

Brihadāraṇyaka Upaniṣad 3-1
Chapter 3 (Yājñavalkya Kāṇḍa)
Section 1 - Āśvala Brāhmaṇa

जनको ह वैदेहो बहुदक्षिणेन यज्ञेनेजे ।
तत्र ह कुरुपञ्चालानां ब्राह्मणा
अभिसमेता बभूवुः ।

janako ha vaideho bahu-dakṣiṇena yajñeneje
tatra ha kuru-pañcālānāṃ brāhmaṇā
abhisametā babhūvuḥ

Janaka, Emperor of Videha, performed a
sacrifice in which gifts were freely distributed.
Vedic scholars from Kuru and Panchala were
assembled there.

तस्य ह जनकस्य वैदेहस्य विजिज्ञासा बभूव
कः स्विदेषां ब्राह्मणानामनूचानतम इति ।

tasya ha janakasya vaidehasya vijijñāsā babhūva
kaḥ svid eṣāṃ brāhmaṇānām anūcānatama iti

Emperor Janaka of Videha had a desire to know,
'Which is the most erudite of these Vedic
scholars?'

स ह गवाँ सहस्रमवरुरोध दशदश पादा
एकैकस्याः शृङ्गयोराबद्धा बभूवुः ॥१॥

sa ha gavāṃ sahasram avarurodha daśadaśa
pādā ekaikasyāḥ śṛṅgayor ābaddhā babhūvuḥ

He had a thousand cows confined in a pen, and
on the horns of each cow were fixed ten Padas
(of gold).

तान्होवाच ब्राह्मणा भगवन्तो
यो वो ब्रह्मिष्ठः स एता गा उदजतामिति ।

tān hovāca brāhmaṇā bhagavanto
yo vo brahmiṣṭhaḥ sa etā gā udajatām iti

He said to them, 'Revered Brahmanas, let him
who is the best Vedic scholar among you drive
these cows (home).

ते ह ब्राह्मणा न दधृषुर् अथ ह याज्ञवल्क्यः
स्वमेव ब्रह्मचारिणमुवाचैताः सौम्योदज
सामश्रवा३ इति ।

te ha brāhmaṇā na dadhr̥ṣuḥ atha ha
yājñavalkyaḥ svam eva brahmacāriṇam uvāca
etāḥ saumyodaja sāmāśravā iti

None of the Brahmanas dared. Then Yajnavalkya
said to a pupil of his, 'Dear Samasravas, please
drive these cows (home).

ता होदाचकार ते ह ब्राह्मणाश्चुक्रुधुः
कथं नु नो ब्रह्मिष्ठो ब्रुवीतेत्य्

tā hodācakāra te ha brāhmaṇāś cukrudhuḥ
kathaṃ nu no brahmiṣṭho bruvīteti

He drove them. The Brahmanas were enraged.
How does he dare to call himself the best Vedic
scholar among us?

अथ ह जनकस्य वैदेहस्य होताऽश्वलो बभूव ।
स हैनं पप्रच्छ त्वं नु खलु नो
याज्ञवल्क्य ब्रह्मिष्ठोऽसी३ इति ।

atha ha janakasya vaidehasya hotāśvalo babhūva
sa hainaṃ papraccha tvaṃ nu khalu no
yājñavalkya brahmiṣṭho 'sī iti

There was a Hotr of Emperor Janaka of Videha
named Asvala. He now asked Yajnavalkya,
'Yajnavalkya, are you indeed the best Vedic
scholar among us?'

स होवाच नमो वयं ब्रह्मिष्ठाय कुर्मो
गोकामा एव वयं स्म इति ।
तं ह तत एव प्रष्टुं दध्रे होताश्वलः ॥२॥

sa hovāca namo vayaṃ brahmiṣṭhāya kurmo
gokāmā eva vayaṃ sma iti
taṃ ha tata eva praṣṭuṃ dadhre hotāśvalaḥ

Yajnavalkya replied, 'I bow to the best Vedic scholar, I just want the cows'. Thereupon the Hotr Asvala determined to interrogate him.

Brihadāraṇyaka Upaniṣad 3-4
Chapter 3 (Yājñavalkya Kāṇḍa)
Section 4 - Uṣasta Brāhmaṇa

अथ हैनमुषस्तश्चाक्रायणः पप्रच्छ
याज्ञवल्क्येति होवाच

atha hainam uṣastaś cākrāyaṇaḥ papraccha
yājñavalkyeti hovāca

Then Ushasta, the son of Chakra, asked him,
'Yajnavalkya', said he ...

यत्साक्षादपरोक्षाद् ब्रह्म य आत्मा सर्वान्तरस्
तं मे व्याचक्ष्वेति एष त आत्मा सर्वान्तरः ।

yat sākṣād aparokṣād brahma ya ātmā
sarvāntaras taṃ me vyācakṣveti
eṣa ta ātmā sarvāntaraḥ

'Explain to me the Brahman that is immediate and direct - the self that is within all.'

'This is your self that is within all'.

कतमो याज्ञवल्क्य सर्वान्तरः ।
यः प्राणेन प्राणिति स त आत्मा सर्वान्तरः ।
योऽपानेनापानिति स त आत्मा सर्वान्तरः ।

katamo yājñavalkya sarvāntaraḥ
yaḥ prāṇena prāṇiti sa ta ātmā sarvāntaraḥ
yo 'pānenāpāniti sa ta ātmā sarvāntaraḥ

'Which is within all, Yajnavalkya?'
'That which breathes through the Prana is your
self that is within all. That which moves down
through the Apana is your self that is within all.'

यो व्यानेन व्यानिति स त आत्मा सर्वान्तरः ।
य उदानेनोदानिति स त आत्मा सर्वान्तरः ।
एष त आत्मा सर्वान्तरः ॥१॥

yo vyānena vyaniti sa ta ātmā sarvāntaraḥ
ya udānenodaniti sa ta ātmā sarvāntaraḥ
eṣa ta ātmā sarvāntaraḥ || 1 ||

'That which pervades through the Vyana is your
self that is within all. That which goes out
through the Udana is your self that is within all.
This is your self that is within all.'

स होवाचोषस्तश्चाक्रायणः यथा विब्रूयादसौ गौर्
असावश्च इत्येवमेवैतद्व्यपदिष्टं भवति ।

sa hovācoṣastaś cākrāyaṇaḥ yathā vai brūyād
asau gaur asāv aśva ity evam evaitad
vyapadiṣṭaṃ bhavati

Usata, the son of Chakra, said, 'You have
indicated it as one may say that a cow is such
and such, or a horse is such and such.'

यदेव साक्षादपरोक्षाद् ब्रह्म य आत्मा सर्वान्तरः
तं मे व्याचक्ष्वेति । एष त आत्मा सर्वान्तरः ।

yad eva sākṣād aparokṣād brahma ya ātmā
sarvāntaraḥ taṃ me vyācakṣveti
eṣa ta ātmā sarvāntaraḥ

'Explain to me the Brahman that is immediate
and direct - the self that is within all'.

'This is your self that is within all'.

कतमो याज्ञवल्क्य सर्वान्तरः ।
न दृष्टेर्द्रष्टारं पश्येर् न श्रुतेः श्रोतारं शृणुयात्

katamo yājñavalkya sarvāntaraḥ
na dṛṣṭer draṣṭāraṃ paśyer na śruteḥ śrotāraṃ
śṛṇuyāt

'Which is within all, Yajnavalkya?'

'You cannot see that which is the witness of
vision; you cannot hear that which is the hearer
of hearing;

न मतेर्मन्तारं मन्वीथा न विज्ञातेर्विज्ञातारं
विजानीयाः ।

na mater mantāraṃ manvīthā na vijñāter
vijñātāraṃ vijānīyāḥ

You cannot think that which is the thinker of
thought; you cannot know that which is the
knower of knowledge.

एष त आत्मा सर्वान्तरो ऽतोऽन्यदार्तम् ।
ततो ह्येषस्तश्चाक्रायण उपरराम ॥ २ ॥

eṣa ta ātmā sarvāntaro 'to 'nyad ārtam
tato hoṣastaś cākrāyaṇa upararāma || 2 ||

This is your self that is within all; everything
else but this is perishable.' Thereupon Ushasta,
the son of Chakra, kept silent.

Brihadāraṇyaka Upaniṣad 3-5
Chapter 3 (Yājñavalkya Kāṇḍa)
Section 5 - Kahola Brāhmaṇa

अथ हैनं कहोलः कौषीतकेयः पप्रच्छ
याज्ञवल्क्येति होवाच

atha hainaṃ kaholaḥ kauṣītakeyaḥ papraccha
yājñavalkyeti hovāca

Then Kahola, the son of Kaushitaka, asked him,
'Yajnavalkya', said he ...

यदेव साक्षादपरोक्षाद् ब्रह्म य आत्मा सर्वान्तरस्
तं मे व्याचक्ष्वेति । एष त आत्मा सर्वान्तरः ।

yad eva sākṣād aparokṣād brahma ya ātmā
sarvāntaras taṃ me vyācakṣveti
eṣa ta ātmā sarvāntaraḥ

'Explain to me the Brahman that is immediate
and direct - the self that is within all'.

'This is your self that is within all'.

कतमो याज्ञवल्क्य सर्वान्तरः ।
योऽशनायापिपासे शोकं मोहं जरां मृत्युमत्येति ।

katamo yājñavalkya sarvāntaraḥ
yo 'śanāyāpipāse śokaṃ moham jarāṃ
mṛtyum atyeti

'Which is within all, Yajnavalkya?'

'That which transcends hunger and thirst, grief,
delusion, decay and death.'

एतं वै तमात्मानं विदित्वा
ब्राह्मणाः पुत्रैषणायाश्च वित्तैषणायाश्च
लोकैषणायाश्च व्युत्थायाथ भिक्षाचर्यं चरन्ति ।

etaṃ vai tam ātmānaṃ viditvā brāhmaṇāḥ
putraiṣaṇāyāś ca vittaiṣaṇāyāś ca lokaiṣaṇāyāś
ca vyutthāyātha bhikṣācaryaṃ caranti

Knowing this very Self, the Brahmanas renounce
the desire for sons, for wealth and for the
worlds, and lead a mendicant's life.

या ह्येव पुत्रैषणा सा वित्तैषणा
या वित्तैषणा सा लोकैषणोभे
ह्येते एषणे एव भवतः ।

yā hy eva putraiṣaṇā sā vittaiṣaṇā
yā vittaiṣaṇā sā lokaiṣaṇobhe
hyete eṣaṇe eva bhavataḥ

That which is the desire for sons is the desire for wealth, and that which is the desire for wealth is the desire for worlds, for both these are but desires.

तस्माद् ब्राह्मणः पाण्डित्यं निर्विद्य
बाल्येन तिष्ठासेत् ।

tasmād brāhmaṇaḥ pāṇḍityaṃ nirvidya
bālyena tiṣṭhāset

Therefore the knower of Brahman, having known all about scholarship, should try to live upon that strength which comes of knowledge.

बाल्यं च पाण्डित्यं च निर्विद्याथ मुनिर्
अमौनं च मौनं च निर्विद्याथ ब्राह्मणः ।

bālyam ca pāṇḍityaṃ ca nirvidyātha munir
amaunaṃ ca maunaṃ ca nirvidyātha brāhmaṇaḥ

Having known all about this strength and scholarship, he becomes meditative; having known all about both meditateness and its opposite, he becomes a knower of Brahman.

स ब्राह्मणः केन स्याद्
येन स्यात् तेनेदृश एवातोऽन्यदार्तम् ।

sa brāhmaṇaḥ kena syād
yena syāt tenedṛśa evāto 'nyad ārtam

How does that knower of Brahman behave? Howsoever he may behave, he is just such. Except this, everything is perishable.

ततो ह कहोलः कौषीतकेय उपरराम ॥१॥

tato ha kaholaḥ kauṣītakeya upararāma || 1 ||

Thereupon Kahola, the son of Kaushitaka, kept silent.

Brihadāraṇyaka Upaniṣad 3-6
Chapter 3 (Yājñavalkya Kāṇḍa)
Section 6 - Gārgī Brāhmaṇa

अथ हैनं गार्गी वाचकनवी पप्रच्छ
याज्ञवल्क्येति होवाच

atha hainaṃ gārgī vācaknavī papraccha
yājñavalkyeti hovāca

Then Gargi, the daughter of Vacaknu, asked him,
'Yajnavalkya', she said ...

यदिदं सर्वमप्स्वोतं च प्रोतं च
कस्मिन्नु खल्वाप ओताश्च प्रोताश्चेति ।
वायौ गार्गीति ।

yad idaṃ sarvam apsv otaṃ ca protaṃ ca
kasmin nu khalv āpa otāś ca protāś ceti
vāyau gārgīti

'If all this is pervaded by water, by what is
water pervaded?'

'By air, O Gargi'.

कस्मिन्नु खलु वायुरेतश्च प्रोतश्चेति ।
अन्तरिक्षलोकेषु गार्गीति ।

**kasmin nu khalu vāyur otaś ca protaś ceti
antarikṣa-lokeṣu gārgīti**

'By what is air pervaded?'

'By the sky, O Gargi.'

कस्मिन्नु खल्वन्तरिक्षलोका ओताश्च प्रोताश्चेति ।
गन्धर्वलोकेषु गार्गीति ।

**kasmin nu khalv antarikṣa-lokā otaś ca protaś ceti
gandharva-lokeṣu gārgīti**

'By what is the sky pervaded?'

'By the world of the Gandharvas, O Gargi.'

कस्मिन्नु गन्धर्वलोका ओताश्च प्रोताश्चेति ।
आदित्यलोकेषु गार्गीति ।

**kasmin nu khalu gandharva-lokā otaś ca protaś ceti
aditya-lokeṣu gārgīti |**

**'By what is the world of the Gandharvas
pervaded?'**

'By the sun, O Gargi.'

कस्मिन्नु खल्व्वादित्यलोका ओताश्च प्रोताश्चेति ।
चन्द्रलोकेषु गार्गीति ।

**kasmin nu khalv āditya-lokā otaś ca protaś ceti
candra-lokeṣu gārgīti**

'By what is the sun pervaded?'

'By the moon, O Gargi.'

कस्मिन्नु खलु चन्द्रलोका ओताञ्च प्रोताञ्चेति ।
नक्षत्रलोकेषु गार्गीति ।

**kasmin nu khalu candra-lokā otāś ca protāś ceti
nakṣatra-lokeṣu gārgīti**

'By what is the moon pervaded?'

'By the stars, O Gargi'.

कस्मिन्नु खलु नक्षत्रलोका ओताञ्च प्रोताञ्चेति ।
देवलोकेषु गार्गीति ।

**kasmin nu khalu nakṣatra-lokā otāś ca protāś ceti
deva-lokeṣu gārgīti**

'By what are the stars pervaded?'

'By the world of the gods, O Gargi'.

कस्मिन्नु खलु देवलोका ओताञ्च प्रोताञ्चेति ।
इन्द्रलोकेषु गार्गीति ।

**kasmin nu khalu deva-lokā otāś ca protāś ceti
indra-lokeṣu gārgīti**

'By what is the world of the gods pervaded?'

'By the world of Indra, O Gargi'.

कस्मिन्नु खल्विन्द्रलोका ओताञ्च प्रोताञ्चेति ।
प्रजापतिलोकेषु गार्गीति ।

**kasmin nu khalv indra-lokā otāś ca protāś ceti
prajāpati-lokeṣu gārgīti**

By what is the world of Indra pervaded?'

'By the world of Virat, O Gargi'.

कस्मिन्नु खलु प्रजापतिलोका ओताञ्च प्रोताञ्चेति ।
ब्रह्मलोकेषु गार्गीति ।

kasmin nu khalu prajāpati-lokā otāś ca protāś ceti
brahma-lokeṣu gārgīti

'By what is the world of Virat pervaded?'

'By the world of Hiranyagarbha, O Gargi'.

कस्मिन्नु खलु ब्रह्मलोका ओताञ्च प्रोताञ्चेति ।
स होवाच गार्गि मातिप्राक्षीर् मा ते मूर्धा
व्यपप्तत् ।

kasmin nu khalu brahma-lokā otāś ca protāś ceti
sa hovāca gārgi mātiprākṣīr mā te mūrdhā
vyapaptat

'By what is the world of Hiranyagarbha pervaded?'

He said, 'Do not, O Gargi, push your inquiry too far, lest your head should fall off.'

अनतिप्रश्न्यां वै देवतामतिपृच्छसि गार्गि
माऽतिप्राक्षीरिति ।
ततो ह गार्गी वाचकनव्युपरराम ॥१॥

anatipraśnyāṃ vai devatām atipṛcchasi gārgi
mātiprākṣīr iti
tato ha gārgī vācaknavy upararāma || 1 ||

'You are questioning about a deity that should not be reasoned about. Do not, O Gargi, push your inquiry too far. Thereupon Gargi, the daughter of Vacaknu, kept silent.'