Study of Rig-veda II.25, Hymn to Brahmanaspati
(as of 10. April 2010).

Text in Devanagari

रṣि: grtsamada (āṅgirasa śaunahotra paścād) bhārgava śaunaka; devatā: brahmanaspati; chanda: jagatī

इन्धानो अग्नि वनवद वनुष्यति कुतबश्च शूरुवद रातहव्य इत्यद ।
जातेन जातमु अति स प्र समर्थि यथः युजं कृणुते ब्रह्मणस् पति: ॥ २-२५-१

वीरभिर वीरानु वनवद वनुष्यतो गोभी रथयम् प्रफङ्गद्व बोधि तमना ।
तौक च तस्य तनयं च वर्धि यथः युजं कृणुते ब्रह्मणस् पति: ॥ २-२५-२

सिन्धुर न शोद्व: शिमिवां ऋघायातो वृष्वेव वधीरः अभि बद्रूः ओजस।
अग्रेम् इव प्रसिद्धि नाहि वर्धे यथः युजं कृणुते ब्रह्मणस् पति: ॥ २-२५-३
तस्मा अर्थति दिद्य अस्मात: स सत्वभि: प्रथमो गोष्ठु गच्छि ति ।

अनिन्धातिविच धन्तूः ओजसा यथः युजं कृणुते ब्रह्मणस् पति: ॥ २-२५-४

देवाना सुमे सुमः स एष्टे यथायुजं कृणुते ब्रह्मणस् पति: ॥ २-२५-५

Metrically Restored Text.

índhāno agnīṃ vanavad vanuṣyatāḥ kṛtābrahmā śūsuvad rātāhavya Ít jätēna jātāṁ āti sá prā sarsṛte yām-yaṃ yūjāṃ kṛṇutē brāhmaṇas pāṭīḥ |1|
virēbhīr vīrān vanavad vanuṣyatō gōbhī rayūm papraṇad bōdhati tmānā

tokāṁ ca tāsya tānayaṃ ca vārdhatē yām-yaṃ yūjāṃ kṛṇutē brāhmaṇas pāṭīḥ |2|
síndhur nā kṣodah śimīvāṁ rghāyatō vṛṣeva vādhrīṁ abhī vāṣṭī ójasā
gnēr iva prāsitir nāha vārtave yām-yaṃ yūjāṃ kṛṇutē brāhmaṇas pāṭīḥ |3|
tāsmā arṣanti divīyā asaścātah sā sātvabhiḥ prathamo gōṣu gachati

ánibhrṣṭataviṣir hanti ójasā yām-yaṃ yūjāṃ kṛṇutē brāhmaṇas pāṭīḥ |4|
tásmā id vīśe dhunayanta śīndhavo áchidrā śārma dadhire purūni
devāṅmā sumné subhāgaḥ sā edhate yām-yām yūjāṃ kṛṇutē brāhmaṇas pátiḥ [5]

**Text, Translations, Comments and Vocabulary.**

ʻindaḥāno aśṭi vanaḍ ʻvanuṣyatāḥ kṛtaḥbrāhmaḥ śūśuvaḥ rātahavya īt
jāteṇa jātāṃ āti sā prā sarsṛte yām-yām yūjaṃ kṛṇutē brāhmaṇas pátiḥ [1]

**Interpretation:**
Kindling the Fire (śīndhāno agnīm) he will overcome the powers that seek to overcome (vanaḍ vanuṣyatāḥ); having achieved (or, made contact with) the soul and given the offering (kṛtaḥbrāhmaḥ rātahavya) he indeed will grow (śūśuvaḥ īt). By what he generated he sovereign moves forward beyond what has been generated (jāteṇa jātāṃ āti sā prā sarsṛte), - each one whom Brahmānaspati makes (his) companion (yām-yām yūjaṃ kṛṇutē brāhmaṇas pátiḥ). (1)

**Comments:**
Significantly Gritsamada starts with the kindling of the Flame of aspiration as the first touch of the emerging soul. The phrase “jāteṇa jātāṃ āti sā prā sarsṛte” could also be translated “by the birth he moves forward beyond the birth”. That is to say, the human being who has found the soul goes by its present incarnation in nature beyond her past creation; meaning he not only exceeds the past evolution of nature but adds something more to it. That is why the seer speaks of growing and spreading forward.

**Vocabulary:**

indh, cl. 7. A. indhā, to kindle, light, set on fire RV. AV. SBr. &c.; (p. śīndhāna RV. AV., kindling, lighting; idhāna RV., kindled, lighted, flaming);
van, 1 cl. 1. P. vanati (Ved. also -te, ) cl. 8. P. A. vanoti, vanute; Subj. vanavat; to like, love, wish, desire RV. AV. SBr. Kath. SankhSr.; to gain, acquire, procure (for one's self or others) RV. AV. SBr.; to conquer, win, become master of, possess RV. AV.;
vanaṣṭya, (fr. vanus) Nom. P. A. -ṣyati, -te, to plot against, attack, assail RV. i,132,1 &c. (A.) to wish for, desire ib. ix,7,6.;
kṛtaḥbrāhmaḥ, (kṛta-) mfn. one who has performed his devotions RV. ii,25,1; (a deity) towards whom devotion is performed RV. vi,20,3 (a sacrifice) in which prayers are duly offered RV. vii,70,6.;
Sri Aurobindo: he perfects his soul;
kṛta, 1 mfn. done, made, accomplished, performed RV. AV. &c.; prepared, made ready ib.; obtained, gained, acquired, placed at hand AV. iii,24,5; well done, proper, good SBr. iv; cultivated Mn. x,114;
śū, 1 a weak form of śvī q.v.; śūṣuvas, śūṣuvāna see svi; Subj. śūṣuvat
śvī, (connected with śū; sometimes written śvā) cl. 4. P. śvayati (pf. śiśvāya, or śuṣva Gr., to swell, grow, increase TS. SBr. &c.;
rātahavya, (rāta-) mfn. id. ib.; one to whom the offering is presented, one who receives the oblation ib.;
jāta, mfn. (jan; ifc. Pan. 6-2,171) born, brought into existence by (loc.), engendered by (instr. or abl.) RV. &c.; grown, produced, arisen, caused, appeared ib.; m. a son RV. ii,25,1; AV. xi,9,6; SBr. xiv
Pancat.; a living being (said of men, rarely of gods) RV. iv,2,2; n. a living being, creature RV.; birth, origin, i,156,2 and 163,1;
p pra-sr, P. -sisarti, (only Ved.) and sarati (sometimes also A. -te), to move forwards, advance ("for or "against" acc.), proceed (lit. and fig.), sprout up, come forth, issue from (abl.), appear, rise, spread, extend RV. &c.; to prevail, hold good, take place Sarvad.; to stretch out (hands) RV.; Intens. (-sasre, -rāte, -rāna) to extend, be protracted, last;
sr, (cf. sal) cl. 1. 3. P. sarati and sisarti (the latter base only in Veda), to run, flow, speed, glide, move, go RV. &c.; to cross, traverse (acc.) R.; Intens. (cf. sarirara) sarsṛte (p. sarśarāna see pra-sr) or sarīṣarti, to stride backwards and forwards Kav.;
yuj, m. a yoke-fellow, companion, comrade, associate RV. AV. Br.;

Old Translators:
1. HE lighting up the flame shall conquer enemies: strong shall he be who offers prayer and brings his gift.

He with his seed spreads forth beyond another’s seed, whomever Brahmanspati takes for his friend.

वीरभीर वीरान् वनवद्वनुष्यतो गोभी रथयूम प्रफलक वृक्षति तमना ॥

तोकं च तत्त्वं तनयं च वथिं च यमं यूजमं कृष्णु त्रिभुवनस्य पतिः ॥ २-२५-२

vīrebhīr vīrān vanavad vanuṣyatō gōbhī rayīṃ paprathad bōdhati tmānā
tokāṃ ca tāsyā tānayaṃ ca vardhate yāṃ-yaṃ yūjavāṃ kṛṇutē brāhmaṇas pātih [2]

Interpretation:
By his heroic powers he will overcome the heroic powers that seek to overcome (vīrebhīr vīrān vanavad vanuṣyatō), and by the Herds (or, Rays) of Light he will spread out the shining wealth (gōbhī rayīṃ paprathad), - who becomes aware (or, awakes) in himself (bōdhati tmānā). His creation and extension increases (tokāṃ ca tāsyā tānayaṃ ca vardhate), - whomever Brahmanspati makes (his) companion (yāṃ-yaṃ yūjavāṃ kṛṇutē). (2)

Comments:
In addition of achieving the contact with the soul and making all life an offering to the Divine of verse one, the seer tells us now that the self-awakened human being will spread out the inner lights of the soul (which he has freed from the grasp of the unconscious). The two pregnant words “bōdhati tmānā” could also be translated “who is aware by the Self”. The phrase “tokāṃ ca tānayaṃ” also adds to the previous “jātena jātam ati”, meaning the creations and further extensions of the awakened seeker’s embodied being grow by the touch of the soul. This creation and extension may include his own children and successors, but in the universally suggestive spiritual-psychological language of the Veda it relates to all his now conscious and ensouled (creative) activities. (The words toka and tanaya have indeed a much wider connotation than only physical progeny, as we can see from their root-meanings in the vocabulary.)

Vocabulary:
prath, 1 cl. 1 A. prathate (rarely P. –ti), aor. apraprathat, Subj. paprathat RV.; to spread, extend (intrans.; P. trans. and intrans.), become larger or wider, increase RV. &c.; to extend over i.e. shine upon, give light to (acc.) RV. iii,14,4;
budh, cl. 1 P. A. bodhati, -te; cl. 4. A. budhyate (ep. also P. -ti) to wake, wake up, be awake RV. &c.; to observe, heed, attend to (with acc. or gen.) RV.; to perceive, notice, learn, understand, become or be aware of or acquainted with RV. &c.;
tmanā, (= ātman) one's own person, self RV.; tmanā instr. and (at the end of a Pada) tman loc. ind. used as an emphatic particle (*yet, really, indeed, even, at least, certainly, also" RV. VS. vi,11;)
toka, n. (fr. 1. tuc) offspring, children, race, child (often joined with tanaya; rarely pl. AV. i,v BhP. vi) RV. AV. Kath. SBr. AitBr. Pan. 3-3,1 Kar. BhP, a new-born child;
tuc, (only dat. -ce), offspring children RV. vi,48,9 cf. tuj, toka.
tuj, 2 cl. 6. to strike, hit, push RV.; to press out (tufjati, to give, Naigh. Nir.) RV. i,ix; A. to flow forth, iii,1,16 p. tūtujā, to promote RV.;
tanaya, mfn. propagating a family, belonging to one's own family (often said of toka) RV. AitBr. ii,7, m. a son Mn. iii,16 n. posterity, family, race, offspring, child ("grandchild", opposed to toka, "child" Nir. x,7; xii,6) RV. VarBrS. (ifc. f. ā, cii,1 f.);
tan, 3 cl. 8. P. A. (tanoti, -nute) to extend, spread, be diffused (as light) over, shine, extend towards, reach to RV. &c.; to be protracted, continue, endure RV.; to stretch (a cord), extend or bend (a bow); spread, spin out, weave RV. &c.; to accomplish, perform (a ceremony) RV. VS. ii,13 AV. iv, 15,16 SBr. &c.;
4 (only dat. tane and instr. tanā) continuation, uninterrupted succession RV. propagation, offspring, posterity RV.; tanā, instr. ind. in uninterrupted succession, one after another, continually RV. i,3;

Old Translators:
2 With heroes he shall overcome his hero foes, and spread his wealth by kine; wise by himself is he. His children and his children's children grow in strength, whomever Brahmanaspati takes for his friend.
2. Mit seinen Söhnen wird die Söhne des Neiders überwinden, mit Kühen seinen Reichtum ausbreiten - er merkt es an sich selbst, sein Same und Kindeskind nimmt zu - wenn immer Brahmanaspati zu seinem Verbündeten macht.

सिन्धुः न शोधत: सिमिवाः क्रियायतो व्रेष्टं वर्षीरं अभि वश्यः ओक्सा।
अग्नि इव प्रसिद्दि नाह वर्तवं यं-यं युज्ये कृत्तते बहाण्यस्मि परि: ॥ २-२५-३
sīndhur nā kṣōdaḥ śīmīvāṁṛghāyatō vṛṣeva vādhrīṁ abhī vaṣṭi ójāsā
agnér iva prāsītī nāha vārtave yām-yām yūjaṁ kṛnuté brāhmaṇas pātiḥ [3]

Interpretation:
Occupying (the space) like a flooding river (sīndhur nā kṣōdaḥ śīmīvāṁ), he overmasters his luminous force the powers that seek to fight (or, confront) (abhī vaṣṭi ójāsā rghāyatō), as a bull the oxen (vṛṣeva vādhrīṁ). Like the onrush of the fire (he is) surely not to be covered (or, constrained) (agnér iva prāsītī nāha vārtave), - whomever Brahmanaspati makes (his) companion (yām-yām yūjaṁ kṛnuté). (3)

Vocabulary:
sīndhu, m. and f. (prob. fr. 1. sīdhi "to go") a river, stream RV. &c.; m. flood, waters (also in the sky) RV. AV.; ocean, sea RV. &c.;
ksōdas, n. (Naigh. i,12) water in agitation, swell of the sea, rushing or stream of water RV.;
śīmīvat, (śīmī-) mfn. effective, mighty, strong RV.;
SA: worker, but also render;
śīmi, f. = śami, effort, labour, work, industry TS. Kath.;
rghā, f. violence, passion; [Mod. Germ. arg.]
rghāyā, Nom. P. A. rghāyati, -te, to be passionate or impetuous, rave, rage RV.; to tremble RV. ii,25,3;
SA: (he overcomes) Those that come against him;
vṛṣan, mfn. (prob. originally "raining, sprinkling, impregnating") manly, vigorous, powerful, strong, mighty, great (applied to animate and inanimate objects) RV. AV. VS. Br.;
vadhri, mfn. cut, castrated, emasculated, unmanly (opp. to vṛṣan) RV. AV. SBr.;
vaś, cl. 2. P. vaśti, to will, command, RV. AV.; to desire, wish, long for, be fond of, like (also with inf.) RV. &c.;
abhī-vaś, P. to rule or be master over (acc.) RV. i1,25,3; P. A. to long for, desire RV.
ojas, as n. (vaj, or uj; cf. ugra), bodily strength, vigour, energy, ability, power RV. AV. TS. AitBr. MBh. &c.;
prasiti, (pra-) f. onward rush, onset, attack, assault RV.; stretch, reach, extension, sphere RV.; dominion, power, authority, influence RV.;
aha, 1 ind. (as a particle implying ascertainment, affirmation, certainty, &c.) surely, certainly RV. AV. SBr.;
vartave, Ved. inf. fr. 1. vr, to cover, screen, veil, conceal, hide, surround, obstruct RV. &c.; to ward off, check, keep back, prevent, hinder, restrain RV. AV. Bhatt.;

Old Translators:
3 He, mighty like a raving river's billowy flood, as a bull conquers oxen, overcomes with strength.
Like Agni's blazing rush he may not be restrained, whomever Brahmanaspati takes for his friend.
3. Wild wie die Stromflut, übermarg er an Kraft die Drohenden wie der Bulle die verschrittenen Ochsen; wie der Andrang des Feuers ist er auf zuhalten, wen immer Brahmanaspati zu seinem Verbündeten macht.

tasmā arṣanti diviṣa āsaścātaḥ sā sātvabhiḥ prathamom gōṣu gachati
anibhrṣṭataviṣi hanti ājasā yām-yaṁ yūjaṁ kṛṇute brāhmaṇas pāṭiḥ [4]

Interpretation:
For him the heavenly (Waters) flow unimpeded (tasmā arṣanti diviṣa āsaścātaḥ), and with his helpers (the Angirasa-Rishis) he foremost reaches the Herds of the Light (sā sātvabhiḥ prathamom gōṣu gachati); un-afflicted he breaks through and strikes with luminous force (anibhrṣṭataviṣi hanti ājasā), - whomever Brahmanaspati makes (his) companion (yām-yaṁ yūjaṁ kṛṇute). (4)

Vocabualry:
ṛṣ, 1 cl. 1. P. arṣati, to flow, flow quickly, glide, move with a quick motion RV. AV. VS.;
asaścāt, mfn. not sticking, not ceasing, not drying up RV. (a-saścātas) f. pl. (i.e. dhārās) inexhaustible streams RV.; (a-saścāta) instr. f. ind. in an inexhaustible manner RV. x,69,8.
SA: free from attachment; and ind.: unstaying;

Old Translators:
4 For him the floods of heaven flow never failing down: first with the heroes he goes forth to war for kine.
He slays in unabated vigour with great might, whomever Brahmanaspati takes for his friend.

tásmā čd víśe dhunayanta sīndhavo áchidrā šárma dadhire purūṇi
devānāṃ sumné subhāgaḥ sā edhate yām-yaṃ yújaṃ kṛṇuté brāhmaṇas pātih [5]

**Interpretation:**
For him indeed all rivers flow impetuously (tásmā čd víśe dhunayanta sīndhavo), and they establish for him a refuge (or, state of peace) full of many unbroken things (áchidrā šárma dadhire purūṇi). In perfect joy he thrives in the fulfilled mind of the gods (devānāṃ sumné subhāgaḥ sā edhate), - whomever Brahmanaspati makes (his) companion (yām-yaṃ yújaṃ kṛṇuté). (5)

**Vocabulary:**
dhū, 1 cl. 5. P. A. dhūnoti, -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 dhāv];
dhunana, n. shaking, agitation W.
dhunaya, Nom. P. -yati, to roar, flow noisily RV.
achchidra, mfn. free from clefts or flaws, unbroken, uninterrupted, uninjured; (am) n. unbroken or uninjured condition, an action free from defect or flaw; (-eṇa) ind. uninterruptedly, without break from first to last;
šárma, n. (prob. fr. śri and connected with 1. śarana, śarira) shelter, protection, refuge, safety RV. &c.; a house Naigh. iii, 4; joy, bliss, comfort, delight, happiness Yajn. MBh. Kav. &c.;
dhā, 1 cl. 3. P. A. dadhāti, dhatte RV. &c., Pf. 3. pl. dadhire and dadhre; to put, place, set, lay in or on (loc.) RV. &c.; to appoint, establish, constitute RV. SBr.;
puru, mf(pūrvi)n. (pṛ) much, many, abundant (only purū, -rūṇi ...) RV. &c.; much, often, very;
edh, cl. 1. A. edhate (rarely P. -ti), to prosper, increase, become happy, grow strong RV. AV. VS. S3Br. Mn.;

**Old Translators:**
5 All roaring rivers pour their waters down for him, and many a flawless shelter hath been granted him.
Blest with the happiness of Gods he prospers well, whomever Brahmanaspati takes for his friend.
5. Ihm rauschen alle Ströme und vervielfältigen ihren lückenlosen Schirm; glücklich gedeiht in der Göttler Gunst, wen immer Brahmanaspati zu seinem Verbündeten macht.