

Rig-Veda IV.50, Hymn to Brihaspati.
(For Sri Aurobindo's complete commentary see
appendix.)

Text in Devanagari.

r̥ṣiḥ: vāmādeva gautama; devatā: br̥haspati, 10-11
indrābr̥haspatī; chanda: triṣṭup, 10 jagatī

यस् तस्तम्भ सहसा वि ज्मो अन्तान् बृहस्पतिस् त्रिषधस्थो रवेण ।
तम् प्रत्नास ऋषयो दीध्यानाः पुरो विप्रा दधिरे मन्द्रजिह्वम् ॥ ४-०५०-०१
धुनेतयः सुप्रकेतम् मदन्तो बृहस्पते अभि ये नस् ततस्त्रे ।
पृषन्तं सृप्रम् अदब्धम् ऊर्वम् बृहस्पते रक्षताद् अस्य योनिम् ॥ ४-०५०-०२
बृहस्पते या परमा परावद् अत आ त ऋतस्पृशो नि षेदुः ।
तुभ्यं खाता अवता अद्रिदुग्धा मध्व श्रोतन्त्य् अभितो विरण्शम् ॥ ४-०५०-०३
बृहस्पतिः प्रथमं जायमानो महो ज्योतिषः परमे व्योमन् ।
सप्तास्यस् तुविजातो रवेण वि सप्तरश्मिर् अधमत् तमांसि ॥ ४-०५०-०४
स सुष्टुभा स ऋक्वता गणेन वलं रुरोज फलिंगं रवेण ।
बृहस्पतिर् उस्त्रिया हव्यसूदः कनिक्रदद् वावशतीर् उद् आजत् ॥ ४-०५०-०५
एवा पित्रे विश्वदेवाय वृष्णे यज्ञैर् विधेम नमसा हविर्भिः ।
बृहस्पते सुप्रजा वीरवन्तो वयं स्याम पतयो रयीणाम् ॥ ४-०५०-०६
स इद् राजा प्रतिजन्यानि विश्वा शुष्मेण तस्थाव् अभि वीर्येण ।
बृहस्पतिं यः सुभृतम् बिभर्ति वल्गूयति वन्दते पूर्वभाजम् ॥ ४-०५०-०७
स इत् क्षेति सुधित ओकसि स्वे तस्मा इळा पिन्वते विश्वदानीम् ।
तस्मै विशः स्वयम् एवा नमन्ते यस्मिन् ब्रह्मा राजनि पूर्व एति ॥ ४-०५०-०८
अप्रतीतो जयति सं धनानि प्रतिजन्यान्य् उत या सजन्या ।
अवस्यवे यो वरिवः कृणोति ब्रह्मणे राजा तम् अवन्ति देवाः ॥ ४-०५०-०९

इन्द्रश् च सोमम् पिबतम् बृहस्पते ऽस्मिन् यज्ञे मन्दसाना वृषण्वसू ।
आ वां विशन्त्व इन्द्रवः स्वाभुवो ऽस्मे रयिं सर्ववीरं नि यच्छतम् ॥ ४-५०-१०
बृहस्पत इन्द्र वर्धतं नः सचा सा वां सुमतिर् भूत्व अस्मे ।
अविष्टं धियो जिगृतम् पुरंधीर् जजस्तम् अर्यो वनुषाम् अरातीः ॥ ४-०५०-११

Metrically Restored Text in Tahoma.

yás tastámbha sáhasā ví jmó ántān br̥haspátis triṣadhasthó ráveṇa
tám prātnāsa řṣayo dídhīyānāḥ puró víprā dadhire mandrájihvam
4.50.1

dhunétayaḥ supraketaṁ mádanto br̥haspate abhí yé nas tatasré
pr̥ṣantaṁ sr̥prám ádabdham ūrvám br̥haspate rákṣatād asya yónim
4.50.2

br̥haspate yā paramā parāvād áta ā ta řtaspr̥śo ní ředuḥ
túbhyaṁ khātā avatā ádrīdugdhā mádhva ścotanti abhíto virapsám
4.50.3

br̥haspátīḥ prathamám jāyamāno mahó jyótiṣaḥ paramé víoman
saptāsiyas tuvijātó ráveṇa ví saptáraśmir adhamat támāṁsi 4.50.4

sá suṣtúbhā sá řkvatā gaṇéna valám ruroja phaligám ráveṇa
br̥haspátir usríyā havyasūdaḥ kánikradad vāvaśatīr úd ājat 4.50.5

evā pitré vísvádevāya vřṣṇe yajñair vidhema námasā havírbhiḥ
br̥haspate suprajā vírávanto vayám siyāma pátayo rayīṇām 4.50.6

sá íd rájā prátijanyāni vísvā súṣmeṇa tasthāv abhí víriyeṇa
br̥haspátīḥ yáḥ súbhr̥tam bibhárti valgūyāti vándate pūrvabhājam
4.50.7

sá ít kṣeti súdhita ókasi řvé tasmā ílā pinvate vísvadānīm
tásmai víśaḥ svayám evā namante yásmin brahmā rájani pūrva éti
4.50.8

ápratīto jayati sám dhánāni prátijanyāni utá yā sājanyā
avasyāve yó várivaḥ kr̥ṇóti brahmāṇe rájā tám avanti devāḥ
4.50.9

índraś ca sómam pibatam br̥haspate
asmín yajñé mandasānā vṛṣaṇvasū

ā vāṃ viśantu índavaḥ suābhúvo asmé
rayīm sáravīraṃ ní yachatam 4.5.10

br̥haspata indara várdhataṃ naḥ sácā sā vāṃ sumatír bhūtu asmé
aviṣṭám dhíyo jigṛtám púraṃdhīr jajastám aryó vanúṣām árātīḥ
4.50.11

Text with Translations and Vocabulary.

यस् तस्तम्भ सहसा वि ज्मो अन्तान् बृहस्पतिस् त्रिषधस्थो रवेण ।

तम् प्रत्नास ऋषयो दीध्यानाः पुरो विप्रा दधिरे मन्द्रजिह्वम् ॥ ४-०५०-०१

yás tastāmbha sāhasā ví j̄mó ántān br̥haspátis triṣadhasthó ráveṇa
tám pratnāsa ṛṣayo dīdhiyānāḥ puró víprā dadhire mandrájihvam
4.50.1

Sri Aurobindo's translation:

1. He who established in his might the extremities of the earth, Brihaspati, in the triple world of our fulfilment, by his cry, on him the pristine sages meditated and, illumined, set him in their front with his tongue of ecstasy.

Interpretation:

Brihaspati, who with his conquering force (sāhasā), with his cry (ráveṇa), has propped apart (vi tastambha) the ends of the earth (j̄mó ántān), the founder of the triple (place of) togetherness (triṣadhastha), - him, with his rapturous tongue (mandrájihvam), the ancient seers, the (illumined) sages, have by their shining meditations (dīdhiyānāḥ) established in front (of their consciousness).

German translation:

„Der Herr des schöpferischen Wortes, der mit seiner überwältigenden Kraft, mit seinem Schrei, die Enden der Erde auseinander gestemmt hat, der Begründer des dreifachen Ortes des Zusammenseins, - ihn, den Gott mit verzückter Zunge, haben die ursprünglichen Seher und Erleuchteten in ihren Meditationen in den Vordergrund (ihres Bewusstseins) gebracht.“

(1)

Vocabulary:

stambh, or {stabh} (connected with {skambh} q.v.; in native lists written {stanbh}) cl. 5. 9. P. to fix firmly, support, sustain, prop (esp. the heavens) RV. AV. Br.; {stambhayati} , {-te} (aor. {atastambhat}),

to fix, establish, erect MBh. Kav. &c.; to make solid ib.; (Lith. {stambras},{stimbras}; Germ. {stampfon}, {stampfen}; Eng. {stamp}, {stump}.)

jman, (only loc. {jman}) = {kSAman} (cf. {jm}, {jmas} s.v. 2. {kskam}) RV. vii , 21 , 6 and 60 , 2 VS. xvii , 6 cf.

{upa-}, {uru-}, {dvi-barha-}, {pRthu-}, {pari-}.

sadhastha, ({sadha-}) mfn. "standing together", present RV. AV.

n. "place where people stand together", place of meeting, any place, spot, abode, home, region, world ib. VS.

triśadhastha, mf({A})n. having a triple seat ({sadh-} = {barhis}) RV.

(also {-dhastha}; n. a triple seat;

pratna, mf({A})n. former, preceding; ancient, old; traditional, customary RV. AV. TS. Br. BhP.

dīdhī, 1 (connected with 2. {dI}) cl. 2. A. {didhIte}, to shine, be bright;

2 (cf. 1. {dhl} and {dhyai}) cl. 2. A. {didhIte}, 1. sg. {dIdhye} (RV. v ,

33 , 1) , p. Pres. {dIdhyat} (RV. ii , 20 , 1) and {dIdhyAnA} (RV. ,

often with {manasA}) to perceive, think, be intent upon;

Old translators:

Griffith:

1. Him who with might hath propped earth's ends, who sitteth in threefold seat, Brihaspati, with thunder,

Him of the pleasant tongue have ancient sages, deep-thinking, holy singers, set before them.

Geldner:

1. Brihaspati, der mit Gewalt die Grenzen der Erde unter Gebrüll auseinander gestemmt hat, der an drei Sitzen Wohnende, ihn mit der wohl lautenden Zunge haben die vormaligen Rishi's, die redekundigen, unter tiefem Nachdenken an ihre Spitze gestellt:

धुनेतयः सुप्रकेतम् मदन्तो बृहस्पते अभि ये नस् ततस्त्रे ।

पृषन्तं सृप्रम् अदब्धम् ऊर्वम् बृहस्पते रक्षताद् अस्य योनिम् ॥ ४-०५०-०२

dhunétayaḥ supraketaṁ mādanto bṛhaspatē abhí yé nas tatasré
pṛśantaṁ sṛprám ádabdham ūrvám bṛhaspate rákṣatād asya yónim
4.50.2

Sri Aurobindo's translation:

2. They, O Brihaspati, vibrating with the impulse of their movement, rejoicing in perfected consciousness wove for us abundant, rapid, invincible, wide, the world from which this being was born. That do thou protect, O Brihaspati.

Interpretation:

O Brihaspati, they (the ancient seers) who take delight (madantaḥ) in the perfect perception (supraketaṁ) and vibrate (with its flow) (dhunétayaḥ) have (here) extended (tatasré) (it) for us – variously

overflowing, streaming forward, wide and unquenchable. O Lord of the Word, protect its place of birth (yoni) (the origin of its rising).

(Some of Sri Aurobindo's explanations on this verse:

The ancient Rishis attained **to the most rapid vibration of the movement; the most full and swift streaming of the flux of consciousness** which constitutes our active existence, no longer obscure as in the subconscious, but full of the joy of perfected consciousness,—not apraketam like the Ocean described in the Hymn of Creation, but supraketam. Thus they are described, dhunétayaḥ supraketaṁ mādantaḥ. **With this attainment of the full rapidity of the activities of consciousness unified with its full light and bliss in the human mentality they have woven for the race by the web of these rapid, luminous and joyous perceptions the Truth-consciousness, Ritam Brihat,** which is the womb or birth-place of this conscient being. **For it is out of the superconscient that existence descends into the subconscious and carries with it that which emerges here as the individual human being, the conscious soul.** The nature of this Truth-consciousness is in itself this that it is abundant in its outflowings, pṛṣantam, or, it may be, many-coloured in the variety of its harmonised qualities; it is rapid in its motion, sṛpam; by that luminous rapidity it triumphs over all that seeks to quell or break it, it is adabdhā; above all it is wide, vast, infinite, ūrvam. In all these respects it is the opposite of the first limited movement which emerges out of the subconscious; for that is stunted and grey, slow and hampered, easily overcome and broken by the opposition of hostile powers, scanty and bounded in its scope.

But this Truth-consciousness manifested in man is capable of being again veiled from him by the insurgence of the powers that deny, the Vritras, Vala. The Rishi therefore prays to Brihaspati to guard it against that obscuration by the fullness of his soul-force.)

German translation:

„O Brihaspati, jene Seher, die sich der vollkommenen Wahrnehmung erfreuen und erbeben mit ihrem Strom, haben sie für uns hier ausgedehnt, - mannigfaltig, schnell fließend, unbedrängbar (oder ununterdrückbar) und weit. O Herr des schöpferischen Wortes, beschütze ihren Ursprungsort.“
(2)

Vocabulary:

dhuneti, mfn. having a roaring course **RV. iv,50,2.**

dhū, 1 cl. 5. P. A. {dhUnoti}, {-nute} RV. AV.; {dhunoti}, {-nute} Br. &c.;

to shake, agitate, cause to tremble RV. &c.; to shake or move violently (trans. and intr.); to fan or kindle. [Cf. {dhav} and {dhAv}]; dhunana, n. shaking, agitation W.

dhunaya, Nom. P. {-yati}, to roar, flow noisily RV.

dhuni, mfn. roaring, sounding, boisterous (the Maruts, rivers, the Soma &c.) RV. VS. TAr.

abhi tams, (perf. 3. pl. {-tatasre}), to shake out of, rob RV. iv , 50 , 2 and x , 89 , 15.

tams, (cl. 1. P. {-sati}, to decorate Dhatup. xvii , 31; A. {-sate} [aor. {ataMsiSTa}] to decorate one's self Vop. xxiv , 12; **pf. {tatasre}**) "to move", pour out (fig. a wish) RV. iv , 23 , 5; Caus. {taMsayati} (cl. 10. "to decorate" Dhatup. xxxiii , 56 ; impf. {ataMsayat}), **to draw to and fro** VS. xxiii , 24; Intens , irr. {tantasyati} , "to afflict" or "to be distressed" (cf. {vi-taMs}) g. {kaNDv-Adi}

[**fr. {tan}**? cf. {tasara} Goth. {at-pinsan} Old Germ. {dinsan} "to draw"]

pr̥ṣ, cl. 1. P. {parSati}, to sprinkle, to weary, to vex or hurt, to give; cl. 1. A. {parSate} (xvi , 12 v.l. for {varS}), to become wet. (Perhaps akin to {pruS}; cf. also {pRzni}.)

pr̥ṣat, mf({atI})n. spotted, speckled, piebald, variegated AV. VS. Br. GrSrS.

sprinkling W.

m. the spotted antelope R. (cf. g. {vyAghrAdi}, where Kas.

{pRSata}) a drop of water (only pl.; {-tAmpati} m. "lord of the drops of water", the wind) Sis. vi , 55

{atI} f. a dappled cow or mare (applied to the animals ridden by the Maruts) RV. VS. SBr. SrS.

sr̥pra, mfn. slippery, oily (cf. {sarpis}) RV. smooth, supple, lithesome ib. ({A}) f. N. of a river L. ({am}) n. honey L.

(maybe: flowing forward or (ful)filling flow;)

Old translators:

Griffith:

2 Wild in their course, in well-marked wise rejoicing were they, Brhaspati, who pressed around us.

Preserve Brhaspati, the stall uninjured, this company's raining, ever-moving birthplace.

Geldner:

2. Die dröhnenden Schrittes, o Brihaspati, jubelnd unter guten Vorzeichen für uns ausgezogen sind nach der eingeschlossenen Herde, der buntscheckigen, breiten, unbeschädigten - Brihaspati schütze künftig deren Heimstätte!

बृहस्पते॑ या॒ पर॑मा॒ परावद् अत॑ आ॒ त ऋ॑तस्पृशो॒ नि षेदुः॑ ।

तुभ्यं॑ खा॒ता अव॑ता॒ अद्रि॑दुग्धा॒ मध्व॑ श्रोत॒न्त्यु॑ अभि॒तो वि॑र॒ण्शाम् ॥ ४-०५०-०३

bṛhaspate yā paramā parāvāt āta ā ta ṛtaspr̥śo ní ṣeduḥ
túbhyaṃ khātā avatā ádr̥idugdhā mádhva ścotanti abhíto virapśám
4.50.3

Sri Aurobindo's translation:

3. O Brihaspati, that which is the highest supreme of existence, thither from this world they attain and take their seat who touch the Truth. For thee are dug the wells of honey which drain this hill and their sweetnesses stream out on every side and break into overflowing.

Interpretation:

O Brihaspati, from this (physical world) (atas) your (te) seers who are in contact with the Truth (ṛtaspr̥śaḥ) have fully settled down (ā ni ṣeduḥ) in that, which is the supreme beyond (yā paramā parāvāt). For you the wells that have been dug (avatā khātā) pour out from the hill (ádr̥idugdhā) and trickle (ścotanti) all over (abhítas) with honey (mádhva) in abundance (virapśám).

(Or, O Lord of the Word, what is your (te) supreme beyond, - from here they who touch the Truth have fully attained (that).)

German translation:

„O Brihaspati, von dieser irdischen Welt aus haben sich deine Seher, die die Wahrheit berühren, in jenem höchsten Transzendenten Sein niedergelassen. Für dich quellen (dort) die gegrabenen Brunnen hervor, honigsüß und überreich sich allseitig aus dem Berg ergießend.“ (3)

(Oder: O Brihaspati, was die/deine Höchste Transzendenz ist - von hier haben sich jene, die die Wahrheit berühren, (dort) für dich niedergelassen. Für dich ergießen sich die gegrabenen, den Fels/Berg ausmelkenden Brunnen und quellen, überreich an Honig, allseitig über.)

Compare with III.1.8

बभ्रानः सूनो सहसो व्य अद्यौद् दधानः शुक्रा रभसा वपुंषि ।

श्रोतन्ति धारा मधुनो घृतस्य वृषा यत्र वावृधे काव्येन ॥ ३.००१-०८

babhṛāṇāḥ śūno sahaso ví adyāud dādhanāḥ śukrā rabhasā vāpūṃṣi
ścótanti dhārā mádhuno ghṛtāsya vṛṣā yātra vāvṛdhé kāviyena

HMF:

Upborne, O Son of Force, thou shinest out wide holding thy bright and rapturous bodies; there drip down streams of the light and the sweetness, there where the Bull has grown by the seer-wisdom. (8)

Sri Aurobindo's commentary from SV:

They bear the full force of Agni, the blaze of his lightnings, the glory and rapture of his universal forms. For where the Lord, the Male, the Bull of the abundance is increased by the wisdom of the superconscient Truth, there always flow the streams of the clarity and the streams of the bliss.

Vocabulary:

parāvāt, f. distance (opp. to {arvA-vat}) ib. AV. Br.

atas, ind. (ablative of the pronom. base {a} , equivalent to {asmAt}),
from this, than this;

rtasprś, mfn. connected with pious works or worship RV. v , 67 , 4
(N. of the Adityas) i , 2 , 80; iv , 50 , 3 (N. of Mitra-varuna)
(touching water Say.)

spṛśa, mfn. touching, reaching to (in {sarvadvAra-sp-}) MBh.
m. touch, contact (in {duH-sp-} q.v.)

avata, m. a well , cistern RV. (cf. {avatka}.)

ścut, 1 (often in later language written {zcyut} ; cf. {cyut}) cl. 1. P.
{zcotati} to ooze, trickle, exude, drop, distil RV. Br. BhP. Bhatt.

abhitas, ind. near to, towards MBh. &c.; near, in the proximity or
presence of (gen.) Bhag. &c.; (with acc.) on both sides SBr. &c.;
(with acc.) before and after AsvSr. KatySr. Gaut.; (with acc.) on all
sides, everywhere, about, round; entirely MBh.

vi-rapśa, mf({I})n. copious, abundant RV. i , 8 , 8
m. superabundance ib. iv , 50 &c.

vi-rapś, A. {-rapsate}, to be full to overflowing , abound in (gen.),
have too much of (instr.) RV. AV.

SA: at the touch of the Truth the rivers of honey, the quick
pourings of the wine of Immortality trickle and stream and **break
out into a flood of abundance** over the whole extent of the
human consciousness.

Old translators:

Griffith:

3 Bṛhaspati, from thy remotest distance have they sat down who love the law
eternal.

For thee were dug wells springing from the mountain, which murmuring round
about pour streams of sweetness.

Geldner:

3. Brihaspati! Aus weitester Ferne gekommen haben sie für dich eine
Opfersitzung gehalten, den rechten Brauch hegend. Für dich träufen die
gegrabenen Brunnen, die mit Steinen gemolken werden, den Überschwang der
Süßigkeit nach allen Seiten.

बृहस्पतिः प्रथमं जायमानो महो ज्योतिषः परमे व्योमन् ।

सप्तास्यस् तुविजातो रवेण वि सप्तरश्मिर् अधमत् तमांसि ॥ ४-०५०-०४

bṛhaspatih̄ prathamam̄ jāyamāno mahó jyótiṣaḥ paramé víoman
saptāsiyas tuvijātó ráveṇa ví saptáraśmir adhamat támāṃsi 4.50.4

Sri Aurobindo's translation:

4. Brihaspati first in his birth from the vast light, in the highest
heavenly space, with his seven fronts, with his seven rays, with his
many births, drives utterly away the darkneses that encompass us
with his cry.

Interpretation:

The Lord of the Word, born first (jāyamānaḥ prathamam) from the great Light (mahó jyótiṣaḥ) in the supreme (transcendent) ether (paramé víoman), with seven rays (saptáraśmir), multiply manifested (tuvijātaḥ), with seven mouths (saptāsiyaḥ) – with his cry (ráva) he scattered (ví adhamat) the darknesses (támāṃsi).

German translation

„Der Herr des schöpferischen Wortes, als Erster geboren aus dem weiten Licht im Transzendenten Ätherraum, mit Sieben Strahlen, vielfach sich offenbarend, mit Sieben Mündern, - mit seinem Schrei vertrieb er die Dunkelheiten.“ (4)

Vocabulary:

vyoman, 2 m. accord. to Un. iv , 150 fr. {vye} accord. to others fr. {vi-av} or {ve}) heaven, sky, atmosphere, air RV. &c.; space Kap.; ether (as an element) Kav. Pur. Susr.

saptāsiya, mfn. 7-mouthed RV.; having 7 openings ib.

tuvijāta, mfn. of powerful nature (Indra, Varuna , &c.), i-vii , x.

rava, m. (1. {ru}) a roar, yell, cry, howl (of animals, wild beasts &c.)

RV. &c.; song, singing (of birds) MBh. R. &c.; hum, humming (of

bees) Ragh. Kathas.; clamour, outcry Kathas.; thunder RV. MBh.;

any noise or sound (e.g. the whizz of a bow , the ringing of a bell

&c.) MBh. Kav. &c.;

dham, or {dhmA} cl. 1. P. {dhamati} to breathe out, exhale RV. ii , 34 , 1 MBh. xiv , 1732 to kindle a fire by blowing RV. ii , 24 , 7 MBh. ii , 2483 to blow or cast away MBh. v , 7209;

vi dham, (or {-dhmA}) P. {-dhamati} (ep.also {-te}), to blow away,

scatter, disperse, destroy RV. &c.; Caus. {-dhmApayati}, to

extinguish , HYogay.

Old translators:

Griffith:

4 Brhaspati, when first he had his being from mighty splendour in supremest heaven,

Strong, with his sevenfold mouth, with noise of thunder, with his seven rays, blew and dispersed the darkness.

Geldner:

4. Brihaspati hat zuerst, als er im höchsten Raume des großen Lichtes geboren ward, mit Gebrüll aus siebenfachem Munde die Finsternis zerblasen, von starker Art, mit sieben Zügeln.

स सुष्टुभा स ऋक्वता गणेन वलं रुरोज फलिंगं रवेण ।

बृहस्पतिर् उस्त्रिया हव्यसूदः कनिक्रदद् वावशतीर् उद् आजत् ॥ ४-०५०-०५

sá suṣṭúbhā sá ṛkvatā gaṇéna valam ruroja phaligam ráveṇa

bṛhaspátir usríyā havyasūdaḥ kánikradad vāvaśatīr úd ājat 4.50.5

Sri Aurobindo's translation:

5. He with his cohort of the rhythm that affirms, of the chant that illumines has broken Vala into pieces with his cry. Brihaspati drives upward the Bright Ones who speed our offerings; he shouts aloud as he leads them, longing they reply.

Interpretation:

With the host (gaṇéna) of his soul-powers who have the illumining word (ṛkvatā) and the perfect affirmation (suṣṭúbhā) he (sá), by his cry (ráva), has broken apart (ruroja) the concealer (valá). The Lord of the Word, shouting loudly (kánikradad), drove upwards (úd ājat) the answering (vāvaśatīḥ) herds of the light (usríyāḥ), who make effective our offerings (havyasūdaḥ).

From Sri Aurobindo's commentary:

He calls to them with **the voice of the superconscious knowledge**; they follow him with **the response of the conscious intuition**.

...when Madhuchchhandas says to Indra, "Thou didst uncover the hole of Vala of the Cows", he means that Vala is the concealer, the withholder of the Light and it is the concealed Light that Indra restores to the sacrificer.

German translation:

„Mit der Schar seiner Seelenkräfte, die das erleuchtende Wort besitzt, mit den Mächten der vollkommenen Bestätigung, - mit seinem Schrei hat er den Verschleißer (des Lichtes) auseinandergebrochen. Brhaspati trieb die Herden des Lichts, die unsere Darbringung wirksam machen, nach oben, - der laut Rufende die ihm Antwortenden.“ (5)

(Oder: ... Brihaspati trieb die (Rot)glänzenden, die unsere Darbringung voran bringen (wirksam machen), nach oben, - der laut Rufende die ihm zumuhende Herde.)

(Oder: ... die unsere Darbringungen einen dynamischen Impuls verleihen...)

Vocabulary:

ruj, cl. 6. P. {rujati} (ep. also {-te}; pf. {ruroja} RV. &c. to break, break open, dash to pieces, shatter, destroy RV. &c.

phaliga, (Padap. {-li-ga}) m. (prob.) a cask or leather-bag or anything to hold fluids (applied to clouds or water-receptacles in mountains) RV.

It looks as if here and in I.62 Sri Aurobindo translates "pieces" for this word; or he did not translate it at all, for its meaning is doubtful; the old engl. translator takes "obstructive" and the german "robber".

usriya, mfn. reddish, bright (said of a cow and bull) RV.

m. a bull RV.

{A} f. light, brightness;

(the rays versus cows of the awakening or illumining inner Dawn.)

a cow RV. AV.;

any product of the cow (as milk) RV. AV.

havyasūd, (TS.) , or (VS.) mfn. preparing or providing the oblation.

SA translates “speed”; I think he relates it back to the root sū, which gives also not only a stem with the meaning “to press out or create” but also “to impel “etc.; here both meanings could make sense: the ray-cows or illumined thoughts can impel as well as nourish our givings or aspirations etc.

sūd,1 (prob. connected with {svad}) cl. 1. A1. {sUdate}

to put or keep in order, guide aright RV. AV

to manage, arrange, prepare, effect, contrive RV.

to settle i.e. put an end to, kill, slay (also inanimate objects) MBh. R. &c.

to squeeze, press, destroy S3is3

krand, to neigh after (acc.) RV. ix , 67 , 4 and x , 96 , 10: Intens. P.

{kanikrantti} (A. {-ntte} AdbhBr.; p. {kanikradat}, once {kanikrat}

RV. ix ,63, 20 ; p. A. {kanikradyamana} SBr. vi), to neigh, roar, rave, cry out RV. AV.

vāś, cl. 4. A. vAzyate} (ep. also {vAzyati}, Ved. and ep. also {vAzati};

p. {vAvazAna},

to roar, howl, bellow, bleat, low (as a cow), cry, shriek, sing (like a bird), sound , resound RV. &c

āj, ({A-aj}), {-ajati} (Subj. {AjAti} ; Impv. 2. sg. {-aja}, or {AjA} , 2. pl.

A1. {-ajadhvam}) to drive towards (as cattle or enemies) RV. VS.

AitBr.

Macdonnel gives ājat as ipf. of aj;

Old translators:

Griffith:

5 With the loud-shouting band who sang his praises, with thunder, he destroyed obstructive Vala.

Bṛhaspati thundering drove forth the cattle, the lowing cows who make oblations ready.

Geldner:

5. Er hat mit seiner schönsingenden, er mit seiner verskundigen Schar den Vala erbrochen, den Rāuber mit Gebrüll. Brihaspati treib (trieb?) laut brüllend die blökenden Kühe heraus, die die Opferspende gar machen.

ए॒वा पि॒त्रे वि॒श्वदे॒वाय वृ॒ष्णे य॒ज्ञैर् वि॒धेम॑ नम॒सा ह॒विर्भिः॑ ।

बृ॒हस्प॑ते सु॒प्रजा वी॒रव॑न्तो वयं॒ स्याम॑ प॒तयो॑ रयी॒णाम् ॥ ४-०५०-०६

evā pitré viśvādevāya vṛṣṇe yajñair vidhema námasā havīrbhiḥ

bṛhaspate suprajā vīrāvanto vayāṃ siyāma pátayo rayiṇām 4.50.6

Sri Aurobindo's translation:

6. Thus to the Father, the universal Godhead, the Bull of the herds, may we dispose our sacrifices and submission and oblations; O Brihaspati, full of energy and rich in offspring may we become masters of the felicities.

Word by word:

Thus (evā) to the Father (pitṛé), the universal Godhead (viśvādevāya), the Bull of the herds (vṛṣṇe), may we dispose (vidhema) our sacrifices and submission and oblations (yajñāir námasā havírbhiḥ); O Brihaspati, full of energy (vīravantaḥ) and rich in offspring (suprajāḥ) may we become (vayāṃ siyāma) masters of the felicities (pátayo rayiṇām).

German translation:

„Darum wollen wir uns nun dem Vater, der Universalen Gottheit, dem mächtigen Befruchter mit Opfern, mit Darbringungen in Hingabe weihen. O Brihaspati, mit vollkommenem Zuwachs und heroischer Kraft, mögen wir Besitzer der strahlenden Reichtümer sein.“ (6)

Vocabulary:

vidh 1 cl. 6. P. {-vidhati} (in RV. also {-te}), to worship, honour a god (dat., loc., or acc.) with (instr.) RV. AV. TBr. BhP.; to present reverentially, offer, dedicate RV. AV.; to be gracious or kind, befriend (said of Indra) RV. viii,78,7.

Old translators:

Griffith:

6 Serve we with sacrifices, gifts, and homage even thus the Steer of all the Gods, the Father.

Brhaspati, may we be lords of riches, with noble progeny and store of heroes.

Geldner:

6. So wollen wir dem Vater, dem alle Götter gehören, dem Bullen mit Anbetung, mit

Verbeugung, mit Opferspenden dienen. Brihaspati! Wir möchten gute Kinder, Söhne besitzen und Herren von Reichtümern sein.

स इद् राजा प्रतिजन्यानि विश्वा शुष्मेण तस्थाव् अभि वीर्येण ।

बृहस्पतिं यः सुभृतम् बिभर्ति वल्गूयति वन्दते पूर्वभाजम् ॥ ४-०५०-०७

sá íd rājā prátijanyāni vísvā śúṣmeṇa tasthāv abhí vīryeṇa
br̥haspátim yáḥ súbhṛtam bibhárti valgūyāti vándate pūrvabhājam
4.50.7

Sri Aurobindo's translation:

7. Verily is he King and conquers by his energy, by his heroic force all that is in the worlds that confront him, who bears Brihaspati in him well-contained and has the exultant dance and adores and gives him the first fruits of his enjoyment.

Interpretation:

Who bears (yáḥ bibhárti) Brihaspati (in himself) perfectly held (súbhr̥tam), who exults him and offers him (valgūyáti vándate) the first share (of all his life-experiences) (pūrvabhājam) – he indeed is the King (sá íd rājā), and with a glowing force and heroic energy (śuśmeṇa vīriyeṇa) he enters (meets) firmly (abhí tasthāu) all (inner and outer) worlds of beings that confront him (vísṡvā prátijanyāni).

German translation:

„Wer Brihaspati, vollkommen gehalten, in sich trägt, wer durchs Leben tanzt und ihm den ersten Teil seines Genusses darbietet, - der ist wahrlich ein König und betritt mit glühender und heroischer Kraft alle ihm begegnenden (inneren und äußeren) bevölkerten Welten.“ (7)

Vocabulary:

prati-jan, m. an adversary AV.

{-nya} ({pratI-}) mfn. adverse, hostile RV.

See Sri Aurobindo's commentary and also compare with sajanya below and vishvajanya in X.67.1; see also SV p.169

abhi-sthā, ({sthA}), {-tiSThati} (aor. {-asthAt} RV., {-aSThAt} Pan. 8-3,63; perf. p. {-taSThivas} RV. iv , 4 , 9) to tread or step upon (acc.) RV. AV. TS. SBr.; to overpower, defeat RV. AV. VS.; to extend or rise over (acc.) RV. i , 149 , 4 and iii , 14 , 4; to step or advance towards (acc.) PBr. Kaus.

subhr̥ta, ({su-}) mfn. well borne or maintained, well cherished or protected RV.;

valga, cl. 1. P. valgati}, to spring, bound, leap, dance (also of inanimate objects) VS. &c.; to sound Pancat. i,71 (v.l.);

(A.) to take food, eat , Sii. xiv , 29 ({vavAgire} v.l. {vavalihire}).

valgū, Nom. P. {-yati}, to treat kindly **RV. iv , 50 , 7**

to exult Bhatt.

vand, (cf. {vad}) cl. A1. {vandate} to praise, celebrate, laud, extol RV. AV.;

to show honour, do homage, salute respectfully or deferentially, venerate , worship, adore RV. &c.; to offer anything (acc.) respectfully to (dat.)

pūrvabhāj, mfn. receiving the first share, the first sharer, preferred, privileged, excellent RV.

Old translators:

Griffith:

7 Surely that King by power and might heroic hath made him lord of all his foes' possessions,

Who cherishes Brhaspati well-tended, adorns and worships him as foremost sharer.

Geldner:

7. Der König besteht alle feindlichen Völker mit Mut und Tapferkeit, der den Brihaspati hoch in Ehren hält, **artig behandelt**, lobt und ihm den Vorrang läßt.

स इत् क्षेति सुधित ओकसि स्वे तस्मा इळा पिन्वते विश्वदानीम् ।

तस्मै विशः स्वयम् एवा नमन्ते यस्मिन् ब्रह्मा राजनि पूर्व एति ॥ ४-०५०-०८

sá it̐ kṣeti súdhita ókasi své tásma ilā pinvate víśvadānīm
tásmai víśaḥ svayám evā namante yásmin brahmā rājani pūrva éti
4.50.8

Sri Aurobindo's translation:

8. Yea, he dwells firmly seated in his proper home and for him Ila at all times grows in richness. To him all creatures of themselves submit, the King, he in whom the Soul-Power goes in front.

Interpretation:

He indeed dwells well-established (sá it̐ kṣeti súdhita) in his own (highest) home (své ókasi) and for him at all times (tásmai víśvadānīm) flourishes the stream (pinvate ilā) (of the revealing word). To him verily the creatures (tásmai eva víśaḥ) surrender by themselves (ā namante svayám) – to the king, in whom (rājani yásmin) the soul comes first (brahmā éti pūrva).

German translation:

„Der wohnt wahrlich vollkommen etabliert in seinem eigenen höchsten Ort, und zu aller Zeit gedeiht für ihn Ila, die Göttin der Wahrheitsschau. Ihm geben sich ganz von selbst die Geschöpfe hin, - dem König, in welchem die Seele in den Vordergrund kommt.“ (8)

Vocabulary:

okas, {as} n. house, dwelling, place of abiding, abode, home, refuge, asylum RV. AV. MBh. BhP. &c. (cf. {divaukas}, {vanaukas}, &c.)

ilā, f. (closely connected with {iDA} and {irA}, qq.v.) flow; speech; the earth, &c.;

pinv, cl. 1. P. {pinvati} to cause to swell, distend; to cause to overflow or abound RV. AV. Br. GrSrS.; A. to swell, be distended, abound, overflow ib.;

brahman, n. (lit. "growth", "expansion", "evolution", "development", "swelling of the spirit or soul", fr. 2. {bRh}) pious effusion or utterance, outpouring of the heart in worshipping the gods, prayer RV. AV. VS. TS.;

m. ({brahman}), one who prays, a devout or religious man, a Brahman who is a knower of Vedic texts or spells, one versed in sacred knowledge RV. &c. &c. [cf. Lat., {flamen}];

N. of Brihas-pati (as the priest of the gods) RV. x , 141 , 3

pūrva, mf({A})n. being before or in front fore; first RV. &c.

Old translators:

Griffith:

8 In his own house he dwells in peace and comfort: to him for ever holy food flows richly.

To him the people with free will pay homage-the King with whom the Brahman hatb precedence.

Geldner:

8. Der wohnt behaglich im eigenen Hause, ihm schwillt die Ila allezeit an. Vor dem König beugen sich von selbst die Untertanen, bei dem der Hohepriester den Vortritt hat.

अप्रतीतो जयति सं धनानि प्रतिजन्यान् उत या सजन्या ।

अवस्यवे यो वरिवः कृणोति ब्रह्मणे राजा तम् अवन्ति देवाः ॥ ४-०५०-०९

ápratīto jayati sám̐ dhánāni prátijanyāni utá yā sájanyā
avasyáve yó varivaḥ kṛṇóti brahmáṇe rājā tám avanti devāḥ
4.50.9

Sri Aurobindo's translation:

9. None can assail him, he conquers utterly all the riches of the worlds which confront him and the world in which he dwells; he who for the Soul-Power that seeks its manifestation creates in himself that highest good, is cherished by the gods.

Interpretation:

The king, who creates (yó kṛṇóti) for the soul (brahmáṇe) that seeks unfoldment (avasyáve) a vast space (várivaḥ), him the gods unfold (tám avanti devāḥ). Without resistance (ápratīto) he conquers entirely the riches (jayati sám̐ dhánāni) of the (inner and outer) worlds of beings that confront him (prátijanyāni) and those which are already his (utá yā sájanyā).

German translation:

„Den König, der für die Entfaltung suchende Seele weiten Raum schafft, bringen die Götter zur Entfaltung. Unwiderstehlich erringt er vollständig die Reichtümer der bevölkerten Welten, die ihm schon angehören und jener, die ihm begegnen werden.“ (9)

Vocabulary:

apratīta, mfn. unapproached, unattackable RV. AV. vii , 25 , 1;
sajanya, ({sa-}) mfn. belonging to a kinsman RV. (cf. {-janIya}).
avasyu, mfn. desiring favour or assistance RV. VS. (v , 32 and xviii , 45; nom. sg. m. {-syUH}) (said of Indra) desirous of helping or assisting RV. iv, 16,11 and v,31,10, (cf. Pa2. 6-1 , 116)
varivas, n. room, width, space, free scope, ease, comfort, bliss RV. VS. TS. (acc. with {kR}, {dhA} or {vid} and dat., "make room for, clear the path to")
wealth , treasure (= {dhana}) Naigh.

SA: the highest good;

av, cl. I .P. {avati} to drive, impel, animate (as a car or horse) RV.; Ved. to promote, favour (chiefly Ved.) to satisfy, refresh; to offer (as a hymn to the gods) RV. iv , 44 , 6;

to lead or bring to (dat.: {Utaye}, {vAja-sAtaye}, {kSatrAya}, {svastaye}) RV.; (said of the gods) to be pleased with, like, accept favourably (as sacrifices, prayers or hymns) RV., (chiefly said of kings or princes) to guard, defend, protect, govern BhP. Ragh. ix , 1 VarBrS. &c.;

Old translators:

Griffith:

9 He, unopposed, is master of the riches of his own subjects and of hostile people.

The Gods uphold that King with their protection who helps the Brahman when he seeks his favour.

Geldner:

9. Ohne Widerstand gewinnt er die Schätze von Feind und Freund. Welcher König dem

schuttsuchenden Brahmanen einen Ausweg aus Not schafft, den begünstigen die Götter.

इन्द्रश् च सोमम् पिबतम् बृहस्पते ऽस्मिन् यज्ञे मन्दसाना वृषण्वसू ।

आ वां विशन्त्व इन्द्रवः स्वाभुवो ऽस्मे रयिं सर्ववीरं नि यच्छतम् ॥ ४-५०-१०

índraś ca sómam pibatam br̥haspate

asmín yajñé mandasānā vṛṣaṇvasū

ā vāṃ viśantu índavaḥ suābhúvo asmé

rayiṃ sárva-vīraṃ ní yachatam 4.5.10

Sri Aurobindo's translation:

10. Thou, O Brihaspati, and Indra, drink the Soma-wine rejoicing in this sacrifice, lavishing substance. Let the powers of its delight enter into you and take perfect form, control in us a felicity full of every energy.

Interpretation:

Indra and Brihaspati, O showerers of the luminous treasure (vṛṣaṇvasū), drink both our Soma (sómam pibatam) and take rapture (mandasānā) in this sacrifice (asmín yajñé). May the nectar-streams (índavaḥ) enter you both (ā vāṃ viśantu) and reach their utter fullness (or, manifestation) (suābhúvaḥ). (Then) may you both extend in us (asmé ní yachatam) the shining wealth and a universal energy (rayiṃ sárva-vīraṃ).

German translation:

„O Herr des Seelen-Wortes und Göttlicher Geist, trinkt beide die Essenz der von uns sublimierten Freude am Dasein (Soma) und findet euer Entzücken in diesem Opfer, ihr fruchtbaren Spender des lichtvollen Schatzes. Mögen die Nektarströme in euch eingehen und ihren vollkommenen Ausdruck finden; und mögt ihr in uns einen strahlenden Reichtum, eine universale Energie zur Anwendung bringen.“ (10)

Vocabulary:

mand, 1 (cf. 2. {mad}) 1. A1. {mandate} (Ved. also P. {-ti} to rejoice, be glad or delighted, be drunk or intoxicated (lit. and fig.) RV. AV. (P.)

to gladden, exhilarate, intoxicate, inflame, inspirit RV.

vṛṣanvasu, mfn. possessing or bringing great wealth RV.

SA: pouring out abundantly the substance and riches of the spirit

ā viś, P. A. {-vizati}, {-te} (inf. {A-vizam} RV. ii , 24 , 6) to go or drive in or towards; to approach, enter; to take possession of RV. AV. VS. SBr. MBh. BhP. R. Mn. &c.; to sit down, settle MBh.; to get or fall into to reach, obtain;

indu, m. ({und} Un. i , 13; probably fr. {ind} = {und}, "to drop"; perhaps connected with {bindu}, which last is unknown in the Rig-veda.),

Ved. a drop (especially of Soma), Soma RV. AV. VS.;

a bright drop, a spark TS.; the moon;

ā-bhū, 2 mfn. present, being near at hand, assisting, helping RV.

approaching, turning one's self towards (as a worshipper towards the deity) RV. i , 51 , 9 ({Us}) m. a helper, assistant.

su-ābhū, mfn. very abundant or ready to hand RV. ready to help ib. (eg. to perfectly come into manifestation, or to manifest in completeness or fullness;

yam, cl. 1. P. {yacchati} (Ved. ep. {yamati}, {-te} to sustain, hold, hold up, support; to stretch out, expand, spread, display, show RV.; confer, grant, bestow on (dat. or loc.), present with (instr.) RV. &c.; ni yam, P. {-yacchati}, to stop (trans.), hold back, detain with (loc.); (A.) to stop (intrans.), stay, remain RV.; to keep back, refuse; to hold over, extend ({zarma}) AV.; to hold downwards (the hand) TS.; to bring near, procure, bestow, grant, offer, present (rain, gifts &c.) RV. AV. Br. &c.; to hold in, keep down, restrain, control, govern, regulate (as breath, the voice, the organs of sense &c.) Mn. MBh. &c.

Old translators:

Griffith:

10 Indra, Brhaspati, rainers of treasure, rejoicing at this sacrifice drink the Soma. Let the abundant drops sink deep within you: vouchsafe us riches with full store of heroes.

Geldner:

10. Indra und Brihaspati! Trinket den Soma, berauscht euch bei diesem Opfer, ihr ... In euch sollen die wirksamen Säfte eingehen. Uns bestimmt einen Schatz von vollständiger

Söhnezahl!

बृहस्पत॑ इन्द्र॑ वर्ध॑तं नः स॒चा सा वां॑ सु॒मति॑र् भू॒त्व् अ॒स्मे ।

अविष्टं धियो जिगृतम् पुरंधीर् जजस्तम् अर्यो वनुषाम् अरातीः ॥ ४-०५०-११

bṛhaspata indara vārdhataṃ naḥ śacā sā vāṃ sumatīḥ bhūtu asmé
aviṣṭāṃ dhīyo jigṛtām púraṃdhīr jajastām aryó vanúṣām árātiḥ
4.50.11

Sri Aurobindo's translation:

11. O Brihaspati, O Indra, increase in us together and may that your perfection of mind be created in us; foster the thoughts, bring out the mind's multiple powers; destroy all poverties that they bring who seek to conquer the Aryan.

Interpretation:

O Lord of the Word and Lord of the divine Mind, jointly (śacā) grow for us (vārdhataṃ naḥ); thus may your (vāṃ) perfect (or, right and soul-inspired) thinking (sumatīḥ) become manifest in us (bhūtu asmé). Unfold our (intuitive) thoughts (aviṣṭāṃ dhīyaḥ), awaken a rich intelligence (jigṛtām púraṃdhīḥ) and exhaust (jajastām) the selfish (lightless) powers (árātiḥ) of those who desire to attack (vanúṣām) the strivers for perfection (aryaḥ).

German translation:

„O Brihaspati, o Indra, gemeinsam wachst in uns, auf dass euer beseeltes rechtes Denken sich in uns offenbare. Entfaltet die (intuitiven) Gedanken, erweckt eine reiche Intelligenz. Bezwingt alle selbstsüchtigen lichtlosen Mächte, die den nach Vollendung Strebenden zu überwältigen suchen.“
(11)

(Oder: ... dann möge sie, die euer vollkommen beseeltes Denken ist, sich in uns offenbaren. Entfaltet die inspirierten Gedanken, erweckt die Göttin der reichen Intelligenz. Bezwingt die selbstsüchtigen lichtlosen Kräfte jener, die die nach Vollendung Strebenden anzugreifen suchen.)

Vocabulary:

sumati, f. good mind or disposition, benevolence, kindness, favour (acc. with {kR} "to make any one the object of one's favour ") RV.

AV.;

devotion, prayer ib.; the right taste for, pleasure or delight in (loc.)

R.;

mfn. very wise or intelligent Kav. Pancat.

śacā, ind. near, at hand, along, together, together with, in the presence of; before, in, at, by (with loc. either preceding or following) RV. VS. TBr.;

av, Imper. 2. du. {aviSTam}; (meaning see vers 8 above);

jāgr, cl. 2. {-garti} to be awake or watchful RV. AV. &c.; to watch over, be attentive to or intent on, care for, provide, superintend (with loc. or loc. with {adhi}) RV. AV. &c.;

Caus. (aor. 2. and 3. sg. {ajIgar} Impv. {jigRtam}, {-ta}) to awaken RV.

puramdhi, mfn. (etym. much contested; prob. fr. acc. of 1. or 3. {pur} and {dhA}, "bearing fulness" or "bearing a body") prolific, not barren (lit. and fig.), bountiful, munificent, liberal RV. VS. TS.; f. a woman, wife RV. i , 116 , 7;
 liberality, munificence, kindness (shown by gods to man e.g. RV. i,5,3; 158 2 &c.; or by man to gods in offering oblations e.g. i , 123 , 6 ; 134 , 3 &c.; also personified as goddess of abundance and liberality e.g. vii , 36 , 8 &c.)
 jas, cl. i. A. (p. {jasamAna}) to be exhausted or starved RV. i , 112 , 6; vii , 68, 8 : P. {jasati}, to go Naigh. ii , 14 : cl. 4. P. to liberate Dhatup. xxvi , 102: Caus. {jAsayati} (**aor.** {ajljasata}, **2. du.** {**jajastam**}) to exhaust, weaken, cause to expire RV. **iv,50,11**; SBr. ii,2,2,19;
 to hurt (cf. Pan. 2-3 , 56); to strike, xxxiii; to contemn ib.;
 vanu, m. "zealous, eager", (either) an assailant, injurer, enemy RV. iv , 30 , 5 (or) an adherent , friend ib. x , 74 , 1.
 vanus, mfn. zealous, eager; (either) anxious for, attached or devoted to, a friend; (or) eager to attack, a foe, enemy RV.
 van, cl. 1. cl. 8. to like, love, wish, desire RV. AV.
 to gain, acquire, procure (for one's self or others) RV. AV. SBr.
 to prepare, make ready for, aim at, attack RV.
 to hurt, injure MW.
 Got. {gawinnan} Germ. {gewinnen} Eng. {win}.]
 vanuṣa, (fr. {vanus}), Nons. A. {-Sate} (only {vanuSanta}), to obtain, acquire RV. x,128,3.
 vanuṣya, (fr. {vanus}) Nom. P. A. {-Syati}, {-te}, to plot against, attack, assail RV. i , 132 , 1 &c. (A.) to wish for, desire ib. ix , 7 , 6. ari, 1 mfn. ({R}), attached to, faithful RV.; ({is}) m. a faithful or devoted or pious man RV.
 aryaḥ, I take as sg. gen.;
 arātiya, Nom. P. (Subj. {-tsyAt}) to be malevolent, have hostile intentions against (dat.) AV. iv , 36 , 1.
 rāti, mfn. ready or willing to give, generous, favourable, gracious RV. AV. VS. Br.;
 f. a favour, grace, gift, oblation RV. &c.; (in RV. also "the Giver" conceived of as a deity and associated with Bhaga;

Old translators:

Griffith:

11 Brhaspati and Indra, make us prosper may this be your benevolence to usward.

Assist our holy thoughts, wake up our spirit: weaken the hatred of our foe and rivals.

Geldner:

11. Brihaspati, Indra! Stärket uns gemeinsam; diese eure Gnade soll uns werden! Begünstiget die Gebete, erwecket die Freigebigkeit; dämpfet die Mißgunst des Nebenbuhlers, der Eifersüchtigen!

Appendix:

COMMENTARY on IV.50 from “The Secret of the Veda”.

(Introduction to the Hymn.)

Brihaspati, Brahmanaspati, Brahma are the three names of the god to whom the Rishi Vamadeva addresses this mystic hymn of praise. In the later Puranic theogonies Brihaspati and Brahma have long become separate deities. Brahma is the Creator, one of the Three who form the great Puranic Trinity; Brihaspati is a figure of no great importance, spiritual teacher of the gods, and incidentally guardian of the planet Jupiter; Brahmanaspati, the middle term which once linked the two, has disappeared. To restore the physiognomy of the Vedic deity we have to reunite what has been disjoined and correct the values of the two separated terms in the light of the original Vedic conceptions.

Brahman in the Veda signifies ordinarily the Vedic Word or mantra in its profoundest aspect as the expression of the intuition arising out of the depths of the soul or being. It is a voice of the rhythm which has created the worlds and creates perpetually. All world is expression or manifestation, creation by the Word. Conscious Being luminously manifesting its contents in itself, of itself, *tmanā*, is the superconscient; holding its contents obscurely in itself it is the subconscient. The higher, the self-luminous descends into the obscure, into the night, into darkness concealed in darkness, *tamas tamasā gūḍham*, where all is hidden in formless being owing to fragmentation of consciousness, *tucchyenābhvapihitam*. It arises again out of the Night by the Word to reconstitute in the conscient its vast unity, *tanmahinājāyataikam*. This vast Being, this all-containing and all-formulating consciousness is Brahman. It is the Soul that emerges out of the subconscient in Man and rises towards the superconscient. And the word of creative Power welling upward out of the soul is also *brahman*.

The Divine, the Deva, manifests itself as conscious Power of the soul, creates the worlds by the Word out of the waters of the subconscient, *apraketaṃ salilaṃ sarvam*, – the inconscient ocean that was this all, as it is plainly termed in the great Hymn of Creation. This power of the Deva is Brahma, the stress in the name falling more upon the conscious soul-power than upon the Word which expresses it. The manifestation of the different world-planes in the conscient human being culminates in the manifestation of the superconscient, the Truth and the Bliss, and this is the office of the supreme Word or Veda. Of this supreme word Brihaspati is the master, the stress in this name falling upon

the potency of the Word rather than upon the thought of the general soul-power which is behind it. Brihaspati gives the Word of knowledge, the rhythm of expression of the superconscient, to the gods and especially to Indra, the lord of Mind, when they work in man as “Aryan” powers for the great consummation. It is easy to see how these conceptions came to be specialised in the broader, but less subtle and profound Puranic symbolism into Brahma, the Creator, and Brihaspati, the teacher of the gods. In the name Brahmanaspati, the two varying stresses are unified and equalised. It is the link-name between the general and the special aspects of the same deity.

(Verse by verse commentary.)

Vers 1

Brihaspati is he who has established firmly the limits and definitions of the Earth, that is to say of the material consciousness. The existence out of which all formations are made is an obscure, fluid and indeterminate movement,—salilam, Water. The first necessity is to create a sufficiently stable formation out of this flux and running so as to form a basis for the life of the conscient. This Brihaspati does in the formation of the physical consciousness and its world, sahasā, by force, by a sort of mighty constraint upon the resistance of the subconscious. This great creation he effects by establishing the triple principle of mind, life and body, always present together and involved in each other or evolved out of each other in the world of the cosmic labour and fulfilment. The three together form the triple seat of Agni and there he works out the gradual work of accomplishment or perfection which is the object of the sacrifice. Brihaspati forms by sound, by his cry, raveṇa, for the Word is the cry of the soul as it awakens to ever-new perceptions and formations. “He who established firmly by force the ends of the earth, Brihaspati in the triple seat of the fulfilment, by his cry.”

(yas tastambha sahasā vi jmo antān, bṛhaspatis triṣadhastho raveṇa.)

On him, it is said, the ancient or pristine Rishis meditated; meditating, they became illumined in mind; illumined, they set him in front as the god of the ecstatic tongue, mandrajihvam, the tongue that takes joy of the intoxicating wine of Soma, mada, madhu, of that which is the wave of sweetness, madhumān ūrmiḥ (IX.110.11), hidden in the conscient existence and out of it progressively delivered.

(taṃ pratnāsa ṛṣayo dīdhyānāḥ, puro viprā dadhire mandrajihvam.)

But of whom is there question? **The seven divine Rishis, ṛṣayo divyāḥ, who fulfilling consciousness in each of its seven principles and harmonising them together superintend the evolution of the world, or the human fathers, pitaro manusyāḥ, who first discovered the higher knowledge and formulated for man the infinity of the Truth-consciousness?** Either may be intended, but the reference seems to be rather to the conquest of the Truth by the human fathers, the Ancients. The word *dīdhyāna* in the Veda means both shining, becoming luminous, and thinking, meditating, fixing in the thought. It is constantly being used with the peculiar Vedic figure of a double or complex sense. In the first sense [shining] it must be connected with *viprāḥ*, and the suggestion is that the Rishis became more and more luminous in thought by the triumphant force of Brihaspati until they grew into Illuminates, *viprāḥ*. In the second [thinking] it is connected with *dadhire* and suggests that the Rishis, meditating on the intuitions that rise up from the soul with the cry of Brihaspati in the sacred and enlightening Word, holding them firmly in the thought, became illuminated in mind, open to the full inflow of the superconscient. They were thus able to bring into the front of the conscious being that activity of the soul-thoughts which works usually in the background, veiled, and to make it the leading activity of their nature. As a result Brihaspati in them became able to taste for them the bliss of existence, the wine of Immortality, the supreme Ananda. The formation of the definite physical consciousness is the first step, this awakening to the Ananda by the bringing forward in mind of the intuitive soul as the leader of our conscious activities is the consummation or, at least, the condition of the consummation. The result is the formation of the Truth-consciousness in man.

Vers 2

The ancient Rishis attained to the most rapid vibration of the movement; the most full and swift streaming of the flux of consciousness which constitutes our active existence, no longer obscure as in the subconscious, but full of the joy of perfected consciousness,—not *apraketam* like the Ocean described in the Hymn of Creation, but *supraketam*. Thus they are described, *dhunetayaḥ supraketam madantaḥ*. **With this attainment of the full rapidity of the activities of consciousness unified with its full light and bliss in the human mentality they have woven for the race by the web of these rapid, luminous and joyous perceptions the Truth-consciousness, Ritam Brihat,** which is the womb or birth-place of this conscient being. **For it is out of the superconscient that existence descends into the subconscious and**

carries with it that which emerges here as the individual human being, the conscious soul. The nature of this Truth-consciousness is in itself this that it is abundant in its outflowings, *pr̥ṣantam*, or, it may be, many-coloured in the variety of its harmonised qualities; it is rapid in its motion, *sṛpram*; by that luminous rapidity it triumphs over all that seeks to quell or break it, it is *adabdham*; above all it is wide, vast, infinite, *ūrvam*. In all these respects it is the opposite of the first limited movement which emerges out of the subconscious; for that is stunted and grey, slow and hampered, easily overcome and broken by the opposition of hostile powers, scanty and bounded in its scope.

But this Truth-consciousness manifested in man is capable of being again veiled from him by the insurgence of the powers that deny, the *Vritras*, *Vala*. The Rishi therefore prays to *Brihaspati* to guard it against that obscuration by the fullness of his soul-force. (*Dhūnetayaḥ supraketaṃ madanto, bṛhaspate abhi ye nas tatasre; pr̥ṣantaṃ sṛpram adabdham ūrvaṃ, bṛhaspate rakṣatād asya yonim.*)

Vers 3

The Truth-consciousness is the foundation of the superconscient, the nature of which is the Bliss. It is the supreme of the supraconscient, *paramā parāvat*, from which the being has descended, the *parama parārdha* of the Upanishads, the existence of *Sachchidananda*. It is to that highest existence that those arise out of this physical consciousness, *ataḥ*, who like the ancient Rishis enter into contact with the Truth-consciousness. (*Bṛhaspate yā paramā parāvada, ata ā te ṛtaspr̥ṣo ni ṣeduḥ.*) They make it their seat and home, *kṣaya*, *okas*. For in the hill of the physical being there are dug for the soul those abounding wells of sweetness which draw out of its hard rigidity the concealed *Ananda*; at the touch of the Truth the rivers of honey, the quick pourings of the wine of Immortality trickle and stream and break out into a flood of abundance over the whole extent of the human consciousness. (*tubhyaṃ khātā avatā adridugdhā, madhvaḥ ścotanti abhito virap̥śam.*)

Vers 4

Thus *Brihaspati*, becoming manifest first of the gods out of the vastness of that Light of the Truth-consciousness, in that highest heavenly space of the supreme superconscient, *maho jyotiṣaḥ parame vyoman*, presents himself in the full sevenfold aspect of our conscious being, multiply born in all the forms of the interplay of its seven principles ranging from the material to the purest spiritual, luminous with their sevenfold ray which lights all our

surfaces and all our profundities, and with his triumphant cry dispels and scatters all powers of the Night, all encroachments of the Inconscient, all possible darknesses. Bṛhaspatiḥ prathamam jāyamāno, maho jyotiṣaḥ parame vyoman; saptāsyas tuvijāto raveṇa, vi saptaraśmir adhamat tamāṃsi.

Vers 5

It is by the powers of the Word, by the rhythmic army of the soul-forces that Brihaspati brings all into expression and dispelling all the darknesses that encompass us makes an end of the Night. These are the “Brahma”s of the Veda, charged with the word, the brahman, the mantra; it is they in the sacrifice who raise heavenward the divine Rik, the Stubh or Stoma. Ṛk, connected with the word arka which means light or illumination, is the Word considered as a power of realisation in the illuminating consciousness; stubh is the Word considered as a power which affirms and confirms in the settled rhythm of things. **That which has to be expressed is realised in consciousness, affirmed, finally confirmed by the power of the Word.** The “Brahma”s or Brahmana forces are the priests of the Word, the creators by the divine rhythm. It is by their cry that Brihaspati breaks Vala into fragments. As Vritra is the enemy, the Dasyu, who holds back the flow of the sevenfold waters of conscient existence,—**Vritra, the personification of the Inconscient,** so **Vala** is the enemy, the Dasyu, who holds back in his hole, his cave, bilam, guhā, the herds of the Light; he is **the personification of the subconscious. Vala is not himself dark or inconscient, but a cause of darkness.** Rather his substance is of the light, valaṃ gomantam, valaṃ vapuṣam, **but he holds the light in himself and denies its conscious manifestation.** He has to be broken into fragments in order that the hidden lustres may be liberated. Their escape is expressed by the emergence of the Bright Ones, the herds of the Dawn, from the cavern below in the physical hill and their driving upward by Brihaspati to the heights of our being whither with them and by them we climb. **He calls to them with the voice of the superconscient knowledge; they follow him with the response of the conscious intuition.** They give in their course the impulsion to the activities which form the material of the sacrifice and constitute the offerings given to the gods and these also are carried upward till they reach the same divine goal.

Vers 6

This **self-expressive Soul, Brihaspati,** is the Purusha, the Father of all things; it is the universal Divinity; it is the Bull of the herds, the

Master and fertilizer of all these luminous energies evolved or involved, active in the day or obscurely working in the night of things, which constitute the becoming or world-existence, bhuvanam. To the Purusha under the name of Brihaspati the Rishi would have us dispose in the order of a sacrifice all the materials of our being by sacrificial action in which they are given up to the All-Soul as acceptable oblations offered with adoration and surrender. By the sacrifice we shall become through the grace of this godhead full of heroic energy for the battle of life, rich in the offspring of the soul, masters of the felicities which are attained by divine enlightenment and right action.

Vers 7

For the soul's energy and overcoming force are perfected in the human being who bears in himself and is able to bear firmly **this conscious Soul-power brought forward as the leading agency in the nature**, who arrives by it at a rapid and joyous movement of the inner activities as did the pristine sages, compasses that harmonious bound and gallop of the steed of Life within and adores always **this godhead giving it the first fruits of all results and enjoyments**. By that energy he throws himself upon and masters all that comes to him **in the births, the worlds, the planes of consciousness that open upon his perception in the progress of the being**. He becomes the king, the samrāt, ruler of his world-environment.

Vers 8

For such a soul attains to a firmly settled existence in its own proper home, the Truth-consciousness, the infinite totality, and for it at all times **Ila, the highest Word, premier energy of the Truth-consciousness, she who is the direct revealing vision in knowledge and becomes in that knowledge the spontaneous self-attainment of the Truth of things in action, result and experience,— Ila grows perpetually in body and richness. To him all creatures of themselves incline, they submit to the Truth in him because it is one with the Truth in themselves. For the conscious Soul-Power that is the universal creator and realiser, leads in all his activities. It gives him the guidance of the Truth in his relations with all creatures and therefore he acts upon them with an entire and spontaneous mastery**. This is the ideal state of man that the soul-force should lead him, Brihaspati, Brahma, the spiritual light and counsellor, and he realising himself as Indra, the royal divinity of action, should govern himself and all his environment in the right of their common Truth.

Vers 9

For this Brahma, this creative Soul seeks to manifest and increase himself in the royalty of the human nature and he who attains to that royalty of light and power and creates in himself for Brahma that highest human good, finds himself always cherished, fostered, increased by all the divine cosmic powers who work for the supreme consummation. He wins all those possessions of the soul which are necessary for the royalty of the spirit, those that belong to his own plane of consciousness, and those that present themselves to him from other planes of consciousness. Nothing can assail or affect his triumphant progress.

Vers 10

Indra and Brihaspati are thus the two divine powers whose fullness in us and conscious possession of the Truth are the conditions of our perfection. Vamadeva calls on them to drink in this great sacrifice the wine of immortal Ananda, rejoicing in the intoxication of its ecstasies, pouring out abundantly the substance and riches of the spirit. Those outpourings of the superconscient beatitude must enter into the soul-force and there take being perfectly. Thus a felicity will be formed, a governed harmony, replete with all the energies and capacities of the perfected nature which is master of itself and its world.

Vers 11

So let Brihaspati and Indra increase in us and that state of right mentality which together they build will be manifested; for that is the first condition. Let them foster the growing thoughts and bring into expression those energies of the mental being which by an enriched and multiple thought become capable of the illumination and rapidity of the Truth-consciousness.

The powers that attack the Aryan fighter, would create in him poverties of mind and poverties of the emotive nature, all infelicities. Soul force and mental force increasing together, destroy all such poverty and insufficiency. Together they bring man to his crowning and his perfect kingdom.