

→ Philosophy in its widest etymological sense means 'Love of Knowledge'. It tries to search for Knowledge of himself, the worlds and gods?

→ Philosophy aims at the Knowledge of truth

→ Its branches are -

Metaphysics → It discusses the general problems regards reality - man, nature or god

Epistemology / theory of Knowledge → which enquires into the nature of human knowledge, as to how it develops and how far it is able to grasp the reality.

Ethics → which investigates the problem of moral such as standards of moral judgement, the highest goal of human life and other cognate problems.

The school of Indian Philosophy are divided into two broad class namely orthodox (astik) and Heterodox (nastik). To be the first

group belong the six chief Philosophical systems (Popularly known as sad-darshan) namely Mimamsa, Vedanta, Sankhya, Yoga, Nyaya and Vaisheshika. These are regarded as Orthodox (astik) not because they believe in God, but because they accept the authority of the Vedas.

→ The Mimamsa and the Sankhya do not believe God as the creator of the world, yet they are called Orthodox (astik) because they believe in the Vedas.

→ The other class of heterodox systems, the chief three are the school of Materialist ~~like~~ like the Carvakas, the Bauddhas and the Jainas. They are called heterodox (nastik) because they reject the authority of the Vedas.

→ The Vedas are the earliest available records of Indian literature.

# Indian school of Philosophy

School rejecting  
vedic authority  
(Heterodox or Nastik)

Schools not rejecting  
vedic authority  
(Orthodox or Astik)

School directly  
based on vedic texts

School based  
on independent  
grounds

e.g., (Sankhya  
Yoga  
Nyaya  
Vaisesika)

school emphasising  
ritualistic rites  
(Mimamsa)

school emphasising  
speculative aspect  
of vedas (Vedanta)

## Common characteristics of Indian Philosophy

1. Philosophy is a practical necessity
2. Initial Pessimism  $\text{दुःखसिद्धि}$
3. Belief in an eternal Moral order
4. Ignorance as the root cause of suffering
5. Liberation as the ultimate goal of life
6. Spiritualistic
7. Discussion on epistemological issues

## Common Views

- Indian school of Philosophy has often been criticized as pessimistic.
- Conception of Karma which is accepted by all Indian systems.
- Another common view by all Indian thinkers is that ignorance of reality is the cause of our bondage and suffering and liberation from this cannot be achieved without the knowledge of reality.

## ↳ Carvake (Materialism)

Materialism is the name given to the metaphysical doctrine which holds that matter is the only reality. This doctrine tries to explain mind and consciousness as the products of matter. In general outlook, materialism represents the tendency that seeks to reduce the higher to the lower or explain the higher phenomena in the light of the lower ones. In this respect, it is opposed to spiritual interpretations of the universe.

## Carvaka Philosophy

In India that challenged the authority of Vedas and questioned its teaching is Carvaka Philosophy. It sought to unsettle most of the traditionally held views and beliefs such the existence of God, soul and life after death. That is why it was called heterodox school of Philosophy.

Carvaka is a non-vedic Indian Materialist school of Philosophy named after a sage called Carvaka, the founder of this system according to popular view

→ But some think that Carvaka was a prominent disciple of Brahaspati. the actual founder of this school.

→ Carvakas etymologically means 'sweet tongued' Carvakas has sweet words.

- Some hold that 'Carvakas' has its etymology in 'carva' which means chew or eat

- Carvaka was also called 'Lokayata' which is the combination of the two words 'Loka' (world) and 'ayata' (basis)

→ ~~It~~ accepts only the reality of the material world in other words, Carvak

are the people who care only about the earth and not the heaven.

### Origin

- The origin of the school can be traced back to post-Upanishadic period. The school would have been born between 600-400 BCE.
- It must be noted that it is around the same time that the Atomists and Sophists became popular in Greece.
- Though it is remote possibility that the Atomists the sophists and the Carvakas would have influenced one another. It is evident that all these shared certain common views.
- The original writing of Carvakas are no longer extant. Most of what we know about Carvakas and Philosophy is through the Purnvapakesha as provided by the opponents.

# Epistemology

- According to carvakas, perception (Pratyaksha) is the only source of valid knowledge and they hold that nothing exists except what is perceived by five senses.
- Accordingly they refused inference (anumana) and testimony (Sabdha), which are accepted by almost all other schools of Indian philosophy as valid as reliable.
- For them perception of two kinds
  - External
  - Internal

External, the former kind involving the operation of the five senses while the latter involves the operation of mind, knowledge is the outcome of contact between an external object and ~~an~~ internal object.

→ All knowledge is derived from the senses.

- For them inference is not a valid knowledge because universal relation

which should serve as its ground is impossible.

→ No one can be certain about any relation. In inference we proceed from the unknown and there is no certainty in this, though some inferences may turn out to be accidentally true. Just because certain things are sometimes true in some instances, they need not to be true at all times in all instances. Thus inference is not a valid means of knowledge.

→ Carvakas brought several other objections against the possibility of a valid inference. They are -

(1) Impressions created by inferential knowledge are not as valid as those made by ~~the~~ Perception.

- Inference always depends on other things for the determination of its object.



- Inference has to depend on perceptual statements अनुभवपरकता  
विशेषज्ञता
- Inferential knowledge is not directly produced by the object
- Inference is not concrete व्यभिचारी
- Inference is often contradicted व्यभिचारी

→ Carvaka's views on inference has been criticised by many thinkers and Philosophical school.

⇒ (1) They also do not accept testimony (Sabda)

→ The Carvaka replies that testimony consists of words (Sabda). so far as words are heard, through our ears, they are perceived.

→ Knowledge of words is therefore, knowledge through perception is quite valid.

→ ~~2~~

→ These words suggest or mean things not within our perception, and aim at giving us knowledge of those unperceived object, they are not free from error and doubt.

~~they are not free from error and doubt.~~

→ Very often we are misled by so called ~~an~~ authority. The authority of the vedas for example is held in high esteem by many. But in reality the vedas are the works of some cunning priest who earned their living by duping the ignorant and the credulous

→ Knowledge derived <sup>श्रुतानुसारेण</sup> from verbal testimony or authority is ~~an~~ as ~~precious~~ as inference.

Precarious  
श्रुतानुसारेण

## Metaphysics / cosmology

Metaphysics is the theory of reality. The Carvaka theory of reality follows from the epistemological conclusion

1. The world is made of four element

Regarding the nature of the material world, most Indian thinkers hold that it is composed of five elements (Panchabhuta) namely ether (akash), fire (agni), air (vayu), water (ap) and earth (ksiti)

But the Carvaka rejects ether (akash), because its existence cannot be perceived. It has to be inferred.

So the material world, is therefore held to be composed of four elements.

There is no reality other than these four elements and their combination.

(ii) There is no Soul

Carvaka do not deny consciousness but deny only that it can be independent of the body.

They regard consciousness as mere product of matter.

When physical elements come together to form an organic pattern, consciousness emerges. It does not inhere in any particular part of the body.

The soul therefore is nothing other than the consciousness living body. They say there is no soul or no consciousness apart from body which is evidenced by the fact that consciousness perishes with the body.

The Carvakas thus denies soul or Atma as surviving or transmitting entity.

(ii) There is no God  
→ Carvaka do not believe in any metaphysical reality beyond matter. According to him God, religion, life - after death are "pure fiction and sheer imaginations of fevered brain".

- All that exists is only matter. There is no God. The Carvakas deny the existence of God and dethrone God who is supposed to indwell in the human being as antaryami.
- ~~It~~ so far as this Carvaka theory tries to explain the world only by nature, it is sometimes called naturalism.
- It is also called mechanism because it denies the existence of conscious purpose behind the world and explains it as a mere mechanical or fortuitous combination of elements.
- The Carvaka theory on whole may be also called as positivism because it only believes in positivity.

(7)

## Ethics of Carvaka

Ethics is the science of morality. It discusses problems like: What is the highest goal man can achieve? What should be the end of human conduct? What is the standard of moral judgment? The Carvaka as discuss these ethical problems in conformity with their metaphysical theories.

~~Carvakas~~ Carvakas believe that pleasure is the highest aim of life and ~~maximization~~ maximization of one's own pleasure should be one's main priority.

→ Carvakas do not believe in the theory of Karma and accordingly they reject the notion of re-birth after death.

→ According to Carvakas liberation cannot be the highest goal of our life. liberation means complete freedom from sorrow and suffering. But complete cessation of pain can only occur at death but death cannot be the aim of life

and hence liberation cannot be the ~~aim~~ <sup>goal</sup> of life.

Moreover, liberation is related to concept of ~~liberation~~ of soul which is separate from matter and body. Since carvaka rejects this theory in favour of Dehatmavad, does not consider liberation.

According to carvaka Kama on, maximization of pleasure is the ultimate aim of life. "Eat, drink & make merry, because when the body is reduced to ashes, how can you return to the world?"

Carvaka's ethical philosophy is Individual (Hedonism). out of the four Purusarthas Kama (Pleasure) is the only possible good, while Artha is a means to achieve it. Heaven is a myth. Liberation is an impossible ideal. Life is a mixture of pleasure and pain, thus pleasure ~~ought~~ ought to be maximized and pain avoided. Since there is no rebirth and

everything ends with this life and there  
is no everlasting or higher purpose