

so vivid that there arises no question about its validity. Anything beyond the range of perception is not real. Hence the Cārvākas reject the reality of heaven and hell, as they are not objects of our perception.

Q. Critically explain Cārvāka theory of knowledge.

How does Cārvāka refute inference?
Do you agree with Cārvāka's view?

Give a critical estimate of Cārvāka epistemology.

Ans:— The philosophy of the Cārvākas is based on their theory of knowledge or epistemology. The Cārvākas hold that perception is the only pramāna or dependable source of knowledge. In order to establish this position, they

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Have criticised the possibility of the
Other sources of knowledge.

The Carvakas reject the
validity of inference. Inference is
said to be a mere leap in the dark.
We proceed here from the known
to the unknown and there is no
certainty in this, though some
inferences may ~~be~~ turn out to be
accidentally true. A general proposi-
tion may be true in perceived
cases, but there is no guarantee
that it will hold true even in
unperceived cases. Deductive inference
is vitiated by the fallacy of petitio
principii. It is merely an argument in
a circle since the conclusion is already
contained in the major premise
the validity of which is not proved.
Induction too is uncertain. Induction
is based on a causal relationship which
means invariable association or Vyāpti.
Vyāpti is the nerve of all inference.
But the Cārvāka regards it a

mere guess-work. Perception does not prove this Vyāpti. Nor can it be proved by inference, for inference itself is said to presuppose its validity. Testimony too cannot prove it, for, testimony itself is not a valid means of knowledge. Hence inference is cannot be regarded as a valid source of knowledge.

The Cārvāka position has been vehemently criticized by all systems of Indian philosophy. The points of criticisms are :-

1. To refuse the validity of inference from the empirical standpoint is to refuse to think and discuss. All thoughts, all discussions, all doctrines, all affirmations & denials, all proofs and disproofs are made possible by inference. The Cārvāka position that perception is valid

and inference is invalid is itself a result of inference.

2. Perception itself which is regarded as valid by the Cārvāka is often found untrue. We perceive the earth as flat but it is almost round. We perceive the earth as static but it is moving round the Sun.

Thus, the Cārvākas view that perception is only source of valid knowledge is not acceptable.

Q. Why are Cārvākas called the materialists in Indian philosophy? What are the elements do Cārvākas believe in?

Ans:— Cārvākas accept perception as the only source of valid knowledge. According to them, material objects are the only real objects whose existence we can perceive. So, according to the Cārvākas, Matter is the only reality. This is the reason why the Cārvāka is called a materialist and the philosophy

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Q. The Cārvākas is called a materialistic philosophy.

Cārvākas believe in four elements - earth, water, fire & air.

S. Name the fallacy by which the deductive inference is vitiated, according to the Cārvākas.

Ans: - The deductive inference is vitiated by the fallacy of *pititō principii*.

Q. Explain critically Cārvākas Metaphysics.

Ans: - The Cārvāka theory of world and reality is the logical consequence of its epistemology. Cārvāka recognises the reality of those objects only which are perceived. God, Soul, heaven and hell and the unseen law (*adṛṣṭa*) are not real, because they are all beyond the

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range of perception. Material objects are the only objects whose existence can be perceived. Hence, matter is the only reality according to Cārvāka. The Cārvāka is, therefore a materialist.

(Regarding the nature of the material world, most Indian philosophers hold that it is composed of five kinds of elements viz, ether (ākāśa), air (vāyu), fire (agni), water (ap) and earth (kṣiti). But the Cārvāka denies the reality of ether, because it is not perceived.) The existence of ether has to be inferred and the Cārvāka denies the validity of inference (so, the Cārvāka regards the world as composed of four ^{perceptible} gross elements — earth, water, fire and air. Not only non-living material objects, but also living organisms like plants and animals are composed of these four gross elements.) The Cārvākas hold that we acquire the knowledge of

the four gross elements through our sense experience.

(According to Carvaka, Consciousness is regarded as a mere product of matter. It is produced when the elements combine in a certain proportion. It is found always associated with the body and vanishes when the body disintegrates. The so-called soul is simply the conscious living body. God is not necessary to account for the world) and the values are a foolish aberration.

Criticism - (The Carvaka theory that consciousness is a quality of the body has been severely criticised by the philosophers of other schools.) The Naiyayikas argue that consciousness may not be the quality of the body even though it is found as existing in the body. Complexion endures till the body endures, but consciousness does not exist in the lifeless body. Hence, (consciousness cannot be the quality of the body.

Again it is really a quality of the body, then the fact of memory cannot be explained.