

On the *mīmāṃsā-dṛṣṭānta-s* in *Brahmasūtra*

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A number of *dṛṣṭānta-s*, allegories, is used by *sūtrakāra* in *Brahmasūtra-s* to exemplify a concept that is discussed. While some *dṛṣṭānta-s* serve the purpose of establishing the view of the *siddhānta*, doctrine, some others are used to explain the *pūrva-pakṣa*, prima facie views. Wherever the word ‘*iva*’, which means ‘like’, is used in a *sūtra*, one can understand that it is a figuration that is employed to illustrate a comparison. *Dṛṣṭānta-s* are employed to make easy understanding of an abstract concept; such an application pre-supposes that they are wellknown by themselves, otherwise, they will fail to deliver their purpose.

However, in *Brahmasūtra-s*, the *sūtrakāra* uses some *dṛṣṭānta-s*, which are not so popular; infact, they will make sense only when they are explained by the *bhāṣyakāra*, commentator. This article seeks to expound some such *dṛṣṭānta-s*, limited to those that arise from *Mīmāṃsā-śāstra*. There are about nine of them in all that have *sambandha* to *Mīmāṃsā*; they are: *mānasavat*, *dhāraṇavat*, *dvādaśavat*, *vidhāyādivat*, *pradhānavat*, *mantravat*, *uśachandasityupagānavat*, *aupasadavat* and *aśanavat*. It is very interesting to analyze the explanations of each of these *dṛṣṭānta-s*, along with their application by the *sūtrakāra*. A couple of such instances are taken up for detailed analysis in this article.

1. ***Dṛṣṭānta*– *mānasavat*** – this *dṛṣṭānta* is used to establish the point of view of the *pūrvapakṣin*. In this context, the *dṛṣṭānta* ‘*mānasavat*’ does not mean ‘of the mind’, as is generally implied by the Upaniṣads; instead, it has a *Mīmāṃsā* connotation to it and refers to the imaginary drinking of the Soma juice.

Sūtra*: *pūrvavikālpahprakaraṇātsyāt kriyā mānasavat – “On the strength of the context, (the conceptual fires are to be used as) alternatives for the earlier (actually enjoined) fire; they should constitute (i.e. form parts of) some rite like the imaginary (drinking)” – *Brahmasūtra* - III.iii.45.

Viśaya-vākya - *ṣaṭtrimśatamsahasrāṇiapaśyatātmanoagninarkān-manomayān-manaścitah* - “that mind saw itself as thirty-six thousand; it saw the adorable fires as belonging to itself, lighted up by the mind, and conceived of as identical with the mental modes”.

Context – The *sūtra* is part of the *līṅga-bhūyastvādhikaraṇam*, which discusses which of the two, the context or the indicatory signs, is more authoritative in determining the meaning of a *veda-vākya*? The *dṛṣṭānta* is used by the *sūtrakāra* in a nested manner, to explain the *pūrvapakṣin*’s point of view, the *pūrvapakṣin* being opponent to the opponent of the *vedānta-siddhāntin*. The particular instance is the ritual in *agni-rahasya*. The *karma* itself, *dvādaśāham-kratu*, is done over 36 days, divided into 3 parts of 12 days each – the parts being *dīkṣā*, *upasad* and *soma-yāga*. Of these, the *soma-yāga* is *pradhāna*, of prime importance. Of the 12 days on which the *pradhāna soma-yāga* is done, the first day is regarded as *prāyaṇīyam* and the last day as *udayanīyam*. The *daśāham*, 10 days from the 2nd to 11th, is *prakṛti*. The tenth day is regarded as *avivākyamahā*, because there are no *mantra-s* to be uttered on this day. The entire *karma* on the tenth day of the *prakṛti* is *mānasam*, mental imagery.

“*prthivyāpātrenasamudrasyasomasyaprajāpatayedevatāyaigrhyamāṇasyagrahaṇāā sādanahavanaāharaṇaupahvānabhakṣaṇānimānasānevaāmnāyante*”.

Śaikhā- Since this *mānasacitaḥ* forms part of the *agni-cayana-prakarāṇa*, whether the fires of the mind, speech etc. form *aṅga*, part of rites or, are they independent *upāsana*-s? *mānasamaharantaramvāharaṅgamvā?* This is the discussion in *mīmāṃsā*.

Explanation of the *dr̥ṣṭānta* – In the *mantra* which is the *viśaya-vākya* to this *adhikarāṇa*, a *cayana* comprising of 36000 *mānasa-iṣṭika*-s, thoughts as bricks, is being spoken of. *Cayanam* refers to an arrangement of *iṣṭakā*, bricks; these bricks may be either *bhautika*, physical, or *vācika*, speech, or even *mānasa*, thoughts.

Conclusion by *pūrvapakṣin*(to *Mīmāṃsā-śāstra*) – the *pūrvapakṣin* concludes that “*yeṣavaidaśamasyānhovisargahyanmānasam*”, being the tenth day of the *prakṛti*, which is part of the *dvādaśāhamkratu*, this *mānasopāsana* should rightfully be regarded only as an *aṅga*.

Application of *dr̥ṣṭānta* in *Brahmasūtra*– the *dr̥ṣṭānta* ‘*mānasavat*’ is used by the *pūrvapakṣin* (to *Mīmāṃsā-śāstra*) to establish that the *mānasaupāsana* in the form of *cayana* is only an *aṅga* of the *karma*, and not an independent *upāsana*, based on the context of its occurrence and thus establishes that it is the context is authoritative. (The following *sūtra*-s within the *adhikarāṇa* establishes that though context is authoritative, the indicatory signs do impact the *prakarāṇa*, and therefore, they also are to be deservedly regarded as authoritative).

2. ***Dr̥ṣṭānta*– *dhāraṇavat*** – this *dr̥ṣṭānta* is used by the *sūtrakāra* to establish the point of view of the *siddhāntin*.

Sūtra:*vidhirvādhāraṇavat*– “Or rather it is an injunction as in the case of holding the sacrificial fuel” *Brahmasūtra* - III.iv.20.

Viśaya-vākya – *brahmasamsthaḥamṛtatvameti*–“steadfastness in Brahman yields immortality”.

Context – The *sūtra* is part of the *parāmarśādhikarāṇam*, which *adhikarāṇa* immediately follows discussions wherein *ātmā-jñāna* is established as an independent *pūruṣārtha*, human goal, and concludes that *ūrdhvaṛetas*, monks, who live a life of renunciation are best suited for *ātmajñānam*. The *sūtrakāra* skillfully uses a *dr̥ṣṭānta*, the opponent’s own interpretation, to substantiate his own point of view.

Śaikhā- The subject matter of this *adhikarāṇa* is whether there is *vidhi*, rule, for resorting to *sannyāsāśrama* or not?

Explanation of the *dr̥ṣṭānta* – when the ghee placed in the *sruk*(vessel) is carried to the *Āhavanīya* fire, in the *Mahāpitr*-sacrifice or a *Pretāgnihotra*, there is an injunction to place the *samit*, fuel, below the ghee. In the normal course of offering to gods, the fuel is held above the vessel. The *mantra* reads as “*adhastāt-samidhamdhārayan-anudravet-upari hi devebhyodhārayati* – he shall approach (the sacrificial altar) by holding the fuel below (vessel of oblation); for in a case of sacrifice to gods, the fuel is held above”. The word “*dhārayati*” does not signify an injunction;but, *MaharṣiJaimini* makes it a *vidhi* by issuing a clarification that “*vidhistudhāraṇeapūrvatvāt* – but there is an injunction in the matter of holding above, since the fact is unique” – *Jaimini Sūtra* III.iv.15.

Conclusion –Here, even though the rule to hold fuel above appears to constitute a single idea along with the rule of holding below, yet an injunction is admitted about holding above, since it relates to a unique fact. The conclusion, therefore, is, where there is no specific *vidhi-vākya*, the very suggestive *vākya* is to be regarded as *vidhi*.

Application of *dr̥ṣṭānta* in *Brahmasūtra* – the *sūtrakāra* quotes the conclusion of his opponent, the *pūrvā-mīmāṃsī*, to establish his own point of view that though in the sentence “*brahmasamsthāḥamṛtatvameti*”, there is no word suggestive of a *vidhi*, but due to the reason that *ananyavyāpāratā*, indulging in no other activity, is uniquely possible only in *sannyāsa-āśrama*, it can be regarded as a *vidhi*, and thus be regarded as sanctioned in the Vedas. The *bhāṣyakāra* adds that there is a direct *vidhi-vākya* for *sannyāsa* in *Jābālopaniṣad*, and thus this extension of the allegory and making it applicable to the *viśaya-vākya* is justified.

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