

**Indian Philosophy**  
**Prof. Dr. Satya Sundar Sethy**  
**Department of Humanities and Social Sciences**  
**Indian Institute of Technology, Madras**

**Module No. # 09**  
**Lecture No. # 39**  
**The Mimamsa Philosophy**

Welcome to this session viewers; in this session, we will discuss in continuation with our first session of Mimamsa philosophy. To recap what we had discussed in the last class - we said that there is a little bit background of Mimamsa philosophy; then, we said the Jaimini was the founder of Mimamsa school.

Then, we find Swamy Sabara or Sabara Swamy who has elaborated the Jaimini text or the Jaimini sutra; following him, we find Kumarila Bhatta, Prabhakara Misra, Murari Misra and many other scholars. We said that all the scholars contributed their thoughts and their analyses on different issues in relation to the soul, in relation to the world, in relation to the human being's existence. If you put their views and their opinions on all this issue together, we find the existence and the establishment of Mimamsa philosophy.

Further, we said that though many scholars contributed to the development and the growth of Mimamsa philosophy, yet we found that there are many differences among them on their opinions on some of the issues; because, Kumarila Bhatta accepts six pramanas - pramanas mean the valid source of knowledge; Kumarila Bhatta believed that if at all we want to get valid knowledge we need six sources; he accepts Nyaya Pramanas - Nyaya four Pramanas - these are perception, inference, comparison, testimony and he adds two more - one is Arthapatti postulation and another is Anupalabdhi.

Prabhakara Misra did not agree with these six pramanas; he said that Anupalabdhi or non perception belongs to the perception, therefore he rejects Anupalabdhi as an independent Pramana among other Pramana; therefore, according to Prabhakara there are only five Pramanas not six Pramanas as Kumarila Bhatta says. They also have differences in their opinion regarding substance, regarding padarthas or categories and so on and so forth.

Moving forward, we had discussed what valid knowledge is according to Mimamsa philosophy; if you remember, we said that according to Mimamsa philosophy valid

knowledge is that knowledge where a cogniser knows certain object which is new for him or her; further, that knowledge cannot be contradicted with any other knowledge and it should be free from all other defects; therefore, three components you find if we analyze their concepts of valid knowledge.

I repeat, they said that whenever we talk about a valid knowledge it stands for prama or in Sanskrit it is prama - it is a valid knowledge; for them a valid knowledge is that knowledge where the cogniser is receiving some kind of new knowledge about some object which he or she may not have received in his or her past life.

Further, that knowledge should not be contradicted by any other sort of knowledge; in addition to these two features, the third component is that it should not have any other defects in it; if these features are satisfied then the knowledge that the cogniser is having or gaining we call it valid knowledge.

While analyzing the concept of valid knowledge, they said that to acquire the valid knowledge - to have or possess the valid knowledge - one needs to accept the pramanas; because, without pramanas prama is not possible - pramana is the source where prama is the effect. Through pramana we can achieve or acquire prama; therefore, one must know what the pramanas really responsible for acquiring the prama are.

So, in that regard we had discussed Arthapatti postulation as an addition to Naiyayikas pramanas. As you know, Naiyayika said that four pramanas are - perception, inference, comparison and testimony or verbal testimony; Kumarila Bhatta added two more - one is Arthapatti postulation and another is Anupalabdhi or non-perception. We had discussed what is Arthapatti; while discussing Arthapatti we said that Mimamsa consider Arthapatti as an independent pramana and they also strongly believe that Arthapatti cannot be reduced to any of the pramanas - neither to perception nor to inference nor to comparison nor to verbal testimony.

Initially, they said that - by explaining Arthapatti - they said that there is a proposition where we find two contradictory facts or two facts are contradicting each other; in this regard, to establish that fact as a cogniser we need to postulate the third fact and here the third fact resolves the conflict between these two facts.

An example that we had discussed is that Devadatta is a guy fasting during the day, but is getting fatter and fatter; here, you can find the contradiction - one is how is it possible that a person is fasting and getting fatter and fatter? Second, you find that a person is fasting - not eating - and no one has seen him taking food if at all, but people observe that he is becoming fatter and fatter. Is it possible that if somebody is going on fasting the result will be fat and more fat?

Therefore, we find two facts and there is a contradiction; again two sorts of contradiction we find; first contradiction - how is it the case that a person is not eating in the day time but is getting fatter and fatter; the second contradiction we find is - is it the case that those who are fasting in the day time can be bulkier, because here Devadatta is a fat man.

By resolving the contradiction between these two facts - the fact in one hand that Devadatta is a person and an individual cannot be a bulky if he or she does not eat so much food; but, on the other hand it is stated that he was fasting in the day time and nobody has seen whether he is eating food in the night time or not; here, as a cogniser he or she has to postulate the third fact; as a result this contradiction can be resolved - contradiction can be solved.

The third fact that is known is that Devadatta is a person who may be fasting in the day time, but certainly eating huge amount of food in the night time as a result he is getting bulkier and bulkier - getting fatter and fatter; if you try to reduce this pramana to any other pramana, what consequence we do we find? We had also discussed it cannot be reduced to perception - because, no one has seen whether he is eating in the night time or not, but people have observed that while fasting in the day time he is getting fatter and fatter.

Second, it cannot be reduced to Upamana or comparison, because it is not the case that those who are fasting in the day time they are getting fatter and fatter like Devadatta; if this is so, then how can we compare Devadatta with other persons who are not eating anything in the day time and further they are not fat?

The third pramana cannot be reduce to verbal testimony; there we said that each person has a different opinion on a particular fact or issue; therefore, it is very subjective in approach and we cannot rely on any person's view; because, to accept one's view you have to depend on others and that person has to depend on others; this way it will go in

an infinity regress; there should not be any point of time where we can claim that now this is the last and we can claim that this person is reliable - no, we cannot say so.

Now, the question arises - can Arthapatti be reduced to inference? We said that, in inference we need a Vyapti relation between middle term and major term - between Hetu and Sadhya; what is their relation? Their relation is invariable, universal, inseparable and concomitant relation; these kinds of features we do not find if we frame the proposition and conclusion in the frame of argument; therefore, Arthapatti cannot be reduced to inference; if at all it is to be reduced to inference then we will commit the error - the error is that it is a lack of Vyapti relation we find between middle term and major term; hence, it cannot be reduce to inferences.

Thus, Kumarila Bhatta convinced each and every one - each and every thinker - that Anupalabdhi or postulation is an independent pramana like other pramanas; for example, perception, inference, comparison and testimony and in today's class we will discuss the second pramana said by Mimamsikas, particularly Kumarila Bhatta; though it is not agreed by Prabhakara Misra we will still discuss why according to Kumarila Bhatta Anupalabdhi or non perception can be consider as an independent pramana.

Now, we have understood so far how Arthapatti or postulation can be considered as an independent pramana; now, let us understand what Kumarila Bhatta intended when he proposes that Anupalabdhi or non perception is an independent pramana. I must tell you that when he describes Anupalabdhi he is very much aware of the pramana known as perception or prathyksha - stated by Naiyayikas; because, he accepted that perception is an independent pramana and further endorsed that non perception is also an independent pramana.

It may be a question - may be some questions arise in your mind - how is it the case that a person claiming perception is an independent pramana can at the same time claim that non perception is an independent pramana? Is it not the case that non perception comes under perception? To resolve all these issues he explains what he means by non perception and how non perception as a pramana is an independent pramana different from perception or different from perceptual knowledge.

He said that perception is a pramana through which we can acquire valid knowledge; in the same way, non perception is an independent pramana through which we can acquire

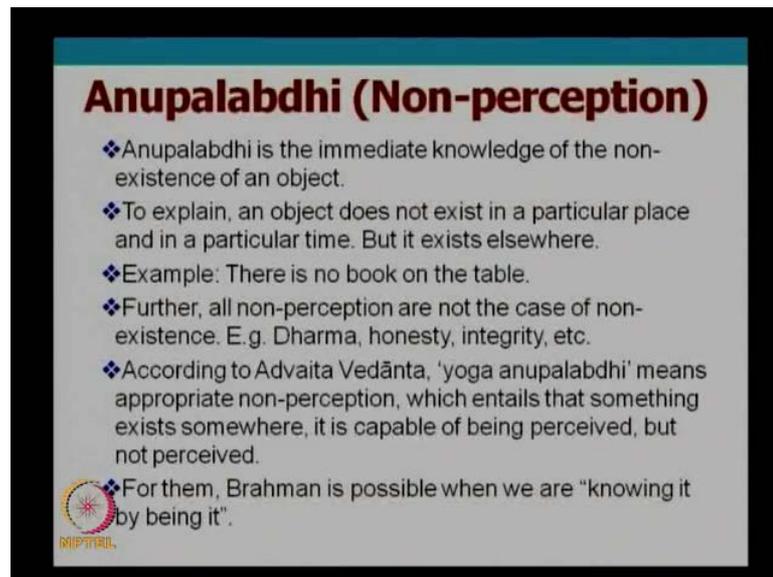
valid knowledge; perception and non perception - the two pramanas - are different from each other.

Let us understand in a very common sense point of view; once we have a common agreement of understanding of non perception then this will help us to understand Mimamsika's stand point on the concept of non perception; what is non perception? If I say that on my table there is no horse - I say that there is no horse on my table; another example I will say that there is no duster on my table; what I mean here is that there is an object - duster - which may exist elsewhere, but at present the same duster does not exist on my table in a particular time; however, since I know the object - duster - I can immediately perceive the non absence of duster on my table.

I repeat, if I say there is no duster on my table I am perceiving the absence of duster on my table - I am perceiving the nonexistence of that duster which I am referring to - the non existence of that duster on my table; how can I perceive? I perceive because I know that, that object may exist elsewhere, but at present - at present means at the particular time in a particular place like on my table - it is not there; therefore, non perception is certainly a different kind of pramana - it is not like perception; in case of perception it says - look, there is a duster on my table, therefore I can perceive it, I can touch it, I can feel it, I can see it - that is a direct perception; but, in case of non perception you are seeing the absence of that object - that's certainly a different one

In case of perception, we perceive the existence of the object, but in case of non perception we perceive the non existence of the object; as I said, there is no horse on my table - I know what a horse means, I know what a horse is supposed to do and I know what horse can do, so on and so forth; by knowing that I am telling I am perceiving now - at present - that there is no horse on my table. So, non perception of horse on my table stands as an independent pramana.

(Refer Slide Time: 15:39)



**Anupalabdhi (Non-perception)**

- ❖ Anupalabdhi is the immediate knowledge of the non-existence of an object.
- ❖ To explain, an object does not exist in a particular place and in a particular time. But it exists elsewhere.
- ❖ Example: There is no book on the table.
- ❖ Further, all non-perceptions are not the case of non-existence. E.g. Dharma, honesty, integrity, etc.
- ❖ According to Advaita Vedānta, 'yoga anupalabdhi' means appropriate non-perception, which entails that something exists somewhere, it is capable of being perceived, but not perceived.
- ❖ For them, Brahman is possible when we are "knowing it by being it".

 NIPTRIL

The same thing is stated in a logical way by Mimamsikas; Mimamsikas said that Anupalabdhi is the immediate knowledge of the non existence of an object; I said, there is nonexistence of duster on my table; to explain further, what they really mean is that an object does not exist in a particular place and in a particular time, but it exists elsewhere; an example I have given here - there is no book on the table; you can understand it in the same spirit as I had discussed with you - there is no duster on my table.

Further, all non perceptions are not the case of nonexistence - this is important here; all non perceptions are not the case of nonexistence; whatever we perceive we find that they have existence and whatever we do not perceive it is not the case that it exists in some other place; I repeat - whenever we perceive something we know that, that particular thing exists in a particular place, in a particular time; but, whenever I am referring to a nonexistence of an object it does not mean that that object exists in some other place - we can verify that.

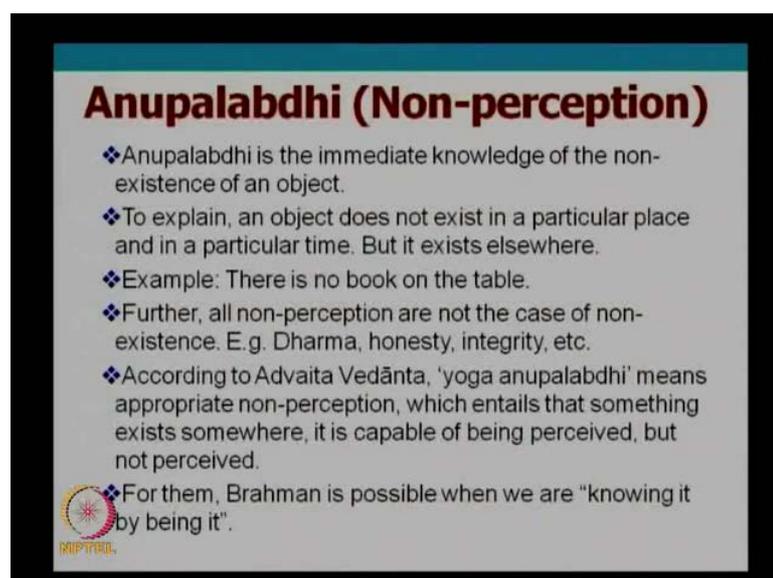
I will give an example - like, dharma, punctuality, desirability; these are concepts - we cannot refer to a particular object like table and chair in this case, but whenever I say that dharma persists, dharma pervades everywhere, one should perform his duty - in all the cases I cannot refer to a particular object; if I say that honesty is desirable - what to refer to? But, it certainly exists - it exists in the form of concept, not in the form of an object.

Therefore, Mimamsikas clearly said that all non perception are not the case of nonexistence; whenever we talk about dharma, whenever we talk about desire, whenever talk about honesty, punctuality and all these things - though it does not exist like a table and chair it exists in the form of concepts; therefore, we can perceive the nonexistence of that object although it does not have a physical existence like table and chair in this world.

Therefore, we must admit that there are many things that exist in this world in the form of solid objects where we can perceive those things; there are many things that exist in this world in the form of concept that we cannot refer to as we refer to tangible objects, many durable objects; thus, they submit the view that says - do not consider that whenever you are non perceiving some issues some object in a particular place it does not mean that it exists elsewhere.

For example, I repeat, I said that honesty is desirable; if I say that you are now not showing your honesty and here I can perceive the non honesty of that person, but certainly that non honesty we may not find in other places because non honesty is not an object where we can refer to that like table and chair; in this way, we have to understand non perception and certainly it is different from perception which is an independent pramana.

(Refer Slide Time: 15:39)



**Anupalabdhi (Non-perception)**

- ❖ Anupalabdhi is the immediate knowledge of the non-existence of an object.
- ❖ To explain, an object does not exist in a particular place and in a particular time. But it exists elsewhere.
- ❖ Example: There is no book on the table.
- ❖ Further, all non-perception are not the case of non-existence. E.g. Dharma, honesty, integrity, etc.
- ❖ According to Advaita Vedānta, 'yoga anupalabdhi' means appropriate non-perception, which entails that something exists somewhere, it is capable of being perceived, but not perceived.
- ❖ For them, Brahman is possible when we are "knowing it by being it".

 **SRI SRI PRARTHANA**

Further, according to Advaita Vedanta - because Mimamsa and Advaita Vedanta constitute a pair; Mimamsa talks about karma kanda where Advaita Vedanta talks about Jnana kanda and both are interrelated. Advaita Vedanta said that yoga Anupalabdhi means appropriate non perception which entails that some thing exists some where - it is capable of being perceived, but not perceived.

What Advaita Vedanta argued over here is that something we perceive as non existing in a particular place and in a particular time; but, at present you cannot perceive it; if you wish to perceive it you can perceive that object elsewhere; that is what Advaita Vedanta explains when they try to explain Anupalabdhi - non perception and independent pramana.

They said that, you can perceive the nonexistence of duster on my table, but if I wish I can perceive that duster in some other places - may be inside my drawer I can perceive it; therefore, they said that it is capable of being perceived - you can perceive it whenever you want, but at present it is not perceived.

Therefore, it is a unique pramana; for them, Brahman is possible when we know it by being it; what is Brahman for them? Brahman is the ultimate person who creates the whole universe, who helps for growth and progress of all the objects in this earth - both animate and non-animate objects.

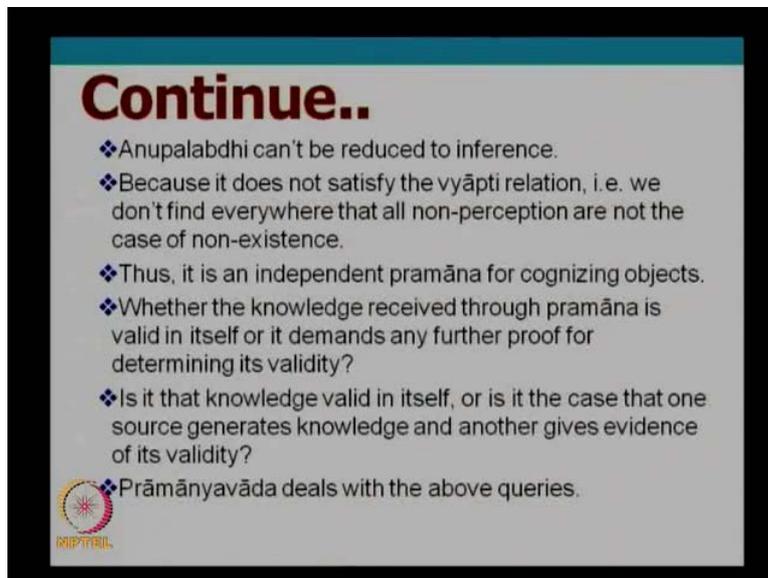
Further, it also assists in the destruction of all objects; therefore, he really controls the beginning and end of all objects - both animate and non animate on this earth; by explaining the concept of Brahman, Advaita Vedanta accept that Brahman exists; if there is no Brahman how can everything go on in a uniform way? How can we find tranquility in the society? How can we find ethical life in human society? How can we find that the sun rises in the east everyday and sets in the west? How can we find the day after night and night after day? How can we find the circle?

There must be someone who is controlling each and everything; how can we find the uniformity that whenever the sun rises we find the sunrise in the earth, we are able to see all the objects in this world; but, whenever the sun sets we find all the birds animals go back to their place of rest; once evening approaches we cannot see any of the objects because darkness pervades everywhere and the same thing appears the next time; how does it happen? Who really controls all this?

Therefore, Advaita Vedanta believes that though we cannot perceive Brahman - like, there is no duster on my table - though you cannot perceive Brahman at present, it can be perceived in the way that we perceive honesty, we perceive punctuality, we perceive some other concepts; thus, Advaita Vedanta said and agreed that we need - or we have - an independent pramana that is known as non perception or Anupalabdhi.

Moving further, Anupalabdhi cannot be reduced to any other pramana. To argue that Anupalabdhi is an independent pramana we must claim that that it cannot be reduce to any other pramana; because, Prabhakara **Mimamsa** said that non perception can come under perception; since, perception is an independent pramana non perception comes under it; therefore, there will be no point to argue that non perception is an independent pramana. What Prabhakara **Mimamsa** said is that non perception at best you can claim that it is a nonexistence of something in some place, which can be perceived in some other place; however, Kumarila Bhatta did not agree with that neither did Advaita Vedantis.

(Refer Slide Time: 24:28)



**Continue..**

- ❖ Anupalabdhi can't be reduced to inference.
- ❖ Because it does not satisfy the vyāpti relation, i.e. we don't find everywhere that all non-perception are not the case of non-existence.
- ❖ Thus, it is an independent pramāna for cognizing objects.
- ❖ Whether the knowledge received through pramāna is valid in itself or it demands any further proof for determining its validity?
- ❖ Is it that knowledge valid in itself, or is it the case that one source generates knowledge and another gives evidence of its validity?
- ❖ Prāmānyavāda deals with the above queries.

 ANUPRAMANA

They said that, if you cannot perceive something which is supposed to be perceived in a particular place, then certainly it is a different perception; here, Kumarila Bhatta argued that we perceive the nonexistence of existence; please remember this sentence - I said that according to Kumarila Bhatta non perception is an independent pramana because

they perceive the nonexistence of existence of an object; they perceive the nonexistence of existence of an object.

As I said, I perceive the nonexistence of duster which can be perceived in a later period because it exists elsewhere; therefore, the nonexistence of existence of duster on my table - I have perceived it; in this way they said that Anupalabdhi cannot be reduced - according to Kumarila Bhatta Anupalabdhi cannot be reduce to any of this independent pramana that we find like perception, inference, comparison and verbal testimony; why it cannot be reduced to perception? Because, in case of perception we perceive the direct object.

If you say that there is a pen on my table, I perceive the object and I know its different features; I know that it is hard and that it serves some purpose; I have also used it. I know these are the features the pen and so on and so forth; therefore, I can claim that this is a perception, but here we perceiving something in the absence of that object; therefore, it cannot be reduce to perception.

Can it be reduced to Upamana or comparison? It cannot be reduced to comparison because to have comparison - to have the pramana Upamana - we need the perception as a foundation for having a pramana like Upamana; what is Upamana about? That you have an analogy - you have a comparison; whenever you try to compare two things you need to perceive that thing; since it does not talk about the perception it talks about non perception; therefore, Anupalabdhi cannot be reduced to Upamana.

Can it be reduced to verbal testimony? People said that - and Kumarila Bhatta argued - that it cannot be reduced to verbal testimony because in case of verbal testimony we have to believe in a reliable person - they have defined who can be a reliable person; but, how can we believe someone who is able to explain the nonexistence of existence of an object if the cogniser is not able to perceive that object as such.

For example, if I do not know what is a duster how can I perceive the nonexistence of duster on my table? How can I believe someone - as a reliable person - to explain something about the nonexistence of duster on my table; therefore, it cannot be reduced to verbal testimony.

Now, the question remains - can it be reduced to inference? Again, Kumarila Bhatta said that if at all we reduce it to inference then we will commit an error and that error is nothing but lack of Vyapti relation between middle term and major term; between Hetu and Sadhya; where do the defects lie? The defects lie in Vyapti relation because to have an inference we need a Vyapti relation and here Vyapti relation cannot be established in a complete way; the error lies when we say that we do not find everywhere - that all non-perception are not cases of nonexistence.

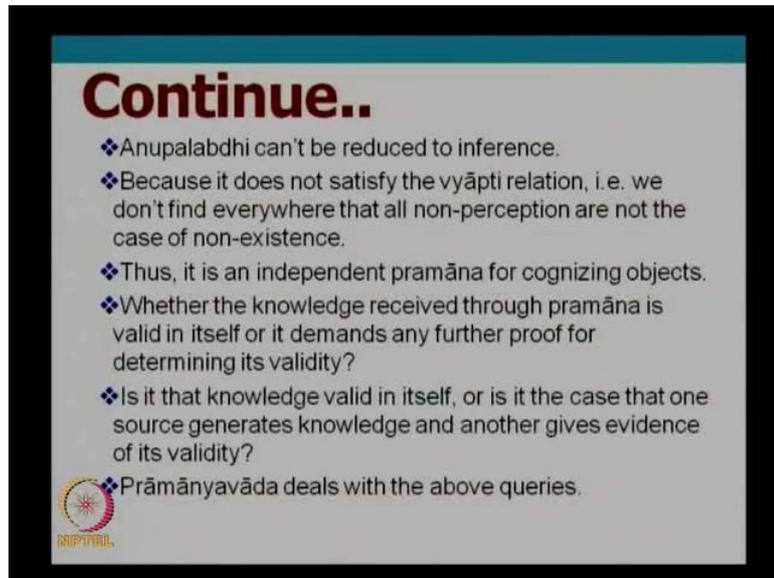
Please remember, please understand the concept - why do we not find the Vyapti relation if we try to reduce Anupalabdhi or non-perception into inference. The problem lies in this that we do not find everywhere that all non-perception is not the case of nonexistence; all non-perceptions are existence. Is it the case that whenever we are talking about non-perception of object, all are referring to existence in somewhere or some point? Is it the case that whenever we talk about non-perception we find the existence of it?

Suppose I talk about, say, there is no duster on my table; here the duster can be found somewhere; but, if I say that honesty is desirable or if I say I do not find honesty in you - how can I find the word honesty which may lie in some other place - like table and chair; therefore, they said that like smoke and fire that we find everywhere - there will be no exception, wherever there is smoke there is a fire.

But, here we find the differences that in all the places we do not find that; whenever we talk about, whenever we perceive non-perception - that non-perception refers to something... perceived object in a later period; if this is so then how can you establish the Vyapti relation between Hetu and Sadhya; what it demands is that that Hetu and Sadhya should be invariably, inseparably, universally and concomitantly related with each other.

But, here we do not find so; there are many situations where you find that whenever you talk about nonexistence of something or the non-perception - our perception towards the nonexistence of an existed object **that may find some other places** - like a duster.

(Refer Slide Time: 24:28)



**Continue..**

- ❖ Anupalabdhi can't be reduced to inference.
- ❖ Because it does not satisfy the vyāpti relation, i.e. we don't find everywhere that all non-perception are not the case of non-existence.
- ❖ Thus, it is an independent pramāna for cognizing objects.
- ❖ Whether the knowledge received through pramāna is valid in itself or it demands any further proof for determining its validity?
- ❖ Is it that knowledge valid in itself, or is it the case that one source generates knowledge and another gives evidence of its validity?
- ❖ Prāmānyavāda deals with the above queries.

 NIPTEIL

But, there are many other cases as well where when we perceive the nonexistence of that concept qw may not find it in other places as well; therefore, the lack of the Vyapti relation we will stand as a hurdle if we try to reduce Anupalabdhi - non perception - to inference; therefore, Anupalabdhi according to Kumarila Bhatta and Advaita Vedanta is an independent pramana among other pramanas; it has a unique existence and in this case also the cogniser is able to know a certain object which is new for him or her; certainly may not be knowing that thing in the past - in his or her past - that object is new for him or her; if I say that I do not find honesty in him or her, here the cogniser is identifying or perceiving the non honesty in a person in particular time.

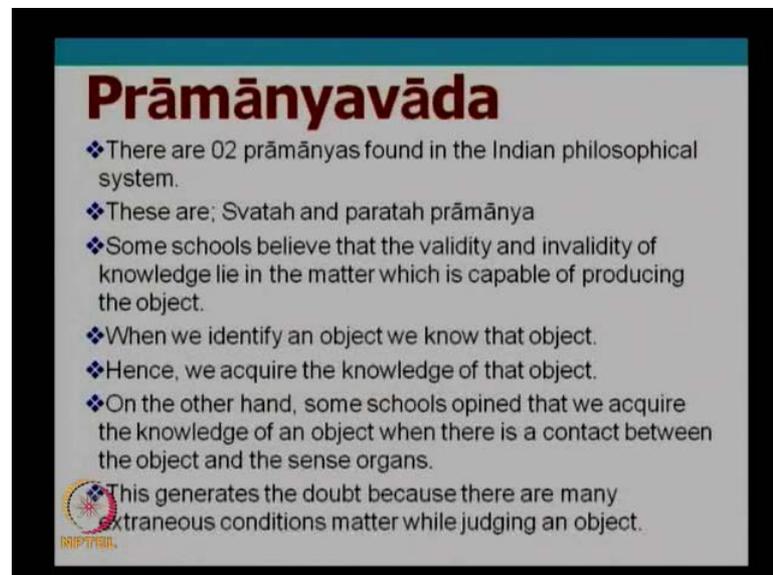
Further, if he or she wants to find out that honesty in some other places he needs the explanation of it; he may not be able to refer to a particular object like table and chair, but he will be able to understand what honesty means; therefore, in a broader explanation it is said that non perception is an independent pramana like other pramanas - perception, inference, comparison and verbal testimony; thus, it is an independent pramana for cognizing objects according to Kumarila Bhatta.

Now a question arises - whether the knowledge received through pramana is valid in itself or it demands any further proof for determining its validity; any knowledge that we receive though pramana whether it is valid in itself or we need any further proof for validating that prama; there are two questions that now come - is it the case that

whatever knowledge we gain or whatever knowledge we acquire with the help of pramana is valid in itself or do we need any further proof to validate that knowledge?

The same thing I have repeated in other words - I said is, it that knowledge valid in itself or is it the case that one source generates knowledge and another gives evidence for its validity; is it that knowledge is valid in itself or is it the case that one source generates knowledge and another gives evidence of its validity. So, these two questions will be answered by Mimamsa philosophy when they deal with the concept Pramanyavada; therefore, they say that Pramanyavada deals with this concept.

(Refer Slide Time: 33:48)



**Prāmānyavāda**

- ❖ There are 02 prāmānyas found in the Indian philosophical system.
- ❖ These are; Svatah and paratah prāmānya
- ❖ Some schools believe that the validity and invalidity of knowledge lie in the matter which is capable of producing the object.
- ❖ When we identify an object we know that object.
- ❖ Hence, we acquire the knowledge of that object.
- ❖ On the other hand, some schools opined that we acquire the knowledge of an object when there is a contact between the object and the sense organs.

 This generates the doubt because there are many extraneous conditions matter while judging an object.

Now, what is Pramanyavada? Let us discuss. There are two pramanyas we find in the Indian philosophical system; what are those two? One is Svatah Pramanyavada and another is Paratah Pramanyavada; Svatah stands for intrinsic and Paratah stands for extrinsic; therefore, they said that there are two kinds of Pramanya that can we find - Svatah Pramanya and Paratah Pramanya; Svatah Pramanya stands for intrinsic validity and Paratah Pramanya stands for extrinsic validity.

That means, the knowledge being valid or invalid may be known through its intrinsic quality; on the other hand, the knowledge being valid or not it will be known through the external qualities or though the external conditions; Pramanya talks about the knowledge - valid knowledge; Pramanyavada - the validity of knowledge.

Here, we find there are two kinds of...one is knowledge valid because it is intrinsic in nature and further knowledge is valid because it depends on the external conditions. Svatah stands for intrinsic and Paratah stands for extrinsic; once we have discussed about Pramanyavada there is another side of it - that is, Apramanyavada; that means, invalidity of knowledge; we will also discuss that, because if a knowledge cannot be valid then this will be turned into invalid knowledge and for invalid knowledge they said its Apramanyavada.

Pramanyavada on one hand expresses the validity of knowledge on the other hand Apramanya talks about the invalidity of knowledge; in both the cases we find the Svatah and Paratah Pramanyavada and Svatah and Paratah Apramanyavada; what I mean is that a knowledge being valid or invalid depends on the intrinsic and extrinsic conditions of it on the other hand if a knowledge is invalid it also depends on intrinsic and extrinsic conditions of it.

Let us discuss **what are the schools that accept**, what are the views and how they justify their views; if at all they justify their views, what is the view of Kumarila Bhatta in this regard - whether Kumarila Bhatta agrees with them or he has a different opinion of his own; some schools believe that the validity and invalidity of knowledge lies in the matter which is capable of producing the object; many schools... if you see... now what are those school that we discussed? But now, for understanding we need to know what really intrinsic validity means - how knowledge can be valid intrinsically.

Many of the schools said that the validity and invalidity of knowledge lies in the matter which is capable of producing the object; in the matter we find something as having validity and invalidity; because of the validity in the matter whatever it produces turns valid; if the matter which is capable of produce the effects if it is not valid then whatever effects it produces or whatever effects it produces - it turns invalid.

Therefore, they said that validity and invalidity lies in the material objects which are capable of producing many of the effects; for example, if the clay is not valid how can we find a pot which is a production from clay, how will it be valid? If the thread is not valid how can we find the cloth, which will be a valid one? Because, cloth is produced from thread - here thread is the material.

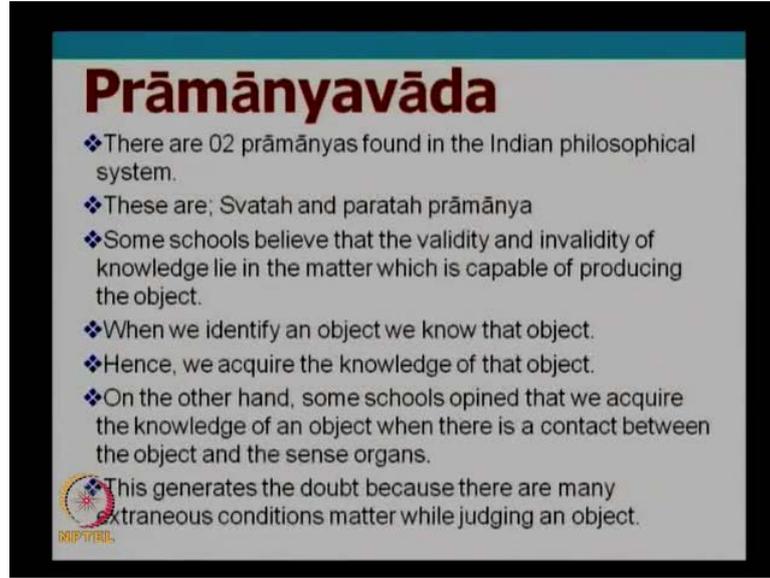
Therefore, they said that the effect - the knowledge will be valid or invalid it depends on its matters from which it produces; they said that categorically that validity and invalidity of knowledge lie in the matter which is capable of producing the objects; when we identify the object we know that object and as a result we acquire the knowledge about that object.

Please understand it clearly - it is a very logical argument; they said that validity and invalidity of knowledge lies in the material which is capable of producing objects and whenever it is capable of producing object we know about that object; therefore, we acquire the knowledge about that object, therefore the validity and invalidity lies intrinsically in that matter.

On the other hand, some schools believe that before producing anything, before we see anything in this world we cannot accept its validity or invalidity; because, whenever we identify an object there is a sense organs contact between that object and the sense organs; what is claimed is that whenever we perceive some object our sense organs contact that object. So, there is a contact between the object and the sense organs and as you know the sense organs may disable us because of various reasons.

Suppose, I want to see a duster on my table - here it depends on the distance where the duster lies it varies - my perception varies - if my vision is not healthy - if I do not have a proper vision - I may see the duster in a different way or if I see the duster in a different angle the duster looks to me in a different way; further, if there is no proper light I will not be able to see the duster as it is; I may see the duster in a different way where the nature of duster is not so.

(Refer Slide Time: 33:48)



**Prāmānyavāda**

- ❖ There are 02 prāmānyas found in the Indian philosophical system.
- ❖ These are; Svatah and paratah prāmānya
- ❖ Some schools believe that the validity and invalidity of knowledge lie in the matter which is capable of producing the object.
- ❖ When we identify an object we know that object.
- ❖ Hence, we acquire the knowledge of that object.
- ❖ On the other hand, some schools opined that we acquire the knowledge of an object when there is a contact between the object and the sense organs.
- ❖ This generates the doubt because there are many extraneous conditions matter while judging an object.

INSTITUTE

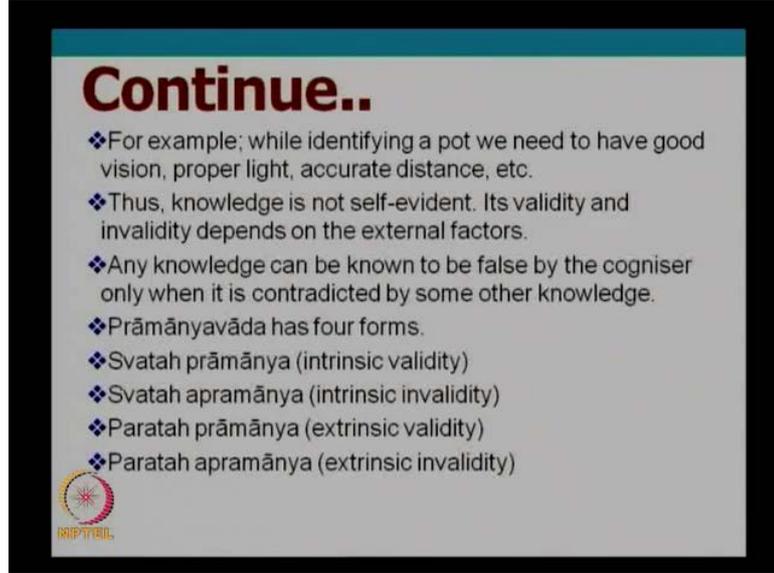
Therefore, it is stated that whether the knowledge is valid or not it depends on the external condition; before the production of that object we may not know anything about that matter, although we know about the matter we do not know if the matter is valid or invalid; the validity or invalidity you can know only when our sense organs contact that that object and are able to know whether that object can be named as so and so; whether that object can fulfill some purposes or not.

Therefore, some of the thinkers - from some of the schools - believe that the validity and invalidity of knowledge on object, one thing or an issue or an event depends on many of the external conditions; like, to validate the existence of a duster on my table I need some of the external conditions like I must have proper vision; further, there must be a sufficient light to perceive that object and the duster should be kept at a minimum distance where I can perceive that object; it should not be kept far away from me and there may be many other; thus, I submit that according to Mimamsikas we find that there are two kinds of a validity or Pramanyavada - validity of knowledge - one is Svatah Pramanyavada another is Paratah Pramanyavada.

Svatah Pramanyavada talks about the intrinsic validity - the knowledge will be intrinsically valid in its nature; on the other hand, some of the knowledge being valid or invalid depends on the external conditions; it is in a very broad frame work; same thing I have written here - I said that on the other hand some school opined that we acquire the

knowledge of an object when there is a contact between the object and the sense organs; this generates doubt because there are many extraneous conditions which matter while judging an object.

(Refer Slide Time: 42:46)



**Continue..**

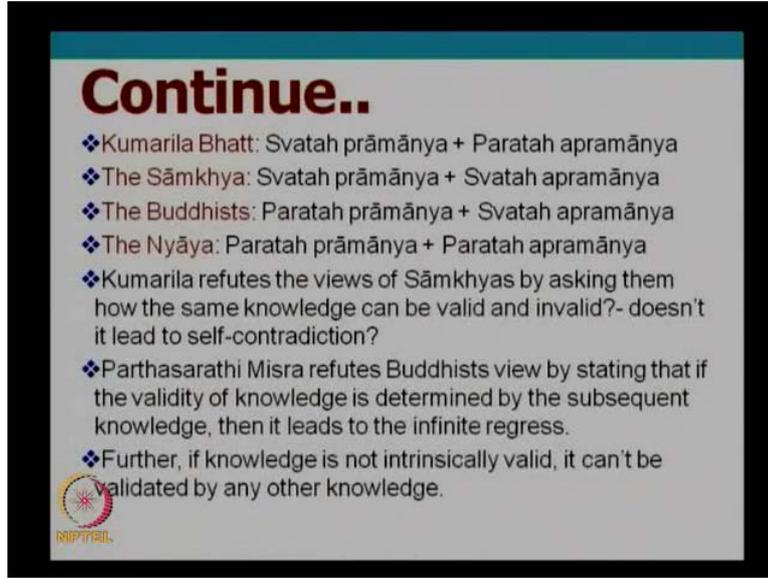
- ❖ For example; while identifying a pot we need to have good vision, proper light, accurate distance, etc.
- ❖ Thus, knowledge is not self-evident. Its validity and invalidity depends on the external factors.
- ❖ Any knowledge can be known to be false by the cogniser only when it is contradicted by some other knowledge.
- ❖ Prāmānyavāda has four forms.
- ❖ Svatah prāmānya (intrinsic validity)
- ❖ Svatah apramānya (intrinsic invalidity)
- ❖ Paratah prāmānya (extrinsic validity)
- ❖ Paratah apramānya (extrinsic invalidity)

 NIPITER

For example, I have given that while identifying a pot we need to have good vision, proper light, accurate distance so on and so forth; thus, knowledge is not self-evident its validity and invalidity depend on external factors; any knowledge can be known to be false by the cogniser only when it is contradicted by some other knowledge.

If you recapitulate what we have said that Mimamsikas believe that valid knowledge is that knowledge which should not be contradicted by any other knowledge; the same thing I have repeated here - it is one among the other elements of valid knowledge; thus, we find that if I have the four combinations - Pramanyavada, Apramanyavada and Svatah Pramanyavada and Paratah Pramanyavada; then we find four forms of Pramanyavada: one is Svatah Pramanyavada - intrinsic validity; another is Svatah Apramanyavada - intrinsic invalidity; the third one is Paratah Pramanyavada - that is extrinsic validity; the last one is Paratah Apramanyavada - that is extrinsic invalidity; therefore, we have four forms of Pramanyavada - Svatah Pramanyavada, Svatah Apramanyavada, Paratah Pramanyavada, Paratah Apramanyavada.

(Refer Slide Time: 44:12)



**Continue..**

- ❖ Kumarila Bhatt: Svatah prāmānya + Paratah apramānya
- ❖ The Sāmkhya: Svatah prāmānya + Svatah apramānya
- ❖ The Buddhists: Paratah prāmānya + Svatah apramānya
- ❖ The Nyāya: Paratah prāmānya + Paratah apramānya
- ❖ Kumarila refutes the views of Sāmkhyas by asking them how the same knowledge can be valid and invalid?- doesn't it lead to self-contradiction?
- ❖ Parthasarathi Misra refutes Buddhists view by stating that if the validity of knowledge is determined by the subsequent knowledge, then it leads to the infinite regress.
- ❖ Further, if knowledge is not intrinsically valid, it can't be validated by any other knowledge.



According to Mimamsa, as I said - or Kumarila Bhatta - Svatah Pramanyavada and Paratah Apramanyavada... I had discussed just few minutes back - why is it Svatah Pramanyavada? Because, they believe that a thought or knowledge will be valid or invalid depending on its matters, which is capable of producing the effects or producing the objects.

If the matter is not intrinsically valid, then whatever it produces it cannot be valid; if the clay is not good - if the clay is not valid - then whatever pot we produce will certainly not solve the purpose; therefore, according to Mimamsika the validity and invalidity of knowledge lies in the matter.

Further, they said that Paratah Apramanyavada - extrinsic invalidity... what do they mean? If at all an object - the knowledge about an object - is invalid it depends on the external condition - Paratah; because, there are many external conditions matters to identify an object to have a knowledge about that object; therefore, according to Mimamsa a knowledge will be valid because it is Svatah Pramanya; it lies in its matter - the validity lies in its matter - Svatah Pramanya; Paratah Pramanya - a knowledge will be invalid because of the external condition.

In the same way Samkhya philosophy said Svatah Pramanya and Svatah Apramanya... Svatah Pramanya means Svatah - the validity of knowledge lies in the matter like Kumarila Bhatta - **Svatah Apramanyavada.**

Further, they said that invalidity of knowledge also lies in the matter; because, if the matter is invalid whatever it produces certainly will be invalid, it does not require any kind of external conditions for its invalidity; therefore, while accepting Kumarila Bhatta's view that knowledge can be valid because it lies in some matter, they said that knowledge can be invalid because if the invalidity lies in its matter; thus, in one point Samkhya agreed with Kumarila Bhatta, but in other points disagreed with Kumarila Bhatta.

The disagreement lies when Samkhya philosophy talks about Svatah Apramanyavada; that means, invalidity of knowledge also lies in the matter; Buddhists also say Paratah Pramanya and Svatah Apramanya - when Buddhists talk about Paratah Pramanya they said that because of the external conditions we identify that object - we have a knowledge about that object; therefore, the validity of a knowledge about an object depends on the external condition.

And further they said Svatah Apramanyavada - that means, the invalidity of knowledge lies because of the matter, which is capable of producing it; if the matter is invalid whatever we produce - any object - cannot be valid; therefore, to access validity and invalidity of knowledge we need the external condition and not the matter as such.

If you consider the Naiyayikas view they said that Paratah Pramanyavada and Paratah Apramanyavada - whether a knowledge is valid or invalid depends on the external condition - the way you perceive the object; if the object is perceived as it is then it is a valid knowledge, but if you perceive snake as a rope or rope as a snake it is an invalid knowledge; therefore, because of the external conditions we are not able to cognize the object; therefore, the validity and invalidity of the knowledge lies in the external conditions.

I repeat that Kumarila Bhatta talks about Svatah Pramanyavada and Paratah Apramanyavada; Samkhya philosophy talks about Svatah Pramanyavada, Svatah Apramanyavada; Buddhist philosophy talks about Paratah Pramanyavada and Svatah Apramanyavada; the last one the Naiyayikas talks about Paratah Pramanya and Paratah Apramanya.

Now, we will see how Mimamsikas agree to all the views given by other schools; whether Mimamsikas philosophy agrees to all those views or they have reservations of their own; we will discuss that in the next class, thank you.