

## Mimansa Rules of Interpretation

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While tracing the ancient laws of Bharat (India), if we have to lay hands on Srutis and Smritis we will have no option but to look into the great works of Poorva Mimansa. Actually without the help of Mimansas we cannot have a correct approach to various works on Dharmasastras. We can call them stepping stones to Dharmasashtras. Therefore it will be quite out of place to talk about Srutis and Smritis, srutikars and smritikars, without Mimansas and Mimansakars.

The Mimansakars were most efficient and clever scholars in interpreting works, chapters and sentences. The following is a famous Shloka by Mimansakars of their scholarly efficiency.

[Sanskrit Slok]

Herein they say that for the purpose of interpreting any article, chapter or work, the six rules stated in the Shloka are helpful.

The first rule is about the 'preamble' and the 'epilogue' of the work. Any work or article begins with a particular purpose, which is noted in the 'preamble' and ends in epilogue when that purpose is achieved. Therefore, Mimansakars are of the view that while entering into the discussion of interpretation one must see the preamble and the epilogue.

It would not be out of place to compare the system of interpretation of laws by modern courts with those noted in the above Shloka. The rules of interpretation stated above are of universal application and followed throughout the world. Then why to look into Maxwell or quote other authorities when we have our own immortal authorities, more over in the days when we are a free nation and at least in Uttar Pradesh when the lawyers are entitled to address the courts as well as the High Court in our own Hindi language.

On research we can find that the other rule is of that of 'Abhyas' [Hindi] that is the repetitive process, meaning thereby that what has been repeatedly said for achieving the goal, it is because of the author's continuous effort to support his aim by various reasonmgs.

For interpreting a work it is also to be seen whether there is something novel to be achieved. The result [Hindi] achieved is also to be carefully gone through while interpreting to reaching a correct conclusion. Therefore Mimansakars say that novelty of the work and aim achieved at must also be looked at while interpreting. The result arrived at also leads to a correct interpretation.

Then the last rules spoken of by the Mimansakars are of going through the [Hindi] and [Hindi] (eulogy). Almost in every work something is always said in praise of the aim and object. Necessarily in this eulogical persistence several irrelevant things also creep in. Therefore Mimansakars are of the view that one should be very cautious in interpretation of the eulogy found in the article, sentence or work as the case may be. They must be ignored while discussing the interpretation. This [Hindi] is divisible in three sub-rules, i. e. [Hindi] and [Hindi]. If 'Arthvad' is described on facts it is called 'Anuvad' and if it is described in a reverse process it is named 'Gunvad'. Where Arthavad is described otherwise than the two above-mentioned ways then it is called [Hindi] (Bhutarthvad). According to Jaimini Sutra I.2 & 1.18 [Hindi] is a defining word only.

On going through the above procedures the last but most important rule to be followed is to see as to how the author criticises the hurdles in his way and supports his cause. This is called [Hindi] 'or' [Hindi]. But this is to be remembered that the six golden rules of interpretation in the above-noted Shloka are helpful in successive process. The gravity or degree in them may differ. Therefore by the [Hindi] process of interpretation one can certainly arrive at a correct conclusion.

We should therefore look into our own authorities and quote them in order to have a smooth approach to a correct interpretation of our laws and ways of life in a true Bhartiya spirit with revered Mimansakars.