CHAPTER NINE

CONCLUSION

The present thesis is a study in the *Tantrasiddhānta-Ratnāvali* of Mahāmahopādhyāya A. Chinnaswami Sastri, Sāstraratnākara and Mīmāṃsākesari. The *Tantrasiddhānta-Ratnāvali* is an important gloss (prakaraṇa) that belongs to the Bhāṭṭa School of Pūrvamīmāṃsā. It is a treatise that gives us an idea of the epistemology and metaphysics of the Bhāṭṭamīmāṃsā.

The first chapter of the present study (in the thesis) is devoted to an introduction in two parts 'A' and 'B'. Part 'A' contains an account of the Mīmāṃsā System wherein we have presented the salient features of both the schools of Mīmāṃsā viz. Bhāṭṭa and Prabhākara and also the points of difference between both the systems. Part 'B' of the introduction deals with an exhaustive account of the *Tantrasiddhānta-Ratnāvali*. The *Tantrasiddhānta-Ratnāvali* is a prakaraṇa (gloss) type of work describing the Mīmāṃsā essentials according to the Bhatta School of Mīmāṃsā. The work begins with the invocation by the author.
Chinnaswami Sastri. After that the work is started with the examination on the injunction of study (Svādhyāya vidhi). According to the Bhāṭṭas “Svādhyāyo’dhyetavyah” is an Adhyayana vidhi meant for the students. But according to the Prābhākara school, it is an Adhyāpana vidhi meant for the teachers. The principal topic ‘Dharma’ of the Mīmāṃsā system is discussed by the author. Other topics of the Mīmāṃsā system like Vidhi, Bhāvanā, Arthavāda, Pramāṇa, Padārthas, Āpūrva, divisions of Karma, Pramāṇas of subsidiariness etc. All these are presented in the present thesis.

Chapter two of the thesis contains our discussion on the study of the important issues of the Mīmāṃsā system viz., Dharma, Bhāvanā and Arthavāda. These issues are discussed in the thesis critically and comparatively after Chinnaswami Sastri.

In the third chapter of the thesis, we have dealt with the pramāṇa. While dealing with pramāṇa, pratyakṣa-pramāṇa (perception), the first and foremost of all the pramāṇas is discussed in the light of the Bhāṭṭa School of Mīmāṃsā. The varieties of pratyakṣa pramāṇa are also dealt with in detail.
The padārthas (categories) admitted in the *Tantrasiddhānta – Ratnāvali* are also presented in the present thesis. It may be mentioned here that the Bhāṭṭamīmāṃsakas accept six padārthas namely Dravya (substance), Guṇa (quality), Karma (action), Sāmānya (generality), Šakti (power) and Abhāva (non-existence). But the Prabhākaras accept eight padārthas. So, a comparative study of the padārthas of the Bhāṭṭas is made here with those of the Prabhākaras.

The fourth chapter of the present thesis is a study of Anumāna (Inference) and Sabdapramāṇa (verbal testimony). In the context of Anumāna, we have dealt with its nature, divisions, Vyāpti (invariable concomitance), Hetvābhāṣas (fallacies) and pañcāvayavas (Five factors or members of Anumāna) etc. Sabdapramāṇa is also discussed in this chapter. In this pramāṇa, author Chinnaswami Sastri deals with Sabdabodha (verbal comprehension). In this connection, the means of verbal comprehension, factors viz, Ākāṅkṣā (Expectancy), yogyatā (Compatibility) and Sannidhi (Contiguity) are discussed by the author. Two types of Sabda are also discussed by him. The author also deals with the theories viz, Abhihitānvaya and Anvitābhidhāna in brief. All these are discussed by us in the present thesis in detail.
In this context *Vṛtti* and *Laksana* (Implication) are also dealt with here in this thesis.

Chapter five is devoted to our study of the remaining three pramāṇas namely *Upamāna* (Comparison), *Arthāpatti* (Postulation) and *Anupalabdhi* (Non-apprehension). It may be mentioned here that the *Prabhakara – Mīmāṃsā* does not accept Anupalabdhi as a source of knowledge. So, they accept only five Pramāṇas. In the *Tantrasiddhānta – Ratnāvali*, the author refers to two types of Arthāpatti viz, *Drastārthāpatti* and *Srutārthāpatti*. These Pramāṇas are discussed comparatively and critically in our present work.

In the sixth chapter, a study on the Vedic sources (pramāṇas) relating to the understanding of the Aṅgatva (Subsidiariness) of the injunctions. These six pramāṇas are Śruti, Liṅga, Vākya, Prakaraṇa, Sthāna and Samākhyā. The divisions of Aṅga are also discussed here.

The seventh chapter is devoted to Vidhi, the most important tenet of *Mīmāṃsā*. Vidhi is discussed in the thesis with its divisions. The validity of Vidhi is also discussed in the light of the *Tantrasiddhānta–Ratnāvali*. 

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Chapter eight of the thesis contains an enumeration of the important technical terms like Arthavāda, Vṛtti, Īha, Puruṣārtha and Kratvartha, Karma, Atidesā, Bādha, Tantra, Prasāṅga, Apūrva etc. It may be noted that in the Appendix at the end of the *Tantrasiddhānta–Ratnāvali*, some of these technical terms are presented by the editor. But we have presented these terms in English with critical discussion.

The ninth and last chapter of the thesis contains our concluding observation of the topic of the thesis. In conclusion, we like to state that the *Tantrasiddhānta–Ratnāvali* of Chinnaswami Sastri is an essential gloss for the understanding of the tenets of the Mīmāṃsā System particularly of the Bhāṣṭa School. The very title of the work begins with the word ‘Tantra’ used in the sense of Mīmāṃsā. This work has neither any commentary on it nor translation in any language. But the work bears significance and importance. The author of the book deals with all the tenets of Mīmāṃsā in short sentences. The work contains the original thinking and expertise of the author on the subject viz, Mīmāṃsā.
From the study of *Tantrasiddhānta–Ratnāvali*, we arrive in a conclusion that the *Tantrasiddhānta–Ratnāvali* is a gloss which is bigger in size than the *Mīmāṃsā - paribhāṣā*, *Arthasaṃgraha* and *Mīmāṃsā-Nyāya-Prakāśa* which are also the important primers. In this primers epistemological study is not available and also some important issues such as Atidesā, Uha, Bādha, Tantra and Prasaṅga etc. are not discussed. Moreover, in case of treatment of the issues of *Mīmāṃsā* the author of the *Tantrasiddhānta–Ratnāvali* quotes from the *Mīmāṃsā-sūtra*, *Śābarabhāṣya*, *Ślokavārttika*, *Nyāya-ratnamāla* and *Nyāyaśudhā* etc.

From the study of the *Tantrasiddhānta–Ratnāvali*, we find Chinnaswami Sastri dealing properly and with care the *Mīmāṃsā* System. The *Tantrasiddhānta–Ratnāvali* is a find specimen of the *Mīmāṃsā* work of the Bhāṭṭa Stream. This book is definitely a reliable treatise for acquiring a fuller account of *Mīmāṃsā* System.