

# Adhikary's Bhatta-Mimamsa Model of Communication

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# Meaning

- Adhikary's Bhatta-Mimamsa Model of Communication is a communication model constructed and developed by Dr. Nirmala Mani Adhikary (निर्मलमणि अधिकारी) in 2012, which is based on the Bhatta School of Mimamsa philosophy.

- The term “Bhatta-Mimamsa” (भाट्ट-मीमांसा) refers to the philosophical tradition of the great Mimamsa philosopher Kumarila Bhatta (कुमारिल भट्ट). His philosophical tradition is referred as the Bhatta School of Mimamsa Philosophy.

- Mimamsa philosophy (मीमांसा दर्शन) is one of the six mainstream philosophies in Vedic Hindu philosophy. Jaimini (जैमिनि) is considered as the founder of Mimamsa philosophy.
- The six Schools are: Sankhya (सांख्य), Yoga (योग), Nyaya (न्याय), Vaisheshika (वैशेषिक), Mimamsa (मीमांसा) and Vedanta (वेदान्त).

# Background

- Adhikary's Bhatta-Mimamsa Model of Communication was constructed as a outcome of Ph.D. research in 2012:

Adhikary, N. M. (2012). *Sanchar-prakriyako Bhatta-Mimamsa-darshanik adhyayan* [The Bhatta-Mimamsa-philosophical study of communication]. Doctoral dissertation presented to Nepal Sanskrit University, Nepal.

[in Nepali: अधिकारी, निर्मलमणि । वि.सं. २०६९ ।  
सञ्चारप्रक्रियाको भाट्ट-मीमांसा-दार्शनिक अध्ययन (विद्यावारिधि  
शोधप्रबन्ध) । वसन्तपुर, काठमाडौं : नेपाल संस्कृत  
विश्वविद्यालय अनुसन्धान केन्द्र ।]

- Adhikary's Bhatta-Mimamsa Model of Communication is considered as an exemplary interdisciplinary research that involves communication theory and Hinduism.

- It furthers the legacy of the Sadharanikaran Model of Communication, which was constructed by Nirmala Mani Adhikary in 2003.
- Thus, Dr. Adhikary has contributed two unique communication models so far.

- Dr. Nirmala Mani Adhikary has been teaching at the Department of Languages and Mass Communication, Kathmandu University, Nepal, since 2007. Currently, he is Associate Professor and Head of the Department of Languages and Mass Communication in the university.



# What are done through the doctoral research (Adhikary, 2012)?

- (1) Envisaged and initiated interdisciplinary research of Mimamsa philosophy and communication discipline;
- (2) Explored and interpreted the insights contained in Mimamsa philosophy which are relevant to modern discipline of knowledge;
- (3) Theorized communication from the perspective of the Bhatta School of Mimamsa philosophy; and
- (4) Constructed the Bhatta-Mimamsa Model of Communication.

# Outcome

- Theorizing communication from the perspective of the Bhatta School of Mimamsa philosophy and constructing a unique communication model

# Theorizing Communication and Constructing the Model

- The doctoral research by Dr. Nirmala Mani Adhikary first explores the Bhatta School of Mimamsa Philosophy (a very influential philosophy in Hinduism) from the perspective of communication, and examines its relevance for the communication discipline.

- Then, it draws on the Pramana (प्रमाण) and Prameya (प्रमेय) system of the Bhatta-Mimamsa philosophy. It also draws Abhihitānvaya (अभिहितान्वय) and Bhavana Theory (भावना सिद्धान्त) as well as the Theory of Knowledge of the Bhatta-Mimamsa Philosophy in order to theorize communication thereby constructing different elements of communication as envisioned in the philosophy.

# Elements in Adhikary's Bhatta-Mimamsa Model of Communication

- This model uses Sanskrit words, particularly taken from the discursive tradition of Mimamsa philosophy, for the nomenclature of different elements of communication process.

- The model comprises of following elements:
  1. and 2. Bhavakas (preshaka, i.e., sender, and Prapaka, i.e., receiver) – Communicating parties
  3. Bhavana (Shabdi and Arthi)
  4. Abhidhan (Process of Encoding)
  5. Prama (Message)
  6. Karan (Channel or Media)
  7. Bodha (Process of Decoding)
  8. Dosha (Noise)
  9. Prakarana (Context)
  10. Jijnasa (Process of Feedback)
  11. Arthi Bhavana leading to Chodana (Successful communication leading to persuasion for Karma)

# The Bhavakas

- The communicating parties are named as Bhavakas (भावक) in this communication model.
- For the sake of easy understanding, Bhavakas may be distinguished as Bhavaka-sender and Bhavaka-receiver.

# The Bhavanas

- Bhavanas (भावना) are mental faculties inherited or possessed by the Bhavakas. Experiences, emotions, feelings, memories, intuition, imaginations, opinions, and so on are examples of Bhavana.
- There are two types of Bhavanas: Shabdi-bhavana (शाब्दी भावना) and Arthi-bhavana (आर्थी भावना).
- The Bhavana that a sender of communication process owns is Shabdi-bhavana, whereas the same Bhavana will be shared by the receiver (or audience) after the success of communication process is termed as Arthi-bhavana.
- Thus, Shabdi-bhavana (शाब्दी भावना) and Arthi-bhavana (आर्थी भावना) are interrelated – referring to same thing from the perspective of sender and receiver respectively.



# The Abhidhan Process

- Abhidhan (अभिधान) is the process of encoding.
- The codes may be verbal or non-verbal.

# The Prama

- Prama (प्रमा) refers to message or information in the context of Bhatta-Mimamsa Model of Communication.

# The Karan

- Karan (करण) refers to the channels or media used in the communication process.

[Note: Karan (करण) and Kaaran (कारण) are different. Karan (करण) refers to means or tools, whereas Kaaran (कारण) refers to causes or independent variables.]

# The Bodha Process

- In the context of this model, Bodha (बोध) refers to the process of decoding.

# The Dosha

- Dosha (दोष) refers to different factors that impact as noise or barrier to communication. Doshas may be semantic noises or mechanical noises or environmental noises that negatively affect the communication process.

# The Prakarana

- Prakarana (प्रकरण) refers to context. It includes physical contexts as well as psychological, cultural, social, and other contexts. Communication is always related to context.

# The Jijnasa Process

- Jijnasa (जिज्ञासा) refers to the process of feedback. The jijnasa process makes communication two-way. The Bhavaka-sender and Bhavaka-receiver are engaged in fruitful communication process due to this.

# Arthi-bhavana Leads to Chodana

- Karma (कर्म) is considered the essence of Mimamsa philosophy. Hence, any communication process as envisioned in Mimamsa philosophy shall not be limited just to successful sharing of information. Rather, it shall result in persuasion for Karma.
- Successful sharing of information/message/knowledge can be termed as Arthi-bhavana (आर्थी भावना) that leads to the persuasion for Karma. Such persuasion for Karma can be termed as Chodana (चोदना) in the context of Mimamsa philosophy.



# Four key-themes in Adhikary's Bhatta-Mimamsa Model

- In the Bhatta-Mimamsa Model of Communication, the elements of communication can be classified under four key-themes (namely, Karta, Itikartavyata, Sadhan and Sadhya).

[कर्ता, इतिकर्तव्यता, साधन, साध्य]

- Karta (कर्ता) refers to communicating parties (sender and receiver).
- Itikartavyata (इतिकर्तव्यता) refers to different works or activities or actions carried out during communication.
- Sadhan (साधन) refers to all the means or elements used by Karta during communication.
- Sadhya (साध्य) refers to the goal of communication process.

# An overview of Adhikary's Bhatta-Mimamsa Model of Communication

- The model shows how the communicating parties accomplish successful communication and the persuasion for Karma (कर्म) is attained.

- In other words, this model explains how the communicating parties accomplish successful communication in order to attain the persuasion for Karma (कर्म).

- This model envisions communication process as a system consisting of different elements that are interrelated to each other.

- Communication is a process in which the communicating parties (Bhavakas) share their Shabdi-bhavana (शाब्दी भावना) in order to attain the Arthi-bhavana (आर्थी भावना).

- The Bhavaka-sender expresses the Shabdi-bhavana (शाब्दी भावना) through Abhidhan (अभिधान) process that results in perceivable message form called Prama (प्रमा).
- This message (Prama) is targeted to the Bhavaka-receiver with the help of Karan (करण), and it has to undergo through the process of Bodha (बोध).
- This sharing process involves being engaged in two-way communication as envisioned by the concept of Jijnasa (जिज्ञासा), also negotiating with the factors called Prakarana (प्रकरण) and Dosha (दोष).
- The successful communication results in the Arthi-bhavana (आर्थी भावना), that is common understanding between the communicating parties leading to persuasion for Karma (कर्म).

# Four key-themes revisited

- The Bhatta Mimamsa Model of Communication is presented in thematic form where the elements of communication are presented under four themes. The four key-themes are:
  1. Karta (कर्ता)
  2. Itikartavyata (इतिकर्तव्यता)
  3. Sadhan (साधन)
  4. Sadhya (साध्य)



# The Karta

- Karta (Doer): The Bhavakas (communicating parties) are called the Kartas because they are engaged in communication activities. Bhavakas (senders and receivers in communication process) inherit or possess Bhavanas with them.

# The Itikartavyata

- Itikartavyata: The Itikartavyata denotes different types of works or activities or actions performed by the Bhavakas during communication. Abhidhana, Bodha and Jijnasa are included under Itikartavyata. The Bhavakas are active doers, who are engaged in the processes of Abhidhana, Bodha and jijnasa.

# The Sadhan

- Sadhan: It refers to all the means or elements used by Karta during communication. In case of Adhikary's Bhatta-Mimamsa Model of Communication, the Sadhan includes Shabdi-bhavana, Prama, Karan, Prakaran and Dosha.

# The Sadhya

- According to Adhikary's Bhatta-Mimamsa Model of Communication, the successful communication is a process results in sharing of Prama by the receiver as intended by the sender. In such situation, the Shabdi-bhavana becomes Arthi-bhavana (आर्थी भावना) for the receiver.

- Thus, Arthi-bhavana (आर्थी भावना) is the goal of communication in this model.
- Meanwhile, this is to note that the Arthi-bhavana leads to persuasion for Karma.

- To understand Arthi-bhavana, the notion of ***Chodana*** according to Mimamsa philosophy is essential.
- This Chodana has been identified as the characteristics of Dharma in *Mimamsa Sutra* by Jaimini.
- This implies that communication shall always be purposive according to Mimamsa philosophy.

- In brief, the communication process consists of following phenomenon according the Adhikary's Bhatta-Mimamsa Model:

The Bhavakas share their Shabdi-bhavana through the Abhidhan process in the form of Prama with the help of Karan, and after undergoing through the process of Bodha, being engaged in two-way communication as envisioned by the concept of Jijnasa, also negotiating with the factors called Prakarana and Dosha, attain the Arthi-bhavana.

# Three Dimensions and Four Goals of Human Life

- Hinduism envisions three dimensions (Adhibhautika, Adhidaivika and Adhyatmika) and four goals (Dharma, Artha, Kaama, and Moksha) of human life.
- Adhikary's Bhatta-Mimamsa Model of Communication also envisions communication in congruence with this Worldview of Vedic Hinduism.



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नेपाल संस्कृत विश्वविद्यालय अनुसन्धान केन्द्र ।
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# Suggested list of some reading materials on Sadharanikaran Model of Communication

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# Dhanyavad!

# धन्यवाद !

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