1. Discuss the ethical and metaphysical views of the Charvakas.

Ans:

OR

Explain the Mimamsa theory of knowledge in detail.

Ans: The word Mimamsa is derived from the Sanskrit verbal root सम्बन्ध to know and its derivative (desiderative) root सम्बन्धस्य – the desire to know. Mimamsa means critical inquiry or exegesis. Purva Mimamsa (PM) means earlier inquiry. This is in contrast to Uttara Mimamsa or later inquiry. The earlier / later terminology may not necessarily indicate chronology. It may perhaps be regarded as a prerequisite for Uttara Mimamsa. Sage Jaimini, the author of Purva Mimamsa Sutras appears to be a contemporary of Sage Badarayana, the author of Uttara Mimamsa or Vedanta Sutras. It appears that they had a teacher-pupil relationship. Purva Mimamsa is also known as Dharma Mimamsa and Karma Mimamsa; it strongly defends Vedic ritualism. As these names indicate, this philosophy is highly ritualistic at root. It is the most religious of the Darshanas. Vedic ritualism was regarded as a stepping stone to knowing the transcendent Brahman. Jaimini Sutras is a work in 12 chapters and the main commentator on the Sutras is Shabaraswamy. However, two schools of Purva Mimamsa developed under Kumarila Bhatta and Prabhakara whose interpretation of Jaimini differs in some aspects.

Purva Mimamsa Epistemology admits Knowledge as being self evident and accepts 6 ways of obtaining it. Knowledge is of two kinds – immediate and mediate. The six means are Sense perception, Comparison, Inference, Testimony, Postulation and non-perception. The Prabhakara School does not accept non-perception as an independent means of knowledge. Broadly speaking, PM epistemology is in general agreement with Nyaya and the Advaita Vedantins have adopted all 6 means of PM into their epistemology. Valid knowledge, according to PM, should yield hitherto unknown data which is not contradicted by other means of knowledge and not arising out of defective circumstances such as defective senses or the environment that generates such knowledge.

Pratyaksha – Sense Perception: It is immediate knowledge that arises from the contact of the senses with a real object through the mediation of the mind. The mind interprets the impressions of sense perception from past experiences. This knowledge is processed in two steps. First, there is a general awareness of the existence of the object without grasping the details and such perception is called Nirvikalpaka. Subsequently, the object is grasped in its totality with its characteristics and this perception is termed Savikalpaka. In the Savikalpaka state, the object is grasped for what it is and one is able to say it is such-and-such. The Objects are real and have unique distinguishing features.

Anumana – Inference has many subcategories in Nyaya and most of them are accepted in PM. The classifications depend on the applicability of the inference to oneself or to another, whether the effect is inferred from the cause or the cause inferred from the effect and whether the inference is related positively or negatively to the Hetu (cause) of Sadhya the inferred. One need not get into such weeds here. Inference in Nyaya is inextricably rooted in Vyapti or invariable concomitance. It is a kind of inductive logic. The stock example of such inference is the conclusion that the mountain is on fire because of the observed smoke enveloping the mountain. Smoke is always associated with fires such as is observed in a smoky kitchen. This is the irrevocable concomitance. One should note that this irrevocable concomitance operates in one way – fire is not always accompanied by smoke unless the fuel is wet. Fallacies in inference are possible and such inferences are not valid knowledge.

Upamana – Comparison is a quirky means of knowledge in PM. Consider this situation: A reliable source testifies that there exists an animal called Gavaya which is similar to the domestic cow that lives in the forest except that it lacks the dewlap. Now on a trip to the forest one encounters an animal that resembles a cow without a dewlap and concludes that it is the Gavaya. However, the knowledge of Gavaya is not regarded as gained by Upamana or comparison. It is regarded as direct sense perception aided by memory of the cow and from testimony. According to Mimamsakas, the subsequent reflection the domestic cow is like a Gavaya is gained by comparison! In this instance, the cow is not an object of immediate perception and thus it is a case of Upamana. It appears the concept of reciprocity was not appreciated! Similarity or Sadrsya is an important element in Upamana. So, PMs hold Sadrsya to be a separate entity of real objects.

Shabda – Testimony is of two types – Paurusha (personal) and Apaurusheya (revelatory.) The knowledge they impart can be new information or can be injunctions. The Vedas are regarded as Apaurusheya and eternal; their main goal is to give instructions about rituals; what to undertake and how to execute them. PM puts forward a number of arguments to justify the Vedas as both Apaurusheya and eternal. In the process, they argue all words and letters to be eternal and speech itself to be uncaused and a manifestation of the eternal in the way it is cognized.

Arthapatti – Hypothesis or postulation is yet another means of knowledge. The standard example is that of Devadatta who is known to fast by day, yet is strong and muscular! The postulation or hypothesis is that he eats at night. It is not sense perception as there is no book on the table, there is no contact of the sense organ with the absent book. The PMs say that the absence of the book is known from an absence of its per

2. Elaborate the Sankhya metaphysics with special emphasis on the theories of causation and evolution.

Ans:

OR

How do the metaphysical ideas of three schools of Vedanta – advaita, visistadwaita, and dvaita – differ from each other? Explain.

Ans: As distinct from Sākhya, Yoga is theistic. Sākhya does not recognize the existence of God. The world evolves out of prakṛti, when the equilibrium of the three Gunas, which constitute prakṛti, is disturbed, by the mere proximity of puruṣa or the self. The existence of God is an unnecessary assumption so far as the evolution of the world is concerned. But Patañjali introduced God in the yoga system. According to patañjali, God is a special kind of self or puruṣa. He is untouched by afflictions, actions, fruits and dispositions. God is eternally fulfilled. He has no desire to fulfill. God