

Indian Philosophy

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Module No. # 09

Lecture No. # 42

The Mimamsa Philosophy

Welcome to this session; this is the last session of this course. We were discussing about the Mimamsikas philosophy. If you remember in Mimamsikas, we have taken a few classes and few classes we have discussed many more things including Khyativada. Khyativada stands for the theory of error when we are discuss the theory of error. We said that, what is an error and we said that, how errors are subjective in nature. Just to brief about what is error so that, you can able to recapitulate what you had read and what you have listened what error means.

Now, we said that by cognizing an object is different from what it is; it is known as error. An example I say, a cogniser shell as a silver; it is an error. I cognize the shell as a silver it is an error, why it is error? Because, I am imposing the silver as an object and all the attributes of the object on the (()) and henceforth, my cognition to that object is not answering the object as it is; whatever I am cognizing the object it is not so.

So, henceforth it is encountered with error; why it is error? Because, in a later period it is sublated we say that no, that is shell not a silver because shell has some of the features and silver has some of the features and somehow, because of the common feature we are imposing silver on the shell, but it should not be the case; but it is not the correct way of cognizing the object. Henceforth, we are also demarcating the line that how shell and silver are different from each other.

I believe now you could be able to recap what we said in error in the same way we have defined. So that, how error is subjective it is the human being it is the cogniser who cognizes the object many times we cognize the object differently than what it is.

So, therefore, error has to be obvious phenomena. We cognize shell as a silver we cognize rope as a snake, even snake as a rope. So, therefore, all these are error all these are examples of errors and in the later period, we know that this is not the case although we are cognizing rope as a snake, but it is not a snake - it is a rope. Had it been a snake then it could have been moved from that place to other place. If we show the sticks to that reptiles, but since it is a rope it lies there without any movement.

So, therefore, due to some or other characteristics you could be able to know that now the knowledge about that object known as snake; it is not true at all. The knowledge of a snake on the rope is sublated and henceforth, we could be able to claim that the correct knowledge about that object is a rope, but not as a snake. So, this is all about error.

Now, explaining this concept of error, we find different schools have their different opinions on that. Now, broadly then we had said that Khyativada is of two types: one is Satkhyativada, another is Asatkhyativada. What is Asatkhyativada?

Asatkhyativada if you can remember, if you can remind what we said, we said that Asatkhyativada is a theory proposed by Madhyamika School comes under the Buddhism. And this school the school of Madhyamikas they believe that nothing is permanent; neither mind nor the phenomenal world or neither mind nor the objects that we find in the phenomenal world are real. If neither nor are real then what we are cognizing we are cognizing the nonexistence because whenever we are cognizing that objects gets changed because we cannot cognize an object from its different angle in a particular moment.

An example I will give: suppose, there is a horse standing before you; can you cognize the horse from its various angles? You cannot; what you... what we do generally and what all the people can do is that, from a particular angle he or she cognize and store the impression in the mind and another side cognize and another side cognize and in a whole form put together in our mind and as a result, because of the mind activity we claim that that animal which is before us is known as horse.

So, now here Madhyamika school or a school comes under Buddhism, they say that if nothing is permanent, how can you think that the first impression that you got by seeing the horse from a different angle will be remain the same when you are seeing the same horse in a different angle?

So, therefore, they say that nothing is permanent in this earth. If that is the principle then we are cognizing some object which is nonexistent. We are cognizing a shell as a silver here all that will be sublated in later period that, that is shell, but the shell not remain as same because, not even a single moment is fixed and final it is an eternal because they believe in the **momentariness** things are changing. There are different moments and each moments are **chaining**. So, everything moves.

In the constant flux, if this is the case then we are cognizing the nonexistence and claiming the object in the form of existence and therefore, we are encountered with the error which is known as Asatkhyativada we are cognizing the nonexistence and claiming the existence about it.

On the other hand Satkhyativada people say that we cognize an object which is presented before us in the form of existence and due to some or other reason we could not able to cognize that object as it is. Like, there is an object presented before us, but we cognize that object differently from what it is; this is called Satkhyativada.

Now, there are logical differences. You find in the one hand you find that Asatkhyativada where people claim that we cognize the nonexistence of an object in the form of existence and therefore, dilution or error is obvious. On the other hand, people say that objects are presented before us, but due to some or other reason we could not able to cognize the object what it is. Henceforth, we encounter with error. So, therefore, in one side you find that we cognize the nonexistence of an object where error lies.

On the other side, we find that we cognize the existence of an object, but exactly you could not able to cognize the object what it is. So, either way, we encountered with the error and we find difference Khyativada comes under Satkhyativada. Different people interpret differently and the last thing that is remaining further to discuss, it is called Anirvacaniya Khyativada; this Khyativada is stated by Advaita vedantins.

According to Advaita vedantins, they say that any Khyativada in any form it is because of the cognizer; it is because of the individual; it is because of the subject who could not able to cognize the object as it is.

So, therefore, again they claim that errors are subjective; it is because of the cogniser fault or due to some or other reason. Imposition on his cognition towards an object he or she could not able to cognize the object what it is. And further, they said that what is Anirvacaniya Khyativada? According to them, a Khyati which is indescribable, how it can be they said that apart from Brahman or besides Brahman nothing is real in this world? Whatever we see in this world, it is just the Brahman's Maya; Brahman who is a supernatural, who is omnipotent, omniscient, almighty, absolute, who creates the cosmos in a particular order. So that things are fine in a very ecological order in a tranquility way without any disturbances and everything happening in its own order. Whether we wish or not, we find that there is a morning and once there is a morning whether we wish or not, obviously, there will be evening and again there is a night; again there is a morning.

So, therefore, a person who is clever enough, who is omnipotent, omnipresent, who is all powerful to create the worst cosmos universe. can be responsible for creating the Maya within all of us; those who have a life and what is that Maya? The concept they have described in a very beautiful way. They say that because of the Maya, because of the ignorance we always feel I, this is my pen here, mine has to be underlined. That is not mine here; mine has to be underlined. it is the I-ness when we say I, Advaita vedantins ask that this a Maya because of the ignorance we claim that that is mine, but nothing in this world is our;s everything is a Brahman's Maya. Even we ourselves; those who has a life are the product or the creation of Brahman. So, therefore, we are also in the flow of constant flux.

So, how can we claim that we are the same person? Even after some time it is because of Brahman Maya we think that we are the individual person and because of the individuality we cognize the object differently and claim that belongs to mine or this does not belong to me.

Henceforth, according to Brahman whenever we encountered an error that means, whenever we cognize an object what it is not we find that there is also a Maya involved in it.

In this context, Advaita vedantins explains that let us assume a situation. I as an individual I cognize an object shell as a silver I cognize an object shell as a silver at the first step why because that there is a impression in my mind of silver or the all characteristics of silver is there in my mind.

So, whenever I encountered with that object, whenever I find that object which lies before me which is presented before me, I find some sort of characteristics of a silver **find** in that object. Therefore, in my mind immediately I am able to recall the silver and its characteristics.

So, since we find some characteristics in that object which is equal to the characteristic of silver. Immediately, I claim that, that object is silver and later it is sublated because of some other reason when I **pickup it** when I go nearer to that object and **pickup it** and find that this not a silver rather a shell. Then here, I can find the differences under which ground the shell is different from silver and how I perceive that object as a silver not as a shell and (()) after that, I conclude that now this is a shell, but not a silver. That means, the knowledge of silver on that object is sublated as a shell and here because of the Maya. We first initially cognize that object as a silver which is not the case; even the later period it is changed, it is modified.

Even further they said that the shell never remain as it is; it is again Brahman's creation whatever we are cognizing that object we cannot cognize an object in its full form. Interestingly, they further said that there will be no such description which can completely describe or explain an object in its full form. If this is the case, then under what basis we can claim that, that object which is sublated now as a shell is considered as a shell or is cognized as shell? Because, the way I describe, certainly it is different for my friends. And, whatever he will describe about the shell, certainly it will be different from my **view**. So, therefore, at what point of time we can claim that whatever we are describing this is the last description about that shell? No one can claim so.

If this is the case, then they said that it is a indescribable in nature. Any object that we find in this earth it is so much element it is; so much components it is; so much attributes that we could not able to recognize even that objects with its description.

We could not able to cognize that object in its full form because it is indescribable. It is a God's creation and it has enough potential; it has enough attributes; enough quality that as a human being, as having limited knowledge, we could not able to identify the object as it is in its full form. Because, there will not be no such time where an individual can claim that this is the last description and much beyond that there should not be any description left behind to describe an object. If this is the case, then they say that in the first instance it is an error because we cognize an object, but it is not. In the second time, it is sublated because we find out why it is not. So, why the object is not silver rather it is a shell.

Now, further we find that although we identify that this is a shell as an object yet, we cannot able to describe all the features of it; we could not able to explain in the full form. So that the object can be identified and henceforth, in this case it say that if we could not able to describe an object then according to the Advaita vedantha, Brahman creates each and everything. Then, each and everything has a invariable characteristics and since we could not able to speak about all the characteristics therefore, we are in a Maya to cognize an object and why Maya comes? Because, we have a life; we have a consciousness; we have consciousness as an element. We have consciousness as an element and because of the element we think that we need different objects for our different purposes. Hence we passionately attach to different objects differently, but we could not able to describe in the full form of an object. Henceforth, in relation to the Brahman knowledge, they said that everything is in Maya except Bramha.

Is the Brahman who is the super natural who creates each and everything and with a human being has a limited knowledge ,even we cannot have a full description about the Brahman, but we can realize the Brahman?

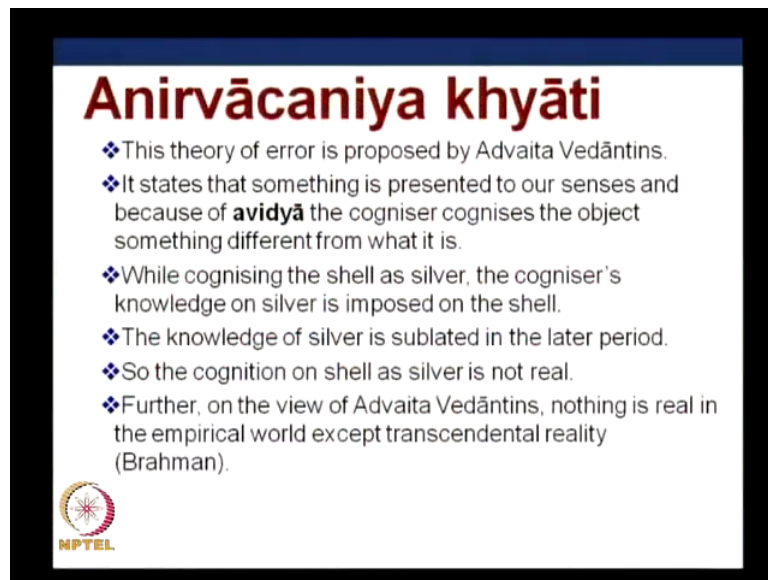
We can understand the concept of Brahman with the explanation of some of his quality or some of his attributes; but however, no one can claim that is the last description about the Brahman. if this is so, then Advaita vedantha claims that even the error is subjective even the later period when it is sublated.

The silver knowledge on shell is sublated as a shell; there are also error lies because after sublimation also, we cannot identify an object what it is with its full description. So,

therefore, they said that except Brahman who is almighty, all powerful, nothing in this world is real and we cannot able to explain all its features.


So, therefore, it is an indescribability; therefore, they say that Anirvacaniya Khyativada once we could not able to describe in the full form of an object we encountered with the error. Because other people come to describe an object and if he or she describes that object differently from me then, he identifies that object differently than what I have cognized that object. So, therefore, we find the differences between two and among many people for describing an object in its full nature. So, this is all about the indescribability of the nature of an object.

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Anirvācaniya khyāti

- ❖ This theory of error is proposed by Advaita Vedāntins.
- ❖ It states that something is presented to our senses and because of **avidyā** the cogniser cognises the object something different from what it is.
- ❖ While cognising the shell as silver, the cogniser's knowledge on silver is imposed on the shell.
- ❖ The knowledge of silver is sublated in the later period.
- ❖ So the cognition on shell as silver is not real.
- ❖ Further, on the view of Advaita Vedāntins, nothing is real in the empirical world except transcendental reality (Brahman).

 NPTEL

Now, will see what I have written in my slides Anirvacaniya khyati this theory of error is proposed by Advaita vedantins it states that something is presented to our sense and because of Avidya the cogniser cognises the object something different from what it is.

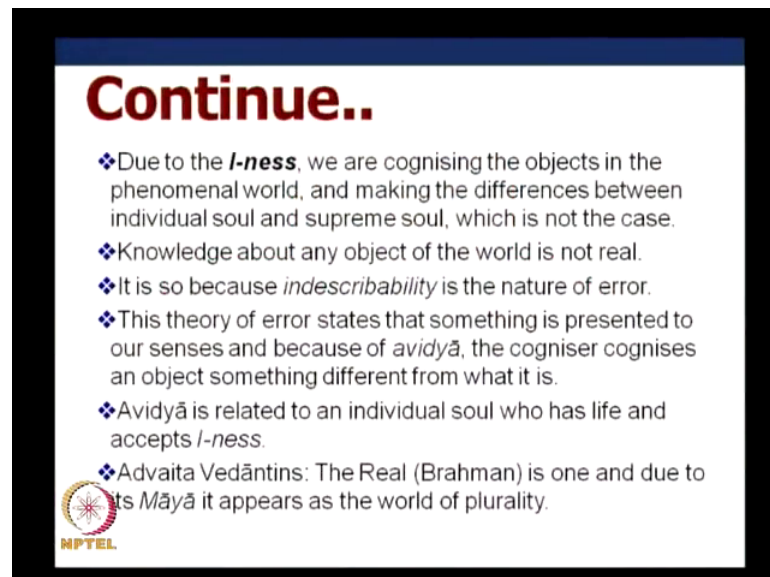
The shell is presented to us, but because of the Avidya because of the I-ness because of the ignorance because of the ego we cognize the shell is a silver because whatever there in our mind the silver and its characteristics it is imposed on that object that is what the second point said.

The second point said that because of Avidya the cogniser cognizes the object something different from what it is while cognizing the shell as silver the cogniser's knowledge on silver is imposed on the shell.

The knowledge of silver is sublated or changed in the later period because in the later period when I will go nearer to that object and pick up that object I find that that is not the silver rather it is a shell and when I say that you say it is a shell; that means, I could be able to differentiate what a shell is and how it is different from a silver.


Now, moving further, so, the cognition of shell as silver is not real. The cognition of shell as silver is not real because, there is an error. Therefore, it is sublated in the later period. Now, further they said on the view of Advaita Vedantins nothing is real in the empirical world except the transcendental reality which is known as Brahman which I have already told what Brahman they mean. These are the... in this world, everything is Brahman's creation and nothing remains fixed and final. Everything in the, in the form of constant flux is changing. Henceforth, anything that we cognize in the object are not valid one are not true are not the correct cognition.

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- ❖ Due to the *I-ness*, we are cognizing the objects in the phenomenal world, and making the differences between individual soul and supreme soul, which is not the case.
- ❖ Knowledge about any object of the world is not real.
- ❖ It is so because *indescribability* is the nature of error.
- ❖ This theory of error states that something is presented to our senses and because of *avidyā*, the cogniser cognises an object something different from what it is.
- ❖ *Avidyā* is related to an individual soul who has life and accepts *I-ness*.
- ❖ Advaita Vedāntins: The Real (Brahman) is one and due to its *Māyā* it appears as the world of plurality.

 NPTEL

Therefore, they said that due to the I-ness, we are cognizing the objects in the phenomenal world and making the differences between individual soul and supreme soul which is not the case. Very clearly (()) they said here that Brahman as a transcendental

reality creates all of us because according to Advaita vedantins, Brahman is the only real not any other things; nor even we the human being. But, however, since we have a consciousness we find that there are differences between individual and the Brahman supernatural being we find that. We are the highest creation in God's mind, but it is not the case according to Advaita vedantins. They said that we have a soul, but that soul again it is due to Maya; it is not permanent. Only the Brahman - the concept of Brahman is the only permanent and because of the ego, because of the ignorance, we human being we think that we have the consciousness, we have the soul which is different from Brahman. But, here they explain very clearly like different people while walking in the road in the night they find that with them the moon is moving, but moon is not moving moon is fixed.

So, therefore, each and every people they can claim that with us moon is moving; however, it is an error. In the same way, they say that human being because of the limited knowledge they claim that we have also soul and we believe also there is a supreme soul which is not the case; whatever soul we have we take the rays from the Brahman.

We get some kind of spirit from the Brahman; as an example I say that each and every one those thinking that with them moon is moving, its not moon moving they think that moon is moving because they find that some kind of direction from the moon it is moving with them, but which is not the truth; it is an error. Because, the way they go they find the rays of the moon and because of that reason only they find that whenever they walk in the night in the road the moon is moving with them and that is the error over here. In this way Advaita vedanta explains what is Anirvacaniya khyathi.

Further, they said that the theory, this theory, the theory of error states that something is presented to our senses and because of Avidya the cogniser cognizes an object something different from what it is. So, thus knowledge about any object of the world is not real and hence, indescribability is the nature of error.

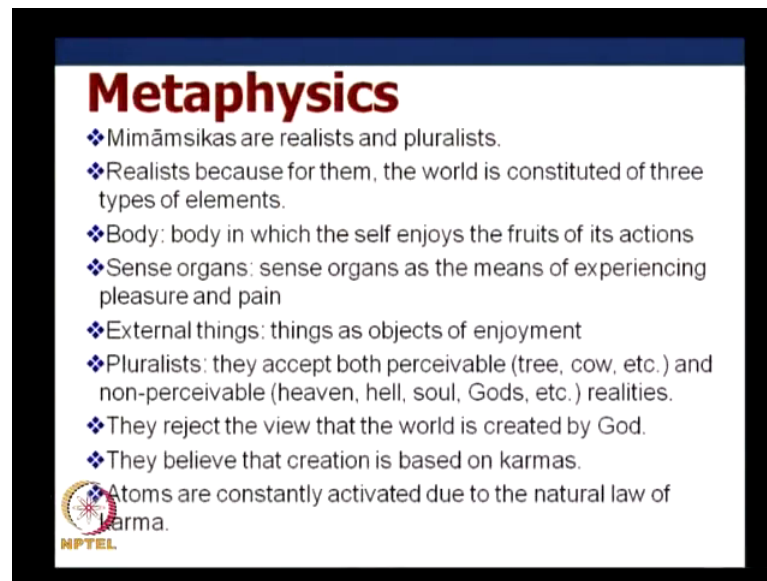
Now, further they said Avidya is related to an individual soul who has a life and accepts I-ness. Why at all we are cognizing the object? Because, we have some kind of feeling of I-ness. As I said, this is mine that is not yours; rather it is mine; I say that those objects are not mine. So, all these cases you find that I-ness - mine, am in the form of ego.

We could not be able to understand the true nature of Brahman; therefore, we are always unable to discriminate human being from the Brahman. We find that we are independent entities. We have independent soul, but it is not the case. It is the Brahman who creates each and every one in this earth; both objects those who have a life and those who do not have life. And much after that those who have a life in this earth it is because of the some of this power that we get from the Brahman while we were created by him. Henceforth, they said that everything that we see in this world it is because of the Maya; Maya of whom? Maya of Brahman. Because of the Brahman Maya we even find ourselves that there is an ego and Ahankara and we need different objects for different purposes, but which is not the truth. The truth is that everything under the creation of Brahman knowledge and Brahman is the only supreme knowledge and other knowledge are just the replica in some or other form.

Then further they said that Avidya is related to an individual soul who has a life and accepts I-ness now according to Vedantins; that the real or the Brahman is one and due to the Maya it appears as the world of plurality. The same thing I said that all the creation that we see in this earth because of the Brahman's creation; but since we have an ego and Ahankara we think that we are different from Brahman knowledge; we are different from the Brahman; we have a soul knowledge individual soul and Brahman has a supreme soul, but which is not the case.


Therefore according to them, a person who can be able to understand what is Brahman knowledge and who is to be considered as a supreme soul then, he or she should not fall into that trap of Maya. His soul will get the liberation he will receive the emancipation from all the world imageries. Therefore, one needs to understand what is Brahman's Maya and how little we are under the creation of Brahman knowledge.

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Metaphysics

- ❖ Mimāmsikas are realists and pluralists.
- ❖ Realists because for them, the world is constituted of three types of elements.
- ❖ Body: body in which the self enjoys the fruits of its actions
- ❖ Sense organs: sense organs as the means of experiencing pleasure and pain
- ❖ External things: things as objects of enjoyment
- ❖ Pluralists: they accept both perceivable (tree, cow, etc.) and non-perceivable (heaven, hell, soul, Gods, etc.) realities.
- ❖ They reject the view that the world is created by God.
- ❖ They believe that creation is based on karmas.
- ❖ Atoms are constantly activated due to the natural law of karma.

 NPTEL

Now, this is all about the Anirvacaniya khyativada and you know that why they said is Anirvacaniya and why we cannot able to describe an object in its full form; now this Khyativada ends here. Now, we will switch over to the Mimamsikas metaphysics. Metaphysics always talks about the science of existence. Now, let us see that how really Mimamsikas gives their own opinion about the existence of the universe and many more things.

Now, Mimamsikas are realist and pluralist; why realist? Because, they believe that the world is constituted of 3 types of elements: here it is an (()). Mimamsikas said that we are realist because we believe the creation of the world, the creation of the universe the creation of the cosmos is dependent on the 3 elements without these 3 elements the objects of the world cannot be created. And, what are those elements according to them one is body then they explain body in which the self enjoys the fruits of its action.

That means, those bodies who has a life to enjoy the fruits can only be considered as a soul in this earth. I repeat, said that body in which body the self enjoys the fruits of its action; that means, each body has a self or a soul even a small amoeba small reptile animals insects each life has a soul they believe.

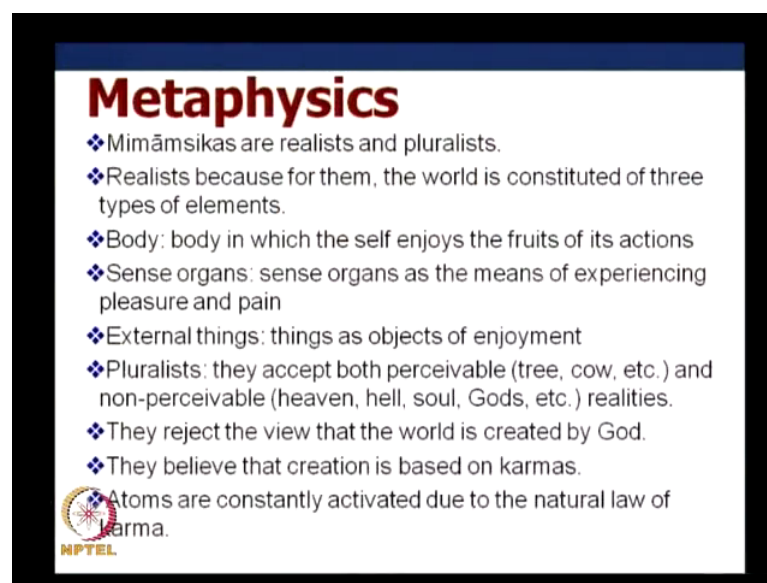
So, it is one element and second one is sense organs because of the sense organs those who have a life they cognize the objects differently even a mosquito. Mosquito cognizes

different objects; therefore, knows that if I will be sitting there I will get my blood or I can get something to eat. But if I sit there in a hard object I am not getting anything to eat therefore, you will mark that even a small insect, small animal can able to find out that what is their food and what are the foods that are not eatable for them. So, therefore, in each and every life those who have a soul they have sense organs and because of the sense organs they are associated with different objects for their different purposes.

Now, third component is known as external things. Without external things how the sense organs can will be attached with different objects. So, therefore, they said that those who have a body must have a life and has a soul inside in that body because soul enjoy the action receive the fruits of that action.


Now, they further said that there is a sense organ that we find in each life; then the third component they say that there must be an external thing. Henceforth, these 3 elements are responsible to create the life in this earth according to Mimamsikas. In this way, Mimamsikas establish the fact that it is because of those 3 elements we find different life in this earth under the Brahman's construction. Under the Maya which is there in Brahman and because of that Maya Brahman creates all this life differently by the help of these 3 elements. One is body, another is sense organs, the third one is external things.

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- ❖ They believe that creation is based on karmas.
- ❖ Atoms are constantly activated due to the natural law of karma.

 NPTEL

Now, further they said that we are not only realist; we are also pluralist, why? Because, they accept both perceivable and non-perceivable realities perceivable like table, chair, laptop, horse, cows, trees and non-perceivable like hell, heaven so on and so forth. Because they believe in karma theory therefore, they believe that something which is not perceived the also has its own existence and therefore, they consider that existence as a reality. Thus, they claim that we are pluralist as well as realist we are pluralist because we accept both perceivable and non-perceivable objects. On the other hand, we believe that the whole life in this cosmos constituted because of 3 elements, those are body then sense organs and external things.

Now, they reject the view that the world is created by God and they believe that the creation is based on karmas. What is that concept they said that we are not really focus on the concept saying that Brahman is God. They never said that Brahman is God. If you see that who according to Mimamsa philosophy, now we are discussing Mimamsa philosophy, Mimamsa metaphysics, Mimamsika say that we are not believing in god.

But we believe on some kind of force or Sakti what is that Sakti they say that every human being every animal both animate and non-animate have some kind of potential energy because of that that object exists.

If that potential energy is not there in that object, the object cannot exist if the potential energy is not there in the life of an animal. Animal cannot exist therefore, they said that we do not really believe the existence of god, but we believe there is a force in each and every element and because of that we find there is an existence of that object.

And further they say that, we believe the karma theory because the famous statement as we soul. So, you reap if we do the good karma because of some situations circumstances you may not get the immediate result, but due to some or other circumstance in later period you will get your result of your karma.

Therefore, they say that the circumstantial conditions play a very vital or crucial role to get the fruits of our action. And why they say, because they derive this concept from the Vedas.

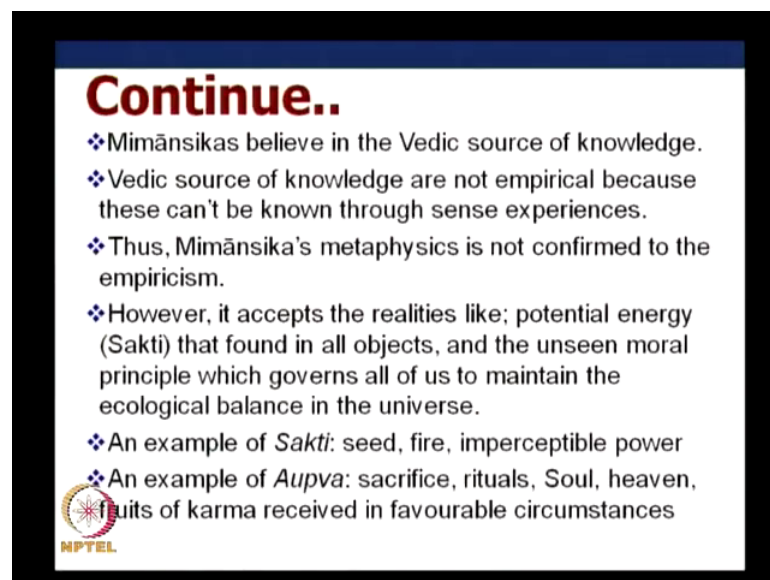
In the Vedas it is said that if you do your own action you may not get the result immediately, but later period you will get your result.

In the same way Mimamsikas said that we are not believing the existence of god, but we are believing there is a potential energy there is a force in each and every object. Henceforth the object exist in this earth and further they said that each object exist and we the human being also exist and we also get our fruits because of some circumstantial condition.

We must do our work and will get the result once the situation will come therefore, they said that they believe the creation is based on karmas any creation that you see it is based on karma if you could able to now talk to politely to others now you can behave towards others in a very good manner it is because of our past karma hadn't we done the good karma in our past birth in this birth it would not possible.

It would not even imaginable we cannot even imagine that action therefore, they say that karma theory involves while we see the rebirth in this earth.

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- ❖ Mimānsikas believe in the Vedic source of knowledge.
- ❖ Vedic source of knowledge are not empirical because these can't be known through sense experiences.
- ❖ Thus, Mimānsika's metaphysics is not confirmed to the empiricism.
- ❖ However, it accepts the realities like; potential energy (Sakti) that found in all objects, and the unseen moral principle which governs all of us to maintain the ecological balance in the universe.
- ❖ An example of *Sakti*: seed, fire, imperceptible power
- ❖ An example of *Aupva*: sacrifice, rituals, Soul, heaven, fruits of karma received in favourable circumstances

NPTEL

Now, as I said that Mimamsikas believe in the Vedic source of knowledge they because they believe that karma theory and karma theory depends on the circumstantial situation. In the same way, they have read and understood which is found in Vedas therefore, they followed the same thing, but here they do not believe that existence of god.

They said Vedic source of knowledge are not empirical because these cannot be known through sense experiences.

Here, they justify their position why because they said that they are the pluralist because they believe and accept objects those are perceivable and those are non-perceivable. And here since Vedic source of knowledge are non-perceivable yet it can be considered as realities.

Why because they said that these are empirical cannot verify, but yet it is in existence it is an impact on human life it is a impact on social life. Therefore, they say Mimamsa metaphysics is not confirmed to the impression it is nothing to do with impression.

We cannot verify it, but like non-perceivable objects we claim there is a reality in it in the same way consider the Vedic scripture has a reality in it now; however, it accept the reality like potential energy or Sakti.

The Sakti as I said that each and every object has a Sakti and because of that Sakti because of that potentiality because of that energy that object exist and that object is to be perceived.

An example I will give they said that there is a seed **seed** has a enough potential and enough force inside on it if will sown on the soil you find there is a sprouts will come up.

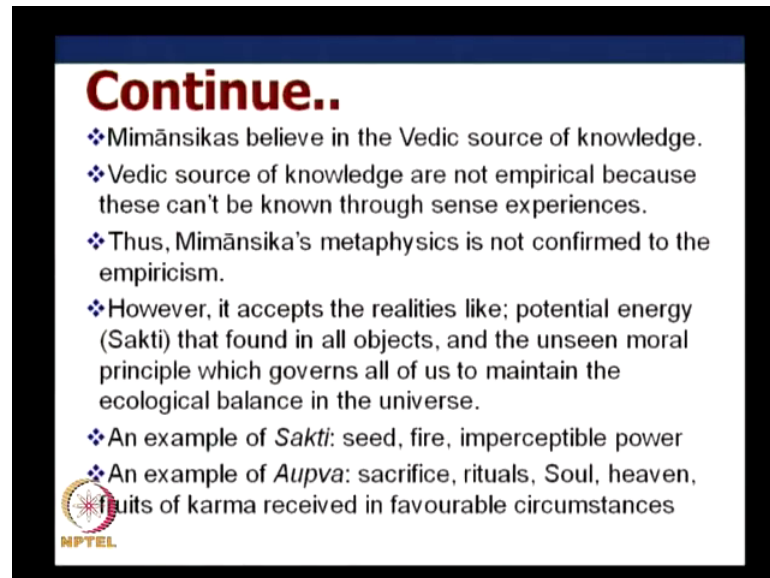
But that potential energy that we find in the seed can be damaged if you fry that seed with help of fire.

If you do that the fire has a potential energy to dry up something to burn something and here because of the fire the potential energy of the seed will get burnt.

Hence after the dried seed if you sown on the soil it would not sprouts up because the energy burned already henceforth they say that fire has a energy to burn seed has a potential energy to sprouts under certain conditions the fire cannot burn if there is no conditions involved.


Can you burn a ice with a fire you cannot can you burn a ice piece by the fire we cannot do so, but certainly we can burn the fire by the help of wooden by the help of dry leafs and. So, and. So, forth.

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Continue..

- ❖ Mimānsikas believe in the Vedic source of knowledge.
- ❖ Vedic source of knowledge are not empirical because these can't be known through sense experiences.
- ❖ Thus, Mimānsika's metaphysics is not confirmed to the empiricism.
- ❖ However, it accepts the realities like; potential energy (Sakti) that found in all objects, and the unseen moral principle which governs all of us to maintain the ecological balance in the universe.
- ❖ An example of *Sakti*: seed, fire, imperceptible power
- ❖ An example of *Aupva*: sacrifice, rituals, Soul, heaven, fruits of karma received in favourable circumstances

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Therefore they say that it is a condition matter and this is how they have explained the Sakti and force that find each object those who have a life and those who do not have life in this earth.

An example here I have given that how there Sakti really to be understood in the true spirit the Mimamsikas deliver to all of us.

Say that Sakti we have to understand in the example where we can say that seed fire. So, and. So, forth and how this power becomes the imperceptible to all of us, but it is a reality and we are accepting.

We do not know what is the power in that fire and how it burns the seed and once it burns the seed we do not know where the power loss why after drying up the seed you cannot sown on the soil and do not expect there is a sprout from it.

We could not able to see the potential energy in it, but it is there if it were not then even after drying of this seed we can also expect the sprouts in it.

Henceforth they say that each and every object in this earth those who have a life and those who do not have a life in this earth has some potential energy for its own existence.

In the same way they say that an Aupva they said that any action that we do in our day to day activities any action we need not to expect the immediate result therefore, they said by endorsing the Vedic rituals we must do some sacrifices we must do some rituals for the gods because there are different gods.

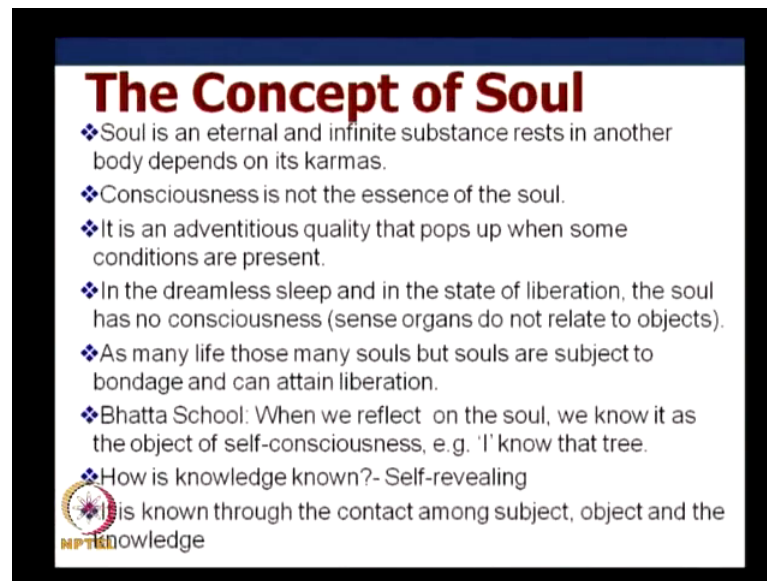
Now, here Mimamsa say that all the Vedas said that we must sacrifice and do rituals for different gods, but here Mimamsikas modified they say that since they do not accept the existence of God. Here, Mimamsikas say that we must do some sacrifice we must do some rituals; we must do some actions in our life present life. But, that action need not be surrender to God; that action has nothing to do with God; that action has something to do with that particular human being; because, if he will do some good action he will receive the good rewards, but not immediately.

Therefore, they say that once after doing your good actions, one must wait for that moment when those situations or condition pops up; under that condition he may be awarded. Like I said that, we are doing many of our duties; we are doing many actions in our day to day activities because, we are living in a society. There is no expectation from that; we do not expect in the same way Mimamsikas said that; whatever we are doing we must do it. It should not lead to some bad actions. Rather, we must concentrate, do the good actions and at the same time we should not wait for the result immediately and then question arises how will get the result people say that and according to Mimamsikas scholar you will get the result when the favorable situations favorable circumstances favorable conditions can appear; then you will get the reward.

An example I will give for example: now you will be studying not necessarily that you will get job after that, but since you have understood the basic concept, sometime later you will get a different job all together.

Therefore, your knowledge will be valid over there will be applicable over there therefore, they said that do not expect immediately after their karma; wait for the favorable situation on circumstances and you will be awarded. On that you need not to expect the award, but you will awarded because of the situation and condition.


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The Concept of Soul

- ❖ Soul is an eternal and infinite substance rests in another body depends on its karmas.
- ❖ Consciousness is not the essence of the soul.
- ❖ It is an adventitious quality that pops up when some conditions are present.
- ❖ In the dreamless sleep and in the state of liberation, the soul has no consciousness (sense organs do not relate to objects).
- ❖ As many life those many souls but souls are subject to bondage and can attain liberation.
- ❖ Bhatta School: When we reflect on the soul, we know it as the object of self-consciousness, e.g. 'I' know that tree.
- ❖ How is knowledge known?- Self-revealing

is known through the contact among subject, object and the

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Now, the concept of soul they further said the soul is an eternal and infinite substance rest in another body depends on its karma. Consciousness is not the essence of soul it is an adventitious quality that pops up when some conditions are present. Here if you see that all the times they have given the emphasis on conditions if there is a so and so, condition then, this will happen.

So, therefore, all the opinion on the metaphysics by the Mimamsikas are conditional are based on the situational and conditional what they mean is that it is different from person to person, even the way we understand Vedas. It is different from one to another; it is different from one place to even another place; even because, if the situation circumstance demands we interpret differently; however, it is real interpretation. In the same way, they said that in the dreamless sleep we do not find consciousness. If this is the case, then how can we say that consciousness is the essential quality of the soul? In the dreamless sleep we do not find any kind of consciousness.

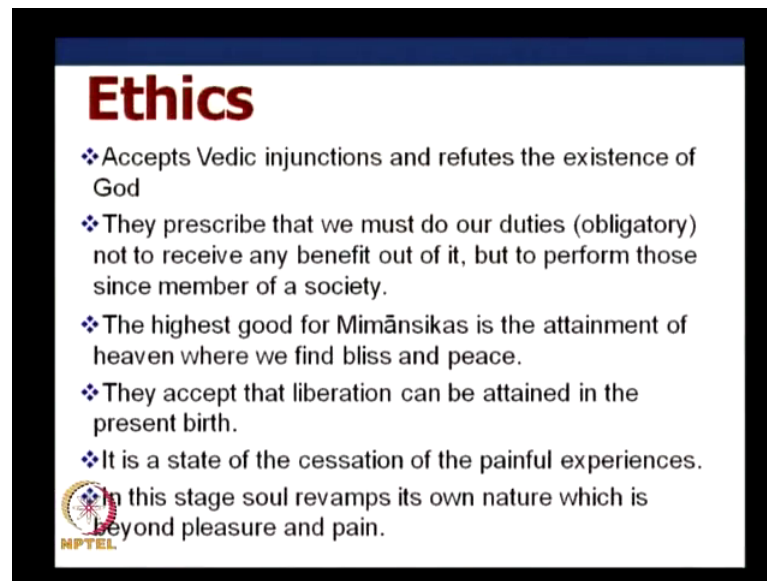
Further, they said that if a person get liberation with so much hard labour, so much hard practice if x and y can attain the liberation in this earth in that time, it does not find the consciousness within him or her. So, then how can we claim that consciousness is the essential quality of the soul because, sometimes it is there sometimes it is not there?

Therefore, they believe that consciousness is not the essence of the soul as many life those many souls, but souls are subject to bondage and can attain liberation. What they mean is that, because of the I-ness we may be trapped to do many of the bad actions and henceforth, we are in bondage. We seek different objects for our different purposes, but we should not do that. And, further they said that although there is a suffering there is a craving towards different objects for our different purposes, but we can stop that cravings by doing some practices. Henceforth, we can attain the liberation even in this earth **itself** and what is liberation for them? The liberation for them is to live in the heaven and how we can live in the heaven if we do the good karma? If the situation comes and the circumstance pops up, you will be in the heaven. So, that your life will be very peaceful and bliss.

Further, they said that one can purposefully attain the liberation while living in this earth as well. Now, what a school of Mimamsa? They said that, that the knowledge of that soul when we reflect on the soul we know it is the object of the self consciousness. I know the three; that means, the knowledge of the soul the knowledge of the self can be a self-revealing.

For example, when you say that now I am satisfied after eating this much fruits of my liking then you get the satisfaction that you cannot explain completely; whenever you have introspection you cannot explain to others. So, where the introspection comes from? So, there you have to understand the concept soul; without that soul we cannot have either introspection or satisfaction. Now, in this way they explain that knowledge is self-revealing.


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Ethics

- ❖ Accepts Vedic injunctions and refutes the existence of God
- ❖ They prescribe that we must do our duties (obligatory) not to receive any benefit out of it, but to perform those since member of a society.
- ❖ The highest good for Mimānsikas is the attainment of heaven where we find bliss and peace.
- ❖ They accept that liberation can be attained in the present birth.
- ❖ It is a state of the cessation of the painful experiences.

In this stage soul revamps its own nature which is beyond pleasure and pain.

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Now, ethics they find that we must do some actions in our present life. In that action we must be very conscious and careful about it. Why should we care? We need not to seek for the immediate results. What will happen if we will seek for the immediate results? We may not able to do the good karma; if we do not able to do the good karma your life would not be in heaven. So, if all these things are there then, we cannot have peace of mind. Therefore, they say that what is the basis to have knowledge?

How can we know that what action we are doing is a good action? They said that there are 3 things involved: one is the subject who seeks the knowledge and there is an object about which the knowledge can be acquired and immediately, once the subject object are contact together the knowledge pops up and it is called knowledge its self-revealing; in this way knowledge is self-revealing.

We need not dig out something to get the knowledge about something; it is a self-revealing. In this way, they said that we must do our duties not to receive any benefit out of it, but to perform those since we are a member of that society. The highest good according to Mimamsikas is the attainment of heaven where they can find bliss as well as peace. They accept that liberation can be attained in present birth. And further, they explain that one need not to crave for different objects in this earth, neither to attach passionately towards the different objects for the different purposes.

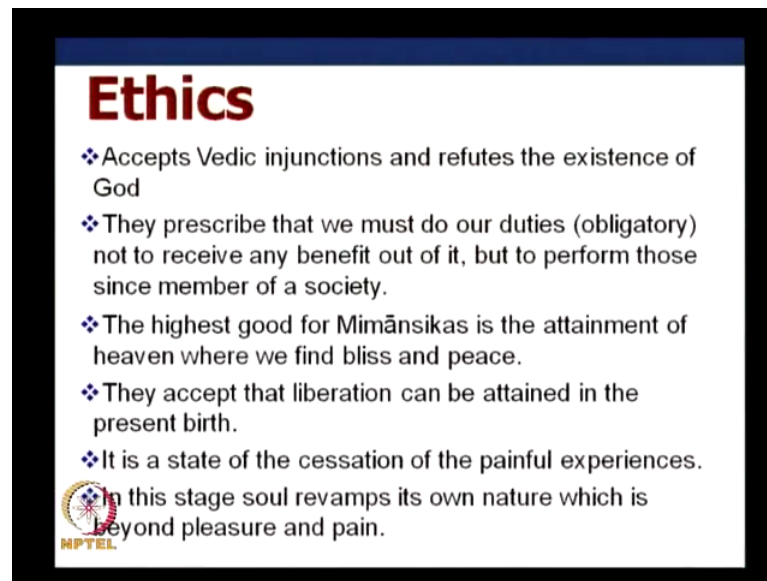
And if you practice some kind of concentration yoga and try to detach and dissociate from different objects in this earth, even in the present life we can attain or obtain the liberation, where we do not find consciousness within us and in this ground they said that soul has no essential element known as consciousness.

In the other words, I say that consciousness cannot be considered as an essential element of the soul because, some part of our life we do not find consciousness. For example, dreamless sleep you slept in the last night; you are dog-tired in the morning. You say that, 'wow! in the last night I just slept; I did not know anything'. So, then the question arises: where the soul goes; where the consciousness was there because there was no consciousness?

If you are conscious, you could able to identify something or other. Since it was dreamless sleep then where is the consciousness, went away in this way? They said that consciousness cannot be considered as an essential quality of the soul. Rather, consciousness also dies if you see that if you **validate** that consciousness dies along with the body when people have death or the objects get destroyed.

Now, further they said that the liberation is nothing, but the state of the cessation of painful experiences. Once we have attached to different objects we try to get all these objects for our different purposes and due to some or other reason if we could not able to get it we feel pain. For example, suppose now you are having two close friends due to some or other reason you are disassociating from each other.


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Now, if you remember the past because since you cannot maintain the relationship and how it was very beautiful relationship you had spent time together, since you cannot get it for all the times that is also suffering and a painful experience. Therefore, they said that one needs to understand the Vedics scripture; how that karma involves for getting the liberation in this earth.

Further, they said in this stage soul revamps its own nature which is beyond pleasure and pain. They said that, while we attain the liberation the soul has nothing to do with pleasure and pain because the soul receives some kind of feeling which is beyond from pleasure and pain; which is beyond from the circle of pleasure and pain because in that time soul is not associated with the different objects in this world for the different purposes.

So, thus in ethics they said that since we are a member of the society we must do our duties without expecting the results of it and further they said that according to Mimamsikas, we will get our result only when the situation - favorable situations and circumstances will appear in the particular moment. Further, they said that liberation can be possible and what is liberation for them? To live in heaven where we find peace and bliss; where you find everything in the tranquil form; then the further **belief** that, in this life one can attain liberation by dissociating from different objects which were used for him or her for the different purposes.

So, in this way you find the Mimamsikas description about the whole philosophy and you see how beautifully they have derived the concept from the Vedas and in the same time they say that Vedas are one among the other reality all though it is not empirical verified. And, further they say that we are not accepting the existence of the God because God's existence is ruled out.

The reason behind that we cannot claim something is known as God who creates the whole world; it is not so. It is because of our own karma we get; its our own result; depends on the favorable situation and circumstances.

Now, I hope you have understood the complete discussions of Mimamsika philosophy; how Mimamsikas school can be considered as a unique school or system among other schools; thank you.