In the 2nd chapter of his Tantrasiddhānta -Ratnāvali, Chinnaswami discusses Āṅgatva (Subsidiariness). Āṅgata is that which is applied for others. Therefore, Āṅgatva is called Parāṛthatvam or Pārārthyam. Generally sacrifices are divided mainly into Pradhāna and Āṅga. Pradhāna is the main principle Sacrifice. Āṅga is the secondary Sacrifice. For example, Darśa-pūrṇa-māsa is the principle sacrifice and Prayāja etc. is the Secondary or Subsidiary Sacrifice. Prayāja etc. are performed in favour of the Darśapūrṇamāsa Sacrifice.

There are Six means of proof, which have become the helpers of the injunction of application (Viniyogavidhi) and which take the form of śruti (the direct statement), liṅga (indicatory mark), Vākya (Sentence or syntactical connection), Prakaraṇa

1. tatra āṅgatvam parođdesapravṛttakaṛṛṭikāṛaktven vihitattvam................

...............ideameva ca pārārthyamucyate. TSR, p. 89.
(content or interdependence), Sthāna (position or order) and Samākhyā (name). This Viniyogavidhi (injunction of application), assisted by these, intimates subsidiariness or subservience or the subsidiary relation, which consists in or takes the form of the condition of being accomplished by the activity of some one such as a sacrificer who is engaged in the pursuit of the highest aim and the other synonym (paryāyaḥ) of which is existence for the purpose of another or dependence.

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3. (a) JZtatsahakṛtenānena vidhināngatvarṁ paroddeśa
pravṛttakṛṭisādhyatavaruṇāṁ parārthīṣāparaparyāyam

(b) etasya viniyogavidherāṅgatvabodhanākhye kārye sahakārikā-raṇāni
śruti-liṅga-vākya-prakaraṇa-sthāna-samākhyārūpani saḥ
pramāṇāni. TSR, p.90
Sruti (direct statement) means or consists in independent sound that is, words which express their sense without any intermediate steps such as those that are required by the other means of proof.  

In the *Tantrasiddhānta Ratnāvali*, Chinnaswami Sastri mentions three types of Sruti. They are Vibhaktirūpā, Samānābhidhānarūpā and Ekapadarūpā. Sruti is used in the sense of Vibhakti.

4. (a) tatra nirapekṣo ravaḥ śrutih. AS, p. 13.
   (b) tatra śravaṇamātrādevā' īṅgatvabodhakaḥ śabdaḥ śrutih. TSR, p. 90.

5. sā ca trividhā-vibhaktirūpā, samānābhidhānarūpā ekapadarūpā ceti. Ibid, 90.
LIÑGA

Liṅga (Power) is the power of words to denote or point out something. As they say, 'The power of all words is said to be the Power.' The power is convention itself.

Liṅga may be both Śabdagata and Arthagat that is power of Sabda and Artha.

Chinnaswami Sastri refers to two types of Liṅga namely Sāmānyasambandhabodhakapramāṇāntarsāpekṣa and Sāmānyasambandhabodhakapramāntaranirapekṣa. The Mantras belong to the first type of Liṅga. The knowledge of objects through study is help for the performance of kratu.

6. (a) śabda sāmarthyaṁliṅgam. AS, p.16.
   (b) śrutikalpanānukūlaṁ śabdagatamarthagataṁca sāmarthyaṁ liṅgam. TSR, p.93.

7. (a) 'sāmarthyaṁ sarvasabdānāṁ liṅgamityabhidhiyate' iti. AS, p.16.
   (b) sāmarthyaṁ sarvabhavanam lingamityabhidhiyate. TSR, p.93.
   (c) liṅgaṁ nāma sāṁarthyaṁ. MP, p.15.
VĀKYA

Vākya (Sentence or Syntactical connection) is connected utterance. And connected utterance is the pronouncing together of two words expressing subsidiary and principal things, which are really so even in the absence of case-forms such as the accusative denoting the thing to be accomplished etc. For example, "whose ladle is made of parna-wood, he hears no evil report about himself i.e. becomes famous." Here from the very connected utterance of being-made-of-parna-wood and ladle, the being-made-of-parna-wood becomes subservient to the ladle.

8. (a) samabhivyāḥāro vākyam. AS, p.17
   (b) padasamabhivyāḥāro vākyam. TSR, p.94

9. (a) samabhivyāḥārasaḥ sādhyatvādi vakadvitiyādyabhāve’pi vastutaḥ

   seṣaṣeṣivācakadayoḥ sahoccāraṇam. AS, p.17
   (b) sa caṅgatvabodhakasrutirāhityenāḥ

   āṅgāṅgībhāvayogyārthabodhakapadayorekatra sahoccāraṇam. TSR, p.94
PRAKARANA

Prakaraṇa (context) means inter-dependence, or mutual requirement or expectancy, or mutual need for compliment; as in the fire-sacrifices and others. For example, one desireous of Heaven should performed sacrifices on New moon and Full moon sacrifices.

Prakaraṇa is of two kinds. They are Mahāprakaraṇa (great or chief or major context) and Avāntaraprakaraṇa (intermediate or subordinate or minor context).

A Mahāprakaraṇa (great context) is the context which refers to or is connected with the principal creative energy. And

10. (a) ubhayākaṅkṣā prakaraṇam. AS, p.20
   (b) sannihitayoh phalavadaphalayoḥ karmaṇoḥ
       parasparamupakāryopakārkāṅkṣā prakaraṇam. TSR, p.95

11. taccadvividham-mahāprakaraṇamavāntaraprakaraṇa-ṇiceti. TSR, p.97

12. (a) tatra mukhyabhāvanāsambandhiprakaraṇaṁ mahāprakaraṇam. AS, p.20
   (b) tatra phalabhāvanāyāḥ prakaraṇaṁ mahāprakaraṇam. TSR, p.97

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on account of that great context the fire-sacrifices and others become subservient to new moon and full moon sacrifices.

Avāntara-prakaraṇa (intermediate context) is the context which is connected with the creative energy belonging to a subsidiary.\textsuperscript{13} And by means of that intermediate context the rite of the stepping near and others become subservient to fire-sacrifices and others.

\textsuperscript{13} (a) aṅgabhāvanāsambandhiprakaraṇamvāntaraprakaraṇam. AS, p.21

(b) phalabhāvanāṁdhypatītīyaṁ aṅgabhāvanāyāṁ yatprakaraṇam
tadvāntaraprakaraṇam. TSR, p.100
STHĀNA

Sthāna (position) is commonness of place or common location.\textsuperscript{14}

Sthāna is of two kinds. They are pāṭha-sādeśya (commonness of place in the text) and Anuṣṭhānasādeśya (commonness of place in the performance).\textsuperscript{15} Position and order – these do not form a different entity that is, mean the same thing or are synonyms. Commonness of place in the text also is of two kinds viz. text according to number and text in proximity.

\textsuperscript{14} desasāmānyam sthanam. TSR, p.101

\textsuperscript{15} (a) taddvividham pāṭhasādeśyamnuṣṭhānasādeśyam ceti. AS, p.24

(b) taddvividham – pāṭhaṇo'nuṣṭhānānca. TSR, p.101
SAMĀKHYA

Samākhyā (Name) means a word understood in its literal or etymological sense.\textsuperscript{16}

Samākhyā is of two kinds. They are Vaidiki (vedic or belonging to the language of the Veda) and Laukiki (worldly or belonging to the language of the world).\textsuperscript{17} There the Hotr becomes subservient to the eating of the contexts of the cup owing to Vedic name in the word hotrcamasa, which etymologically means the cup from which the Hotr drinks. The Adhvaryu becomes subsidiary to the various things mentioned in the adhvaryava chapter of the Yajurveda owing to worldly name. These are the six pramāṇas (sources) of knowing Aṅgatva.

\begin{flushleft}
16. samākhyā yaugikāśabdaḥ. TSR, p.102
\end{flushleft}

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17. (a) sā ca dvividhā – vaidikī laukikī ca. AS, p.27
(b) sā dvividhā – laukikī vaidikī ceti. TSR, p.102
\end{flushleft}