

अथ ह वाचकनव्युवाच
ब्राह्मणा भगवन्तो
हन्ताहमिमं द्वौ प्रश्नौ प्रक्ष्यामि ।

atha ha vācaknavy uvāca
brāhmaṇā bhagavanto
hantāham imaṃ dvau praśnau prakṣyāmi

Then the daughter of Vachaknu said,
'Revered Brahmans, I shall ask you two questions.'

तौ चेन्मे वक्ष्यति न वै जातु युष्माकमिमं कश्चिद्
ब्रह्मोद्यं जेतेति । पृच्छ गागीति ॥१॥

tau cen me vivakṣyati na vai jātu yuṣmākam
imaṃ kaścid brahmodyaṃ jeteti
pṛccha gāgīti

Should he answer me those, none of you can
ever beat him in describing Brahman.'

'Ask, O Gargi'.

सा होवाचाहं वै त्वा याज्ञवल्क्य
यथा काश्यो वा वैदेहो वोग्रपुत्र
उज्ज्यं धनुरधिज्यं कृत्वा

sā hovāca -- ahaṃ vai tvā yājñavalkya
yathā kāśyo vā vaideho vogradputra
ujjyaṃ dhanur adhihyaṃ kṛtvā

She said, 'As a man of Banaras or the King of
Videha might string his unstrung bow and
appear close by ...

द्वौ बाणवन्तौ सपत्नातिव्याधिनौ
हस्ते कृत्वोपोत्तिष्ठेद्

dvau bāṇavantau sapatnāativyādhinau
haste kṛtvopottiṣṭhed

... carrying in his hand two bamboo-tipped
arrows highly painful to the enemy ...

एवमेवाहं त्वा द्वाभ्यां प्रश्नाभ्यामुपोदस्थां ।
तौ मे ब्रूहीति । पृच्छ गार्गीति ॥ २ ॥

evam evāhaṃ tvā dvābhyāṃ praśnābhyām
upodasthām tau me brūhīti
pṛccha gārgīti

... even so, O Yajnavalkya, do I confront you with
two questions. Answer me those'.

'Ask, O Gargi'.

सा होवाच यदूर्ध्वम् याज्ञवल्क्य दिवो
यदवाकपृथिव्या यदन्तरा द्यावापृथिवी इमे

sā hovāca -- yad ūrdhvaṃ yājñavalkya divo
yad avāk pṛthivyā yad antarā dyāv-āpṛthivī ime

She said, 'By what, O Yajnavalkya, is that
pervaded which is above heaven and below the
earth ...

यद्भूतं च भवच्च भविष्यच्चेत्याचक्षते
कस्मिँस्तदोतं च प्रोतं चेति ॥ ३ ॥

yad bhūtaṃ ca bhavac ca bhaviṣyac cety
ākṣate kasmīṃs tad otaṃ ca protaṃ ceti

... which is this heaven and earth as well as
between them, and which they say was, is and
will be?'

स होवाच यदूर्ध्वम् गार्गी दिवो
यदवाकपृथिव्या यदन्तरा द्यावापृथिवी इमे

sa hovāca -- yad ūrdhvaṃ gārgi divo
yad avāk pṛthivyā yad antarā dyāv-āpṛthivī ime

He said, 'That, O Gargi, which is above heaven
and below the earth, which is this heaven and
earth as well as between them ...

यद्भूतं च भवच्च भविष्यच्चेत्याचक्षत
आकाशे तदोतं च प्रोतं चेति ॥ ४ ॥

yad bhūtaṃ ca bhavac ca bhaviṣyac cety
ākakṣata ākāśe tad otaṃ ca protaṃ ceti

... and which they say was, is and will be, is
pervaded by space.'

सा होवाच नमस्तेऽस्तु याज्ञवल्क्य
यो म एतं व्यवोचो ऽपरस्मै धारयस्वेति ।
पृच्छ गागीति ॥ ५ ॥

sā hovaca -- namas te 'stu yājñavalkya
yo ma etaṃ vyavoco 'parasmai dhārayasveti
pṛccha gāgīti

She said, 'I bow to you, Yajnavalkya, who have
fully answered this question of mine. Now be
ready for the other question.'
'Ask, O Gargi".'

सा होवाच यदूर्ध्वम् याज्ञवल्क्य दिवो
यदवाक् पृथिव्या यदन्तरा द्यावापृथिवी इमे

sā hovāca -- yad ūrdhvaṃ yājñavalkya divo
yad avāk pṛthivyā yad antarā dyāv-āpṛthivī ime

She said, 'By what, O Yajnavalkya, is that
pervaded which is above heaven and below the
earth ...

यद्भूतं च भवच्च भविष्यच्चेत्याचक्षते
कस्मिँस्तदोतं च प्रोतं चेति ॥ ६ ॥

yad bhūtaṃ ca bhavac ca bhaviṣyac cety
ākakṣate kasmimṣ tad otaṃ ca protaṃ ceti

... which is this heaven and earth as well as
between them, and which they say was, is and
will be?'

स होवाच यदूर्ध्वम् गार्गी दिवो
यदवाकपृथिव्या यदन्तरा द्यावापृथिवी इमे

sa hovāca -- yad ūrdhvaṃ gārgi divo
yad avāk pṛthivyā yad antarā dyāv-āpṛthivī ime

He said, 'That, O Gargi, which is above heaven
and below the earth, which is this heaven and
earth as well as between them ...

यद्भूतं च भवच्च भविष्यच्चेत्याचक्षत
आकाश एव तदोतं च प्रोतं चेति ।
कस्मिन्नु खल्वाकाश ओतश्च प्रोतश्चेति ॥ ७ ॥

yad bhūtaṃ ca bhavac ca bhaviṣyac cety
ākakṣata ākāśa eva tad otaṃ ca protaṃ ceti
kasmin nu khalv ākāśa otaś ca protaś ceti

... and which they say was, is and will be, is
pervaded by space alone.'
'By what is space pervaded?'

स होवाचैतद्वै तदक्षरम् गार्गी ब्राह्मणा अभिवदन्त्य्
अस्थूलमनण्व् अह्रस्वमदीर्घम्

sa hovāca -- etad vai tad akṣaram gārgi
brāhmaṇā abhivadanty
asthūlam anaṅv ahrasvam adīrgham

He said: O Gargi, the knowers of Brahman say,
this Immutable (Brahman) is that. It is neither
gross nor minute, neither short nor long ...

अलोहितमस्नेहम् अच्छायमतमो
ऽवाय्वनाकाशम् असङ्गम् अरसम् अगन्धम्
अचक्षुष्कम् अश्रोत्रम्

alohitam asneham acchāyam atamo
'vāyv anākāśam asaṅgam arasam agandham
acakṣuṣkam aśrotram

... neither red color nor oiliness, neither shadow
nor darkness, neither air nor space, unattached,
neither savor nor odor, without eyes or ears ...

अवाग् अमनो ऽतेजस्कम् अप्राणम् अमुखम्
अमात्रम् अनन्तरम् अबाह्यं

avāg amano 'tejaskam aprāṇam amukham
amātram anantaram abāhyam

... without the vocal organ or mind, non-luminous,
without the vital force or mouth, not a measure,
and without interior or exterior ...

न तदश्नाति किञ्चन न तदश्नाति कश्चन ॥ ८ ॥

na tad aśnāti kiṃcana na tad aśnāti kaścana

... it does not eat anything, nor is it eaten by
anybody.

एतस्य वा अक्षरस्य प्रशासने गार्गी
सूर्यचन्द्रमसौ विधृतौ तिष्ठत

etasya vā akṣarasya praśāsane gārgi
sūrya-candramasau vidhṛtau tiṣṭhata

Under the mighty rule of this Immutable, O Gargi,
the sun and moon are held in their positions.

एतस्य वा अक्षरस्य प्रशासने गार्गी
द्यावापृथिव्यौ विधृते तिष्ठत

etasya vā akṣarasya praśāsane gārgi
dyāv-āpṛthivyau vidhṛte tiṣṭhata

Under the mighty rule of this Immutable, O Gargi,
heaven and earth maintain their positions.

एतस्य वा अक्षरस्य प्रशासने गार्गि
निमेषा मुहूर्ता अहोरात्राण्यर्धमासा
मासा ऋतवः संवत्सरा इति विधृतास्तिष्ठन्ति

etasya vā akṣarasya praśāsane gārgi
nimeṣā muhūrtā ahorātrāṅy ardhmāsā
māsā ṛtavaḥ saṃvatsarā iti vidhṛtās tiṣṭhanti

Under the mighty rule of this Immutable, O Gargi,
moments, muhurtas, days and nights, fortnights,
months, seasons and years are held in their
respective places.

एतस्य वा अक्षरस्य प्रशासने गार्गि
प्राच्योऽन्या नद्यः स्यन्दन्ते श्वेतेभ्यः पर्वतेभ्यः

etasya vā akṣarasya praśāsane gārgi
prācyo 'nyā nadyaḥ syandante śvetebhyaḥ
parvatebhyaḥ

Under the mighty rule of this Immutable, O Gargi,
some rivers flow eastward from the snowy
mountains ...

प्रतीच्योऽन्या यां यां च दिशमनु

pratīcyo 'nyā yāṃ yāṃ ca diśam anu

... others flowing westward continue in that
direction, keeping to their respective courses.

एतस्य वा अक्षरस्य प्रशासने गार्गि
ददतो मनुष्याः प्रशंसन्ति यजमानं देवा
दर्वी पितरोऽन्वायत्ताः ॥ १ ॥

etasya vā akṣarasya praśāsane gārgi
dadato manuṣyāḥ praśasanti yajamānaṃ devā
darvīm pitaro 'nvāyattāḥ

Under the mighty rule of this Immutable, O Gargi,
men praise those that give, the gods depend on
the sacrificer, and the manes on independent
offerings.

यो वा एतदक्षरं गार्ग्यविदित्वा ऽस्मिँल्लोके
जुहोति यजते तपस्तप्यते बहूनि वर्षसहस्राणि

yo vā etad akṣaram gārgy aviditvā
'smiṃ loke juhōti yajate tapas tapyate
bahūni varṣa-sahasrāṇi

He, O Gargi, who in this world, without knowing
this Immutable, offers oblations in the fire,
performs sacrifices and undergoes austerities
even for many thousand years ...

अन्तवदेवास्य तद्भवति यो वा एतदक्षरम्
गार्ग्यविदित्वाऽस्माल्लोकात्प्रैति स कृपणो ।

antavad evāsya tad bhavati yo vā etad akṣaram
gārgy aviditvā 'smāl lokāt praiti sa kṛpaṇaḥ

... finds all such acts but perishable. He, O Gargi,
who departs from this world without knowing this
Immutable, is miserable.

अथ य एतदक्षरं गार्गि विदित्वाऽस्माल्लोकात्प्रैति
स ब्राह्मणः ॥ १० ॥

atha ya etad akṣaram gārgi viditvā 'smāl lokāt
praiti sa brāhmaṇaḥ

But he, O Gargi, who departs from this world after
knowing this Immutable, is a knower of Brahman.

तद्वा एतदक्षरं गार्ग्यं अदृष्टं द्रष्टुं अश्रुतं श्रोत्रमतं
मन्त्रविज्ञातं विज्ञातृ

tad vā etad akṣaram gārgy adṛṣṭam draṣṭṛ
aśrutaṃ śrotr amataṃ manṭṛ avijñātaṃ vijñāṭṛ

This Immutable, O Gargi, is never seen but is the
Witness. It is never heard, but is the Hearer. It is
never thought, but is the Thinker. It is never
known, but is the Knower.

नान्यदतोऽस्ति द्रष्टृ नान्यदतोऽस्ति श्रोतृ
नान्यदतोऽस्ति मन्तृ नान्यदतोऽस्ति विज्ञातृ

nānyad ato 'sti draṣṭṛ nānyad ato 'sti śrotṛ
nānyad ato 'sti manṭṛ nānyad ato 'sti vijñāṭṛ

There is no other witness but This, no other hearer but This, no other thinker but This, no other knower but This.

एतस्मिन्नु खल्वक्षरे गाग्यं
आकाश ओतश्च प्रोतश्चेति ॥११॥

etasmin nu khalv akṣare gārgy
ākāśa otaś ca protaś ca

By this Immutable, O Gargi, is space pervaded.

सा होवाच ब्राह्मणा भगवन्तस्
तदेव बहु मन्येध्वम् यदस्मान्नमस्कारेण मुच्येध्वम् ।

sā hovāca -- brāhmaṇā bhagavantas
tad eva bahu manyadhvaṃ yad asmān
namaskāreṇa mucyedhvaṃ

She said, 'Revered Brahmans, you should consider yourselves fortunate if you can get off from him through salutations.

न वै जातु युष्माकमिमं कश्चिद्ब्रह्मोद्यं जेतेति
ततो ह वाचकनव्युपरराम ॥१२॥

na vai jātu yuṣmākam
imaṃ kaścīd brahmodyaṃ jeteti
tato ha vācaknavy upararāma

Never shall any of you beat him in describing Brahman'.
Then the daughter of Vachaknu kept silent.