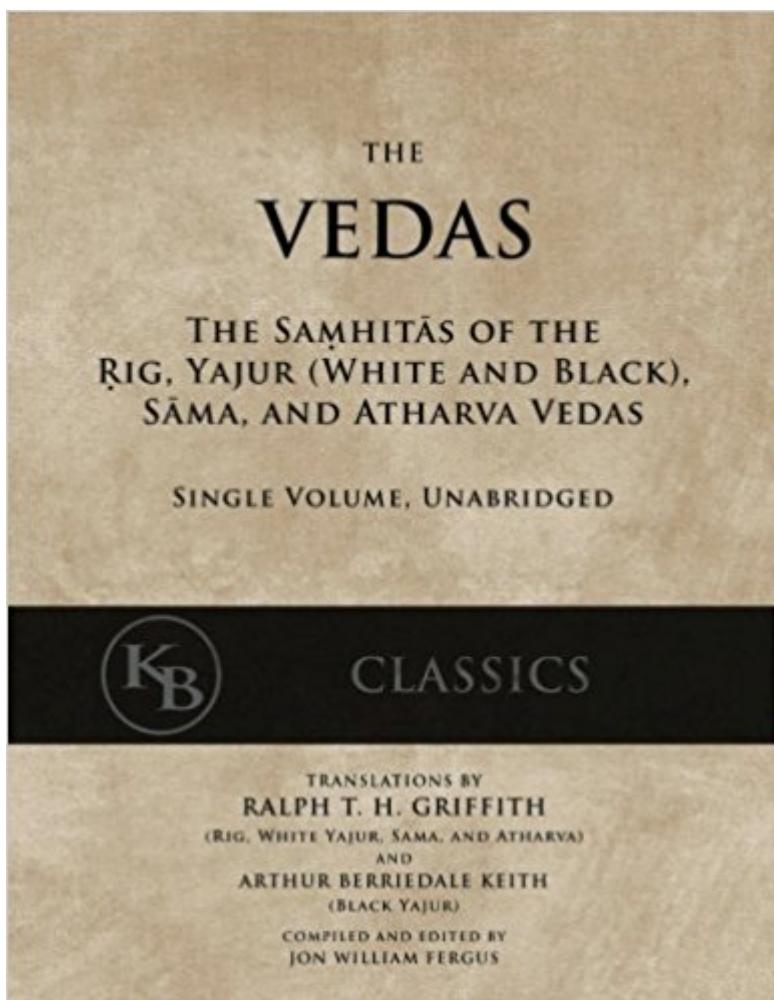


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The Vedas: The Samhitas Of The Rig, Yajur, Sama, And Atharva [single Volume, Unabridged]



Synopsis

The present volume is an unabridged compilation of all four Vedas (Rig, White and Black Yajur, Sama and Atharva). Four of the translations are from Ralph Griffith, with the remaining (black yajur) from Arthur Keith. The texts have been proofed and all Sanskrit terms updated and synced between versions. An Index-Dictionary of Sanskrit terms has been published as a second volume: ISBN: 978-1541304079. From the foreword: The Vedas (from the root *vid*, विद् “to know, विद् or विज् विज् “divine knowledge विज् विज्”) are the most ancient of all the Hindu scriptures. There were originally three Vedas वित्ता वित्ता •the Laws of Manu always speaks of the three, as do the oldest (Mukhya) Upanishads वित्ता वित्ता •but a later work called the Atharvaveda has been added to these, to now constitute the fourth. The name Rigveda signifies वित्ता वित्ता “Veda of verses, वित्ता वित्ता from *rig*, a spoken stanza; Samaveda, the वित्ता वित्ता “Veda of chants, वित्ता वित्ता from *saman*, a song or chant; Yajurveda, the वित्ता वित्ता “Veda of sacrificial formulas, वित्ता वित्ता from *yajus*, a sacrificial text. The Atharvaveda derives its name from the sage Atharvan, who is represented as a Prajapati, the eldest son of Brahma, and who is said to have been the first to institute the fire-sacrifices. The complex nature of the Vedas and the array of texts associated with them may be briefly outlined as follows: वित्ता वित्ता “The Rig-Veda is the original work, the Yajur-Veda and Sama-Veda in their mantric portions are different arrangements of its hymns for special purposes. The Vedas are divided into two parts, the Mantra and Brahmana. The Mantra part is composed of *suktas* (hymns in verse); the Brahmana part consists of liturgical, ritualistic, exegetical, and mystic treatises in prose. The Mantra or verse portion is considered more ancient than the prose works; and the books in which the hymns are collected are called *samhitas* (collections). More or less closely connected with the Brahmanans (and in a few exceptional cases with the Mantra part) are two classes of treatises in prose and verse called *Aranyaka* and *Upanishad*. The Vedic writings are again divided into two great divisions, exoteric and esoteric, the former called the *karma-kanda* (the section of works) and the latter the *jnana-kanda* (section of wisdom). वित्ता वित्ता (Encyclopedic Theosophical Glossary) The great antiquity of the Vedas is sufficiently proven by the fact that they are written in such an ancient form of Sanskrit, so different from the Sanskrit now used, that there is no other work like them in the literature of this वित्ता वित्ता “eldest sister वित्ता वित्ता of all the known languages, as Prof. Max Muller calls it. Only the most learned of the Brahman Pundits can read the Vedas in their original. Furthermore, the Vedas cannot be viewed as singular works by singular authors, but rather as compilations, assembled over a great and unknown period of time. वित्ता वित्ता “Almost every hymn or division of a Veda is ascribed to various authors. It is generally believed that these subdivisions were revealed orally to the rishis or sages whose respective names they bear; hence the body of the Veda is

known as *sruti* (what was heard) or divine revelation. The very names of these Vedic sages, such as *Vasishta*, *Visvamitra*, and *Narada*, all of which belong to men born in far distant ages, shows that millennia must have elapsed between the different dates of their composition. (Encyclopedic Theosophical Glossary) It is generally agreed that the *Vedas* were finally arranged and compiled around fourteen centuries before our era; but this interferes in no way with their great antiquity, as they are acknowledged to have been long taught and passed down orally, perhaps for thousands of years, perhaps for far longer, before being finally compiled and recorded (the latter is traditionally said to have occurred on the shores of Lake *Manasarovara*, beyond the *Himalayas*).

Book Information

Paperback: 498 pages

Publisher: CreateSpace Independent Publishing Platform (January 10, 2017)

Language: English

ISBN-10: 1541294718

ISBN-13: 978-1541294714

Product Dimensions: 8.5 x 1.1 x 11 inches

Shipping Weight: 3.1 pounds (View shipping rates and policies)

Average Customer Review: 5.0 out of 5 stars 7 customer reviews

Best Sellers Rank: #21,093 in Books (See Top 100 in Books) #1 in Books > Religion & Spirituality > Hinduism > Sacred Writings > *Vedas*

Customer Reviews

Ralph Thomas Hotchkin Griffith (1826–1906) was a scholar of Sanskrit, best known for his translations of the 4 major *Vedas*. He was principal at the Benares College in India. Arthur Berriedale Keith (1879–1944) was a Scottish scholar of Sanskrit and Indology. He was Regius Professor of Sanskrit and Lecturer in Constitutional History in the University of Edinburgh. The translations found in this volume have been compiled, edited (proofed, updating of Sanskrit spellings, etc.) and formatted by Jon W. Fergus on behalf of universaltheosophy.com and kshetrabooks.com.

While the text is written much like what I call "Biblical Speak," ;-P it's very well translated and put together! The moment I opened the first page, the intense history started right in. Personally, I suspect a lot of ancient extraterrestrial activity is revealed in this. I have always felt a strong connection with Hinduism and I've studied much. I was always amazed to discover what would be

considered modern day technology embedded in the Vedas. We're talking about nuclear bombs and UFOs here....yes, really! Until now, I was only able to get parts and pieces of the Vedas! Much appreciation to the authors of this book!Keep in mind you'll want to read slowly and carefully, possibly reading the lines over two or three times asking yourself what this could mean. When you first start reading, you might feel a little overwhelmed, but as you continue to read, it will get easier and will make more sense with a trusty source of Google and Wikipedia on your side. Example: the mention of "Soma" had to be looked up for me. You'll also find yourself googling Gods, locations and other terms. It's fun! Enjoy!

All Vedas together in a single volume, and unlike other single-volume editions this one is ***complete***. Highly recommended!

For people interested in Hindu literature and philosophy, this is an invaluable and complete acquisition.In the Mahabharata (the Hindu epic, akin to Homer's Iliad), the production of the four Vedas is attributed to BrahmÃfÆ'Ã Â¢, whereas the Vedas themselves point rather to the Rishis or sages, whom can then be seen as the amanuenses of BrahmÃfÂ , as they have written the Vedas by proxy so to speak.Especially in combination with the Mukhya Upanishads, translated by Charles Johnston (www..com/Mukhya-Upanishads-Books-Hidden-Wisdom/dp/1495946533), one gets a full featured representation of the old Hindu thought, the Upanishads being "commentaries" on the Vedas.

huge and awesome

Great translation!

Finally! A complete no b.s. affordable version!!

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