
**The Veda of the Black Yajus School, Entitled Taittiriya
Sanhita**

Keith Arthur Berriedale

Title: The Veda of the Black Yajus School, Entitled Taittiriya Sanhita

Author: Keith Arthur Berriedale

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**THE VEDA OF THE
BLACK YAJUS SCHOOL**

entitled

TAITTIRIYA SANHITA

PART 2: KĀṆDAS IV-VII

**TRANSLATED FROM THE ORIGINAL SANSKRIT
PROSE AND VERSE**

BY

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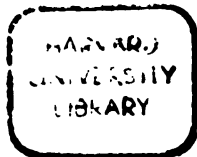
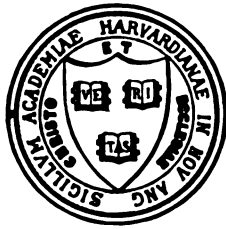
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KĀṆḌA IV

THE PILING OF THE FIRE ALTAR

PRAPĀTHAKA I

The Placing of the Fire in the Fire-pan

- iv. 1. 1. a Yoking¹ mind first,
 Extending his thoughts, Savitr,
 Discerning the light,
 Hath brought Agni from the earth.
- b Yoking with mind the gods,
 Going to the heaven, the sky, with thought,
 Those that are to make great light,
 Savitr instigates.
- c With mind well yoked are we
 In the instigation of god Savitr,
 For strength to go to the heaven.
- d They yoke their minds, they yoke their thoughts,
 The priests of the mighty wise priest,
 He alone, who knoweth the way, appointeth their functions [1];
 Great is the praise of the god Savitr.²
- e I yoke with honour your ancient prayer;
 The praises go like Suras on their way;
 All the sons of immortality hear (it),
 Who have achieved dwellings divine.³
- f He whose advance others followed,
 Gods, of the god praising might,
 He who meted out the regions of earth,

¹ Cf. KS. xv. 11; xvi. 1; MS. ii. 7. 1; VS. xi. 1-11. For the Brāhmaṇa see TS. v. 1. 1. This section gives the Mantras for the grasping of the spade in the ceremony of the fire ritual known as the Ukhāsarṅbharāṇa, which takes place at new or full moon or at the Ekāṣṭakā, specifically in Aṣṭādhā according to some authorities; a-ā accompany a single oblation in eight parts made by the Adhvaryu standing

1 [n.o.s. 19]

erect within the Vedit; † another oblation in four parts, and k-ā the grasping of the spade; see ĀpṆS. xvi. 1, and cf. BṆS. x. 1, 2; MṆS. vi. 1. 1; KṆS. xvi. 2. 7, 8.

² So in i. 2. 18 a.

³ Found also in RV. x. 18. 1, which has sārāṅ and gṛāśāntu, and vi plāka stu, and AV. xviii. 8. 89, where see Whitney's note. KS. has pathava sārāṅ, but otherwise agrees with RV. sārāṅ is unintelligible.