CHAPTER EIGHT

SOME TECHNICAL TERMS OF MĪMĀṂŚĀ

ARTHAVĀDA

According to the Mīmāṃsakas, the Sentences that occur in the Vedas in a particular context to describe existing things or praise or denounce some deeds or injunctions are only subordinate to injunctive sentences (Vidhi). These sentences are of three types. They are Guṇavāda (figurative statements), Anuvāda (statements of a fact which is not yet known) and which is not contradictory to what is already known and Bhūtārthavāda.¹

1. virodhe guṇavādassyaḥ anuvādo'vadhārite/
bhūtārthavādastadāhānātaḥ arthavādastrīdhā mataḥ// TSR, p.9.
Vṛtti is a modification of the internal organ. It is what makes knowledge of empirical reality possible. If acts as a connection between the knowing subject and the object known. It pervades the object on the strength of its being the modification of the mind. It is also the function or operation of the words in a sentence.\(^1\) Vṛtti is of three kinds. They are Sakti (denotative power), Lakṣaṇā (implication) and Gauni.\(^2\)

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1. padārthābhidhānaṁ vṛttiḥ.

2. vṛttistu saktir lakṣaṇaṁ gauniṁ trividhā. TSR, p.66.
Ūha (modification) is an important topic in the Mīmāṃsā system. It is technically related to the sacrifices in the context of Mantras. It is of two kinds: (a) one that is directly laid down. For example, when it is declared that at the Ectype (Vikṛti), a certain corn has to be thumped once and not as many times as may be necessary for the removal of the chaff, as is done at Archetype (Prakṛti) and the mantra accompanying the thumping is also to be recited only once. (b) That which is inferred or presumed.¹

1. (a) uho nāma prākṛtasya padārthasya vikṛtau

Kāryamukhenā'gatasya tatrtyakāryavaśena' nyathābhāvah.

TSR, p.134.

(b) MBP, p.131.
One of the most important contributions of the Mimamsakas is the principles of Puruṣārtha and Kratvartha. This twin-concept of Kratvartha and Puruṣārtha is centred in the content of ritual. These two may be called the motive of actions. Jaimini, the propounder of the Mīmāṃsā System, has described these two principles in his work, the Mīmāṃsā Sūtras.

Jaimini defines a Puruṣārtha as that which a man undertakes entirely for the sake of attaining for him a result in the form of happiness.\(^1\) Thus, all the Principal Sacrifices (Pradhāna-Yāgas) come under the class of Puruṣārtha. For example, the New-moon and Full-moon Sacrifices (Dārṣāpūrṇāmāsa yāgas) which lead to the desired results of man. So, that which is laid down

\begin{enumerate}
\item (a) puruṣābhilaṣitaphalajanakriyāviṣayakatvam puruṣārthatvam.
\hfill TSR, p.109.
\item (b) yasmin pritiḥ puruṣasya tasya lipsā' rthalakṣanavibhaktatvāt.
\hfill MS, 4.1.8 also, yo yāḥ pritisādhanāḥ, sā puruṣārthāḥ.
\item SB under Ibid.
\end{enumerate}
for the accomplishment of something pleasing and desirable to man, the grant is called Puruṣārtha.

A Kratvartha is that which helps in the accomplishment of the acts of the Puruṣārtha and does not itself bring any result to the agent. For example, the Prayājas etc. which are auxiliary to the Darśapūrṇamśa sacrifices.² Thus all material substances, their preparations and purifications, are regarded as Kratvartha. From above, it is clear that the principal acts come under Puruṣārtha Class and the auxiliary acts come under the Kratvartha class.³

Śabarasaṃ has applied the twin concept of Kratvartha and Puruṣārtha to the attainment of wealth. If one acquires wealth by such means not prescribed by the scriptures and performs a

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2. a) tatra vidhināṁ kratvarthatvaṁ kratusādagunyāpā –

dakakriyāviṣayakatvam. TSR, p.109.

(b) puruṣārthalahakṣite tadviparaṁṇaḥ kratvartha iti kratvarthasya lakṣaṇaṁ

siddham. SB, under MS, 4.1.8.

sacrifice, then the defect arises as to whether the rules for the obtainment of wealth are Kratvartha or Puruṣārtha. If the acquisition of wealth is Kratvartha, then the wealth attain by means of rules not prescribed by the Scriptural texts will come to be defective and it will lead to the fact that the sacrifice itself will be found to be defective. But if the acquisition of wealth is Puruṣārtha, then such wealth could be used for any Sacrifice and then it will be beneficial.
Karma (Action) is one of the important tenets of Mimamsa system. Karma in Mimamsa is called Dharma which is the main topic of Mimamsa. Karma is regarded as the conservation of virtues, merits and demerits of actions. In another sense, it is a force generated by an action that has potency of bearing a definite fruit.

Karmas of two kinds viz., (1) Guṇakarma and (2) Arthakarma. Guṇakarma is that produces purification. It is of four types namely Utpatti-karma (productive act), Prāpti-karma (securing act), Saṃskṛiti (purificatory act) and Vikṛti Karma (Ectypal act).

The most important classification of Karma is into (1) Nitya (Compulsory act), (2) Naimittika (occasional) and Kāmya (prospective). These are Artha Karma.

1. athato dharma jñāṇasa. MS. 1.1.1.
2. saṃskārajanakaraṇā karma guṇakarma. MP, 15.
The author of the *Tantrasiddhānta-Ratnāvali* refers to two types of acts – (1) Ārādupakāraka (that which helps the sacrifice indirectly) (2) Sannipatyopakāraka (which helps the sacrifice directly).³

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3. kriyārūpāṇyapi dvividhāni-sannipatyopakārakāṇyārādupakārakāni ceti. TSR, p.106
Atidesa (Transference of details) is one of the tenets of the system of Mimamsa. Jaimini has devoted the first twelve sutras of the 1st Pada of the seventh chapter (i.e. 7.1.1.-12) of the Mimamsa-sutras. In the third pariccheda of his Tantrasiddhānta-Ratnavali, Chinnaswami Sastri defines Atidesa as that Sastra which is attainment of the Vedic subsidiaries in another place.\(^1\) The transference of details is regulated by (1) Prakaraṇa (context), (2) Sthāna (position). For example, the details of one sacrifice will be transferred to another only if the two are found enjoined in the same context. This is the reason why the details of the syena-sacrifice are transferred to the Isu-sacrifice not to the saurya or other sacrifices and (2) in this transference, that which occupies the position of the deity at the Archetype shall take the same place at the Ectype to which it is transferred. Atidesa is of three kinds namely vacanātidesa, nailātidesa and codanālingātidesa.\(^2\)

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1. tatra atideso nāma'nyatra śrutānāmaṅgaṅīmanyaatra prāpakaṃ śāstram. 
   TSR, p.129
2. sa cātidesastraśrīvīdhaḥ — vacanātidesaḥ nāmaśrīvīdhaḥ codanālingātidesaḥaceti. Ibid
BADHA

_Bādha_ (exclusion) is another technical term used in _Mīmāṃsā_. Chinnaswami Sastri defines _Bādha_ as keeping away (nivṛtti).¹ It is said in _Mīmāṃsā_ that a vikṛti yāga should be performed in the manner of prakṛti yāga ("prakṛtivad vikṛtih kartavyā"). Certain accessory details are transferred to vikṛti yāga from the prakṛti yāga. In this context, the scope of _Bādha_ is there.

There are two kinds of _Bādha_ viz. (1) _Prāpta-bādha_ which is the exclusion of a modification indicated by transference. This exclusion applies to the modification which is, by its very nature, inadmissible, (2) _Aprāpta-bādha_ which is the exclusion of a modification not indicated by any of the valid forms of transference which is, therefore, not admissional.²

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1. _bādho nāma nivṛttiḥ_. TSR, p.139

2. _tatra kl̥ptasya bodhakasya viśeṣaviśayatāpratibandhakatvaṁ_

   _prāptabādhatvam. aṅgatābodhakaliṅgādikalpyaśrutyādikalpanāpraṭi-_ 
   _bandhakatvamaprāptabādhatvam_. Ibid, p.145

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The subject of Bādha leads on to that of antithesis (samuccaya), 'inclusion' or 'combination' by virtue of which there is combination of what is prescribed with what is transferred. Bādha is practically same as Niṣedha (prohibition) and is expressed by Negative term.

3. TSR, p.147
In the fourth section of the third chapter of the *Tantrasiddhānta-Ratnāvali*, author Chinnaswami Sastri discusses the issue of Tantra (Centralisation) in the light of the Mīmāṃsā-sūtras (11.1.5 – 19). There are certain subsidiaries which, if performed once, effectually help, by that single performance, more than one acts. This help accorded by a single performance of the subsidiary to several primaries is called Tantra.¹ Tantra is thus defined as consisting in the single performance of a subsidiary benefiting more than one primary. That single performance being enjoined and intended by the sacrificer to help more than one primary act.²

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1. (a) kvacidanekapradhānesu yugapadanuṣṭhiyamānesu taduddeṣenā’
   aṅgānāṁ sakṛdevā’ nuṣṭhānaṁ prayogāvidhirbodhayati. tadeva
tantramityucyate. TSR, p.147

   (b) yadenekoddesenā’nuṣṭhiyate tattantram. Ibid, p.150

2. · · PIS, p.310
PRASĀNGA

Prasāṅga (extended application) is another technical term used in Mīmāṃsā. Jaimini deals with Prasāṅga in his Mīmāṃsā-sūtra (12.2.8 – 9). Chinnaswami Sastri also discusses Prasāṅga in his Tantrasiddhānta-Ratnāvali (in the third chapter). In certain cases, the scope of Tantra is further extended and the single performance of a subsidiary even though prescribed and intended to help one primary is accepted as helping another primary also, when this latter is performed by the same man and at the same time and place as the former primary. This is called Prasāṅga.1 The difference between Tantra and Prasāṅga is stated by Śabara in his Śabarabhāṣya.2

1. anyata upakāralabhaprayuktāṅgānanuṣṭhānam prasāṅga iti tallakṣaṇam.
   TSR, p.150

2. sādhāraṇām bhavettantrāṁ parārthe tvaprayojakah /
   evameva prasāṅgassvādyādvidyamāne svake vidhau //
   As quoted in Ibid.

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Apūrva (unseen potency) is the most important term in the system of Mīmāṃsā.\(^1\) Apurva is also known as Kārya or Niyoga. The followers of Prābhākara hold that Apūrva is the meaning of the vedic “Liṅs and this is because of their being concerned with Vedārtha (Vedic import),\(^2\) and not with Dharma which is the concern of the Bhāṭṭas. Kumārila\(^3\) rejects the view of the Prābhākaras as regards Apūrva on the ground that such an Apūrva is not known by anybody as Dharma as no one can see it. It may be stated here that Kārya because of its being not known by any other. Source of knowledge such as perception (Pratyakṣa) etc.

1. aṣṭutaraviniśinaṁ karmāṇāṁ yāgahomādīnāṁ kālantara-bhāvisvargādikāṁ prati na sambhavatiti śrutakaranatva-nirvahaya yāgasvargayormadhye yāgajanyam phalotpatti—paryantāvasthāyi apūrvaḥkhyāṁ vastu kīṁcitkalpyate. TSR, p.76.

2. dharmaśabdaśca vedārthamātraparāḥ. RVL under BR, p.16.

3. śreyo hi puruṣapritiśṛ dravyaguruṇakarmabhiḥ /
codanālasanaissādhyaṁ tasmatteśveva dharmaḥ // SV, 2.291.

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is called Apūrva. This is stated by Śālikanātha in K (25) of 2nd pariccheda of the VM. Apūrva or Kārya of the Prabhākara School which identifies it with the meaning of the suffix ‘Liṅs’ is different from that of the Bhāṭṭas who accept yāga as Dharma and accept Apūrva as the connecting link between the two, viz., yāga and svarga etc. (i.e., the result). In the the Apūrvādhikaraṇa of the MS, Śabarasthāmi calls Kārya as Apūrva by reason of its being something new to all other means of knowledge. Śālikanātha also gives the same name.

4. kriyādibhinnāṁ yatkāryam vedyaṁ mānāntarairma tat /
    ato mānāntarāpūrvamapūrvamiti giyate //

5. yattu kālāntarthāyī karyāṁ tadeva tena niyojyena sahānvayaṁ 
gantumarhatī kriyātireki mānāntarāvedyameva līṅdayaḥ 
apūrvamucyate. RVL under BR, p.288.