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 Jnana Kaanda (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.
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, Sushrutha 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 Baodari, 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, Baadh, 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]

Shabararwamy 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

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]

<table>
<thead>
<tr>
<th>Maharshi Jaimini</th>
<th>Prabhakara Mishra</th>
<th>Kumarila Bhatta</th>
</tr>
</thead>
<tbody>
<tr>
<td>Pratyaksha</td>
<td>Pratyaksha</td>
<td>Pratyaksha</td>
</tr>
<tr>
<td>Anumaana</td>
<td>Anumaana</td>
<td>Anumaana</td>
</tr>
<tr>
<td>Shabda</td>
<td>Shabda</td>
<td>Shabda</td>
</tr>
<tr>
<td>-</td>
<td>Upamaana</td>
<td>Upamaana</td>
</tr>
<tr>
<td>-</td>
<td>Arthaapatti</td>
<td>Arthaapatti</td>
</tr>
<tr>
<td>-</td>
<td>-</td>
<td>Anupalabdhi</td>
</tr>
</tbody>
</table>

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 Pravrtti) 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 (Taadaatmya) 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 Nyaaya 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. Paraarthaanumaana - 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. Saamaanytodrushta - inferring the relation between Karya and Karana simultaneously at present.

Shabda Pramana (Authoritative Statement)

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: Paurusheyas (statements made by a man) (Aaptavachana / Yatharthavakya) which can be doubtful or possess a chance to get refuted, Apaurusheyas (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 Saadhayavastuvishayaka (regarding proven things that have been proven).

Upamana Pramana (Analogy)

The Saadrushatmaka Jnana i.e., the knowledge of similarity is gained by Upamana Pramana. They refuted the opinion of Nyaya Darshana regarding the Upamana Pramana which defined Upamana Pramana as Samyja-Samjini Sambandha (relation between objects for comparison). They opine that this relation of Samyja and Samjini is the combination of Adeptadesha, Pratyaksha and Anumana and not Upamana Pramana.

Arthaapatti Pramana (Envision)

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

Anupalabdhi/ Abhaava (Absence)

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)

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, Mithyopandlehi, Aprama, Ayatharthaanubhava, Asat Jnana (false knowledge).

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

Concept of Karma

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 (Phalotpadaaka 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), *Shraadha* (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) *Kaamya 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* etc.

iv) *Nishiddha Karma* - The actions prohibited as per *Vedas*. e.g.: intake of alcohol etc.

v) *Praayashchitta 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) *Shrotara 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) *Praarabdhra Karma* - effects of the *Sanchita Karma*

iii) *Kriyaamaana* - the present actions.

Pan*cha 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 *Bhogavishayas*. 
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), Iccha (desire). Dwesha (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 Kararupi bondage also gets destroyed. The Kamya and the Nishiddha Karma result in bondages as Kamya Karma 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 Kamya 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. Shabararawamy 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 Pramanas 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, Aptomadesha Pramana and a part of Anumana Pramana. The Arthapatti Tantryukti, mentioned in Ayurveda is distinct from Arthapatti Pramana as Arthapatti Tantryukti 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 Drayya. 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 Anupalabdi Pramana by Purva Mimamsa Darshana.

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

<table>
<thead>
<tr>
<th>Purva Mimamsa</th>
<th>Ayurveda</th>
</tr>
</thead>
<tbody>
<tr>
<td>Samyukta Samyogya Sannikarsha</td>
<td>Samyuktatadaatmya Samyukta Samavaaya Sannikarsha</td>
</tr>
<tr>
<td>Samyuktatadaatmya Samaveta Samavaaya Sannikarsha</td>
<td>- Samavaya Sannikarsha</td>
</tr>
<tr>
<td>-</td>
<td>- Samaveta Samavaaya Sannikarsha</td>
</tr>
<tr>
<td>-</td>
<td>Visheshana Visheshya Bhava Sannikarsha</td>
</tr>
</tbody>
</table>

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

Ayurveda accepts Shabda Pramana in the name of Aptomadesha/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**

<table>
<thead>
<tr>
<th>Purva Mimamsa</th>
<th>Ayurveda</th>
</tr>
</thead>
<tbody>
<tr>
<td>Nitya Karma</td>
<td>Dinacharya, Rutucharya, Sadvrutta, Aahaara Vidhi, Aajasrika Rasayana etc.</td>
</tr>
<tr>
<td>Naimittika Karma</td>
<td>Naimittika Rasayana, Jtaata Karma, Aachoara Rasayana etc.</td>
</tr>
<tr>
<td>Koamya Karma</td>
<td>Vaajeekarana, Pumsavana, Putreshti Yojnya, Kamy Rasayana etc.</td>
</tr>
<tr>
<td>Nishiddha Karma</td>
<td>All the factors to be avoided that have been mentioned under Sadvrutta, Ahita Aahaara-Vihara, Nidana Sevana, Vega Udeerana and Dharana etc.</td>
</tr>
<tr>
<td>Praayashchitta Karma</td>
<td>All actions done as a treatment aspect which includes Trividha Aushadha, Naimittika Rasayana and Rasayana - Vajeekarana etc. (Chikitsa has a synonym of Prayashchitta)</td>
</tr>
</tbody>
</table>

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

<table>
<thead>
<tr>
<th>Shubha Karma</th>
<th>Sukharupi Phala</th>
</tr>
</thead>
<tbody>
<tr>
<td>Following Dinacharya, Rutucharya, Sadvrutta, Aahaara Vidhi, giving up Ahita Aahaara etc.</td>
<td>Health</td>
</tr>
<tr>
<td>Following Pathya, treatment</td>
<td>Relief from disease</td>
</tr>
</tbody>
</table>

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

<table>
<thead>
<tr>
<th>Ashubha Karma</th>
<th>Dukharupi Phala</th>
</tr>
</thead>
<tbody>
<tr>
<td>Not following Dinacharya, Rutucharya, Sadvrutta, Aahaara Vidhi, consuming Ahita Aahaara, Nidana Sevana etc.</td>
<td>ailment</td>
</tr>
</tbody>
</table>
Following Apathya, faulty treatment | Aggravation of the disease.

Table 6: Comparison of Atma in Purva Mimamsa and Ayurveda

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

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 Purusharthas. 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 Kamya and Nishiddha Karma as told by Purva Mimamsa Darshana.

Table 7: Comparison of Mokshopaya and Karma types.

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

CONCLUSION

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

Naimittika Karma includes Jaaata Karma, Rasayana for Swastha, Aacaara Rasayana etc. Kaamya Karma includes Rasayana, Putreshti Yajna etc. Nishiddha Karma includes the don’ts told in Sadvrutta etc. Shubha Karma s 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 *Kamya* 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 *Mokshipayas* 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 *Kamya* and *Nishiddha Karma*.

REFERENCES


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