

I'm not a robot

































We proudly dedicate this website to those researchers and scholars who are insatiably wandering in pursuit of knowledge. India is a land of timeless and unparalleled heritage, to which our ancient monuments, scriptures, inscriptions, doctrines and treatises are the testimony. They not only boast of an unbroken tradition of India being at the helm of knowledge but also enforce their profundity and beauty rhapsodized by the great seers and philosophers. My head bows in reverence to those sages who, transcending the barriers of time dedicated their generations in quest of exploring, unravelling and discovering this infinite treasure trove and further preserved them to be transferred as a treasure to the rising generations. I salute the relentless faith and the feeling of oneness epitomized by the Vasudhaiva Kutumbakam, a philosophy that inculcates an fosters an understanding that the whole of humanity is one family. It is indeed a marvel to see that those ancient principles, teachings, truths and discoveries are now being proven and established by scientific inquiry. Scripture of Hinduism This article is about a scripture of Hinduism. For the field of traditional Indian medicine, see Ayurveda. Yajurveda, a part of the Vajasaneyi samhita found in the Shukla Yajurveda (Sanskrit, Devanagari script). This version of the manuscript opens with salutations to Ganesh and Sadashiva (Shaivism).InformationReligionHistorical Vedic religionHinduismLanguageVedic SanskritPeriodVedic period (c. 1200–800 BCE)[1]Chapters40 adhyayasVerses1,975 mantras[2] Part of a series onHindu scriptures and texts Shrutis Smriti List Vedas Rigveda Samaveda Yajurveda Atharvaveda Divisions Samhita Brahmana Aranyakas Upanishads UpanishadsRig vedic Aitareya Kaushitaki Sama vedic Chandogya Kena Yajur vedic Brihadaranyaka Isha Taittiriya Katha Shvetashvatara Maitri Atharva vedic Mundaka Mandukya Prashna Other scriptures Agamas Bhagavad Gita Tantras Related Hindu texts Vedangas Shiksha Chandas Vyakarana Nirukta Kalpa Jyotisha PuranasBrahma puranas Brahma Brahmanda Brahmaparvata Markandeya Bhavishya Vaishnava puranas Vishnu Bhagavata Narayana Garuda Padma Vanava Varaha Purana Kurma Matsya Shaiva puranas Shiva Linga Skandava Vayu Agni Shakta puranas Devi Bhagavata Itihasa Ramayana Historicity Mahabharata Historicity Sangam literature Saiva Tirumurai Divya Prabandham Tirumuruksrupattai Thirupuggalu Tirukkural Kamba Aramayanam Five Great Epics Eighteen Greater Texts Aithihoodo Iraiyanar Akapporul Abhirmani Anthodhi Thiruvilaiyadal Puranam Vinayagar Aghara Shastras and sutras Dharma Shastra Artha Shastra Kamusutra Brahma Sutras Samkhya Sutras Mimamsa Sutras Nyaya Sūtras Vaiśeṣika Sūtra Yoga Sūtras Tārakā Sūtras Tārakā Samhita Sūtrasra Sāhita Nyāya Sūtras Vastu Śāstra Panchatantra Artha Prābandha Tirumurai Ramcharitmanas Yoga Vasistha Swara yoga Shiva Samhita Gheranda Samhita Panchadasi Vedantasara Stotra Timeline Timeline of Hindu texts vte The Yajurveda (Sanskrit: [IAST: ˈɪ.ə.ɐ.ɾː.ɐ.ɐ.ˈvɛ.d.ə] "worship"[3] and [IAST: ˈk.ɔ.ʋə.ɾː.ɐ.ɐ.ˈvɛ.d.ə] "knowledge" is the Veda primarily composed of mantras for worship rituals.[4] An ancient Sanskrit text, it is compiled from a ritualistic formula that were said by a priest while an individual performed ritual actions such as those before the Yajurveda.[4] Yajurveda is one of the four Vedas, and one of the scriptures of Hinduism. The exact century of Yajurveda's composition is unknown, and estimated by Witzel to be between 1200 and 800 BCE, contemporaneous with Samaveda and Atharvaveda. The Yajurveda is broadly grouped into two – the "black" or "dark" (Kṛishna) Yajurveda and the "white" or "bright" (Shukla) Yajurveda. The term "black" implies "the un-arranged, unclear, motley collection" of verses in Yajurveda, in contrast to the "white" which implies the "well arranged, clear" Yajurveda.[5] The black Yajurveda has survived in four recensions, while two recensions of white Yajurveda have survived into modern times.[6] The earliest and most ancient layer of Yajurveda samhita includes about 1,875 verses, that are distinct yet borrow and build upon the foundation of verses in Rigveda.[7][8] The middle layer includes the Satapatha Brahmana, one of the largest Brahmana texts in the Vedic collection.[9] The youngest layer of Yajurveda text includes the largest collection of primary Upanishads, influential to various schools of Hindu philosophy. These include the Brihadaranyaka Upanishad, the Isha Upanishad, the Taittiriya Upanishad, the Katha Upanishad, the Shvetashvatara Upanishad and the Maitri Upanishad.[10][11] Two of the oldest surviving manuscript copies of the Shukla Yajurveda sections have been discovered in Nepal and Western Tibet, and these are dated to the 12th-century CE.[12] Yajurveda text describes formulae and mantras to be uttered during sacrificial fire (yajna) rituals, shown. Offerings are typically ghee (clarified butter), grains, aromatic seeds, and cow milk. Yajurveda is a compound Sanskrit word, composed of yajus ([IAST: ˈɪ.ə.ɐ.ɾː.ɐ.ɐ] and Veda ([IAST: ˈvɛ.d.ə]). Monier-Williams translates yajus as "religious observance, veneration, worship, sacrifice, a sacrificial prayer, formula, peculiar incantation, or magical knowledge".[13] Michael Witzel interprets yajus to mean a "knowing the text of prose mantras" used in Vedic rituals.[14] Ralph Griffith interprets the same name "knowledge of sacrificial texts or formulae".[15] Carl Olson states that Yajurveda refers to a set of mantras (and their formulas) that are recited and used in rituals.[16] The core text of the Yajurveda falls within the classical Manu period of Vedic Sanskrit.

At the end of the 2nd millennium BCE – younger than the Rigveda, and roughly contemporary with the Atharvaveda, the Rigvedic Khilani, and the Samaveda.[17] The scholarly consensus dates the bulk of the Yajurveda and Atharvaveda hymns to the early Indian Iron Age, after c. 1200 and before 800 BCE.[11] The Yajurveda text includes Shukla Yajurveda of which about 16 recensions (known as Shaakhas) are known, while the Krishna Yajurveda may have had as many as 86 recensions.[6] Only two recensions of the Shukla Yajurveda have survived, Madhyandina and Kanva, and others are known by name only and they are mentioned in other texts. These two recensions are nearly the same, except for a few differences.[6] In contrast to Shukla Yajurveda, the four surviving recensions of Krishna Yajurveda are very different versions.[6] The samhita in the Shukla Yajurveda is called the Vajasaneyi Samhita. The name Vajasaneyi is derived from Vajasaneya, the patronymic of Yajñavalkya, and the founder of the Vajasaneyi branch. There are two (nearly identical) surviving recensions of the Vajasaneyi Samhita (VS). Vajasaneyi Madhyandina and Vajasaneyi Kanva.[6] The lost recensions of the White Yajurveda, mentioned in other texts of ancient India, include Jabala, Baudhyas, Sapayi, Tapaniya, Kapola, Paudravarsha, Avati, Paramavatika, Parasara, Vaineya, Vaidheyta, Kanyakana and Yajñavalkya.[18] Recensions of the White Yajurveda[19] Recension Name Adhyayas Anuvakas No. of Verses Regional presence Reference Madhyandina 40 303 1975 Bihar, Madhya Pradesh, Gujarat, North India [20] Kanva 40 328 2006 Maharashtra, Odisha, Telangana, Andhra Pradesh, Kerala, Karnataka, Tamil Nadu [21] Shukla Yajurveda Shaakhas Shukha Samhita Upanishad Madhyandina (MS) Vajasaneyi Samhita Madhyandina (MS) Madhyandina Shatapatha (SBM) Surasara (SBM) with accents Brihadaranyaka Upanishad Kanva (SK) Vajasaneyi Samhita (Kanyva) Kanva Shatapatha (SBK) (differences from madhyandina) Aranyakas as book XVI of SBK Brihadaranyaka Upanishad (different from above) There are four surviving recensions of the Krishna Yajurveda – Taittiriya Samhita, Maitrayani Samhita, Katha Samhita and Kapishthala Samhita.[22] A total of eighty such recensions are mentioned to exist in Yajur Purana, however vast majority of them are believed to have lost.[23] The Katha school is referred to as a sub-school of Carakas (wanderers) in some ancient texts in India, because they did their scholarship as they wandered from place to place.[24] In contrast to the Shukla Yajurveda, the samhitas of the Krishna Yajurveda contained both mantras and explanatory prose (which would usually belong to the brāhmanas).[25] Recensions of the Black Yajurveda[19] Recension Name No. of Sub-recensions[26] Kanda Prapathaka No. of Mantras Regional presence Reference Taittiriya 2 7 42 South India [27] Maitrayani 6 4 54 Western India [28] Kāthaka (Caraka) 12 5 40 3093 Kashmir, North India, East India [26][29] Kapishthala 5 6 48 Extinct [29][30] Krishna Yajurveda Shaakhas Shukha Samhita Brahmana Aranyakas Upanishad Taittiriya Taittiriya Samhita Taittiriya Brahmana and Vaduha Brahmana (part of Vaduha Srautasutra) Taittiriya Aranyakas Taittiriya Upanishad Maitrayani Maitrayani Samhita Within the Samhita Maitrayani Upanishad Caraka-Katha Katha Samhita Satadhīyā Brāhmana (only exists in fragments)[31] Katha Aranyaka (almost the entire text from a solitary manuscript) Kathaka Upanishad, Katha-Shiksha Upanishad The most modern recensions is the Taittiriya Aranyaka. Some attribute it to Tittiri, a pupil of Yajna and mentioned by Panini[32] The text is associated with the Taittiriya school of the Yajurveda, and attributed to the pupils of sage Tittiri (literally, partridge bird).[33] The Maitrayani samhita is the oldest Yajurveda Samhita that has survived, and it differs largely in content from the Taittiriyas, as well as in some different arrangement of chapters, but is much more detailed.[34] The Kāthaka samhita or the Caraka-Katha samhita, according to tradition was compiled by Katha, a disciple of Upanishad teachers Atman (Soul, Self) theory of Hinduism, and is referenced by both Dvaita (dualism) and Advaita (non-dualist) sub-schools of Vedanta.[8][62] It is classified as a "poetic Sanskrit" along with Kena, Katha, Svetasvatara and Mandukya Upanishads.[63] The Taittiriya Upanishad is found in the black Yajurveda.[5] It is the seventh, eighth and ninth chapters of Taittiriya Aranyaka, which are also called, respectively, the Siksha Valti, the Ananda Valti and the Bhrgu Valti.[5][64] The Taittiriya Upanishad includes verses that are partly prayers and benedictions, partly instruction on phonetics and praxis, partly advice on ethics and morals given to graduating students from ancient Vedic gurukul (schools), partly a treatise on allegory, and partly philosophical instruction.[5] The text offers a view of education system in ancient India. 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