THE PROBLEM OF EXISTENCE IN MIMANSA PHILOSOPHY

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ABSTRACT

Indian philosophy has its own characteristics and it has different schools. Among these schools, the Mimansa school has a special character, and in this article the issues of the existence of Mimansa philosophy are studied in detail.

Keywords: category, veda, karma, dharma, caste

INTRODUCTION

Indian philosophy is usually called Darshana. It is divided into two parts, Astika and Nastika. Schools related to the Vedas are called Astika, and those that do not belong to it are called Nastika. There are 6 main schools and they are: Sankhya, Yoga, Nyaya, Vaisesika, Purva Mimamsa and Uttara Mimamsa Astika. The teachings of Charvaka, Jainism, and Buddhism are included in the teachings of Nastika, including Purwa Mimansa and Uttara Mimamsa based on the Vedic texts. Mimansa is one of the most important branches of Brahmanism and Astika in Indian philosophy. Mimansa deals with the moral and religious aspects of Brahmanical philosophy.

METODOLOGY

Mimamsa is closely related to the Vedas. He introduced the principles of the Vedas, which are still of great importance today. It was also called Vakyashastra because of the Vedic discussion in Mimansa. In order to achieve the main goal of interpreting the Vedas and explaining the rituals, he developed his philosophy, logic, psychology, and contributed much to the accumulation of these Indian thoughts. He also acknowledges some didactic wisdom in all aspects of Indian life. Even today, Indian literature and laws are based on the wisdom established by Mimansa. Thus, Mimansa is Indian literature. had a great impact on the culture and life. The word Mimansa translates to "know", to "check". Mimansa examines Dharma and religious rituals as an object. That is why it is also called Dharmamimansa and Karmamimansa. These rituals mainly discuss rituals. The word mimansa epistomologically means "desire to know." Mimansa mainly conducts research to study the eternal truth in the Vedic literature. The mimamsa system was associated with the performance of ritualistic actions with practical needs for its origin. The Rigveda believed that the

prayers of the worshipers would go to God. The most important sacrifices to God in those days were very complicated

Mimansa's philosophy believes that there is an eternal universe and countless individual souls within it. They also acknowledge the existence of other eternal and infinite substances on earth. They believed that the world was made up of three types of elements. These are; the body, the sensory organs, and eternal objects. The sensory organs used as a means of feeling pleasure and pain are among these. The exterior is designed for enjoyment. In addition to these realities, they believe in many other realities, such as heaven, hell, and so on, but they are invisible. Thus, Mimansani is seen as a pluralistic realist. The Manichaeans believed that the creation and destruction of the world was based on our karmas. Thus, they denied the existence of God in the creation of the world. For them, God is an (invisible) power that shows us that we are karma at a certain time or a certain part of the time

RESULTS

Prabhakara recognizes the seven categories of the Mimansa school. These are; matter (Dravya), quality (guna), action (karma), generality (samanya), inheritance (paratantrata), power (shakti) and similarity (sadrshya). Unlike Prabhakara, Kumarila recognizes only four positive categories out of seven. These are; substance, quality, generality, and action. In addition, Kumarila added two more "sound" and "darkness" categories to her list. But Prabhakara does not accept these two categories.

According to Mimansa's philosophy, cause theory is explained by "energy theory". They explain that there is a strong energy in every cause. As a result, a particular cause produces a specific consequence and we (humans) know that it has been observed or known. Thus, each phenomenon can only be explained by a powerful energy theory that causes it. If there is no strong energy, there will be no effect. An example of this can clarify this concept. If we fry the seed and sow it in the ground, it will not sprout. This is because the strong energy of the seed is consumed in the process of burning it. The Mimanas acknowledge that there are countless gods in the world. For them, spirits are of two kinds. One is a liberated soul, the other is a living soul (individuals on earth). This means that each living being has a definite self or spirit. For the Mimans, self is an eternal and timeless thing. When a living animal dies, the spirit is not with it. He lives to reap the fruits of his deeds. According to the Mimans, 'consciousness' is not an important feature of self-creation. Rather, it is seen as an escalating trait that occurs in certain situations. For example, consciousness in deep sleep is not found spontaneously. This is because at this stage there is no communication between the sensory organs and the objects. Kumarila says there is no information about her identity because we know external objects, trees, grass, birds and so on. Thus, for him, self is

the object of consciousness. Moreover, he realizes that “I am” when we focus on ourselves. Rejecting this view, Prabhakara Mimansa affirms that he cannot be the object of the same knowledge. The reason for this is that one thing cannot be both ‘performer’ and ‘behavior’ at the same time, moreover, the performer and the action are opposite to each other.

DISCUSSION

Thus, objective knowledge at the expense of Prabhakara consists of three components; knowing, knowing and knowledge. These three components have knowledge of the object at the same time. For example, "I know this table." Here is the knowledge gained about the knowing “I”, the knowing “table” and the “table” object. Mimansa’s philosophy attached more importance to the Vedas than to God. The Vedas set eternal principles for fulfilling personal responsibilities in order to live a good and healthy life in existence. God becomes a name that only offers flowers during rituals. According to them, “yajna” is the greatest sacrifice to achieve the best result in life. Yajna is not to worship the gods or to glorify the gods, but to purify one's soul. There are two movements performed by a living soul on earth. One: efforts are made to achieve worldly pleasures. Second: The actions must be performed as ordered by Gita. In short, the previous action was called for duty and later became known as duty to God. As long as there are behaviors that are related to worldly things, they evoke suffering and suffering. It is necessary to achieve freedom in order to get rid of various sufferings. In this regard, the Mimansales argue that the birth and death of man depend on movement in the cycle and worldly pleasures. In the state of freedom, man can attain himself only after he has freed himself from the oppression of the mind, the body, the senses, and the things of the world. It helps to stay free from the cycle of spontaneous birth and death. In the state of freedom, a person cannot enjoy pleasure and pain because he is unconscious. Thus, freedom is not happiness for the Mimans. It is a state that attains its original nature and is separated from worldly pleasures and sufferings.

CONCLUSION

Comments on sacrifices and rituals were given at Mimansa School.The comments could not satisfy and persuade all the questions about all the traditions of sacrifice. Therefore, many monks have set different rules to deeply define different sacrificial rites. Jaimini Mimansasutra systematized the spiritual teachings of the Bararayana Upanishads as the Vedic interpretations that prevailed in various circles. In this way, the ancient Mimansachi aimed to interpret the sacred texts, and the science of rituals reached their peak. Moreover, the Mimansa texts are not limited to the explanation of sacrificial rites, but try to give philosophically based mystical meaning

to the rites. The goal of Piirva Mimamsa is to study the nature of Dharma. Purva Mimansa discusses pramansa and prameys. Purwa Mimamsa also gives the sacrificial authority rules to determine the correct order and nature of sacrifices such as adikara, anga, atidesa, uha, badha, tantra, etc.

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