

ADHIKARAṆA (7): *The authority of the Kalpasūtras is not self-sufficient.*

SŪTRA (11).

[PŪRVAPAKṢA]—IF IT BE URGED THAT “[THE KALPASŪTRAS CONSTITUTE] THE SCRIPTURE OF RITUALS”,—

*Bhāṣya.*

[The case of the *Kalpasūtras* stands on a different basis from that of the *Smṛtis*; they contain nothing more than the Vedic Ritualistic Procedure in a systematised form; there is nothing in their contents beyond what is actually found in the Vedic texts available. In the *Smṛtis*, as we have found, there are many things which are not found in the Veda, and for which corroborative Vedic texts have got to be assumed. With all this however, the *Kalpasūtras* are compilations made by human authors, and to this extent their authority is open to doubt.—Kumārila (*Tantravārtika*—Translation, p. 224) has explained the term ‘*Kalpa*’ in this connection as ‘treatises that point out the method and procedure of sacrifices in the form of definite regulations’. These Sūtras are the work of Baudhāyana, Varāha, Mashaka, and others—says Kumārila.]

What are treated of here are the *Kalpasūtras*—by Mashaka, Hastika, and Kaunḍinya.—The question is—Are these authoritative (in themselves) or not authoritative?

On this we have the following *Pūrvapakṣa*:—“Inasmuch as these Sūtras constitute the ‘*Ritualistic scripture*’, they must be authoritative,—we assert. These are statements made by truthful persons.—‘How is that known?’—We know this from the fact that there is perfect agreement between these statements and those contained in the Vedas. For instance, the ‘cups’ mentioned in these are the same as those mentioned in the Veda; the ‘bricks’ mentioned in these are the same as those mentioned in the Veda. From this it follows that the teachers (who compiled the *Kalpasūtras*) were truthful persons; and the *Śruti* also declares that ‘the word of the Teacher is authoritative’.—It might be argued that ‘the authoritative character of these Sūtras is not directly perceived (to be inherent in themselves, as is done in the case of the Veda)’.—But this objection would have no force; as the said authoritative character is ascertained by another means of cognition, in the shape of a verbal assertion. [This assertion being in the form of the text quoted above regarding ‘The Teacher’s Word’ being authoritative, and also in the form of the text wherein the *Kalpas* are mentioned along with the *Mantra* and the *Brāhmaṇa* as to be read daily.]—Lastly, the *Kalpas* are actually treated with the same regard as the Vedic texts.—For these reasons, the *Kalpasūtras* are authoritative (by themselves).”

## SŪTRA (12).

[SIDDHĀNTA]—THAT CANNOT BE; BECAUSE THERE IS NO PROPER COMPOSITION.

*Bhāṣya.*

What has been asserted in the *Pūrvapakṣa* is not possible, *because there is no proper composition*; as a matter of fact, the *Kalpasūtra* is not composed in the proper manner, there being no accentuation in it (and hence it cannot be treated on the same footing as the Vedic text).

## SŪTRA (13).

ALSO BECAUSE THERE ARE NO SUPPLEMENTARY PASSAGES.

*Bhāṣya.*

[In the *Kalpasūtra*] we meet with such texts as ‘He appoints the Priests;—the Priests thus appointed perform the sacrifice;—they take their seat on the sacrificial ground’. In all this no *injunctive* word is found, because throughout it is the Present Tense ending that has been used. Nor is there any valedictory supplementary passage (from which the Injunction could be deduced). For this reason such a text can have no authority (regarding *Dharma*).—As for the ‘regard’ that people have been spoken of (in the *Pūrvapakṣa*) as having for the *Kalpasūtra*,—that is due to concomitance; i.e. to the fact that *Kalpa*-texts are interspersed with Vedic texts.—As regards the Vedic text (quoted by the *Pūrvapakṣa*, that ‘the Teacher’s word is authoritative’),—that means nothing; as it is a purely commendatory statement.—“Why should it be treated as a commendatory statement?”—Because in the context where this text occurs there is a totally different Injunction—to the effect that ‘the cake dedicated to Agni is baked upon eight pans’; and it is in this connection that we have the said text (‘The Words of the Teacher, *Āchārya*, is authoritative’), where the term ‘*āchārya*’ is meant to stand for the *Veda*, in its etymological sense of ‘strengthening the intellect’ [‘*āchinoti buddhim*’]. Or, what the said text means is that ‘the word of the Teacher is authoritative ‘*through its dependence upon something*’;—“what is that something?”—it is that which is itself rightly recognised as self-authoritative (i.e. the *Veda*).

As for the *Pūrvapakṣa* argument that the *Kalpasūtras* are the work of truthful persons,—our answer is that—*that is not so*, because—

## SŪTRA (14).

THE WORD ‘ALL’ HAS BEEN USED (IN THE KALPASŪTRA), WHILE THERE IS AT HAND A SCRIPTURAL TEXT (TO THE CONTRARY).

*Bhāṣya.*

The words of the *Pūrvapakṣin*’s ‘*āchārya*’, ‘Teacher’ (the author of the *Kalpasūtra*) are—‘The *Amāvāsyā* (*Darsha*) sacrifice is to be performed on *all days*’; while there is at hand the scriptural (Vedic text)—‘The *Paurṇa-*

*nasa* is to be performed on the Full-moon day and the *Amāvāsyā* (*Darśa*) on the Moonless Day'.—Thus, inasmuch as these authors have made statements contrary to the Veda, they cannot be 'truthful'; and hence their work (the Kalpasūtra) cannot be authoritative.

[From Sūtras 11 and 12, Kumārila has deduced two additional *Adhikaraṇas* :— (1) That the Smṛtis and the six subsidiary sciences of the Veda, like the Kalpasūtra, have no authority independent of the Veda; and (2) that no authority attaches to the non-Vedic scriptures—such as those of the *Bauddha* and other heretical sects.]

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