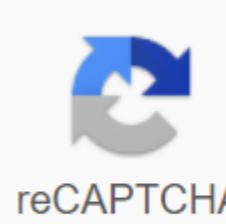


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Open in the browser and click download) Swami Divyanand (PDF 9 MB)Sam Veda: Download PDF 19MB Pandit Jaydev SharmaYajur Veda: Part 1 (PDF 28 MB) and Part 2 (PDF 26 MB) Pandit Jay Deva SharmaAtharva Veda : Part 1 (PDF 24 MB) and Part 2 (PDF 23 MB) Pandit Jaydev SharmaThe 4 Veda in TeluguUnfortunately, I haven't been able to source Sam Veda in Telugu yet. But the other 3 Vedas can be downloaded as the PDF files below. Rig Veda: Download (PDF 13 MB)Yajur Veda: Download (PDF 1.8 MB)Atharva Veda: Download (PDF 1.6 MB) Here is Professor Sukhthankar presenting lectures Rig Veda Ghate.As early documents cast light on the history of early Aryan settlers of India, anthems Rig Veda must be, for Indians, a long-term source of inspiration and inspiration. It is therefore not a little strange to discover that the studies of Rig Vedic should evoke, even in this turbulent century of research and research, excavation and reassessment, so little genuine interest in India, the cradle of these songs, a country where these very hymns have over time been studied and taught with such careful care and deep-seated affection, and even reverence. The only Indian scholar who in recent years has seriously studied vedas and tried to come to an independent conclusion about their meaning and value was my Guru, the late professor Rajaram Ramakrishna Bhagwat. His research suffered from insufficient neglect on the part of his compatriots, and, thanks to their writing in Marati, after only twenty years, went into undeserved oblivion. The text of Rig Veda, it is true, came down to us in the form not fully authentic. Transmitted through the untold perspectives of centuries of exclusively oral tradition Rig Veda Samhita has in the mouth of devout readers not completely escaped that fate, which is evenly divided, in all climates and all ages, similar work that arose in historical epoch and continue to live through subsequent eras of linguistic and literary development. However, it cannot be said that the tradition of Rig Veda is unique in its antiquity, purity and continuity in the history of world literature, and especially in the history of literature of the Indogerman family. The oldest leftovers. The Iranian group of cuneiform inscriptions dating back to around 500 BC and Avesta, which came. up to us with numerous and multi-format damages written by the defective alphabet, which makes its deciphering difficult and problematic task. The early history of the Greek language must be painstakingly skewed from imperfectly preserved inscriptions; The language of khomic poems, which are much later than our Rig Vedic hymns, is regarded by competent critics as an artificial dialect. Latin is known to us from about the third century BC, that is almost 1,200 years later than the last period to which Vedic hymns were assigned by some Western scholars. Gothic, the most archaic language of the German group, is known to us mainly due to Bible translations made by Bishop Ulfilas in the fourth century of the Christian era. From the Balto-Slavic branch the old Prussian washed in the seventeenth century; only a few imperfectly recorded samples of the old Prussian were preserved for us, and they date back to the fifteenth and sixteenth centuries. The literary record of the Gaelic language, the most important branch of the Celtic group, begins in the eighth century of our lives, and it is only from the early twelfth century that we find manuscripts containing sagas and theological literature. There is no need to multiply instances. The value and value of Rig Veda Samhita for linguistic, mythological and historical research is widely recognized, if not fully realized in India. It is no exaggeration to say that the impressive structures of Indogerman philology and mythology were brought up and without them it would be impossible to grow a solid and broad foundation of the Rig Vedic tradition, and this Rig Veda is our heritage. We have a preliminary right to operate it. It is our duty to exercise this right. It is also wrong to impose on European scholars the burden of interpreting our literature, our past We must conform to ourselves in order to shoulder our own burden. And for this we must equip ourselves with all the attributes of modern philological and historical research techniques. The twentieth century is the century of specialists. It is a sign of the times that the University of Bombay, which recently reorganized its faculty after graduate school, has opened a course of lectures on Rig Veda. The agreement is expected to be permanent. Here is, an opportunity for young Indians to learn under guide, the correct method and the results of the latest research in the interpretation of Rig Veda. It is safe to hope that the new scheme launched by the University will meet a ready-made response from the student world and, in full time, will be a fruit in awakening India's interest in Vedic research. Nothing could serve better as an elementary guide to Vedic research than this little handbook that embodies lectures conducted under the auspices of the University of Bombay by the late Dr. Gate, whose thesis on Vedic, adopted as a doctoral thesis by the University of Paris, entitles him to the title of one of the leading Sanskritists of the current generation. It has served and served well-needs graduate students for over a decade, and the call for a second edition is a clear testament to its only merit end to well-deserved popularity. The lectures were reprinted here, except for what seemed superfluous to the editor: correcting some minor errors and inaccuracies: and finally adding an index (compiled by Mr. N. N. Kulkarni, B.A., from the Bhandar Oriental Research Institute) and some additional questions, mostly in the form of foot notes. The latter are intended mainly to draw the student's attention to important works in this field that have appeared since the book was written. For the convenience of Indian students, in order to facilitate reading and learning, Sanskrit words and names throughout were printed in Devanagari characters. The student can further consult with the benefit of Head Professor A. Berrydale Kate about the age of Rig Veda and the period of later Samhitas in the history of Cambridge India, Volume II (1922). They contain opinions that, if not entirely convincing, are very interesting and suggestive. While the revised edition passed through the press appeared two important supporting tools for the study of Rig Veda that could not be seen in the body of the book: one of them is a new translation of Rig Vedic Research, Professor Karl Geldner from the University of Marburg, and the other is a contribution to the Rig Ved Lexicography of Walter Neisser in more detail, much more abundant than the dictionary of Grassman Rig Veda which it complements. It is not impossible that the next generation will require and give another translation and another dictionary Rig Veda. If so, can they be from under the pen of someone who prides himself on considering this ancient samba of Rishis hymns as his own, proper heritage! Gate's comments on how to read Rig Veda: The general disregard for Veda's study in India, why Rig Veda should be studied - a study needed to properly understand Indian history - the influence veda has seen everywhere and at all times important for the history of the cf world-important in terms of comparative philology-effect of the introduction of Sanskrit for Western scholars-contrast between classical Sanskrit and Vedic Sanskrit-some interesting facts in the history of the words --corn and-neglect study Rig Veda least forgivable in the present circumstances-plan course lectures.Complaints are often made by students that study which is very dry, absolutely willing not only in the interest, but in the interests of the benefit. The same spirit enlivens our pandits and munshies who spend their entire lives studying one or more branches of philosophy or science, such as grammar and rhetoric, but none of them seems to have ever thought about learning the Veda. And this spirit seems to have been passed down from generation to generation, from very old times, judged by the fact that even Panini, the oldest known grammar, whose sutras and shlouchs and Astadhyayi has the honor of being regarded by the Orthodox people as one of the greatest works specifically intended as an assist in the study of Veda, deals with the grammar of the Vedic language only in a superficial manner. The same can be said of the modern, very popular guide to grammar, with which everyone begins to study the subject, and whose knowledge is very important for every Sanskrit scientist, whether ancient or modern type - I mean that aspects associated with Vedic idiom were combined in a section that itself is called smrit and srutis, studied very few. A class of brahmans who can read Vedic texts from beginning to end without error, but who are completely unaware of the meaning of this, also suggests that Veda's systematic exegesis was woefully neglected. How and why this spirit has moved on to the voices of Sanskrit is a mystery, especially when one remembers that in Mukti-Upanishad, the oldest known work to deal with Veda's exegesis, the author concludes his introduction with high praise for those who understand the meaning of the Veda and the sharp condemnation of someone who only repeats words without knowing their meaning. What has been said so far is, of course, only true in general, since many cannot turn a blind eye to the work done in this area, especially during the special activities of the 14th century of our lives, of which I will be able to refer in a follow-up lecture. The frustration experienced by veda's current student is due more to the incorrect view of the student than to the nature of the study itself. The archaic nature of the language and the distance at which we are removed from Vedic times undoubtedly contribute to making the study difficult and tedious, but these flaws compared to the usefulness of the study and the interest that will follow it if it is pursued only in the right spirit. Do you, young readers, come to Rig Veda with the hope of finding the most sublime poems in it? Then I'm not surprised by the disappointment that will be in store for you. You should not expect to find in Rig Veda the smooth and melodic verses of Kalidas, neither the deep and heartbreaking emotions of Bhavabhuchi, nor the polished and jingling music of anyone else, nor the intricate and highly finished art of Bhana, nor the deep meaning of Magha, nor the bewildering complex phrases of Bharavi. However, it is undeniable that the hymns of Rig Veda, at least some of them, such as the goddess of poetry will be proud. The freshness and beautiful images that characterize the hymns addressed to Aurora, the heroic simplicity of some hymns addressed to the Thunder Bull, the homeness that permeates some hymns sTtir, can not help but appeal to a sympathetic and appreciative reader. Although Rig Veda as a work of poetry can not stand comparisons with the best examples of Sanskrit classical poetry, yet it has something indescribable that can not be slightly conveyed. This is a moot point to say the least. Each of the Veda has a different date. It should be remembered here that the Vedas are essentially an oral tradition, transmitted by recitation and memory from generation to generation. They were recorded only supposedly in the late 10th century BC after a devastating 12-year famine. As for Rig Veda, it is likely that the last of the hymns were put in place with the term ante quem 1500 BC The earliest of the hymns, however, is another matter. The term post quem given Max Mueller will be 3000 BC But much has been said about Mueller's Christian upbringing shifting his acquaintances. Dates for the earliest compositions also cost around 6,000 BC, with astronomical observations corresponding to this date present in the Veda. The last of the Vedas was not in its final form at least in 900 BC, because by this date the Upanishads had begun to be gleaned and established separately from the Veda. Vedas. vedas in english download pdf. vedas in english pdf free download. vedas in english audio free download

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