

चार्वाकिनये प्रमाणखण्डनमण्डनविमर्शः  
CĀRVĀKANAYEPRAMĀṆAKHAṆḌANAMAṆḌA-  
NAVIMARSAḤ

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Abstract

The position of Cārvāka philosophy is the very important in Indian philosophical school. The word Cārvāka is derived from the root Carv. Cārvākas believe in existence of materialistic world. They also don't believe in past and future world. In mythological sense, Devaguru Bṛhaspati is the founder of Cārvāka system. The Cārvāka philosophy, otherwise known as Lokāyata philosophy, is popular among the general people for the rejection of past and future. The primary reason behind popularity is the acceptance of *pratyakṣa* as the only *pramāṇa*. The Cārvāka rejects theories of Ātmatattva, Paralokavāda, Janmāntaravāda, and the existence of Īśvara. The paper makes an analytical review of how the Cārvākas reject the anumāna, upamāna and śabda establish only pratyakṣa as the proper source of knowledge.

Key-words : Darśana, Pramāṇa, Pratyakṣa, Anumāna, Vyāpti, Upādhi, Upamāna, śabda.

उपोद्घातः

भारतीयकृष्टेः सृष्टेर्धात्री वाहिका च संस्कृतभाषा। संस्कृतवाङ्मये सर्वजातीया विद्या परमश्रद्धासहकारेण सृष्टिलग्नान्दालोचिता स्यात्। सत्यस्य सत्यमुद्भावनायाः कारणात् सर्वविद्यायाः समुद्भवम्। इयं विद्या द्विविधा। यथा- परापरा च। पराविद्या भवति ब्रह्मप्रतिपादका विद्या। एवञ्च तद्विज्ञा तदुपकारिका विद्या अपराविद्या नाम्नाऽभिहिता। तन्मतं यथायथरूपेण मुण्डकोपनिषदि प्रतिफलितमस्ति। तद्यथा- द्वे

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