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An insight into *Purva Mimamsa Darshana* and its conceptual comparison to *Ayurveda*

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ABSTRACT

Darshana addresses the philosophical elements by which they direct one to the reality and various other principles of life. *Purva Mimamsa Darshana* one among the *Shad Darshana* (Six philosophies), emphasise on the basic principles of *Veda* and the achievement of the ultimate goal through their practice. Understanding their principles and concepts paves way to clarify and enhance the knowledge regarding various concepts from *Ayurveda*. *Purva Mimamsa* propagates *Dharma* (laws/duty) and emphasise *Karma* (deeds), hence also called as *Karma Mimamsa*. This *Darshana* explains various concepts such as *Pramanas* (means of acquiring knowledge), *Karma* and its types, *Atma* (soul), *Moksha* (salvation) etc. where, few of these ideas diverge somewhat from those in *Ayurveda*, while others add clarity. Here, this article deals with *Purvamimamsa Darshana* which emphasises more on the basic principles of the *Vedas* and their matters in its support. Hence, through this article an attempt has been made to review and understand the concepts of *Purva Mimamsa* and its comparison to concepts in *Ayurveda*.

Key words: *Purvamimamsa, Darshana, Maharshi Jaimini, Pramana, Karma, Dharma, Adhvaramimamsa, Kumarila Bhatta.*

INTRODUCTION

Ayurvedic philosophy is connected to the *Shad Darshana*, the six philosophies of life which develop from ancient sages and scriptures of India. *Darshana* (philosophy) is a hunt for the truth. They are ideologies that point one in the direction of reality and various other *Tattwas* (principles). They have their origin from the *Veda*, that which speaks about *Jnana* (knowledge)

and *Karma* (deeds). One of the philosophies that emerged from the *Karma Vibhaga* (part describing regarding deeds/actions) of the *Vedas* is *Mimamsa Darshana*. *Mimamsa Darshana*, one among the *Astika Darshanas* (theist philosophies) is divided into 2 *Khandas* (division) i.e., *Purvamimamsa* and *Uttaramimamsa*. Among these *Purvamimamsa* of *Jaimini*, deals with the *Karma Kaanda* (category related to principles on deeds) and *Uttaramimamsa* deals with *Jnanakaanda* (category related to principles on knowledge). Though these two *Darshanas* have arose from a common factor (*Karma Vibhaga*) they have nothing in common in between them. *Vedas* are mainly categorised into two parts i.e., *Mantra Bhaga* (part related to sacred spells) and *Brahmana Bhaga* (part related to *Brahmin* principles). *Purva Mimamsa* deals with the *Mantra Bhaga* of the *Vedas*. As *Dharma* (laws/duties) and *Karma* (deeds) are the main concern of this *Darshana*, clear explanation and clarity regarding these topics can be obtained along with their understanding in the present era.

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AIM

To analyse the concepts of *Purva Mimamsa Darshana* and collate them with *Ayurveda*.

OBJECTIVES

1. To outline *Purva Mimamsa Darshana* and comprehend various concepts of *Purva Mimamsa Darshana*
2. To analyse the concepts of *Purva Mimamsa Darshana* with *Ayurveda*.

MATERIALS AND METHODS

In the present study, *Bharateeya Darshana*, *Sarvadarshana Sangraha*, *Charaka Samhita* with its commentaries, *Sushruta Samhita* with its commentaries, relevant data from other *Ayurveda* literatures and dictionaries were referred to compile, organise, describe and analyse the contents in a systematic manner.

RESULTS

Nirukti

The word 'Purva' means first or initial and the word 'Mimamsa' means *Parikshana* (investigation), *Anusandhana* (to search), deep thinking. So, the philosophical group (*Mimamsa*) that emerged first, which aims at knowing and propagating the unknown secrets of *Vedas*, is *Purva Mimamsa*.

The word *Darshana* is defined as that which aid in seeing, i.e., that which aids in the visualisation of reality and *Tattwas* (principles).

Synonyms

1. *Dharma Mimamsa* - as they were curious to know regarding *Dharma* and propagate it.
2. *Mimamsa Darshana*
3. *Karma Mimamsa* - as *Karma Siddhanta* / *Karma Kaanda* was their priority.
4. *Jaimini Darshana* - named after the profounder *Maharshi Jaimini*.
5. *Adhvaramimamsa* - as it focused on *Karma* and *Dharma* in the form of *Yajna* (sacrificial rituals).

Profounder

Maharshi Jaimini is renowned as the profounder of this *Darshana* due to his enormous contribution to this *Darshana*. Although *Maharshi Jaimini* is regarded as the profounder, several other personalities, including *Baadari*, *Atreya*, *Kaamukayana*, and *Etashaayanu*, have been associated with *Mimamsa Darshana* before him. Thus, indicating that he did not establish this *Darshana*.^[1]

Mimamsa Sutra

The *Mimamsa Sutra*, authored by *Maharshi Jaimini*, is a classical work of *Purva Mimamsa Darshana*. There are total of 16 chapter. The first twelve chapters are referred to as *Dvadashalakshani* as they explain regarding topics such as *Dharmajijnaasa*, *Bheda*, *Sheshatva*, *Prayojana-Prayojakabhava*, *Krama*, *Adhikaara*, *Saamanya*, *Atidesha-Vishesha Atidesha*, *Ooha*, *Baadha*, *Tantra* and *Prasanga*. These contain total of 2745 sutras in them. The latter four chapters, referred to as *Devataakaanda/Sankarshana/Sankarshanakaanda*, comprise 436 Sutras.^[2]

Shabaraswamy was the *Bhashyakara* (Commentator) of this text, and the commentary is referred to as *Shabarabhashya*. Three *Vyakhya* (detailed explanations) by *Kumarila Bhatta*, *Prabhakara Mishra*, and *Murari Mishra* has been worked on this commentary. These three later gave rise to three distinct schools of teaching under *Purva Mimamsa Darshana*.^[3] They are:

1. *Bhaattamata* by *Kumarila Bhatta*
2. *Gurumata* by *Prabhakara Mishra*
3. *Mishramata* by *Murari Mishra*.

Kumarila Bhatta

Kumarila Bhatta, the personality whose thoughts gave rise to *Bhaattamata* School of teaching was one of the famous personalities of this *Darshana*. He refuted the principles of *Bauddha Darshana* and re-established the *Vedic* principles. In order to accomplish this, he pretended to be a *Bauddha* monk and learned in-depth information about their guiding principles. He then

defeated their ideas to reinstate the Vedic teachings. He wrote three books on *Shabarabhashya* which explain regarding the different concepts of *Shabarabhashya*. They are: *Shlokavaartika*, *Tantravaartika* and *Tuptika*.^[4]

CONCEPTS

Pramana

Table 1: Enumeration of Pramanas explained by different personalities from the Purva Mimamsa Darshana.^[5]

Maharshi Jaimini	Prabhakara Mishra	Kumarila Bhatta
Pratyaksha	Pratyaksha	Pratyaksha
Anumaana	Anumaana	Anumaana
Shabda	Shabda	Shabda
-	Upamaana	Upamaana
-	Arthaapatti	Arthaapatti
-	-	Anupalabधि

Purva Mimamsa defines *Prama* as the knowledge which is unknown but has got the essence of truth in them.^[6] *Pramana* is defined as tools that gives the knowledge of an unknown without any flaw in its origin nor any controversy nor any controversy from the existing information.^[7]

Pratyaksha Pramana (direct perception)^[8]

Prabhakara Mishra defines *Pratyaksha* as the knowledge gained/ perceived by the means of *Indriyas* (senses) (*Saakshaat Pratiti Iti*). Whereas *Kumarila Bhatta* defines *Pratyaksha* as the knowledge that arises from the contact of *Indriyarth* (sensory perceptions) with the *Indriya* and is devoid of any flaw in its origin nor any controversy nor any controversy from the existing information.

They consider *Trividha Sannikarsha* for *Bahya Padartha* (perception of the knowledge regarding the external objects):

- *Atma* (soul) - *Mana* (mind)
- *Mana* - *Indriya* (senses)
- *Indriya* - *Padartha* (object)

The contact of *Atma* with *Manas*, later the contact of *Manas* with the *Indriya* (senses) and then the *Indriya* contact with the *Padartha* (entity that is being perceived) is the manner in which the *Pratyaksha* knowledge is obtained.

Types of Pratyaksha^[9]

1. *Nirvikalpa Pratyaksha* - A non-specific/ vague/ gross knowledge of a thing gained by the *Indriya* is *Nirvikalpa Pratyaksha*. According to *Purva Mimamsa*, even *Nirvikalpa Pratyaksha* is capable of initiating the process of gaining the knowledge. Example: as (*Jnana Pravrutti*) Initiation of any knowledge happens in animals or a child without having any knowledge or in a normal person who performs any kind of action in hurry.
2. *Savikalpa Pratyaksha* - A specific/ definitive knowledge of a thing that is gained by the *Indriya* is *Savikalpa Pratyaksha*.

Sannikarsha (the relation between the *Indriya* and its *Vishaya*)^[10]

They mention total of three *Sannikarsha* (contact):

1. *Samyukta Sannikarsha* (contact of the sense organ with the object)
2. *Samyuktatadaatmya Sannikarsha* (the contact of sense organ with its object and the object having inseparable relation with its means of perception)
3. *Samyuktataadaatmyataadatmya Sannikarsha* (perceiving the details regarding the object)

They opine that the *Jaati* (type/variety), *Guna* (qualities) and *Karma* (action) possess inseparable relation (*Tadaatmya*) with the *Dravya* (object). This turns down the requirement of the *Samavaya Sannikarsha* (perceiving of sound by the auditory sense organ) and *Samaveta Samavaya Sannikarsha* (perceiving specific feature of the sound heard) (which is told by the *Nyaya Darshana*).

Anumaana Pramana (inference)^[11]

The opinion regarding the *Anumaana Pramana* is as similar to the *Nyaya Darshana*.

Anumaana Pramana is defined as follows:

- The knowledge that follows the knowledge gained by the *Pratyaksha Pramana*.
- With the help of the knowledge of the object gained priorly by *Pratyaksha Pramana*, the later analysis done to gain the inferential knowledge is called as *Anumaana Pramana*.
- By the knowledge of the *Linga/Hetu* (characteristics), the knowledge of the *Lingi* (the object whose knowledge has to be known) is gained by the *Anumaana Pramana*.

Types

- A) 1. *Swarthaanumaana* - the inference done in order to gain knowledge for oneself.
2. *Pararthaanumaana* - the process used to impart knowledge to others after attaining inferential knowledge for oneself.
- B) 1. *Purvavat* - Inferring the future *Karya* by the perception of the present *Karana*.
2. *Sheshavat* - Inferring the previous *Karana* from the perception of the present *Karya*.
3. *Saamaanyodrushta* - inferring the relation between *Karya* and *Karana* simultaneously at present.

Shabda Pramana (Authoritative Statement)^[12]

The opinion regarding the *Shabda Pramana* of *Purva Mimamsa* is similar to that of *Nyaaya Darshana*.

Shabda is defined as that which is perceived through hearing. *Shabda* is eternal and omnipresent. They are of two types: *Paurusheya* (statements made by a man) (*Aptavachana / Yatharthavakya*) which can be doubtful or possess a chance to get refuted, *Apaurusheya* (*Vedavakya* - statements from *Vedas*) which is eternal and is considered as *Shabda Pramana*. *Kumarila Bhatta* classifies *Veda Vakya* into two *Khanda* (division) i.e., *Siddhavastuvishayaka* (regarding proven things) and *Saadhyavastuvishayaka* (regarding things that has be proven).

Upamaana Pramana (Analogy)^[13]

The *Sadrushatmaka Jnana* i.e., the knowledge of similarity is gained by *Upamana Pramana*. They refuted the opinion of *Nyaaya Darshana* regarding the

Upamana Pramana which defined *Upamana Pramana* as *Samjanya-Samjni Sambandha* (relation between objects for comparison). They opine that this relation of *Samjanya* and *Samjni* is the combination of *Aptopadesha*, *Pratyaksha* and *Anumana* and not *Upamana Pramana*.

Arthaapatti Pramana (Envision)^[14]

The ability to envision something that has already been seen, heard, or known, in its absence is known as *Arthapatti*.

Anupalabdhi/ Abhaava (Absence)^[15]

Only when an object is absent can one learn about its absence; other *Pramanas* are unable to impart this knowledge. As a result, *Anupalabdhi Pramana* is a tool that enables us to ascertain the absence of any object. It is the awareness that something is missing.

Eg: The absence of a pot that had been put in that spots previously.

Bhrama (Illusion)^[16]

Bhrama is the knowledge of any object that is acquired or experienced in a different way than how it is in actuality. It is also known as *Mithyajnana*, *Mithyopalabdhi*, *Aprama*, *Ayatharthaanubhava*, *Asat Jnana* (false knowledge).

Eg: Misinterpreting a snake as a rope or vice versa.

Concept of Karma^[17]

Karma Siddhanta / Karma Kaanda is the priority of *Purvamimamsa Darshana*. According to them, practice of *Yajneeya Karma Kaanda* is *Karma*.

Karma (deeds) is capable of producing *Karma Phala* (fruit of those deeds) by its own as it possesses the power of producing the *Phala* of those *Karma* (*Phalotpaadaka Shakti*). Hence when the situation arises, the fruit of the *Karma / action* done is reaped. The good deeds by its *Punyashakti* (capability to induce positive outcome) provides *Sukharupi Phala* (pleasant fruit) and bad deeds by its *Paapashakti* (capability to induce negative outcome) provides *Dukharupi Phala* (Unpleasant fruit/outcome). Hence, they considered *Karma* itself as *Ishvara Tattwa*.

Types**A) Based on Karma propagated in the veda (5 types)^[18]**

- i) *Nitya Karma* - the daily duties assigned for a particular group of people is known as *Nitya Karma*. e.g. for a *Brahmana* – early morning rituals related to worship, chanting of *mantra*, *Japa* etc.
- ii) *Naimittika Karma* - Mandatory actions that must be carried out, such as *Vrata* (religious vow), *Shraadh* (rituals for dead), *Yajnya* (sacrificial ritual), *Jaata Karma* (rituals for new born), etc., as described in the *Vedas*, where there are specific intentions involved. These must be carried out without any interest for the results. When this *Karmas* are carried out, they help to deplete *Paapa Karma*, and when they are not carried out, they replenish *Paapa Karma*.
- iii) *Kaamyas Karma* - Actions under-taken by people to achieve their respective goals or desires. There is no obligation to carry them out. Provides the desired fruit when performed; when not performed, no fruit is present. e.g.: rituals done for *Putra Prapti* (to attain progeny, mainly a male), *Swarga Prapti* (attainment of heaven) etc.
- iv) *Nishiddha Karma* - The actions prohibited as per *Vedas*. e.g.: intake of alcohol etc.
- v) *Praayaschitta Karma* - This type of *Karma* was added by the later personalities. These are the steps taken to atone for or lessen the bad deeds that have already been committed. It reduces the intensity of the *Paapa Karma Phala*.

B) Three types^[19]

- i) *Shrotra Karma* - *Vedic* actions like *Yajna* etc.
- ii) *Smaartha Karma* - Actions done for the purpose of gaining name.
- iii) *Dhaarmika Karma* - Religious actions

C) Three types^[20]

- i) *Sanchita Karma* - the accumulated *Karma* till the present time.
- ii) *Praarabdha Karma* - effects of the *Sanchita Karma*
- iii) *Kriyaamaana* - the present actions.

Pancha Yajna^[21]

- 1) *Brahma Yajna* - the *Yajna* to be performed for the sake of attainment of *Adhyatma Jnana*.
- 2) *Pitru Yajna* - *Pinda Daanaadi* performed for ancestors.
- 3) *Deva Yajna* - *Homa, Hava* etc.
- 4) *Bhuta Yajna* - *Bali, Harana* etc.
- 5) *Manushya Yajna* - *Atithi Satkaara* etc.

Dharma^[22]

The topic of curiosity and propagation of this *Darshana* was *Dharma*. They considered the *Vedic Karmas* itself as *Dharma*. According to them *Dharma* is that which initiates or provokes some kind of action such as those who desire to attain *Swarga* should perform *Yajna* etc. They also called *Dharma* as *Kriyatmaka Vachana, Vidhivaakya* or *Vedavaakya*. They also stated that *Veda* is the base of *Dharma*. Everything stated in *Veda* which has *Shubha Prayojana* (good outcome) and its practice itself is *Dharma*. Practices like *Sheynayajna* (the ritual done with the desire/intension to kill one's enemy) doesn't come under *Dharma* as the ultimate fruit of such practices are never moral.

Concept of Atma^[23]

Atma, the omnipresent entity, distinct from *Buddhi* (intellect), *Indriya* (senses) and *Shareera* (body), it is perceived as present in every living entity. According to this *Darshana*, *Atma* is a *Dravya*, eternal, it is numerous, abode for the knowledge, able to move everywhere. *Atma* is the knower, doer and the one who reaps. The body is cause for *Atma* to reap or experience the *Phala* and *Indriya* are the tool. The *Bahya Padartha* (objects) and the *Manobhava* (emotional/mental factors) are the *Bhagavishayas*.

They consider *Atma* as *Achetana Dravya*, which turns *Chetana* when comes in contact with body, senses and its objects.

Baddhatma (*Atma* along with body and senses) when comes in contact with *Vishaya* i.e., *Jnana*, *Sukha* (happiness), *Dukha* (sorrow), *Ichha* (desire), *Dweshha* (hatred), *Prayatna* etc, gives rise to *Dharma*.^[24]

Concept of Moksha (Salvation)^[25]

The first goal of adhering to the *Dharma* was to attain *Swarga*; however, this focus later shifted to achieving *Moksha* as the ultimate goal (*Purushartha*). Therefore, even though *Maharshi Jaimini* and *Shabaraswamy* had not discussed *Moksha*, *Moksha* had a significant role in *Gurumata* and *Bhaattamata*.

They hold that *Moksha* is the permanent severing of connections with all three types of worldly bonds by the *Atma*. The body senses, and objects that are used for delight are here considered the three bonds of this world. *Moksha* is accomplished when there is complete destruction of the body, *Dharma-Adharma*, and one is permanently freed from all bonds.

Moksha Prapti^[26]

Karma is the *Karana* (cause) and the resultant *Karya* are the bondages. By the destruction of this *Karanarupi Karma*, the *Karyarupi* bondage also gets destroyed. The *Kamyas* and the *Nishiddha Karma* result in bondages as *Kamyas* brings in good/pleasant fruit and *Nishiddha Karma* brings in bad fruits, to reap this one must remain in this world. Whereas, *Nitya* and *Naimittika Karma* are devoid of any bondages. Hence giving up of the *Kamyas* and *Nishiddha Karma* aids one to attain *Moksha*.

Concept of Devata (Deity)^[27]

Shabda is said to as *Brahma* or a *Devata* since it was *Shabda* that first revealed its existence and also because *Shabda* is vital for knowing anything. *Devata* is claimed to have shape, eat sacrifice-offering food, be wealthy, and produce good or bad fruit depending on whether they are pleased or displeased. *Shabaraswamy* rejected the *Devata's* existence in any form and instead thought of them as being formless.

Concept of Ishvara^[28]

Isvara Tattva has not been acknowledged in this *Darshana* because *Karma* is thought to be powerful enough to produce good or bad results based on actions. They contend that the creation of the universe is a natural phenomenon. Later personalities of this *Darshana* acknowledged *Ishvara Tattva* and considered him as *Yajnyapati* (lord of *Yajnya*). As a result, this *Darshana* was divided into *Seshvara Mimamsa* and *Nirishvara Mimamsa*.

DISCUSSION

Pramana in Purva Mimamsa and Ayurveda

Overall, there are five *Pramanas* found in *Bruhatrayee*, with *Yukti Pramana* being the only one that isn't addressed in the *Purva Mimamsa Darshana*. This is mostly owing to the need for intellect-based clinical application of the established Ayurvedic principles, which wasn't necessary in *Darshanas*.

Arthapatti and *Anupalabdhi* are the additional *Pramana* mentioned by the *Purva Mimamsa Darshana*. Among these two, *Anupalabdhi Pramana* comes under the *Visheshana Visheshya Bhava Sannikarsha*, one of the six *Sannikarshas* mentioned under *Pratyaksha*. *Arthapatti Pramana* is the combination of *Pratyaksha Pramana*, *Aptopadesha Pramana* and a part of *Anumana Pramana*. The *Arthapatti Tantrayukti*, mentioned in *Ayurveda* is distinct from *Arthapatti Pramana* as *Arthapatti Tantrayukti* gives the knowledge of what is untold in a particular statement, whereas *Arthapatti* as a *Pramana* refers to the knowledge gained by one's thoughts in the absence of a particular absence at that particular time.

In *Purva Mimamsa* and *Ayurveda*, the order of acquiring *Pratyaksha* knowledge is described differently. *Purva Mimamsa* mentions the contact of *Atma* with the mind first, followed by the contact of mind with *Indriya* and their respective objects. Whereas in *Ayurveda*, emphasising the importance of mind in gaining the right knowledge, the contact of mind has been stated after the contact of *Atma* with *Indriya* happens. Here though the *Atma* and *Indriya* are in contact, without the presence of mind, *Indriya* is

incapable of grasping the knowledge of its respective objects (*Indriyartha*).

In the types of *Sannikarsha*, *Purva Mimamsa* omits *Samavaaya Sannikarsha* and *Samaveta Sannikarsha* owing to the fact that the *Jati*, *Guna* and *Karma* are in inseparable relation with the *Dravya*. Hence, there comes no necessity of having the above two *Sannikarsha*. On the other hand, *Ayurveda* mentions these two *Sannikarsha*. *Ayurveda* mentions sixth *Sannikarsha* i.e., *Visheshana Visheshya Bhava Sannikarsha* which has been separately mentioned as *Anupalabdhi Pramana* by *Purva Mimamsa Darshana*.

Table 2: Comparison of Sannikarshas mentioned by Purva Mimamsa and Ayurveda.

Purva Mimamsa	Ayurveda
Samyukta	Samyoga Sannikarsha
Samyuktatadaatmya	Samyukta Samavaaya Sannikarsha
Samyuktatadaatmyataadaatmya	Samyukta Samaveta Samavaaya Sannikarsha
-	Samavaaya Sannikarsha
-	Samaveta Samavaaya Sannikarsha
-	Visheshana Visheshya Bhava Sannikarsha

The opinion regarding *Anumaana Pramana* and *Upamana Pramana* is similar in both *Purva Mimamsa* and *Ayurveda*. The *Avayava* (further steps) of *Pararthanumana* has been mentioned under *Vadamarga* in *Ayurveda*.

Ayurveda accepts *Shabda Pramana* in the name of *Aptopadesha/Agama Pramana*. Though *Purva Mimamsa* doesn't accept *Aptavachana* as a *Pramana*, *Ayurveda* considers *Aptavachana* as a *Pramana* as it is devoid of any faults (*Amala*), true at all times and not being doubtful.

Karma in Purva Mimamsa and Ayurveda

Both *Purva Mimamsa* and *Ayurveda* emphasise *Karma* as an important factor for every individual. In *Ayurveda*, *Karma* can be classified based on it being a

cause for health (*Shubha Karya - Sukha Phala*) as well as cause for disease (*Ashubha Karya - Dukha Phala*).

Table 3: Classifying Karma in Ayurveda under the types of Karma as per Purva Mimamsa

Purva Mimamsa	Ayurveda
Nitya Karma	Dinacharya, Rutucharya, Sadvrutta, Aahaara Vidhi, Aajasrika Rasayana etc.
Naimittika Karma	Naimittika Rasayana, Jaata Karma, Aachaara Rasayana etc.
Kaamyaa Karma	Vaajeekarana, Pumsavana, Putreshti Yajnya, Kamyaa Rasayana etc.
Nishiddha Karma	All the factors to be avoided that have been mentioned under <i>Sadvrutta</i> , <i>Ahita Aahaara-Vihara</i> , <i>Nidana Sevana</i> , <i>Vega Udeerana</i> and <i>Dharana</i> etc.
Praayashchitta Karma	All actions done as a treatment aspect which includes <i>Trividha Aushadha</i> , <i>Naimittika Rasayana</i> and <i>Rasayana - Vajeekarana</i> etc. (<i>Chikitsa</i> has a synonym of <i>Prayashchitta</i>)

Table 4: Understanding Ayurveda Karma in terms of Purva Mimamsa Shubha Karma - Sukharupi Karma Phala.

Shubha Karma	Sukharupi Phala
Following <i>Dinacharya</i> , <i>Rutucharya</i> , <i>Sadvrutta</i> , <i>Aahaara Vidhi</i> , giving up <i>Ahita Aahaara</i> etc.	Health
Following <i>Pathya</i> , treatment	Relief from disease.

Table 5: Understanding Ayurveda Karma in terms of Purva Mimamsa Ashubha Karma - Dukharupi Karma Phala.

Ashubha Karma	Dukharupi Phala
Not following <i>Dinacharya</i> , <i>Rutucharya</i> , <i>Sadvrutta</i> , <i>Aahaara Vidhi</i> , consuming <i>Ahita Aahaara</i> , <i>Nidana Sevana</i> etc.	ailment

Following <i>Apathya</i> , faulty treatment	Aggravation of the disease.
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Table 6: Comparison of Atma in Purva Mimamsa and Ayurveda

Purva Mimamsa	Ayurveda
<i>Dravya</i>	<i>Dravya</i>
<i>Achetana</i> (<i>Chetana</i> when in contact with body, senses and its objects)	<i>Chetana</i>
Eternal	Eternal
Abode for knowledge	Seat of knowledge
Numerous	one
Body is its <i>Bhogayatana</i>	Body is its <i>Bhogayatana</i>

Ishvara and Devata in Purva Mimamsa and Ayurveda

Ayurveda mentions *Ishvara* and *Devata* in various contexts. Few contexts are as follows:

- a) *Vishnusahasranama* in *Jwara*
- b) *Gayatri Mantra* in *Arishta* context
- c) *Ayurveda Avatarana*
- d) Reasons for *Srushti Utpatti*.
- e) *Adhipati* (rulers) for the entities (*Panchavimshati Tattva*) in *Srushti Utpatti*.
- f) In the context of *Madatyaya*.
- g) *Agni* is considered as *Bhagavaan, Ishvara*.
- h) *Visha Chikitsa* etc.

Moksha in Ayurveda

Ayurveda mentions *Moksha* as one of the *Purushartha*. It is defined as the state achieved when an individual becomes free of the *Rajas* and *Tamas*, when the dissolution of strong deeds (*Balavat Karma Kshaya*) happens and when all bonds are severed.

Ayurveda also mentions *Moksha Upayas* to achieve *Moksha* which includes various actions that can be understood in terms of practicing *Nitya, Naimittika* and

Prayashchitta Karma and avoiding *Kamyas* and *Nishiddha Karma* as told by *Purva Mimamsa Darshana*.

Table 7: Comparison of Mokshopaya and Karma types.

Mokshopaya	Karma - As per Purva Mimamsa
Following <i>Vrata, Upavasa</i> and other rituals. Reading and practicing of <i>Dharma Shastras</i> .	<i>Nitya Karma</i>
Following the rules that are mandatory (<i>Niyama</i>)	<i>Naimittika Karma</i>
Refraining oneself from the sensory attachments (<i>Vishaya</i>). Not initiating any kind of action that would result in some kind of fruit (<i>Karmanaam Asamaarambha</i>)	<i>Kaamyas Karma</i> and <i>Nishiddha Karma</i> (to avoid)
Reaping/ depleting one's fruit which are already present due to deeds previously done	<i>Praayashchitta Karma</i>

CONCLUSION

Mimamsa Darshana accepts *Pramanas* apart from those accepted by *Ayurveda Shastra* such as *Arthapatti* and *Anupalabdhi* but doesn't include *Yukti Pramana*. *Arthapatti*, as a *Pramana* stands different from that of a *Tantrayukti*. *Arthapatti* as a *Pramana* can be included under steps of *Anumana Pramana* or *Upamana* or *Aptopadesha*. *Anupalabdhi Pramana* can be considered as *Visheshana Visheya Bhava Sannikarsha* as per *Ayurveda*.

Naimittika Karma includes *Jaata Karma, Rasayana* for *Swastha, Aacaara Rasayana* etc. *Kaamyas Karma* includes *Rasayana, Putreshti Yajna* etc. *Nishiddha Karma* includes the don'ts told in *Sadvrutta* etc. *Shubha Karma* producing *Sukharupi Phala* can be understood as actions done to maintain health and cure disease and its result being healthy. *Ashubha Karma* producing *Dukharupi Phala* can be understood as actions done against one's health and those which worsen the condition of a disease and its result being *Aswasthya*.

The explanation of *Karma* and its types enables us to understand that engaging in *Nitya* and *Naimittika Karma* practises aids one in moving towards the path of *Moksha*, whereas engaging in *Kamyā* and *Nishiddha Karma* leads to attachments or unfavourable outcomes, and engaging in *Prayashchitta Karma* activities lessens the intensity of the accumulated *Phala* of particular *Karma*.

Though the description of *Atma* is similar, *Mimamsa* considers it to be *Aneka* and *Achetana*. The *Mokshopayas* mentioned in ayurveda can be understood in terms of *Moksha Sadhana* mentioned by *Mimamsa Darshana* i.e., following *Nitya* and *Naimittika Karma* and total abstinence from *Kamyā* and *Nishiddha Karma*.

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