



Research Paper

## Editions and Translations of *PāraskaraGṛhyasūtra* and the Studies on *Saṁskāras*

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### ABSTRACT

In the beginning of any project, various editions and related works upon the text which are taken for study draw the attention first for the review of literature as well as to have a complete view of the background to work ahead. While dealing with the text of *PāraskaraGṛhyasūtra*, to trace out its various editions worldwide through the help of research tools and papers is the primary work. This paper is the result of the collection of information or data base regarding various editions of *PāraskaraGṛhyasūtra* in English, German, Hindi and Sanskrit as well as works on *PāraskaraGṛhyasūtra* in various languages viz. in English, German, French, Gujarati, Hindi, Japanese, Marathi and Sanskrit.

**KEYWORDS:** *ParaskaraGṛhyasūtra*, domestic rituals, *Saṁskāra* or sacraments, Editions and Translations

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### I. INTRODUCTION

A particular text, when comes into printed form may have so many commentaries, translations, and editions. During the project entitled “Study of the Technical Terms in *PāraskaraGṛhyasūtra*”, various editions, studies or works on *PāraskaraGṛhyasūtra* and *Saṁskāras* came to the knowledge. With the model of the Research Papers entitled “List of Vedic Texts and Translations into English, German and French”, Version 7 (2021) by Kristoffer af Edholm (an *academia.com* paper) and “The Editions and Translations of *Śakuntalā*” by Montgomery Schuyler, Jr. in the *Journal of the American Oriental Society*, 1901, Vol. 22(1901), pp. 237-248, published by American Oriental Society (a JSTOR paper), this paper is presented to have a wide view of the texts and works on *PāraskaraGṛhyasūtra*.

#### Part I Editions and Studies on *PāraskaraGṛhyasūtra*

##### A. English

##### I. Books

1) a) Oldenberg, H. *Gṛhya-Sūtra. Rules of Vedic Domestic Ceremonies*, Sacred Books of the East 29 and 30, Motilal Banarasi Das., Delhi, 1976 (second reprint), 444; 415.<sup>1</sup>

... (29) Śāṅkhāyana, Āśvālayana, *Pāraskara*, Khādīra; (30) Gobhila, Hiranyakeśin, Āpastamba Yajñaparibhāṣāsūtra. English translation with introduction (first edition, 1886, 1892)..

b) *Pāraskara – Gṛhya-Sūtra (=Kāṭīya-Gṛhya-Sūtra)* – complete translation [Oldenberg, Hermann (Part I) & Max Müller, F. (Part II). 1886, 1892. The Grihya-Sutras. Rules of Vedic

Domestic Ceremonies. Translated. Sacred Books of the East 29-30. Delhi].<sup>2</sup>

<sup>1</sup>Dandekar, R. N. *Vedic Bibliography*, Vol. III, p. 166.

<sup>2</sup>Edholm, Kristoffer af. “List Vedic Texts and Translations into English, German, and French”,

**II. Papers**

1) Malledevaru, H. P. “Upanayana saṃskāra and its significance according to *PāraskaraGṛhyasūtra*”, *Kurukshetra University Research Journal*, 4, June 60, 26-32.<sup>3</sup>

**B. German**

**I. Books**

1) *Pāraskara – Gṛhya-Sūtra (=Kāṭīya-Gṛhya-Sūtra) – complete translation* [Stenzler, Adolf Friedrich. 1864. *Indische Hausregeln (Gṛhyasūtrāṇi). Sanskrit und Deutsch. I. Āśvālāyana. II. Pāraskara.* Abhandlungen der Deutschen Morgenlandischen Gesellschaft, Band 3 & 6. Leipzig].<sup>4</sup>

2) Stenzler, A.F. *Wortverzeichnis zu den Hausregeln von Āśvālāyana, Pāraskara, Śāṅkhāyana, und Gobhila.* Abhandl. für die Kunde des Morgenlandes IX, 1, 1966, 120.<sup>5</sup>

... reprint of 1886 ed...

**II. Papers**

1) Stenzler, A. F. (ed.). “*Gṛhya-Sūtra. Indische Hausregeln. Sanskrit und Deutsch.*” *Abhandl. für die Kunde des Morgenlandes III*, 4; IV, 1; VI, 2; VI, 4, 1966.<sup>6</sup>

... reprint of 1864-78 ed.

**C. Hindi**

**I. Books**

1) Pandey, Omprakash. *Pāraskaragṛhyasūtram with ‘Hariharabhāṣya’, ‘Saraḷā’ Hindi Commentary and Appendix*, Chaukhamba Amarabharati Prakashan, Gopal Mandir Lane, Varanasi, 1<sup>st</sup> ed. 1980.

2) Pāthak, Jamunā. *Pāraskaragṛhyasūtram with ‘Hariharabhāṣya’ and ‘Gadādharaḷāṣya’ and ‘Vimarśa’ Hindi Commentary*, Chaukhamba Vidya Bhavan, Varanasi, 2017.

3) Mishra, Jagadish Chandra and Tripathy, Brahmanand. (ed). *Pāraskaragṛhyasūtram with two Commentaries of ‘Harihara’ and ‘Gadādhara’ and ‘Vimalā’ Hindi Commentary*, Chaukhamba Surabharati Prakashan, Gopal Mandir Lane, Varanasi, 2020.<sup>7</sup>

**II. Papers**

1) Mehra, Baladev Simha. “*PāraskaraGṛhyasūtra men ŚikṣāSaṃskāra*” (Hindi), *Summaries of Papers*, 37 All India Oriental Conference, Rohtak, 1994, p. 25.<sup>8</sup>

**D. Sanskrit**

**I. Books**

1) Gupta, Sudhir Kumar. *Saṭippanapāraskarīyopanayanasūtrāṇi*. Jaipur, 45+28+89.<sup>9</sup>  
... introduction, text, notes...

2) Haridatta Sashtri (ed.). *Pāraskara- Gṛhyasūtra*. Bharatiya Vidya Prakashan, Varanasi,

1970-1972.<sup>10</sup>

... two vols... comm. by Harihara. Hindi transl. by ed...

3) Malaviya, Maya (ed.). *PāraskaraGṛhyasūtra*. Golden Jubilee Volumes, Kendriya Sanskrit Vidyapeetha, Allahabad.<sup>11</sup>

4) Nene, Gopala Sashtri (ed.). *PāraskaraGṛhyasūtram*. Kashi Sanskrit Series 17, Chaukhamba, Varanasi, 1980.<sup>12</sup>

5) Punatamakara, Mukund Pant (ed.). *PāraskaraGṛhyasūtram*, Kashi Sanskrit Series 11, Chaukhamba, Varanasi, 1978.<sup>13</sup>

6) Dogra. Anantaram (ed.). *Pāraskara- Gṛhyasūtra*, Chaukhamba, Varanasi, 1978.<sup>14</sup>

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Version7 (2021) (an Academia.com paper), p. 18.

<sup>3</sup>Dandekar, R. N. *Vedic Bibliography*, Vol. III, p. 672.

<sup>4</sup>Edholm, Kristoffer af. “List Vedic Tests and Translations into English, German, and French”, Version7 (2021) (an Academia.com paper), p. 18.

<sup>5</sup>Dandekar, R. N. *Vedic Bibliography*, Vol. III p. 168.

<sup>6</sup>Ibid, p. 167.

<sup>7</sup>Ibid., Vol. VI, p. 121.

<sup>8</sup> Ibid.

<sup>9</sup>Ibid., Vol. III, p. 157.

<sup>10</sup>Dandekar, R. N. *Vedic Bibliography*, Vol. IV, p. 189.

<sup>11</sup>Ibid., p. 189.

<sup>12</sup>Ibid.

<sup>13</sup>Ibid.

- 7) a) Sharma, Shrikulamani Mishra (ed.). *PāraskaraGr̥hyasūtram* with ‘Mārgadarsini’ Commentary, Sri SadasivaKendriyaSamskrtaVidyapitha, Puri, 1981.<sup>15</sup>  
b) Ibid., 2<sup>nd</sup> ed. 2018.  
8) Malaviya, Sudhakar (ed.). *PāraskaraGr̥hyaSūtra* with the Commentaries of Harihara, Gadādhara up to Second Kāṇḍa and Jayarāma on Third Kāṇḍa, ChaukhambaPrakashan, K. 37/116, Gopal Mandir Lane, Varanasi, 2018.  
9) Sharma, Shree SannidhānamSudarśana, *PāraskarācāryapraṇitamPāraskaragr̥hyasūtram*, Sri Venkateśwara Vedic University, Tirupati, Andra Pradesh, 2009.

## II. Papers

- 1) Nandasharma, Atulkumar. “Cuḍākarma”, *Sridevayānaḥ*, Sri SadasivaKendriya Sanskrit Vidyapeetha, Puri, 1976-77, pp. 29-30.<sup>16</sup>  
2) Thite, Ganesh. “*PāraskaraGr̥hyasūtra* and *Kātyāyanaśrautasūtra*”. *Annals of Bhandarkar Oriental Research Institute*, Pune. 72-73, 1991-93, 369-377.<sup>17</sup>  
(1) no decisive proof to show that *PGS* and *KŚS* (both belonging to *ŚYV*) are written by the same author; (2) author *PGS* assumes *KŚS* and tries to show that *PGS* is a continuation of *KSS*; (3) in one case, however, *KŚS* seems to have borrowed from *PGS* – this passage may be a later addition to *KŚS*.

## Part II General Studies on the Saṃskāras in Various Gr̥hyasūtras

### English

#### I. Books

- 1) Hamsa Yogi, Shri. *Saṃskāras. The Genius behind Sacramental Rites*, Suddha Dharma Office, Madras, 1951, viii+57+36+9.<sup>18</sup>  
Rev.: ED., *Journal of the Ganganath Jha Research Institute*, Allahabad 8, 227 following pages.  
2) Srikantayaya, S. *Symbolism of the Yajñopavīta*, Mythic Society, Bangalore.19. (Review: *Summary of Papers, Prabuddha Bharata* (Sep. 1950), 381.<sup>19</sup>  
3) a) Pandey, R. B. *Hindu Saṃskāras*. (A socio-religious study of the Hindu Sacraments). Vikrama Publications, Banaras, 1949, xxviii+544.<sup>20</sup>  
.. first part deals with sources in chronological order; second discusses significance, purpose, and constituents of individual saṃskāras. S. studied under five heads: (1) pre-natal S., (2) S. of childhood, (3) educational S., (4) marriage S., (5) funeral ceremonies.  
Rev.: R. S. TRIPATHI, *Indian Historical Quarterly*, Calcutta 27, 90-91.  
b) Pandey, R. B. *Hindu Saṃskāras. Socio- religious study of the Hindu Sacraments*. Motilal Banarassidass, Delhi, 1969, xxvii+327.<sup>21</sup>  
.. second revised ed. of VBD II. 67. 17.  
c) Pandey, Rajbali. *Hindu Saṃskāras*. Motilal Banarsidass, Delhi, 1976.<sup>22</sup>  
...reprint of *Vedic Bibliography, Dandekar*, III. 67.31.  
d) Pandey, Rajbali. *Hindu Saṃskāras: Socio-Religious Study of the Hindu Sacraments*. Motilal Banarassidass, Delhi, 1987; 1991; xxvii+327.<sup>23</sup>  
...reprint of *Vedic Bibliography, Dandekar* II. 67. 17.  
e) Pandey, Rajbali. *Hindu Saṃskāras: Socio religious Study of the Hindu Sacraments*. Motilal Banarassidass, Delhi, 1993 and 1998, xxvii+327.<sup>24</sup>  
...reprint of *Vedic Bibliography, Dandekar* II. 67. 17...  
4) a) Ayer, V. A. K. *Hindu Śāstras and Saṃskāras*, Bharatiya Vidya Bhavan, Bombay, 1972.<sup>25</sup>  
b) Ayer, V. A. K. *Hindu Śāstras and Saṃskāras*, Bharatiya Vidya Bhavan, Mumbai, 1998 (reprint).<sup>26</sup>

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<sup>14</sup>Ibid., Vol. VI, p. 121.

<sup>15</sup>Ibid.

<sup>16</sup> Ibid, Vol. IV. p. 845.

<sup>17</sup>Ibid., Vol. VI, p. 126.

<sup>18</sup>Ibid., Vol. II, p. 465.

<sup>19</sup>Ibid., p. 467.

<sup>20</sup>Ibid., p. 466.

<sup>21</sup>Dandekar, R. N. *Vedic Bibliography*, Vol. III, p. 672.

<sup>22</sup>Ibid., Vol. IV, p. 846.

<sup>23</sup>Ibid., Vol. V, p. 732.

<sup>24</sup>Ibid., Vol. VI, p. 605.

<sup>25</sup>Ibid., Vol. III, p. 669.

- 5) Chatterji, H. *Studies in some aspects of Hindu Saṁskāras in ancient India*. Sanskrit PustakBhandar, Calcutta, 1965, 120.<sup>27</sup>
- 6) Stevenson, S. *The Rites of the Twice Born*. Munshi Ram Manohar Lal, Delhi, 1971, xxiv+474.<sup>28</sup>
- 7) Krishna Lal. *A critical study of Gṛhya Mantras with special reference to their ritual application*. University of Delhi, 1965.<sup>29</sup>  
...Ph. D. thesis: typescript...
- 8) Mc Mullen, Clarence O. (ed.). *Rituals and Sacraments in Indian Religions*, Bataala, 1979; 144.<sup>30</sup>
- 9) VaidyanathSastri. *The Saṁskāraavidhi*, Sarvadeshik Arya Pratinidhi Sabha, New Delhi, 1976; 359.<sup>31</sup>  
.. English translation of Swami Dayananda Saraswati's work on the procedure of sacraments...
- 10) Pandiyan, V. *Upanayanam in Social Perspective*, Vijaya Vanamaldevi Publication, Madras, 1950, vii+152.<sup>32</sup>
- 11) Ram Gopal. *India of Vedic Kalpasūtras*, Motilal Banarasidass, Delhi, 1983; xvi+591.<sup>33</sup>  
...2<sup>nd</sup> rev. ed. of *Vedic Bibliography*, Dandekar.
- 12) Ramaratnam, S. *Certain Minor Gṛhya Rituals*.<sup>34</sup>
- 13) Sahai, Prem. *Hindu Marriage Saṁskāra*, Allahabad, 1993; xix+130.<sup>35</sup>
- 14) Prasad, R.C. *The Upanayana. The Hindu Ceremonies of the Sacred Thread*, Motilal Banarasidass, Delhi, 1997, 191.<sup>36</sup>  
... text of the mantras with explanatory injunctions...  
Rev: M. Gangadharan. *Adyar Library Bulletin*, 62, 243-44. Kamalā S. Jayā Rao, *Prabuddha Bharat*, 104, 455; B. R. Modak, *Pathway to God* 12(4).
- 15) Sharma, Bhairam. *The Vivāha: the Hindu Marriage Saṁskāras*, Motilal Banarasidass, Delhi, 1993 and 1995 (reprint); xiv+183.<sup>37</sup>  
... (translated by R. C. PRASAD) ...
- 16) Sinha, Lakshmi. *Hindu Saṁskāra*, Delhi, 1919, vii+215.<sup>38</sup>

## II. Papers

- 1) Acharya, G.V. "The Sacred Thread Ceremony", *Journal of Anthropological Society*, Bombay. 1935-36.<sup>39</sup>
- 2) Hocart, A. M. "Childhood Ceremonies". *Folk-Lore*, Sept. 1935. <sup>40</sup>  
[ĀS GS IV. 4.10; RV X. 18.3] .... Dead man explicitly cut off from the living after cremation....
- 3) Pandey, R. B. "The Purpose of the Hindu Saṁskāras", *Journal of the Bombay Historical Society*, Bombay 2, 1938.<sup>41</sup>  
.... Saṁskāras serve the needs of popular faith and unsophisticated minds, originating as they do from conscious forces governing the development and evolution of society....
- 4) Pandey, R. B. "The pre-natal Saṁskāras of the Hindus", *Journal of the Bombay Historical Society*, Bombay 3, 1939.<sup>42</sup>
- 5) Pandey, R. B. "The Hindu Saṁskāras of Childhood", *Journal of the Bombay Historical Society*, Bombay 4, 1939-40.<sup>43</sup>

<sup>26</sup>Ibid., Vol. VI, p. 601.

<sup>27</sup>Ibid., Vol. III, p. 669.

<sup>28</sup>Ibid., p. 674.

<sup>29</sup>Ibid., p. 165.

<sup>30</sup>Ibid., Vol. IV, p. 845.

<sup>31</sup>Ibid., p. 849.

<sup>32</sup>Ibid., p. 846.

<sup>33</sup>Ibid., Vol. V, p. 156.

<sup>34</sup>Dandekar, R. N. *Vedic Bibliography*, Vol. VI, p. 606.

<sup>35</sup>Ibid.

<sup>36</sup>Ibid.

<sup>37</sup>Ibid.

<sup>38</sup>Ibid., p. 607.

<sup>39</sup>Ibid., Vol. I, p. 229.

<sup>40</sup>Ibid., p. 230.

<sup>41</sup>Ibid.

<sup>42</sup>Ibid.

<sup>43</sup>Ibid.

- 6) Pandey, R.B. “The *VivāhaSaṁskāra* of the Hindus”, *Journal of the Banaras Hindu University* 6, 1941, Banaras.<sup>44</sup>
- 7) Pande, Alakh Niranjana. “The evil spirits of Gṛhyasūtras”, *Journal of the Bihar Research Society*, Patna 34 (1-2), 59-74.<sup>45</sup>
- .. Vedic conception of evil beings is both spiritual and material, but the fundamental idea of evil beings is spiritual and philosophical. The rākṣasas and the evil beings are the representations of everything evil. Manifestations of evil forces of nature taking shape in the physical frame as diseases vindicating both the mental and physical trouble.
- 8) Murdeswar, S.S. “*Yajñopavīt: the sacred thread*”, *Chetana* 4 (1), p.2.<sup>46</sup>
- 9) Videha. “*Yajñopavīta-rahasya*”, *Veda-Saṁsthāna*, Ajmer, 1952, 16.<sup>47</sup>
- 10) Dange, Sadashiv. “A Death and rebirth in initiation ceremonies”, *Indian Antiquary*, (3<sup>rd</sup> Series) 1(2), 104-109.<sup>48</sup>
- ... Upanayana has a double significance: death and rebirth at the hands of the preceptor... Vedic sources and non-Vedic customs cited.
- 11) ED. “Upanayana”. *Kamakoṭi Vāni* 4(3), Mar. 72, 8-20... various rites of *Upanayana* and their significance...<sup>49</sup>
- 12) Heesterman, J.C. “The Return of the Veda Scholar (*Samāvartana*)”, *Kuiper Fel. Vol.*, 1968, 436-447.<sup>50</sup>
- 13) Joshi, Lakshmana Sastri. “Saṁskāras and their characterization as *yajña*”, *Proceedings of the International Congress of Orientalists (25<sup>th</sup> Session)*, Moscow, 1963, p. 87.<sup>51</sup>
- 14) ED. Vaidyanatha Sastri. “The Vedic Sacraments”, *Vedic Light*, New Delhi 4 (4-9).<sup>52</sup>
- .. serially...
- 15) Krishna Lal. “Mantras employed in the Gṛhyasūtras for placing the fuel sticks in the fire in Upanayana ritual”, *Journal of the Oriental Institute of Baroda* 17(2). 1967, 129-136.<sup>53</sup>
- 16) Malledevaru, H. P. “Upanayana saṁskāra and its significance according to PāraskaraGṛhyasūtra”, *Kurukshetra University Research Journal* 4, June 60, 26-32.<sup>54</sup>
- 17) Pandeya, P. “The pre-procreational saṁskāras of the Hindus”, *Summaries of Papers, 22<sup>nd</sup> All India Oriental Conference, BORI, Poona, 1965*, P.175.<sup>55</sup>
- 18) Paradkar, M. D. “Saṁskāras- their purpose and significance”, *Mysore Orientalist*, Oriental Institute, Mysore University 4 (1), Mar. 71, 8-14. (also, in *Summaries of Papers, 25 All India Oriental Conference, 1969*, 258-259).<sup>56</sup>
- 19) Siddhantalankar, Satyabrat. “The Theory of Saṁskāras”, *Vedic Light*, New Delhi 4 (4), 113-116; (5), 149-155.<sup>57</sup>
- 20) Soundara Ranjan, K. V. “Rites (*Saṁskāras*) connected with death (*preta*) and after (*pitṛ*)”, *Bulletin of the Institute of Traditional Cultures, Madras, Madras University, Part II*, 1966, 259-275.<sup>58</sup>
- 21) Varadachari, “Gṛhyasūtras”, *Vedasamīkṣa (Proceedings of the Vedic Seminar)*, Tirupati, 1967, E 24-34.<sup>59</sup>
- ... a fairly detailed descriptive note...
- 22) Panse, G. M. “The Antiquity of the Gṛhyasūtras”, *Vishveshvarananda Indological Journal, VVRI, Hoshiarpur* 1, 1963, 287-290. (Also, in *Summaries of Papers 21 All India Oriental Conference, 1961*, 18-19).<sup>60</sup>

<sup>44</sup>Ibid., p. 231.

<sup>45</sup>Ibid., Vol. II, p. 93.

<sup>46</sup>Ibid., p. 466.

<sup>47</sup>Dandekar, R. N. *Vedic Bibliography*, Vol. II, p. 467.

<sup>48</sup>Ibid., Vol. III, p. 670.

<sup>49</sup>Ibid.

<sup>50</sup>Ibid., Vol. III, p. 671.

<sup>51</sup>Ibid.

<sup>52</sup>Ibid., p. 670.

<sup>53</sup>Ibid., p. 672.

<sup>54</sup>Ibid.

<sup>55</sup>Ibid., p. 673.

<sup>56</sup>Ibid.

<sup>57</sup>Ibid.

<sup>58</sup>Ibid., p. 674.

<sup>59</sup>Ibid., p. 168.

...some of the Gr. Texts, like *Āśv.*, *Gobh.*, *Khād.*, *Āp.* belong to a period when Pāṇinian grammar was not widely accepted, because (a) *vidyārambha*-rite not mentioned; it is mentioned in *Smṛti*-texts; (b) mantras not quoted; *GS* presuppose close acquaintance of householders with Vedic mantras; (c) *ĀśvGS* characterized by accents; (d) Pāṇ. Grammar not strictly followed...

23) Gonda, J. "Upanayana", *Indological Taurinensia*, 7, Torino, Italy, 1979, 253-259.<sup>61</sup>

...discusses earlier views are the interpretation of the term upanayana...upa+ni='lead (respectfully) to'; teacher leads a Brāhmaṇa to brahmacarya; *upanayana* does not mean 'initiation' or 'introduction'; it is the first stage of a long and complex series of rites which ends with samāvartana..essentially this is a puberty ritual, effecting the transition from childhood or adolescence to adulthood, and as such it is obligatory for all members of the three Aryan classes of the Indian society..

24) Gonda, J. "The treatment of hair cuttings in the Gṛhyasūtras", *Rtam* 10(1-2), 1978-79 (1981), 37-40.<sup>62</sup>

...in the description of caula, godāna, etc. found in the *Gṛhyasūtras* there is no trace of the belief that the 'disposal of the hair leads to the production of vegetation' (see 47. 43 above) ... G. points to some weak points in B. LINCOLN's argument...

25) Karandikar, Ranjana. "The development of domestic rites: the Jātakarma rite of the Satyāśāḍha School", *Proceedings of the All-India Oriental Conference*, BORI, Poona.<sup>63</sup>

26) LakshminarasimhaSastri, S. "Saṁskāras", *KamakoṭiVāni* 8 (10)-9 (7), 1976-77.<sup>64</sup>

...serially...

27) Pahadiya, S. M. "Saṁskāras", *Morden Review*, Calcutta 138 (6), 1975, 424-425.<sup>65</sup>

28) Saito, Tadashi. "Funeral ceremony in ancient India", *Journal of Graduate School* 1, Taisho University, 1977, 1-19.<sup>66</sup>

29) Kashikar, C. G. "The idea of ultimate reality and meaning according to the KalpaSūtras", (in) *Ultimate Reality and Meaning*, Toronto, 1979, 172-187.<sup>67</sup>

...Ś (and G)S: sacrifice affecting human life in fulfilling worldly desires as well as in reaching heaven, the highest eternal bliss; DS: stress on ethics...

30) Nandi, R. N. "Some social aspects of the Gṛhyasūtras", *38 Proceedings of the Indian History Congress*, Delhi, 1978, 167-177.<sup>68</sup>

...emphasis of *GS* is on the performance of a series of domestic rituals centering round a permanent family dwelling house and covering the entire range of man's activities from marriage to death... development char. of *grhya* rituals seems to represent a crisis for the surplus-sharing priestly class and attempts to get over it... ref. to organized civic life and prosperous urban clients... ritual as mode of subsistence, emphasis on gifts. Smaller *grhya* ritual substituted for older complex Vedic ritual...

31) Ram Gopal. "The role of the Gṛhyasūtras in Vedic Interpretation", *Summaries of Papers*, Winter Inst. (Vedic Interpret.), Centre of Advanced Study in Sanskrit, University of Poona, Poona, 1980, 4-5.<sup>69</sup>

...ritual application of a *mantra* in *GS* provides a key to the interpret. of a passage or hymn only in a few cases... (against BLOOMFIELD and WINTERNITZ) ...

32) Ramaratham, S. "The *Puṁsavana* ceremony-certain differences in practice according to the Baudhāyana and the Āpastamba schools", *Summaries of Papers*, 8 World Sanskrit Conference, Wien.<sup>70</sup>

33) Siddhantalankar, Satyavrata. "The theory of Saṁskāras", *Viśvātmā* 13 (10), Feb. 88; 57-60.<sup>71</sup>

34) Smith, Brian K. "Ritual, knowledge and being initiation and Veda study in ancient India."<sup>72</sup>

...see 34. 170 and 54. 392 above...

35) Venkatachalam, V. "Avenues for Harnessing "Sanskritology" to Modern Experimental Research- with special reference to Puṁsavana", *Summaries of Papers*, 5 World Sanskrit Conferences, 1981, p. 211.<sup>73</sup>

<sup>60</sup>Ibid., Vol. III, p. 167.

<sup>61</sup>Dandekar, R. N. *Vedic Bibliography*, Vol. IV, p. 843.

<sup>62</sup>Ibid., p. 844.

<sup>63</sup>Ibid.

<sup>64</sup>Ibid.

<sup>65</sup>Ibid., p. 846.

<sup>66</sup>Ibid. p. 847.

<sup>67</sup>Ibid., p. 197.

<sup>68</sup>Ibid., p. 198.

<sup>69</sup>Ibid., Vol. IV, p. 199.

<sup>70</sup>Dandekar, R. N. *Vedic Bibliography*, Vol. V, p. 733.

<sup>71</sup>Ibid., p. 734.

<sup>72</sup>Ibid.

- 36) Moghe, S. G. "Relation of the Gṛhyasūtras to the Dharmasūtra Literature", *Tattvāloka* 5 (1), April 82; 15-28.<sup>74</sup>
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- 41) Bronkhorst, Johannes. "Śvetaketuand the Upanayana", *Asiatische Studien*, 50(3), Bern, 1996, 591-601.<sup>79</sup>  
...ref. Boris OGUIBENINE, Three Studies in Vedic and IE Religious and Linguistics (=49. 59 above): according to B. O., Up. mention some very ancient forms of upanayana wh. are most bare, are deprived of any solemnity, and bear no traces of ritual ceremonies... P. V. KANE suggests that, probably, father himself taught his son..BRONKHORST concludes: Up. Passages considered by B. O. constitute no evidence that upanayana was ever limited to mere pronouncement of some words- nor supports the view that at any time the father taught the son...
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...imp. of gṛhassthāsrāma... Vedic wedding..family..see 67.55 below..
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<sup>77</sup>Ibid.

<sup>78</sup>Ibid., Vol. VI, p. 601.

<sup>79</sup>Ibid.

<sup>80</sup>Dandekar, R. N. *Vedic Bibliography*, Vol. VI, p. 601.

<sup>81</sup>Ibid., p. 606.

<sup>82</sup>Ibid., p. 607.

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<sup>87</sup>Ibid.

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<sup>89</sup>Ibid., Vol. III, p. 165.

<sup>90</sup>Ibid., p. 671.

<sup>91</sup>Dandekar, R. N. *Vedic Bibliography*, Vol. V, p. 729.

<sup>92</sup>Ibid., Vol. III, p. 165.

<sup>93</sup>Ibid., Vol. II, p. 466.

<sup>94</sup>Ibid., Vol. III, p. 672.

<sup>95</sup>Ibid., p. 670.

<sup>96</sup>Ibid., p. 674.

<sup>97</sup>Ibid., p. 166.

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<sup>103</sup>Ibid., Vol. VI, p. 607.

<sup>104</sup>Ibid., Vol. II, p. 464.

<sup>105</sup>Ibid., Vol. III, p. 672.

<sup>106</sup>Ibid., p. 673.

<sup>107</sup>Ibid.

<sup>108</sup>Ibid., p. 166.

<sup>109</sup>, Ibid., Vol. III, p. 674.

<sup>110</sup>Ibid., p. 675.

<sup>111</sup>Ibid., Vol. IV, p. 843.

<sup>112</sup>Ibid., p. 845.

<sup>113</sup>Ibid., p. 847.

<sup>114</sup>Dandekar, R. N. *Vedic Bibliography*, Vol. IV, p. 847.

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19) Pathak, Mohan Svarup. "Garbhādhāna-saṁskāra", *LakshmanadattaChaturvedaCommemoration Volume*, Delhi, 1986, 153-155.<sup>122</sup>

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<sup>120</sup>Ibid., Vol. V, p. 729.

<sup>121</sup>Ibid.

<sup>122</sup>Ibid., p. 732.

<sup>123</sup>Ibid., p. 733.

<sup>124</sup>Ibid.

<sup>125</sup>Ibid., p. 600.

<sup>126</sup>Ibid., Vol. VI, p. 735.

<sup>127</sup>Dandekar, R. N. *Vedic Bibliography*, Vol. VI, p. 600.

<sup>128</sup>Ibid., p. 604.

<sup>129</sup>Ibid., p. 606.

<sup>130</sup>Ibid., p. 607.

<sup>131</sup>Ibid.

<sup>132</sup>Vol. III, p. 165.

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- 9) Krishna Lal. “Gr̥hyasūtreṣuśikṣāmantrāṇāmamahattvam”, *Pārijātam* 2 (10), 1984, 17-21.<sup>148</sup>
- 10) Sharma, Kundan Lal. *Kalpasūtra*. Vishveshvarananda (VishvaBandhu) Vedic Research Institute, Hoshiarpur, 1981; 27+670.<sup>149</sup>  
...six sections: SS: Śulbas; Piṭṛmedhas; Pravaras; GS; DS...  
See 33. S 3 below...  
Rev.: R. K. LOWE. *MUSRJ* 8, 159-161.
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<sup>135</sup>Ibid., Vol. IV, p. 197.

<sup>136</sup>Ibid.

<sup>137</sup>Ibid., Vol. V, p. 729.

<sup>138</sup>Ibid., Vol. IV, p. 196.

<sup>139</sup>Dandekar, R. N. *Vedic Bibliography*, Vol. VI, p. 607.

<sup>140</sup>Ibid., Vol. III, p. 672.

<sup>141</sup>Ibid., Vol. III, p. 674.

<sup>142</sup>Ibid., p. 166.

<sup>143</sup>Ibid., Vol. IV, p. 845.

<sup>144</sup>Ibid., p. 847.

<sup>145</sup>Ibid., p. 848.

<sup>146</sup>Ibid.

<sup>147</sup>Ibid., p. 1326.

<sup>148</sup>Ibid., p. 1312.

<sup>149</sup>Ibid.

<sup>150</sup>Ibid., p. 197.

**Conclusion:**

- From the above discussion, it's summarized that there are one book and one paper in English, two books and one paper in German, three books and one paper in Hindi and nine books and two papers in Sanskrit on the text of *Pāraskara- Gr̥hyasūtra*. So, there are twenty works available on the text of *Pāraskara- Gr̥hyasūtra* in four languages.
- Similarly, there are several works on the studies of the sacraments related to *Pāraskara- Gr̥hyasūtra* and other *Gr̥hyasūtras* as well. There are seventeen books and forty-nine papers in English, one book and one paper in German, same in French, one book in Gujarati, nine books and twenty-eight papers in Hindi, one paper in Japanese, one book and four papers in Marathi, two books and eleven papers in Sanskrit upon the studies of domestic rituals or sacraments. So, there are 127 works have been taken place on the Saṃskāras related to the *Gr̥hyasūtras*.
- It is observed that translations of the text of *Pāraskara- Gr̥hyasūtra* in all Indian Languages or in any foreign language other than English and German are not available yet.
- Studies exclusively on the sacraments according to the *Pāraskara- Gr̥hyasūtra* are few. Therefore, more studies and clarity on *Pāraskara- Gr̥hyasūtra* along with translations into Indian regional languages will help the people to know the justification behind the performances of the domestic rituals, to sustain and preserve the value system of Indian society as it's a representative text followed by most Indians.

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