

Indian Philosophy

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Module No. # 09

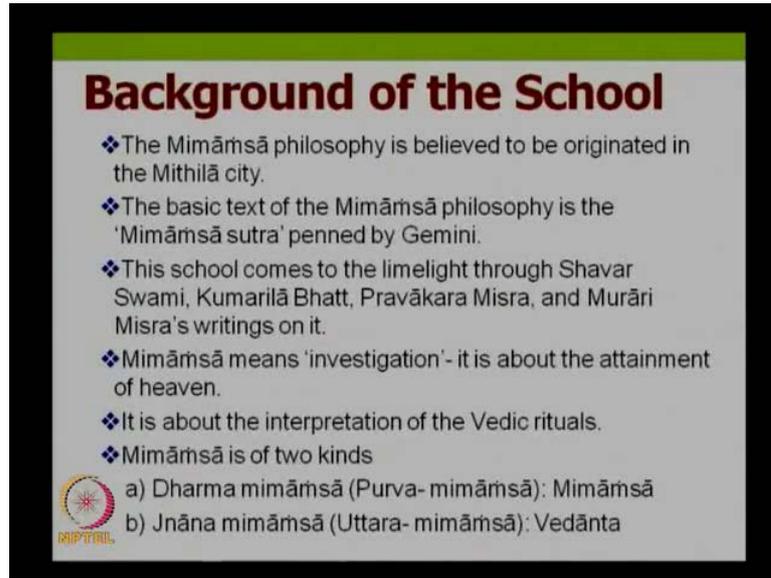
Lecture No. # 38

The Mimamsa Philosophy

Welcome to this session. In this session, we will discuss the Mimamsa philosophy. As you know, whenever we start a new school or a new system we are intended to a brief background of it or historical background of it; therefore, in the same way we are now going to discuss a brief historical background of the Mimamsa philosophy. Once you know the background, that may arouse interest in you to know more about Mimamsa thinkers' thought on many of the issues.

You may be inclined to know many more issues that are related with the Mimamsa philosophy; therefore, whenever we start a new school, we have a habit and it is good to know a little bit about its background - when it developed, why it developed and when it was established, **who are those thinkers really contributing for the establishment of the school**, so on and so forth.

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Background of the School

- ❖ The Mimāṃsā philosophy is believed to be originated in the Mithilā city.
- ❖ The basic text of the Mimāṃsā philosophy is the 'Mimāṃsā sutra' penned by Gemini.
- ❖ This school comes to the limelight through Shavar Swami, Kumarilā Bhatt, Pravākara Misra, and Murāri Misra's writings on it.
- ❖ Mimāṃsā means 'investigation' - it is about the attainment of heaven.
- ❖ It is about the interpretation of the Vedic rituals.
- ❖ Mimāṃsā is of two kinds
 - a) Dharma mimāṃsā (Purva- mimāṃsā): Mimāṃsā
 - b) Jnāna mimāṃsā (Uttara- mimāṃsā): Vedānta

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Let us start with the background - a little background; the Mimamsa philosophy is believed to have originated in the city of Mithila; people believed that this philosophy is a particular philosophy...Mimamsa philosophy deals with Veda, Vedanta and all the aspects of Vedanta; very particularly, people believed that it originated in the city of Mithila; further, they also believed that Gemini was the founder of this school; because, Gemini has written a manuscript known Mimamsa Sutra; therefore, the basic text of Mimamsa philosophy is known as Mimamsa sutra which is written by Gemini.

That Mimamsa sutra was not in an elaborate form, rather you can say that it was like a short note form; Shavar swami is a another scholar - another thinker - in the direction towards Vedantic philosophy, in direction towards the Vedas, in the direction towards the ultimate principle has elaborated the Mimamsa sutra which is written by Gemini in a very lucid way.

These lucid writings really attracted many thinkers in that time, even after that time; followed by Shavar swamy we find the work written by Kumarila Bhatt; Kumarila Bhatt was well known for his contribution to the Mimamsa philosophy; people also believed that it is Kumarila Bhatt and after that Pravakara Misra ...who also believed that there was a time when Pravakara Misra was a student of Kumarila Bhatt ; although, Pravakara Misra thought on Mimamsa philosophy in a different direction; in other

words, Pravakara Misra and Kumarila Bhatt they are student and teacher, nevertheless both of them have independent opinions on Mimamsa philosophy.

On some grounds their opinion are common, on some grounds they differ in their opinions; that also we will discuss - on which grounds Pravakara Misra and Kumarila Bhatt differ in their opinion; followed by Shavar swamy, this Kumarila Bhatt has written the commentary on the Mimamsa sutra, after that Pravakara Misra developed some of the thoughts on Mimamsa philosophy; much after that Murari Misra.

So, it is not that only these three, four - the names I have stated to you - there are many other scholars who equally contributed to the development and establishment of the Mimamsa philosophy; as we can see now, the system as such is an independent system of Mimamsa philosophy is because of the various contributions made by the different scholars in different time.

It took a long period for its establishment as an independent school of thought among other schools; therefore, people believed that the work - the major work - was written by Shavar Swamy, Kumarila Bhatt, Pravakara Misra; because, they have not only written the commentary on the Mimamsa sutra, but also brought the school into the limelight.

Therefore, people also consider that if Mimamsa philosophy now exists it is because there are thinkers, there are scholars who really devoted so much of their rational thinking on it; further, this school comes to the limelight through Shavar Swamy, Kumarila Bhatt, Pravakara Misra and Murari Misra's writings on it.

Mimamsa means investigation; it is about the attainment of heaven. As I said, Mimamsa philosophy in particular deals with the Veda or the Vedantic thought; it always tries to understand the knowledge of how one should attain heaven - how one should reach heaven; what work really leads a human being or a practitioner to reach heaven; for them heaven is the place where we find all virtues, we will find all equality, we find everything in an equilibrium state.

Once things are found in an equilibrium state, obviously, one will feel happy by staying over there, by residing over there; therefore, Mimamsa philosophy while dealing with Vedanta always seeks to understand what practice one needs to do in his or her life so

that, as a result, he or she can reach heaven; heaven should be the destination for each and everyone on the view of the Mimamsika philosophy.

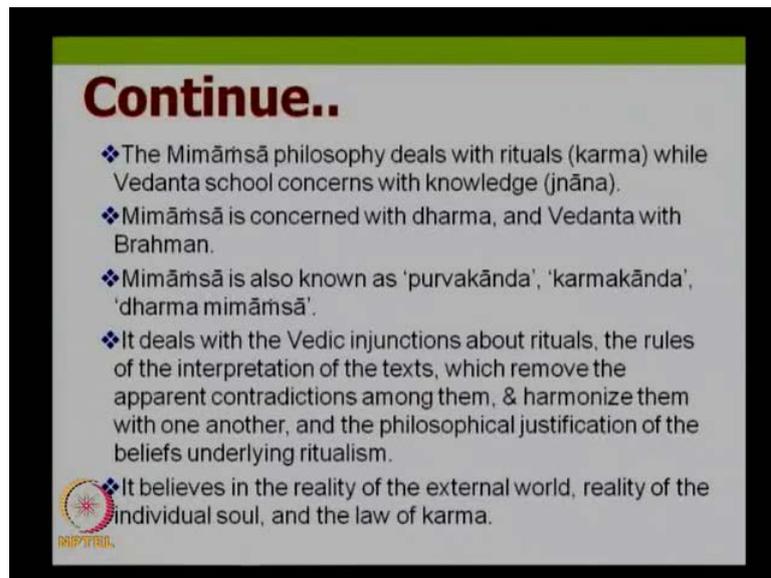
It is about the interpretation of the Vedic rituals; Mimamsa is of two kinds - one is Dharma Mimamsa another is Jnana Mimamsa; Dharma Mimamsa is known as Purva Mimamsa, Jnana Mimamsa is known as Uttara Mimamsa; Purva Mimamsa is known as the Mimamsa philosophy - that, we are discussing now; Uttara Mimamsa is the later development of Mimamsa philosophy, which is known as Vedantic philosophy or in other words - Advaita Vedantic thought. Therefore, there are two kinds of Mimamsa that you can find - one is Purva Mimamsa, which talks about the Mimamsa philosophy as such and another is Uttara Mimamsa, which talks about the Vedantic traditions

As you know, there are different pairs we find in Indian philosophy like Samkhya Yoga and Nyaya Vaisesika, in the same way, Purva Mimamsa and Uttara Mimamsa constitute a pair; when Purva Mimamsa or the Mimamsika talks about the karma kanda - what action one should do in his or her life, what rituals one should do, what sacrifice one must practice in his or her life; the same thing is expressed in the form of knowledge in Vedanta - Vedanta talks about the Jnana kanda; karma kanda means what a person should do as his or her duty in his or her life endeavour.

Whereas, in Vedanta it is said - how one should realize the perfect knowledge, how one should realize the ultimate principle known as Brahman; how Brahman can be different from atman; how one should really walk on his or her understanding so that he or she can understand the nature of soul and also be able to discriminate soul from the Brahman, because Brahman is the supreme soul and we are the human beings - we are the animals - we are the beings which have a life in this earth have an individual soul.

Therefore, in Vedanta philosophy it is clearly stated that knowledge can be acquired if one can understand the true nature of soul or self, which we find among all beings - those that are living in this earth - the soul which we find only in one person known as Supreme Being; therefore, karma kanda and Jnana kanda are interrelated with each other, in this perspective.

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- ❖ The Mimāṃsā philosophy deals with rituals (karma) while Vedānta school concerns with knowledge (jñāna).
- ❖ Mimāṃsā is concerned with dharma, and Vedānta with Brahman.
- ❖ Mimāṃsā is also known as 'purvakānda', 'karmakānda', 'dharma mimāṃsā'.
- ❖ It deals with the Vedic injunctions about rituals, the rules of the interpretation of the texts, which remove the apparent contradictions among them, & harmonize them with one another, and the philosophical justification of the beliefs underlying ritualism.
- ❖ It believes in the reality of the external world, reality of the individual soul, and the law of karma.

 **SRI SRI PRARTHANA**

Moving further, the Mimamsa philosophy deals with rituals; as I said, rituals mean karma; people many times misunderstand the concept - whenever you talk about the rituals they think that it is like a Pooja; like in Hindu tradition, they are doing many kinds of Pooja - they are doing Pooja for say durga, kali so and so goddesses as well as few gods like Bramha, Vishnu, Maheshwara so on and so forth; but, here you see that in Mimamsikas, interpretation of rituals they say is that one should do his or her duty by understanding, by knowing his or her position in the societal life; if one can do so, then he or she is performing his or her duties; that is the real connotation of what Mimamsikas means while delivering, while uttering the words rituals.

They said that one must do some kinds of rituals to reach to heaven, to go to the virtuous place, where everything is in equilibrium state; thus, they said the Mimamsa philosophy deals with the rituals while Vedānta school is concerned with knowledge. Whatever we do in the form of rituals - in the form of our duties - that should be understood in the form of knowledge in the Vedāntic tradition; therefore, you can see a link between Mimamsa philosophy and Vedānta philosophy; Mimamsa philosophy is concerned with the duties of an individual and Vedānta philosophy on the other hand deals with the understanding of the true nature of knowledge - about our karma, about our action, about our performance and about the true nature of soul, which pervades everywhere - which exists eternally.

Now, Mimamsa school is concerned with Dharma and Vedanta is with Brahman. Mimamsa is also known as Purvakanda, karma kanda and dharma Mimamsa. Mimamsa philosophy is an open book and people have given it a different name by understanding what they mean, what they are discussing about; why do they consider it as an independent school? Since they are focusing on the karmakanda people say that it is a Purvakanda; Purvakanda means you should do something then you must understand why you are doing that; only then you will be able to achieve the heavenly life, the peaceful life, the blissful life.

Therefore, different people have given different names to it and Mimamsa philosophy is known by different names; as I said, one is Purvakanda another is karmakanda the third one is Dharma Mimamsa - it deals with the Vedic injunctions about rituals - the rules of the interpretation of the text which remove the apparent contradictions among them and harmonize them with one another.

Until this, we need to understand what Mimamsa philosophy describes; Mimamsa philosophy deals with the Vedic texts; as you know, there are different Vedas, there are different Upanishads and many a times we find that there is a contradiction on a particular issue.

Let us say atman; people consider atman as an individual soul which resides in all individuals those are living in this earth; starting with animals, reptiles, human beings, birds, even worms, even a small insect; there are many other thinkers who believe that atman means the super natural soul, which guides all the movements in this earth; which controls the moment of earthly living creatures as well as non living creatures.

Now, apart from these thoughts there are many other people who believe that atman means something eternal, something that can be only realized - it cannot be explained, it cannot be described, because anything that we use to describe about atman is less - very less - and it cannot satisfy all the features of that atman; further, they said that atman is such a subtle element, this cannot be known through any kind of pramana that we have in our hand, like perception, inference, comparison and testimony.

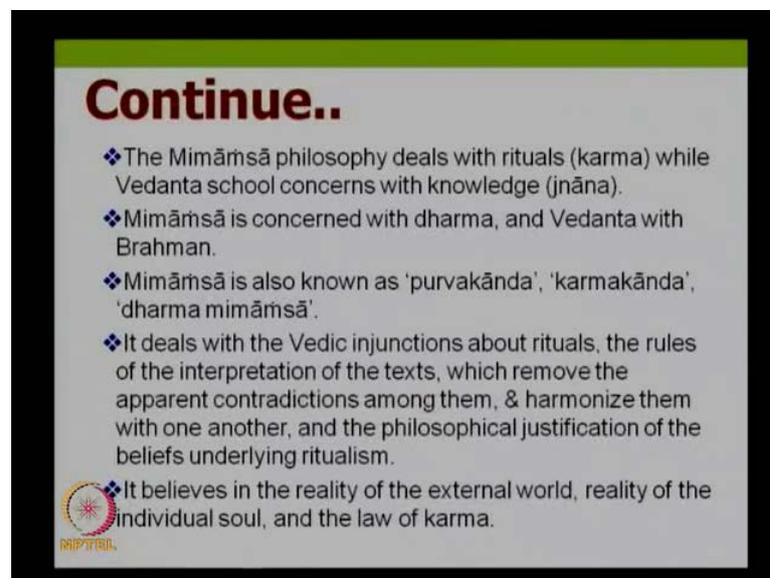
This kind of abstract nature of atman people also describe; to resolve all the conflict while understanding the concept atman Mimamsa philosophy contributes a lot; they try

to reconcile different thoughts that people have interpreted atman as; in this context, Mimamsa says that one should not understand a concept in such a manner that it should contradict with other thoughts.

Therefore, Mimamsa philosophy contributes a lot to resolve the contradiction among other schools and opinions on particular issues - like, Aatman, Brahman soul so on and so forth; thus, they said that while dealing with Vedic injunctions the Mimamsa philosophy also talks about the rules of interpretation of the texts, which remove the apparent contradictions among them and harmonize them with one and other and the philosophical justification of the beliefs underlying ritualism.

Further, they said that one should understand why there is a conflict and how the conflict can be resolved among different schools on their opinion on a particular issue and further what is the philosophical significance behind it to understand the particular rituals that one needs to do to reach heavenly life.

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- ❖ It believes in the reality of the external world, reality of the individual soul, and the law of karma.

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There are two things - Mimamsa philosophy contributes a lot in these two aspects; the first is that there are many conflicts that we find among different Vedas or Upanishads on different issues - here, Mimamsa philosophy tries to resolve all the conflicts; the second one, they said that one must understand the philosophical perspective for which

we must have a belief - one must understand the philosophical perspective for which one must have a belief to do some kind of rituals in his or her life.

So, there are two things stated very clearly by Mimamsa philosophy; further, Mimamsa philosophy also believes in the reality of the external world, reality of the individual soul and law of karma; they also believe, like other schools, the law of karma - that karma really helps us for our rebirth and good karma certainly leads a good birth and a bad karma certainly implies a birth, as a lower creature which may be animals or insects - certainly a creature lower than human being.

While **believes** in the concept, the external world and the individual soul they said whether the external world is temporary or permanent, we must accept the existence of the external world; because of the external world we, all individuals - both being and non-being exist in this earth; therefore, without any doubt we must accept the existence of the external world and there are different objects that exist in this world; further, they said that there are two kinds of objects or two kinds of beings that we find that are living in this earth - one is living creature another is a non living creature.

In case of a living creature we find they have motion, they have recreation, they have an ability to understand some issues, they have an ability to identify some issues; therefore, they might have soul, as a result, they are able to do; for example, an animal can identify which flesh they can eat or what is their food - a deer need not identify flesh to eat, rather it can find the grass to eat.

In the same way, the tiger finds out the flesh to eat, not the grass; in the same way, they said that all those creatures - those that have a life in this earth, must have a soul; therefore, they believe three things - one is the law of karma, the second one is the existence of the external world and the third one is the existence of the individual soul, which resides in all the lives that are living in this earth.

Moving further, they said that Mimamsa philosophy while believing in heaven and hell also believes in transmigration and liberation of the soul; I said, that Mimamsa philosophy talks about karmakanda, talks about dharma, talks about duty; therefore, since they talk about karma they believe that there is a law of karma theory - depending on your karma you will get your rebirth.

Depending on your past karma, it will be decided which birth you will take in your next life; in this way, they say that there is a transformation - we find that if you have done some good karma in the past, there is a transformation of the karma that we find in your next birth. They further said, that by doing some kind of rituals - practices - one can also attain the liberation; while an individual attains the liberation his or her soul will be in a equilibrium state, will be in a happy state, will be in a blissful state.

Therefore, while believing in the transformation of the soul they also believe that we can attain the liberation even while living in this earth; to get that liberation we must do some karma, we must do our duties religiously and with sacrosanct; further, they believe in heaven and hell - they said that it is the good karma which leads us or which takes us to the heaven where life will be very peaceful; but, if you do bad karma you will go to hell where you will have to suffer a lot; further, they said that there are many gods - there is not only one god; therefore, one needs to worship different gods for different purposes; because, if you read the Vedic text they prescribe different gods - say, gods like Agni, Varuna, Ratha and many more.

God for cultivation, god for water, god for fire, god for wind so on and so forth; you might know that whenever there is a cultivation end, people celebrate; some of the festivals in Hinduism believe that it is god which helped them to earn all the crops; whenever there is a flood people also worship god, because they believe that by worshipping god the flood will never come further or the flood will never destroy many more things. In the same way, Mimamsikas believe that there are different gods and different gods can do different things; by understanding the nature of gods we must worship gods we must do some kind of karma in the form of sacrifices so that we may attain some kind of heavenly life.

Thus, they said that we should not believe only in one god there are many other schools - they believe in only one god who is really controlling all the motions of the living creatures and non living creatures of this earth; they said that there is nothing called supreme god, there are different gods and many gods and all gods are supreme in this way.

The same thing I have written here - Mimamsika rejects the notion of one god who is believed to be creator, preserver and destroyer of the universe; it believes in the

eternality and infallibility of the Vedas; Mimamsikas clearly stated that we should not have any doubt on the Vedic text - Vedic text is the one and only pious and virtuous text where everything is written clearly; even in the present society, whatever we find, whatever people are doing is in some form or the other directly or indirectly written in this Vedic text.

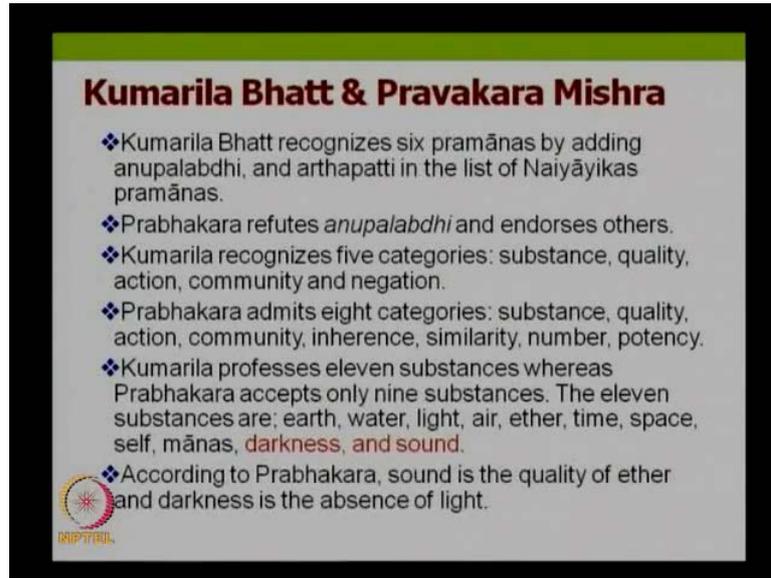
Vedic text is undoubtedly true and valid - it is non erroneous; one may doubt on god, but one should not doubt on the text which is found in the Vedic period, which is found in the Vedas; therefore, they said that Vedic texts are non erroneous. it should be free from all doubts.

On account of this school, the unseen force is known as Apurva which takes sacrifice to the heaven; if you do your duty, if you do your karma, that will be known as Apurva - something extraordinary - because all living creatures cannot do their duties as it is prescribed, as it is expected to be done; but, if an individual is able to do that he or she certainly can achieve some kind of extraordinary quality, some kind of extraordinary power that is Apurva and because of Apurva he can attain heavenly life.

He can reach to the heaven where life will be peaceful, blissful and very happy; he can detach from all kind of suffering that we find in this earth. Thus, one must try to get Apurva in his or her life; further, they said that among Mimamsa thinkers it is not the case that all the contributors have the same opinion on each and every issue described by Mimamsa philosophy.

There are thinkers who have given contradictory opinions on a particular issues; for example, Kumarila Bhatt and Prapakara Misra - these two thinkers have contributed a lot for the establishment and the development of Mimamsa philosophy; but, if you see their opinions on different issues differ from each other - **their opinions on different issues differ from each other**; now let us discuss on which grounds they differ from each other.

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Kumarila Bhatt & Pravakara Mishra

- ❖ Kumarila Bhatt recognizes six pramānas by adding anupalabdhi, and arthapatti in the list of Naiyāyikas pramānas.
- ❖ Prabhakara refutes *anupalabdhi* and endorses others.
- ❖ Kumarila recognizes five categories: substance, quality, action, community and negation.
- ❖ Prabhakara admits eight categories: substance, quality, action, community, inherence, similarity, number, potency.
- ❖ Kumarila professes eleven substances whereas Prabhakara accepts only nine substances. The eleven substances are: earth, water, light, air, ether, time, space, self, mānas, **darkness, and sound**.
- ❖ According to Prabhakara, sound is the quality of ether and darkness is the absence of light.



Kumarila Bhatt recognizes six pramanas - what are those six pramanas? Kumarila Bhatt accepts Naiyayikas pramanas - these are perception, inference, comparison and testimony - these are four pramanas; but, Kumarila Bhatt is not satisfied with these four pramanas - he added two more pramanas and these two more pramanas are known Anupalabdhi and Arthapatti postulation.

Therefore, he accepts six pramanas and for him these six pramanas require to understand the unknown object, to understand an object and these are the pramanas are known as **valid** pramanas for **cognizing** the true nature of an object; on the other hand, Pravakara Misra said that we can only accept the five pramanas - pramanas are known as perception, inference, comparison, testimony and Arthapatti postulation.

He rejects Anupalabdhi - he said that Anupalabdhi means non-perception and non perception is a part of perception or at most we can say negation of a perception; if it is so, then non perception cannot be considered as an independent pramana like other pramanas for having a particular cognition; therefore, on the one hand you find Kumarila Bhatt who accepts six pramanas on the other hand we find Pravakara Misra who accepts only five pramanas by rejecting Anupalabdhi as a valid pramana.

Further, Kumarila Bhatt recognizes five categories - if you remember, in Vaisesika philosophy we said that categories means Padartha and according to Vaisesika

philosophy there are seven Padarthas; but, here Kumarila Bhatt recognizes only five categories or five Padarthas and those are known as substance, quality, action, community and negation.

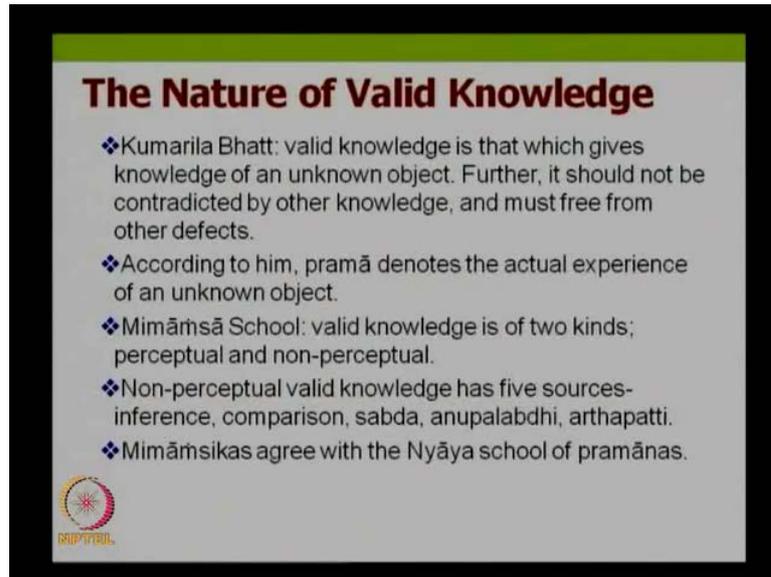
Pravakara Misra admits eight categories - those are known as substance, quality, actions, community, inherence, similarity, number and potency. So, you can see the differences - one accepts five categories, other accepts eight categories; however, in Vaisesika philosophy we find only seven categories - and why do they accept? We have already discussed those issues.

Kumarila Bhatt professes eleven substances, whereas Pravakara accepts only nine substances; if you remember Vaisesika philosophy we said that there are nine substances and out of nine substances few are eternal and few are non eternal; Kumarila Bhatt accepts eleven substances, whereas, Pravakara accepts only nine substances.

Now, let us discuss what are those eleven substances accepted by Kumarila Bhatt; the eleven substances are earth, water, light, air, ether, time, space, self, manas, darkness and sound; if you deduct darkness and sound then we have nine substances in our hand and these nine substances are accepted by Pravakara Misra . I repeat, Kumarila Bhatt accepted all the eleven substances, but if we remove darkness and sound - which I have put in red color over here - then all the remaining nine substances are accepted by Pravakara Misra.

According to Pravakara...he has also given a reason as to why he cannot accept these two substances mentioned by Kumarila Bhatt . He said that sound is the quality of ether - stands here as an Akasha, and darkness is the absence of light, therefore, these two things can be subsumed under the nine substances; therefore, Kumarila Bhatt accepts eleven substances and Pravakara Misra accepts nine substances, while accepting the nine substances, giving the reason as to why he rejects the two substances - two extra substances mentioned by Kumarila Bhatt .

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The Nature of Valid Knowledge

- ❖ Kumarila Bhatt: valid knowledge is that which gives knowledge of an unknown object. Further, it should not be contradicted by other knowledge, and must be free from other defects.
- ❖ According to him, *pramā* denotes the actual experience of an unknown object.
- ❖ Mimāṃsā School: valid knowledge is of two kinds; perceptual and non-perceptual.
- ❖ Non-perceptual valid knowledge has five sources- inference, comparison, *śabda*, *anupalabdhi*, *arthapatti*.
- ❖ Mimāṃsikas agree with the Nyāya school of *pramānas*.



These are not the only differences that we had discussed, there are many other differences that we find while reading the text of Kumarila Bhatt and Pravaçara Misra ; we must keep in mind that these are a few differences which we had discussed, but there are many other differences that remain - those differences will be discussed as and when required while discussing the Mimamsa philosophy in a stretch.

Because, Mimamsa philosophy takes at least more than four classes, so whenever it is required - the differences or the differences, which we have not discussed so far - we will discuss in that time or if it is required the same differences, which we have discussed now we can refer to these differences.

Now, considering the nature of valid knowledge - what is valid knowledge? As you know, there are different schools; they said, that valid knowledge means a knowledge which is non erroneous, which is presentable in character and which also talks about something in relation to the object if you see the Naiyayikas; but, now let us see how Mimamsikas treats a concept valid knowledge; according to Mimamsikas and particularly Kumarila Bhatt, valid knowledge is that which gives knowledge of an unknown object - that means, which is not known to the **cogniser** earlier; further, it should not be contradicted by any other knowledge and must be free from other defects - there are three features that must be satisfied to have a valid knowledge.

The first one is that a **cogniser** must acquire a knowledge on a object which is not known to him or her prior to **cognizing** to that object; second, it should free from all defects and third it should not be contradicted by any other knowledge; if these three features are satisfied, then any knowledge that we acquire we can consider that knowledge as valid knowledge.

According to him - according to Kumarila Bhatt - prama denotes the actual experience of an unknown object; here, he categorically mentioned that whenever we have knowledge of an object, certainly the object is unknown to the cogniser prior to this cognition, only then will that knowledge be treated as valid knowledge.

Or, if you know some object and further you recognize that object, here that knowledge cannot be considered as a valid knowledge; Mimamsa schools said valid knowledge is of two kinds - one is perceptual another is non perceptual; perceptual - all of us know what is perceptual - we see many objects, we see many beings, many non beings, many moving creatures, even a lot of non moving objects - because of perception we acquire some knowledge about those objects; while describing the concept of non perception they said that non perceptual knowledge or non perceptual valid knowledge has five sources.

Non perceptual knowledge can be accumulated through five pramanas - what are those? one is perception, inference, comparison, verbal testimony, Arthapatti postulation and Anupalabdhi; please note, this is Kumarila Bhatt's opinion on two kinds of knowledge - one is perceptual knowledge another is non perceptual knowledge.

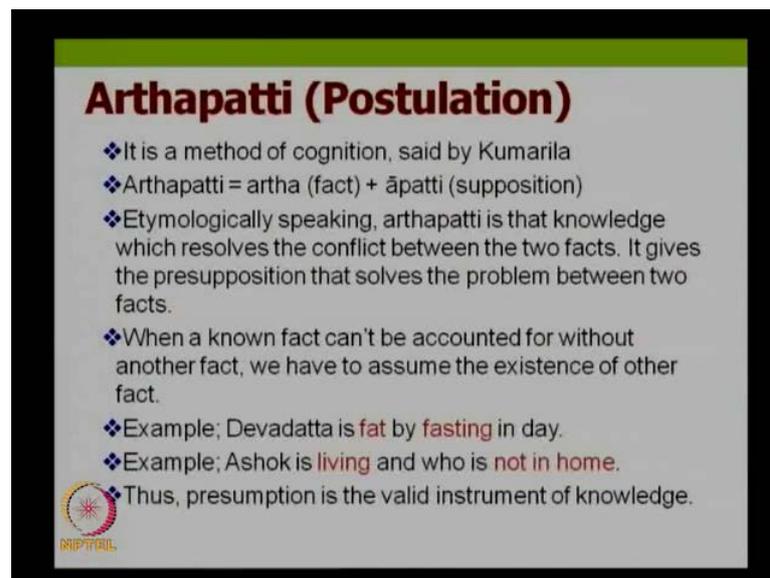
Whatever the pramana Kumarila Bhatt listed here Pravakara Misra did not agree to that; Pravakara Misra said that if we exclude Anupalabdhi then we are ready to accept what you are saying; that means, according to Pravakara we need five pramanas instead of six pramanas to have valid knowledge.

Here, Mimamsikas agree with the Nyaya school of pramana; because, in all the cases, whether Kumarila Bhatt or Pravakara Misra, they agreed that whatever was stated by Naiyayikas philosophy about the pramanas - the four pramanas - is agreed by this Mimamsa school. In brief, you can say that Mimamsa philosophy accepts the four pramanas mentioned by Naiyayikas without any deviation; however, they have added

two more pramanas in the list of pramanas one is Arthapatti postulation another is Anupalabdhi.

Here, the differences lie; Kumarila Bhatt said that these two extra pramanas are required to have a cognition - to have a new cognition; whereas, Prapakara Misra said that Anupalabdhi cannot be an independent pramana like the other pramanas.

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Arthapatti (Postulation)

- ❖ It is a method of cognition, said by Kumarila
- ❖ Arthapatti = artha (fact) + āpatti (supposition)
- ❖ Etymologically speaking, arthapatti is that knowledge which resolves the conflict between the two facts. It gives the presupposition that solves the problem between two facts.
- ❖ When a known fact can't be accounted for without another fact, we have to assume the existence of other fact.
- ❖ Example; Devadatta is fat by fasting in day.
- ❖ Example; Ashok is living and who is not in home.
- ❖ Thus, presumption is the valid instrument of knowledge.

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Now, let us discuss what Arthapatti is; Arthapatti means postulation - an assumption. Before going to the Mimamsikas discussion of Arthapatti, let us understand what they mean - I will give you an example; if you can understand that then there will be no difficulty for you to understand Mimamsikas interpretation of Arthapatti.

Arthapatti talks about...whenever we talk about a sentence, whenever you utter a sentence it describes two facts - if it is a situation; if these two facts are contradicting each other then the proposition itself cannot stand; it cannot have its own accountability for its own existence - it does not refer to anything because it is contradicting; the proposition states two facts and these two facts are contradicting with each other; therefore, it does not have its own stand point. To resolve that issue - to resolve the contradiction - we as a cogniser, presume or postulate some kind of new proposition which resolves that contradiction.

For example, if I say Devadatta is a person who is fat and not eating in the day time - I said that Devadatta is a fat man by fasting in the day time; now, there are two facts that we find here - one is fat, a person who is fat or a person is bulky; second fact that we find is that he is fasting in the day time; how is it possible that a person is fasting in the day time and becoming fatter, becoming bulkier? So, it is a contradiction in terms; without eating anything it should not be the case that that a person should become fatter and fatter.

To resolve this contradiction, we assume that Devadatta is a person or is a fat man although he is fasting in the daytime, but certainly he will be eating heavily in the night time; this is the reason, as a result, he becomes fat. The same thing is described by Mimamsa philosophy - Mimamsa philosophy says that in a proposition if we find two facts and these two facts are contradicting with each other then here it is the responsibility of the recognizer to presume something - to postulate some proposition - which resolves the contradiction that we find in the proposition.

The same thing I have written here - I said that it is a method of cognition as Kumarila Bhatt stated it; Arthapatti is divided or split into two words - one is Artha which means fact another is Apatti which means supposition. Etymologically speaking, Arthapatti is that knowledge which resolves the conflict between two facts; it gives the presumption that solves the problem between two facts; when a known fact cannot be accounted for without another fact, we have to assume the existence of other fact.

It is important over here - I said when a known fact cannot be accounted for without another fact we have to assume the existence of other fact; I have given on the same example - Devadatta is fat by fasting in day - here, fat and fasting both are contradictions; however, these are two facts or states described by this proposition - there are two facts we find in this proposition.

He is saying that, when a known fact cannot be accounted for without another fact - a person cannot be fat by fasting in the day time if it is so then there is a third fact that we need to postulate, that is, Devadatta is a person who might be eating heavily in the night time, therefore he is fat.

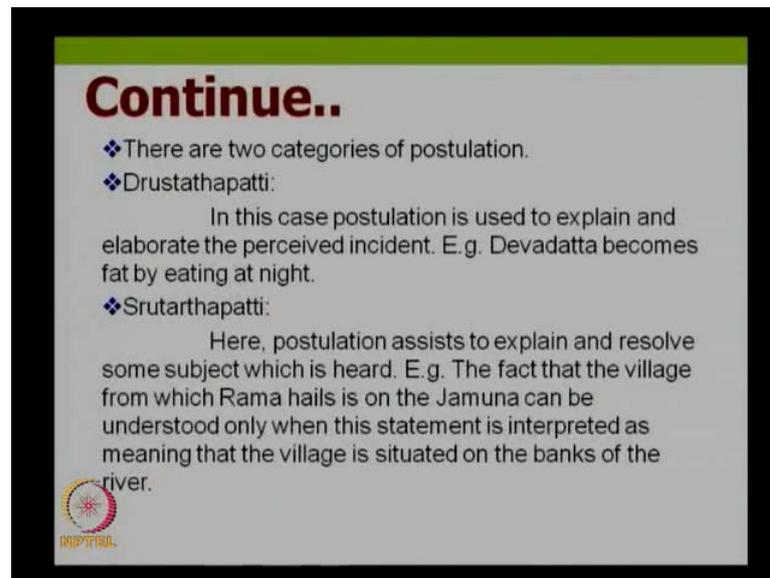
Another example I have given here - Ashok is living and is not at home here; living is a fact and not at home is another fact to resolve this contradiction we postulate the other fact which is - Ashok may be living in some other place, if not in home. If Ashok is living and if he is not found in his home then certainly he is living in some other place; may be near to his home there will be some other place where he is residing; therefore, if there are two contradictions of a fact that we find in a proposition we need a third postulation.

In this way they said that presumption...or say if you postulate a third fact it is a valid instrument of knowledge. Now, the question arises - why should it be called a valid instrument of knowledge? Can it be reduced to any kind of pramana? Can it be reduced to perception, inference, comparison or testimony? First we will say whether it can be reduced to perception or not - the answer would be it cannot; because, we have not seen whether Devadatta is eating in the night or not - no one has seen, but we are assuming the fact; therefore, it cannot be reduced to perception

Let inference be resolved at this moment. Moving to the comparison or Upamana - can it be compared with the other person as well? What I mean to say is that - is it the case, that we can compare Devadatta with other person who is also not eating in the day time and becomes fat - it cannot be so.

There are many persons who do not eat in daytime who may be thin; therefore, this comparison does not derive a valid knowledge. The verbal testimony - can it be reduced to verbal testimony? Here it is said, that it cannot be reduced to verbal testimony, because different people have different opinions on this fact - fact, which is about a person who is fat by fasting in the daytime.

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- ❖ There are two categories of postulation.
- ❖ Drustathapatti:
In this case postulation is used to explain and elaborate the perceived incident. E.g. Devadatta becomes fat by eating at night.
- ❖ Srutarthapatti:
Here, postulation assists to explain and resolve some subject which is heard. E.g. The fact that the village from which Rama hails is on the Jamuna can be understood only when this statement is interpreted as meaning that the village is situated on the banks of the river.



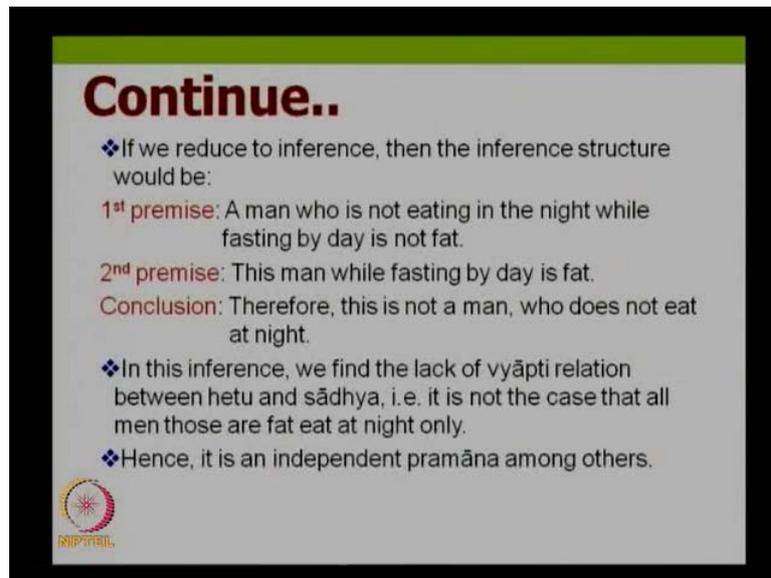
The last part remains - the last pramana remains - can it be reduced to inference? If at all, we try to reduce this to inference we will see what its consequence is in the next slide. Moving to this conclusion, whether it can be reduced to inference or not we must discuss that there are two kinds of Arthapatti that we find - one is Drustathapatti another is Srutarthapatti.

In case of Drustathapatti people said that in this postulation or in this case postulation is used to explain and elaborate the perceived incidence; what they mean is that, if Devadatta is a fat man and by fasting in the day time somebody may perceive that he is eating in the night time - so, here it can be a perception; Srutarthapatti - that means, you hear something and in this regard the categorical said how we need to interpret Srutarthapatti; they said that postulation assists to explain and resolve some subject, some content, some understanding which is heard; for example, the fact that the village from which Rama hails is on the Jamuna can be understood only when this statement is interpreted as meaning that the village is situated on the banks of the river.

What they mean is that, if you claim that Rama belongs to the village Jamuna then we must know that Jamuna is a village which is situated on bank of the river Jamuna; if this is so, then this can be a Arthapatti - this can be a postulation; if at all you say that Rama comes from a village Jamuna then our assumption would be that Jamuna is a river and

Jamuna the village must be placed in the bank of that river; in this case Arthapatti postulation will be considered as a valid instrument of knowledge or a valid pramana.

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- ❖ If we reduce to inference, then the inference structure would be:
 - 1st premise:** A man who is not eating in the night while fasting by day is not fat.
 - 2nd premise:** This man while fasting by day is fat.
 - Conclusion:** Therefore, this is not a man, who does not eat at night.
- ❖ In this inference, we find the lack of vyāpti relation between hetu and sādhyā, i.e. it is not the case that all men those are fat eat at night only.
- ❖ Hence, it is an independent pramāna among others.

 NIPTRIL

Considering the concept of whether Arthapatti can be reduced to inference or not - if at all it reduces to inference, then the inference structure can be found in this way - a man who is not eating in the night while fasting by day is not fat; the second premise - this man while fasting by day is fat and the conclusion that we will derive, by taking together the premises, is that this is not a man who does not eat at night; in this inference we find the lack of Vyapti relation; the Vyapti relation, as you know, is a relation between major term and middle term; it is an inseparable, invariable, universal and concomitant relation between the major term and middle term.

Since we do not find this kind of relation between the **haut** and Sadhya we cannot reduce Arthapatti into the inference; why we cannot find this kind of Vyapti relation? Because, it is not the case that all men those are fat eat at night only; there may be cases where people are not eating in the night they may be fat; therefore, we said that it is an independent pramana among others.

I hope you have understood the Arthapatti postulation mentioned by Mimamsikas. In the next class, we will discuss Anupalabdhi - how it is considered as an independent pramana according to Mimamsa philosophy. Thank you.