

प्रश्नोपनिषत्

ॐ भद्रं कर्णेभिः शृणुयाम देवाः । भद्रं पश्येमाक्षभिर्यजत्राः ।
स्थिरैरङ्गैस्तुष्टुवाꣳसस्तनूभिः । व्यशेम देवहितं यदायुः ।
स्वस्ति न इन्द्रो वृद्धश्रवाः । स्वस्ति नः पूषा विश्ववेदाः ।
स्वस्ति नस्तार्क्ष्यो अरिष्टनेमिः । स्वस्ति नो बृहस्पतिर्दधातु ॥
ॐ शान्तिः शान्तिः शान्तिः ॥

om bhadrām karṇebhiḥ śṛṇuyāma deva bhadrām paśyemākṣabhiryajatrāḥ |
sthirairāṅgaistuṣṭuvāꣳsas tanūbhir vyaśema devahitaṁ yadāyuhḥ ||
svasti na indro vṛddhaśravāḥ svasti naḥ pūṣā viśvavedāḥ |
svasti nastārṁkṣyo ariṣṭanemiḥ svasti no bṛhaspatirdadhātu ||
om śāntiḥ śāntiḥ śāntiḥ ||

Sri Aurobindo:

“OM. May we hear what is auspicious with our ears, O ye Gods; may we see what is auspicious with our eyes, O ye of the sacrifice; giving praise with steady limbs, with motionless bodies, may we enter into that life which is founded in the Gods. Ordain weal unto us Indra of high-heaped glories; ordain weal unto us Pushan, the all-knowing Sun; ordain weal unto us Tarkshya Arishtanemi; Brihaspati ordain weal unto us. OM. Peace! peace! peace!”

द्वितीयः प्रश्नः ।

dvitīyaḥ praśnaḥ |

The Chapter of the Second Question

अथ हैनं भार्गवो वैदर्भिः पप्रच्छ । भगवन् कत्येव देवाः प्रजां विधारयन्ते कतर एतत्

प्रकाशयन्ते कः पुनरेषां वरिष्ठ इति ॥ २.१ ॥

atha hainaṁ bhārgavo vaidarbhiḥ papraccha | bhagavan katyeva devāḥ prajāṁ vidhārayante katara etat prakāśayante kaḥ punareṣāṁ varīṣṭha iti || 2.1 ||

Sri Aurobindo:

Then the Bhargava, the Vidarbhan, asked him: “Lord, how many Gods maintain this creature, and how many illumine it, and which of these again is the mightiest?”

Interpretation:

“Thus Vaidarbhi from the clan of Bhrigu approached him and asked: “ O Blissful Lord! How many are the Gods that maintain this being? And who of these make him conscious/illumine him/ make him full of light or alive? And who of them is the best?”

तस्मै स होवाचाकाशो ह वा एष देवो वायुरग्निरापः पृथिवी वाङ्मनश्चक्षुः श्रोत्रं च ।

ते प्रकाश्याभिवदन्ति वयमेतद्वाणमवष्टभ्य विधारयामः ॥ २.२ ॥

tasmai sa hovācākāśo ha vā eṣa devo vāyuragnirāpaḥ pṛthivī vāṅmanaścakṣuḥ śrotram ca | te prakāśyābhivadanti vayametadbāṇamavaṣṭabhya vidhārayāmaḥ || 2.2||

Sri Aurobindo:

To him answered the Rishi Pippalada: “These are the Gods, even Ether and Wind and Fire and Water and Earth and Speech and Mind and Sight and Hearing. These nine illumine the creature; therefore they vaunted themselves, —We, even we support this harp of God and we are the preservers.

Interpretation:

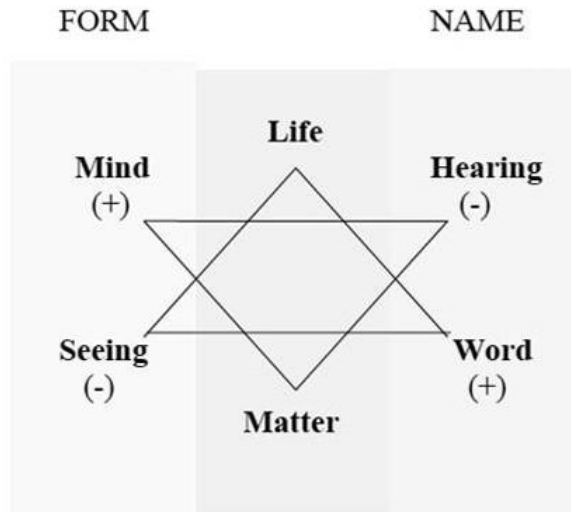
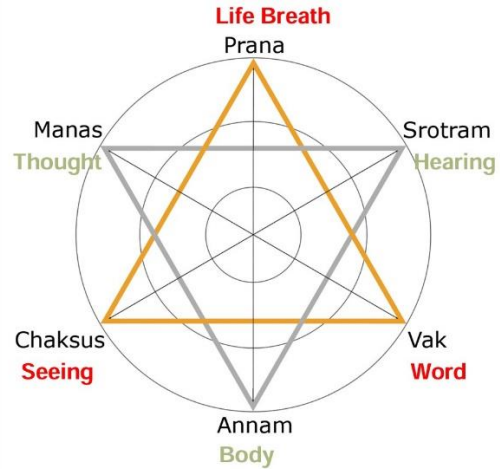
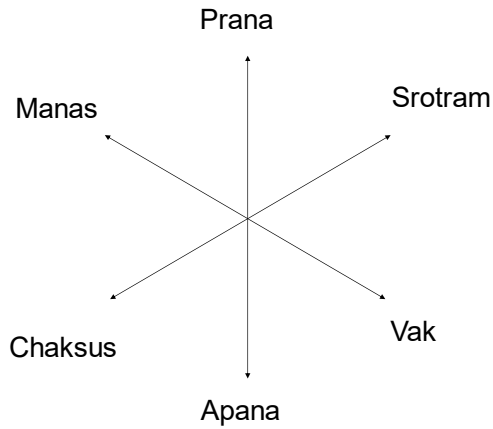
To him, Pippalada Rishi spoke: “Akasha [Ether] is indeed this God, Vayu, Agni, Waters, Earth; Speech, Mind, Seeing and Hearing. These having illumined the creature, declare: “Having established it we support this creature!”

Very interesting choice to answer the question. First, he mentions the five elements, manifesting the habitat for the creatures (Being), and then - the faculties of consciousness, representing Purusha (Consciousness) as the one who inhabits it (Cf. AitUp 1.1), for all the creatures cognize Rupa and Nama, the form and its meaning, seeing and hearing.

“And when we have gone on thus eliminating, thus analysing all forms into the fundamental entities of the cosmos, we shall find that **these fundamental entities are really only two, ourselves and the gods.**” I am a representation in the cosmos, but for all purposes of the cosmos a real representation of the Self; and the gods are a representation in the cosmos—a real representation since without them the cosmos could not continue—of the Lord. The one supreme Self is the essentiality of all these individual existences; the one supreme Lord is the Godhead in the gods.” (Kena Upanishad p.66)

These are constant dvandvas in the Upanishads: Word and Mind, vāk-manas, Seeing and Hearing, cakṣuḥ-śrotram. Sri Aurobindo says that these are the major faculties of our consciousness.

Seeing is related to Form, and apprehensive cognition; Mind is an active counterpart of Seeing; Hearing is related to Name, and comprehensive cognition; Vāk is an active counterpart of Hearing.



Dyauḥ	Antarikṣam	Pṛthivī	(Brh Up 1.5)
Sūrya	Vāyu	Agni	(Tait Ar 1.1.1,2)
Pitā	Prajā	Mātā	(Brh Up 1.5)
Rūpam	Karma	Nāma	(Brh Up 1.6)
Manas	Yajña	Vāk	(Ait Brh 25.8–9)
Cakṣuḥ	Brahma	Śrotram	(Ke Up 1.1.1)

“The gods of the Upanishad – says Sri Aurobindo, - have been supposed to be a figure for the senses, but although they act in the senses, they are yet much more than that. They represent the divine power in its great and fundamental cosmic functionings whether in man or in mind and life and matter in general; they are not the functionings themselves but something of the Divine which is essential to their operation and its immediate possessor and cause.”

There are also three major streams of cognition, according to Sri Aurobindo:

Seeing, Hearing and Touch as three basic cognitive accesses to Reality.

In Vedic terminology “...for the truth-consciousness there are corresponding faculties,—**drishti, shruti, viveka**, the direct vision of the truth, the direct hearing of its word, the direct discrimination of the right.” (The Secret of the Veda, p. 65)

“Truth comes to us as **a light, a voice**, (cp. *drishti* and *shruti*) compelling a change of **thought**, imposing a new discernment of ourselves and all around us (*viveka*).

Truth of thought creates **truth of vision** and truth of vision forms in us **truth of being**, and out of truth of being (**satyam**) flows naturally truth of emotion, will and action. This is indeed the central notion of the Veda. “ (The Secret of the Veda, p.100)

तान् वरिष्ठः प्राण उवाच । मा मोहमापद्यथ अहमेवैतत् पञ्चधाऽऽत्मानं प्रविभज्यैतद्वाणमवष्टभ्य
विधारयामीति तेऽश्रद्धाना बभूवुः ॥ २.३ ॥

tān varisṭhaḥ prāṇa uvāca | mā mohamāpadyatha ahamevaitat
pañcadhā"tmānaṁ pravibhajyaitadbāṇamavaṣṭabhya vidhārayāmīti
te'sraddadhānā babhūvuḥ || 2.3||

Sri Aurobindo:

“Then answered Breath, their mightiest: ‘Yield not unto delusion; I dividing myself into this fivefold support this harp of God, I am its preserver.’ But they believed him not.

Interpretation:

“To them, Prana, the best of gods, spoke: ‘Don’t fool yourselves! Having established this body, I am supporting it, divided into five parts! But they did not believe him.”

सोऽभिमानादूर्ध्वमुत्क्रामत इव तस्मिन्नुत्क्रामत्यथेतरे सर्व एवोत्क्रामन्ते तस्मिंश्च प्रतिष्ठमाने
सर्व एव प्रतिष्ठन्ते । तद्यथा मक्षिका मधुकरराजानमुत्क्रामन्तं सर्व एवोत्क्रामन्ते तस्मिंश्च
प्रतिष्ठमाने सर्व एव प्रातिष्ठन्त एवं वाङ्मनश्चक्षुः श्रोत्रं च ते प्रीताः प्राणं स्तुन्वन्ति ॥ २.४ ॥

so'bhimānādūrdhvamutkrāmata iva tasminnutkrāmatyathetare sarva evotkrāmante tasmimśca
pratiṣṭhamāne sarva eva pratiṣṭhante | tadyathā makṣikā madhukararājānamutkrāmantaṁ sarva
evotkrāmante tasmimśca pratiṣṭhamāne sarva eva prātiṣṭhanta evaṁ vāṅmanaścaḥṣuḥ śrotraṁ
ca te prītāḥ prāṇaṁ stuvanti || 2.4||

Sri Aurobindo:

“Therefore offended he rose up, he was issuing out from the body. But when the Breath goeth out, then go all the others with him, and when the Breath abideth all the others abide; therefore as bees with the kingbee: when he goeth out all go out with him, and when he abideth all abide, even so was it with Speech and Mind and Sight and Hearing; then were they well-pleased and hymned the Breath to adore him.

Interpretation:

“Being offended Prana left the body by rising upward. And the moment he left the body all others left it. But when he settled in the body all got settled. It is like the bees when the King Bee moves out all follow him, and when he stays all stay with him. Thus Word, Mind, Seeing and Hearing are well pleased with Prana praising him as their King.”

एषोऽग्निस्तपत्येष सूर्य एष पर्जन्यो मघवानेष वायुः

एष पृथिवी रयिर्देवः सदसच्चामृतं च यत् ॥ २.५ ॥

eṣo'gnistapatyēṣa sūrya eṣa parjanya maghavāneṣa vāyuḥ
eṣa pṛthivī rayirdevaḥ sadasaccāmṛtaṁ ca yat || 2.5||

Sri Aurobindo:

“Lo this is he that is Fire and the Sun that burneth, Rain and Indra and Earth and Air, Matter and Deity, Form and Formless, and Immortality.

Interpretation:

“It is He, Life, when Agni burns or when the Sun shines! It is He who is Parjanya, Indra, He is Vayu!
It's He who is the Earth, Rayi and Deva! He is Sat and Asat and that which we know as Immortality.”

अरा इव रथनाभौ प्राणे सर्वं प्रतिष्ठितम् ।

ऋचो यजूंषि सामानि यज्ञः क्षत्रं ब्रह्म च ॥ २.६ ॥

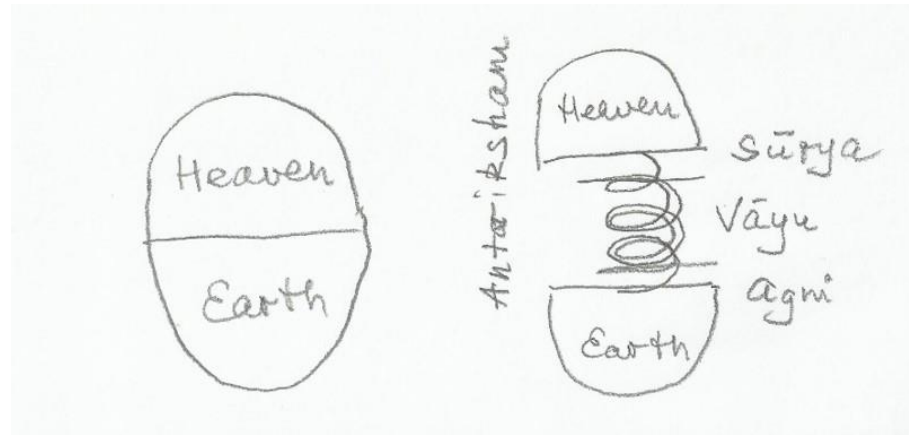
arā iva rathanābhau prāṇe sarvaṁ pratiṣṭhitam |
rco yajūṁṣi sāmāni yajñāḥ kṣatraṁ brahma ca || 2.6||

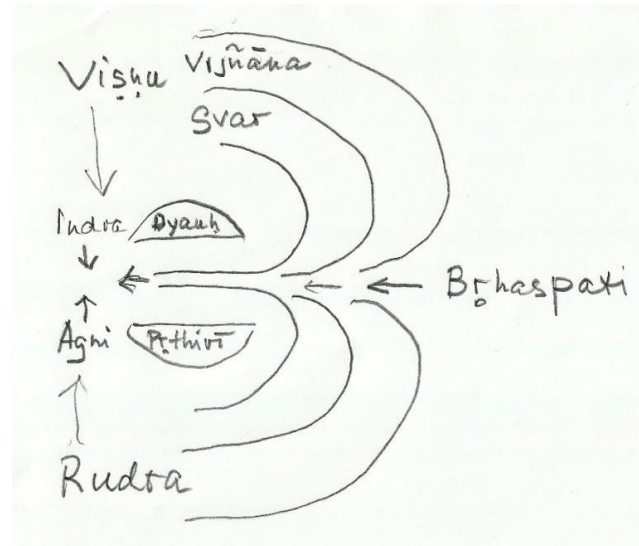
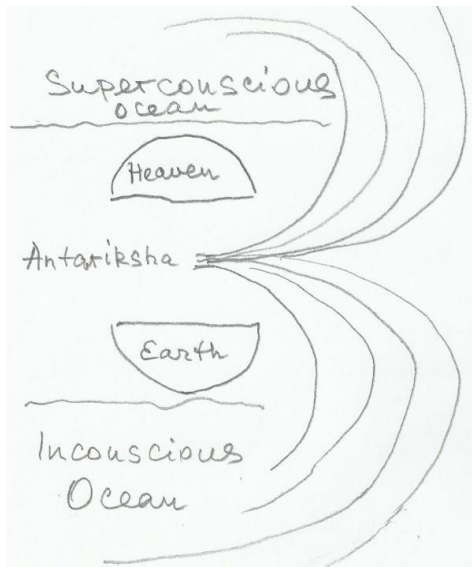
Sri Aurobindo:

“As the spokes meet in the nave of a wheel, so are all things in the Breath established, the Rigveda and the Yajur and the Sama, and Sacrifice and Brahminhood and Kshatriyahood.

Interpretation:

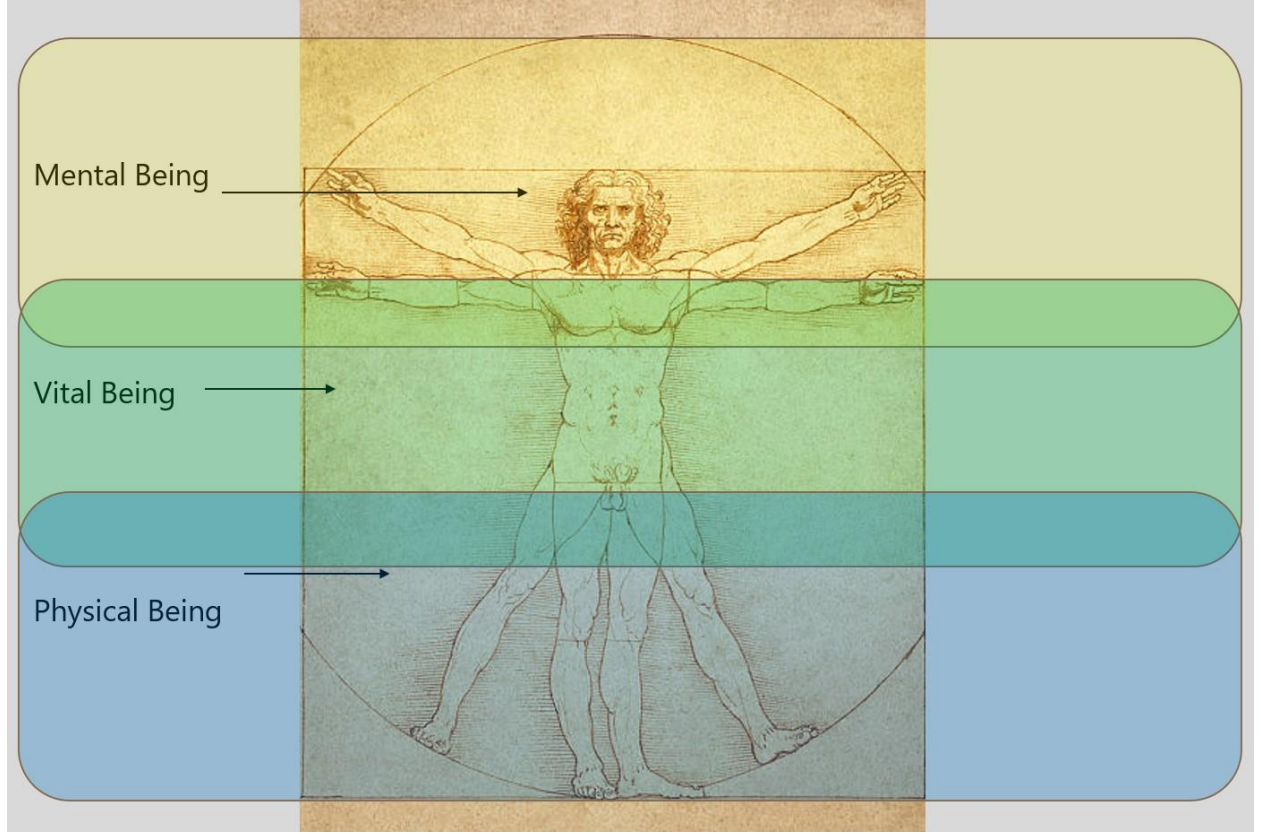
“It is in Prana that all is established like the spokes come together in the centre of a wheel. The Hymns of the Rigveda, Yajurveda, Samaveda, and the Sacrifice, and the Brahmin and Kshatriyahood!”





THE TRIPLE WORLDS OF DIFFERENTIATION

	World	Svar, Overmind	Supermind
Mental Mind Vital Mind Physical Mind	<u>Tisro Dyavah</u>		Unity
Mental Vital Vital Vital Physical Vital	<u>Trini Rajamsi</u>	<u>Tri Rocana</u>	One in Many and Many in One
Mental Physical Vital Physical Physical Physical	<u>Tisro Bhumih</u>		Many



प्रजापतिश्चरसि गर्भे त्वमेव प्रतिजायसे ।

तुभ्यं प्राण प्रजास्त्विमा बलिं हरन्ति

यः प्राणैः प्रतितिष्ठसि ॥ २.७ ॥

prajāpatiścarasi garbhe tvameva pratijāyase |
tubhyaṁ prāṇa prajāstvimā baliṁ haranti
yaḥ prāṇaiḥ pratitiṣṭhasi || 2.7 ||

Sri Aurobindo:

“As the Eternal Father thou movest in the womb and art born in the likeness of the parents. To thee, O Life, the world of creatures offer the burnt offering, who by the breaths abide.”

Interpretation:

“Prajapati, the Lord of all creatures, moves within the Womb, you are born in his image!
To you, O Prana, all those who are born bring their offering, who by their life energies is established!”

देवानामसि वह्नितमः पितॄणां प्रथमा स्वधा ।

ऋषीणां चरितं सत्यमथर्वाङ्गिरसामसि ॥ २.८ ॥

devānāmasi vahnitamaḥ pitṛṇām prathamā svadhā |
ṛṣīṇām caritaṁ satyamatharvāṅgirasāmasi || 2.8||

Sri Aurobindo:

“Of all the Gods thou art the strongest and fiercest and to the fathers thou art the first oblation; thou art the truth and virtue of the sages and thou art Atharvan among the sons of Angiras.

Interpretation:

“You are the best carrier of the Gods! The first Svadhā – exclamation of the Pitris!
You are the Truth and Action of the Rishis! You are Atharvan among Angirases!

इन्द्रस्त्वं प्राण तेजसा रुद्रोऽसि परिरक्षिता ।

त्वमन्तरिक्षे चरसि सूर्यस्त्वं ज्योतिषां पतिः ॥ २.९ ॥

indrastvaṁ prāṇa tejasā rudro'si parirakṣitā |
tvamantarikṣe carasi sūryastvaṁ jyotiṣāṁ patiḥ || 2.9||

Sri Aurobindo:

“Thou art Indra, O Breath, by thy splendour and energy and Rudra because thou preservest; thou walkest in the welkin as the Sun, that imperial lustre.

Interpretation:

“You are Indra, O Prana, by the Brightness! You are Rudra who is the Protector!
You move and act in Antariksha! You are Surya, the Lord of all the shining bodies!”

यदा त्वमभिवर्षस्यथेमाः प्राण ते प्रजाः ।

आनन्दरूपास्तिष्ठन्ति कामायान्नं भविष्यतीति ॥ २.१० ॥

yadā tvamabhivarṣasyathemāḥ prāṇa te prajāḥ |
ānandarūpāstiṣṭhanti kāmāyānnaṁ bhaviṣyatīti || 2.10||

Sri Aurobindo:

“When thou, O Breath, rainest, thy creatures stand all joy because there shall be grain to the heart's desire.

Interpretation:

And when you bestow the rain, then all your creatures, O Prana, rejoice, thinking: “There will be enough sustenance for every desire!”

व्रात्यस्त्वं प्राणैर्कार्षिता विश्वस्य सत्पतिः ।

वयमाद्यस्य दातारः पिता त्वं मातरिश्च नः ॥ २.११ ॥

vrātyastvaṁ prāṇaikarṣiṭ attā viśvasya satpatiḥ |
vayamādyasya dātāraḥ pitā tvaṁ mātariśva naḥ || 2.11 ||

Sri Aurobindo:

“Thou art, O Breath, the unpurified and thou art Fire, the only purity, the devourer of all and the lord of existences. We are the givers to thee of thy eating; for thou, O Matariswan, art our Father.

Interpretation:

“You are the outcast, O Prana, and the only Rishi, you are the Consumer of the Universe and its Lord! We are sacrificing for you here, we are the givers of all that is to be consumed by you! You are our Father, O Matarishvan!”

या ते तनूर्वाचि प्रतिष्ठिता या श्रोत्रे या च चक्षुषि ।

या च मनसि सन्तता शिवां तां कुरु मोत्कमीः ॥ २.१२ ॥

yā te tanūrvāci pratiṣṭhitā yā śrotre yā ca cakṣuṣi |
yā ca manasi santatā śivāṁ tāṁ kuru motkramīḥ || 2.12 ||

Sri Aurobindo:

“That body of thine which is established in the speech, sight and hearing, and in the mind is extended, that make propitious; O Life, go not out from our midst!

Interpretation:

“That your body which is an energetic extension of yours that is in the Word, in Hearing, that which is in the Sight! Or in the Mind extended! Make it auspicious for us, do not depart from us!”

प्राणस्येदं वशे सर्वं त्रिदिवे यत् प्रतिष्ठितम् ।

मातेव पुत्रान् रक्षस्व श्रीश्च प्रज्ञां च विधेहि न इति ॥ २.१३ ॥

prāṇasyedaṁ vaśe sarvaṁ tridive yat pratiṣṭhitam |
māteva putrān rakṣasva śrīśca prajñāṁ ca vidhehi na iti || 2.13 ||

Sri Aurobindo:

“For all this Universe, yea, all that is established in the heavens to the Breath is subject; guard us as a mother watches over her little children; give us fortune and beauty, give us Wisdom.”

Interpretation:

“All that is held in the triple heaven is under the rule of Prana!
Protect us like the Mother her sons! Establish for us Glory and Wisdom!”

इति प्रश्नोपनिषदि द्वितीयः प्रश्नः ॥

iti praśnopaniṣadi dvitīyaḥ praśnaḥ ||

तृतीयः प्रश्नः

अथ हैनं कौशल्यश्चाश्वलायनः पप्रच्छ । भगवन् कुत
एष प्राणो जायते कथमायात्यस्मिञ्शरीर आत्मानं वा
प्रविभज्य कथं प्रतिष्ठते केनोत्क्रमते कथं बाह्यमभिधत्ते
कथमध्यात्ममिति ॥ ३.१ ॥

तस्मै स होवाचातिप्रश्नान् पृच्छसि ब्रह्मिष्ठोऽसीति
तस्मात्तेऽहं ब्रवीमि ॥ ३.२ ॥

आत्मन एष प्राणो जायते । यथैषा पुरुषे
छायैतस्मिन्नेतदाततं
मनोकृतेनायात्यस्मिञ्शरीरे ॥ ३.३ ॥

यथा सम्रादेवाधिकृतान् विनियुङ्क्ते । एतन् ग्रामानोतान्
ग्रामानधितिष्ठस्वेत्येवमेवैष प्राण इतरान् प्राणान् पृथक्
पृथगेव सन्निधत्ते ॥ ३.४ ॥

पायूपस्थेऽपानं चक्षुःश्रोत्रे मुखनासिकाभ्यां प्राणः स्वयं
प्रातिष्ठते मध्ये तु समानः । एष ह्येतद्भुतमन्नं समं नयति
तस्मादेताः सप्तार्चिषो भवन्ति ॥ ३.५ ॥

हृदि ह्येष आत्मा । अत्रैतदेकशतं नाडीनां तासां शतं
शतमेकैकस्या द्वासप्ततिर्द्वासप्ततिः प्रतिशाखानाडीसहस्राणि
भवन्त्यासु व्यानश्चरति ॥ ३.६ ॥

अथैकयोर्ध्व उदानः पुण्येन पुण्यं लोकं नयति पापेन
पापमुभाभ्यामेव मनुष्यलोकम् ॥ ३.७ ॥

आदित्यो ह वै बाह्यः प्राण उदयत्येष ह्येनं चाक्षुषं
प्राणमनुगृह्णानः । पृथिव्यां या देवता सैषा पुरुषस्य
अपानमवष्टभ्यान्तरा यदाकाशः स समानो वायुर्व्यानः ॥ ३.८ ॥

तेजो ह वा उदानस्तस्मादुपशान्ततेजाः । पुनर्भवमिन्द्रियैर्मनसि
सम्पद्यमानैः ॥ ३.९ ॥

यच्चित्तस्तेनैष प्राणमायाति । प्राणस्तेजसा युक्तः सहात्मना
तथासङ्कल्पितं लोकं नयति ॥ ३.१० ॥

य एवं विद्वान् प्राणं वेद न हास्य प्रजा हीयतेऽमृतो
भवति तदेषः श्लोकः ॥ ३.११ ॥

उत्पत्तिमायति स्थानं विभुत्वं चैव पञ्चधा ।
अध्यात्मं चैव प्राणस्य विज्ञायामृतमश्नुते
विज्ञायामृतमश्नुत इति ॥ ३.१२ ॥

इति प्रश्नोपनिषदि तृतीयः प्रश्नः ॥

चतुर्थः प्रश्नः ।

अथ हैनं सौर्यायणि गार्ग्यः पप्रच्छ । भगवन्नेतस्मिन् पुरुषे
कानि स्वपन्ति कान्यस्मिञ्जाग्रति कतर एष देवः स्वप्नान् पश्यति

कस्यैतत् सुखं भवति कस्मिन्नु सर्वे सम्प्रतिष्ठिता भवन्तीति ॥ ४.१ ॥

तस्मै स होवाच यथा गार्ग्य मरीचयोऽर्कस्यास्तं गच्छतः सर्वा
एतस्मिन्स्तेजोमण्डल एकीभवन्ति ताः पुनः पुनरुदयतः प्रचरन्त्येवं
ह वै तत् सर्वं परे देवे मनस्येकीभवति तेन तर्ह्येष पुरुषो न
शृणोति न पश्यति न जिघ्रति न रसयते न स्पृशते नाभिवदते
नादत्ते नानन्दयते न विसृजते नेयायते स्वपितीत्याचक्षते ॥ ४.२ ॥

प्राणाग्नय एवैतस्मिन् पुरे जाग्रति । गार्हपत्यो ह वा एषोऽपानो
व्यानोऽन्वाहार्यपचनो यद्गार्हपत्यात् प्रणीयते प्रणयनादाहवनीयः
प्राणः ॥ ४.३ ॥

यदुच्छ्वासनिःश्वासावेतावाहुती समं नयतीति स समानः । मनो ह
वाव यजमानः । इष्टफलमेवोदानः । स एनं यजमानमहरहर्ब्रह्म
गमयति ॥ ४.४ ॥

अत्रैष देवः स्वप्ने महिमानमनुभवति । यदृष्टं
दृष्टमनुपश्यति श्रुतं श्रुतमेवार्थमनुशृणोति
देशदिगन्तरैश्च प्रत्यनुभूतं पुनः पुनः प्रत्यनुभवति दृष्टं
चादृष्टं च श्रुतं चाश्रुतं चानुभूतं चाननुभूतं च
सच्चासच्च सर्वं पश्यति सर्वः पश्यति ॥ ४.५ ॥

स यदा तेजसाऽभिभूतो भवति । अत्रैष देवः स्वप्नान्न
पश्यत्यथ यदैतस्मिञ्शरीर एतत्सुखं भवति ॥ ४.६ ॥

स यथा सोम्य वयांसि वसोवृक्षं सम्प्रतिष्ठन्ते । एवं
ह वै तत् सर्वं पर आत्मनि सम्प्रतिष्ठते ॥ ४.७ ॥

पृथिवी च पृथिवीमात्रा चापश्चापोमात्रा च तेजश्च तेजोमात्रा च
वायुश्च वायुमात्रा चाकाशश्चाकाशमात्रा च चक्षुश्च द्रष्टव्यं
च श्रोत्रं च श्रोतव्यं च घ्राणं च घ्रातव्यं च रसश्च
रसयितव्यं च त्वक्क स्पर्शयितव्यं च वाक्क वक्तव्यं च हस्तौ
चादातव्यं चोपस्थश्चानन्दयितव्यं च पायुश्च विसर्जयितव्यं च
यादौ च गन्तव्यं च मनश्च मन्तव्यं च बुद्धिश्च बोद्धव्यं
चाहङ्कारश्चाहङ्कर्तव्यं च चित्तं च चेतयितव्यं च तेजश्च
विद्योतयितव्यं च प्राणश्च विधारयितव्यं च ॥ ४.८ ॥

एष हि द्रष्टा स्प्रष्टा श्रोता घ्राता रसयिता मन्ता बोद्धा कर्ता
विज्ञानात्मा पुरुषः । स परेऽक्षर आत्मनि सम्प्रतिष्ठते ॥ ४.९ ॥

परमेवाक्षरं प्रतिपद्यते स यो ह वै तदच्छायमशरीरमलोहितं
शुभ्रमक्षरं वेदयते यस्तु सोम्य । स सर्वज्ञः सर्वो भवति ।
तदेष श्लोकः ॥ ४.१० ॥

विज्ञानात्मा सह देवैश्च सर्वैः प्राणा भूतानि सम्प्रतिष्ठन्ति यत्र
तदक्षरं वेदयते यस्तु सोम्य स सर्वज्ञः सर्वमेवाविवेशेति ॥ ४.११ ॥

इति प्रश्नोपनिषदि चतुर्थः प्रश्नः ॥

पञ्चमः प्रश्नः ।

अथ हैनं शैब्यः सत्यकामः पप्रच्छ । स यो ह वै
तद्भगवन्मनुष्येषु प्रायणान्तमोङ्कारमभिध्यायीत । कतमं वाव
स तेन लोकं जयतीति । तस्मै स होवाच ॥ ५.१ ॥

एतद्वै सत्यकाम परं चापरं च ब्रह्म यदोङ्कारः ।
तस्माद्विद्वानेतेनैवायतनेनैकतरमन्वेति ॥ ५.२ ॥

स यद्येकमात्रमभिध्यायीत स तेनैव संवेदितस्तूर्णमेव
जगत्यामभिसम्पद्यते । तमृचो मनुष्यलोकमुपनयन्ते स तत्र
तपसा ब्रह्मचर्येण श्रद्धया सम्पन्नो महिमानमनुभवति ॥ ५.३ ॥

अथ यदि द्विमात्रेण मनसि सम्पद्यते सोऽन्तरिक्षं
यजुर्भिरुन्नीयते सोमलोकम् । स सोमलोके विभुतिमनुभूय
पुनरावर्तते ॥ ५.४ ॥

यः पुनरेतं त्रिमात्रेणोमित्येतेनैवाक्षरेण परं पुरुषमभि-
ध्यायीत स तेजसि सूर्ये सम्पन्नः । यथा पादोदरस्त्वचा विनिर्मुच्यत
एवं ह वै स पाप्मना विनिर्मुक्तः स सामभिरुन्नीयते ब्रह्मलोकं
स एतस्माज्जीवघनात् परात्परं पुरिशयं पुरुषमीक्षते । तदेतौ
श्लोकौ भवतः ॥ ५.५ ॥

तिस्रो मात्रा मृत्युमत्यः प्रयुक्ता
अन्योन्यसक्ताः अनविप्रयुक्ताः ।
क्रियासु बाह्याभ्यन्तरमध्यमासु
सम्यक् प्रयुक्तासु न कम्पते ज्ञः ॥ ५.६ ॥

ऋग्भिरेतं यजुर्भिरन्तरिक्षं
सामभिर्यत् तत् कवयो वेदयन्ते ।
तमोङ्कारेणैवायतनेनान्वेति विद्वान्
यत्तच्छान्तमजरममृतमभयं परं चेति ॥ ५.७ ॥

इति प्रश्नोपनिषदि पञ्चमः प्रश्नः ॥

षष्ठः प्रश्नः ।

अथ हैनं सुकेशा भारद्वाजः पप्रच्छ । भगवन् हिरण्यनाभः
कौसल्यो राजपुत्रो मामुपेत्यैतं प्रश्नमपृच्छत । षोडशकलं
भारद्वाज पुरुषं वेत्थ । तमहं कुमारमब्रुवं नाहमिमं वेद ।
यद्यहमिममवेदिषं कथं ते नावक्ष्यमिति । समूलो वा एष
परिशुष्यति योऽनृतमभिवदति तस्मान्नार्हम्यनृतं वक्तुम् । स
तूष्णीं रथमारुह्य प्रवव्राज । तं त्वा पृच्छामि कासौ पुरुष
इति ॥ ६.१ ॥

तस्मै स होवाचेहैवान्तःशरीरे सोम्य स पुरुषो
यस्मिन्नताः षोडशकलाः प्रभवन्तीति ॥ ६.२ ॥

स ईक्षाचक्रे । कस्मिन्नहमुत्क्रान्त उत्क्रान्तो भविष्यामि
कस्मिन्वा प्रतिष्ठिते प्रतिष्ठास्यामीति ॥ ६.३ ॥

स प्राणमसृजत प्राणाच्छ्रद्धां खं वायुर्ज्योतिरापः पृथिवीन्द्रियं
मनः । अन्नमन्नाद्वीर्यं तपो मन्त्राः कर्म लोका लोकेषु च नाम च

॥ ६.४ ॥

स यथेमा नद्यः स्यन्दमानाः समुद्रायणाः समुद्रं प्राप्यास्तं
गच्छन्ति भिद्येते तासां नामरूपे समुद्र इत्येवं प्रोच्यते । एवमेवास्य
परिद्रष्टुरिमाः षोडशकलाः पुरुषायणाः पुरुषं प्राप्यास्तं गच्छन्ति
भिद्येते चासां नामरूपे पुरुष इत्येवं प्रोच्यते स एषोऽकलोऽमृतो
भवति तदेष श्लोकः ॥ ६.५ ॥

अरा इव रथनाभौ कला यस्मिन्प्रतिष्ठिताः ।
तं वेद्यं पुरुषं वेद यथ मा वो मृत्युः परिव्यथा इति ॥ ६.६ ॥

तान् होवाचैतावदेवाहमेतत् परं ब्रह्म वेद । नातः
परमस्तीति ॥ ६.७ ॥

ते तमर्चयन्तस्त्वं हि नः पिता योऽस्माकमविद्यायाः परं पारं
तारयसीति । नमः परमऋषिभ्यो नमः परमऋषिभ्यः ॥ ६.८ ॥

इति प्रश्नोपनिषदि षष्ठः प्रश्नः ॥

ॐ भद्रं कर्णेभिः शृणुयाम देवा
भद्रं पश्येमाक्षभिर्यजत्राः ।
स्थिरैरङ्गैस्तुष्टुवाꣳसस्तनूभिर्व्यशेम देवहितं यदायुः ॥
स्वस्ति न इन्द्रो वृद्धश्रवाः

स्वस्ति नः पूषा विश्ववेदाः ।

स्वस्ति नस्ताक्षर्यो अरिष्टनेमिः

स्वस्ति नो बृहस्पतिर्दधातु ॥

ॐ शान्तिः शान्तिः शान्तिः ॥

om bhadraṃ karṇebhiḥ śṛṇuyāma devā
bhadraṃ paśyemākṣabhīryajatrāḥ |
sthiraīraṅgaistuṣṭuvāmsas tanūbhīr vyaśema devahitaṃ yadāyuh ||
svasti na indro vṛddhaśravāḥ
svasti naḥ pūṣā viśvavedāḥ |
svasti nastārksyo ariṣṭanemiḥ
svasti no bṛhaspatirdadhātu ||
om śāntiḥ śāntiḥ śāntiḥ ||

prathamāḥ praśnaḥ |
om sukeśā ca bhāradvājaḥ śaibyaśca satyakāmaḥ sauryāyaṇī ca gārgyaḥ
kausalyāścāśvalāyano bhārgavo vaidarbhiḥ kabandhī kātyāyanaste haite
brahmaparā brahmaniṣṭhāḥ paraṃ brahmānveṣamāṇā eṣa ha vai tatsarvaṃ
vakṣyātīti te ha samitpāṇayo bhagavantāṃ pippalādamupasannāḥ || 1.1 ||

tānha sa ṛṣiruvāca bhūya eva tapasā brahmacaryeṇa śraddhayā
saṃvatsaraṃ saṃvatsyatha yathākāmaṃ praśnān pṛcchata yadi
vijñāsyāmaḥ sarvaṃ ha vo vakṣyāma iti || 1.2 ||

atha kabandhī kātyāyana upetya papraccha |
bhagavan kute ha vā imāḥ prajāḥ prajāyanta iti || 1.3 ||

tasmai sa hovāca prajākāmo vai prajāpatiḥ sa tapo'tapyata
sa tapastaptvā sa mithunamutpādayate | rayiṃ ca prāṇaṃ
cetyetau me bahudhā prajāḥ kariṣyata iti || 1.4 ||

ādityo ha vai prāṇo rayireva candramā rayirvā etat
sarvaṃ yanmūrtaṃ cāmūrtaṃ ca tasmānmūrtireva rayiḥ || 1.5 ||

athāditya udayanyatprācīm diśaṃ praviśati tena prācyān prāṇān
raśmiṣu sannidhatte | yaddakṣiṇām yat pratīcīm yadudīcīm yadadho
yadūrdhvaṃ yadantarā diśo yat sarvaṃ prakāśayati tena sarvān prāṇān
raśmiṣu sannidhatte || 1.6 ||

sa eṣa vaiśvānaro viśvarūpaḥ prāṇo'gnirudayate |
tadetadṛcā'bhyuktam || 1.7 ||

viśvarūpaṃ hariṇaṃ jātavedasaṃ
parāyaṇaṃ jyotirekaṃ tapantaṃ |
sahasraraśmiḥ śatadhā vartamānaḥ
prāṇaḥ prajānāmudayatyeṣa sūryaḥ || 1.8 ||

saṃvatsaro vai prajāpatistasyāyane dakṣiṇaṃ cottaraṃ ca |
tadye ha vai tadiṣṭhāpūrte kṛtamityupāsate te cāndramasameva
lokamabhijayante | ta eva punarāvartante tasmādetat ṛṣayaḥ
prajākāmā dakṣiṇaṃ pratipadyante | eṣa ha vai rayiryāḥ
pitryāṇaḥ || 1.9 ||

athottareṇa tapasā brahmacaryeṇa śraddhayā
vidyayā"tmānamanviṣyādityamabhijayante | etadvai
prāṇānāmāyatanametadamṛtamabhayametāt parāyaṇametasmānna punarāvartanta
ityeṣa nirodhastadeṣa ślokaḥ || 1.10||

pañcapādaṃ pitaraṃ dvādaśākṛtiṃ
diva āhuḥ pare ardhe puriṣiṇam |
atheme anya u pare vicakṣaṇaṃ
saptacakre ṣaḍara āhurarpitamiti || 1.11||

māso vai prajāpatistasya kṛṣṇapakṣa eva rayiḥ śuklaḥ praṇastasmādetā
rṣayaḥ śukla iṣṭaṃ kurvantītara itarasmin || 1.12||

ahorātro vai prajāpatistasyāhareva prāṇo rātrireva rayiḥ prāṇaṃ vā ete
praskandanti ye divā ratyā saṃyujyante brahmacaryameva tadyadrātrau
ratyā saṃyujyante || 1.13||

annaṃ vai prajāpatistato ha vai tadretastasmādimāḥ prajāḥ
prajāyanta iti || 1.14||

tadye ha vai tat prajāpativrataṃ caranti te mithunamutpādayante |
teṣāmevaiṣa brahmaloko yeṣāṃ tapo brahmacaryaṃ yeṣu satyaṃ
pratiṣṭhitam || 1.15||

teṣāmasau virajo brahmaloko na yeṣu jihmamanṛtaṃ na
māyā ceti || 1.16||

iti praśnopaniṣadi prathamāḥ praśnaḥ ||

dvitīyaḥ praśnaḥ |
atha hainaṃ bhārgavo vaidarbhiḥ papraccha | bhagavan katyeva
devāḥ prajāṃ vidhārayante katara etat prakāśayante kaḥ
punareṣāṃ variṣṭha iti || 2.1||

tasmai sa hovācākāśo ha vā eṣa devo vāyuragnirāpaḥ
pṛthivī vānmanaścakṣuḥ śrotraṃ ca | te prakāśyābhivadanti
vayametadbāṇamavaṣṭabhya vidhārayāmaḥ || 2.2||

tān variṣṭhaḥ prāṇa uvāca | mā mohamāpadyatha ahamevaitat
pañcadhā"tmānaṃ pravibhajyaitadbāṇamavaṣṭabhya vidhārayāmīti
te'śraddadhānā babhūvuḥ || 2.3||

so'bhimānādūrdhvamutkrāmata iva tasminnutkrāmatyathetare sarva
evotkrāmante tasmimśca pratiṣṭhamāne sarva eva pratiṣṭhante | tadyathā
makṣikā madhukararājānamutkrāmantaṃ sarva evotkrāmante tasmimśca
pratiṣṭhamāne sarva eva prātiṣṭhanta evaṃ vānmanaścakṣuḥ śrotraṃ
ca te prītāḥ prāṇaṃ stunvanti || 2.4||

eṣo'gnistapatyeṣa sūrya
eṣa parjanya maghavāneṣa vāyuh
eṣa pṛthivī rayirdevaḥ
sadasaccāmṛtaṁ ca yat || 2.5 ||

arā iva rathanābhau prāṇe sarvaṁ pratiṣṭhitam |
ṛco yajūṣi sāmāni yajñāḥ kṣatraṁ brahma ca || 2.6 ||

prajāpatiścarasi garbhe tvameva pratijāyase |
tubhyaṁ prāṇa prajāstvimā baliṁ haranti
yaḥ prāṇaiḥ pratitiṣṭhasi || 2.7 ||

devānāmasi vahnitamaḥ pitṛṇāṁ prathamā svadhā |
ṛṣiṇāṁ caritaṁ satyamatharvāṅgirasāmasi || 2.8 ||

indrastvaṁ prāṇa tejasā rudro'si parirakṣitā |
tvamantarikṣe carasi sūryastvaṁ jyotiṣāṁ patiḥ || 2.9 ||

yadā tvamabhivarṣasyathemāḥ prāṇa te prajāḥ |
ānandarūpāstiṣṭhanti kāmāyānnaṁ bhaviṣyatīti || 2.10 ||

vrātyastvaṁ prāṇaikarṣarattā viśvasya satpatiḥ |
vayamādyaṣya dātāraḥ pitā tvaṁ mātariśva naḥ || 2.11 ||

yā te tanūrvāci pratiṣṭhitā yā śrotre yā ca cakṣuṣi |
yā ca manasi santatā śivāṁ tām kuru motkramīḥ || 2.12 ||

prāṇasyedaṁ vaśe sarvaṁ tridive yat pratiṣṭhitam |
māteva putrān rakṣasva śriśca prajñāṁ ca vidhehi na iti || 2.13 ||

iti praśnopaniṣadi dvitīyaḥ praśnaḥ ||

ṛtīyaḥ praśnaḥ
atha hainaṁ kauśalyaścāśvalāyanaḥ papraccha | bhagavan kuta
eṣa prāṇo jāyate kathamāyātyasmiñśarīra ātmānaṁ vā
pravibhajya katham pratiṣṭhate kenotkramate katham bāhyamabhidhatte
kathamadhyātmamiti || 3.1 ||

tasmai sa hovācātipraśnān pṛcchasi brahmiṣṭho'sīti
tasmātte'haṁ bravīmi || 3.2 ||

ātmana eṣa prāṇo jāyate | yathaiśā puruṣe
chāyaitasminnetadātataṁ
manokṛtenāyātyasmiñśarīre || 3.3 ||

yathā samrādevādhikṛtān viniyuṅkte | etan grāmānotān
grāmānadhitiṣṭhasvetyevamevaiṣa prāṇa itarān prāṇān pṛthak
pṛthageva sannidhatte || 3.4 ||

pāyūpasthe'pānaṃ cakṣuḥśrotre mukhanāsikābhyāṃ prāṇaḥ svayaṃ
prātiṣṭhate madhye tu samānaḥ | eṣa hyetaddhutamannaṃ samaṃ nayati
tasmādetāḥ saptārciṣo bhavanti || 3.5||

hr̥di hyeṣa ātmā | atraitadekaśataṃ nāḍīnāṃ tāsāṃ śataṃ
śatamekaikasyā dvāsaptatirdvāsaptatiḥ pratiśākhānāḍīśahasrāṇi
bhavantyāsu vyānaścarati || 3.6||

athaikayordhva udānaḥ puṇyena puṇyaṃ lokaṃ nayati pāpena
pāpamubhābhyāmeva manuṣyalokam || 3.7||

ādityo ha vai bāhyaḥ prāṇa udayatyēṣa hyenaṃ cākṣuṣaṃ
prāṇamanugr̥hṇānaḥ | pṛthivyāṃ yā devatā saiṣā puruṣasya
apānamavaṣṭabhyāntarā yadākāśaḥ sa samāno vāyurvyānaḥ || 3.8||

tejo ha vā udānastasmādupaśāntatejāḥ | punarbhavamindriyairmanasi
sampadyamānaiḥ || 3.9||

yaccittastenaiṣa prāṇamāyāti | prāṇastejasā yuktaḥ sahātmanā
tathāsaṅkalpitaṃ lokaṃ nayati || 3.10||

ya evaṃ vidvān prāṇaṃ veda na hāsya prajā hīyate'mṛto
bhavati tadeṣaḥ ślokaḥ || 3.11||

utpattimāyatiṃ sthānaṃ vibhutvaṃ caiva pañcadhā |
adhyātmaṃ caiva prāṇasya vijñāyāmṛtamaśnute
vijñāyāmṛtamaśnuta iti || 3.12||

iti praśnopaniṣadi tṛtīyaḥ praśnaḥ ||

caturthaḥ praśnaḥ |
atha hainaṃ sauryāyaṇi gārgyaḥ papraccha | bhagavannetasmin puruṣe
kāni svapanti kānyasmiñjāgrati katara eṣa devaḥ svapnān paśyati
kasyaitat sukhaṃ bhavati kasminnu sarve sampratiṣṭhitā bhavantīti || 4.1||

tasmai sa hovāca yathā gārgya marīcayo'rkasyāstaṃ gacchataḥ sarvā
etasmimstejomaṇḍala ekībhavanti tāḥ punaḥ punarudayataḥ pracarantyevaṃ
ha vai tat sarvaṃ pare deve manasyekībhavati tena tarhyeṣa puruṣo na
śṛṇoti na paśyati na jighrati na rasayate na spṛṣate nābhivadate
nādatte nānandayate na viśṛjate neyāyate svapitītyācakṣate || 4.2||

prāṇāgnaya evaitasmin pure jāgrati | gārhapatyo ha vā eṣo'pāno
vyāno'nvāhāryapacano yadgārhapatyāt praṇīyate praṇayanādāhavanīyaḥ
prāṇaḥ || 4.3||

yaducchvāsaniḥśvāsāvetāvāhuti samaṃ nayatīti sa samānaḥ | mano ha
vāva yajamānaḥ | iṣṭaphalamevodānaḥ | sa enaṃ yajamānamaharaharbrahma

gamayati || 4.4 ||

atraiṣa devaḥ svapne mahimānāmanubhavati | yaddrṣṭam
drṣṭamanupaśyati śrutam śrutamevārthamanuśrṇoti
deśadigantaraiśca pratyānubhūtam punaḥ punaḥ pratyānubhavati drṣṭam
cādrṣṭam ca śrutam cāśrutam cānubhūtam cānanubhūtam ca
saccāsacca sarvaṁ paśyati sarvaḥ paśyati || 4.5 ||

sa yadā tejasā'bhibhūto bhavati | atraiṣa devaḥ svapnāna
paśyatyatha yadaitasmiñśarīra etatsukhaṁ bhavati || 4.6 ||

sa yathā sobhya vayāmsi vasovṛkṣam sampratiṣṭhante | evaṁ
ha vai tat sarvaṁ para ātmani sampratiṣṭhate || 4.7 ||

pr̥thivī ca pr̥thivīmātrā cāpaścāpomātrā ca tejaśca tejomātrā ca
vāyuśca vāyumātrā cākāśaścākāśamātrā ca cakṣuśca draṣṭavyam
ca śrotam ca śrotavyam ca ghr̥ṇam ca ghr̥tavyam ca rasaśca
rasayitavyam ca tvakca sparśayitavyam ca vākca vaktavyam ca hastau
cādātavyam copasthaścānandayitavyam ca pāyuśca visarjayitavyam ca
yādau ca gantavyam ca manaśca mantavyam ca buddhiśca boddhavyam
cāhaṅkāraścāhaṅkartavyam ca cittam ca cetayitavyam ca tejaśca
vidyotayitavyam ca pr̥ṇaśca vidhārayitavyam ca || 4.8 ||

eṣa hi draṣṭā spraṣṭā śrotā ghr̥tā rasayitā mantā boddhā kartā
vijñānātmā puruṣaḥ | sa pare'kṣara ātmani sampratiṣṭhate || 4.9 ||

paramevākṣaram pratipadyate sa yo ha vai tadacchāyamaśarīramalohitam
śubhramākṣaram vedayate yastu soṃya | sa sarvajñaḥ sarvo bhavati |
tadeṣa ślokaḥ || 4.10 ||

vijñānātmā saha devaiśca sarvaiḥ pr̥ṇā bhūtāni sampratiṣṭhanti yatra
tadākṣaram vedayate yastu soṃya sa sarvajñaḥ sarvamevāviveśeti || 4.11 ||

iti praśnopaniṣadi caturthaḥ praśnaḥ ||

pañcamah praśnaḥ |
atha hainaṁ śaibyaḥ satyakāmaḥ papraccha | sa yo ha vai
tadbhagavanmanuṣyeṣu pr̥yaṇāntamoṅkāramabhidhyāyīta | katamaṁ vāva
sa tena lokam jayatīti | tasmai sa hovāca || 5.1 ||

etadvai satyakāma param cāparam ca brahma yadoṅkāraḥ |
tasmādvīdvānetenaivāyatanenaikataramanveti || 5.2 ||

sa yadyekamātramabhidhyāyīta sa tenaiva samveditastūrṇameva
jagatyāmbhisampadyate | tamṛco manuṣyalokamupanayante sa tatra
tapasā brahmacaryeṇa śraddhayā sampanno mahimānāmanubhavati || 5.3 ||

atha yadi dvimātreṇa manasi sampadyate so'ntarikṣam

yajurbhirunnīyate somalokam | sa somaloke vibhutimanubhūya
punarāvartate || 5.4 ||

yaḥ punaretaṁ trimātreṇomityetenaivākṣareṇa paraṁ puruṣamabhi-
dhyāyīta sa tejasi sūrye sampannaḥ | yathā pādodarastvacā vinirmucyata
evaṁ ha vai sa pāpmanā vinirmuktaḥ sa sāmabhirunnīyate brahmalokaṁ
sa etasmājjīvaghanāt parātparam puriṣayaṁ puruṣamīkṣate | tadetau
ślokaḥ bhavataḥ || 5.5 ||

tisro mātṛā mṛtyumatyaḥ prayuktā
anyonyasaktāḥ anaviprayuktāḥ |
kriyāsu bāhyābhyantaramadhyamāsu
samyak prayuktāsu na kampate jñāḥ || 5.6 ||

rgbhiretaṁ yajurbhirantarikṣaṁ
sāmabhiryat tat kavayo vedayante |
tamoṅkāreṇaivāyatanenānveti vidvān
yattacchāntamajaramamṛtamabhayaṁ paraṁ ceti || 5.7 ||

iti praśnopaniṣadi pañcamaḥ praśnaḥ ||

ṣaṣṭhaḥ praśnaḥ |
atha hainaṁ sukeśā bhāradvājaḥ papraccha | bhagavan hiraṇyanābhaḥ
kausalyo rājaputro māmupetyaitaṁ praśnamapṛcchata | ṣoḍaśakalaṁ
bhāradvāja puruṣaṁ vettha | tamahaṁ kumāramabruvaṁ nāhamimaṁ veda |
yadyahamimamavediṣaṁ kathaṁ te nāvakṣyamiti | samūlo vā eṣa
pariśuṣyati yo'nṛtamabhivadati tasmānnārhamyanṛtaṁ vaktum | sa
tūṣṇīm rathamāruhya pravavrāja | taṁ tvā pṛcchāmi kvāsau puruṣa
iti || 6.1 ||

tasmai sa hovācehaivāntaḥśarīre somya sa puruṣo
yasminnatāḥ ṣoḍaśakalāḥ prabhavantīti || 6.2 ||

sa īkṣācakre | kasminnahamutkrānta utkrānto bhaviṣyāmi
kasminvā pratiṣṭhite pratiṣṭhāsyaṁmīti || 6.3 ||

sa prāṇamasṛjata prāṇācchraddhāṁ khaṁ vāyurjyotirāpaḥ pṛthivīndriyaṁ
manaḥ | annamānādvīryaṁ tapo mantrāḥ karma lokā lokeṣu ca nāma ca
|| 6.4 ||

sa yathemā nadyaḥ syandamānāḥ samudrāyaṇāḥ samudraṁ prāpyāstaṁ
gacchanti bhidyete tāsāṁ nāmarūpe samudra ityevaṁ procyate | evamevāsya
paridraṣṭurimāḥ ṣoḍaśakalāḥ puruṣāyaṇāḥ puruṣaṁ prāpyāstaṁ gacchanti
bhidyete cāsāṁ nāmarūpe puruṣa ityevaṁ procyate sa eṣo'kalo'mṛto
bhavati tadeṣa ślokaḥ || 6.5 ||

arā iva rathanābhau kalā yasminpratiṣṭhitāḥ |
taṁ vedyaṁ puruṣaṁ veda yatha mā vo mṛtyuḥ parivyathā iti || 6.6 ||

tān hovācāitāvadevāhametat paraṁ brahma veda | nātaḥ
paramastīti || 6.7||

te tamarcayantastvaṁ hi naḥ pitā yo'smākamavidyāyāḥ paraṁ pāraṁ
tārayasīti | namaḥ paramaṣṭibhyo namaḥ paramaṣṭibhyaḥ || 6.8||

iti praśnopaniṣadi ṣaṣṭhaḥ praśnaḥ ||

om bhadraṁ karṇebhiḥ śṛṇuyāma devā
bhadraṁ paśyemākṣabhiryajatrāḥ |
sthiraīraṅgaistuṣṭuvāḥsastanūbhirvyaśema devahitaṁ yadāyuh | |
svasti na indro vṛddhaśravāḥ

svasti naḥ pūṣā viśvavedāḥ |
svasti nastārḥṣyo ariṣṭanemiḥ

svasti no bṛhaspatirdadhātu | |
om śāntiḥ śāntiḥ śāntiḥ | |

praśnopaniṣat