

Study of Rig-Veda II.23.
Hymn to Brahmanaspati.
(Verses 1-10)

Text in Devanagari.

r̥ṣi: gr̥tsamada (āṅgīrasa śaunahotra paścād) bhārgava
śaunaka; devatā: br̥haspati, 1-5,9,11,17,19 brahmaṇaspati;
chanda: jagatī, 15,19 triṣṭup; Anuvāka III

ग॒णानां॑ त्वा ग॒णप॑तिं ह॒वामहे॑ क॒विं क॒वीनाम्॑ उप॒मश्र॑वस्तमम् ।
ज्ये॒ष्ठरा॑जम् ब्र॒ह्मणा॑म् ब्र॒ह्मण॑स् प॒त आ नः॑ शृ॒ण्वन्न॑ ऊ॒तिभिः॑ सी॒द सा॑दनम् ॥ २-२३-१
दे॒वाश् चि॑त् ते अ॒सुर्य॑ प्र॒चेत॑सो बृ॒हस्प॑ते य॒ज्ञिय॑म् भा॒गम् आ॑नशुः ।
उ॒स्रा इ॒व सूर्यो॑ ज्यो॒तिषा॑ महो॒ विश्वे॑षाम् इ॒ज्ज॑निता ब्र॒ह्मणा॑म् अ॒सि ॥ २-२३-२
आ वि॒बाध्या॑ परि॒राप॑स् तमांसि च ज्यो॒तिष्मन्तं॑ रथम् ऋ॒तस्य॑ तिष्ठसि ।
बृ॒हस्प॑ते भी॒मम् अ॒मि॒त्रद॑म्भनं र॒क्षोह॑णं गो॒त्रभि॑दं स्व॒र्वि॑दम् ॥ २-२३-३
सु॒नी॒तिभिर् न॑यसि त्रा॒यसे॑ जनं यस् तु॒भ्यं दा॑शान् न तम् अ॒हो अ॑श्रवत् ।
ब्र॒ह्मद्वि॑षस् तप॒नो म॑न्युमीर् अ॒सि बृ॒हस्प॑ते म॒हि तत् ते॑ म॒हित्व॑नम् ॥ २-२३-४
न तम् अ॒हो न॑ दु॒रितं॑ कु॒तश् च॑न ना॒रा॒तय॑स् ति॒तिरु॑र् न द्वा॒यावि॑नः ।
वि॒श्वा इ॒द् अ॒स्माद् ध॑वरसो वि बा॒धसे॑ यं सु॒गोपा॑ र॒क्षसि॑ ब्र॒ह्मण॑स् प॒ते ॥ २-२३-५
त्वं नो॑ गो॒पाः प॑थि॒कृद् वि॒चक्ष॑णस् तव व्र॒ताय॑ म॒तिभिर् ज॑रामहे ।
बृ॒हस्प॑ते यो नो॑ अ॒भि ह॑रो द॒धे स्वा॑ तम् म॒र्मर्तु॑ दु॒च्छु॑ना ह॒रस्व॑ती ॥ २-२३-६
उ॒त वा॑ यो नो॑ म॒र्चया॑द् अ॒नाग॑सो ऽरा॒तीवा॑ म॒र्तः सा॑नु॒को वृ॑कः ।
बृ॒हस्प॑ते अ॒प तं॑ वर्त॒या प॑थः सु॒गं नो॑ अ॒स्यै दे॒ववी॑तये कृ॒धि ॥ २-२३-७
त्रा॒तारं॑ त्वा त॒नूनां॑ ह॒वामहे॑ ऽव॒स्प॒र्तर् अधि॑वारम् अ॒स्मयु॑म् ।
बृ॒हस्प॑ते दे॒वनि॑दो नि ब॒र्हय॑ मा दुरे॒वा उ॒त्तरं॑ सु॒म्नम् उ॒न् न॑शन् ॥ २-२३-८
त्वया॑ व॒यं सु॒वृधा॑ ब्र॒ह्मण॑स् प॒ते स्पा॒र्हा व॑सु म॒नुष्या॑ ददीमहि ।
या नो॑ दू॒रे त॑ळितो या अ॒रा॒तयो॑ ऽभि स॒न्ति ज॑म्भया ता अ॒न॒प्र॒सः ॥ २-२३-९

त्वया वयम् उत्तमं धीमहे वयो बृहस्पते पप्रिणा सस्त्रिणा युजा ।
 मा नो दुःशंसो अभिदिप्सुर् ईशत प्र सुशंसा मतिभिस् तारिषीमहि ॥ २-२३-१०
 अनानुदो वृषभो जग्मिर् आहवं निष्टप्ता शत्रुम् पृतनासु सासहिः ।
 असि सत्य ऋणया ब्रह्मणस् पत उग्रस्य चिद् दमिता वीळुहर्षिणः ॥ २-२३-११
 अदेवेन मनसा यो रिषण्यति शासाम् उग्रो मन्यमानो जिघांसति ।
 बृहस्पते मा प्रणक् तस्य नो वधो नि कर्म मन्युं दुरेवस्य शर्धतः ॥ २-२३-१२
 भरेषु हव्यो नमसोपसद्यो गन्ता वाजेषु सनिता धनं-धनम् ।
 विश्वा इद् अर्यो अभिदिप्स्वो मृधो बृहस्पतिर् वि ववर्हा रथाइव ॥ २-२३-१३
 तेजिष्ठया तपनी रक्षसस् तप ये त्वा निदे दधिरे दृष्टवीर्यम् ।
 आविस् तत् कृष्व यद् असत् त उक्थ्यम् बृहस्पते वि परिरापो अर्दय ॥ २-२३-१४
 बृहस्पते अति यद् अर्यो अर्हाद् द्युमद् विभाति क्रतुमजू जनेषु ।
 यद् दीदयच्च छवस ऋतप्रजात तद् अस्मासु द्रविणं धेहि चित्रम् ॥ २-२३-१५
 मा न स्तेनेयो ये अभि द्रुहस् पदे निरामिणो रिपवो ऽन्नेषु जागृधुः ।
 आ देवानाम् ओहते वि त्रयो हृदि बृहस्पते न परः साम्नो विदुः ॥ २-२३-१६
 विश्वेयो हि त्वा भुवनेयस् परि त्वष्टाजनत् साम्नः-साम्नः कविः ।
 स ऋणचिद् ऋणया ब्रह्मणस् पतिर् द्रुहो हन्ता मह ऋतस्य धर्तरि ॥ २-२३-१७
 तव श्रिये व्य् अजिहीत पर्वतो गवां गोत्रम् उदसृजो यद् अङ्गिरः ।
 इन्द्रेण युजा तमसा परीवृतम् बृहस्पते निर् अपाम् औब्जो अर्णवम् ॥ २-२३-१८
 ब्रह्मणस् पते त्वम् अस्य यन्ता सूस्य बोधि तनयं च जिन्व ।
 विश्वं तद् भद्रं यद् अवन्ति देवा बृहद् वदेम विदथे सुवीराः ॥ २-२३-१९

Metrically Restored Text in Tahoma.

gaṇānām tvā gaṇāpatiṃ havāmahe, kavīṃ kavīnām upamāśravastamam
 jyēṣṭharājāṃ brāhmaṇām brahmaṇas pata,

ā naḥ śrṅvānn ūtībhiḥ sīda sādānam |1|

devās cit te asuriya prācetaso, bṛhaspate yajñīyam bhāgām ānaśuḥ
usrā iva sūriyo jyōtiṣā mahó, víśveṣām íj janitā brāhmaṇām asi |2|

ā vibādhyā parirāpas támāṃsi ca, jyōtiṣmantam rātham ṛtāsya tiṣṭhasi
bṛhaspate bhīmám amitradāmbhanaṃ,
rakṣohāṇam gotrabhīdam suvarvīdam |3|

sunītībhir nayasi trāyase jānam, yás túbhyam dāsān ná tám āṃho aśnavat
brahmadvíṣas tápano manyumír asi, bṛhaspate máhi tát te mahitvanám
|4|

ná tám āṃho ná duritám kútaś caná, nārātayas titirur ná dvayāvínaḥ
víśvā íd asmād dhvaráso ví bādhasse, yám sugopā rákṣasi brahmaṇas pate
|5|

tuvám no gopāḥ pathikṛd vicakṣaṇás, táva vratāya matībhir jarāmahe
bṛhaspate yó no abhí hváro dadhé, svā tám marmartu duchúnā hárasvatī
|6|

utá vā yó no marcáyād ánāgaso, arātīvā mártiaḥ sānukó vṛkaḥ
bṛhaspate ápa tám vartayā pathāḥ, sugám no asyaí devávītaye kṛdhi |7|

trātāram tvā tanúnāḥ havāmahe, ávaspartar adhivaktāram asmayúm
bṛhaspate devanído ní barhaya, mā durévā úttaram sumnám ún naśan |8|

tváyā vayám suvṛdḥā brahmaṇas pate, spārhā vásu manuṣiyā dadīmahi
yā no dūrē talíto yā árātayo, abhí sánti jambháyā tā anapnásah |9|

tváyā vayám uttamám dhīmahe váyo, bṛhaspate pápriṇā sásninā yujā
mā no duḥsámso abhidipsúr ísata, prá susámsā matībhis tāriṣīmahi |10|

anānudó vṛṣabhó jágmir āhavám, níṣṭaptā sátrum pṛtanāsu sāsahíḥ
ási satyā ṛṇayā brahmaṇas pata, ugrāsya cid damitā vīluharsīṇah |11|

ádevena máṇasā yó riṣanyāti, śāsām ugró mányamāno jíghāṃsati
bṛhaspate mā práṇak tāsya no vadhó,
ní karma manyúm durévasya sárdhataḥ |12|

bháreṣu hávyo námasopasádyo, gántā vājeṣu sánitā dhānam-dhanam
víśvā íd aryó abhidipsúvo mṛdho, bṛhaspátir ví vavarhā ráthām iva |13|

téjīṣṭhayā tapanī rakṣāsa tapa, yé tvā nidé dadhiré dr̥ṣṭāvīriyam
āvís tát kr̥ṣva yád āsat ta ukthīyam, br̥haspate ví parirāpo ardaya |14|

br̥haspate áti yád aryó árhād, dyumád vibhāti krátumaj jáneṣu
yád dīdáyac chāvāsa rtaprajāta, tát asmāsu dráviṇam̐ dhehi citráṃ |15|

mā na stenébhyo yé abhí druhás padé, nirāmiṇo ripávó 'nneṣu jāgr̥dhúḥ
ā devānām óhate ví vráyo hr̥dí, br̥haspate ná parāḥ sāmāno viduḥ |16|

vísvebhyo hí tvā bhúvanebhiyas pári, tvāṣṭājanat sāmānaḥ-sāmānaḥ kavīḥ
sá ṛnacíd ṛṇayā bráhmaṇas pátir, druhó hantā mahá ṛtāsya dhartári |17|

táva śriyé ví ajihīta párvato gávāṃ gotráṃ udásr̥jo yád āngiraḥ
índreṇa yujā támasā páriṅṛtam br̥haspate nír apām aubjo arṇavám |18|

bráhmaṇas pate tuvám asyá yantā, śūktāsya bodhi tánayam̐ ca jinva
vísvam̐ tát bhadráṃ yád ávanti devā, br̥hád vadema vidáthe suvīrāḥ |19|

Text, Translations, Comments and Vocabulary.

गणानां॑ त्वा गणपतिं॑ हवामहे॑ कविं॑ कवीनाम्॑ उपमश्रवस्तमम् ।
ज्येष्ठराजम्॑ ब्रह्मणाम्॑ ब्रह्मणस् पत आ नः॑ शृण्वन्न॑ ऊतिभिः॑ सीद सादनम् ॥ २-२३-१
gaṇānām̐ tvā gaṇápatiṃ havāmahe, kavīṃ kavīnām̐ upamáśravastamam
jyeṣṭharājam̐ bráhmaṇām̐ brahmaṇas pata,
ā naḥ śṛṇvānn̐ ūtībhiḥ sīda sādānam |1|

Interpretation:

We invoke you, the Lord of hosts (havāmahe tvā gaṇápatiṃ) over the hosts (of divine powers) (gaṇānām̐), the seer of seers with the uppermost inspired knowledge (kavīṃ kavīnām̐ upamáśravastamam), the greatest (eldest) king of the expressive powers of the soul (jyeṣṭharājam̐ bráhmaṇām̐), O Lord of the soul (brahmaṇas pate). Hearing us (śṛṇvān naḥ), sit down upon the seat (of our embodied being) (ā sīda sādānam) with your powers of expansion (ūtībhiḥ). (1)

Comments:

As we can see in the vocabulary below, there is made a distinction between the neuter and the masculine form of the word "brahman". But Sri Aurobindo does not always draw a clear-cut line between these two forms, meaning he relates the neuter not only to the word that arises from the depth of the soul but to the soul itself. He therefore translates even the neuter (plural) as "gods of the soul" . In his comment on IV.50.5

we read further: "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 darkneses 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 ... 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."

Vocabulary:

gaṇapati, (-ṇa-) m. (g. aśvapaty-ādi) *the leader of a class or troop or assemblage VS.; (Brihaspati) RV. ii,23,1; (Indra) x,112,9; Siva L.; Ganesa (cf. also mahā-g-) Pancat.*

upamaśravas, (upama-) mfn. *of highest fame, highly renowned;*

-tama mfn. *highly renowned, illustrious RV. ii,23,1.*

Sri Aurobindo translates this name "most rich in the supreme inspired knowledge" and points out in his work that the term "śravas" (from the root śru, to hear) in the Veda does not simply signify fame but inspired knowledge (inner hearing) like the more known term "śruti". In the spiritual psychologic interpretation of the Veda this meaning is coherent throughout.

jyeṣṭharāj, m. *a sovereign RV. ii,23,1; viii,16,3 MaitrS. i,3,11.*

jyeṣṭha, mfn. (Pan. 5-3,61) *most excellent, pre-eminent, first, chief, best, greatest, (m.) the chief. RV. &c.; (Pan. 5-3,62; -ṣṭha) eldest, (m.) the eldest brother RV. iv,33,5*

brahman, n. (*lit. "growth", "expansion", "evolution", "development", "swelling of the spirit or soul", fr. 2. bṛh*) *pious effusion or utterance, outpouring of the heart in worshipping the gods, prayer RV. AV. VS. TS.; religious or spiritual knowledge (opp. to religious observances and bodily mortification such as tapas &c.) AV. Br. Mn. R.;*

n. *the class of men who are the repositories and communicators of sacred knowledge, the Brahmanical caste as a body (rarely an individual Brahman) AV. TS. VS. SBr. Mn. BhP.;*

m. (brahman, in nom. sg. brahmā), *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.; [cf. Lat., flamen];*

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

ūti, 1 f. *help, protection, promoting, refreshing favour; kindness, refreshment RV. AV.; means of helping or promoting or refreshing, goods, riches (also plur.) RV. AV. SBr. xii*

Sri Aurobindo: by manifestations in our beings (II.23.1); expansion, increase, safekeeping, protection;

sad, cl. 1. or 6. P. sīdati Ved. sadati or sīdati, *to sit down (esp. at a sacrifice), sit upon or in or at (acc. or loc.) RV. AV. VS. SBr.;*

sādana, (= sadana) *a seat, house, dwelling, place, home MBh. R. BhP.;*

a vessel, dish BhP.;

Old Old Translators:

1. WE call thee, Lord and Leader of the heavenly hosts, the wise among the wise, the famous of all,

The King supreme of prayers, O Brahmanaspati: hear us with help; sit down in place of sacrifice.

1. Wir rufen dich, den Herrn der Sängerscharen an, den hochberühmtesten Weisen der Weisen, den Oberherrn der Segensworte, o Brahmanaspati. Höre uns an und setz dich mit deinen Hilfen auf den Sitz!

देवाश् चित् ते असुर्य प्रचेतसो बृहस्पते यज्ञियम् भागम् आनशुः ।

उस्रा इव सूर्यो ज्योतिषा महो विश्वेषाम् इज्जनिता ब्रह्मणाम् असि ॥ २-०२३-०२

devās cit te asuriya prācetaso, bṛhaspate yajñīyam bhāgām ānaśuḥ
usrā iva sūriyo jyōtiṣā mahó, víśveṣām íj janitā bráhmaṇām asi |2|

Interpretation:

O almighty Lord of the creative Word (asuriya bṛhaspate), even the conscious gods (devās cit prācetaso) have gained from you their sacrificial share (of enjoyment) (te yajñīyam bhāgām ānaśuḥ). As the great Sun (generates) by its light the illumining rays (usrā iva sūriyo jyōtiṣā mahó), you are (asi) indeed the generator of all expressive powers of the soul (íj janitā víśveṣām bráhmaṇām). (2)

(Or: ... even the conscious gods have enjoyed your sacrificial share (of delight. As the Sun by the light of the Vast (generates) the illumining rays (usrā iva sūriyo jyōtiṣā mahó), you are ...)

Vocabulary:

asuryā, 1 (4) mfn. *incorporeal, spiritual, divine RV. (Pan. 4-4,1 23)*

(ās) m. (= asura m. q.v.) *the supreme spirit RV. ii,35,2.*

pracetasa, mfn. *attentive, observant, mindful, clever, wise (said of the gods, esp. of Agni and the Adityas) RV. AV. VS. TS.;*

aś, 1 aśnute, Vedic forms are: aśnoti, **perf. 3. pl. ānaśuḥ** (frequently in RV.) *to reach, come to, arrive at, get, gain, obtain RV. &c.; to master, become master of. RV.; to offer RV.; to enjoy MBh. xii,12136;*

usra, (ā) f. (Un. ii,13) *morning light, daybreak, brightness RV. (personified as a red cow) a cow RV. AV. xii,3,73 MBh. xiii Nir. &c.;*

m. *a ray of light RV. i,87,1 Ragh. Kir. &c.; the sun, day; an ox, bull RV. vi, 12, 4 VS. iv, 33; N. of the Asvins RV. ii, 39, 3*

maha, 1 mfn. *great, mighty, strong, abundant RV.*

mah, 2 mf(ī or = m.)n. *great, strong, powerful; mighty, abundant RV. VS.*

Old Translators:

2 Brhaspati, God immortal! verily the Gods have gained from thee, the wise, a share in holy rites.

As with great light the Sun brings forth the rays of morn, so thou alone art Father of all sacred prayer.

2. Die weisen Götter selbst haben von dir, du asurischer Brihaspati, ihren Anteil am Opfer empfangen. Wie die große Sonne durch ihr Licht die Morgenröte, so erzeugest du alle Segensworte.

आ विबाध्या परिरापस् तमांसि च ज्योतिष्मन्तं रथम् ऋतस्य तिष्ठसि ।

बृहस्पते भीमम् अमित्रदम्भनं रक्षोहणं गोत्रभिदं स्वर्विदम् ॥ २-०२३-०३

ā vibādhyā parirāpas tāmāṃsi ca, jyōtiṣmantam rātham ṛtasya tiṣṭhasi
br̥haspate bhīmam amitradāmbhanam,
rakṣohāṇam gotrabhīdam suvarvīdam |3|

Interpretation:

O Brihaspati, repelling all insinuations and darknesses (vibādhyā parirāpas tāmāṃsi ca), you mount (ā tiṣṭhasi) your luminous car of the truth (jyōtiṣmantam rātham ṛtasya), - your terrifying (car), that quells the hostile forces (bhīmam amitradāmbhanam), destroys all confining powers (rakṣohāṇam), breaks open the enclosures of the herds of light (gotrabhīdam), and finds the Sun-world (suvarvīdam). (3)

Comments:

With insinuations are meant the adverse suggestions of the powers of the unconscious darkness, that try to take hold of the human nature, which should be occupied by the luminous positive inspirations of the soul.

Vocabulary:

vi-bādh, A. -bādhate, to press or drive asunder in different directions, drive or scare away RV. AV.;

parirāpas, (Padap. -rap) m. pl. (rap) crying or talking all around; N. of a class of demons RV.

SA: plunderer

parirāpin, mfn. whispering to, talking over, persuading AV.

ā sthā, 1 P. A. -tiṣṭhati, -te, to stand or remain on or by to ascend, mount; to stay near, go towards, resort to RV. AV. SBr. AsvGr. MBh. R. BhP. Kum. &c.

bhīma, mf(ā)n. fearful, terrific, terrible; awful, formidable, tremendous RV. &c.

amitradambhana, mfn. hurting enemies RV. ii, 23, 3 and iv, 15, 4.

dambhana, mfn. ifc. "damaging" see amitra and sapatna-dambh-dabh, to hurt, injure, destroy RV. AV. TS.

rakṣohan, mf(ghnī)n. killing or destroying Rakshasas RV. VS. SBr.

gotra, n. (traī) *protection or shelter for cows, cow-pen, cow-shed, stable for cattle, stable (in general), hurdle, enclosure RV. (once m. viii ,50,10)*
bhid, 2 mfn. (ifc.) *breaking, splitting, piercing, destroying Kav. Kathas. Pur. (cf. aśma-, giri-, tamo-, pura-bhid &c.)*

Old Translators:

3 When thou hast chased away revilers and the gloom, thou mountest the refulgent car of sacrifice;

The awful car, Brhaspati, that quells the foe, slays demons, cleaves the stall of kine, and finds the light.

3. Indem du die Ausreden und die Finsternis des Herzens zerstreust, besteigst du den lichten Wagen des Gesetzes, o Brihaspati, den furchtbaren, der die Feinde überlistet, die Unholde tötet, die Kuhhöhle aufsprengt, das Himmelslicht findet.

सुनीतिभिर् नयसि त्रायसे जनं यस् तुभ्यं दाशान् न तम् अंहो अश्ववत् ।

ब्रह्मद्विषस् तपनो मन्युमीर् असि बृहस्पते महि तत् ते महित्वनम् ॥ २-०२३-०४

sunītibhir nayasi trāyase jānaṃ, yās túbhyaṃ dāsān ná tám aṃho aśnavat
brahmadviṣas tāpano manyumīr asi, bṛhaspate máhi tát te mahitvanám
|4|

Interpretation:

You guide with perfect leadings (sunītibhir nayasi) and rescue the man (trāyase jānaṃ) who serves (or, gives himself to) you (yās túbhyaṃ dāsān), and no narrowness can reach (or, possess) him (ná tám aṃho aśnavat). You are (asi) the chastiser (or, afflicter) of him who opposes (the expression of) the soul (brahmadviṣas tāpano) and the eradicator of anger (or, of the passion-mind) (manyumīḥ). O Brihaspati, such is the extent of your expansive might (máhi tát te mahitvanám). (4)

Comments:

The term brahma-dviṣ could also be translated as dualizer, hater or rejecter of the soul and its growing influence. And the term manyu, in this context perhaps as over-eager or mental arrogance or pride. We have here two wrong attitudes of the vital and mental ego in contrast to their first mentioned right attitude of openness and self-dedication.

Vocabulary:

traī, cl. 1. A. *to protect, preserve, cherish, defend; rescue from (gen. or abl.)*

dās, 1 (the finite forms only in RV. and once in SBr. see below) cl. 1. P. *dāsti to serve or honour a god (dat. or acc.);*

2 f. *worship, veneration RV. i,127,7; m. worshipper, vi,16,26 (cf. dū- and puro-).*

aṃhas, n. *anxiety, trouble RV. &c. sin L. [cf. agha, āgas]*

brahmadviṣ, mfn. *hostile to sacred knowledge or religion, impious (said of men and demons) RV.*

tapana, mfn. *warming, burning, shining (the sun) MBh. i,v R. vi,79,57 causing pain or distress RV. ii,23,4*

manyumī, mfn. *"destroying hostile fury" or "destroying in fury" RV.*

manyu, m. *spirit, mind, mood, mettle (as of horses) RV. TS. Br.;*
high spirit or temper, ardour, zeal, passion RV. &c.; rage, fury, wrath, anger, indignation ib. (also personified, esp. as Agni or Kāma or as a Rudra; mahi, 1 mfn. (only nom. acc. sg. n.) = mahat, great RV. AV. VS.;
ind. greatly, very, exceedingly, much ib. SankhSr.

mahitvana, n. id. (ā ind. *by greatness) RV.*

Old Translators:

4 Thou ledest with good guidance and preservest men; distress o'ertakes not him who offers gifts to thee.

Him who hates prayer thou punishest, Brhaspati, quelling his wrath: herein is thy great mightiness.

4. Mit guten Weisungen leitest du, schüttest du den Mann, der dir zu spenden pflegt; ihn soll keine Not treffen. Du schaffst brennende Pein, du vereitelst den bösen Eifer des Feindes des Priesterworts: Das ist deine hehre Größe, o Brihaspati.

न तम् अंहो न दुरितं कुतश्च नारातयस् तितिरुर् न द्वयाविनः ।

विश्वा इद् अस्माद् ध्वरसो वि बाधसे यं सुगोपा रक्षसि ब्रह्मणस् पते ॥ २-०२३-०५

ná tám aṃho ná dūritam kútaś caná, nārātayas tītirur ná dvayāvīnaḥ
vísvā íd asmād dhvaráso ví bādhasē, yam sugopā rákṣasi brahmaṇas pate
|5|

Interpretation:

O Lord of the Soul (brahmaṇas pate), whom you, the perfect guardian, protect (yam sugopā rákṣasi), from him surely you repel (or, avert) (asmād íd ví bādhasē) all crookedness (vísvā hvaráso); him overcome (tītirur) neither the powers of selfishness (nārātayas) nor those of a divided being (ná dvayāvīnaḥ) - him no narrowness (ná tám aṃho) and no wrong movement from anywhere (ná dūritam kútaś caná). (5)

Vocabulary:

durita, (dur- RV. i,125,7) n. *bad course, difficulty, danger; discomfort, evil, sin (also personified) RV. AV. Hariv. Kav. &c.;*

Sri Aurobindo: Duritam means literally stumbling or wrong going, figuratively all that is wrong and evil, all sin, error, calamity; false going, which means all evil and suffering...

tī, cl. 1. P. tarati **pf.** tatāra RV. &c.; **3. pl. titirur** to pass across or over, cross over (a river), sail across RV. &c.; to surpass, overcome, subdue, escape RV. &c.

dvayāvin, mfn. false, dishonest RV. AV.

literally: one who has duplicity, or who is divided;

hvaras, n. (pl.) crookedness, deceit, intrigue ib. VS.; a trap, snare (?) RV. **ii,23,5;**

Old Translators:

5 No sorrow, no distress from any side, no foes, no creatures double-tongued have overcome the man,-

Thou drivest all seductive fiends away from him whom, careful guard, thou keepest Brahmanaspati.

5. Über ihn kommen weder Not noch Gefahr von irgend einer Seite, nicht Mißgunst noch Doppelzüngige; alle Tücken scheuchst du von dem hinweg, den du als guter Hirte behütetest, o Brahmanaspati.

त्वं नो गोपाः पथिकृद् विचक्षणस् तव व्रताय मतिभिर् जरामहे ।

बृहस्पते यो नो अभि ह्वरो दधे स्वा तम् मर्मर्तु दुच्छुना हरस्वती ॥ २-०२३-०६

tuvám no gopāḥ pathikṛd vicakṣaṇás, tava vratāya matibhir jarāmahe
bṛhaspate yó no abhí hváro dadhé, svā tám marmartu duchúnā hárasvatī
|6|

Interpretation:

You are our guardian (tuvám no gopāḥ) and the builder of our path, who has the clear vision (pathikṛd vicakṣaṇás). With our thoughts we honour (or, adhere to) (matibhir jarāmahe) the law of your working (tava vratāya). O Brihaspati, he who puts on us his crooked way (yó abhí dadhé no hváro), - his own violent malicious act (svā hárasvatī duchúnā) may destroy (or, torture) him (tám marmartu). (6)

Comments:

The first half of this verse shows us again the aspiration of following the right inner guidance with the condition of adhering to its higher law.

Vocabulary:

pathikṛt, mfn. making a way or road, preparing a way RV. AV. SBr. SrS.;
vicakṣaṇa, mfn. conspicuous, visible, bright, radiant, splendid RV. AV. Br. GrSrS.; distinct, perceptible ParGr.; clear-sighted (lit. and fig.), sagacious, clever, wise, experienced or versed in, familiar with (loc. or comp.) RV. &c.;

vrata, n. (ifc. f. ā; fr. 2. vṛ) will, command, law, ordinance, rule RV.; obedience, service ib. AV. AsvGr.; dominion, realm RV.; sphere of action,

function, mode or manner of life (e.g. śuci-vr-, pure manner of life Sak.),
conduct, manner, usage, custom RV. &c.;

jī, 2 (= gī) cl. 1. A. jarate (p. jaramāṇa) to crackle (as fire) RV.; (Naigh.
iii,14) to call out to, address, invoke, praise RV.

jī, 2 cl. 1. A. (2. du. jarethe and Impv. -thām; p. jaramāṇa) to come near,
approach RV. i-iv, vii f. x,40,3.;

SA: adore, woo, approach;

hvaras, n. (pl.) crookedness, deceit, intrigue ib. VS.; a trap, snare (?) RV.
ii, 23, 6.;

abhi-dhā, to bring upon (dat.) RV. ii ,23,6: A. (rarely P.) to put on or
round, put on the furniture of a horse (cf. abhi-hīta below) RV. &c.;

ducchuna, f. (prob. fr. dus and śuna) misfortune, calamity, harm, mischief
(often personified as a demon) RV. AV. VS.

SA: suffering, unease, affliction, mischief; compare with V.45.5

śuna, 1 m. (prob. fr. śū or śvi, and connected with śūra, śūṣa &c.) "the
Auspicious one", N. of Vayu, Nir.;

(am) ind. happily, auspiciously, for growth or prosperity RV. AV.;

du, 2 (also written dū), cl.5. dunoti, dūyate, to be burnt, to be consumed
with internal heat or sorrow (only dunoti) to burn, consume with fire,
cause internal heat, pain, or sorrow, afflict, distress AV. ix,4 ,18;

Lit. davyti, to torment Sl. daviti, to worry.

mṛ, to die, decease RV. &c. Intens. memrīyate, **marmarti**

harasvat, (haras-), mfn. seizing (or "fiery") RV. ii ,23,6;

SA: violent and troubled

Old Translators:

6 Thou art our keeper, wise, preparer of our paths: we, for thy service, sing to thee with
hymns of praise.

Bṛhaspati, whoever lays a snare for us, him may his evil fate, precipitate, destroy.

6. Du bist ein weitblickender Hirte und Wegebereiter. Zu deinem Dienste sind wir mit
Liedern wach. Brihaspati, wer uns eine Falle stellt, den soll sein eigenes Unheil
wutentbrannt zermalmen.

उत वा यो नो मर्च्याद् अनागसो ऽरातीवा मर्तः सानुको वृकः ।

बृहस्पते अप तं वर्तया पथः सुगं नो अस्यै देववीतये कृधि ॥ २-०२३-०७

utá vā yó no marcáyād ánāgaso, arātīvā mártiaḥ sānukó vṛkaḥ

bṛhaspate ápa táṃ vartayā patháḥ, sugám no asyaí devávitaye kṛdhi |7|

Interpretation:

And also (utá vā) that selfish mortal (arātīvā mártiaḥ) - a wolf on the
mountain-ridge (sānukó vṛkaḥ) - who would seek to hinder (or, hurt) us
(yó no marcáyād), who are free from transgression (ánāgaso), - him, o
Brihaspati, turn off from the path (táṃ ápa vartayā patháḥ) and create for

us an easy going (sugám no krdhi) to the manifestation of (or, meeting with) the Divine (asyaí devávītaye). (7)

Vocabulary:

mṛc, 1 (cf. marc) cl. 10. P. marcayati (cl. 4. P. mṛcyati [?] JaimBr.; Prec. mṛkṣīṣṭa}), *to hurt, injure, annoy RV. AV. GrS.;*

marc, (cf. mṛc) cl. 10. P. marcayati, *to sound* (v.l. for mārj) *to seize, take* (cf. Un. iii. 43).

SA: oppress (limit);

anāgas, mfn. *sinless, blameless RV. &c.;* (an-āgas) mfn. *not injuring RV. x,165,2.*

arātivan, mfn. *hostile, inimical RV.*

sānuka, mfn. *eager for prey RV.;* mfn. *elevated, arrogant (Say.);*

SA: of the plateau;

sānu, m. n. (accord. to Un. i,3 fr. san; collateral form 3. snu) *a summit, ridge, surface, top of a mountain, (in later language generally) mountain-ridge, table-land RV. &c.*

vṛka, m. (prob. "the tearer" connected with vṛasc, cf. vṛkṇa), *a wolf RV. &c.;* (L. also "a dog; a jackal; a crow; an owl; **a thief**; a Kshatriya"); *a plough RV. i,117,21; a thunderbolt Naigh. ii,20*

apa-vṛt, *to turn away, depart; to move out from, get out of the way, slip off;* Caus. P. (Ved. Imper. 2. sg. -vartayā) *to turn or drive away from RV. ii,23, 7 &c.;*

suga, 1 mf(ā)n. (i.e. 5. su + 2. ga; gam) *going well or gracefully, having a graceful gait W.;* *easily passed, easy to traverse RV. AV. TBr. Laty.;* *easy of access Kathas. Hcat.;* *easy to obtain RV. TS. Pancat.;*

n. *a good path easy or successful course RV. VS.*

devavīti, f. *a feast or enjoyment for the gods RV.*

Sri Aurobindo renders this term generally as: manifestation of the gods;

Old Translators:

7 Him, too, who threatens us without offence of ours, the evilminded, arrogant, rapacious man,-

Him turn thou from our path away, Brhaspati: give us fair access to this banquet of the Gods.

7. Oder wenn ein mißgünstiger Sterblicher, ein Wolf uns schuldlosen Abbruch tun will, so lenke ihn vom Wege ab, o Brihaspati; schaff uns guten Weg für diese Götterladung!

त्रा॒तारं॑ त्वा॒ तनू॑नां॒ ह॒वामहे॑ ऽव॒स्प॒र्त॒र् अ॒धि॒वा॒र॒म् अ॒स्म॒यु॒म् ।

बृ॒ह॒स्प॒ते दे॒व॒नि॒दो॒ नि ब॒र्ह॒य॒ मा दु॒रे॒वा उ॒त्त॒रं सु॒म्न॒म् उ॒न् न॒श॒न् ॥ २-०२३-०८

trātāraṃ tvā tanūnāṃ havāmahe, ávaspartar adhivaktāraṃ asmayúṃ
br̥haspate devanído ní barhaya, mā durévā úttaraṃ sumnám ún naśan |8|

Interpretation:

O Deliverer, we call to you (ávaspartar havāmahe tvā), the saviour of our bodies (trātāraṃ tanūnāṃ), the speaker, who seeks us (adhivaktāraṃ asmayúṃ). O Brihaspati, bring down (ní barhaya) the limiters (or, confiners) of the Divine (devanído). May those with wrong movements (or, evil intentions) (durévā) not reach up (mā ún naśan) to the higher fulfilled mind (úttaraṃ sumnám). (8)

Comments:

Saviour of our bodies could here mean our whole embodied being, or even the fallen self; because in the Veda the term tanu means self and body. The word adhivaktri one could see here as meaning the superintending deity of speech (Vladimir mentioned it is used also in the sense of speaking on our behalf). In the second half of the vers we have perhaps a further elaboration of the picture of the "wolf on the mountain-plateau" who would hurt us or just block our passage beyond at the higher altitudes of the mind.

Vocabulary:

trātr̥, m. *a protector, defender, one who saves from (abl. or gen.) RV. (with deva applied to Bhaga or Savitri) VS. AV. TS. (Indra) MBh. &c.*

SA: saviour

ava-spartr̥, (only Voc. -rtar) m. *a preserver, saviour RV. ii,23,8.*

SA: deliverer

adhivaktr̥, m. *an advocate, protector, comforter RV. VS.*

SA: revealer, spokesman;

asmayu, mfn. *endeavouring to attain us, desiring us, liking us RV.*

devanid, mfn. *hating the gods, a god-hater RV.;*

SA: those who limit the god in us; obstructor of the gods;
ni-br̥h, (vr̥h) P. -br̥hati (aor. -barhīt), to throw down, overthrow, crush, destroy RV;

dureva, mfn. *ill-disposed, malignant; m. evildoer, criminal RV. AV.*

SA: of evil movement or impulse;

sumna, mfn. (prob. fr. 5. su and mnā = man) *benevolent, kind, gracious, favourable RV. x,5,3 (am);*

n. *benevolence, favour, grace RV. TS.;* *devotion, prayer, hymn RV. &.* *satisfaction, peace, joy, happiness ib.;*

SA: almost always "bliss"; a few times "happiness" and once "peace";

ud-naś, (ud- 1. naś) P. (Subj. -naśat) *to reach, obtain RV. i,164,22; ii,23,8.*

Old Translators:

8 Thee as protector of our bodies we invoke, thee, saviour, as the comforter who loveth us.

Strike, O Brhaspati, the Gods' revilers down, and let not the unrighteous come to highest bliss.

8. Wir rufen dich als den Schützer der Leiber an, als den uns günstigen Fürsprecher, du Befreier. O Brihaspati, schmettere die Götterschmäher nieder. Nicht sollen die Böswilligen höhere Gunst als wir erlangen.

त्वया वयं सुवृधा ब्रह्मणस् पते स्पार्हा वसु मनुष्या ददीमहि ।

या नो दूरे तळितो या अरातयो ऽभि सन्ति जम्भया ता अनप्नसः ॥ २-२३-९

tváyā vayāṃ suvṛdhā brahmaṇas pate, spārhā vāsu manuṣyā dadīmahī
yā no dūré taḷito yā ārātayo, abhī sānti jambhāyā tā anapnāsaḥ |9|

Interpretation:

O Lord of the Soul (brahmaṇas pate), through you well-growing (tváyā suvṛdhā), may we receive (ā dadīmahī) the desirable shining treasures (spārhā vāsu) that pertain to the human (or, mental) being (manuṣyā). The selfish powers (ārātayo), who attack us (yā abhī sānti no) from far and near (dūré taḷito), - crush these (tā) powers, that do not take part in the work (of sacrifice) (anapnāsaḥ). (9)

(Or, O Brahmanaspati, by your perfect growth (in us) ...)

Vocabulary:

suvṛdh, mfn. *joyous, cheerful RV.*

suvṛdha, mfn. *growing well, thriving, prospering AV.*

spārha, mf(ā)n. *desirable, enviable, excellent RV. BhP.*

vasu, 1 mf(u or vī)n. *excellent, good, beneficent RV. GrSrs.;*

n. *wealth, goods, riches, property RV. &c.;*

dā, 1 cl. 3 dadāti, *to give, bestow, grant, yield, impart, present, offer to (dat., in later language also gen. or loc.) RV. &c.*

taḍit, ind. = -ḍitas RV. i,94,7 (talit) *f. stroke (vadha-karman Naigh. ii,19), lightning Nir. iii,10f. Susr. &c. (ifc. -ḍita Vet. Introd. 20).*

taḍitas, (talit-) *ind. closely, near (as if striking against) RV. ii,23,9.*

abhi-as, 1 1. -asti (1. pl. abhiṣmas, but 3. pl. abhisanti) *to be over, reign over, excel, surpass, overpower RV. AV.*

jambh, 1 or jambh (cl. 1. jabhate or jambh-) *to snap at (gen.) RV. x,86,4; Caus. jambhayati, to crush, destroy RV. AV. VS. xvi,5;*

anapnas, mfn. *destitute of means RV. ii,23,9 [cf. Lat. inops.];*

apnas, n. *possession, property RV. [cf. Lat. ops] work, sacrificial act Naigh. Un.*

Old translators:

9 Through thee, kind -prosperer, O Brahmanaspati, may we obtain the wealth of Men which all desire:

And all our enemies, who near or far away prevail against us, crush, and leave them destitute.

9. Durch dich, den Wohlgedeihlichen, möchten wir die begehrten menschlichen Güter empfangen, o Brahmanaspati. Die Mißgunst, die in der Ferne, die in der Nähe uns bedroht, die lohnverweigernde ersticke!

त्वया वयम् उत्तमं धीमहे वयो बृहस्पते पप्रिणा सस्त्रिणा युजा ।

मा नो दुःशंसो अभिदिप्सुर् ईशत प्र सुशंसा मतिभिस् तारिषीमहि ॥ २-०२३-१०

tváyā vayám uttamám dhīmahe váyo, bṛhaspate pápriṇā sásninā yujā
mā no duḥśámso abhidipsúr īśata, prá suśámsā matíbhis tāriṣīmahī |10|

Interpretation:

O Brihaspati, through you (tváyā) we hold by our thought (dhīmahe) the supreme expanse (uttamám váyo) (of the highest manifestation), - through your companionship (yujā), your delivering and conquering (pápriṇā sásninā). May not (mā) one of wrong (or, evil) expression (duḥśámso), who seeks to harm (abhidipsúr), have mastery over us (īśata no). Having the right (or, true) expression (suśámsā), by our (soulful) thoughts (matíbhis) may we cross beyond (prá tāriṣīmahī). (10)

Vocabulary:

dhī, 1 cl. 3. A. dīdhīte &c. RV. (cf. dīdhī the forms dhīmahī and adhāyī belong rather to 1. dhā = *to put, hold, establish) to perceive, think, reflect;*

papri, 1 mfn. *giving, granting (with gen. or acc.; superl. -tama) RV. VS. (cf. Pan. 7-1,103 Sch.)*

2 mfn. (1. pr) *delivering, saving RV.: AV. TS.*

SA: preserver and fulfiller; satisfied, full;

sasni, mfn. (fr. 1. san) *procuring, bestowing; gaining, winning RV.*

yuj, m. *a yoke-fellow, companion, comrade, associate RV. AV. Br.*

duḥśámso, mfn. *wishing or threatening evil, malicious, wicked RV. AV. &c.*

abhidipsu, mfn. (dips Desid. of dambh), *"wishing to deceive", inimical, cunning RV. ii. 23,10 and 13.*

SA: one who would tear (its fullness);

īś, 1 cl. 2. A. īśte, or Ved. īśe, *to own, possess RV. MBh. Bhatt.;*

to be master of (with gen., or Ved. with gen. of an inf., or with a common inf., or the loc. of an abstract noun) RV. AV. TS. SBr. MBh. Ragh. &c.

pra tṛ, P. A. -tarati, -te, (A. and Pass. -tāri RV.) *to go to sea, pass over, cross SBr. &c.; to set out, start RV. SBr.; (A.) to rise, thrive, prosper RV.;*
to raise, elevate, augment, increase, further, promote ib. AV. S3Br. MBh.

Old translators:

10 With thee as our own rich and liberal ally may we, Brhaspati, gain highest power of life.

Let not the guileful wicked man be lord of us:-still may we prosper, singing goodly hymns of praise.

10. Durch dich den reichlich spendenden und lohnenden Verbündeten möchten wir höchste Lebenskraft erlangen, o Brihaspati. Nicht soll der Übelredende, Schadensüchtige über uns Macht haben. Wir möchten als Belobte durch unsere Gedichte vorwärtskommen.