

Introduction to VI.73 (from The Secret of the Veda)

... Moreover, the conquest of the Light is only part of the great action of the Vedic sacrifice. The gods have to win by it all the boons (viśvā vāryā) which are necessary for the conquest of immortality and the emergence of the hidden illuminations is only one of these. Force, the Horse, is as necessary as Light, the Cow; not only must Vala be reached and the light won from his jealous grasp, but Vritra must be slain and the waters released; the emergence of the shining herds means the rising of the Dawn and the Sun; that again is incomplete without the sacrifice, the fire, the wine. All these things are different members of one action, sometimes mentioned separately, sometimes in groups, sometimes together as if in a single action, a grand total conquest. And the result of their possession is the revelation of the vast Truth and the conquest of Swar, the luminous world, called frequently the wide other world, urum u lokam or simply u lokam. We must grasp this unity first if we are to understand the separate introduction of these symbols in the various passages of the Rig Veda. Thus in VI.73 ... we find a brief hymn of three verses in which these symbols are briefly put together in their unity; it might almost be described as one of the mnemonic hymns of the Veda which serve to keep in mind the unity of its sense and its symbolism.

(See also the appendix below.)

r̥ṣi: bharadvāja bārhaspatya; devatā: bṛhaspati; chanda: triṣṭup

यो अद्रिभित्प्रथमजा ऋतावा बृहस्पतिराङ्गिरसो हविष्मान्	
द्विबर्हज्मा प्राघर्मसत्पिता न आ रोदसी वृषभो रोरवीति	1
जनाय चिद्य इवत उ लोकं बृहस्पतिर्देवहृतौ चकार	
मन्वृत्राणि वि पुरो ददरोति जयञ्छत्रैरुमित्रान्पृत्सु साहेन	2
बृहस्पतिः समजयद्दसूनि महो वृजान् गोमतो देव एषः	
अपः सिषासन्स्वर्प्रतीतो बृहस्पतिर्हन्त्युमित्रमुकैः	3

yó adribhít prathamajā ṛtāvā bṛhaspátir āṅgirasó havíṣmān
dvibárhajmā prāgharmasát pitā na ā ródasī vṛṣabhó roravīti 6.73.1

jánāya cid yá ívata ulokám bṛhaspátir deváhūtau cakāra
ghnán vṛtrāṇi ví púro dardarīti jáyañ chātrūmṛ amitrān pṛtsú sāhan
6.73.2

bṛhaspátiḥ sám ajayad vásūni mahó vrajān gómato devá eṣāḥ
apāḥ síṣāsan súvar ápratīto bṛhaspátir hánti amítam arkaíḥ 6.73.3

Text with Translation and Vocabulary.

yó adribhít prathamajā ṛtāvā bṛhaspátir āngirasó havíṣmān
dvibárhajmā prāgharmasát pitā na ā ródasī vṛṣabhó roravīti 6.73.1

“He who is the hill-breaker, first-born, possessed of the truth,
Brihaspati, the Angirasa, the giver of the oblation, pervader of the
two worlds, dweller in the heat and light (of the sun), our father,
roars aloud as the Bull to the two firmaments.” (1)

Same with Sanskrit:

“He who is the hill-breaker (yó adribhít), first-born, possessed of the
truth (prathamajā ṛtāvā), Brihaspati, the Angirasa, the giver of the
oblation (havíṣmān), pervader of the two worlds (dvibárhajmā),
dweller in the heat and light (of the sun) (prāgharmasát), our father
(pitā naḥ), roars aloud as the Bull (ā roravīti vṛṣabhaḥ) to the two
firmaments (ródasī).” (1)

Vocabulary:

dvibarhajman, mfn. (fr. {barha} = {-has}) having a double course or
path RV.

prāgharmasad, mfn. sitting in a region of fire or light RV. **vi,73,1**
(Say.)

ru, 1 cl. 2. P. {rauti} or {ravIti} (Ved. also {ruvati} and {ravoti} **Intens.**
(Ved.) **{roravIti}** to bellow or roar &c. loudly, scream aloud,
vociferate.

rodasī, f. (du., once sg.) heaven and earth RV. &c.; (sg.) N. of
lightning as wife of Rudra and companion of the Maruts (also
{rodasI} RV.; the earth R. Hcat.;

1. SERVED with oblations, first-born, mountain-render, Angiras' son, Brhaspati,
the Holy,
With twice-firm path, dwelling in light, our Father, roars loudly, as a bull, to Earth
and Heaven.

1. Der Felsenbrecher, der erstgeborene, gesetzestreue Brihaspati, der Angirase,
der Opfernde, der eine doppelte Bahn hat, der voran bei dem Gharmatrank sitzt,
unser Vater, der Bulle brüllte beide Welten an.

jānāya cid yá ívata ulokám bṛhaspátir deváhūtau cakāra
ghnán vṛtrāṇi ví púro dardarīti jáyañ chātrūmṛ amítṛān pṛṣú sāhan
6.73.2

“Brihaspati who for man the voyager has fashioned that other
world in the calling of the gods, slaying the Vritra-forces breaks

open the cities, conquering foes and overpowering unfriends in his battles." (2)

Same with Sanskrit:

"Brihaspati who (yá) for man the voyager (jánāya cid ívate) has fashioned that other world (cakāra ulokám) in the calling of the gods (deváhūtau), slaying the Vritra-forces (ghnán vṛtrāṇi) breaks open the cities (ví dardarīti púraḥ), conquering foes (jáyañ chátrūn) and overpowering unfriends in his battles (sāhan amítṛān pṛtsú)." (2)

Vocabulary:

īvat, mfn. (fr. pronominal base 3. {i}), so large, so stately, so magnificent, so much RV.; going, moving [Say.]

loka, m. (connected with {roka}; in the oldest texts {loka} is generally preceded by {u}, which accord. to the Padap. = the particle 3. {u}; but {u} may be a prefixed vowel and {uloka}, a collateral dialectic form of {loka}; **accord. to others {u-loka} is abridged from {uru-} or {ava-loka}), free or open space, room, place, scope, free motion** RV. AV. Br. ASvSr. (**acc. with {kR} or {dA} or {anu-} {nI}**), to make room grant freedom";

vi-dṛ, P. {-dRNAti}, to tear asunder or to pieces, lacerate MBh. R. &c.; to cleave, open (aor. Subj. {-darSasi}) RV. viii , 32 , 5: Pass. {-dIryate} (ep. also {-ti}), to be torn or rent asunder, split open SBr. &c.; to push away Kathas.: Intens. **{-dardarIti}**, to tear or split in pieces, burst asunder, open RV.;

pṛt, f. (only in loc. pl. {pRtsu}, in one place [i , 129 , 4] {pRtsuSu} RV.; but according to Vop. also in other cases, viz. {pRtas}, {pRtA}, {pRdbhyAm}) battle, contest, strife.

sah, 1 cl. 1. A. {sahate} (Ved. and ep. also {-ti} and exceptionally {sAhati}, once in MBh.; to prevail, be victorious; to overcome, vanquish, conquer, defeat (enemies), gain, win (battles) RV. AV. Br. R. Bhatt.;

2 Brhaspati, who made for such a people wide room and verge when Gods were invocated,

Slaying his enemies, breaks down their castles, quelling his foes and conquering those who hate him.

2. Brihaspati, der auch unsereinem für die Götterladung **freie Bahn** geschaffen hat - er schlägt die Feinde, bricht die Burgen, besiegt die Feinde, überwindet die Gegner in den Kämpfen.

bṛhaspátih sám ajayad vásūni mahó vrajān gómato devá eṣāḥ
apāḥ síṣāsan súvar ápratito bṛhaspátir hánti amítṛam arkaiḥ 6.73.3

"Brihaspati conquers for him the treasures, great pens this god wins full of the kine, seeking the conquest of the world of Swar, unassailable; Brihaspati slays the Foe by the hymns of illumination (arkaiḥ)." (3)

(apāḥ, waters, not translated by Sri Aurobindo.)

Interpretation:

The Lord of the Word conquered completely (sám ajayad) the luminous treasures (vásūni) – great enclosers (coverings) full of the Herds of Light (mahó vrajān gómato) – this shining god (devá eṣāḥ). Brihaspati smites the hostile power (hánti amíttram) by the illumining words (arkaiḥ) and, unopposed (ápratītaḥ), desires to win (síśāsan) the Waters and the Sun-World (apāḥ súvar).

Vocabulary:

apratīta, mfn. unapproached, unattackable RV. AV. vii , 25 , 1;
vraja, 2 m. (n. only RV. v , 6 , 7 ; ifc. f. {A}; fr. {vRj}) a fold, stall, cow-pen, cattle-shed, enclosure or station of herdsmen RV. &c.;
san, 1, Desid. {sisaniSati} (Gr.) or {siSAsati} AV. iv,38,2), to wish to acquire or obtain RV. TS. AV.;

3 Brhaspati in war hath won rich treasures, hath won, this God, the great stalls filled with cattle.

Striving to win waters and light, resistless, Brhaspati with lightning smites the foeman.

3. Brihaspati erbeutete die Schätze insgesamt, dieser Gott die großen Rinderherden. Wenn er willens ist, die Gewässer, das Himmelslicht zu gewinnen, so ist Brihaspati unwiderstehlich; er erschlägt mit seinen Gesängen den Feind.

Appendix to VI.73 (from The Secret of the Veda)

[“He who is the hill-breaker, first-born, possessed of the truth, Brihaspati, the Angirasa, the giver of the oblation, pervader of the two worlds, dweller in the heat and light (of the sun), our father, roars aloud as the Bull to the two firmaments. Brihaspati who for man the voyager has fashioned that other world in the calling of the gods, slaying the Vritra-forces breaks open the cities, conquering foes and overpowering unfriends in his battles. Brihaspati conquers for him the treasures, great pens this god wins full of the kine, seeking the conquest of the world of Swar, unassailable; Brihaspati slays the Foe by the hymns of illumination (arkaiḥ).”]

We see at once the unity of this many-sided symbolism.

Another passage more mystic in its language brings in the idea of the dawn and the restoration or new-birth of light in the sun which are not expressly mentioned in the brief hymn to Brihaspati. It is in the praise of Soma of which the opening phrase has already been cited, VI.44.22;

अयं देवः सहसा जायमान इन्द्रेण युजा पणिम् अस्तभायत् ।

अयं स्वस्य पितुर् आयुधानीन्दुर् अमुष्णाद् अशिवस्य मायाः ॥ ६-०४४-२२

ayám deváḥ sáhasā jāyamāna índreṇa yujā paṇím astabhāyat
ayám suvāsya pitúr āyudhāni índur amuṣṇād áśivasya māyāḥ

6.44.22

“This god born by force stayed with Indra as his comrade the Pani;
he it was wrested from his own unblest father (the divided being)
his weapons of war and his forms of knowledge (māyāḥ),

अ॒यम् अ॒कृ॒णोद् उ॒षसः॑ सु॒प॒त्नी॑र् अ॒यं सू॒र्ये॑ अ॒द॒धाज् ज्योति॑र् अ॒न्तः ।
अ॒यं त्रि॒धातु॑ दि॒वि रो॒चने॑षु त्रि॒तेषु॑ वि॒न्दद् अ॒मृतं॑ नि॒गू॒ळ॒हम् ॥ ६-०४४-२३
ayám akr̥ṇod uṣásah supátnīr ayám sūrye adadhāj jyótir antáh
ayám tridhātu diví rocanéṣu tritéṣu vindad amṛtaṁ nígūḷham
6.44.23

he it was made the Dawns glorious in their lord, he it was created
in the Sun the Light within, he it was found the triple principle (of
immortality) in heaven in its regions of splendour (the three worlds
of Swar) and in the tripartite worlds the hidden immortality (this is
the giving of the Amrita in separate parts alluded to in the Atris’
hymn to Agni, the threefold offering of the Soma given on the three
levels, triṣu sānuṣu, body, life and mind);

अ॒यं द्या॒वापृ॑थि॒वी वि॒ ष्क॒भाय॑द् अ॒यं रथ॑म् अ॒युन॑क् स॒प्त॒रश्मि॑म् ।
अ॒यं गो॑षु श॒च्या प॑क्वम् अ॒न्तः सो॒मो दा॑धार द॒शय॑न्त्रम् उ॒त्सम् ॥ ६-०४४-२४
ayám dyāvāpṛthivī ví ṣkabhāyad ayám rátham ayunak saptáraśmim
ayám góṣu śáciyā pakvám antáh sómo dādhāra dásayantram útsam
6.44.24

he it was supported widely heaven and earth, he it was fashioned
the car with the seven rays; he it was held by his force the ripe yield
(of the madhu or gṛta) in the cows, even the fountain of the ten
movements.”

It certainly seems astonishing to me that so many acute and eager
minds should have read such hymns as these without realising that
they are the sacred poems of symbolists and mystics, not of Nature-
worshipping barbarians or of rude Aryan invaders warring with
the civilised and Vedantic Dravidians. (146 *The Secret of the Veda*)

(Translation without Sanskrit Text.)

“This god born by force stayed [stopped] with Indra as his comrade the Pani; he it was wrested from his own unblest father (the divided being) his weapons of war and his forms of knowledge (māyāḥ), he it was made the Dawns glorious in their lord, he it was created in the Sun the Light within, he it was found the triple principle (of immortality) in heaven in its regions of splendour (the three worlds of Swar) and in the tripartite worlds the hidden immortality (this is the giving of the Amrita in separate parts alluded to in the Atris’ hymn to Agni, the threefold offering of the Soma given on the three levels, triṣu sānuṣu, body, life and mind); he it was supported widely heaven and earth, he it was fashioned the car with the seven rays; he it was held by his force the ripe yield (of the madhu or ghr̥ta) in the cows, even the fountain of the ten movements.”

It certainly seems astonishing to me that so many acute and eager minds should have read such hymns as these without realising that they are the sacred poems of symbolists and mystics, not of Nature-worshipping barbarians or of rude Aryan invaders warring with the civilised and Vedantic Dravidians. (146 *The Secret of the Veda*)