



A Study of Twashtriya Kalpasutra Written by Aabhuti

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ABSTRACT

Twashtriyakalpsutra written by Aabhuti is an unpublished manuscript. This article has been written to introduce the topics presented in this book to the general public. Along with the subjects, an effort has been made to throw light on which Veda branch it is related to. The main objective of research is to bring to light the knowledge which is there but is not publicized among the people in a timely manner.

Keywords- Experimental Book, Presentation of Anatomy, Mystery of Creation, Specialty of Nature And Mechanical Knowledge Has Been Provided.

Introduction

We get information about the secrets of the entire universe from the Vedas. Veda which is a combined subject of Mantra and Brahman(मन्त्रब्राह्मणयोर्वेदनामधेयम्). The subjects of these Vedas are presented in detail in the form of Shiksha, Kalpa, Nirukta, Vyakarana, Chhanda and Jyotisha. Through the working of these Shadangas we are able to know Vedavani. Among these six, the place of Kalpa is very excellent. Kalpasutra is the main text of Veda. This Kalpa is divided into Shrautasutra, Grihyasutra, Dharmasutra and Sulvasutra. The rendition of Agnishtoma Yagya rituals with Shruta, where it has been said in a formulaic way, is called Shrauta Sutra, similarly, where the sixteen rituals from birth till death have been said, it is called Grihya Sutra, and the custom and policy of performing religious duties to all the living beings of the society is described in Dharma Sutra. Shulva Sutra type describes the construction style of yagya altar etc. The geometrical knowledge of the ancient sages is revealed through them. The word 'Kalpa' has multiple meanings - law, rule, justice etc. The name of a concise and innocent sentence with few letters is 'Sutra'. 'Kalpasutra' is the lifeblood of Hindu religion and Hindu culture. Kalpa means - 'The scripture or text which systematically visualizes the actions and rituals prescribed in the Vedas.

कल्पो वेदविहितानां कर्मणामानुपूर्व्येण कल्पनाशास्त्रम् (ऋग्वेदप्रातिशाख्यः)।

Each branch of Veda has different Kalpasutras. Instead of trying to know about Kalpa Sutras in detail, today let us try to know a newly acquired Kalpa Sutra. Whose name is Twashtriya Kalpasutra. Have you ever heard the name of this Kalpasutra before? I just heard about it and after much effort got it from the house of a Vedic Brahmin of Jammu state. You all know that Kalpasutra is available only in the form of Vedas but Jains and Buddhists also have Kalpasutra.

Kalpasutra in Jainism & Buddhism:

Kalpasutra, the main book of Jainism, is written in Sanskrit language. It is written in Ardhamagadhi Prakrit in a mixture of prose and poetry. It contains the life stories of twenty-four Jinas, especially Neminath, Parshvanath and Mahavira. Jainism's Kalpasutra attests to the asceticism of Mahavira, whose life is the source of guidance on many ascetic practices in Jainism. Similarly, the book written on Buddha in detail about his penance and public welfare is named Kalpasutra.

Tvashtriyakalpsutra:

This Tvashtriyakalpsutra is not related to Jainism and Buddhism because in it, inaccessible Vedic mantras are mentioned here and there as examples. The name of the original author of this book is not known. He writes in the beginning of the book that this book is based on Abhuti. This book is also Vedanga philosophy. Received it from Lamba Bhikshu in Vikram Samvat 1964. Lamba monks are of Buddhist religion. Who reside in the Himalayan region.

Tvashtriya Kalpasutra written by Aabhuti is divided into three parts. There is the first holistic scientific principal stem, the second student-configuration expansion stem and the third cosmic integration construction stem.

The textual form:

तत्र प्रथमं समष्टि विज्ञानात्मकं प्रधानकाण्डम् । अत्र समभीष्टोदाहारपरकः प्रत्यादर्शवर्गः 52, वृहदायतनपरकः दैवतवर्गः 46, अत्युपयोग्यधिकरणपरकः व्यवस्थाङ्गवर्गः 42, सृष्ट्युत्पादकभूतार्थाधारपरकः हेत्वर्थवर्गः 28, राजीरनुसन्धानपरकः अङ्कायतनवर्गः-32, प्राकृतिकवर्णसमाम्नायपरकः त्र्यक्षराष्टकवर्गः

54, जगद्विख्यात विश्वविभूतिपरकः **विवर्णार्थवर्गः 25**, संक्षिप्तसाङ्केतिकलक्षार्थपरकः, **समासाक्षवर्गः 21**, आहत्य प्रथमकाण्डे **अष्टवर्गेषु 300** सूत्राणि सन्ति ।

There is the first whole scientific principal stem. Here the class of pratyadarshas is 52, the class of deities is 46, the class of systems is 42, the class of creation-producing beings is 28, the class of kings is 25, The class of discolored meanings is 25, the class of concise symbolic noun meanings, and the class of compound axes 21, The first Kanda of contains 300 Sutras in eight categories.

तत्र द्वितीयं विद्यार्थ-विन्यासात्मकं विस्तारकाण्डम् । अत्र वृहत्समिष्टाधिष्ठानपरकः **दिव्यायतनवर्गः 96**, दैव्यार्थाभिनीत सम्पदाङ्गपरकः **सर्गादर्शवर्गः 54**, प्रत्यङ्ग विक्रमोत्कर्षानुसन्धानपरकः **वर्ग विन्यासवर्गः 64**, पारिभाषिक प्रतिकृत्यर्थ परकः **लिङ्गाऽलङ्कारवर्गः 100**, तत्त्वार्थाधिगमपरकः **प्रतिप्रत्यर्थवर्गः 200**, समुत्पत्यधिकरणपरकः, **आविर्भावाक्षवर्गः 138**, प्रत्यङ्गानुक्रमणार्थपरकः **कालान्तरवर्गः 98**, विस्तीर्यमानोन्नत्यापरकः, **यज्ञायतनवर्गः-300** । आहत्य **अष्टवर्गेषु 1050** सूत्राणि सन्ति ।

There is a second expansion chapter on the student-arrangement. Here the category of divine dwellings is 96 for the position of the great mixture, the category for the divine meaning is 54 for the wealth of the divine meaning, the class for the pursuit of the prowess of the opposite is 64, the class for the definitional replica is 138, the class of the axis of appearance is 138, the class of the intervals for the purpose of sequence of the limbs is 98, the class of the extending elevation is for the purpose of the sacrificial altar-3 There are 1050 formulas in eight categories.

तत्र तृतीयं विश्वसम्भूतिसमायोजनात्मकं निर्माणकाण्डम् । अत्र पारिभाषिक-विशिष्ट-साधनोपकारक-प्रकरणार्थपरकः **पारिभाषार्थवर्गः 133**, त्रिविधैकाधिष्ठेय चिद्वाक्कराङ्गीय तदर्थऽऽकारपरकः **अक्षरादर्शवर्गः 236**, अलोकाक्षत्रैवर्तमानावर्तित पदार्थानुसन्धानपरकः **तत्त्वविमानार्थवर्गः 289**, चतुर्धर्गाश्रमाश्रयाध्ययनाश्रेयाचाराकृतयस्त्वायतनार्थपरकः **गौरवादर्शवर्गः 154**। आहत्य तृतीयकाण्डे 812 सूत्राणि सन्ति । सर्वमाहत्य त्रिषु काण्डेषु 20 वर्गेषु 2162 सूत्राणि ।

The third stage of creation is the integration of the universe. Here the category of definitional-specific-means-beneficial-case-meaning is 133, the category of Aksharadarsha is 236 for the meaning of the three-fold one-headed Chidvakkara-anga, the category for the search for the present objects of the Aloka-akshatra is 289, Vadarshavargah There are 812 Sutras in the third canto of Ahatya. In all, there are 2162 formulas in 20 categories in three Kandas.

The subject of the representation:

Adyadhara Samamnayaksha आद्याधार समाम्नायाक्ष related (Twenty-four) Pratyangadarsha formulas: The 24 Pratyangadarsh sutras given here have been given with Udattadi swara. There is no such mantra available in the currently received Veda Samhitas. Many Samhitas of Vedas are still unavailable and unpublished. There could be any book among them. This book will help us in finding it. And it should also be known that generally no sutra has been made with voice by the sutra writer till date. It appears only in the Vedas. A word with vowels has a special meaning as compared to the normal Sanskrit word meaning. The formula given in this book is indicating us to do something special.

Some formulas given along with notes are given here for demonstration.

आद्याधार समाम्नायाक्ष परकानि (चतुर्विंशति)। प्रत्यङ्गादर्श सूत्राणि : व्योमन् १, भूर्महः २, भुवर्जनः ३, स्वस्तपः ४, सत्यमुत्तमम् ५, रजस्तम सृते ६, दृषद्रत्नं धातवः ७, आकराप्सरसौ ८ वनस्पतयश्च ९, मानवर्षिः १०, अन्तर्वहिरानने ११, तम् यन्त्राण्युत्सावनतिर्वै १२, प्राजापत्यौषधयः १३, गयस्तरं स्माया १४, मैत्रावारुण्यानेय सौम्यं मारुताः बाहुल्ये १५, समष्टि ससंवर्गीय विश्वं विद्याऽऽदर्श विन्यस्त वसु रुद्रादित्य शत सहस्राक्षाष्टकालङ्कृत पदव्यास मानासनानि १६, तुरलसष्ट्रां भङ्गाश्चतुष्टयः १७, तनां वर्णावीक्षणे १८, सुदसस्त्वाष्ट्री ष ऋभवस्पतयः १९, किलाम्नाय राज्यङ्काक्षरं सार्वभौम्याद्यतन वास्तव्यालयाः २०, सर्वार्थसिद्धिर्वै युजे २१, वृत्रेन्द्रावतिशासने २२, सानेकान्तस्थ लिङ्गः पुरुषः २३, सकलेशैकाक्षत योनिः प्रकृतिः २४ इत्यादयः॥

Collection of Veda mantras found in Tvashtiyakalpasutra:

त्वा.क.सू.1.1.6. तस्माद्यज्ञात्सर्वहृतः ॥ (ऋग्वेद 10.90.8, शु.य.काण्व.सं 35.6, माध्य.सं.31.6)

त्वा.क.सू.2.1.5. पावका नः सरस्वती (ऋग्वेद.1.3.10) (सामवेद.2.10.5)

त्वा.क.सू.2.1.28. सर्वविश्वतृष्टिः ॥ (अप्राप्तम्)

त्वा.क.सू.2.1.29. वचस्त्रैतोण्युर्म ॥ (अप्राप्तम्)

त्वा.क.सू.2.1.30 भवर्गदः ॥ (अप्राप्तम्)

त्वा.क.सू.2.1.31 उत्कृतिर्देव ॥ (अप्राप्तम्)

त्वा.क.सू.2.1.33 गोध्याधिपायोगः ॥ (अप्राप्तम्)

त्वा.क.सू.2.1.36 प्रदश्चोप दक्ष यांगात् ॥ (न प्राप्तम्)

त्वा.क.सू.2.5.158-मध्व स्त्वमृतत्वस्य बाव शानो विद्वान् ॥ (अप्राप्तम्)

त्वा.क.सू.2.5.159 सप्त(ऋग्वेद.10.5.5)॥

त्वा.क.सू.2.5.160 अरुषीः स्वसृः कन्दुशे उज्जभारा(ऋग्वेद.10.5.5)॥

त्वा.क.सू.2.5.161 एषा म्पुराजाः अन्तरिक्षे अन्तर्यमे स्वचित्ते पूषणस्य वृत्रिमिच्छनं विदत्स्व(ऋग्वेद.10.5.5)॥

- त्वा.क.सू.2.5.162 सप्त मर्यादाः (ऋग्वेद.10.5.6)॥
- त्वा.क.सू.2.5.163 कवयस्ततक्षुः (ऋग्वेद.10.5.6)॥
- त्वा.क.सू.2.5.164 तासामेकामिदृभ्यंहुरोगात् (ऋग्वेद.10.5.6)॥
- त्वा.क.सू.2.5.165 आयोर्हस्कम्भ उंपमस्य नीळे (ऋग्वेद.10.5.6)॥
- त्वा.क.सू.2.5.166 जगत्यामिह पथाम्बिसुर्गे (ऋग्वेद.10.5.6)॥
- त्वा.क.सू.2.5.167 धरूणेषु तस्थौ (ऋग्वेद.10.5.5)॥
- त्वा.क.सू.2.5.168 असच्च त्वभावात्सच्च परमे (ऋग्वेद.10.5.7)॥
- त्वा.क.सू.2.5.169 व्योमन् (ऋग्वेद.10.5.7)॥
- त्वा.क.सू.2.5.170 दक्षस्य जन्म (ऋग्वेद.10.5.7)॥
- त्वा.क.सू.2.5.171 नदिते रुपस्थे (ऋग्वेद.10.5.7)॥
- त्वा.क.सू.2.5.172 अग्निर्ह नः (ऋग्वेद.10.5.7) ॥
- त्वा.क.सू.2.5.173-थमजा ऋतस्या (ऋग्वेद.10.5.7)(नृसंहोपनिषद् 2.18)(तै.उप 10.5)॥
- त्वा.क.सू.2.5.174-वृषभश्च धेनु (ऋग्वेद.10.5.7)॥
- त्वा.क.सू.3.1.22- ज्योतिषां ज्योतिरेक (ऋग्वेदपरिशिष्टभागे शिवसंकल्पः8.8.24,10.166)(शिवसंकल्पोपनिषद् 1, शु.य 34.1) स्तन्मे मनश्शिवसङ्कल्पमस्तु (शिवसंकल्पोपनिषद् 1, शु.य 34.1)॥
- त्वा.क.सू.3.1.23 अदितिद्यौः (ऋग्वेद.1.89.10)॥
- त्वा.क.सू.3.1.56 विश्वरूपाभिन्मादय (ऋग्वेद.8.103.15) (अप्राप्तम्)
- त्वा.क.सू.3.2.142 तिस्रस्तन्वीळा संस्वती तद्गृही (ऋग्वेद.1.13.9) मंयो भुवं (ऋग्वेद.1.13.9) ॥
- त्वा.क.सू.3.2.156- यथाग्निश्चिन्नौ विष्णुः सोमश्चतुसृभवः॥ (अप्राप्तम्)
- त्वा.क.सू.3.2.157- पूषा सविता(शु.य.9.32) मरुतो बृहस्पतिश्चा (अप्राप्तम्)
- त्वा.क.सू.3.2.159- म्मित्रः वरुण(तैत्तिरीयोपनिषत्)श्चेन्द्रज विश्वेदेवाश्चतुष्टये (अप्राप्तम्)
- त्वा.क.सू.3.2.160- वसवो(डु)रुद्रादादित्याः(ऋग्वेद.10.128.9) पादितिर्प्रजापतिर्पञ्चकम्बै (अप्राप्तम्)
- त्वा.क.सू.3.2.161- बश युमार्थमाभ्या (अप्राप्तम्)
- त्वा.क.सू.3.2.194- ऋचोऽक्षरे परम्ब्रह्मैक वाग्यस्मिन्देवा तद्वेदे (ऋग्वेद.1.164.39) (अ.वेद.9.10.18) (तै.ब्रा.3.10.9. 14) (श्वेताश्वतरोपनिषद् 4.8)॥
- त्वा.क.सू.3.4.4 -वृहन्नुवा अरण्या निर्हन्त्य क्षस्थ कामं निषद्यते (ऋग्वेद.10.146.5) (तै.ब्रा.2.5.5) ॥
- त्वा.क.सू.3.4.8- राजेन्द्रवत्यथा गिरयस्ते(अथर्व.12.1.11) स्योनमस्तु (अथर्व.12.1.11)॥
- त्वा.क.सू.3.4.14- तृणैरावृता (अथर्व 9.3.17) पपट तरवस्तनो ह्स्तिनीव पृद्वती (अथर्व 9.3.17)॥

त्वा.क.सू.3.4.50 उदुत्यं जातवेदसं (ऋग्वेद.1.50.1) देवं वहन्ति केतवः (ऋग्वेद.1.50.1)॥

त्वा.क.सू.3.4.55 आकृष्णेन रजसा(ऋग्वेद.1.35.2)(शु.य.काण्व.सं.32.14) - विश्वे अस्याः(ऋग्वेद.5.45.8) प्रातर्मधुमन्त रश्मयश्चा सूर्यो गोषु गच्छन्वा ॥
(अप्राप्तम्)

त्वा.क.सू.3.4.112. ब्रह्मणां हस्तेषु प्रपृथक्वोहमिन्द्रो मरुत्वान्स दंदातु तन्मे (अथर्व.11.1.27) ह्युद्रेभि रिन्द्राग्नी अहमश्विनोभा(ऋग्वेद.10.125.1)
तृथिव्यैरा(ता)वती महिम्ना सम्भूव (ऋग्वेद.10.125.8)॥

त्वा.क.सू.3.4.132- ताऽग्निर्नः कृण्वज्जातवेदाः ॥ (न लब्धम्)

त्वा.क.सू.3.4.134 पते रुमित्र सेनां दहतुं प्रत्युपसव्य ॥ (न लब्धम्)

त्वा.क.सू.3.4.141 ऋतन्दिवञ्चादित्योर्वीन्दव स्नेतायाम्यथा पूर्वमकल्पयत् ॥ (न लब्धम्)

त्वा.क.सू.3.4.144 सूचां त्व शशकवरीषू त्वस्वैत मायैन्द्रीयाभिरुत्वां मधुमन्त ॥(अप्राप्तम्)

त्वा.क.सू.3.4.152 सप्तस्वसूरुषीरग्नेर्वा मूर्धानमस्याधि शीर्षतोऽङ्गिरा वा ॥ (ऋग्वेद.10.5.5) (न लब्धम्)

त्वा.क.सू.3.4.154 इषे त्वोज्जेत्वा (शु.य.1.1, वा.पु.26.20) पाहि वायोर्यत्रा सुहार्दः पितरौ च पुत्रान (अथर्व.सं 6.120.3)

Out of total 2162 sutras, Veda mantras have been formulated here in some sutras. By giving them here, I have tried to think about which branch of Veda this Kalpasutra could be. Many mantras have been available from the branches of Rigveda, Samaveda, Yajurveda and Atharvaveda, and examples of some mantras have not been found. By obtaining and publishing the scientific commentary of this book, light can be shed on many unpublished topics related to it.

Sample of scientific commentary:

The Vijnanaaksha विज्ञानाक्ष of Tvashtriyakalpasutra composed by Aabhuti has been done along with the commentary along with pictures(चित्र)and cycles(चक्र). At the beginning of the commentary, the author worships Saraswati, parents and guru for courtesy.

ओंकारपदमारूढां, महामायां सरस्वतीम् । स्मृत्वा ध्यात्वा पुनर्नत्वा, विद्याऽऽधारविवस्वतीम् ॥

मातरं पितृञ्चापि, प्रणिपत्य गुरुन्तथा । साऽऽभूतिस्त्वाष्ट्रवर्गाणां, प्रतिष्ठापूर्वकं यथा ॥

विज्ञानाक्षमिदं भाष्यं, निजमत्यार्थं चिन्तनम् । विपश्चिद्रूपापादाग्रे, न त मन्द समर्पणम् ॥

औरस्य बालवत्क्रीडा, व्याहरन्निर्बलोपमम् । महद्विद्वद्गुणीश्चान्य, श्रातिहर्षकरोद्भवः ॥

While writing the verse, the comma sign has been shown at all places to indicate the foot. This is an example of an excellent writing style.

A sample of how the author has commented and remarked on the first sutra of the Pratyadarshvarga (प्रत्यादर्शवर्गः) of the first Pradhankanda is being given here.

Formula(सूत्र) -अथाऽऽलोक कल्पानुदर्शनम् ॥१॥

meaning (सूत्रार्थः) of formula- इदानीं भवसर्गीय विकासविधिक्रमं प्रत्यालोचनम् ।

The wording (शब्दाभिधानम्) of the sutra is as follows-

अथाधिकारे चारम्भे, प्रश्ने शस्तेऽधिभाषणे । आलोकस्तु महज्ज्योतिर्भव सर्गानुलोकने ॥
कल्पम्विधौ विकासे च, सम्वर्त परिवर्तने । शास्त्रे वा चित्तसंख्याने, चत्वारिंशद्दिनाब्दि च ॥
अन्वित्थम्भूत भागे च, पश्चात्सादृश्यलक्षणे । क्रमे सहार्थे हीने च, वीप्साऽऽख्यानादिके तथा ॥
दर्शनम्वीक्षणे शास्त्रे, स्वप्नश्चक्षुद्वयोरपि । सम्प्राप्तिश्चाथ धर्मादेर्मनीषीर्दपणादिके ॥

The commentary (भाष्यम्) of the sutra in Sanskrit is as follows-

अथेत्ययं शब्दः निपातपदाक्षरं वा, दर्शनशास्त्रेष्वधिकारद्योतकस्तज्जन्य यत्परिपूर्णार्थं समस्ताद्वारम्भक प्रसिद्धवृद्ध्यन्तर
माङ्गलिकशिष्टाचारविधेर्व्यवधानवाचको भवति । अपरञ्चैतस्मिन्सम्प्रयुक्ते चित्राङ्कित विवर्णाम्नाय चक्रे, चतुर्भिर्श्लोकैरेतद्रहस्यम्यपदिश्यते-
यथा व्यासमथोङ्कार, भूतिविज्ञानदायकम् । त्वन्तरालं वहिश्रान्तं, सर्वेकाण्डव्यवस्थितिम् ॥
त्र्यक्षरैश्च विधातव्यः, गतिभिस्त्रिदशाङ्कतः । ऐकोनवविनिष्यत्ति, विन्दुवत्मितिशाश्वतः ॥
अत्युत्तरमहद्भूती, विद्यद्विष्णु वसुस्थलीः । स्वतन्त्र परिपूर्णाक्ष, बीजाङ्कूर पदाविव ॥

The note (टिप्पणी) of the sutra is as follows-

निपातमव्ययम् । अक्षरन्नक्षरम्(वर्णम्) । दर्शनम्वैज्ञानिकम् । त्र्यधिकारः प्रक्रिया व्यवस्था स्थापनस्य वा । यथा ओतप्रोत तन्तूनाम्वाचकः पट इति ।
विवर्णाम्नाय मौलिकाक्षरसम्बन्धिम् । रहस्यम् विशिष्टाख्यान पूरितम् । भूतिङ्कौशलात्मकम् । विज्ञानम् विशिष्टविचारजन्यम्विवेकम् । अन्तरालम् अन्तरवर्तिनम् ।
अक्षरम् स्वरूपाधिपदस्थितम् । आदर्शम्-लक्षपरकम् । सम्प्रति सम्प्रयोगे । आयु-ऋगत । यज्ञ -यजुर्गत । गान सामगत । त्रिकाण्डीय ज्ञानकर्मोपासनाविशिष्ट निष्पन्न
व्यवस्था विधिम्विद्यामयीष्विति इत्यादि...

Interpreter

A self-written scientific description of the lecture on the Vedic Tvashtriyakalpasutra composed by Aabhuti has been written in Indian Hindi language by Pandit Nityanand Oupamanyava, a resident of Mattagadhiya, Jammu tapee. The original Sanskrit commentary of this book was written in the Samvat 1964. And it has been translated into Hindi by Nityanand Oupamanyav (नित्यानन्द औपमन्यव) in the Samvat 1995. Currently, the Samvat 2080 is on, hence if seen in this way, the original copy was transcribed 116 years ago.

Creation period

This Kalpasutra has not been edited or published by anyone anywhere. It is completely formulaic. Can be said to be contemporary with Nidansutra etc. Because the time of composition of the sutra was 2000 years ago. Like the book Amarakosh, the order of divisions according to class has been adopted. There is no mention of any prapathaka, chapter, section, anuvaka, etc. here. The division of class was there during the composition of Amarakosh. From this, its antiquity can be ascertained. Hence, this book may be 1500 to 2000 years old.

Conclusion

It is not yet clear which Veda this Kalpasutra is related to. Many special deeds are described here with the instructions given by the names of sages like Atharvangiras, Maitravarun, Ushmaka etc. Description of scientific constructions is available from the sutra “Maitravarunushmak Mahatsalpadri Pot Vishisht Vimanadyaneka Yanani”. The location of Soma in the sky, of Gold in the earth etc. has been clearly described. What is Karma, what is Mantra, what is Tantra, what is Yantra, what is body, what is Vidya? The meaning of many such topics has been presented in a formulaic manner. There is description of Maitravarun, grandson etc. Many codes of our Vedas are unavailable. Could be from any one of them. But the theme presented in it is very abstract. In the end, considering the logical facts of this book, I am deciding that it is a Kalpasutra related to Rigveda. The work of editing and publication of this book should be completed soon and research work should be done on it so that more facts can be brought to public scrutiny.

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