

Department :- Ayurved Samhita &
Siddhant

Topic :- MIMAMSA Philosophy

Introduction: MIMAMSA

- The Sanskrit word “mimamsa” means a “revered thought”. The word is originated from the root ‘man’ which refers to ‘thinking’ or ‘investigating’. The word 'mimamsa' suggests "probing and acquiring knowledge" or “critical review and investigation of the Vedas”.
- PURVA MIMANSA (PM): Sage Jaimini.
- Purv = antecedent ,
- Mimansa = Investigation
- Purv Mimansa = Investigation of antecedent (Veda)
- Goal: Nature of Dharma or Ethics (Vedic).

Key Concepts

**Apaurusheyatva ("unauthored-ness") of the Vedas
, and revelation by Rishis the meaning of Vedas**

**Dharma is following Sruti and Smritis,
primarily Vedic rituals**

**Rejects a creator God as well as scriptures
on dharma outside of the Vedic tradition**

**A pluralistic realist: accept world and individual
soul,**

Law of Karma and Unseen power (Apuva)

Liberation, heaven and hell

Vedas, four parts

- **The Samhitas-** a “collection” of hymns or sacred formulas.
- **The Brahmanas-** the word *brahmana* may mean either the utterance of a Brahman (priest) or an exposition on the meaning of the sacred word; the latter is more commonly accepted by scholars.
- **The Aranyakas-** (Sanskrit: “Forest Book”) a later development of the Brahmanas, or expositions of the Vedas, which were composed in India in about 700 bce.
- **The Upanishads-** (“Book of the Wilderness”), which contains esoteric doctrines meant to be studied by the initiated in the forest or some other remote place, and an upanishad , which speculates about the ontological

The Mimansa's conception of soul

- The soul is an eternal, infinite substance, which is related to a real body in a real world and it survives death to be able to reap the consequences of its action performed here.
- Consciousness is not the essence of the soul, but an adventitious quality which arises when some conditions are present.
- There are as many souls as there are individuals.

Concept of Dharma in Mimansa

- **Jaimini defines dharma as a good which is of the nature of a command.**
- It is a prescription of the Vedas, which indicates the nature of good and evil, and impels the self to realize the highest good.
- Dharma can be revealed by the vedic prescriptions only, it is not apprehended by perception, inference, comparison or any other means of knowledge.

Parts of Mimamsa

- **Purva-Mimamsa** is based on the earlier (Purva = earlier) parts of the Vedas.
- **Uttar-Mimamsa** is based on the later (Uttar = later) parts of the Vedas.
- **Purva-Mimamsa (Karma Mimamsa)** since it deals with the Karmic actions of rituals and sacrifices.
- **Uttar-Mimamsa (Brahman Mimamsa)** since it is concerned with the knowledge of Reality. In popular terms, Purva-Mimamsa is known simply as Mimamsa and Uttar-Mimamsa as Vedanta

Literature

- Jaimini's sutra in twelve elaborate chapters, laid the foundation of Purva Mimansa.
- Sabarswami wrote the major commentary or Bhashya on this work. The two most important are Kumarila Bhatta and Prabhakara, who founded the two schools of Mimansa.
- The philosophy of the mimansa school may be discussed under three heads namely,
 1. theory of knowledge
 2. Metaphysics
 3. religion and theology

Goal of Mimamsa

- The goal of Mimamsa is to provide enlightenment on dharma (In Hinduism, dharma is the religious and moral law governing individual conduct and is one of the four ends of life.), which in this school is understood as the set of ritual obligations and prerogatives that, if properly performed, maintains the harmony of the world and furthers the personal goals of the performer. Since dharma cannot be known through either perception or reasoning, one must depend on revelation in the Vedas, which are considered eternal, authorless, and absolutely infallible.

KEY PROPONENTS

- ◉ Jaimini (founder)
- ◉ Shabarasvamin
- ◉ Kumarila Bhatt
- ◉ Prabhakar
- ◉ Sucharita Mishra
- ◉ Parthasarathi Mishra
- ◉ Someshvara Bhatta

SOURCE OF KNOWLEDGE: PRAMAN

1. Prataksya (Perception)
 2. Anuman (Inference) and
 3. Sabda (testimony) by Jaimini
 4. Upmana (Comparison)
 5. Arthapatti (implication) by Prabhakara
 6. Anupalabdhi (non-apprehension) by Kumarila
- Aitihya (rumor) and recollection (smrti) are excluded as valid sources of knowledge

PERCEPTION (PRATYAKSA)

- Direct apprehension and it proceeds directly from sense-contact. Perception relates to object that exist, i.e. are perceptible by the senses.
- Mental perception, by which there is the cognition of pleasure, pain, and the like, is admitted by the Mimamsa
- It cannot apprehend supersensuous objects .Thus all those objects in which there is no sensory-contact (e.g. belonging in the past, future or distant) cannot produce cognition of them

ANUMAN (INFERENCE)

- Inference depends on the knowledge of a certain fixed relation to subsist between two things.
- Thus if one of these things is perceived, by inference the
- idea about the other thing is cognized.
- Types:
 - Pratyaksa-to-drsta, where the invariable relation holds between two objects which are perceptible, as smoke and fire; and
 - Samanya-to-drsta, where the relation is not apprehended by the senses, but known only in the abstract, as in the case of the sun's motion and its changing position in the sky.
 - Note that the relation must be unfailing, true and permanent, such as that which subsists between the cause and its effect, whole and part, substance and quality, class and individuals.

DIVISION OF VEDA

- Broad division
 - Mantras and
 - Brahmanas (specifics).
- **The contents of the Veda are also classified into**
 - injunctions (vidhi),
 - hymns (mantras),
 - names (namadheya),
 - prohibitions (nisedha), and
 - explanatory passages (arthavada)

ATMAN

- The Mimamsakas think that the atman is one with consciousness.
- Therefore the self is regarded as distinct from the body, the senses and the understanding (buddhi).
- The self is present even when buddhi (intellect) is absent (non-functional), as in sleep.
- The self is also not the senses, since it persists even when the sense-organs are destroyed

THE NATURE OF REALITY

- The Mimamsaka theory of perception assumes the reality of objects, for perception arises only when there is contact with real objects.
- The universe is real and is independent of the mind, which perceives it.
- Thus the theory of the phenomenality of the world is not accepted.
- The real can be described in terms of eight categories:
 1. substance (dravya),
 2. quality (guna),
 3. action (karma),
 4. generality (samanya),
 5. inherence (paratantrata),
 6. force (sakti),
 7. similarity (sadrasya), and
 8. number (samkhya).

DHARMA OR ETHICS

- Dharma is the scheme of right living.
- Jaimini defines dharma as an ordinance or command. Dharma is what is enjoined, and it leads to happiness.
- Activities which result in loss or pain (anartha) are not dharma.
- Thus the lack of observing the commands leads not only to missing the happiness but becoming subject to suffering also.

APURVA

- Acts are enjoined with a view to their fruits.
- There is a necessary connection between the act and its result.
- An act performed today cannot effect a result at some future date
- unless it gives rise before passing away to some unseen result.
- Jaimini assumes the existence of such an unseen force, which he calls apurva, which may be regarded either as the imperceptible antecedent of the fruit, or as the after-state of the act.
- Since sacrifices and the like are laid down for the purpose of definite results to follow after a long time, the deferred fruition of the action is not possible unless it is through the medium of apurva.
- Apurva is the metaphysical link between work and its result.
- The Mimamsakas are unwilling to trace the results of actions to God's will, since a uniform cause cannot account for a variety of effects.

MOKSA

- Mere knowledge cannot give freedom from bondage, which can be attained only by the exhaustion of action.
- Knowledge prevents further accumulation of merit and demerit. Note that karma, in expectation of reward, leads to further birth.
- A person's likes and dislikes determine his future existence.
- He must break through the circle if he wants to attain release.
- Liberation is the cessation of pleasure as well as of pain.
- It is not a state of bliss, since the attributeless soul cannot have even bliss.
- Moksa is simply the natural form of the soul and represents the state of atman in itself, free from all pain. Some however regard moksa as experience of the bliss of atman.

GOD

- The Purva Mimamsa posits a number of (Vedic) deities, representing Brahman, in order that prescribed offerings may be made to them according to different needs and sacrificers (devotees).
- Though these deities are seen as possessing some sort of reality, the sacrificer is urged also to pay attention to the mantras and look beyond the person of the deity.
- Thus it is insisted that making offerings to the
- deities, while also concentrating on the accompanying mantras (addressed to them) -- which may elaborate the ultimate truth -- is rewarding.
- Note also that the glorification (adulation, worship) of any person (human) in the presence of the deity is not recommended
- God or Brahman is basically the creator as well as the apportioner of the fruits.
- Thus apurva in this regard simply appears to be the principle of karma which is taken into account by God in the creation of the world.
- In the Purva Mimamsa the emphasis is on the ethical side.
- The ultimate reality of the world is looked upon as the constant principle of karma.
- God is righteousness or dharma.
- The contents of dharma are embodied in the Vedas, and
- the Vedas reveal the mind of God.
- While the sacrificial works may be considered as the special causes of bliss, God is the general cause.



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