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Classical Indian Philosophy Prabhakara and Kumarika School of Purva-Mimamsa

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[Classical Indian Philosophy: Prabhakara and Kumarika school of Purva-Mimamsa \(Philosophy\)](#)

Introduction

- Jaimini wrote the Mimamsa-sutra.
- His sutra has been commented upon by a number of commentators.
- The two most important commentators amongst the list are Prabhakara and Kumarila Bhatta.
- The two schools within the Purva-Mimamsa have been named after these two commentators, namely;
 - the Prabhakara school of Purva Mimamsa
 - the Kumarila school of Purva-Mimamsa.
- Sabra swami's commentary on Mimamsa-sutra has been explained by both, Kumarila and Prabhakara individually, they both share some similarity and differences on important philosophical concepts.
- Prabhakar's commentary is named as Brhati, which has been further commented upon by Shalikantha.
- On the other hand, Kumarila's work is divided into three parts;
 - Shloka-vartika
 - Tantra-vartika
 - Tuptika

Validity of Knowledge

- Both, Kumarila and Prabhakara accept the theory of svatah-pramanya-vada.
- According to them both, knowledge is valid in itself.
- In other words, knowledge is intrinsically valid.

- However, the definition of knowledge is different for them.
- According to Kumarila, valid knowledge is anubhuti or apprehension produced by no defects and no contradiction by subsequent knowledge.
- According to Prabhakara, valid knowledge is anubhuti or apprehension. It is immediate, direct and valid in nature.

The Pramanas

- According to both Kumarila and Prabhakara, knowledge is of two types;
 - Mediate knowledge
 - Immediate knowledge
- Perception is an example of immediate knowledge or direct apprehension.
- Both accept sabda or the eternity of Vedas is valid knowledge in-itself.
- According to Prabhakara, there are five means or sources of valid knowledge or pramanas. They are;
 - Perception
 - Inference
 - verbal testimony
 - comparison
 - postulation
- According to him, perception is defined as direct apprehension.
- Inference involves previous knowledge or involves the things already known.
- Arthapatti or postulation remains inconsistent without assumption.
- According to Kumarila, there are six means or sources of valid knowledge. They are;
 - Perception
 - inference
 - comparison
 - postulation
 - non-apprehension
 - verbal testimony
- Perception is direct apprehension with is free from all defects.
- Inference deals with no previous knowledge.

- Arthapatti helps us reconcile between the two inconsistent facts.
- Lastly, non-apprehension or abhava is an independent pramana.

Questions

1. Shloka-vartika is the work of

- A. Prabhakara
- B. Kumarila
- C. Jaimini
- D. Sabra swami

Answer: B

2. _____ accepts two kinds of knowledge; mediate and immediate

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

Answer: D

3. Perception is direct apprehension which is free from all defects is accepted by

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

Answer: B

4. Prabhakar's commentary on Mimamsa-sutra is called

- A. Shloka-vartika
- B. Tantra-vartika
- C. Tuptika
- D. Brhati

Answer: D

#Schools

#Prabhakara

#Kumarila

#Differences

#Literature

#Purvamimamsa

-Manishika

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