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Hinduism

Taittiriya Upanishad

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Anonymous (English translation by F. Max Müller)

F. Max Müller (1884)

Credits

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About:

The Taittirīya Upaniṣad, of the Black Yajurveda, has three parts: the first teaches pronunciation, study and the conduct of the student ("Speak the truth, practise duty; honour your mother, father and teacher as a god"); the second, the doctrine of the five sheaths of being — food, breath, mind, knowledge and bliss — that surround Brahman; the third tells how Bhṛgu, son of Varuṇa, discovers by meditation that Brahman is bliss.

English translation by F. Max Müller (Sacred Books of the East, vol. 15, 1884). The Isha, Kena and Katha Upanishads are also in Une Sacra.

Source: https://www.sacred-texts.com/hin/sbe15/index.htm

Müller's introduction and footnotes are omitted. The verse numbers are his; each chapter is one section (khanda, adhyaya or question) of the original.

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CHAPTER 1

✦

[1] HARIH, OM! May Mitra be propitious to us, and Varuna, Aryaman also, Indra, Brihaspati, and the wide-striding Vishnu . Adoration to Brahman! Adoration to thee, O Vâyu (air)! Thou indeed art the visible Brahman. I shall proclaim thee alone as the visible Brahman. I shall proclaim the right. I shall proclaim the true (scil. Brahman). (1-5) May it protect me! May it protect the teacher! yes, may it protect me, and may it protect the teacher! Om! Peace! peace! peace!

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CHAPTER 2

✦

1 Om ! Let us explain Sîkshâ, the doctrine of pronunciation, viz. letter, accent, quantity, effort (in the formation of letters), modulation, and union of letters (sandhi). This is the lecture on Sîkshâ.

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CHAPTER 3

✦

1 May glory come to both of us (teacher and pupil) together! May Vedic light belong to both of us! Now let us explain the Upanishad (the secret meaning) of the union (samhitâ) , under five heads, with regard to the worlds, the heavenly lights, knowledge, offspring, and self (body). People call these the great Samhitâs. First, with regard to the worlds. The earth is the former element, heaven the latter, ether their union;

2 That union takes place through Vâyu (air). So much with regard to the worlds. Next, with regard to the heavenly lights. Agni (fire) is the former element, Âditya (the sun) the latter, water their union. That union takes place through lightning. So much with regard to the heavenly lights. Next, with regard to knowledge.

2.2 The teacher is the former element, The pupil the latter, knowledge their union. That union takes place through the recitation of the Veda. So much with regard to knowledge. Next, with regard to offspring. The mother is the former element, the father the latter, offspring their union. That union takes place through procreation. So much with regard to offspring.

4 Next, with regard to the self (body). The lower jaw is the former element, the upper jaw the latter, speech their union. That union takes place through speech. So much with regard to the Self. These are the great

Samhitâs. He who knows these Samhitâs (unions), as here explained, becomes united with offspring, cattle, Vedic light, food, and with the heavenly world.

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CHAPTER 4

✦

[1] May he who is the strong bull of the Vedas, assuming all forms, who has risen from the Vedas, from the Immortal, may that Indra (lord) strengthen me with wisdom! May I, O God, become an upholder of the Immortal! May my body be able, my tongue sweet, may I hear much with my ears! Thou (Om) art the shrine (of Brahman), covered by wisdom. Guard what I have learnt . She (Srî, happiness) brings near and spreads,

[2] And makes, without delay, garments for herself, cows, food, and drink at all times; therefore bring that Srî (happiness) hither to me, the woolly, with her cattle 1! Svâhâ 2! May the Brahman-students come to me, Svâhâ! May they come from all sides, Svâhâ! May they come forth to me, Svâhâ! May they practise restraint, Svâhâ! May they enjoy peace, Svâhâ!

[3] May I be a glory among men, Svâhâ! May I be better than the richest, Svâhâ! May I enter into thee, O treasure (Om), Svâhâ! Thou, O treasure 3, enter into me, Svâhâ! In thee, consisting of a thousand branches, in thee, O treasure, I am cleansed, Svâhâ! As water runs downward, as the months go to the year, so, O preserver of the world, may Brahman-students always come to me from all sides, Svâhâ! (1) Thou art a refuge! Enlighten me! Take possession of me!

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CHAPTER 5

✦

1 Bhû, Bhuvas, Suvas , these are the three sacred interjections (vyâhriti). Mâhâkamasya taught a fourth, viz. Mahas, which is Brahman, which is the Self. The others (devatâs) are its members. Bhû is this world, Bhuvas is the sky, Suvas is the other world.

2 Mahas is the sun. All the worlds are increased by the sun. Bhû is Agni (fire), Bhuvas is Vâyu (air), Suvas is Âditya (sun). Mahas is the moon. All the heavenly lights are increased by the moon. Bhû is the Rik-verses, Bhuvas is the Sâman-verses, Suvas is the Yagus-verses.

3 Mahas is Brahman. All the Vedas are increased by the Brahman. (1-2) Bhû is Prâna (up-breathing), Bhuvas is Apâna, (down-breathing), Suvas is Vyâna (back-breathing). Mahas is food. All breathings are increased by food. Thus there are these four times four, the four and four sacred interjections. He who knows these, (1-2) Knows the Brahman. All Devas bring offerings to him.

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CHAPTER 6

✦

1 There is the ether within the heart, and in it there is the Person (purusha) consisting of mind, immortal, golden. Between the two palates there hangs the uvula, like a nipple—that is the starting-point of Indra (the lord) . Where the root of the hair divides, there he opens the two sides of the head, and saying Bhû, he enters Agni (the fire); saying Bhuvas, he enters Vâyu (air);

2 Saying Suvas, he enters Âditya (sun); saying Mahas, he enters Brahman. He there obtains lordship, he reaches the lord of the mind. He becomes lord of speech, lord of sight, lord of hearing, lord of knowledge. Nay, more than this. There is the Brahman whose body is ether, whose nature is true, rejoicing in the senses (prâna), delighted in the mind, perfect in peace, and immortal. (1) Worship thus, O Prâkînayogya!

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CHAPTER 7

✦

1 'The earth, the sky, heaven, the four quarters, and the intermediate quarters,'—'Agni (fire), Vâyu (air), Âditya (sun), Kandramas (moon), and the stars,'—'Water, herbs, trees, ether, the universal Self (virâg),'—so much with reference to material objects (bhûta). Now with reference to the self (the body): 'Prâna (up-breathing), Apâna (down-breathing), Vyâna (back-breathing), Udâna (out-breathing), and Samâna (on-breathing),'—'The eye, the ear, mind, speech, and touch,'—'The skin, flesh, muscle, bone, and marrow.' Having dwelt on this (fivefold arrangement of the worlds, the gods, beings, breathings, senses, and elements of the body), a Rishi said: 'Whatever exists is fivefold (pâṅkta) .' (1) By means of the one fivefold set (that referring to the body) he completes the other fivefold set.

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CHAPTER 8

✦

[1] Om means Brahman. 2. Om means all this. 3. Om means obedience. When they have been told, 'Om, speak,' they speak. 4. After Om they sing Sâmans. 5. After Om they recite hymns. 6. After Om the Adhvaryu gives the response. 7. After Om the Brahman-priest gives orders. 8. After Om he (the sacrificer) allows the performance of the Agnihotra. 9. When a Brâhmana is going to begin his lecture, he says, 10. 'Om, may I acquire Brahman (the Veda).' He thus acquires the Veda.

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CHAPTER 9

✦

1 (What is necessary?) The night, and learning and practising the Veda. The true, and learning and practising the Veda. Penance, and learning and practising the Veda. Restraint, and learning and practising the Veda. Tranquillity, and learning and practising the Veda. The fires (to be consecrated), and learning and practising the Veda.

1.2 The Agnihotra sacrifice, and learning and practising the Veda. Guests (to be entertained), and learning and practising the Veda. Man's duty, and learning and practising the Veda. Children, and learning and practising the Veda. (1-6) Marriage, and learning and practising the Veda. Children's children, and learning and practising the Veda.

1.3 Satyavakas Râthîtara thinks that the true only is necessary. Taponitya Paurasishti thinks that penance only is necessary. Nâka Maudgalya thinks that learning and practising the Veda only are necessary, —for that is penance, that is penance.

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CHAPTER 10

✦

[1] 'I am he who shakes the tree (i.e. the tree of the world, which has to be cut down by knowledge). 2. My glory is like the top of a mountain. 3. I, whose pure light (of knowledge) has risen high, am that which is truly immortal, as it resides in the sun.

[4] I am the brightest treasure. 5. I am wise, immortal, imperishable .' 6. This is the teaching of the Veda, by the poet Trisaṅku.

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CHAPTER 11

✦

1 After having taught the Veda, the teacher instructs the pupil: 'Say what is true! Do thy duty! Do not neglect the study of the Veda! After having brought to thy teacher his proper reward, do not cut off the line of children! Do not swerve from the truth! Do not swerve from duty! Do not neglect what is useful! Do not neglect greatness! Do not neglect the learning and teaching of the Veda!

2 'Do not neglect the (sacrificial) works due to the Gods and Fathers! Let thy mother be to thee like unto a god! Let thy father be to thee like unto a god! Let thy teacher be to thee like unto a god! Let thy guest be to thee like unto a god! Whatever actions are blameless, those should be regarded, not others. Whatever good works have been performed by us, those should be observed by thee,—

3 'Not others. And there are some Brâhmanas better than we. They should be comforted by thee by giving them a seat. Whatever is given should be given with faith, not without faith,—with joy, with modesty, with fear, with kindness. If there should be any doubt in thy mind with regard to any sacred act or with regard to conduct,—

4 'In that case conduct thyself as Brâhmanas who possess good judgment conduct themselves therein, whether they be appointed or not , as long as they are not too severe, but devoted to duty.

4.2 And with regard to things that have been spoken against, as Brâhmanas who possess good judgment conduct themselves therein, whether they be appointed or not, as long as they are not too severe, but devoted to duty, (1-7) Thus conduct thyself 'This is the rule. This is the teaching. This is the true purport (Upanishad) of the Veda. This is the command. Thus should you observe. Thus should this be observed.'

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CHAPTER 12

✦

[1] May Mitra be propitious to us, and Varuna, Aryaman also, Indra, Brihaspati, and the wide-striding Vishnu! Adoration to Brahman! Adoration to thee, O Vâyu! Thou indeed art the visible Brahman. I proclaimed thee alone as the visible Brahman. (1-5) I proclaimed the right. I proclaimed the true. It protected me. It protected the teacher. Yes, it protected me, it protected the teacher. Om! Peace! peace! peace!

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CHAPTER 13

✦

[1] Harih, Om! May it (the Brahman) protect us both (teacher and pupil)! May it enjoy us both! May we acquire strength together! May our knowledge become bright! May we never quarrel! Peace! peace! peace !

He who knows the Brahman attains the highest (Brahman). On this the following verse is recorded:

'He who knows Brahman, which is (i.e. cause, not effect), which is conscious, which is without end, as hidden in the depth (of the heart), in the highest ether, he enjoys all blessings, at one with the omniscient Brahman.'

From that Self (Brahman) sprang ether (âkâsa, that through which we hear); from ether air (that through which we hear and feel); from air fire (that through which we hear, feel, and see); from fire water (that through which we hear, feel, see, and taste); from water earth (that through which we hear, feel, see, taste, and smell). From earth herbs, from herbs food, from food seed, from seed man. Man thus consists of the essence of food. This is his head,

this his right arm, this his left arm, this his trunk (Âtman), this the seat (the support) 1.

On this there is also the following Sloka:

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CHAPTER 14

✦

1 'From food are produced all creatures which dwell on earth. Then they live by food, and in the end they return to food. For food is the oldest of all beings, and therefore it is called panacea (sarvaushadha, i.e. consisting of all herbs, or quieting the heat of the body of all beings).'

They who worship food as Brahman , obtain all food. For food is the oldest of all beings, and therefore it is called panacea. From food all creatures are produced; by food, when born, they grow. Because it is fed on, or because it feeds on beings, therefore it is called food (anna).

Different from this, which consists of the essence of food, is the other, the inner Self, which consists of breath. The former is filled by this. It also has the shape of man. Like the human shape of the former is the human shape of the latter. Prâna (up-breathing) is its head. Vyâna (back-breathing) is its right arm. Apâna (down-breathing) is its left arm. Ether is its trunk. The earth the seat (the support).

On this there is also the following Sloka:

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CHAPTER 15

✦

1 'The Devas breathe after breath (prâna), so do men and cattle. Breath is the life of beings, therefore it is called sarvâyusha (all-enlivening).'

They who worship breath as Brahman, obtain the full life. For breath is the life of all beings, and therefore it is called sarvâyusha. The embodied Self of this (consisting of breath) is the same as that of the former (consisting of food).

Different from this, which consists of breath, is the other, the inner Self, which consists of mind. The former is filled by this. It also has the shape of man. Like the human shape of the former is the human shape of the latter. Yagus is its head. Rik is its right arm. Sâman is its left arm. The doctrine (âdesa, i.e. the Brâhmana) is its trunk. The Atharvâṅgiras (Atharva-hymns) the seat (the support).

On this there is also the following Sloka:

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CHAPTER 16

✦

[1] 'He who knows the bliss of that Brahman, from whence all speech, with the mind, turns away unable to reach it, he never fears! The embodied Self of this (consisting of mind) is the same as that of the former (consisting of breath).

Different from this, which consists of mind, is the other, the inner Self, which consists of understanding. The former is filled by this. It also has the shape of man. Like the human shape of the former is the human shape of the latter. Faith is its head. What is right is its right arm. What is true is its left arm.

Absorption (yoga) is its trunk. The great (intellect?) is the seat (the support).

On this there is also the following Sloka:

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CHAPTER 17

✦

[1] 'Understanding performs the sacrifice, it performs all sacred acts. All Devas worship understanding as Brahman, as the oldest. If a man knows understanding as Brahman, and if he does not swerve from it, he leaves all evils behind in the body, and attains all his wishes.' The embodied Self of this (consisting of understanding) is the same as that of the former (consisting of mind).

Different from this, which consists of understanding, is the other inner Self, which consists of bliss. The former is filled by this. It also has the shape of man. Like the human shape of the former is the human shape of the latter. joy is its head. Satisfaction its right arm. Great satisfaction is its left arm. Bliss is its trunk. Brahman is the seat (the support).

On this there is also the following Sloka:

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CHAPTER 18

✦

[1] 'He who knows the Brahman as non-existing, becomes himself non-existing. He who knows the Brahman as existing, him we know himself as existing.' The embodied Self of this (bliss) is the same as that of the former (understanding).

Thereupon follow the questions of the pupil:

'Does any one who knows not, after he has departed this life, ever go to that world? Or does he who knows, after he has departed, go to that world ?'

The answer is: He wished, may I be many 1, may I grow forth. He brooded over himself (like a man performing penance). After he had thus brooded, he sent forth (created) all, whatever there is. Having sent forth, he entered into it. Having entered it, he became sat (what is manifest) and tyat (what is not manifest), defined and undefined, supported and not supported, (endowed with) knowledge and without knowledge (as stones), real and unreal 2. The Sattya (true) became all this whatsoever, and therefore the wise call it (the Brahman) Sat-tya (the true).

On this there is also this Sloka:

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CHAPTER 19

✦

[1] 'In the beginning this was non-existent (not yet defined by form and name). From it was born what exists. That made itself its Self, therefore it is called the Self-made .' That which is Self-made is a flavour (can be tasted), for only after perceiving a flavour can any one perceive pleasure. Who could breathe, who could breathe forth, if that bliss (Brahman) existed not in the ether (in the heart)? For he alone causes blessedness. When he finds freedom from fear and rest in that which is invisible, incorporeal, undefined, unsupported, then he has obtained the fearless. For if he makes but the smallest distinction in it, there is fear for him} . But that fear exists only for one who thinks himself wise , (not for the true sage.) On this there is also this Sloka:

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CHAPTER 20

✦

[1] (1) 'From terror of it (Brahman) the wind blows, from terror the sun rises; from terror of it Agni and Indra, yea Death runs as the fifth .'

Now this is an examination of (what is meant by) Bliss (ânanda):

Let there be a noble young man, who is well read (in the Veda), very swift, firm, and strong, and let the whole world be full of wealth for him, that is one measure of human bliss.

One hundred times that human bliss (2) is one measure of the bliss of human Gandharvas (genii),

and likewise of a great sage (learned in the Vedas) who is free from desires.

One hundred times that bliss of human Gandharvas is one measure of the bliss of divine Gandharvas (genii), and likewise of a great sage who is free from desires.

One hundred times that bliss of divine Gandharvas is one measure of the bliss of the Fathers, enjoying their long estate, and likewise of a great sage who is free from desires.

One hundred times that bliss of the Fathers is one measure of the bliss of the Devas, born in the Âgâna heaven (through the merit of their lawful works), (3) and likewise of a great sage who is free from desires.

One hundred times that bliss of the Devas born in the Âgâna heaven is one measure of the bliss of the sacrificial Devas, who go to the Devas by means of their Vaidik sacrifices, and likewise of a great sage who is free from desires.

One hundred times that bliss of the sacrificial Devas is one measure of the

bliss of the (thirty-three) Devas, and likewise of a great sage who is free from desires.

One hundred times that bliss of the (thirty-three) Devas is one measure of the bliss of Indra, (4) and likewise of a great sage who is free from desires.

One hundred times that bliss of Indra is one measure of the bliss of Brihaspati, and likewise of a great sage who is free from desires.

One hundred times that bliss of Brihaspati is one measure of the bliss of Pragâpati, and likewise of a great sage who is free from desires.

One hundred times that bliss of Pragâpati is one
measure of the bliss of Brahman, and likewise of a great sage who is free from desires.

(5) He who is this (Brahman) in man, and he who is that (Brahman) in the sun, both are one .

He who knows this, when he has departed this world, reaches and comprehends the Self which consists of food, the Self which consists of breath, the Self which consists of mind, the Self which consists of understanding, the Self which consists of bliss.

On this there is also this Sloka:

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CHAPTER 21

✦

[1] He who knows the bliss of that Brahman, from whence all speech, with the mind, turns away unable to reach it, he fears nothing .'

He does not distress himself with the thought, Why did I not do what is good? Why did I do what is bad? He who thus knows these two (good and bad), frees himself. He who knows both, frees himself . This is the Upanishad .

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CHAPTER 22

✦

[1] Harih, Om! May it (the Brahman) protect us both! May it enjoy us both! May we acquire strength together! May our knowledge become bright! May we never quarrel! Peace! peace! peace !

Bhrigu Vâruni went to his father Varuna, saying:

Sir, teach me Brahman.' He told him this, viz. Food, breath, the eye, the ear, mind, speech.

Then he said again to him: 'That from whence these beings are born, that by which, when born, they live, that into which they enter at their death, try to know that. That is Brahman.'

He performed penance. Having performed penance—

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CHAPTER 23

✦

[1] He perceived that food is Brahman, for from food these beings are produced; by food, when born, they live; and into food they enter at their death.

Having perceived this, he went again to his father Varuna, saying: 'Sir, teach me Brahman.' He said to him: 'Try to know Brahman by penance, for penance is (the means of knowing) Brahman.'

He performed penance. Having performed penance—

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CHAPTER 24

✦

[1] He perceived that breath is Brahman, for from breath these beings are born; by breath, when born, they live; into breath they enter at their death.

Having perceived this, he went again to his father Varuna, saying: 'Sir, teach me Brahman.' He said to him: 'Try to know Brahman by penance, for penance is (the means of knowing) Brahman.'

He performed penance. Having performed penance—

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CHAPTER 25

✦

[1] He perceived that mind (manas) is Brahman, for from mind these beings are born; by mind, when born, they live; into mind they enter at their death.

Having perceived this, he went again to his father Varuna, saying: 'Sir, teach me Brahman.' He said to him: 'Try to know Brahman by penance, for penance is (the means of knowing) Brahman.'

He performed penance. Having performed penance—

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CHAPTER 26

✦

[1] He perceived that understanding (vigñâna) was Brahman, for from understanding these beings are born; by understanding, when born, they live; into understanding they enter at their death.

Having perceived this, he went again to his father Varuna, saying—'Sir, teach me Brahman.' He said to him: 'Try to know Brahman by penance, for penance is (the means of knowing) Brahman.'

He performed penance. Having performed penance—

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CHAPTER 27

✦

[1] He perceived that bliss is Brahman, for from bliss these beings are born; by bliss, when born, they live; into bliss they enter at their death.
This is the knowledge of Bhrigu and Varuna 1, exalted in the highest heaven (in the heart). He who knows this becomes exalted, becomes rich in food, and able to eat food (healthy), becomes great by offspring, cattle, and the splendour of his knowledge (of Brahman), great by fame.

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CHAPTER 28

✦

[1] Let him never abuse food, that is the rule.

Breath is food 2, the body eats the food. The body rests on breath, breath rests on the body. This is the food resting on food. He who knows this food resting on food 3, rests exalted, becomes rich in food, and able to cat food (healthy), becomes great by offspring, cattle, and the splendour of his knowledge (of Brahman), great by fame.

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CHAPTER 29

✦

[1] Let him never shun food, that is the rule. Water is food, the light eats the food. The light rests on water, water rests on light. This is the food resting on food . He who knows this food resting on food, rests exalted, becomes rich in food, and able to eat food (healthy), becomes great by offspring, cattle, and the splendour of his knowledge (of Brahman), great by fame.

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CHAPTER 30

✦

[1] Let him acquire much food, that is the rule. Earth is food, the ether eats the food. The ether rests on the earth, the earth rests on the ether. This is the food resting on food. He who knows this food resting on food, rests exalted, becomes rich in food, and able to eat food (healthy), becomes great by offspring, cattle, and the splendour of his knowledge (of Brahman), great by fame.

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CHAPTER 31

✦

1 Let him never turn away (a stranger) from his house, that is the rule. Therefore a man should by all means acquire much food, for (good) people say (to the stranger): 'There is food ready for him.' If he gives food amply, food is given to him amply. If he gives food fairly, food is given to him fairly. If he gives food meanly, food is given to him meanly.

2 He who knows this, (recognises and worships Brahman) as possession in speech, as acquisition and possession in up-breathing (prâna) and down-breathing (apâna); as action in the hands; as walking in the feet; as voiding in the anus. These are the human recognitions (of Brahman as manifested in human actions). Next follow the recognitions (of Brahman) with reference to the Devas, viz. as satisfaction in rain; as power in lightning;

3 As glory in cattle; as light in the stars; as procreation, immortality, and bliss in the member; as everything in the ether. Let him worship that (Brahman) as support, and he becomes supported. Let him worship that (Brahman) as greatness (mahah), and he becomes great. Let him worship that (Brahman) as mind, and he becomes endowed with mind.

4 Let him worship that (Brahman) as adoration, and all desires fall down before him in adoration. Let him worship that (Brahman) as Brahman, and he will become possessed of Brahman. Let him worship this as the absorption of the gods in Brahman, and the enemies who hate him will die

all around him, all around him will die the foes whom he does not love. He who is this (Brahman) in man, and he who is that (Brahman) in the sun, both are one.

5 He who knows this, when he has departed this world, after reaching and comprehending the Self which consists of food, the Self which consists of breath, the Self which consists of mind, the Self which consists of understanding, the Self which consists of bliss, enters and takes possession of these worlds, and having as much food as he likes, and assuming as many forms as he likes, he sits down singing this Sâman (of Brahman): 'Hâvu, hâvu, hâvu!

6 'I am food (object), I am food, I am food! I am the eater of food (subject), I am the eater of food, I am the eater of food! I am the poet (who joins the two together), I am the poet, I am the poet! I am the first-born of the Right (rita). Before the Devas I was in the centre of all that is immortal. He who gives me away, he alone preserves me: him who eats food, I eat as food. 'I overcome the whole world, I, endowed with golden light . He who knows this, (attains all this).' This is the Upanishad .

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