



Taittiriya Upanishad

UNKNOWN

Musean Translation

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Translated by Michael Berardi

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THIS EDITION

Mouseia's complete machine-assisted Musean translation, made directly from the Sanskrit, covering all three vallis and 31 anuvākas with the supplied invocations and colophon. Source-language review and one documented Sanskrit repair are recorded in the source registry.

TRANSLATOR

Michael Berardi

THE WORK

Written c. 1st millennium BCE · Upanishad

SOURCE

Original text from sa.wikisource.org.

GAPS AND UNCERTAINTIES

Sanskrit Wikisource transcription at pinned revisions 41419, 41421 and 41420; no printed edition identified by these pages; commentary excluded; one missing bliss-ladder transition restored from pinned Sanskrit witness 198002; source verse numbers moved to stanza starts for reader gutters; English renders extended chant syllables without the Sanskrit intonation digit 3.

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Shiksha Valli, Section 1

Om. Homage to the revered teachers. Hari. Om.

The recitation of peace.

Om. May Mitra favor us, and Varuna; may Aryaman favor us; may Indra and
Brihaspati favor us; may wide-striding Vishnu favor us.

Homage to Brahman. Homage to you, Vayu. You alone are Brahman manifest.

You alone I shall proclaim as Brahman manifest. I shall speak what is right.

I shall speak the truth. May that protect me; may that protect the speaker.

Protect me; protect the speaker.

Om. Peace, peace, peace.

Om. May Mitra favor us, and Varuna; may Aryaman favor us; may Indra and
Brihaspati favor us; may wide-striding Vishnu favor us.

Homage to Brahman. Homage to you, Vayu. You alone are Brahman manifest.

You alone I shall proclaim as Brahman manifest. I shall speak what is right.

I shall speak the truth. May that protect me; may that protect the speaker.

Protect me; protect the speaker.

Om. Peace, peace, peace.

Shiksha Valli, Section 2

- ¹ Om. We shall set forth the discipline of recitation: sound and accent, duration and force, evenness and continuity. Thus is the lesson on recitation declared.

Shiksha Valli, Section 3

- ¹ May renown be ours together; may the radiance of sacred learning be ours together. Now we shall set forth the secret of conjunction, under five headings:
worlds, lights, learning, offspring, and the self. These are called the great conjunctions. First, concerning worlds:
earth is the first form; heaven, the latter form; space, their meeting place.
- ² Wind is their joining. So much for worlds. Now, concerning lights: fire is the first form; the sun, the latter form;
the waters, their meeting place; lightning, their joining. So much for lights.
Now, concerning learning: the teacher is the first form.
- ³ The pupil is the latter form; knowledge, their meeting place; instruction, their joining. So much for learning. Now, concerning offspring: the mother is the first form;
the father, the latter form; offspring, their meeting place; procreation, their joining. So much for offspring.
- ⁴ Now, concerning the self: the lower jaw is the first form; the upper jaw, the latter form; speech, their meeting place; the tongue, their joining.
So much for the self. These are the great conjunctions. Whoever knows these great conjunctions as set forth is joined with offspring and cattle, with the radiance of sacred learning, with food to eat, and with the heavenly world.

Shiksha Valli, Section 4

- ¹ May he who is the bull of chants, whose form is all things, who arose from the immortal chants—may that Indra fill me with understanding. God, may I become a bearer of the immortal.

May my body be fit; may my tongue be sweetest honey; may I hear abundantly with both ears. You are the sheath of Brahman, veiled by understanding. Guard what I have heard.

- ² Bringing and spreading, swiftly providing me with clothing and cattle, with food and drink at every time—then bring me prosperity, rich in wool, together with livestock. Svaha! Let students come to me. Svaha! Let students come from far and wide. Svaha! Let students come in full measure. Svaha!

Let students come with self-restraint. Svaha! Let students come in peace. Svaha!

- ³ May I be renowned among people. Svaha! May I be more excellent than the wealthy. Svaha! Into you, Bhaga, may I enter. Svaha! Into me, Bhaga, enter. Svaha!

In you of a thousand branches, Bhaga, I cleanse myself. Svaha! As waters run downhill, as months pass into the year that wears days away, so, sustainer, may students come to me from every side. Svaha! You are a refuge. Shine upon me; come into me.

Shiksha Valli, Section 5

- ¹ Bhur, Bhuvah, Suvar: these are the three sacred utterances. Mahachamasya made known a fourth of these: Mahah.

That is Brahman; that is the self. The other deities are its limbs. Bhur is this world; Bhuvah, the middle region; Suvar, that world above.

- ² Mahah is the sun: through the sun all worlds are magnified. Bhur is fire; Bhuvah, wind; Suvar, the sun.

Mahah is the moon: through the moon all lights are magnified. Bhur is the Rig verses; Bhuvah, the Saman chants; Suvar, the Yajus formulas.

- ³ Mahah is Brahman: through Brahman all the Vedas are magnified. Bhur is the life-breath; Bhuvah, the downward breath; Suvar, the diffused breath; Mahah, food.

Through food all the breaths are magnified. These four are fourfold: four sacred utterances in each group of four. Whoever knows them knows Brahman.

All the gods bring him tribute.

Shiksha Valli, Section 6

- ¹ In the space within the heart dwells this person made of mind, immortal and golden. Between the two sides of the palate, where that thing hangs like a nipple, is Indra's birthplace. Where the roots of the hair part, dividing the skull's two halves, he comes to rest in fire with Bhur, in wind with Bhuvah,
- ² in the sun with Suvar, in Brahman with Mahah. He attains sovereignty; he attains mastery of mind. He becomes lord of speech and lord of sight, lord of hearing and lord of understanding. Then comes this: Brahman, whose body is space, whose essence is truth, whose delight is life-breath, whose bliss is mind, abounding in peace, immortal. Thus, Prachinayogya, contemplate.

Shiksha Valli, Section 7

- ¹ Earth, the middle region, heaven, the directions, the directions between; fire, wind, sun, moon, stars; waters, herbs, trees, space, the self:

so much for beings. Now, concerning the self: the life-breath, the diffused breath, the downward breath, the rising breath, the equalizing breath; sight, hearing, mind, speech, touch; skin, flesh, sinew, bone, marrow.

Having set these out, the seer declared: “All this is fivefold. Through the fivefold, one fills the fivefold.”

Shiksha Valli, Section 8

- ¹ Om is Brahman. Om is all this. Om is assent. With “O, make it heard,” they call for the recitation. With Om they sing the Saman chants. With “Om, recite,” they recite the praises. With Om the officiating priest answers the response. With Om the supervising priest gives assent. With Om one approves the fire offering. With Om a Brahmin about to recite says, “May I attain Brahman.” He does indeed attain Brahman.

Shiksha Valli, Section 9

- ¹ Right conduct, and Vedic study and teaching; truth, and Vedic study and teaching; ardor, and Vedic study and teaching; self-restraint, and Vedic study and teaching; tranquility, and Vedic study and teaching; the sacred fires, and Vedic study and teaching; the fire offering, and Vedic study and teaching; guests, and Vedic study and teaching; human obligations, and Vedic study and teaching; offspring, and Vedic study and teaching; procreation, and Vedic study and teaching; the continuance of the family, and Vedic study and teaching.

“Truth,” says Satyavachas Rathitara. “Ardor,” says Taponitya Paurushishti. “Vedic study and teaching alone,” says Naka Maudgalya. For that is ardor; that is ardor.

Shiksha Valli, Section 10

- ¹ I am the mover of the tree; my renown is like a mountain’s crest. Pure on high, I am the immortal essence, as in the swift one. I am radiant wealth, rich in understanding, bathed in immortality. Such is Trishanku’s recitation of the Veda.

Shiksha Valli, Section 11

- ¹ Having taught the Veda, the teacher instructs the pupil: “Speak the truth. Practice what is right. Do not neglect Vedic study. Bring your teacher a cherished gift, and do not sever the thread of offspring. Do not neglect truth. Do not neglect what is right. Do not neglect your welfare. Do not neglect prosperity. Do not neglect Vedic study and teaching. Do not neglect your duties to gods and ancestors.
- ² “Treat your mother as a god; treat your father as a god; treat your teacher as a god; treat your guest as a god. Practice those deeds that are blameless, not the others. Follow those of our actions that are good, not the others.
- ³ “Honor any Brahmins superior to us by offering them a seat. Give with faith; do not give without faith. Give generously; give with modesty; give with awe; give with understanding. And if you should doubt how to act or how to conduct yourself,

⁴ “where there are Brahmins who consider matters carefully, capable and independent, not harsh, devoted to what is right, conduct yourself as they conduct themselves in that matter. Then, concerning those accused of wrongdoing:

where there are Brahmins who consider matters carefully, capable and independent, not harsh, devoted to what is right, conduct yourself toward those people as they conduct themselves toward them. This is the command;

this is the instruction; this is the Veda’s secret teaching; this is the injunction. Thus must you contemplate; thus indeed must this be contemplated.”

Shiksha Valli, Section 12

¹ May Mitra favor us, and Varuna; may Aryaman favor us; may Indra and Brihaspati favor us; may wide-striding Vishnu favor us.

Homage to Brahman. Homage to you, Vayu. You alone are Brahman manifest.

You alone I proclaimed as Brahman manifest. I spoke what is right; I spoke the truth.

That protected me; that protected the speaker. It protected me; it protected the speaker.

Om. Peace, peace, peace.

Brahmananda Valli, Section 1

Om. May that protect us both; may that nourish us both. May we work together with vigor. May our study be radiant; may we not hate one another.

Om. Peace, peace, peace.

- ¹ Om. The knower of Brahman reaches the highest. Of this the verse declares:
“Brahman is truth, knowledge, the infinite. Whoever knows it hidden in
the cave, in the highest space,
enjoys all desires together with all-knowing Brahman.” From this very self arose
space; from space, wind;
from wind, fire; from fire, waters; from waters, earth; from earth, plants; from
plants, food; from food, the person.
This person is indeed made of the essence of food. This is his head; this, his
right wing; this, his left wing; this, his trunk;
this, his tail, his foundation. Of this too there is a verse.

Brahmananda Valli, Section 2

- ¹ From food are born the creatures, all that dwell upon the earth. By food alone
they live; into food they pass at last.
Food is the eldest of beings; therefore it is called the remedy for all. All food is
attained by those who contemplate food as Brahman.
Food is the eldest of beings; therefore it is called the remedy for all. From food
are beings born; once born, through food they grow.
It is eaten, and it eats beings; therefore it is called food. Other than this self
made of the essence of food is another self within, made of life-breath.
By that this one is filled. It too has the form of a person; following this one’s
human form, it has a human form. Its head is the life-breath;
its right wing, the diffused breath; its left wing, the downward breath; its trunk,
space; its tail, its foundation, earth. Of this too there is a verse.

Brahmananda Valli, Section 3

¹ The gods breathe in the wake of life-breath, as do humans and the animals. Life-breath is the life of beings; therefore it is called the life of all. They attain their full span of life

who contemplate life-breath as Brahman. Life-breath is the life of beings; therefore it is called the life of all. This is the embodied self

of the preceding one. Other than this self made of life-breath is another self within, made of mind. By that this one is filled. It too has the form of a person;

following this one's human form, it has a human form. Its head is the Yajus; its right wing, the Rig; its left wing, the Saman; its trunk, instruction;

its tail, its foundation, the Atharvan and Angiras chants. Of this too there is a verse.

Brahmananda Valli, Section 4

¹ Words turn back from it, together with the mind, unable to attain it. Whoever knows the bliss of Brahman is never afraid. This is the embodied self of the preceding one. Other than this self made of mind is another self within, made of understanding. By that this one is filled. It too has the form of a person;

following this one's human form, it has a human form. Its head is faith; its right wing, right order; its left wing, truth; its trunk, concentration;

its tail, its foundation, the great. Of this too there is a verse.

Brahmananda Valli, Section 5

- ¹ Understanding extends the sacrifice; it extends actions too. All the gods contemplate understanding as Brahman, the eldest. If one knows understanding as Brahman and does not stray from it, leaving evils in the body, one enjoys all desires. This is the embodied self of the preceding one. Other than this self made of understanding is another self within, made of bliss. By that this one is filled. It too has the form of a person; following this one's human form, it has a human form. Its head is pleasure; its right wing, joy; its left wing, great joy; its trunk, bliss; its tail, its foundation, Brahman. Of this too there is a verse.

Brahmananda Valli, Section 6

- ¹ One becomes as though nonexistent if one knows Brahman as nonexistent. But if one knows Brahman, they know that person as existent. This is the embodied self of the preceding one. Now come the further questions: "Does anyone who does not know reach that world after departing? Or does someone who knows attain that world after departing?" It desired: "May I become many; may I be born." It practiced ardor. Having practiced ardor, it created all this, whatever there is. Having created it, it entered into that very creation. Having entered it, it became the tangible and the intangible, the defined and the undefined, the grounded and the ungrounded, the conscious and the unconscious, truth and untruth. It became the real: whatever there is. That they call the real. Of this too there is a verse.

Brahmananda Valli, Section 7

¹ In the beginning this was nonexistent. From that, existence was born. It made itself by itself; therefore it is called the well-made. What is well-made

is indeed flavor. Only by attaining this flavor does one become blissful. Who could draw breath, who could breathe, if this bliss were not in space?

For this alone bestows bliss. When one finds fearless footing in that invisible, bodiless, indefinable, unsupported being, one has reached fearlessness.

But when one makes even the smallest division within it, fear arises. It is fear even for the learned who fail to understand. Of this too there is a verse.

Brahmananda Valli, Section 8

¹ From fear of it the wind blows; from fear the sun rises; from fear of it fire and Indra act, and death runs as the fifth. Now comes this inquiry into bliss.

Let there be a young man, a good young man, learned, full of hope, steadfast, strong. Let this whole earth, filled with wealth, be his. That is one measure of human bliss.

A hundred such measures of human bliss are one measure of the bliss of human Gandharvas—and of one versed in the Veda, untouched by desire. A hundred measures of the bliss of human Gandharvas

are one measure of the bliss of divine Gandharvas—and of one versed in the Veda, untouched by desire. A hundred measures of the bliss of divine Gandharvas are one measure of the bliss of ancestors who dwell in enduring worlds—

and of one versed in the Veda, untouched by desire. A hundred measures of the bliss of ancestors who dwell in enduring worlds

are one measure of the bliss of gods by birth—and of one versed in the Veda, untouched by desire. A hundred measures of the bliss of gods by birth

are one measure of the bliss of gods through deeds, who attain godhood through deeds—and of one versed in the Veda, untouched by desire. A hundred measures of the bliss of gods through deeds

are one measure of the bliss of the gods—and of one versed in the Veda, untouched by desire. A hundred measures of the bliss of the gods are one measure of Indra's bliss—and of one versed in the Veda, untouched by desire.

A hundred measures of Indra's bliss are one measure of Brihaspati's bliss—and of one versed in the Veda, untouched by desire. A hundred measures of Brihaspati's bliss are one measure of Prajapati's bliss—

and of one versed in the Veda, untouched by desire. A hundred measures of Prajapati's bliss are one measure of Brahma's bliss—and of one versed in the Veda, untouched by desire. He who is here in the person

and he who is there in the sun are one. Whoever knows this, departing from this world, passes into this self made of food, passes into this self made of life-breath,

passes into this self made of mind, passes into this self made of understanding, passes into this self made of bliss. Of this too there is a verse.

Brahmananda Valli, Section 9

- ¹ Words turn back from it, together with the mind, unable to attain it. Whoever knows the bliss of Brahman fears nothing whatever. These thoughts do not torment him: "Why did I not do what was good?

Why did I do what was evil?" Whoever knows in this way frees himself from these two. From both of these he indeed frees himself—whoever knows in this way. Such is the secret teaching.

Bhrigu Valli, Section 1

- ¹ Bhrigu, son of Varuna, approached his father Varuna. “Revered one, teach me Brahman.” To him he spoke these words: “Food, life-breath, sight, hearing, mind, speech.”

He said to him: “Seek to know that from which these beings are born, by which, once born, they live, into which they enter at their departure. That is Brahman.”

He undertook discipline. Having undertaken discipline,

Bhrigu Valli, Section 2

- ¹ he understood: “Food is Brahman. For from food these beings are born; by food, once born, they live; into food they enter at their departure.”

Having understood this, he approached his father Varuna once more. “Revered one, teach me Brahman.” He said to him: “Through discipline seek to know Brahman. Discipline is Brahman.” He undertook discipline.

Having undertaken discipline,

Bhrigu Valli, Section 3

- ¹ he understood: “Life-breath is Brahman. For from life-breath these beings are born; by life-breath, once born, they live; into life-breath they enter at their departure.”

Having understood this, he approached his father Varuna once more. “Revered one, teach me Brahman.” He said to him: “Through discipline seek to know Brahman. Discipline is Brahman.”

He undertook discipline. Having undertaken discipline,

Bhrigu Valli, Section 4

¹ he understood: “Mind is Brahman. For from mind these beings are born; by mind, once born, they live; into mind they enter at their departure.”

Having understood this, he approached his father Varuna once more. “Revered one, teach me Brahman.” He said to him: “Through discipline seek to know Brahman. Discipline is Brahman.”

He undertook discipline. Having undertaken discipline,

Bhrigu Valli, Section 5

¹ he understood: “Understanding is Brahman. For from understanding these beings are born; by understanding, once born, they live; into understanding they enter at their departure.”

Having understood this, he approached his father Varuna once more. “Revered one, teach me Brahman.” He said to him: “Through discipline seek to know Brahman. Discipline is Brahman.”

He undertook discipline. Having undertaken discipline,

Bhrigu Valli, Section 6

¹ he understood: “Bliss is Brahman. For from bliss these beings are born; by bliss, once born, they live; into bliss they enter at their departure.”

This is the knowledge of Bhrigu, received from Varuna, established in the highest space. Whoever knows in this way stands firm. He possesses food and eats food. He becomes great in offspring and cattle, in the radiance of sacred learning; great in renown.

Bhrigu Valli, Section 7

- ¹ Do not revile food. That is the vow. Life-breath is food; the body, the eater of food. In life-breath the body is established; in the body life-breath is established. Thus food is established in food.

Whoever knows this food established in food stands firm. He possesses food and eats food. He becomes great in offspring and cattle, in the radiance of sacred learning; great in renown.

Bhrigu Valli, Section 8

- ¹ Do not reject food. That is the vow. Waters are food; light, the eater of food. In waters light is established; in light waters are established.

Thus food is established in food. Whoever knows this food established in food stands firm. He possesses food and eats food. He becomes great in offspring and cattle, in the radiance of sacred learning; great in renown.

Bhrigu Valli, Section 9

- ¹ Make food abundant. That is the vow. Earth is food; space, the eater of food. In earth space is established; in space earth is established.

Thus food is established in food. Whoever knows this food established in food stands firm. He possesses food and eats food. He becomes great in offspring and cattle, in the radiance of sacred learning; great in renown.

Bhrigu Valli, Section 10

- ¹ Turn no one away from lodging. That is the vow. Therefore, by whatever means, obtain abundant food. They say, “Food has been made ready for him.”

When food is prepared in the best way, food is prepared for him in the best way.

When food is prepared in a middling way, food is prepared for him in a middling way. When food is prepared in the poorest way, food is prepared for him in the poorest way.

- ² Whoever knows in this way knows it as preservation in speech; as acquisition and preservation in the incoming and outgoing breaths; as action in the hands; as movement in the feet; as release in the anus.

These are the human designations. Now the divine: as satisfaction in rain; as strength in lightning;

- ³ as renown in cattle; as light in the stars; as procreation, immortality, and bliss in the generative organ; as all in space. Contemplate it as foundation: one gains a foundation.

Contemplate it as greatness: one becomes great. Contemplate it as mind: one becomes thoughtful.

- ⁴ Contemplate it as homage: desires bow before one. Contemplate it as Brahman: one becomes endowed with Brahman. Contemplate it as Brahman’s power of destruction:

one’s hateful rivals die all around, and one’s hostile kinsmen. He who is here in the person and he who is there in the sun are one.

- 5 Whoever knows in this way, departing from this world, having passed into this self made of food, having passed into this self made of life-breath, having passed into this self made of mind, having passed into this self made of understanding, having passed into this self made of bliss, moves through these worlds, eating as he desires, taking forms as he desires, and sits singing this Saman: “Ha-a-u! Ha-a-u! Ha-a-u!
- 6 “I am food! I am food! I am food! I am the eater of food! I am the eater of food! I am the eater of food! I am the maker of song! I am the maker of song! I am the maker of song! I am the firstborn of right order, born before the gods, the navel of immortality. Whoever gives me away has indeed protected me. I, food, eat the eater of food. I have overcome the whole world. I shine with golden light.” Such is the one who knows in this way. Such is the secret teaching.
- Om. May that protect us both; may that nourish us both. May we work together with vigor. May our study be radiant; may we not hate one another.
- Om. Peace, peace, peace.
- Thus the Taittiriya Upanishad is complete.