

## Examrace

# Classical Indian Philosophy Purva-Mimamsa: Epistemological Concepts of Prabhakara and Kumarila Schools

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## Classical Indian Philosophy Epistemology: Purva-Mimamsa (Philosophy)

### **The Concept of Triputi-Samvit**

- The theory of Triputi-samvit is advocated by Prabhakara.
- According to the theory, in an act of cognition- the knower, the known and the knowledge are all simultaneously revealed.
- For example, “I know this,” - here, all three are revealed together. .
- According to Prabhakara, perception is always direct and immediate cognition.
- On the other hand, inference and memory are always indirect cognitions.
- In perception- the object (known) , the self (knower) and the knowledge are all simultaneously revealed.
- Hence, the self is the subject of knowledge, according to Prabhakara.

### **The Concept of Jnatata-Vada**

- The theory of Jnatata-vada is advocated by Kumarila.
- Knowledge is brought by the activity of the self, which results in producing consciousness of objective things.
- According to him, cognition of object ends not in a further cognition of that cognition but in the cognised-ness of the object.
- An act of knowledge deals with;
  - Knower or jnata.
  - Object of knowledge or jneya.
  - Instrument of cognised-ness of the object or jnatata.
- So, knowledge is inferred and it is free from defects.

### **The Concept of Anvitabhidhanavada**

- The theory is advocated by Prabhakara
- According to him, the meaning of the words can only be known when they occur in a sentence joined in with some duty or injunction.

- So, words express meanings when they are related to an injunction. Otherwise, it is a case of remembrance.
- Simply put, meaning deals with injunctions and not with memory or recollections.
- Words have letters and letters have potency or *sakti*. So, letters are direct cause of Verbal testimony or *sabda* or verbal cognition.
- Hence, the cognition of the meaning is the word is not obtained via sense-perception.

### **The Concept of Abhihitavaya-Vada**

- The theory is advocated by Kumarila.
- According to Kumarila, the knowledge of meaning is due to words because words denote the meanings.
- In other words, knowledge is not due to recollection or apprehension, but due to denotation.
- Kumarila believes that words denote meaning because the relationship between the word and its meaning is directly cognisable.

### **Questions**

1. The theory of Jnatata-vada is advocated by

- A. Jamini
- B. Kumarila
- C. Prabhakara
- D. Both A and B

Answer: B

2. Words denote meaning is accepted by

- A. Jamini
- B. Kumarila
- C. Prabhakara
- D. Both A and B

Answer: B

3. Words have letters and letters have potency or *sakti* is accepted by

- A. Jamini
- B. Kumarila

C. Prabhakara

D. Both A and B

Answer: C

4. Self is the subject of knowledge, according to

A. Jamini

B. Kumarila

C. Prabhakara

D. Both A and B

Answer: C

#Purva-Mimamsa

#Epistemology

#Theories

#Kumarila

#Prabhakara

 Manishika

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