

As for the fact of these compilations being dependent upon human agency, their upholders have also accepted it by their admission of the fact of their being compiled by particular personages; and those that have listened to their teachings, infer the same from their theory that all words are non-eternal (which sets aside the possibility of any compilations being eternal). And as for the support of Vedic authority, inasmuch as they consider their own compilations to be equal to the Veda in their authority, they either cannot bear to think of seeking for its support, or feel too ashamed to seek it; and hence they absolutely disown any such origin, exactly like ungrateful children who are eventually inclined towards their parents, and hence disown their real parentage.

There is yet another point (of difference between the *Smṛtis* of Manu and those of the *Bauddhas*): In the case of Manu, we find only one text, by the way, which is found to be contrary to the Veda; whereas in the case of the *Smṛtis* of the *Bauddhas*, barring a few stray declarations of such virtues as self-control, charity and the like, all that they have to say is contrary, not only to the Veda, but to the approved conclusions of all the fourteen subsidiary sciences; and these latter are also compiled by irreligious men like Buddha, whose practices were all opposed to the injunctions laid down in the Veda, and were taught to the deluded men of the lowest caste, outside the pale of Vedic religion; and as such, they can never even be thought of as based upon the Veda.

Then again, we find that the *Bauddha* teachings were given by one who was a born Kshatriya; and as such, he transgressed the duties of his own class, in taking upon himself the works of *teaching* and *receiving presents* (which are the monopoly of the Brāhmaṇas); and hence how can we believe that true *Dharma* or Duty would be taught by one who has transgressed his own *Dharma*? It has been well said: 'One who is found to be doing deeds opposed to a prosperous hereafter, should be shunned from a distance; because how can one who deceives himself offer any salutary advice to others?' Such transgression of *Dharma* by Buddha is clearly mentioned in the *Alankārabuddhi* (a *Bauddha* work), where Buddha is represented as saying—"May all the pain proceeding from the sins due to the Iron Age, rest in me, and leave humanity at large absolutely free!" And in connection with this, his followers eulogise his virtues in the following strains: "For the sake of the well-being of humanity, He transgressed his own duties of the Kshatriya, and having taken up the duties of the Brāhmaṇa, he taught, even to the people outside the pale of Vedic religion, such truths relating to *Dharma*, as were not taught by the Brāhmaṇas who were unable to transgress the prohibition (of such teachings being imparted to outsiders); and thus prompted by his mercy to others, he even went to the length of transgressing his

own *Dharma* !” And we actually find His followers behaving in a manner entirely at variance with the teachings of the Veda.

Thus then, inasmuch as we find the authors of these *Smritis*, as well as their disciples and followers, behaving contrary to the direct teachings of the Veda, we cannot but deny the authority of the *Smritis* themselves. Because, as has been shown above, they are professedly opposed to the Veda, and hence they have no capacity for leading us to assume Vedic texts in their support.

As for the loss of certain rescensions of the Veda, no such complete loss would be possible, because the Veda has been proved to be eternal. Nor are the *Bauddha Smritis* found to have any other perceptible basis. In the case of the *Smriti* (Manu) texts relating to the *Upanayana*, &c, we find them in keeping with the texts of other branches of the Veda, but no such support is possible for such actions (laid down in *Bauddha Smritis*) as the bowing to the *Castya*, giving of gifts to *Cūdras* and the like. And as for assuming any other authoritative basis, we have already proved it to be impossible.

On the other hand, we find that they are largely due to Avarice and other such visible causes, in the presence of which, there can be no inference of any other origin. And as a matter of fact, in the course of their teaching of *Dharma*, Buddha and others themselves never make any assertions that are not supported by arguments based upon actual experience. Nor do they, like Gautama and other Vedic Teachers, assert their teachings to be based upon the Veda, on the other hand, they put forward many such arguments, as are very far removed from true *Dharma*.

It is these persons that should not be respected even by words, and they have been denounced (in the *Manusmriti*) as “Heretics, Sinners and Sceptics.” And it is the compilations of these people that Manu and others have declared to be fit only for being avoided. “Those *Smritis* that are opposed to the Veda, as also those that have evil tendencies, all these are absolutely useless, and have their basis in dark Ignorance.” And thus it is established that in matters relating to *Dharma*, such *Smritis* as are outside the pale of the Veda should be totally rejected as absolutely devoid of authority.

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*End of the third Adhikarana.*

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