CHAPTER-V

CONTRIBUTION OF ARYA SAMAJ

TO

ŚIKṢĀ AND KALPA LITERATURE
CONTRIBUTION OF ARYASAMAJ TO ŚIKṢĀ AND KALPA LITERATURE

Maharshi Dayananda's understanding on the concept of Vedāṅgas and his unflinching devotion to the Vedāṅga literature have been discussed thoroughly in the preceding chapter. The continuing chapter embodies an elaborate discussion on the Śikṣā-sāstra and Kalpa-sāstra and the contribution of Aryasamaji scholars to these literature. From these two kinds of literature we can safely deduce that the stupendous task thus undertaken by Aryasamaji scholars are duly accomplished or not.

A. CONTRIBUTION OF ARYASAMAJ TO ŚIKṢĀ LITERATURE:

Maharshi Dayananda Saraswati has a positive concept regarding Śikṣā-sāstra. He has incessantly stressed and put every emphasis on the study of the Science of correct pronunciation. In order to make it conversant he has edited Varnoccāraṇa Śikṣā (sūtrātmaka) of Pāṇini and advised the students to go through it. His followers like Aryasamaji scholars have too contributed a lot to Śikṣā literature, which are to be discussed below.

1. TULSIRAM SWAMI (b.1924 V.S. - d.1972 V.S.) :-

ŚĀMA-VEDIYA NĀRADĪ ŚIKṢĀ (Ed.)

The Nāradī Śikṣā of Sāmaveda is one of the oldest and most important Śiksās, treating principally the accents of the Sāmaveda in their relation to the musical notes. According to this sāstra there are three grāmas (musical gramutes), the

* First edition, Phalguna 1963 V.S. and Published by Swami Press, Meerut, U.P.
sadja and the madhyama-current on earth and gandhāra-existing only in heaven.

This work "Sāmvedīya-Nāradī śīkṣā" is edited by Tulsiram Swami in Sanskrit. As far as Nāradī śīkṣā is concerned this edition is more authentic than other editions available these days. The editor has tried his best to provide a correct text of this śīkṣā by going through different manuscripts and other works.

This work contains 114 verses and also have been divided into eight parts and two prapāthakas. Now-a-days this book is not available in print.

2. BHAGAVAD DATTA (b.1393 A.D. - d. 1968 A.D.):

MĀNDUKĪ ŚĪKṢĀ (Ed.)

Bhagavad Datta, the editor of this śīkṣā, is of the opinion that Māndukī śīkṣā is originally written by sage Manduka. He has taken the support of a quotation found in Mūla-Māndukī Śīkṣā to substantiate his view. The quotation runs as follows:-

"Mandukasya matam yathā".1

Besides, the Astādhyāyī also contains sūtra where the name Manduka is mentioned, viz. "āhak ca Mandukāti".2 Apart from

---

* The phonetical treatise of A.V., edited from original manuscripts with an introduction, appendix and index by Bhagavad Datta, Late Professor, D.A.V. College, Lahore, Oct. 1921 (1st edition).

1. Māndukī Śīkṣā, 2/3.
these we have various other sources which reflect about
Maṇḍuka. They are as follows:-

1. "Iti ha smāha hrasvo māṇḍukeyah".¹
2. "Māṇḍukeyasya sarvesu prāśiṣṭesu tathā smaren".²
3. "Māṇḍukeyāṁ tarpayāṁ".³
4. "Māṇḍukeya śceti".⁴

The above mentioned evidences prove that the time of
Māṇḍukeya is older than the works like, Aitareya Āraṇyaka.
So, the time of Maṇḍuka Rṣi would fall before the above
said works.

The editor has made it clear, that for the edition
of this book he has taken the help of mainly four mss. as
well as other mss. He has also consulted different editions
of Yājñavalkya and Nāradīya-śikṣā for the completion of this
work. Such as:

(A) Yājñavalkya Śikṣā, commented upon by Uvvaṭa and
Mahīdhara and printed in the appendix of Śukla-
Yajurveda Samhitā. (Nirṇaya Sāgar edition, 1912 A.D,
PP.2-6).

1. Ait. Ara., 3.1.5
2. R.K. Prā., 200
3. Āth. Prā., 43-4-46
4. ibid., 4.1.6.
5. Vide, Maṇḍuki Śikṣā, Present edition (1921) by
   Bhagavad Datta, Introduction part.
Neither the subject matter of this book is abundant nor it contains independent principles. Though a great part of this work is already available in other books, still one cannot negate the importance of this work.

The editor has made it clear that he has added three appendices in the book. In the first appendix he has compared मांदुक्य शिखर with that of याज्ञवल्क्य शिखर and नारद शिखर. Though this comparison is available in the main old text, still it was most essential to publish it again. The second appendix contains the use of different metres and in the last appendix the existing references of the various verses of मांदुक्य शिखर have been clearly mentioned.

The edition has proved useful in someway at least.
3. RAMGOPAL SHASTRI.

ATHARVA-VEDĪYA – DANTYOSTHA VIDHI* (Ed.)

This book is the 4th lakṣana treatise of the Atharvaveda, edited with an introduction, translation and an index. In the editorial pages the editor has written all about the book, viz., the usefulness of the book, its relation with other works relating to the same field, its real author, time, and moreover, the mss. used in editing the book.

Now-a-days this book is known by Saunakīya branch of Atharvaveda. The very name Dantyoṣṭha Vidhi denotes that this book only deals with such pronunciations which are based on teeth and lips. It means that the rules relating to the pronunciation through teeth and lips and the style of speaking have also been elaborately discussed. However, this book is primarily written to determine the pronunciation of ‘ba’; this fact is known from the initial notes of 2nd and 3rd śloka, where the author has specified this intension of writing this book.

"Bakāre saṁśayo nityamauṣṭhyam dantyaniti sma ha"/1
   "Tasmāttadvidhi nīrṇaye saṁśayachedaṁ nāya ca"/2

---

*First edition, March 1921 A.D. Published by D.A.V. College, Lahore.
1. A.D.V., V.1/2.
2. ibid. V.1/3.
This is to know whether 'ba' (kāra) used in the Atharvaveda be pronounced by dint of tooth or lip and where one has to take the support of tooth or lip while pronouncing the sound 'ba'. According to the editor the proper time and original author of this book is ambiguous.

The editor is of the view that he has taken the support of three ideal books for editing this work.

Though small is size, it can solve some of the intricate problems of pronunciation and with its help a distinct section of words can be pronounced rightly.

4. SWAMI BRAHMAMUNI PARIVRAJAK

YAJURVEDIYA YAJṆAVALKYA ŚIKṢĀ (Comm.)

Swami Brahmamuni Parivrajak is one of the most learned personalities of Vedic Literature. He is also reputed as a prolific writer as well as a renowned commentator of different Sanskrit books.

The present book Yājñavalkya Śikṣā has been commented by him in simple Hindi. He has frankly mentioned in the preface regarding the importance and usefulness of the work; for instance:-

1. He has provided a long list of mantras, whereby the

*First edition, March 1967 A.D.
Published by Pratap Singh Trust, Karnal, Haryana.
The mantras of Yajurveda according to Udātta etc. can be pronounced through various movements of the hand.

2. Apart from Udātta, anudātta and svarita he has specified the characteristic and the place of jātya and other eight svaras.

3. Rules regarding udātta, svara-sandhi, varna-sandhi, visarga-sandhi and the rules governing the pronunciation of varnas has also been discussed here.

4. The rules of governing pause while reading mantras and the rules relating to the pronunciation of the important varnas and also saṁyukta-varnas have been discussed here.

5. Persons who want to recite Veda with proper accent are also brought under certain principles and rules which are to be followed by them strictly.

Besides, above mentioned qualities of the book the commentator has provided references and notes in the work to make it more authentic.

5. Y. MIMAMSAK (b. 1909 A.D.)

ŚIKŚA SŪTRĀNĪ - APISALI - PĀNINI - CANDRAGOMI - VIRACITĀNĪ *(Ed.)

The first edition of this book was published in

V.S. 2005, but with the passing of time, the book was out of print. That is why, it was published for the second time in V.S. 2024.

It is a superb and valuable edition, only because it incorporates in itself the writings of great learned personages like Ācārya Āpisāli, Pāñini and Candragomin. The editor has clearly mentioned in the introduction of the book that most of the books relating to Śikṣās, available these days, refer to the Saṁhitās and branches of the Vedas. Besides, only three Śikṣā books are available on classical and Vedic phonetics; viz. - Āpisāla Śikṣā, Pāñinīya Śikṣā and Cāndra Śikṣā. All the grammar books written by Ācārya Āpisāli, Pāñini and Candragomin have tremendous relation with these works.

Āpisāla Śikṣā contains eight chapters and a total of 103 Sūtras, where Pāñinīya Śikṣā has been classified into two categories: Pāñinīya Vṛddha-pātha and Pāñinīya Laghu Pātha. The Vṛddha-pātha embodies 114 sūtras in eight chapters, and the Laghu-pātha contains 73 sūtras in eight chapters. Besides, these, Candragomi Śikṣā contains only 51 sūtras.

While editing this book the editor has taken the support of many old valuable mss. and also other books relating to Śikṣā-sāstra. He has given a number of references

1. Vide, introduction of the book, P.1
of various sutras in this book and has also provided notes wherever necessary.

6. INDRADeva MUNI.

SIKSA* (Comm.)

This book is commented by Indradeva Muni. He has prepared the Hindi commentary of this book in a remarkably simple style. This is an authentic edition. Here the commentator has given his commentary in Hindi on 119 sutras of Pāṇini, which is most essential for laymen and students. The commentator says he has dealt with such granthīs (organs) which are not only difficult to be pronounced by laymen but also by erudites. Again he is of the view that Pāṇini has not written this book only for this country but for the whole world, because it has discussed rules for the real pronunciation of various words prevailing in any part of the world. That is why the book is most Scientific. One can clearly understand why 'ca' varga should be pronounced after 'ka' varga, though 'ta' varga has its place after 'ka' varga.

Maharshi Dayananda Saraswati has also mentioned about the importance of this book in the syllabus prescribed for

*First edition, 1980 A.D.
Published by Adarsha Gurukula Sahi, Polibhita, U.P.
the Gurukula students of lower classes. Even today, in most of the Gurukulas, the students used to read this book for the correct pronunciation of the words. So, it was highly essential to write such a brief and lucid commentary on Śikṣā and later it was possible by the utmost labour of Indradeva Muni.

7. JAGADISH ACHARYA

ŚIKṢĀ ŚĀSTRAM* (Auth.)

This book is written by Jagadish Acharya. It is a masterly work on Phonetics. In the beginning of the book the author has mentioned about its utility for the Śāstri Students. Though written in Sanskrit, the book is simple and understandable. Here the pronunciation of syllables, words and sentence etc. have been discussed elaborately. Yudhisthir Mimamsak is of the view that this work is praiseworthy, and can be utilised to eradicate many wrong conceptions regarding Śikṣā-śāstra. He further states:

"...... prācīnesu bahuvideṣu śikṣāśāstresu satsvapi svakīyāmasya mahattvāṁ granthadārāṇādanāyā-śenaiva drśtipathāmāviṇā prācīncāryāṇāṁ ye sūtraśūpāh"

*First edition, Feb. 1969 A.D.
Published by Smt. Gayatri Devi.
Veda Mandir, Maharshi Bazar, Baharaich, U.P.
sankṣipta artha āsan, te' tra viśadikṛtya prakāśitah.
Bahutra ca prācinācāryānām matānyapi nirākṛtāni,
vāstavikaṁ ca sthānaprayatnādikāṁ pratyapādi,
uccāraṇadośā lipidōṣāsca nirākṛtah ....tathāpi
vāramāṁ su dhoccāraṇaṇidarsanāya yo'yaṁ grantha-
krāt pravatno vīhītah, so' smin kāle vastutaḥ
slāghanīyah. Tatrāpi ca girvānāvānīnibaddhatvādayaṁ
pravatnāḥ slāghanīyatarah samvṛttaḥ. 1

This book contains 20 chapters. The first two
chapters of this book contain 17 sūtras each; 3rd chapter
53 sūtras; 4th, 27 sūtras; 5th, 17 sūtras; 6th, 12 sūtras;
7th, 8 sūtras; 8th, 18 sūtras; 9th, 39 sūtras; 10th, 4 sūtras;
11th, 6 sūtras; 12th, 17 sūtras; 13th, 44 sūtras; 14th,
25 sūtras; 15th, 17 sūtras; 16th, 21 sūtras; 17th, 20 sūtras;
18th, 25 sūtras; 19th, 17 sūtras; respectively. The 20th or
the last chapter of the book includes different efforts such
as prāṇa cakra, devatā cakra, antakarana cakra, sthānapidana
cakra and etc. and these have been systematically discussed
by means of table.

In the end of the book two appendices have also been
given.
1. Y. MIMAMSAK.

VAIDIKA-SVARA MĪMĀMSĀ* (Auth.)

Y. Mimamsak is the author of this book. He is an eminent scholar of grammar, metrics, phonetics and other subjects. However, 'Vaidika-svara Mīmāmsā' on Svara-śāstra is a memorable achievement of Y. Mamamsak. The award that the present book received by U.P. Govt. in 1959 A.D., reveals its quality and importance. To meet the pressing demand of the book, it was edited for the second time.

This book reflects the role played by udātta, anudātta and svarīta in Veda; their relation with 'śabdārtha' and 'vākyārtha' has also been proved and explained vividly. Why the knowledge of svara is important in knowing the meaning of Vedic texts and what defect its non-application will engender to the meaning of Vedic texts has also been explained over here. To substantiate his view on svara he has quoted the views of many acharyas from ancient period to modern period including the views of Maharshi Dayananda Saraswati.

All the marks of the svaras like udātta, anudātta and others used in the Vedas, have been clearly discussed and various rules pertaining to the art of changing mantras from Samhitā pātha to Pada pātha have also been elucidated in the last part of the book. These rules have been dealt with in accordance with Panini's grammar (Aṣṭādhyāyī). As a result of which the value of the book has become understandable for the students of Sanskrit.

Furthermore, the author has tried his best to provide references, notes and many other evidences, i.e. related to the subject, to make this edition (second) more simple, easy and authentic.

2. SOMADEV SHASTRI (b. 1950 A.D.)-

VAIDIK AUR LAUKIK SANSKRIT MEIN SVARASIDDHĀNTA* (Auth.)
(Concept of accents in Vedic and Classical Literature)

Somadev Shastri has discussed elaborately in his master piece "Vaidik aur Laukik Sanskrit mein svarasiddhānta", the characteristics, differences and the impact of the svaras.

He has even evaluated the importance of Svara in the light of the Vedic commentators. The author has mentioned

*First edition, 1983 A.D.
Published by Aryasamaj Santakruj, Bombay-54.
in the preface, the utility of the topic mentioned above and has dealt with these in details in the work.

The work consists of ten chapters. Viz—

1. The concept of svara and its different kinds.
2. Svara vānmaya and Sāmanya svarānkan.
4. Prātipadika, Subanta and Samāsa Svara.
5. Krt and Taddhita Svara.
6. Akhyata and Vakya Svara.
7. Mutual relation and influence between Svara and artha.
8. Evaluation of the Vedic commentators from the view point of svara.
9. Comparison between the Vedic and classical svara.
10. Conclusion.

The author of the Nirukta, Yāska considers each word of the Veda as 'Yauqika' one. Swami Dayananda too supports the view of Yāska. If we consider each word of the Veda as derivative, it will definitely reflect various meanings at the same time. Because the root from which the word has been derived has also many meanings. That is why, sages have advised to have the full knowledge of the concept of chanda, rṣi and devata, only to differentiate the meaning of the Vedic hymns in the Light of their acceptability.
in the Vedic studies, Somadeva Shastri has written this book to solve the above need.

The author has discussed the various aspects of svara and has also provided notes and examples to make the things more clear. He has explained the importance of Vedic and classical svara, as well as their distinct features, as a result of which the utility and the importance of the book is enhanced.

B. CONTRIBUTION OF ARYA SAMAJ TO KALPA LITERATURE

Notwithstanding Arya Samaj's faith on Vedic rituals, we come across very negligible contribution of Aryasamaji scholars to Kalpa literature. It is only because, during this material age people have lost faith on śrauta sacrifice thinking that such abstract concepts like svarga, moksa etc. would produce no result. Dayananda has also written a book on grhyakarmas entitled 'Sanskār-vidhi'. Anyway, some Aryasamaji scholars have done admirable works by writing commentaries and rendering translations of some original Sanskrit texts related to Kalpa literature. These are as follows:-

(1) BHIMSEN SHARMA (b.1911 V.S.- d.1974 V.S.)-

Bhimsen Sharma was one of the learned personalities
and an oldest disciple of Maharshi Dayananda Saraswati. He has written a number of books on various subjects in Vedic Literature. His works on Kalpa Literature are as follows:

1.1 YAJÑA PARIHĀSA-SŪTRA¹ (Comm.)

It is clear from the title of the book that it embodies the sūtras sacrifice. Bhimsen Sharma has written both the Sanskrit as well as Hindi commentary of the sūtras of this book. He has clearly explains the real theme of the sūtras in a lucid style, as a result of which the concept of sacrifice became more clear for the laymen and scholars. At present this commentary is out of print.

1.2 MANAVA GRHYA-SŪTRA² (Comm.)

This book is related to Grhya-sūtras. Bhimsen Sharma has written the commentary both in Sanskrit and Hindi of the sūtras of this book. Having followed the ārṣa style of Dayananda he has commented the sūtras of this book and also other books. Now-a-days this commentary is out of print.

1.3 ĀPASTAMBA GRHYA-SŪTRA³ (Comm.)

This book is also commented by Bhimsen Sharma both in Sanskrit as well as in Hindi. He has clearly and briefly

---

1. Published by Brahma Press, Itawa, U.P., 1905 A.D.
2. Published by Ved Prakash Yantralaya, Itawa, U.P., 1905 A.D.
3. ibid.
explains the *sūtras* of the book. While explaining the *sūtras* he has provided adequate and necessary notes for the clear understanding of the students. This work is out of print these days.

Besides these, he has also published the methods of some *istis* viz. *Ādhāna*, *Dasāraurmāsā*, *Cāturṃasya* and *Putrakāma*.

(2) **CHUTTANLAL SWAMI** -

2.1 **PĀRAṢKARA GRHYA-SŪTRA**¹ (Ed.)

The original Sanskrit texts of this *sūtra* has been edited by Chuttanlal Swami after consulting and comparing various old manuscripts in Sanskrit related to the work. This edition is a very authentic one and at present it is not available in print.

(3) **RAJARAM SHASTRI** -

Truely speaking, Rajaram Shastri has deep knowledge in *Kalpa* literature. He has written a number of books and commentaries in this field. Some of his valuable works are

---

1. Published by Swami Press, Meerut, U.P., 1916 A.D.
as follows:-

3.1 **VĀCISTHA DHARMA-SŪTRAS**¹ (Comm.)

The sūtras placed in this book are nicely commented by Rajaram Shastri in Sanskrit as well as in Hindi. Being a follower of Dayananda he has followed the ārṣa style throughout this commentary. The language of this commentary is quite simple and also clear for the laymen.

3.2 **PĀRASKAR GRHYA-SŪTRA**² (Comm.)

This commentary bears marks of extensive study and hard work. It serves as a better instrument in the hands of scholars interested in the study of Grhya Sūtras. Really, it is a brilliant attempt in Hindi to illuminate along original lines of the text of Pāraskara. To make the commentary more worthy, necessary notes have been cited in due places.

At first it was published in Lahore under Arsha granthavali Publication. Then it was republished in Swami Press, Meerut.

---

1. Published by Arsha granthavali, Lahore.
2. Published by Swami Press, Meerut, U.P.
4.1 THE ĀPASTAMBA ŚULBA-SŪTRAS *(Trans.)*

The Āpastamba-Śulba-Sūtras stand only next to the Baudhāyana-Śulba-Sūtras in importance and in certain details, they provide a richer material and more evolved geometrical construction than the latter.

The public interested in the study of the Śulba sūtras is much beholden to the University of Mysore to have included in the Oriental Library Publications the critical edition of the Āpastamba-Śulba-Sūtra, with the Sanskrit commentaries of Kapardiswamin, Karavinda and Sunderraja, edited by D. Srinivasachar and Vidwan S. Narasimhachar. With all the merits of the text, the numbering of the sūtras, classification in the kāndas and pātalas is highly confusing. So, a revised and a faithful edition of this book was highly needed and in course of time it (Āpa.ś.sū) was edited by Satyaparaksh Saraswati and Ramswarup Sharma. Satyaparaksh has wisely translated the Sanskrit texts into English by exemplifying various figures of different categories wherever needed in the text.

In the editorial remarks the co-editor say, "In our text and critical edition we have tried our best to specify the sūtras on the basis of their morphology and assigned to them proper numbers which would make the future references easy and eliminate confusion. Undoubtedly, on occasions, it becomes difficult to see where a sūtra begins or where it ends. In our present edition, we have consolidated the sūtras in one place, classified into six pātalas and in all 21 kāndas. It is sufficient for reference to indicate the kānda and sūtra. The number of sūtras in different pātalas and 21 kāndas, is as follows: ¹

<table>
<thead>
<tr>
<th>Pātala</th>
<th>Kānda</th>
<th>Sūtras</th>
</tr>
</thead>
<tbody>
<tr>
<td>1st</td>
<td>1</td>
<td>21</td>
</tr>
<tr>
<td></td>
<td>2</td>
<td>24</td>
</tr>
<tr>
<td></td>
<td>3</td>
<td>22-67</td>
</tr>
<tr>
<td>2nd</td>
<td>4</td>
<td>23</td>
</tr>
<tr>
<td></td>
<td>5</td>
<td>31</td>
</tr>
<tr>
<td></td>
<td>6</td>
<td>36</td>
</tr>
<tr>
<td></td>
<td>7</td>
<td>26-116</td>
</tr>
<tr>
<td>3rd</td>
<td>8</td>
<td>25</td>
</tr>
<tr>
<td></td>
<td>9</td>
<td>24</td>
</tr>
<tr>
<td></td>
<td>10</td>
<td>28-77</td>
</tr>
<tr>
<td>4th</td>
<td>11</td>
<td>24</td>
</tr>
<tr>
<td></td>
<td>12</td>
<td>12</td>
</tr>
<tr>
<td></td>
<td>13</td>
<td>26</td>
</tr>
<tr>
<td></td>
<td>14</td>
<td>18-80</td>
</tr>
<tr>
<td>5th</td>
<td>15</td>
<td>24</td>
</tr>
<tr>
<td></td>
<td>16</td>
<td>29</td>
</tr>
<tr>
<td></td>
<td>17</td>
<td>21-74</td>
</tr>
<tr>
<td>6th</td>
<td>18</td>
<td>32</td>
</tr>
<tr>
<td></td>
<td>19</td>
<td>17</td>
</tr>
<tr>
<td></td>
<td>20</td>
<td>20</td>
</tr>
<tr>
<td></td>
<td>21</td>
<td>15-84</td>
</tr>
<tr>
<td><strong>Total</strong></td>
<td></td>
<td><strong>498</strong></td>
</tr>
</tbody>
</table>

¹ Prologue, P.214
In the beginning of the work Satya Prakasa has given the subject matter of the Āpastamba-sūlva-sūtras in English and in the last portion of the book an index to the sūtras is also appended for the convenience of the readers.

This way, Satya Prakash Saraswati has tried his best to make the work relevant and simple for the general readers.

SATYAPRAKASH SARASWATI AND RAMSWARUP SHARMA—

4.2 BAUDHĀYANA - SŪLVASŪTRAM* (Ed.)
(with a Sanskrit commentary by D.N. Yajvan and English Translation and critical notes by G. Thibout)

This important work, with the Sanskrit commentary of Dwarakanath Yajvan and the English translation of G. Thibout, is edited by Satyaprakash Saraswati and Ramswarup Sharma in 1963 A.D. The editors are of the view that they have done a great effort in order to bring out a faithful edition of this book. In the introductory remarks Satyaprakash says, "A critical edition of this Śulba sūtra was brought out by W. Caland, formerly Professor of Sanskrit at the University of Utrecht, in three Volumes and published by Asiatic Society in 1913 A.D. Caland has also consulted the excellent edition with Sanskrit commentary and English translation by Thibout.

*First edition, 1968 A.D.
Published by the Research Institute of Ancient Scientific Studies, West Patel Nagar, New Delhi-8.
Caland's reproduction of Baudhāyana-sūlba-sūtra indicates that the sūlbasūtra consisted of ten chapters consisting 21 kāṇḍas. Thibout has perhaps on the authority of the commentator D.N. Yajvan, given a long adhyāya, which he calls as the third adhyāya and which includes the adhyāyas III to X of Caland.

The sūtras in Caland's edition are not numbered, where as in Thibout's reproduction, they are so; and many a time, several sutras have been combined to form one sūtra. Since Thibout's edition has been so popular for reference, I have retained his numbering in this present edition. However, for the purpose of clarity, I have separated each sutra from its preceding and following.1

This book contains ten chapters. The prominent features of chapter I are units of measurement, drawing of a square with the help of a cord alone, to draw an oblong, description of āvikarni, trītya karni, the Baudhāyana theorem (cf. Phthagorean theorem) (1.48), method to combine two squares, method to deduct one smaller square from a larger one, to turn a square into an oblong, to turn an oblong into a square, the concept of saviṣeṣa, distance of Āhāvanīya fire from the Gārhapatya fixing the place for the Dakaṣiṇāgni, prācī of the Vedi, Vedi of the pitryajña and pits for the yūpas.

1. Introduction of the Book (Bau.Ś.Sū.), PP.3-4
Chapter II describes the 21 fold Agnis, svenacit or piling the altar of the form of a falcon with one thousand bricks, the description of different varieties of bricks marked with lines and so on as already described, laying of bricks, lokamprnas, quality of bricks permissible, gārhapatya be of the measure of one vyāyama in area, be it circular or square, different prastaras of piling in different layers, removing the bheda defect, pradhis, dhiṣnyās, mārjaliya and chandraścit.

Chapter III explains svenacit, that in the altar of the shape of falcon, its body, tail, head and wings, lengthening of wings, laying of bricks, first layer, second layer, first kind and second kind.

Chapter IV describes the falcon shaped altar with curved wings and outspread tail, laying of bricks on the body, head, tail and wings, the bending of the wing description of six types of bricks, square, triangle oblong and four cornered and different forms of the citi.

Chapter V explains the ratha-cakra-cit (of the shape of a chariot wheel), another the same with spokes, division of nābhi or nave, describing a circle in the nave, division of felloe, division of spokes and sixteen types of bricks for this piling.
Chapter VI describes the Dronacit (of the form of a trough) with a handle and laying of different types of bricks in different layers.

Chapter VII explains another kind of Dronacit, turning of a square into a circle, nine types of bricks for different layers, samūhyya and paricāvyā construction.

Chapter VIII describes the construction of ēmasāna-cit (of the form of a burial or cremation ground), division of pra-u-ga and ubhayataḥ pra-u-ga into triangles, āgni-kṣetra, increasing the height of the fire and five layers.

Chapter IX describes the construction of the kūrma-cit or the altar of the shape of a tortoise, either with angular limbs or with circular limbs, laying of bricks, shaping of the head and feet, a special cutting of the brick for the head, first layer, second layer, in all two hundred bricks as usual, in each layer.

Chapter X explains the second kind of tortoise-citi drawing of circle, lengthening of the head, laying of bricks, two layers and the Ā́vyamedha.

In the end of the book an index to the sūtras, is also added. This way, it proves to be a valuable edition, so far published in this field.
Dasa-paurnamasa-paddhati has been written by initiating the style of Katyayana-srauta-sutra of Sukla Yajurveda. Originally, the book was composed by Bhimsen Sharma in Sanskrit. However, the book could not become useful for the general readers owing to its being in Sanskrit, for which Y. Mimamsak translated the work into Hindi and edited it.

The original plan of the work by Bhimsen contained a discussion on abhicāra (magic or exercising). But Mimamsak has avoided such discussions completely, because he is of the view that no book dealing with such subjects, reflects on abhicāra. Besides, he is of the view that abhicāra karma is the symbol of violence in Vedic rituals. Apart from the above shortcomings the subject matter dealing with abhicāra is not available in any book of the same category.

*First edition, 2033 V.E. Published by Ramlal Kapur Trust, Bahalgarh, Sonepat (Haryana).
Paraskara Grhya Sutra is related to Sukla Yajurveda. It has 3 kandas (chapters) and 51 kandikas in total. There are 19 kandikas in first kanda, 17 in second and 15 in third kanda. Moreover, this sutra contains the subjects of different sanskaras like, vivaha, garbhadhanā, puwisabana, jātakarma, annaprāsana, cudākarma and etc.

Presently, Sanskrit commentaries of Kakācharya, Jayaram, Harihar, Gadadhar, and Viswanath, are available in this sutra. Out of these commentaries the commentary of Harihar is considered to be a authentic one. That is why Haridatta Shastri wrote a commentary in Hindi on the basis of Harihara's Sanskrit commentary. He has written this commentary by following the arsa style of Dayananda. Moreover, he has given the real meaning of the Vedic words as well as mantras and also explains the concerned subjects in a lucid way, which clarifies the doubts of general readers. Besides, he has provided necessary notes and references in due places of this commentary. This way it justifies the effort of the author.

Published by Bharatiya Vidya Prakashan, Varanashi.
Moreover, the editor is of the view that the book has been edited on \textit{arsa} method. The useless portion in the present book has been omitted. Further, every important subject has received wide attention and discussion. Because of this fact, the importance of the book has become unbeatable. The purpose of the original author has been kept in tact. This reveals that only unimportant subjects of the book were eschewed, but not the main thinking of the original author, whereby it can be said that the main content of the book remains as usual without any change.

This way, the aforementioned review reveals that the Aryasamaji scholars' contribution viewed from qualitative angles are by no means negligible. Thus, they have left no stone unturned in enriching the field by their continuous efforts and have absolutely succeeded in dispelling the ignorance by their analytical mind and attitude.