** you are not sure about what that person said, whatever the he or she interpreted on a squirrels you have misunderstood. There are every chances.

I just read out this slides whatever I have written so that, it will help you to understand. In Upamana, how we are going from known to unknown. And, through comparison how we are identifying some object or animal, which is not known to us. But, you can identify by the help of known object, which is earlier known to us. Now in comparison, the relation between a word and its denotation; that means, you find a name called squirrel and that stands for an object or an animal. In other words, in comparison you find the relation between a name and **things** so named.


And, also we know an object by comparing the known object. That means, known object is a mouse and also we know an object or an animal called squirrel by comparing to the mouse. Comparison depends on others interpretation. That means, you do not know about the squirrel. You have to depend **on** other interpretation, who will be local person of there, who recognizes the squirrel and also interpret correctly. However, different interpretation leads to different perception. If that interpreter is not correctly interpret, **your** perception to that particular animal called squirrel will get differs. Henceforth, here perception is not a correct perception over there because **you are** inferring based on the interpretation interpreted by the local people. Therefore comparison is not a valid source of knowledge.

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**Rejection of 'Sabda'**

- ❖ Sabda consists of sounds/words
- ❖ It heard by our ears- as a sense organ
- ❖ What the word means is not within our perception.
- ❖ It gives us knowledge of those objects those are not perceived.
- ❖ Hence, 'Sabda' is not free from doubts.



Now, you have seen that how comparison is not a valid source of knowledge. And, what are the grounds for Carvaka to claim that comparison is not a valid source of knowledge. They simply claimed that, we cannot perceive the unknown object that we have inferred earlier depending on the interpreter of the local people.

Now, we will switch over our discussion to the Sabda. How according to Carvaka, Sabda or a **harwell** testimony is not a valid source of knowledge or not a Prama. In Sabda, what happens? Sabda is **consisting** of sounds or words. That means, somebody said something or you heard from something. That is called Sabda.

If this is Sabda, then we need a sense organ called ear. We hear **from** through our ear; that means there is a sound or words. Whatever the words; that means, it not necessarily due to our perception. I will give an example before elaborating this slide points. Suppose you want to cross a river, now you reached to seashore. You find there is a person washing the clothes **at the** bank of the river. Also, you find there is another friend who is to cross the river, you also find another person with good dress code sitting near the bank of the river. Now, immediately so, since you want to cross the river, you ask the person who is washing clothes in the river. Why you are asking to that person? Because you know that, that person may **authorities** to know that how much water there in that river or which path will be better path for you to cross the river. Why cannot you ask others because for you, that person who will be washing the clothes will be a



knowledgeable person regarding that water of that river; not by the other persons certainly.

If this is so, we have to depend on or you have to believe on the utterances of that person. **If** that person says that, this is the..., if you go to the right side you will get the less water, you can cross the river easily. You have to believe on that.

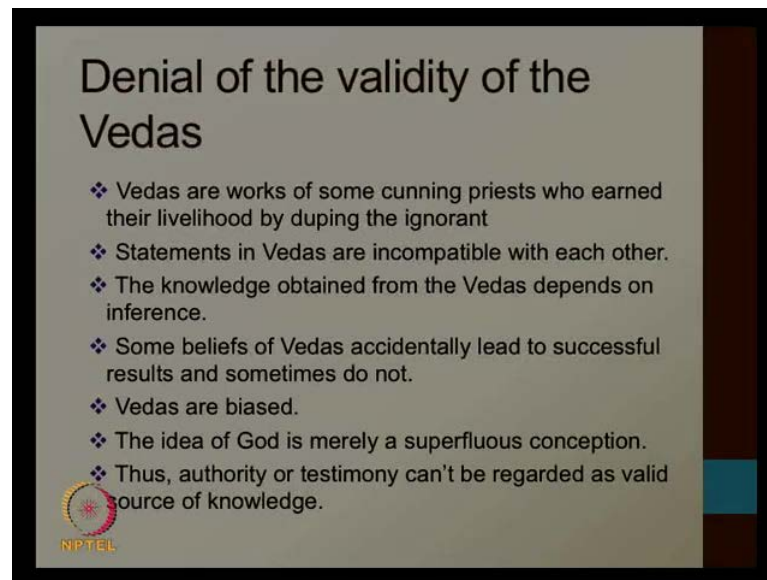
What Carvaka saying that it is just a belief, you cannot perceive what **here see** means that. There are every chances that if you go to that side, you can find deep water place where you have to drown there. If you drown there; that means, what you believe earlier may not be a correct one. What that person who is washing clothes on the river, what the person describing you about the river, you can only infer about the situation. You cannot perceive situation as such. That means you have only faith on that person what he or she said in comparing to other people, which is found near about you.

If this is so, then perception it does not fit here. You cannot perceive what the person means, what the perception explaining about the situation that you cannot perceive. Only you have to infer. Since **inferer** is rejected by the Carvaka, therefore Sabda cannot be considered as a valid Prama.

The same way, I have written in my slides. If you can see my slides, what the word means by the local person over there is not within our perceptions. That means, if the person says that if you can go this side or that side you can cross the river, that is, you **do not perceive** until **and** unless you cross the river. You are only inferring. This may be the situation.


Henceforth, it is Carvaka said that whatever that person says, it gives us the knowledge of those objects or those events or those animals. These are not perceived directly perceived to us. And, if this is the case, the knowledge that we get from Sabda or harwell testimony cannot be a valid source of knowledge.

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**Denial of the validity of the Vedas**

- ❖ Vedas are works of some cunning priests who earned their livelihood by duping the ignorant
- ❖ Statements in Vedas are incompatible with each other.
- ❖ The knowledge obtained from the Vedas depends on inference.
- ❖ Some beliefs of Vedas accidentally lead to successful results and sometimes do not.
- ❖ Vedas are biased.
- ❖ The idea of God is merely a superfluous conception.
- ❖ Thus, authority or testimony can't be regarded as valid source of knowledge.



By saying that, they have also **denied** the source, the Vedas as a source of knowledge. As you know that there are four types of Vedas, which I have already discussed. Rig Veda, Sama Veda, Yajur Veda and Atharva Veda. Vedas are ancient scriptures. But, according to Carvaka the knowledge we received or gained from Veda, the explanation of Veda is not a valid knowledge is not an authentic knowledge; because for them, Vedas are created by the cunning priests. Why they created? **They created** to earn some money for their livelihood to survive in this earth happily and cheating to **their** ignorance. So, this is their creation.

And, many of the interpretation in Veda are counteracting with each other. And, there are many places you find biased opinion in Vedas. So, therefore Vedas are not the valid source of knowledge. In Vedas, also you find many times **an** incompatible relation between one proposition with another proposition.

Further they said that, though Vedas are created by Rishi and some ancient people, still we cannot consider because we cannot perceive what Vedas speaks about. Vedas speaks about the ultimate reality of the universe. Carvaka says that how does it matter, whether there is an ultimate reality or not?

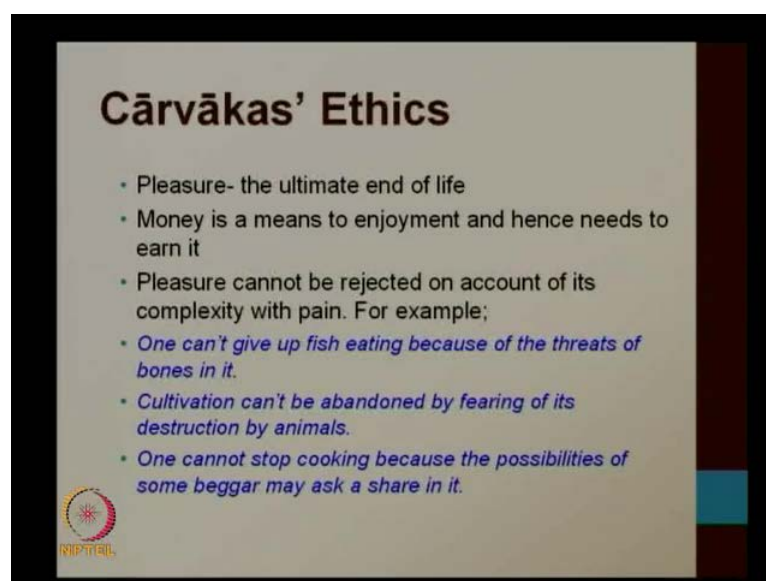
What we are finding in front of us we should enjoy it. This **is** should be our priority action, instead of thinking that how the world has created. Who has created the world? Vedas said that god creates the whole world in such a manner that everything follows in

an order manner, everything moves in an order manner. And, for Carvaka, the concept “God” is a misconception for them. It is a belief. And, belief is not perceived. Therefore, all the discussions, explanation in Vedas itself are not valid.

And henceforth, Vedas which were accepted by other schools is not accepted by Carvaka as a valid source of knowledge. That means any knowledge that we generate from Vedas explanation, cannot be considered as a valid knowledge. As I... the idea of God is merely a superfluous conception according to Carvaka. Vedas are biased. Even, in many times you find statement and Vedas are incompatible with each other. The knowledge obtained from Vedas depends on inferences because in many cases, Vedas says that if we are the creator of our father and father is the creator of their father, then that the ultimate father is God. So, here you have to depend on the inferences. And also, Vedas said that, no individual can create the whole universe because every individual has a limited knowledge.


So, therefore it has, all has to depend on the inferences, through which we can know the existence of God; which is clearly explained by Veda. And, these are the grounds for Carvaka, stating that Vedas are not the valid sources of knowledge. So, these are all about that how Carvaka, while establishing perception as a valid source of knowledge, they reject other sources of knowledge.

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**Cārvākas' Ethics**

- Pleasure- the ultimate end of life
- Money is a means to enjoyment and hence needs to earn it
- Pleasure cannot be rejected on account of its complexity with pain. For example;
- *One can't give up fish eating because of the threats of bones in it.*
- *Cultivation can't be abandoned by fearing of its destruction by animals.*
- *One cannot stop cooking because the possibilities of some beggar may ask a share in it.*

  
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Now, we will see the Carvaka's ethics. What really Carvaka say about their ethics. Carvaka also believes on the moral principles. For Carvaka, the pleasure is the ultimate life. The ultimate end of life should be the pleasure. And, a person should live happily in this earth. Should not think that in the next birth I will have a good life, if I will do some sacrifice in this life. You should not do that.

They said that to enjoy your life, you need money. And, by thinking that, you cannot earn the money; so that, you always try to earn the money, so that, with money you can make your life happy in this present life. Since, we do not know about our past birth and future birth, we should not bother about it. Therefore, we should enjoy the maximum pleasure in the present life. In the present life, we **require** money to enjoy our life.

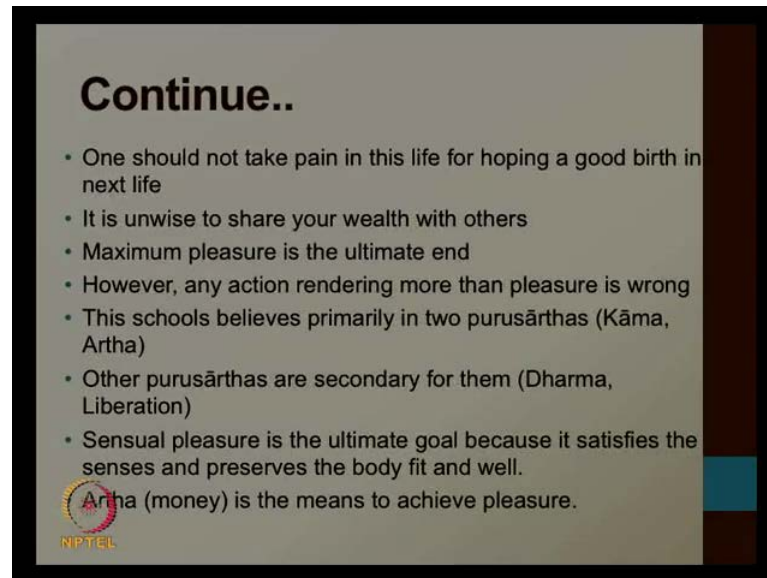
They said that, while enjoyment also you will get some pain. That does not mean that, you will be deprived from or you will be refrain from the pleasure. They have given an example. If some animals will destroy the cultivation, the farming, it is not the case that we will stop the farming. By getting the fear of animal's destruction of the cultivation, we cannot say that farming has to be stopped.

In the same way, a person cannot give up the fish eating by thinking that fish has some bones. And, it has a threat if **they** will be eat the fish, there **is** every **chance** that bone can be stuck in the throat or teeth or mouth somewhere. It is not case. Also given a very good example that, no one can stop the cooking food by thinking that if beggar will come I have to share with him or her. So, therefore in this present life whatever the benefit, whatever the pleasure you want to derive, you must derive; so that, your life will be enjoyment. You will have **got** the maximum pleasure. You will have a fulfill of your life.

By stating that, they have also said that there are two kinds of Purusartha. We must adhere to it. One is Artha; another is Kama. What is an Artha? Artha is money. To get a pleasure you need money. And, also to earn money, you should know what the **techniques to earn the money are**. So, you first know the technique, and then you earn the money. And, you can spend the money for your pleasure, for your enjoyment; so that, this life at least you can live happily. Therefore the slogan said that, 'Carvaka are those people who think that eat, drink and be merry'.


So, these are the points they highlighted in their ethical principles. To survive in this life, in the society, we have moral principles. However, you should always **concentrate** to get the maximum pleasure or the maximum satisfaction.

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**Continue..**

- One should not take pain in this life for hoping a good birth in next life
- It is unwise to share your wealth with others
- Maximum pleasure is the ultimate end
- However, any action rendering more than pleasure is wrong
- This schools believes primarily in two purusārthas (Kāma, Artha)
- Other purusārthas are secondary for them (Dharma, Liberation)
- Sensual pleasure is the ultimate goal because it satisfies the senses and preserves the body fit and well.
- Artha (money) is the means to achieve pleasure.

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Now, further they said one should not take pain in this life for hoping a good birth in the next life. No one should share wealth with others. And, maximum pleasure should be the ultimate end of life. But, they claim very confidently and they submit that any actions rendering more than pleasure is wrong. That means they also believe that action can be good and bad depends on your karma. You should not so much try for the pleasure, so that you will divert from the basic pleasure.

And, you try to do something a **karma** which is not prescribed, which you suppose not to do in a societal life. There are four Purusarthas. One is Kama, Artha, Dharma and Mokhsa. Mokhsa is known as liberation. For them, for Carvaka, Darma and liberation or Mokhsa is the secondary one.

The first one is that Kama and Artha. In Kama, they mean that the action that you have to do it for you to getting the pleasure; while in Artha they means that money. You must earn the money to get the pleasure in your life. They also said that the human being in this earth needs a **Kama** life for the bodily pleasure. So, that all the senses will function very correctly and your body also will have a good health as well as you will fit yourself. Your mind also function correctly because it also one of the sense organ. So, for all these

pleasure that you find in the Carvaka philosophy that prescribed in the ethical principles or the moral principles. I will read some of these points that I have listed here. And, I will submit with conclusion saying that what the real points that are highlighted are in the ethical principle by Carvaka.

For Carvaka, the maximum pleasure is the ultimate end. But, as I have said earlier, I am repeating that they also believe that in wrong karma. That means any action you do in an exaggerated way that relates to the wrong karma, which you should not do that. While believing the two karma as a priority basis Kama and Artha, they say that to accumulate Artha, to earn Artha or money we need to do action or Kama. However, they also pointed that Dharma and Mokhsa are two Purusartha. And, the last they concluded that Artha is the means to achieve pleasure.

So, in a brief, they said that human beings need a pleasure life in this life. If a human being by thinking that if he or she will sacrifice in this life to get a good life in future. It is not a wise decision for him or her. So, they said that the life that you know that you are certain about your life, you perceive that from your childhood to the old age that you can see everything on your hand. That life you should not miss it because neither you know about your past birth nor you know about your future birth.

So, therefore do not believe that karma theory, which states that if you do good karma in this life, next life you will have a good life. According to Carvaka, if we do not know if we cannot perceive the future life, how **you can** think about the future life and which will depend on inference relation.

Since they reject inference relation, they also do not accept karma theory. So, therefore in this present karma, you must have a sexual life. You must have good money. So, therefore you can invest your money for getting the pleasure in the life. So, this is all about the ethical principles that they adhere in Carvaka philosophy. So, this is all about Carvaka philosophy. In two sessions we have covered, first session is all about Carvaka's historical background, Carvaka's perception, how they have given importance to the perceptual knowledge and why it is a valid knowledge for them. And, this session we have diverted that how Carvaka is rejects.

Inferential Knowledge gained through Upamana or comparison, knowledge gained through a Sabda or **harwell** testimony. After discussing that, we have also highlighted in

our discussion how causation is not respected by Carvaka and under which ground Carvaka reject the theory of causation that every cause has an effect or every effect presupposes a cause. And, also the last **we have** discussed that Carvaka ethics; few points that Carvaka adhere to. So, the last slogan the Carvaka made that if anyone wants to be live like Carvaka, they should be eat, drink and be merry.

So, I hope now as a heterodox system, which does not accept Vedas. It is very clear to you that under which ground Carvaka does not accept Vedas and why they considered as a nasthika. And, Carvaka philosophy comes under heterodox system. Thank you so much. I hope all this will be clear for understanding Carvaka's metaphysics, epistemology and ethics. **Thank you.**