

# Hymns Of The Sama Veda Ii

Anonymous

*The Hymns of the Sâmaveda* ,1893

**Hymns of the Samaveda** Ralph T. H. Griffith,2016-06-27 The Samaveda are part of the ancient Hindu scriptures, the earliest parts of which are believed to date from 1700 BC. They are the third of the four vedas, the others being the Rig Veda, Yajur Veda, and Atharva Veda.

**The Samaveda Samhita** Anonymous,2017-01-11 The present volume is an unabridged edition of the Samaveda, part of a five volume set of the complete Veda Samhitas. Each Veda has been proofed and all Sanskrit terms updated and synced between versions. An index is provided at the close of each volume for all Sanskrit terms that were left untranslated. -- Volumes available in this set: 1. Rigveda 978-1542459075; 2. White Yajurveda 978-1542459105; 3. Black Yajurveda 978-1542462525; 4. Samaveda 978-1542463379; 5. Atharvaveda 978-1542464222. -- A single volume edition of all Vedas is also available: 978-1541294714 - - From the foreword: The Vedas (from the root vid, to know, or divine knowledge) are the most ancient of all the Hindu scriptures. There were originally three Vedas-the Laws of Manu always speaks of the three, as do the oldest (Mukhya) Upanishads-but a later work called the Atharvaveda has been added to these, to now constitute the fourth. The name Rigveda signifies Veda of verses, from rig, a spoken stanza; Samaveda, the Veda of chants, from saman, a song or chant; Yajurveda, the Veda of sacrificial formulas, from yajus, a sacrificial text. The Atharvaveda derives its name from the sage Atharvan, who is represented as a Prajapati, the edlest 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: 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). (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 eldest sister 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. 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 Vasishtha, 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).

*Hymns of the Samaveda* Ralph T.H. Griffith,2023-11-29 Third in the order of the Vedic Samhitas or collections, the Samaveda represents the middle phase of the older Vedic literature. It also exemplifies an early stage of literary activity in the Indian context and bears reflections of Indo-Aryan religious life and thought. Samaveda, which mainly consists of musical hymns largely drawn from the Rgveda, the oldest of the four Vedic texts, is only next in sanctity and liturgical significance

to the latter. On account of melodious nature of its verses which were intended to be sung by the udgatri or chanter-priest during the course of the performance of grand sacrificial rituals connected chiefly with the preparation of juice out of the sacred Soma creeper, the giver of mystic joy, it had special importance. In fact the Samaveda together with the Yajurveda, marks an important period of the growth of Vedic sacrifices from a simple domestic ritual to a complex and grand ceremonial conducted by four special priests. Besides, it also has deep connections with the antiquity of Indian Music, with at least two specialized groups of chanters viz., the Udichya-Samagas or the northern singers of Sama (melody) and the Prachya-Samagas or eastern singers, of which the former might represent the older tradition of Sama recitation. According to the traditional view, the Samaveda had originally about a thousand sakhas or branches but today only a few of them are extant, the rest are believed to have been lost before the text itself was reduced to writing. The present translation of Samaveda is considered as one of the authentic rendering of the Vedic text in fine metrical English with explanatory notes and useful indices without any element of subjectivity or prejudice.

Hymns from the Rig Veda Prem Raval, 2004-01-01 The Rig Veda, core of the Hindu scriptural canon, is a collection of over a thousand hymns; above all it is a glorious song of praise to the gods, the cosmic powers at work in nature and in man. The presentation of the twelve hymns in this book makes available a portion of one of the major scriptures of humanity in contemporary idioms (English, French, German, and Spanish) that reflect the quality, substance, and form of the original.

*The Vedas* Jon Fergus, 2017-01-20 The present Index of Sanskrit Terms applies to the single-volume unabridged edition (978-1541294714) of the Vedas (Rig, White and Black Yajur, Sama and Atharva). Dictionary definitions are drawn from A Sanskrit-English Dictionary by M. Monier-Williams (1899). Four of the translations in the main volume 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. From the foreword to the main volume: The Vedas (from the root vid, to know, or divine knowledge) are the most ancient of all the Hindu scriptures. There were originally three Vedas-the Laws of Manu always speaks of the three, as do the oldest (Mukhya) Upanishads-but a later work called the Atharvaveda has been added to these, to now constitute the fourth. The name Rigveda signifies Veda of verses, from rig, a spoken stanza; Samaveda, the Veda of chants, from saman, a song or chant; Yajurveda, the Veda of sacrificial formulas, 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: 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). (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 eldest sister 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. 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 Vasishtha, Visvamisra, 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).

*Hymns of the Samaveda* ,2012

**The Atharvaveda Samhita** Anonymous,2017-01-11 The present volume is an unabridged edition of the Atharvaveda, part of a five volume set of the complete Veda Samhitas. Each Veda has been proofed and all Sanskrit terms updated and synced between versions. An index is provided at the close of each volume for all Sanskrit terms that were left untranslated. -- Volumes available in this set: 1. Rigveda 978-1542459075; 2. White Yajurveda 978-1542459105; 3. Black Yajurveda 978-1542462525; 4. Samaveda 978-1542463379; 5. Atharvaveda 978-1542464222. -- A single volume edition of all Vedas is also available: 978-1541294714 - - From the foreword: The Vedas (from the root vid, to know, or divine knowledge) are the most ancient of all the Hindu scriptures. There were originally three Vedas-the Laws of Manu always speaks of the three, as do the oldest (Mukhya) Upanishads-but a later work called the Atharvaveda has been added to these, to now constitute the fourth. The name Rigveda signifies Veda of verses, from rig, a spoken stanza; Samaveda, the Veda of chants, from saman, a song or chant; Yajurveda, the Veda of sacrificial formulas, from yajus, a sacrificial text. The Atharvaveda derives its name from the sage Atharvan, who is represented as a Prajapati, the edlest 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: 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). (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 eldest sister 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. 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 Vasishtha, 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).

**Rig Veda** J. K. Trikha,1981

**The Hymns of the Atharva-veda** ,1916

The Hymns of the Atharva-veda Ralph Thomas Hotchkin Griffith, 1916

*The Sacred Books of the East: Vedic hymns, pt. II*, 1897

**The Rigveda Samhita** Anonymous, 2017-01-11 The present volume is an unabridged edition of the Rigveda, part of a five volume set of the complete Veda Samhitas. Each Veda has been proofed and all Sanskrit terms updated and synced between versions. An index is provided at the close of each volume for all Sanskrit terms that were left untranslated. -- Volumes available in this set: 1. Rigveda 978-1542459075; 2. White Yajurveda 978-1542459105; 3. Black Yajurveda 978-1542462525; 4. Samaveda 978-1542463379; 5. Atharvaveda 978-1542464222. -- A single volume edition of all Vedas is also available: 978-1541294714 - - From the foreword: The Vedas (from the root vid, to know, or divine knowledge) are the most ancient of all the Hindu scriptures. There were originally three Vedas-the Laws of Manu always speaks of the three, as do the oldest (Mukhya) Upanishads-but a later work called the Atharvaveda has been added to these, to now constitute the fourth. The name Rigveda signifies Veda of verses, from rig, a spoken stanza; Samaveda, the Veda of chants, from saman, a song or chant; Yajurveda, the Veda of sacrificial formulas, 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: 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). (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 eldest sister 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. 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 Vasishtha, 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).

**The Hymns of the Sāmaveda**, 1926

**The Atharva-Veda Described**, 1897

*Rig-Veda-sanhita*, 1928

Hymns from the Rig-Veda, 1975

Rig Veda Jugal Kishore Trikha, 1991

**Seven Hymns of the Atharva-Veda ...** Maurice Bloomfield, 1886

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proofed and all Sanskrit terms updated and synced between versions. An index is provided at the close of each volume for all Sanskrit terms that were left untranslated. -- Volumes available in this set: 1. Rigveda 978-1542459075; 2. White Yajurveda 978-1542459105; 3. Black Yajurveda 978-1542462525; 4. Samaveda 978-1542463379; 5. Atharvaveda 978-1542464222. -- A single volume edition of all Vedas is also available: 978-1541294714 - - From the foreword: The Vedas (from the root vid, to know, or divine knowledge) are the most ancient of all the Hindu scriptures. There were originally three Vedas-the Laws of Manu always speaks of the three, as do the oldest (Mukhya) Upanishads-but a later work called the Atharvaveda has been added to these, to now constitute the fourth. The name Rigveda signifies Veda of verses, from rig, a spoken stanza; Samaveda, the Veda of chants, from saman, a song or chant; Yajurveda, the Veda of sacrificial formulas, 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: 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). (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 eldest sister 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. 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 Vasishtha, 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).

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