Vedic Texts:
English Translations of the Saṃhitās, Brāhmaṇas, Āraṇyakas, and Upaniṣads
Eastern Tradition Research Institute’s Bibliographic Guides are compiled and annotated by David Reigle, in collaboration with Nancy Reigle, who are solely responsible for their content.

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INTRODUCTION

While civilizations rose and fell, cities were built and then crumbled to dust, one monument endured unchanged. It was not built of stone, but of sound. For more than three thousand years, and perhaps considerably more, the Vedas have been daily recited in India. Throughout these millenniums the Vedas have been passed orally from generation to generation. They have been preserved through memorization so meticulously that when Western scholars began investigating the Vedas in the 1800s, it was found that the same *Rgveda*, a large work of over ten thousand Sanskrit verses, was recited without variants in all different parts of India, from north to south, from east to west. This was despite fundamental differences in the native language spoken from one region to another, from Indo-European languages in the north to the widely different Dravidian languages in the south. Coming down to us virtually unchanged from such a remote antiquity, they hold a unique interest for the scholar in the fields of history, religion, linguistics, culture, etc. But for many Indians, they hold a unique interest for another reason.

Why is it that such elaborate care was given to the accurate transmission of the Vedas, something unprecedented anywhere else in the world? It is because the Vedas are believed by Indian tradition to be an actual part of the eternal song of nature, which was seen and heard by ancient Seers, and thus to embody the cosmic order, the laws of nature. Sound is believed to be what manifested the worlds, and what now sustains them. Through the power of sound, the recitation of the Vedas is thought to perpetuate the cosmic order. Any mistake in their recitation could lead to serious consequences to the world, and this is why they were memorized so carefully.

So for many Indians the Vedas are sounds, mantras, whose effectiveness is not dependent on meaning, and they have consequently paid little attention to meaning. Western scholars, on the other hand, have disregarded the sound aspect and have focussed on the meaning, interpreted from their point of view that the Vedas have come down to us from a primitive past. According to Indian tradition, however, the age of the Vedic
Seers, or Rishis, was a golden age. This tradition, in agreement with other traditions around the world, holds that humanity has since entered a dark age and lost much of its spiritual wisdom. The Vedas, then, are here seen to have come down to us from a more enlightened age. As such, they would contain wisdom of benefit to humanity today, provided we can access it.

The key to the wisdom of the Vedas, according to Pandit Madhusudan Ojha, is the language of symbolism, taken for granted in Kṛta Yuga, the Golden Age, but long since ceased being understood. Madhusudan Ojha (1866-1939), Raja Pandit of Jaipur, wrote over one hundred books in Sanskrit, attempting to restore this lost understanding of the language of symbolism, showing that the Vedic texts are filled with doctrines pertaining to universally applicable natural law. So, in agreement with tradition that the Vedas embody the cosmic order (ṛta), not only does the recitation of the Vedas sustain the cosmic order, but also the understanding of the Vedas explains the laws of that cosmic order. This tradition of Vedic interpretation has been expounded in English by Vasudeva S. Agrawala. The basis of this language of symbolism is not arbitrarily chosen meanings, but definitions found in the Vedic texts themselves. Further, this language of symbolism is found to be consistent throughout the Vedic texts.

The Vedic texts, the saṁhitās, brāhmaṇas, āraṇyakas, and upaniṣads, together comprise the śruti, that which was heard, heard by the ancient Rishis. The saṁhitās are the basic texts, the Vedas themselves, the mantras whose recitation is thought to sustain the cosmic order. The brāhmaṇas explain how to perform the yajñas, or “sacrifices,” which are enjoined in the saṁhitās. The āraṇyakas, or forest treatises, give symbolic interpretations of the yajñas. The upaniṣads deal with the wisdom (jñāna) leading to liberation (mokṣa), and thus have formed the basis of an independent system, or darśana, called Vedānta, the “culmination of the Vedas.”

These four types of Vedic text are said to correspond to the four stages, or āśramas, into which life was traditionally divided. The first or student stage is when the saṁhitās are memorized for recitation; the second or householder stage is when the
yajñas or sacrifices are performed according to the instructions of the brāhmaṇas; the third or forest-dweller stage is when the inner significance of the yajñas is contemplated according to the instructions of the āranyakas; the fourth or renunciate stage is when only the wisdom leading to liberation is sought according to the instructions of the upaniṣads.

Among the Vedic texts the Ṛgveda (Saṁhitā) is central. As the brāhmaṇas, āranyakas, and upaniṣads depend upon the saṁhitās, so the Yajurveda, ŚāmaVEDA, and Atharvaveda depend upon the Ṛgveda. The schools of Vedic interpretation may thus be delineated in relation to the Ṛgveda. For this reason, the Ṛgveda translations listed herein have been annotated at length, including notes on other important lines of interpretation, while the remaining Vedic texts have little or no annotations.

This bibliographic guide lists complete English translations, and partial English translations where no complete ones exist. For the saṁhitās, brāhmaṇas, and āranyakas it attempts to be comprehensive, omitting only a few items. The major upaniṣads have been translated many times, so only selected translations are given for these, leaving out some well-known older ones such as by F. Max Müller and by Robert Ernest Hume. The listings for the minor upaniṣads are fairly comprehensive as to published books, but journals have not been utilized. The 108 upaniṣads traditionally accepted as authentic have been listed in the order given them in the Muktikā Upaniṣad. Each upaniṣad, as well as each brāhmaṇa and āranyaka, belongs to one of the Vedas, so that the corpus of a Veda consists of its saṁhitā and its associated brāhmaṇa, āranyaka, and upaniṣads. The Veda to which each upaniṣad belongs is specified in the Muktikā Upaniṣad, and is listed here from this source. Note that some upaniṣads, such as the Maitrāyaṇī (#24), are attributed to a different Veda by other sources. Each Veda also has “branches” (sākṣā-s), or lineages in which specific recensions of these texts were handed down, here listed for the saṁhitās.

We have tried to make this guide both accessible to those who know little about the Vedas and useful to the specialist. A corresponding bibliographic guide to Sanskrit editions of the Vedic texts will follow.
OUTLINE OF THE VEDIC TEXTS

I. Saṃhitās
1. Rgveda Saṃhitā, Śākala Śākhā
2. Śuṅkla Yajurveda Saṃhitā (Vājasaneyi Saṃhitā), Kāṇva Śākhā
3. Śuṅkla Yajurveda Saṃhitā (Vājasaneyi Saṃhitā), Mādhyanāti Śākhā
4. Kṛṣṇa Yajurveda Saṃhitā, Taittirīya Śākhā
5. Kṛṣṇa Yajurveda Saṃhitā, Maitrāyaṇī Śākhā
6. Kṛṣṇa Yajurveda Saṃhitā, Kāṭhaka Śākhā
7. Kṛṣṇa Yajurveda Saṃhitā, Kāpiśṭhala Śākhā
8. Sāmaveda Saṃhitā, Kauthuma/Rāṣṭrāṇiya Śākhās
9. Sāmaveda Saṃhitā, Jaiminīya Śākhā
10. Atharvaveda Saṃhitā, Śaunakīya Śākhā
11. Atharvaveda Saṃhitā, Paippalāda Śākhā

II. Brāhmaṇas
1. Aitareya Brāhmaṇa of the Rgveda
2. Kauṭītaki or Śāṅkhāyana Brāhmaṇa of the Rgveda
3. Śatapatha Brāhmaṇa of the Śuṅkla Yajurveda, Kāṇva Śākhā
4. Śatapatha Brāhmaṇa of the Śuṅkla Yajurveda, Mādhyanāti Śākhā
5. Taittirīya Brāhmaṇa of the Kṛṣṇa Yajurveda
6. Tāṇḍyamahā- or Paṅcaviśṣa Brāhmaṇa of the Sāmaveda
7. Śaṅkīya Brāhmaṇa of the Sāmaveda
8. Sāmavidhāna Brāhmaṇa of the Sāmaveda
9. Ārṣeya Brāhmaṇa of the Sāmaveda
10. Devatādhyāya or Daivata Brāhmaṇa of the Sāmaveda
11. Mantra or Chāndogya Brāhmaṇa of the Sāmaveda
12. Saṃhitopaniṣad Brāhmaṇa of the Sāmaveda
13. Vaṇṇa Brāhmaṇa of the Sāmaveda
14. Jaiminīya Brāhmaṇa of the Sāmaveda
15. Jaiminīya Ārṣeya Brāhmaṇa of the Sāmaveda
16. Jaiminīya Upaniṣad Brāhmaṇa of the Sāmaveda
17. Gopatha Brāhmaṇa of the Atharvaveda

III. Āraṇyakas
1. Aitareya Āraṇyaka of the Rgveda
2. Kauṭītaki or Śāṅkhāyana Āraṇyaka of the Rgveda
3. Taittirīya Āraṇyaka of the Kṛṣṇa Yajurveda
4. Maitrāyaṇīya Āraṇyaka of the Kṛṣṇa Yajurveda

IV. Upaniṣads

The 108
I. Saṃhitās

1. Rgveda Saṃhitā, Śākala Śākhā

   For nearly a century the only complete English translations of the Rgveda were those of Wilson (pub. 1850-88) and Griffith (pub. 1889-92). Western scholars consider them dated in certain ways, so generally utilize the complete German translation by Karl Geldner (pub. 1951-57), or the almost complete French translation by Louis Renou (pub. 1955-69). At present, Stanley Insler of Yale University is completing a new English translation which is likely to become the standard translation used by western scholars. In the mid-1970s, approximately coinciding with the centenary of the Arya Samaj, two translations following the line of interpretation advocated by its founder, Swami Dayananda Saraswati, began coming out: the Satya Prakash/Vidyalankar translation was completed in 1987, while the Dharma Deva translation (see below) remains incomplete. These differ markedly from the other translations mentioned above. Similarly, the incomplete translation of T. V. Kapali Sastry differs markedly from other translations, following the line of esoteric interpretation advocated by Sri Aurobindo, another pioneer of modern Vedic exegesis. It is important to note here, however, that the comparatively literal translations of Wilson and Griffith (largely following Śāyaṇā’s gloss), are adequate for purposes of being read symbolically, as advocated by Vasudeva S. Agrawala, allowing several lines of interpretation.
Wilson’s translation is based on the interpretation given by Śaṅkara, the most famous, perhaps because the most prolific, commentator on the Vedic literature. Śaṅkara, assisted by a group of pandits, wrote commentaries on most of the Vedic texts. These commentaries follow a ritualistic line of interpretation, in which sacrifices, including animal sacrifices, are to be performed according to the literal prescriptions of the Vedas, for worldly benefits and for attaining heaven. At the beginning of each hymn, Śaṅkara lists the Seer (ṛṣi) who “saw” and recorded it, the deity (devatā) to whom it is addressed, its meter (chandaḥ), and its specific application (viniyoga) in sacrificial rituals. Wilson includes in his translation the first three of these, considered indispensable by Indian tradition, while Griffith gives only the deity, and only in part. Although the Vedas are the most ancient Āryan literature known, which even according to the most conservative scholar dates from around 1000 B.C.E., Śaṅkara’s commentary dates only from the fourteenth century C.E. Other extant commentaries on individual Vedic texts are not much older. We here note a tradition from The Secret Doctrine, by H. P. Blavatsky (see its Introductory, page xxiii and following), that a number of commentaries were withdrawn from public circulation at around this time. Because Śaṅkara’s commentary is so late in comparison to the Vedas, German scholars in the 1800s sought other methods of Vedic interpretation, primarily comparative philology. In India, Swami Dayananda Saraswati and Sri Aurobindo independently broke with tradition and rejected the authority of Śaṅkara.

Griffith’s translation is largely based on Śaṅkara’s commentary, but also utilizes the results of comparative philology, etc. Unlike Wilson’s, which is more a translation of Śaṅkara’s paraphrase, Griffith’s is a translation of the Rgveda itself. It is the most literal of the existing English translations. It is also metrical, attempting to imitate the meters that it translates. Because of the great importance that Indian tradition attributes to meter, especially to the seven primary Vedic meters, matching metrical translations are increasingly seen as a desideratum by modern translators. This sometimes
results in stilted English used to make meter, and Griffith’s translation has been criticized as being unreadable. I would point out that the Rgveda in the original archaic Vedic Sanskrit is similarly unreadable to modern pandits. The 1973 one-volume edition of Griffith’s translation certainly makes it the most convenient translation available.

Svami Satya Prakash Saraswati/Satyakam Vidyalankar’s translation follows the Arya Samaj tradition founded by Swami Dayananda Saraswati last century, as does Acharya Dharma Deva’s incomplete translation. This line of interpretation rejects Śāyaṇa altogether, and utilizes instead the much more ancient nirukta, written by Yāṣka at least 600 B.C.E. The Nirukta is one of the six Vedāṅgas, or limbs of the Vedas, subjects deemed essential for correct use of the Vedas. These are: phonetics (śikṣā), grammar (vyākaraṇa), etymology (nirukta), meter (chandaḥ), ritual (kalpa), and astronomy (jyotiṣa). The Nirukta gives etymological interpretations of a list of words called Nighaṇṭu. Unfortunately, this list of words does not contain anywhere near all the Vedic vocabulary. It nonetheless forms the basis for the type of interpretation followed in the Arya Samaj tradition. The distinguishing feature of this tradition is a monotheistic viewpoint, in which the Vedas are the word of God, and are translated in a manner “to inculcate love, dedication and devotion to our Lord.” Thus Agni, Indra, Mitra, Varuṇa, etc., are seen as various names of the one God, and are all translated as “God,” without distinction. This, of course, detracts from the usefulness of the translation for non-Arya Samajists. Nonetheless, the extensive notes in the Satya Prakash/Vidyalankar translation, utilizing the Nirukta, the Uṇādi Kośa, Dayananda Saraswati’s commentary, and others including Sri Aurobindo, make it valuable to all Vedic researchers. This translation also includes the accented Sanskrit text in attractive devanāgarī script, as well as in Theodor Aufrecht’s roman transliteration. The incomplete translation by Acharya Dharma Deva Vidya Martanda, entitled The Rigveda, includes Dayananda Saraswati’s commentary in English translation (New Delhi: Sarvadeshik Arya Pratinidhi Sabha, 5 vols., 1974-89, through manaḍala 6, sūkta 75).
Though there is no complete translation following the line of interpretation advocated by Sri Aurobindo,* this approach is too important to be left unnoticed. Sri Aurobindo first started reading the *Rgveda* while in prison for political agitation, noting later that he was glad he did not have there Śaṅkara’s commentary to influence him. He found that “the mantras of the Veda illuminated with a clear and exact light psychological experiences of my own for which I had found no sufficient explanation, either in European psychology or in the teachings of the Yoga or of the Vedanta.” His “discovery of a considerable body of profound psychological thought and experience lying neglected in these ancient hymns” led to an esoteric line of interpretation. This approach is based on the conclusion that “the *Rgveda* is a document of esoteric wisdom kept under the seal of symbolism.” The esoteric interpretation advocated by Sri Aurobindo is in terms of human psychology, i.e., it provides a psychological key to the symbolism of the Vedas. For example, Agni is seen as the divine will-force. This is laid out in his book, *The Secret of the Veda*, which includes translations of selected hymns and commentary. A collection of the hymns addressed to Agni from throughout the *Rgveda*, translated by Sri Aurobindo, is found in his *Hymns to the Mystic Fire*. A Sanskrit commentary on the *Rgveda* employing his esoteric interpretation was undertaken by T. V. Kapali Sastry, two volumes of which, covering the introduction and first 32 hymns, have been published with English translation under the title, *Rigveda Sambhita*.

As stated in our introduction, there is a tradition of Vedic interpretation employing the language of symbolism, which allows several different lines of interpretation at once. It can be used with existing translations of the Vedic texts, says its exponent in the English language, Vasudeva S. Agrawala: “They [the translations of Griffith and Wilson] show that in interpreting the Vedic hymns one need not much depart from the meanings given by earlier scholars, but what is essential is to approach the problem from a different stand-point.”—*The Thousand-Syllabled Speech [Being a Study in Cosmic Symbolism in its Vedic Version] vol. I. Vision in Long Darkness*, p. ix.
"The meaning of the Mantras of the Rig Veda is a theme which has engaged the attention of scholars in the east and the west. There is hardly much to differ with respect to the literal translation and therefore, I have accepted the poetical renderings of Macdonell and Griffith. But the real problem of Vedic meaning begins after the translation is understood, the text remaining unexplained."—Chhandasvatı Vāk (Select Vedic Mantras), p. (4). The first book cited is a translation and exposition of Rgveda 1.164; the second is a selection of Vedic hymns translated by Arthur A. Macdonell and Griffith, with a 20-page preface by Agrawala. Other books by him are Sparks from the Vedic Fire [A New Approach to Vedic Symbolism], Vedic Lectures [Proceedings of the Summer School of Vedic Studies] from Banaras Hindu University, and Hymn of Creation, a commentary on Rgveda 10.129.

Finally, we give below for sake of comparison the same verse, 1.1.1, in the three different translations:

"I glorify Agni, the high priest of the sacrifice, the divine, the ministrant, who presents the oblation (to the gods), and is the possessor of great wealth."—Wilson.

"I laud Agni, the chosen Priest, God, minister of sacrifice, The hotar, lavishest of wealth."—Griffith.

"We worship the adorable God, the high priest of cosmic activities, the divine, the one who works through the eternal laws, and who feeds and sustains all that is divine and luminous."—Satya Prakash and Vidyalankar.

2. Śukla Yajurveda Saṁhitā (Vājasaneyi Saṁhitā), Kāṇva Śākhā No English translation; differs little from Mādhyandina.

3. Śukla Yajurveda Saṁhitā (Vājasaneyi Saṁhitā), Mādhyandina Śākhā


Here is 1.1 in the three translations for comparison:

“Thy for food. Thy for vigour. Ye are breezes. To noblest work God Savitar impel you. Inviolable! swell his share for Indra. No thief, no evil-minded man shall master you rich in offspring, free from pain and sickness. Be constant, numerous to this lord of cattle. Guard thou the cattle of the Sacrificer.”—Griffith.

“O Lord, we resort to Thee for the supply of foodstuffs and vigour. May the Creator, the fountain of happiness and knowledge, inspire us for the performance of noblest deeds with our organs. May the cows, which should never be killed, be healthy and strong. For the attainment of prosperity and wealth, may the cows be full of calves, free from consumption and other diseases. May a thief and a sinner be never born amongst us. May the lord of land and cattle be in constant and full possession of these. May Ye protect the cattle, wealth and progeny of the virtuous soul!”—Devi Chand.

“We invoke you O Lord, for food. We invoke you for vigour. You are the vital breaths. May the creator Lord depute you, O sacrificers, to the noblest accomplishments. O cows, may you flourish with the blessings of the resplendent Lord. May you be free from disease and consumption and bear good progeny. May no thief nor a slayer be in possession of you. May you permanently multiply in large numbers in the house of the master of cattle. O Lord, preserve the cattle of the sacrificer.”—Satya Prakash and Udaya Vir Viraj.

4. Kṛṣṇa Yajurveda Saṁhitā, Taittirīya Śākhā*

“For food thee, for strength thee! Ye are winds, ye are approachers. Let the god Savitṛ impel you to the most excellent offering. O invincible ones, swell with the share for the gods, Full of strength, of milk, rich in offspring, free from sickness, from disease. Let no thief, no evil worker, have control over you. Let Rudra’s dart avoid you. Abide ye, numerous, with this lord of cattle. Do thou protect the cattle of the sacrificer.”

5. Kṛṣṇa Yajurveda Saṃhitā, Maitrāyaṇī Śākhā
No English translation.

6. Kṛṣṇa Yajurveda Saṃhitā, Kāṭhya Śākhā
No English translation.

7. Kṛṣṇa Yajurveda Saṃhitā, Kapiśṭhala Śākhā
No English translation.

8. Sāmaveda Saṃhitā, Kauthuma/Rāṇāyanaśaya Śākhās
Vedic Texts: English

monotheistic interpretation; includes accented Sanskrit text in devanāgarī script, and unaccented Sanskrit text in roman transliteration.

Here is verse 1.1.1 in the six translations for comparison:

“Come, O Agni, to the banquet of him who celebrates thy praise, to forward the offering. Herald (of the gods), sit down on the sacred grass.”—Stevenson.

“Come, Agni, praised with song, to feast and sacrificial offering: sit
As Hotar on the holy grass!”—Griffith.

“O God, we realise Thee, as Thou art Luminous, Pervading and Giver of enjoyable objects. Thou art Worthy of adoration, present in the world and our soul, like a Hota in the Yajna.”—Devi Chand.

“O God, come to give us knowledge
And devotion we desire.
Sit in the sanctuary of our hearts
And draw us out of mire.”—Dharma Deva.

“Agni moves and arouses the desires of the devotee for and bestows oblations,

He presides down below in existence and binds us with desires to the motley sense activities.”—Ganapati.

“Having been praised by us, come O adorable Lord, to bless the dedicated devotee with prosperity. May you be seated in our innermost heart, O liberal giver.”—Satya Prakash and Vidyalankar.

9. Sāmaveda Saṁhitā, Jaiminīya Śākhā
No English translation.

10. Atharvaveda Saṁhitā, Śaunakiya Śākhā

2 vols., Benares: 1895-96; reprint, Varanasi: Chowkhamba Sanskrit Series Office, 1968. Does not utilize Śāyaṇa’s commentary, which was not available at that time.

Includes extensive grammatical notes and critical comments; the translation omits book (kāṇḍa) 20, and
sometimes emends the text against the manuscripts.


Here is verse 1.1.1 in the five translations for comparison:

“Now may Vāchaspati assign to me the strength and powers of Those Who, wearing every shape and form, the triple seven, are wandering round.”—Griffith.

“The thrice seven that go about, bearing all forms—let the lord of speech assign to me today their powers, [their] selves (tanū).”—Whitney.

“May God ever assign to me the strength and powers of those twenty one objects, which sustaining the animate and inanimate creation, are wandering round.”—Devi Chand.

“Now May Vachaspatih, the master of language with grammar, impart to me the knowledge of the origin and scope of the system of those triple seven vibhaktis, the inflections of the grammatical cases which bear the various names and forms.”—Vaidya Nath Shastri.

“May, this day, the Lord of Speech (Vācaspati) assign to me the selves and powers of those tripleseven (triṣapteh) that roam all around wearing all the shapes and forms (rupāṇi).”—Satya Prakash.

11. Atharvaveda Saṃhitā, Paippalāda Śākhā

No English translation; differs substantially from Śaunakīya.
II. Brāhmaṇas

1. Aitareya Brāhmaṇa of the Rgveda


2. Kaushitaki or Śāṅkhāyana Brāhmaṇa of the Rgveda


3. Śatapatha Brāhmaṇa of the Śukla Yajurveda, Kāṇva Śākhā

No complete English translation.

4. Śatapatha Brāhmaṇa of the Śukla Yajurveda, Mādhyandina Śākhā


5. Taittirīya Brāhmaṇa of the Kaśṣaṇa Yajurveda

No complete English translation. This text is in three kāṇḍas, consisting respectively of eight, eight, and twelve prapāṭhakas. Paul-Emile Dumont has translated prapāṭhakas 1, 6, and 8 of the 2nd kāṇḍa, and all twelve prapāṭhakas of the 3rd kāṇḍa. These were published under various titles in *Proceedings of the American Philosophical Society* between 1948 and 1969: vol. 92 (1948), 447-503; vol. 95 (1951), 628-675; vol. 98 (1954), 204-223; vol. 101 (1957), 216-243; vol. 103 (1959), 584-608; vol. 104 (1960), 1-10; vol. 105 (1961), 11-36; vol. 106 (1962), 246-263; vol. 107 (1965), 177-182, 446-460; vol. 108 (1964), 357-353; vol. 109 (1965), 309-341; vol. 113 (1969), 34-66 [incorrectly stated in subtitle to be the eighth...
prapāṭhaka of the third kāṇḍa; is actually the eighth prapāṭhaka of the second kāṇḍa.

6. Tāṇḍyamahā- or Pañcaviṃśa Brāhmaṇa of the Sāmaveda


7. Śaḍviṃśa Brāhmaṇa of the Sāmaveda

Śaḍviṃśa Brāhmaṇa, trans. Willem Boudewijn Bollée.

Utrecht: Drukkerij A. Storm, 1956 [thesis].

8. Sāmavidhāna Brāhmaṇa of the Sāmaveda

No English translation.

9. Ārṣeya Brāhmaṇa of the Sāmaveda

No English translation.

10. Devatādhyāya or Daivata Brāhmaṇa of the Sāmaveda

No English translation.

11. Mantra or Chāndogya Brāhmaṇa of the Sāmaveda


12. Saṃhitopaniṣad Brāhmaṇa of the Sāmaveda

No English translation.

13. Vaṃśa Brāhmaṇa of the Sāmaveda

No English translation.

14. Jaiminiya Brāhmaṇa of the Sāmaveda


15. Jaiminiya Ārṣeya Brāhmaṇa of the Sāmaveda

No English translation.

16. Jaiminiya Upaniṣad Brāhmaṇa of the Sāmaveda


17. Gopatha Brāhmaṇa of the Atharvaveda

III. Āraṇyakas

1. Aitareya Āraṇyaka of the Ṛgveda

2. Kauśitaki or Śāṅkhyāyana Āraṇyaka of the Ṛgveda

3. Taittirīya Āraṇyaka of the Kṛṣṇa Yajurveda
   No complete English translation. This text is arranged into eight (Mysore edition) or ten (Bibliotheca Indica and Ānandāśrama editions) *prapāṭhakas*. The *Taittirīya Upaniṣad* is *prapāṭhaka* five in the former edition, and *prapāṭhakas* seven through nine in the latter editions. See below (#7) for translations. The *Mahānārāyana* or *Yājñikī Upaniṣad* is *prapāṭhaka* six in the former, and *prapāṭhaka* ten in the latter. It is not among the 108 Upaniṣads. Translations are in:
   - *Sixty Upaniṣads of the Veda*, Paul Deussen, 1897
   - *Mahānārāyana Upaniṣad*, Swāmi Vimalānanda, 1957

4. Maitrāyaṇīya Āraṇyaka of the Kṛṣṇa Yajurveda
   This is the seven *prapāṭhaka* version of the *Maitrāyaṇī Upaniṣad*; see below, #24.

From the editor of the first Sanskrit editions of the Āraṇyakas:

The injunction that the Āraṇyakas should be read by those only who have renounced all domestic ties and betaken themselves to the life of a hermit, has produced a curious prejudice on the subject: it is generally believed that the reading of them by a householder brings on misfortune in the form of loss of wealth, disease, domestic bereavement, and some times all the three evils. By a curious coincidence, and to the satisfaction of those pañcīts who had prognosticated evil, I, when editing the Taittirīya Āraṇyaka of the Black Yajur Veda, some eight years ago, lost my father and mother, was confined to bed by a dangerous illness for a whole year, and suffered heavily in purse, and since the beginning of the last year when I took up this work [the Aitareya Āraṇyaka] I have been a great sufferer both in health and purse, from which I have scant hope of recovery, unless a third Āraṇyaka taken up next year should enable me to prove the falsity of the belief.—Rājendralāla Mitra, 1876
IV. Upaniṣads (see full bibliographic listing following)

1. Īśāvāsy Upaniṣad of the Śukla Yajurveda
   *Sixty Upaniṣads of the Veda*, Paul Deussen, 1897
   *The Great Upaniṣads*, Charles Johnston, 1927
   *The Upaniṣads*, Swami Nikhilananda, vol. 1, 1949
   *The Upaniṣads*, Sri Aurobindo, 1972 (1953)
   *The Principal Upaniṣads*, S. Radhakrishnan, 1953
   *Eight Upaniṣads*, with Śaṅkarācārya comm., Swāmī Gambhirānanda, vol. 1, 1957

2. Kena Upaniṣad of the Sāmaveda
   *Sixty Upaniṣads of the Veda*, Paul Deussen, 1897
   *The Great Upaniṣads*, Charles Johnston, 1927
   *The Upaniṣads*, Swami Nikhilananda, vol. 1, 1949
   *The Upaniṣads*, Sri Aurobindo, 1972 (1953)
   *The Principal Upaniṣads*, S. Radhakrishnan, 1953
   *Eight Upaniṣads*, with Śaṅkarācārya comm., Swāmī Gambhirānanda, vol. 1, 1957

3. Kātha Upaniṣad of the Kṛṣṇa Yajurveda
   *The Great Upaniṣads*, Charles Johnston, 1927 (1896)
   *Sixty Upaniṣads of the Veda*, Paul Deussen, 1897
   *The Upaniṣads*, Swami Nikhilananda, vol. 1, 1949
   *The Upaniṣads*, Sri Aurobindo, 1972 (1953)
   *The Principal Upaniṣads*, S. Radhakrishnan, 1953
   *Eight Upaniṣads*, with Śaṅkarācārya comm., Swāmī Gambhirānanda, vol. 1, 1957

4. Praśna Upaniṣad of the Atharvaveda
   *The Great Upaniṣads*, Charles Johnston, 1927 (1896)
   *Sixty Upaniṣads of the Veda*, Paul Deussen, 1897
   *The Upaniṣads*, Sri Aurobindo, 1972 (1953)
   *The Principal Upaniṣads*, S. Radhakrishnan, 1953

5. Muṇḍaka Upaniṣad of the Atharvaveda
   *Sixty Upaniṣads of the Veda*, Paul Deussen, 1897
   *The Upaniṣads*, Swami Nikhilananda, vol. 1, 1949
   *The Upaniṣads*, Sri Aurobindo, 1972 (1953)
The Principal Upaniṣads, S. Radhakrishnan, 1953

6. Māṇḍūkya Upaniṣad of the Atharvaveda
The Māṇḍūkyopaniṣad, Manilal N. Dvivedi, 1894 (with Gauḍapāda Kārikā and Śaṅkarācārya comm.)
Sixty Upaniṣads of the Veda, Paul Deussen, 1897 (with Gauḍapāda Kārikā)
The Upáníṣads, Swami Nikhilananda, vol. 2, 1952 (with Gauḍapāda Kārikā)
The Upáníṣads, Sri Aurobindo, 1972 (1953)
The Principal Upaniṣads, S. Radhakrishnan, 1953
Enlightenment Without God, Swami Rama, 1982

7. Taittirīya Upaniṣad of the Kṛṣṇa Yajurveda
Sixty Upaniṣads of the Veda, Paul Deussen, 1897
The Taittirīya Upaniṣad, with Śaṅkarācārya and Śāyaṇa comm., Alladi Mahadeva Sastry, 1980 (1903)
The Upáníṣads, Sri Aurobindo, 1972 (1953)
The Principal Upaniṣads, S. Radhakrishnan, 1953
Eight Upaniṣads, with Śaṅkarācārya comm., Swāmī Gambhirānanda, vol. 1, 1957
The Upáníṣads, Swami Nikhilananda, vol. 4, 1959

8. Aitareya Upaniṣad of the Rgveda
Sixty Upaniṣads of the Veda, Paul Deussen, 1897
The Upáníṣads, Sri Aurobindo, 1972 (1953)
The Principal Upaniṣads, S. Radhakrishnan, 1953
The Upáníṣads, Swami Nikhilananda, vol. 3, 1956

9. Chāndogya Upaniṣad of the Śāmaveda
Sixty Upaniṣads of the Veda, Paul Deussen, 1897
The Chāndogyopaniṣad, with Śaṅkarācārya comm., Ganganatha Jha, 1942 (1899)
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The Upáníṣads, Swami Nikhilananda, vol. 4, 1959
Chāndogya Upaniṣad, with Śaṅkarācārya comm., Swāmī Gambhirānanda, 1983
10. Bṛhadāranyaka Upaniṣad of the Śukla Yajurveda
   *Sixty Upaniṣads of the Veda*, Paul Deussen, 1897
   *The Bṛhadāranyaka Upaniṣad*, with Śaṅkarācārya comm.,
   Swāmī Mādhavānanda, 1934
   *The Principal Upaniṣads*, S. Radhakrishnan, 1953

11. Brahma Upaniṣad of the Kṛṣṇa Yajurveda
   *Sixty Upaniṣads of the Veda*, Paul Deussen, 1897
   *Thirty Minor Upaniṣads*, K. Nārāyaṇasvāmi Aiyar, 1914
   *Minor Upaniṣads*, Swami Madhavananda, 1913-17
   *Saṃnyāsa Upaniṣads*, A. A. Ramanathan, 1978

12. Kaivalya Upaniṣad of the Kṛṣṇa Yajurveda
   *Sixty Upaniṣads of the Veda*, Paul Deussen, 1897
   included in *The Taittiriya Upaniṣad*, Alladi Mahadeva Sastry, 1980 (1898)
   *Thirty Minor Upaniṣads*, K. Nārāyaṇasvāmi Aiyar, 1914
   *Minor Upaniṣads*, Swami Madhavananda, 1913-17
   *The Principal Upaniṣads*, S. Radhakrishnan, 1953
   *Śaiva Upaniṣads*, T. R. Srinivasa Ayyangar, 1953

13. Jābāla Upaniṣad of the Śukla Yajurveda
   *Sixty Upaniṣads of the Veda*, Paul Deussen, 1897
   *The Principal Upaniṣads*, S. Radhakrishnan, 1955
   *Saṃnyāsa Upaniṣads*, A. A. Ramanathan, 1978

14. Śvetāśvatara Upaniṣad of the Kṛṣṇa Yajurveda
   *Sixty Upaniṣads of the Veda*, Paul Deussen, 1897
   *The Principal Upaniṣads*, S. Radhakrishnan, 1953
   *Śaiva Upaniṣads*, T. R. Srinivasa Ayyangar, 1953

15. Haṃsa Upaniṣad of the Śukla Yajurveda
   *Sixty Upaniṣads of the Veda*, Paul Deussen, 1897
   *Thirty Minor Upaniṣads*, K. Nārāyaṇasvāmi Aiyar, 1914
   *Yoga Upaniṣads*, T. R. Srinivasa Ayyangar, 1938

16. Āruṇi Upaniṣad of the Śāmaveda
   *Sixty Upaniṣads of the Veda*, Paul Deussen, 1897
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   *Saṃnyāsa Upaniṣads*, A. A. Ramanathan, 1978

17. Garbha Upaniṣad of the Kṛṣṇa Yajurveda
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Thirty Minor Upanishads, K. Nārāyaṇasvāmi Aiyar, 1914
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18. Nārāyaṇa Upaniṣad of the Kṛṣṇa Yajurveda
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19. Paramahāṃsa Upaniṣad of the Śukla Yajurveda
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Śaṃnyāsa Upaniṣads, A. A. Ramanathan, 1978
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20. Amṛtabindu Upaniṣad of the Kṛṣṇa Yajurveda
Sixty Upaniṣads of the Veda, Paul Deussen, 1897
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Thirty Minor Upaniṣads, K. Nārāyaṇasvāmi Aiyar, 1914
Yoga Upaniṣads, T. R. Srinivasa Ayyangar, 1938

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Sixty Upaniṣads of the Veda, Paul Deussen, 1897
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Śaiva Upaniṣads, T. R. Srinivasa Ayyangar, 1953

24. Maitrāyaṇīya or Maitri Upaniṣad of the Sāmaveda
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Sixty Upaniṣads of the Veda, Paul Deussen, 1897 (in seven prāpitābakas)
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The Maitrāyaṇīya Upaniṣad, J. A. B. van Buitenen, 1962
(in seven prāpbhakas, with parallels to four prāp. ed.)
25. Kaśītakibrahmaṇa Upaniṣad of the Ṛgveda
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Sāmānya Vedānta Upaniṣads, T. R. Srinivasa Ayyanagar, 1941
The Principal Upaniṣads, S. Radhakrishnan, 1953
26. Bhajajāba Upaniṣad of the Atharvaveda
Śaiva Upaniṣads, T. R. Srinivasa Ayyangar, 1953
27. Nāsimhatāpini (Pūrva and Uttara) Upaniṣad of the Atharvaveda
Sixty Upaniṣads of the Veda, Paul Deussen, 1897
Vaiśṇava Upaniṣads, T. R. Srinivasa Ayyangar, 1945
28. Kālāgnirudrap Upaniṣad of the Kṛṣṇa Yajurveda
Sixty Upaniṣads of the Veda, Paul Deussen, 1897
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30. Subhāla Upaniṣad of the Śukla Yajurveda
Thirty Minor Upaniṣads, K. Nārāyaṇasvāmi Aiyar, 1914
Sāmānya Vedānta Upaniṣads, T. R. Srinivasa Ayyanagar, 1941
The Principal Upaniṣads, S. Radhakrishnan, 1953
31. Kṣurikā Upaniṣad of the Kṛṣṇa Yajurveda
Sixty Upaniṣads of the Veda, Paul Deussen, 1897
Yoga Upaniṣads, T. R. Srinivasa Ayyangar, 1938
32. Mantrikā Upaniṣad of the Śukla Yajurveda
Sāmānya Vedānta Upaniṣads, T. R. Srinivasa Ayyanagar, 1941
33. Sarvasāra Upaniṣad of the Kṛṣṇa Yajurveda
Sixty Upaniṣads of the Veda, Paul Deussen, 1897
Thirty Minor Upaniṣads, K. Nārāyaṇasvāmi Aiyar, 1914
Minor Upaniṣads, Swami Madhavananda, 1913-17
Sāmānya Vedānta Upaniṣads, T. R. Srinivasa Ayyanagar, 1941
34. Nirālamba Upaniṣad of the Śukla Yajurveda
Thirty Minor Upaniṣads, K. Nārāyaṇasvāmi Aiyar, 1914
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<td>Śukarāhasya Upaniṣad of the Kṛṣṇa Yajurveda</td>
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<td>Vajraśūci Upaniṣad of the Śāmaveda</td>
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<td>Tejōbindu Upaniṣad of the Kṛṣṇa Yajurveda</td>
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<td>Nādabindu Upaniṣad of the Rgveda</td>
<td>Paul Deussen</td>
<td>1897</td>
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<td>Dhyānabindu Upaniṣad of the Kṛṣṇa Yajurveda</td>
<td>K. Nārāyaṇasvāmi Aiyar</td>
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<td>Brahmatīrtha Upaniṣad of the Kṛṣṇa Yajurveda</td>
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<td>Yogatattva Upaniṣad of the Kṛṣṇa Yajurveda</td>
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43. Nāradaparivrājaka Upaniṣad of the Atharvaveda
   *Thirty Minor Upaniṣads*, K. Nārāyaṇasvāmi Aiyar, 1914
   *Samnyāsa Upaniṣads*, A. A. Ramanathan, 1978
44. Trīśikhibrāhmaṇa Upaniṣad of the Śukla Yajurveda
   *Yoga Upaniṣads*, T. R. Srinivasa Ayyangar, 1938
45. Sītā Upaniṣad of the Atharvaveda
   *Śākta Upaniṣads*, A. G. Krishna Warrier, 1967
46. Yogacūḍāmaṇi Upaniṣad of the Śāmaveda
   *Yoga Upaniṣads*, T. R. Srinivasa Ayyangar, 1938
47. Nirvāṇa Upaniṣad of the Ṛgveda
   *Samnyāsa Upaniṣads*, A. A. Ramanathan, 1978
48. Maṇḍalabrāhmaṇa Upaniṣad of the Śukla Yajurveda
   *Thirty Minor Upaniṣads*, K. Nārāyaṇasvāmi Aiyar, 1914
   *Yoga Upaniṣads*, T. R. Srinivasa Ayyangar, 1938
49. Daḵšināmūrti Upaniṣad of the Kṛṣṇa Yajurveda
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   *Śaiva Upaniṣads*, T. R. Srinivasa Ayyangar, 1953
50. Maṇḍabha Upaniṣad of the Atharvaveda
   *Śaiva Upaniṣads*, T. R. Srinivasa Ayyangar, 1953
51. Skanda Upaniṣad of the Kṛṣṇa Yajurveda
   *Thirty Minor Upaniṣads*, K. Nārāyaṇasvāmi Aiyar, 1914
   *Śāmānya Vedānta Upaniṣads*, T. R. Srinivasa Ayyanagar, 1941
52. Triṇḍīvīhūtimahānārāyaṇa Upaniṣad of the Atharvaveda
   *Vaiṣṇava Upaniṣads*, T. R. Srinivasa Ayyangar, 1945
53. Advatāraka Upaniṣad of the Śukla Yajurveda
   *Yoga Upaniṣads*, T. R. Srinivasa Ayyangar, 1938
54. Rāmarahasya Upaniṣad of the Atharvaveda
   *Vaiṣṇava Upaniṣads*, T. R. Srinivasa Ayyangar, 1945
55. Rāmatāpinī (Pūrva and Uttara) Upaniṣad of the Atharvaveda
   *Sixty Upaniṣads of the Veda*, Paul Deussen, 1897
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56. Vāsudeva Upaniṣad of the Śāmaveda
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57. Mudgala Upaniṣad of the Ṛgveda
   *Śāmānya Vedānta Upaniṣads*, T. R. Srinivasa Ayyanagar, 1941
58. Śāṅḍilya Upaniṣad of the Atharvaveda  
   *Thirty Minor Upaniṣads*, K. Nārāyaṇasvāmi Aiyar, 1914  
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   *Sixty Upaniṣads of the Veda*, Paul Deussen, 1897  
   *Thirty Minor Upaniṣads*, K. Nārāyaṇasvāmi Aiyar, 1914  
   *Sāmānyā Vedānta Upaniṣads*, T. R. Srinivasa Ayyanagar, 1941  
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   *Sixty Upaniṣads of the Veda*, Paul Deussen, 1897 (Āśrama)  
   *Thirty Minor Upaniṣads*, K. Nārāyaṇasvāmi Aiyar, 1914  
   *Sāmānyā Upaniṣads*, A. A. Ramanathan, 1978

61. Mahā Upaniṣad of the Sāmaveda  
   *Sixty Upaniṣads of the Veda*, Paul Deussen, 1897  
   *Sāmānyā Vedānta Upaniṣads*, T. R. Srinivasa Ayyanagar, 1941

62. Śāṅgīraka Upaniṣad of the Kṛṣṇa Yajurveda  
   *Thirty Minor Upaniṣads*, K. Nārāyaṇasvāmi Aiyar, 1914  
   *Sāmānyā Vedānta Upaniṣads*, T. R. Srinivasa Ayyanagar, 1941

63. Yogaśīkhā Upaniṣad of the Kṛṣṇa Yajurveda  
   *Sixty Upaniṣads of the Veda*, Paul Deussen, 1897  
   *Yoga Upaniṣads*, T. R. Srinivasa Ayyangar, 1938

64. Turīyatītavadhūta Upaniṣad of the Śukla Yajurveda  
   *Sāmānyā Upaniṣads*, A. A. Ramanathan, 1978

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   *Sixty Upaniṣads of the Veda*, Paul Deussen, 1897  
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67. Akṣamālikā Upaniṣad of the Rgveda  
   *Saiva Upaniṣads*, T. R. Srinivasa Ayyangar, 1953

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   *Sāmānyā Vedānta Upaniṣads*, T. R. Srinivasa Ayyanagar, 1941
70. Annapūrṇā Upaniṣad of the Atharvaveda
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71. Sūrya Upaniṣad of the Atharvaveda
   *Sāmānyā Vedānta Upaniṣads*, T. R. Srinivasa Ayyanagar, 1941
72. Akṣi Upaniṣad of the Kṛṣṇa Yajurveda
   *Sāmānyā Vedānta Upaniṣads*, T. R. Srinivasa Ayyanagar, 1941
73. Adhyātma Upaniṣad of the Śukla Yajurveda
   *Thirty Minor Upaniṣads*, K. Nārāyaṇasvāmi Aiyar, 1914
   *Sāmānyā Vedānta Upaniṣads*, T. R. Srinivasa Ayyanagar, 1941
74. Kuṇḍikā Upaniṣad of the Śāmaveda
   *Saṃnyāsa Upaniṣads*, A. A. Ramanathan, 1978
75. Sāvitrī Upaniṣad of the Śāmaveda
   *Sāmānyā Vedānta Upaniṣads*, T. R. Srinivasa Ayyanagar, 1941
76. Ātma Upaniṣad of the Atharvaveda
   *Sixty Upaniṣads of the Veda*, Paul Deussen, 1897
   *Minor Upaniṣads*, Swami Madhavananda, 1913-17
   *Sāmānyā Vedānta Upaniṣads*, T. R. Srinivasa Ayyanagar, 1941
   *The Upaniṣads*, Eknath Easwaran, 1987
77. Pāṇḍūtpatrabrahma Upaniṣad of the Atharvaveda
   *Yoga Upaniṣads*, T. R. Srinivasa Ayyangar, 1938
78. Parabrahma Upaniṣad of the Atharvaveda
   *Saṃnyāsa Upaniṣads*, A. A. Ramanathan, 1978
79. Avadhūta Upaniṣad of the Kṛṣṇa Yajurveda
   *Saṃnyāsa Upaniṣads*, A. A. Ramanathan, 1978
80. Tripūrātāpini Upaniṣad of the Atharvaveda
   *Śākta Upaniṣads*, A. G. Krishna Warrier, 1967
81. Devī Upaniṣad of the Atharvaveda
   *Śākta Upaniṣads*, A. G. Krishna Warrier, 1967
82. Tripūrā Upaniṣad of the Rgveda
   *Śākta Upaniṣads*, A. G. Krishna Warrier, 1967
83. Kaṭharudra Upaniṣad of the Kṛṣṇa Yajurveda
   *Sixty Upaniṣads of the Veda*, Paul Deussen, 1897
   *(Kaṇṭhaśrutī)*
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85. Rudraḥṛdaya Upaniṣad of the Kṛṣṇa Yajurveda
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86. Yogakunḍalī Upaniṣad of the Kṛṣṇa Yajurveda
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87. Bhasmajābāla Upaniṣad of the Atharvaveda
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88. Rudrākṣajābāla Upaniṣad of the Śāmaveda
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89. Gaṇapati Upaniṣad of the Atharvaveda
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   *Thirty Minor Upaniṣads*, K. Nārāyaṇasvāmi Aiyar, 1914
   *Vaiṣṇava Upaniṣads*, T. R. Srinivasa Ayyangar, 1945

92. Mahāvākyya Upaniṣad of the Atharvaveda
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93. Paṇcābrahma Upaniṣad of the Kṛṣṇa Yajurveda
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   *Sixty Upaniṣads of the Veda*, Paul Deussen, 1897
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The Great Upaniṣads, volume 1, Isha, Kena, Katha, Prashna Upanishads, translated by Charles Johnston. New York: The Quarterly Book Department, 1927; includes Theosophical commentary; Katha and Prashna previously published in From the Upaniṣads, 1896; reprints 1899, 1913.


The Maitri or Maitrāyaṇīya Upaniṣad, with the commentary of Rāmatīrtha, edited with an English translation by E. B. Cowell. Calcutta: Asiatic Society of Bengal, 1870. Bibliotheca Indica 42. 2nd ed., 3 fascicles, 1913, 1919, 1935 [translation in this fascicle].

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Thirty Minor Upanishads, translated by K. Nārāyaṇasvāmi Aiyar, Madras: 1914; reprint, El Reno, Oklahoma: Santarasa Publications, 1980 [most of these were previously published in The Theosophist].

The Upanishads, texts, translations and commentaries, by Sri Aurobindo. Pondicherry: Sri Aurobindo Ashram, 1972 [includes texts previously published in The Eight Upanishads, 1953, and in earlier publications].


Suggested Selections

SUGGESTED SELECTIONS

I. Saṃhitās

The Rgveda is the central text of the entire Vedic literature. Griffith’s translation largely follows the classical Indian tradition of understanding the text, and is metrical and comparatively literal. Though his translation does not make easy reading, this is of small consequence with a book that will be used primarily for reference. Its one-volume edition makes this convenient. One may supplement it with the White Yajurveda, Sāmaveda, and Atharvaveda. Griffith is the only person to have translated all four major Vedas [now joined in this by Svami Satya Prakash Sarasvati, as of 1996]. There is much value in having a consistent translation of the four for comparative research.


supplemented by:


II. Brāhmaṇas

The brāhmaṇas deal primarily with yajña-s (“sacrifices”). The Śatapatha Brāhmaṇa is acknowledged as the most complete brāhmaṇa. It systematically follows the Yajurveda (the Veda of yajña) to which it belongs, and extensively delineates virtually all of the yajñas, including the agnicayana (fire-altar). Although the brāhmaṇas of the Rgveda do not treat all the yajñas, one may want them as part of the Rgveda corpus.


III. Āranyakas

The āranyakas give symbolic interpretations of the yajña-s. They were studied only by hermits, as householders would not keep them (see p. 18), which led to some neglect. The two existing translations are of the Rgveda āranyakas.

The Śāńkhāyana Āranyaka, trans. Arthur Berriedale Keith.
IV. Upāniṣads

A single volume containing eighteen upāniṣads, including all the major ones and some minor ones, Sanskrit text in roman script, and an accurate and balanced English translation, is: *The Principal Upāniṣads*, trans. S. Radhakrishnan.

The major upāniṣads have been published individually by the Sri Ramakrishna Math, Mylapore, Madras, in their inexpensive Upanishad Series. These booklets have not been listed in the foregoing. They are recommended for Sanskrit students as they include the text in devanāgarī script, and word-by-word meanings. Most are translated by Swāmī Śarvānanda.

All 98 traditionally accepted minor upāniṣads have been published in the Adyar Library Series in six volumes. A unique and valuable feature of these volumes is that all 98 upāniṣads are translated according to a single commentator, Upaniṣad-brahma-yogin, the only person known to have commented on all 108 upāniṣads. His commentaries on the 10 major upāniṣads closely follow the Advaita Vedānta commentaries of Śaṅkara.

*The Vaiṣṇavopaniṣads*, T. R. Srinivasa Ayyangar.
*The Saṃnyāsa Upāniṣads*, A. A. Ramanathan.

The majority of the books listed in this bibliographic guide are published in India. These can be ordered from the publishers:
Motilal Banarsidass, at: www.mlbd.com
Munshiram Manoharlal, at: www.mrmlbooks.com
The Adyar Library Series, and many others, are distributed by:
Biblia Impex, at: www.bibliaimpex.com
Indian books can also be found at: www.abebooks.com
For books published in the West, see: www.amazon.com

Any book listed here that is out-of-print can be obtained from us in photocopied form. E-mail us: mail@easterntradition.org
ADDENDA

ADDENDA, 2006

*p. 10: There is now a complete translation following the line of interpretation advocated by Sri Aurobindo. It is:
Rigveda Sambita, ed. and trans. R. L. Kashyap and S. Sadagopan.

*p. 12: There is now another translation of the Taittirîya Sambitâ. It follows Aurobindo’s line of interpretation. It is:

*p. 16: There is now an English translation of the Kânya sâkbâ of the Śatapatha Brâhmana. It is:

*p. 29: There are new translations, of the major upani˝ads and the Sâmyyâsa upani˝ads, by Patrick Olivelle, and of the Sâmânya Vedânta upani˝ads and the Vaiṣṇava upani˝ads, issued by The Adyar Library. These are: