

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 bhadrāṃ karṇebhiḥ śṛṇuyāma deva bhadrāṃ paśyemākṣabhiryajatrāḥ |
sthirairāṅgaistuṣṭuvāṃsas tanūbhir vyaśema devahitaṃ 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!”

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 praśnaḥ |

om sukeśā ca bhāradvājaḥ śaibyaśca satyakāmaḥ sauryāyaṇī ca gārgyaḥ
kausalyaścāśvalāyano bhārgavo vaidarbhiḥ kabandhī kātyāyanaste haite
brahmaparā brahmaniṣṭhāḥ param brahmānveṣamāṇā eṣa ha vai tatsarvaṃ
vakṣyatīti te ha samitpāṇayo bhagavantaṃ 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
saṁvatsaram saṁvatsyatha yathākāmaṁ praśnān pṛcchata 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 | rayiṁ 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 प्राणान् रश्मिषु सन्निधत्ते ।
यद्दक्षिणां यत् प्रतीचीं यदुदीचीं यदधो यदूर्ध्वं यदन्तरा दिशो यत् सर्वं प्रकाशयति तेन सर्वान्
प्राणान् रश्मिषु सन्निधत्ते ॥ १.६ ॥

athāditya udayan yat prācīm diśaṁ praviśati tena prācyān prāṇān
raśmiṣu sannidhatte | yaddakṣiṇāṁ 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.

संवत्सरो वै प्रजापतिस्तस्यायने दक्षिणं चोत्तरं च ।
तद्ये ह वै तदिष्टापूर्ते कृतमित्युपासते ते चान्द्रमसमेव लोकमभिजयन्ते ।
त एव पुनरावर्तन्ते तस्मादेत ऋषयः प्रजाकामा दक्षिणं प्रतिपद्यन्ते ।
एष ह वै रयिर्यः पितृयाणः ॥ १.९ ॥

samvatsaro vai prajāpatistasyāyane dakṣiṇam cottaram ca |
tadye ha vai tadiṣṭāpūrte kṛtamityupāsate te cāndramasameva
lokamabhijayante | ta eva punarāvartante tasmādetā ṛṣayaḥ
prajākāmā dakṣiṇam pratipadyante | eṣa ha vai rayiryāḥ
pitryāṇaḥ || 1.9||

Sri Aurobindo:

9. "The year also is that Eternal Father and of the year there are two paths, the northern solstice and the southern. Now they who worship God with the well dug and the oblation offered, deeming these to be righteousness, conquer their heavens of the Moon; these return again to the world of birth. Therefore do the souls of sages who have not yet put from them the desire of offspring, take the way of the southern solstice which is the road of the Fathers. And this also is Matter, the Female.

Interpretation:

Samvatsara – year: lit. 'wanting to dwell together', the impulse of time is fulfilled in space as a full circle. It is has holographic architecture: year-month-day are split into breathing in and out: prāṇa and apāna, or prāṇa and rayi.

Vocabulary:

Iṣṭāpūrta n. " filled up or stored up sacrificial rites " , or the merit of sacred rites &c. stored up in heaven RV. AV. VS. S3Br. R. &c. (see Muir v , 293 ; according to Banerjea's translation of Brahma-su1tras , p. 19 , %iSTa} means personal piety , %pUrta} works for the benefit of others).

अथोत्तरेण तपसा ब्रह्मचर्येण श्रद्धया विद्ययाऽऽत्मानमन्विष्यादित्यमभिजयन्ते ।
एतद्वै प्राणानामायतनमेतदमृतमभयमेतत्परायणमेतस्मान्न पुनरावर्तन्त
इत्येष निरोधस्तदेष श्लोकः ॥ १.१० ॥

athottareṇa tapasā brahmacaryeṇa śraddhayā vidyayā"tmānam anviṣyādityam abhijayante |
etadvai prāṇānām āyatanam etad amṛtam abhayam etat parāyaṇam etasmān na punarāvartanta
ityeṣa nirodhastadeṣa ślokaḥ || 1.10||

Sri Aurobindo:

10. “But by the way of the northern solstice go the souls that have sought the Spirit through holiness and knowledge and faith and ascesis; for they conquer their heavens of the Sun. There is the resting place of the breaths, there immortality casteth out fear, there is the highest heaven of spirits; thence no soul returneth; therefore is the wall and barrier. Whereof this is the Scripture.

पञ्चपादं पितरं द्वादशाकृतिं दिव आहुः परे अर्धे पुरीषिणम् ।

अथेमे अन्य उ परे विचक्षणं सप्तचक्रे षडर आहुरर्पितमिति ॥ १.११ ॥

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

Sri Aurobindo:

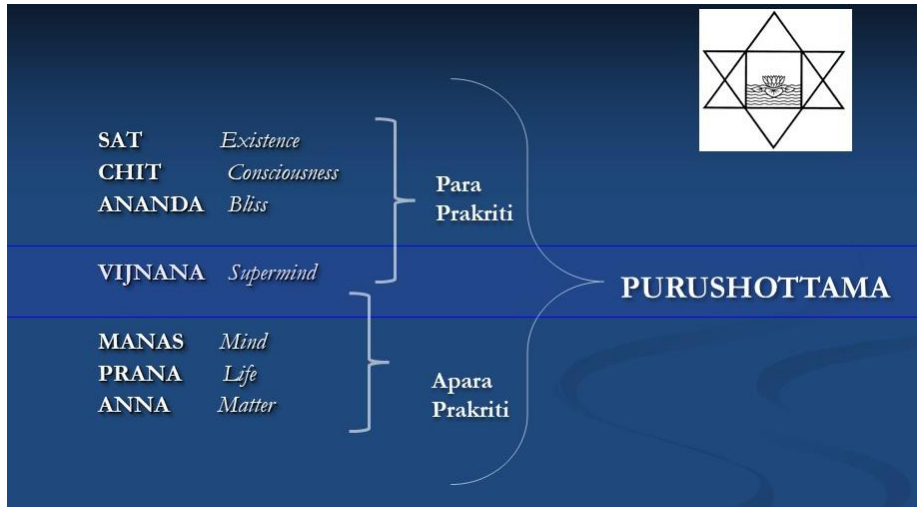
11. “Five-portioned, some say, is the Father and hath twelve figures and he floweth in the upper hemisphere beyond the heavens; but others speak of him as the Wisdom who standeth in a chariot of six spokes and seven wheels.’

Interpretation:

“Having five feet, the father of all, having twelve forms, they say he is seated in a place higher than *Dyuloka*, possessing fulness. These others say that the world is lodged in him, all-knowing, ever-moving with seven wheels and six spokes.”

- 5 pādas are five levels of existence: anna, prāṇa, manas, vijnāna, ānanda
- 12 forms: 3x3=9 rays, + 3 rays of the Svar World, together 12 levels of embodied consciousness.

	<i>World</i>	<i>Svar</i>	<i>Supermind</i>
Mental Mind Vital Mind Physical Mind	Tisro dyavah		<i>Triple Status of</i>
Mental Vital Vital Vital Physical Vital	Tri rajamsi	Tri rocana	1 UNITY
Mental Physical Vital Physical Physical Physical	Tisro bhumih		2 One in Many and Many in One
			3 MANY



Shankara's Commentary: Having five feet] **the five seasons** are, as it were, the feet of the sun which is no other than the year. With these seasons as 'feet,' the year moves. This analogy makes but one of the *hemanta* and the *sisira* seasons. Father] he is called father because he is the creator of all. Having twelve forms] **the twelve months are the forms**, *i.e.*, limbs or component parts of the year. In a place higher than *Dyuloka* (sky), *i.e.*, in the third heaven. **Purishinam, full of water.** They say] those who know Time say. The same, some others who know Time say, is omniscient; and that the world is fixed to the wheel of **Time, ever on the move, in the form of seven horses and having six seasons.** They say that all the universe is fixed there as spokes in a wheel. Whether having five feet and twelve limbs, or whether possessed of seven wheels and six spokes, in any view, the year, of the nature of Time, the lord of creation, in the form of the sun and the moon, is the cause of the universe.

Vocabulary:

Purīṣin mfn. possessing land or inhabiting it or extending over it RV. ṛ " bearing or carrying rubbish "N. of the Sarayu1 or of another river , v , 53 , 9

Purīṣa n. ({pRR}) earth , land RV. (esp.) crumbling or loose earth , rubbish (perhaps ṛ " that which fills up " , as opp. to that which flows off , ṛ " the solid " opp. to the fluid) , rubble , anything used to fill up interstices in a wall VS. TS. S3Br.

Gr2S3rS. a disk , orb (e.g. {sUryasya} i.e. ṛ " fulness of the sun " ?) RV. x , 27 , 21

मासो वै प्रजापतिस्तस्य कृष्णपक्ष एव रयिः शुक्लः प्राणस्तस्मादेत

ऋषयः शुक्ल इष्टं कुर्वन्तीतर इतरस्मिन् ॥ १.१२ ॥

māso vai prajāpatistasya kṛṣṇapakṣa eva rayiḥ śuklaḥ prāṇastasmādetar
ṛṣayah śukla iṣṭam kurvantītar itarasmin || 1.12||

Sri Aurobindo:

12. "The month also is that Eternal Father, whereof the dark fortnight is Matter the Female and the bright fortnight is Life the Male. Therefore do one manner of sages offer sacrifice in the bright fortnight and another in the dark."

अहोरात्रो वै प्रजापतिस्तस्याहरेव प्राणो रात्रिरेव रयिः प्राणं वा एते

प्रस्कन्दन्ति ये दिवा रत्या संयुज्यन्ते ब्रह्मचर्यमेव तद्यद्रात्रौ रत्या संयुज्यन्ते ॥ १.१३ ॥

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

Sri Aurobindo:

13. "Day and night also are the Eternal Father, whereof the day is Life and the night is Matter. Therefore do they offend against their own life who take joy with woman by day; by night who take joy, enact holiness."

Vocabulary:

Praskand P. , to leap forth or out or up or down TS. Br. MBh. &c. to gush forth (as tears) Gaut. to fall into (acc.) R. to fall upon , attack MBh. to shed , spill Br. Up.: Caus. %{-skandayati}. to cause to flow (a river ; others ` " to cross ") MBh. Hariv. to pour out (as an oblation) MBh.

अन्नं वै प्रजापतिस्ततो ह वै तद्रेतस्तस्मादिमाः प्रजाः प्रजायन्त इति ॥ १.१४ ॥

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

Sri Aurobindo:

14. "Food is the Eternal Father; for of this came the seed and of the seed is the world of creatures born."

तद्ये ह वै तत् प्रजापतिव्रतं चरन्ति ते मिथुनमुत्पादयन्ते ।

तेषामेवैष ब्रह्मलोको येषां तपो ब्रह्मचर्यं येषु सत्यं प्रतिष्ठितम् ॥ १.१५ ॥

tadye ha vai tat prajāpativratam caranti te mithunamutpādayante |

teṣāmevaiṣa brahmaloko yeṣāṁ tapo brahmacaryāṁ yeṣu satyāṁ
pratiṣṭhitam || 1.15||

Sri Aurobindo:

15. “They therefore who perform the vow of the Eternal Father produce the twin creature. But theirs is the heaven of the spirit in whom are established askesis and holiness and in whom Truth has her dwelling.”

Interpretation:

“Those who indeed follow the way of the Creator create couples/copulation! Theirs is indeed this world of Brahman who follow askesis and brahmacharya, in whom the Truth is established.”

तेषामसौ विरजो ब्रह्मलोको न येषु जिह्ममनृतं न माया चेति ॥ १.१६ ॥

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

Sri Aurobindo:

16. “Theirs is the heaven of the Spirit, the world all spotless, in whom there is neither crookedness nor lying nor any illusion.”

इति प्रश्नोपनिषदि प्रथमः प्रश्नः ॥

iti praśnopaniṣadi prathamah praśnaḥ ||