CHAPTER ONE

INTRODUCTION

[A]

A NOTE ON THE MĪMĀṂSĀ SYSTEM

Mīmāṃsā is one of the six vedic or orthodox (Āstika) systems of Indian Philosophy. It is called Pūrvamīmāṃsā as it is concerned with the earlier two division of the veda viz, Mantra or Sanhitā and Brāhmaṇa. The Mīmāṃsā is also known as Karma-Mīmāṃsā as it deals with the Karma-Kānda of the Vedas. The word ‘Mīmāṃsā’ is formed from the root ‘Vma’ meaning to measure i.e. to examine. The system of Mīmāṃsā is concerned with a clarification of the liturgical aspect of the Vedas. Indeed, the term ‘Mīmāṃsā’ literally means deep thought, reflection, consideration, investigation, enquiry and exposition. In Philosophy, it means reflection on or exposition of the Vedas. The Pūrvamīmāṃsā or Karmamīmāṃsā or simply Mīmāṃsā is a kind of Priestly Science. It is a Śāstra which investigates the doubtful meaning of the vedic sentences.¹ As it deals with the sentences, the

¹ sandigdhavedavākyārtha-vicarātmakaṁ śāstrāṁ mīmāṃsāṁ.

Introduction to PP, p.2.
system of Mīmāṃsā is called Vākyasāstra. The system of Pūrvamīmāṃsā stands in close relationship to Indian Law since its main object is to determine injunctions which are distinct from those of Civil Law mainly in the fact that they deal with the Sacrificial rather than civil obligations. Dr. C.K. Raja\(^2\) says: “It is in the Mīmāṃsā that I find a full and balanced Philosophy.”

The Mīmāṃsā System is ascribed to the great Sage Jaimini who wrote the Mīmāṃsā-ṣūtras. Śabarasvāmi is the commentator of the Sūtras. His commentary is the Śabarabhāsya. He is followed by a number of commentators and independent writers of whom Kumārila Bhāṭṭa and Prābhākara Miśra deserve special mention. These two Philosophers founded the two chief branches rather sister schools of the Mīmāṃsā known after their names. viz, The Bhāṭṭa school and the Prābhākara school. Of the two chief schools of the Pūrvamīmāṃsā, the Bhāṭṭa Schools was largely taught and studied all over India and numerous works were written on the system. But the Prābhākara School which is as important as the Bhāṭṭa.

\(^2\) IDM, P.27.
Dr. Ganganath Jha is of the view that Prābhākara is more faithful to the Bhāṣya of Śābara than Kumārila. According to Professor Hiriyanna, the original teaching of Mīmāṁsā is better preserved in the writings of Prābhākara than in those of Kumārila. As rightly observed by Dr. G. P. Bhatt, Prābhākara, however, was a more original thinker than Kumārila and he will always be remembered as the author of a peculiar theory of knowledge known as the “Theory of Triple Perception” (Triputipratyasavāda) and a theory of error call the Akhyātivāda or the Vivekākhyaṭivāda. In order to understand the system of Mīmāṁsā fully and precisely, one must study the works of the Prābhākara System. Pt. S. Subrahmanya Sāstri maintains the view that though many theories of this system are criticized in other system particularly in the Nyāya and although the Advaitins are wedded to the Bhāṭṭa School in matters of phenomenol Reality (Vyavahāre bhaṭṭanayaḥ), the Prābhākara School commands respect from and is actually made use of by reputed scholars. The Viśīṣṭādvaita School of Philosophy follows the Prābhākara School in matters regarding the categories of the world.

3. OIP, P.2.
4. EBM, P.1.
5. BR, P.8.
Kumarila Bhāṭṭa, the profounder of the Bhāṭṭa School of Mimāṃsā is a great Mīmāṃsaka and an epistemologist as well. This School has a steady growth from Kumārila to Cidananda. Kumārila wrote the works like the Ślokavārttika, Tantravārttika, Bhṛhattīkā and Tuptīkā. Other notable writers of this system are Pārthasārathi Miśra, author of the Nyāyaratnamālā and Śāstradīpikā, Manḍana Miśra, author of the Vidhiviveka, Bhāvanāviveka and Vibhramāviveka, Umbeka, author of the commentary Tātparyaṭīkā, Vācaspati Miśra, author of the commentary Nyāyakaṇṭikā and Tattvabindu, Sucarita Miśra, author of the commentary Kāśikā, Cidananda Paṇḍita, author of the Nititattāvirbhāva, Nārāyaṇa, author of the Mānameyodaya, Laugāksi Bhāskara, author of the Arthasaṅgraha and Āpadeva, author of the Mīmāṃsā-Nyāya-Prakāśa. Among the latter Scholars writing on this system are Pandit A. Chinnaswami Sastri, Ananta Shastri, Dr. Pashupatinath Sastri, Pt. S. Subrahmanya Shastri, Pt. Pattabhirama Shastri, K.S. Ramaswami Sastri, Dr. G. P. Bhatt, Dr. Manḍan Miśra and Dr. Vacaspati Upadhya.

Prabhākara Miśra wrote two commentaries namely, Bhṛhatī and Laghvī on the Śābarabhāṣya. The reputation enjoyed by
Prabhākara among scholars was mainly due to the subsequent contribution of Śālikanātha Miśra, a first-rate scholar and a polemical writer of the Prabhākara System. Among other writers of this school are Bhavanātha Miśra, author of the Nayaviveka, Nandīśvara, author of the Prabhākara-Vijaya, Rāmānujācārya, author of the Tantra-rahasya and Varadārāja, author of the Dīpikā, commentary on the Nayaviveka. It has been already stated that Śālikanātha is the first-rate scholar of the Prabhākara School. His works are the Rijuvaṁlā, Dīpaṁkhā (both being the commentaries on Prabhākara's Bṛhatī and Laghivī respectively). The author himself makes a reference in his Prakaraṇa-paṇcikā, the most celebrated independent work, to these commentaries which he calls Paṇcikādvaya.\(^6\)

We are tempted here to refer to a popular saying that no dullard person like Śālikanātha was born or will be born, who composed the Dīpaṁkhā only to popularize Prabhākara.\(^7\) Of the latter scholars writing on this system, the names of Dr. Ganganath Jha, M. Kuppuswami Shastri and Pt. A. Subrahmanya Shastri deserve to be specially mentioned.

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6. etacca paṇcikādvaye prapaṇcitam, TR, p.133.

7. Śālikanāthinavamūḍho na jataḥ na janīṣyate /
It may be pointed out here that besides the two schools of \( \text{Mīmāṃsā} \) already stated, one more school is found to exist, known as the "Misramata" initiated by one Murāri Miśra. This School, however, is not known except through some references in other works. Murāri appears to have started a new school within the \( \text{Mīmāṃsā} \) System, which had led to the saying-"murārestṛtiyāḥ panthāḥ" (the third path i.e., school initiated by Murāri). But materials for preparing a full account of this 'Miśramata' are not yet available to the scholars.\(^8\)

Dr. Umesh Miśra, however, wants to identify the founder of the "Murāri-mata" as Murāri Miśra II. He also observes\(^8\) that "murārestṛtiyāḥ panthāḥ" has become a proverb in Sanskrit which has got its origin in Murāri Miśra II. He was one of the greatest \( \text{Mīmāṃsakas} \) who held independent views on several topics of \( \text{Pūrva-mīmāṃsā} \). His views were so distinct and convincing that he was regarded as the founder of the third School of \( \text{Pūrva-mīmāṃsā} \).

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8. "For the school generally known as the 'Third path' 'тр̣̄ɟyāḥ pantḥāḥ' associated with the name of Murāri Miśra and hence called 'Mishramata', material is not yet available for a full account. PIS, p.26."
Both the Bhāṭṭa and the Prabhākara Schools of Mīmāṃsā differ in certain points. Some of the important points of difference between the two systems are mentioned below:

(1) The Prabhākara School recognises only five pramāṇas namely, Perception (Pratyakṣa), Inference (Anumāna), Verbal testimony (Śabda), Comparison (Upamāna), and Postulation (Arthāpatti), but the Bhāṭṭas admit six Pramāṇas by adding Non-apprehension (Anupalabdhi) to the above five.

(2) The Bhāṭṭa School recognises five padārthas namely, Substance (Dravya), Quality (Guṇa), Action (Karma), Universal (Sāmānya), Non-existence (Abhāva). On the other hand, the School of Prabhākara admits eight padārthas by adding Inherence (Samavāya), Potency (Śakati), Similarity (Sādṛśya) and Number (Saṅkhyā) to the first four of the Bhāṭṭas.

(3) The School of Prabhākara advocates the theory of Anvitābhidhāna while that of Kumārila Bhāṭṭa advocates the theory of Abhihitānvaya.
(4) While the Bhṛṭṭa School accepts the theory of Anyathākhyāti, the Prābhākara School advocates the theory of Akhyāti.

(5) The Prābhākaras admit the theory of Niyogavākyārtha. The Bhṛṭṭas, on the other hand, accept the theory of Bhāvanāvākyārtha.

(6) While the Bhṛṭṭa School admits importation of words (Śabdādhyāhāra), the Prābhākara School recognizes the importation of ideas (Arthādhyāhāra).

(7) The Prābhākara School accepts the vedic sentences as valid. But the school of Kumārila Bhṛṭṭa accepts both vedic and non-vedic sentences as valid.

These are the most important points of difference between the two sister schools of Pūrva-mīmāṁsā.
Some important original works and their writers of both the Bhaṭṭa and Prabhākara School:

**Bhaṭṭa School**

1. Vidhiviveka

2. Bhāvanāviveka
   by Maṇḍana Miśra

3. Vibhrama-viveka

4. Nyāya-kanikā
   by Vācaspati Miśra

5. Nyāyaratnamālā

6. Tantraratna
   by Pārthasārathi Miśra

7. Śāstradīpikā

8. Mānameyodaya
   by Nārāyaṇa Bhaṭṭa

9. Arthasaṁgraha
   by Laugākṣi-Bhāskara.

10. Mīmāṁsā-Nyāya-prakāśa
    by Āpodeva.

11. Mīmāṁsā-paribhāṣā
    by Kṛṣṇayajvan
Prabhākara School

1. Prakaraṇa pañcika
2. Rju-vimala
3. Dipaśikā
4. Mīmāṁsābhāṣya-pariśiṣṭa
5. Naya-viveka
6. Prabhākara-vijaya
7. Tantrarahasya

by Sālikarāṭha Mīśra
by Bhavanāṭha Mīśra
by Nandīśvara
by Rāmānuja-cārya

A Few Modern Writers and their works on the Mīmāṁsā System

1. Ganganath Jha : His works are :
   i) The Prabhākara School of Pūrvamīmāṁsā.
   ii) Pūrvamīmāṁsā in its sources.
   iii) English Translation of Ślokavarttika.
   iv) English Translation of Tantravarttika.
   v) English Translation of the Śābarabhāṣya.

2. Mm. Pashupatinath Sastri : His work is :
   Introduction to the Pūrvamīmāṁsā.

3. Dr. A.B. Keith : His work is : Karma-Mīmāṁsā.

5. S.R. Moghe: His work is:

   English Translation of the Mīmāṃśā-śūtra.

6. G.V. Devasethali: His work is Mīmāṃśā The Ancient Indian Science of Sentence Interpretation.

7. Dr. Rajendra Nath Sarma: His works are:

   i) The Mīmāṃśā theory of Meaning.
   ii) Verbal knowledge in Prābhākara-Mīmāṃśā.
   iii) The Epistemology of the Prābhākara School of Pūrva-Mīmāṃśā.

xxx: Late Mm. Pattabhiram Shastri, Late Pt. S. Subrahmanya Shastri, Late A. Subrahmanya Shastri and Shri K.T. Pandurangi and Professor Vacaspati Upadhyaya are some of the well known scholars writing on Mīmāṃśā in Sanskrit medium. This is, in brief, about the system of Mīmāṃśā.
AN EXHAUSTIVE NOTE ON THE TANTRASIDDHĀNTA-RATNĀVALI

The *Tantrasiddhānta-Ratnāvali* is a work of the Bhāṭṭa-School of Pūrva-Mīmāṃsā. It is a gloss (prakaraṇa) composed by Mahāmahopādhyāya A. Chinnaswami Sastri, a scholar from South. He has also written a commentary called Sāravivecani on the Nyāya Prakāśa of Āpadeva, published from Kāśi Sanskrit series, Benares. He also edited the Tarkapāda of the *Brhatī* of Prabhākara Miśra, Published from Chowkhabamba Sanskrit series, Benares. This gloss was published only once by B.H.U. Benares, in 1944. The author is an authority of the Mīmāṃsā Philosophy. The Bhāṭṭa School of Pūrva-Mīmāṃsā is very extensive having different types of books. Of them, some are very difficult to understand. Therefore, Mahāmahopādhyāya A. Chinnaswami Sastri probably felt the necessity of a work which is easy to understand by the students. And as a result, he composed this *Tantrasiddhānta-Ratnāvali* where the most vital and important issues and topics of the Bhāṭṭa-Mīmāṃsā are discussed.
The *Tantrasiddhānta-Ratnāvali* is written by the author in four chapters (Paricchedas) and each chapter again sub-divided in some sections (Prakāśa). The total number of Prakāśa in the Tantrasiddhānta-Ratnāvali is fifteen. Following the traditions, the author composes to benedictory verses called maṅgalācaraṇa ślokas. The first verse is an invocation to Lord Bishnu which adores a Mahāpuruṣa and Yajñesvara. In his second verse, the author pays homage to his preceptors and mentions the name of the present work i.e. *Tantrasiddhānta-Ratnāvali*. It is also stated that he has composed this work for the benefit of his disciples.

The topics discussed in his books are, in short, the discussion on the Svādhyāya Vidhi, definition and nature of Dharma, Vidhi, validity of Arthavāda, validity of Mantra and its divisions, Nāmadheya, definition of Pramāṇa, definition of Perception and its divisions, Padārtha, Anumānapramāṇa and its divisions, Vyāpti and its divisions, Śabda, factors of verbal cognition. Moreover, other Pramāṇas like Upamāna, Arthāpatti and Anupalabdhi are discuss by the author in his *Tantrasiddhānta-Ratnāvali*. 
In addition to all these topics we find the issues like Apūrva, Arathabhāvanā, divisions of Karma, Āṅga (Subsidariness), Atideśa, Īha, three fold Vidhi and determination of Mokṣa which is the highest goal of human life (Parampurusvārtha). These are in brief some of the important topics of Mīmāṃsā.

At the end of the *Tantrasiddhānta-Ratnāvali*, Chinnaswami Sastri adds an appendix containing the points of difference between Bhāṭṭa and Prābhākara-Mīmāṃsā. The appendix is followed by a list of the source of the quotations in the *Tantrasiddhānta-Ratnāvali*.

Author Chinnaswami discusses the issues in brief and in simple Sanskrit. The *Tantrasiddhānta-Ratnāvali* is really an informative book of the Bhāṭṭa School of Pūrva-Mīmāṃsā. This book is very much important for a thorough knowledge of the topics of the Bhāṭṭa-School of Pūrva-Mīmāṃsā. From the importance and significance of this book of Chinnaswami Sastri, it can be said that there is scope for doing a research work on this book.