

## The Vedas and their Ancillary Literature

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### I. Veda

A. *Samhitā-s* “Collections” or (grammar) “texts of uninterrupted speech in accordance with the proper Sandhi rules”

1. Ṛgveda-saṃhitā
2. Sāmaveda-saṃhitā
3. Yajurveda-saṃhitā

a. Black Yajurveda

- 1) Taittirīya-saṃhitā
- 2) Maitrāyaṇī(ya)-saṃhitā
- 3) Kāṭhaka-saṃhitā
- 4) Kapiṣṭhala-kaṭha-saṃhitā

b. White Yajurveda

1. Vājasaneyi-saṃhitā

4. Atharvaveda-saṃhitā

B. *Brāhmaṇa-s* “Discussions of ‘priests’ (*brahmán*) pertaining to the rituals.

1. Those belonging to the Ṛgveda-saṃhitā
  - a. Aitareya-Brāhmaṇa
  - b. Śāṅkhāyana- (Kauṣītaki-) Brāhmaṇa
2. Those belonging to the Sāmaveda-saṃhitā

Veda: Titles and Divisions

- a. Pañcaviṃśa-Brāhmaṇa
- b. Ṣaḍviṃśa-Brāhmaṇa
- c. Adbhuta-Brāhmaṇa
- d. Sāmavidhāna-Brāhmaṇa
- e. Ārṣeya-Brāhmaṇa
- f. Devatādhyāya-Brāhmaṇa
- g. Mantra-Brāhmaṇa
- h. Saṃhitā-Upaniṣad-Brāhmaṇa
- i. Jaiminīya-Brāhmaṇa
- j. [Śātyāyana-Brāhmaṇa] LOST

3. Those belonging to the Yajurveda-saṃhitā

- a. Taittirīya-Brāhmaṇa
- b. [Kāṭhaka-Brāhmaṇa] LOST
- c. Śatapatha-Brāhmaṇa

4. Those belonging to the Atharvaveda-saṃhitā

- a. Gopatha-Brāhmaṇa

C. *Āraṇyakas* ‘(Those teachings) recited in the forest’

1. Those belonging to the Ṛgveda-saṃhitā

- a. Aitareya-Āraṇyaka
- b. Śāṅkhāyana- (Kauṣītaki-) Āraṇyaka

2. Those belonging to the Sāmaveda-saṃhitā

- a. Jaiminīya- (or Talavakāra-) Upaniṣad-Āraṇyaka

3. Those belonging to the Yajurveda

- a. Taittirīya-Āraṇyaka

D. *Upaniṣads* ‘Secret Instructions’ or “Connections”

## Veda: Titles and Divisions

1. Those belonging to the Ṛgveda-saṃhitā
  - a. Aitareya-Upaniṣad
  - b. Kauṣītaki-Upaniṣad
2. Those belonging to the Sāmaveda-saṃhitā
  - a. Chāndogya-Upaniṣad
  - b. Kena- (Talavakāra-) Upaniṣad
3. Those belonging to the Yajurveda
  - a. Bṛhad-Āraṇyaka-Upaniṣad
  - b. Taittirīya-Upaniṣad
  - c. Mahānārāyaṇa-Upaniṣad
  - d. Kaṭha- (Kāṭhaka-) Upaniṣad
  - e. Īśā- (Īśāvāsya-) Upaniṣad
  - f. Maitri- (Maitrāyaṇīya-) Upaniṣad
  - g. Śvetāśvatara-Upaniṣad
4. Those belonging to the Atharvaveda-saṃhitā
  - a. Muṇḍaka-Upaniṣad
  - b. Praśna-Upaniṣad
  - c. Māṇḍukya-Upaniṣad

## II. Vedāṅga Literature

### A. Śikṣā Phonetics

1. Prātiśākhya-s ‘Texts connected to the Saṃhitā recensions that serve as a guide for their proper recitation.

- a. Ṛgveda-Prātiśākhya
- b. Vājasaneyi-Prātiśākhya (or Kātyāyanīya-Prātiśākhya)
- c. Taittirīya-Prātiśākhya
- d. Ṛk-Tantra-Vyākaraṇa (belongs to the Sāmaveda-saṃhitā)

e. Atharvaveda-Prātiśākhya (or Śaunakīyā-Caturādhyāyikā)

## 2. Later Works

- a. Āpiśāli-Śikṣā
- b. Bhāradvāja-Śikṣā
- c. Kauhalīya-Śikṣā
- d. Nāradyā-Śikṣā
- e. Pāṇinīya-Śikṣā
- f. Śaiśirīya-Śikṣā
- g. Vyāsa-Śikṣā
- h. Sarvasaṃmata-Śikṣā
- i. Māṇḍūkī-Śikṣā
- j. Pratijñā-Sūtra
- k. Chandra-Sūtra

## B. Kalpa-Sūtras “Ritual Practice”

1. Śrauta-Sūtra-s Aphorisms describing the rituals in the Veda

a. Those belonging to the Ṛgveda-saṃhitā

- 1) Āśvalāyana-Śrautasūtra
- 2) Śāṅkhāyana-Śrautasūtra

b. Those belonging to the Sāmaveda-saṃhitā

- 1) Lāṭyāyana-Śrautasūtra
- 2) Drāhyāyana-Śrautasūtra
- 3) Jaiminīya-Śrautasūtra
- 4) Maśaka-Kalpasūtra (= Arṣeyakalpa)

c. Those belonging to the Yajurveda

- 1) Taittirīya School

Veda: Titles and Divisions

- a) Baudhāyana-Śrautasūtra
- b) Bhāradvāja-Śrautasūtra
- c) Āpastamba-Śrautasūtra
- d) Satyāṣāḍha-Hiraṇyakeśi-Śrautasūtra
- e) Vaikhānasa-Śrautasūtra

2) Maitrāyanī School

- a) Mānava-Śrautasūtra
- b) Vārāha-Śrautasūtra

3) Kāṭhaka School

- a) Kāṭhaka-Śrautasūtra (fragment)

4) White Yajus School

- a) Kātyāyana-Śrautasūtra

d. Those belonging to the Atharvaveda-saṃhitā

- 1) Vaitāna-Sūtra
- 2) Kauśika-Sūtra (combines Śrauta and Gṛhya

rituals)

**2. Gṛhya Sūtra-s** Aphorisms describing domestic rituals

- a. Agniveśya-Gṛhyasūtra (Taittirīya School)
- b. Āpastamba-Gṛhyasūtra (Taittirīya School)
- c. Āśvalāyana-Gṛhyasūtra (Ṛgveda Śākala)
- d. Baijavāpa-Gṛhyasūtra (White Yajurveda School)
- e. Baudhāyana-Gṛhyasūtra (Taittirīya School)
- f. Bhāradvāja-Gṛhyasūtra (Taittirīya School)
- g. Drāhyāyana-Gṛhyasūtra (Sāmaveda School)
- h. Gobhila-Gṛhyasūtra (Sāmaveda School: used by both the Kauthuma-s and Rāṇayaṇīya-s)
- i. Hiraṇyakeśi-Gṛhyasūtra (Taittirīya School)
- j. Jaiminīya-Gṛhyasūtra (Sāmaveda School: Jaiminīya)

- k. Kāṭhaka-Gr̥hyasūtra  
l. Kauśika-Gr̥hyasūtra (Atharvaveda School)  
m. Kauthuma-Gr̥hyasūtra (Sāmaveda School:  
Kauthuma)  
n. Khādira-Gr̥hyasūtra (Sāmaveda School: Rāṇayaṇīya)  
o. Lāṭyāyana-Gr̥hyasūtra (?)  
p. Laugākṣi-Gr̥hyasūtra (may be = to the Kāṭhaka-  
Gr̥hyasūtra)  
q. Mānava-Gr̥hyasūtra (White Yajus School:  
Mādhyam̐dina recension)  
r. Pāraskara-Gr̥hyasūtra (White Yajus School:  
Mādhyam̐dina recension)  
s. Śāṅkhāyana-Gr̥hyasūtra ((Ṛgveda Bāṣkala)  
t. Śaunaka-Gr̥hyasūtra (may be = to Āśvalāyana)  
u. Vaikhānasa-Gr̥hyasūtra (Taittirīya School)  
v. Vāraha-Gr̥hyasūtra (White Yajus School:  
Mādhyam̐dina recension)

### 3. Additional works attached to the Kalpa-Sūtras

a. Attached to the Śrauta-Sūtras are sutras that give directions and rules for the measurement and building of the fire altars and sacrificial sites. These are called **Śulva-** [*sulva-* ‘measuring cord’] or **Śulba-Sūtras**. Some of the individual Sūtras of this genre are the following:

- 1) Āpastamba -Śulbasūtra
- 2) Kātyāyana-Śulbasūtra
- 3) Baudhāyana-Śulbasūtra

b. Closely related to the Gr̥hyasūtra are more specialized texts containing instructions for honoring the dead subsequent to the funeral proper (*śrāddha*) and honoring the ancestors (*pitṛmedha*). Such works are entitled **Śrāddha-kalpas** (or -sūtras) and **Pitṛmedha-sūtras** respectively. Examples of such works are as follows:

- 1) Gautama-Śrāddhakalpa
- 2) Kātyāyana-Śrāddhakalpa
- 3) Mānava-Śrāddhakalpa

- 4) Paippalāda-Śrāddhakalpa
- 5) Baudhāyana-Pitṛmedhasūtra
- 6) Hiraṇyakeśi-Pitṛmedhasūtra
- 7) Gautama-Pitṛmedhasūtra

4. **Dharma-Sūtra-s** Aphorisms on *dharma* or ‘duty-law-custom-usage.’ In all probability these works arose in close association with the Kalpa Sūtras, especially the Gṛhyasūtra-s. Examples of these works are:

- a. Āpastamba-Dharmasūtra
- b. Baudhāyana-Dharmasūtra
- c. Gautama-Dharmasūtra
- d. Hārīta-Dharmasūtra
- e. Paiṭhīnasi-Dharmasūtra
- f. Śaṅkhalikhita-Dharmasūtra
- g. Vaiśvānasa-Dharmasūtra
- h. Vaiṣṇava-Dharmasūtra (Viṣṇu-Dharmasūtra and Viṣṇu-Smṛti)
- i. Vāsiṣṭha-Dharmasūtra

5. The **Pariśiṣṭa-s** “Addenda” are works attached to the Śrautasūtra-s and Gṛhyasūtra-s. They provide additional information on the rites. These—as well as the **Prayoga-s** ‘Manuals,’ **Paddhati-s** ‘Outlines,’ and **Kārikā-s** ‘Brief versified statements on the ritual’—are post-Vedic. As such, they are not strictly part of the **Kalpa-vedāṅga**. To these works might be added the ‘Indices’ or **Anukramaṇī-s**.

### C. **Vyākaraṇa** ‘Grammar’

No early grammatical works of a purely Vedāṅga nature exist. By that I mean there is no grammar describing the Vedic language. A fairly late work (fourth or fifth century BCE) does exist that amounts to the culmination of linguistic science up to that time: the **Aṣṭādhyāyī** of Pāṇini. Tradition also assigns several works that are connected to the grammar. Examples are the **Śiva-** or **Pratyāhāra-sūtras**, which are phonetic indices and references; the **Dhātu-pāṭha** ‘Lists of Roots’; and the **Gaṇa-pāṭha** ‘List of Word-Groups.’

The earliest commentary on the Sūtras of Pāṇini is the **Kāśikāvṛtti**, dated not earlier than the seventh century BCE.

**D. Nirukta** ‘Etymology’

The only surviving *nirukta* is the one composed by Yāska. His etymological speculations and commentaries are based upon the words contained within the **Nighaṇṭu-s** ‘Collections of Word-lists’ (divided in five sections), extracted from the Saṃhitā-s, particularly the Ṛgveda-saṃhitā.

**E. Chandas** ‘Meter’

1. Chanda-Sūtra of Piṅgala (post-Vedic)
2. Nidāna-Sūtra (Sāmaveda School)

**F. Jyotiṣa** ‘Astronomy’

1. Jyotiṣa-Vedāṅga (or Vedāṅga-Jyotiṣa).