

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 bhadrāṁ karṇebhiḥ śṛṇuyāma deva bhadrāṁ paśyemākṣabhiryajatrāḥ |
 sthirairaṅgaistuṣṭuvāṁsas tanūbhir vyaśema devahitaṁ yadāyuh ||
 svasti na indro vṛddhaśravāḥ svasti naḥ pūṣā viśvavedāḥ |
 svasti nastārṣyo 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!”

Śākhā	R̥g Veda	Śukla Yajur Veda	Kṛṣṇa Yajur Veda	Sāma Veda	Atharva Veda
1	Aitareya Upaniṣad	Īśā Upaniṣad	Taittirīya Upaniṣad Kathā Upaniṣad	Kena Upaniṣad	Praśna Upaniṣad
2	Kauṣītaki Upaniṣad Bāṣkala Upaniṣad	Bṛhadāraṇyaka Upaniṣad	Mahānārāyaṇa, Śvetāśvatara, Maitrī Upaniṣad	Chāndogya Upaniṣad	Muṇḍaka, Māṇḍūkya Upaniṣad

प्रथमः प्रश्नः ।

ॐ सुकेशा च भारद्वाजः शैब्यश्च सत्यकामः सौर्यायणी च गार्ग्यः
कौसल्यश्चाश्वलायनो भार्गवो वैदर्भिः कबन्धी कात्यायनस्ते हैते
ब्रह्मपरा ब्रह्मनिष्ठाः परं ब्रह्मान्वेषमाणा एष ह वै तत्सर्वं
वक्ष्यतीति ते ह समित्पाणयो भगवन्तं पिप्पलादमुपसन्नाः ॥ १.१ ॥

prathamah praśnah |

om sukeśā ca bhāradvājah śaibyaśca satyakāmaḥ sauryāyaṇī ca gārgyaḥ
kausalyaścāśvalāyano bhārgavo vaidarbhiḥ kabandhī kātyāyanaste haite
brahmaparā brahmaniṣṭhāḥ param brahmānveṣamāṇā eṣa ha vai tatsarvaṁ
vakṣyatīti te ha samitpāṇayo bhagavantaṁ pippalādamupasannāḥ || 1.1||

Sri Aurobindo:

“1. OM! Salutation to the Supreme Spirit. The Supreme is OM. Sukesha the Bharadwaja; the Shaivya, Satyakama; Gargya, son of the Solar race; the Coshalan, son of Uswal; the Bhargove of Vidurbha; and Cobundhy Catyaian; — these sought the Most High God, believing in the Supreme and to the Supreme devoted. Therefore they came to the Lord Pippalada, for they said “This is he that shall tell us of that Universal.”

तान्ह स ऋषिरुवाच भूय एव तपसा ब्रह्मचर्येण श्रद्धया
संवत्सरं संवत्स्यथ यथाकामं प्रश्नान् पृच्छत यदि
विज्ञास्यामः सर्वं ह वो वक्ष्याम इति ॥ १.२ ॥

tānha sa ṛṣiruvāca bhūya eva tapasā brahmacaryeṇa śraddhayā
samvatsaram samvatsyatha yathākāmaṁ praśnān pṛchata yadi
vijñāsyāmaḥ sarvaṁ ha vo vakṣyāma iti || 1.2||

Sri Aurobindo:

2. The Rishi said to them, “Another year do ye dwell in holiness and faith and askesis; then ask what ye will, and if I know, surely I will conceal nothing.”

अथ कबन्धी कात्यायन उपेत्य पप्रच्छ ।

भगवन् कुतेह वा इमाः प्रजाः प्रजायन्त इति ॥ १.३ ॥

atha kabandhī kātyāyana upetya papraccha |

bhagavan kute ha vā imāḥ prajāḥ prajāyanta iti || 1.3||

Sri Aurobindo:

3. Then came Cobundhy, son of Katya, to him and asked: “Lord, whence are all these creatures born?”

तस्मै स होवाच प्रजाकामो वै प्रजापतिः स तपोऽतप्यत
 स तपस्तप्त्वा स मिथुनमुत्पादयते । रयिं च प्राणं
 चेत्येतौ मे बहुधा प्रजाः करिष्यत इति ॥ १.४ ॥

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

Sri Aurobindo:

4. To him answered the Rishi Pippalada: "The Eternal Father desired children, therefore he put forth his energy and by the heat of his energy produced twin creatures, Prana the Life, who is Male, and Rayi the Matter, who is Female. 'These' said he 'shall make for me children of many natures.'

आदित्यो ह वै प्राणो रयिरेव चन्द्रमा रयिर्वा एतत्
 सर्वं यन्मूर्तं चामूर्तं च तस्मान्मूर्तिरेव रयिः ॥ १.५ ॥

ādityo ha vai prāṇo rayireva candramā rayirvā etat
 sarvaṁ yanmūrtaṁ cāmūrtaṁ ca tasmānmūrtireva rayiḥ || 1.5||

Sri Aurobindo:

5. "The Sun verily is Life and the Moon is no more than Matter; yet truly all this Universe formed and formless is Matter; therefore Form and Matter are One.

अथादित्य उदयन्यत्प्राचीं दिशं प्रविशति तेन प्राच्यान् प्राणान्रश्मिषु सन्निधत्ते ।
 यद्दक्षिणां यत् प्रतीचीं यदुदीचीं यदधो यदूर्ध्वं यदन्तरा दिशो यत् सर्वं प्रकाशयति तेन सर्वान्
 प्राणान् रश्मिषु सन्निधत्ते ॥ १.६ ॥

athāditya udayan yat prācīm diśam praviśati tena prācyān prāṇān
 raśmiṣu sannidhatte | yaddakṣiṇām yat pratīcīm yadudīcīm yadadho
 yadūrdhvaṁ yadantarā diśo yat sarvaṁ prakāśayati tena sarvān prāṇān
 raśmiṣu sannidhatte || 1.6||

Sri Aurobindo:

6. "Now when the Sun rising entereth the East, then absorbeth he the eastern breaths into his rays. But when he illumineth the south and west and north, and below and above and all the angles of space, yea, all that is, then he taketh all the breaths into his rays.

स एष वैश्वानरो विश्वरूपः प्राणोऽग्निरुदयते । तदेतदृचाऽभ्युक्तम् ॥ १.७ ॥

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

Sri Aurobindo:

7. “Therefore is this fire that riseth, this Universal Male, of whom all things are the bodies, Prana the breath of existence. This is that which was said in the Rigveda.

विश्वरूपं हरिणं जातवेदसं परायणं ज्योतिरेकं तपन्तम् ।

सहस्ररश्मिः शतधा वर्तमानः प्राणः प्रजानामुदयत्येष सूर्यः ॥ १.८ ॥

viśvarūpaṁ hariṇaṁ jātavedasaṁ parāyaṇaṁ jyotirekaṁ tapantam |
sahasraraśmiḥ śatadhā vartamānaḥ prāṇaḥ prajānāmudayatyeṣa sūryaḥ || 1.8||

Sri Aurobindo:

8. “‘Fire is this burning and radiant Sun, he is the One lustre and all-knowing Light, he is the highest heaven of spirits. With a thousand rays he burneth and existeth in a hundred existences; lo this Sun that riseth, he is the Life of all his creatures.’

The concept of the solar system, where the sun's energy is exchanged with the planets revolving around it, creating a celestial abode for the souls within, finds its roots in Vedic Vision. This idea intriguingly aligns with the principle of energy preservation. According to Vedic thought, if the sun emits energy and light from within itself, then it must also absorb or 'establish it totally from all sides,' as the Upanishad suggests.

Following the law of conservation of energy, the sun cannot generate additional energy independently. If it could produce surplus energy, it would contradict the fundamental principle of energy preservation. Therefore, the sun is involved in a continual process of re-establishing the energy within itself and its cosmic system (the solar home). This involves capturing, reabsorbing, and reusing energy, constituting an ongoing transformation of matter—a concept akin to the Vedic Sacrifice.