recognized the brahmanic theory, they formed the ruling classes along with the brahmaṇas through holding political powers.
(7) The position of the vaiśyas was delicate and unstable: Though they were given the third rank position and could enjoy the world of the veda dharma along with the brahmaṇas and the kṣatriyas, a boundary between the vaiśyas and the sūdras was not so definite because a labor was the very essence of both of them.

Kumārila’s Theory of Indirect Sentence Signification: On a Half-śloka Thought to Belong to the Brhadāṭitkā

by Atsushi Kanazawa

The Mīmāṃsā scholar Kumārila is known for having laid the foundations of the Bhāṭṭa school, and in regard to his theories on vākya, which constitute an important part of his doctrines, he established the so-called abhikritamāṇa theory, a theory that was to subsequently lead to a history of intense theoretical disputes with the Prābhākara school and its ansāṭbhāddāna theory. As a result, Kumārila’s views on vākya are today generally subsumed under the designation “abhikritamāṇa theory.” But when considered from another angle, it is also possible to refer to them by the term “theory of indirect sentence signification” (vākyārthalakṣaṇa theory, or the theory that the meaning of a sentence is conveyed indirectly), and in the present paper we take up for consideration the half-śloka “vākyārtho lakṣyamāṇo hi sarvatraiṣvetaṃ nasiḥḥ sthitih” in which Kumārila himself explicitly proclaims this “theory of indirect sentence signification” to be a doctrine of his school. In later literature there are to be found many examples of this half-śloka being quoted in sections dealing with theories of language, and even where it is not quoted phrases tallying with it in sense are to be often found. A further point of interest from the standpoint of the historical study of the Mīmāṃsā school is the fact that this half-śloka does not appear in any of Kumārila’s extant works, and it is also bound up with the important question of the elucidation of the enigmatic Brhadāṭitkā(BT), a work by Kumārila that is now lost.