

**Study of Rig-veda II.26, Hymn to Brahmanaspati.**  
**(As of 12. April 2010)**

**Text in Devanagari**

ṛṣi: ṛṭsamada (āṅgīrasa śaunahotra paścād) bhārgava śaunaka;  
devatā: brahmaṇaspati; chanda: jagatī

ऋजुर् इच् छंसो वनवद् वनुष्यतो देवयन् इद् अदेवयन्तम् अभ्य् असत् ।  
सुप्रावीर् इद् वनवत् पृत्सु दुष्ट्रं यज्वेद् अयज्योर् वि भजाति भोजनम् ॥ २-२६-१  
यजस्व वीर प्र विहि मनायतो भद्रम् मनः कृणुष्व वृत्रतूर्ये ।  
हविषु कृणुष्व सुभगो यथाससि ब्रह्मणस् पतेर् अव आ वृणीमहे ॥ २-२६-२  
स इज् जनेन स विशा स जन्मना स पुत्रैर् वाजम् भरते धना नृभिः ।  
देवानां यः पितरम् आविवासति श्रद्धामना हविषा ब्रह्मणस् पतिम् ॥ २-२६-३  
यो अस्मै हव्यैर् घृतवद्भिर् अविधत् प्र तम् प्राचा नयति ब्रह्मणस् पतिः ।  
उरुष्यतीम् अँहसो रक्षती रिषो ऽँहोश् चिद् अस्मा उरुचक्रिर् अद्भुतः ॥ २-२६-४

**Metrically Restored Text in Tahoma.**

ṛjúr íc cháṃso vanavad vanuṣyató devayánn íd ádevayantam abhy àsat  
suprāvīr íd vanavat ṛṭsú duṣṭāraṃ yájvéd áyajyor ví bhajāti bhójanam |1|

yájasva vīra prá vihi manāyató bhadráṃ mánah ṛṇuṣva vṛtratūriye  
haviṣ ṛṇuṣva subhágo yáthāsasi bráhmaṇas páter áva ā vṛṇīmahe |2|

sá íj jánena sá viśā sá jánmanā sá putraír vājam bharate dhánā nṛbhiḥ  
devānām yáḥ pitáram āvívāsati śraddhāmanā haviṣā bráhmaṇas pátim |3|

yó asmai havyaír ghṛtávadbhir ávidhat prá tám prācā nayati bráhmaṇas pátih  
uruṣyátim áṃhaso rákṣatī riṣó aṃhós cid asmā urucákrir ádbhutaḥ |4|

**Text, Translations and Vocabulary.**

ऋ॒जुर् इ॒च् छं॑सो॒ वन॑वद् व॒नुष्य॑तो दे॒वय॑न्न इ॒द् अ॒दे॒वय॑न्तम् अ॒भ्य् अ॒सत् ।

सु॒प्रा॒वीर् इ॒द् वन॑वत् पृ॒त्सु दु॒ष्ट॒रं य॒ज्वेद् अ॒य॒ज्योर् वि भ॑जाति भो॒जनम् ॥ २-२६-१

rjúr íc cháṃso vanavad vanuṣyató devayánn íd ádevayantam abhy àsat  
suprāvīr íd vanavat pṛtsú duṣṭāraṃ yájvéd áyajyor ví bhajāti bhójanam |1|

Interpretation:

One who is sincere in his expression (rjúr íc cháṃso) will overcome the powers that seek to overcome (vanavad vanuṣyatáḥ); seeking the Divine, he indeed will surpass the powers that do not seek the Divine (devayánn íd ádevayantam abhy àsat). Progressing rightly, he will overcome in the battles what is difficult to cross (suprāvīr íd vanavat pṛtsú duṣṭāraṃ). Doing sacrifice, he will apportion (to the higher powers) the enjoyment of the (unconscious power) that does not sacrifice (yájvéd áyajyor ví bhajāti bhójanam). (1)

Comments:

The words "rju śaṃsa" could also be translated "straightforward in one's proclamation or utterance". Meaning mere lip-praise of the Truth or the higher reality will not give the strength to overcome the powers of the ignorance and falsehood. (When we know that the Vedic sacrifice relates not only to an external but also internal action (like later in the Gita) we can easily look beyond the concrete external interpretations of the old translators of this and so many other verses and perceive that all the above statements can as well be meant psychologically and relate to the seekers internal effort and practice.)

Vocabulary:

rju śaṃsa **ii,26,1** either "the right praiser", or as adj. "righteous, faithful";  
rju, mf(jvī)n. (arj Un. i,28; probably fr. 2. rñj), *tending in a straight direction, straight* (lit. and fig.; opp. to vrjina), *upright, honest, right, sincere* RV. AV. xiv,1,34 TS. &c. Mn. MBh. &c.;  
śaṃsa, m. *recitation, invocation, praise* RV.; *wishing well or ill to, a blessing or a curse* ib.; a *promise, vow* ib.;

Sri Aurobindo: self-expression, utterance, aspiration;

devayat, Nom. P., only p., -yat, *loving or serving the gods, religious* RV.;

abhi-as, 1 -asti, Subj. -asat; *to be over, reign over, excel, surpass, overpower* RV. AV.;

suprāvī, mfn. *very attentive or mindful, very zealous* ib.;

SA: making good advance; going forward increasing;

duṣṭara, mfn. *difficult to be passed or overcome or endured; unconquerable, irresistible;*

yajvan, mf(arī)n. *worshipping, a worshipper, sacrificer* RV. &c.; m. *an offerer, bestower* Hcat.;

ayajyu, mfn. *not sacrificing, impious* RV.;

bhaj, cl. I. P. A. bhajati, -te; *to divide, distribute, allot or apportion to (dat. or gen.), share with (instr.)* RV. &c.;

bhojana, n. *the act of enjoying, using* RV.; *the act of eating (exceptionally with acc. of object)* RV. &c.; *anything enjoyed or used, property, possession* RV. AV. Naigh.; *enjoyment, any object of enjoyment or the pleasure caused by it* RV.;

Old Translators:

1. THE righteous singer shall overcome his enemies, and he who serves the Gods subdue the godless man.

The zealous man shall vanquish the invincible, the worshipper share the food of him who worships not.

1. Wer aufrichtig redet, wird die Neider überwinden, der Gottergebene wird mehr gelten als der Gottlose. Wer gut zuredet, wird in den Kämpfen den schwer zu überbietenden Feind überwinden. Der Opfernde wird des Opferlosen Wohlstand aufteilen.

यजस्व वीर प्र विहि मनायतो भद्रम् मनः कृणुष्व वृत्रतूर्ये ।

हविष् कृणुष्व सुभगो यथाससि ब्रह्मणस् पतेर् अव आ वृणीमहे ॥ २-२६-२

yájasva vīra prá vihi manāyató bhadráṃ mánaḥ kṛṇuṣva vṛtratūriye  
haviṣ kṛṇuṣva subhágō yáthāsasi bráhmaṇas páter áva ā vṛṇīmahe |2|

#### Interpretation:

Sacrifice, O Hero, move forward to (join) those who seek (to develop) the mind (yájasva vīra prá vihi manāyató)! In overcoming (or, crossing beyond) the covering power (of the Inconscient) accomplish a blissful mind (vṛtratūriye bhadráṃ mánaḥ kṛṇuṣva). Accomplish the offering, that you may be perfectly joyful (haviṣ kṛṇuṣva subhágō yáthāsasi). We choose the unfolding (or, fostering) of Brahmanaspati (áva ā vṛṇīmahe). (2)

#### Vocabulary:

manāya, Nom. P. -yati, *to be zealous or devoted RV.; to think, consider ib.;*

SA: who seeks himself in mind;

pra-vī, P. -veti, (*impv. 2. pers. sg. vihi*); *to go forth RV.; to strive after, make for, enter into ib.; to attack, assail ib.; to enter, fertilize, impregnate ib. TS AV. Kath.; to urge on, inspirit, animate RV.;*

vṛtratūrya, n. *conquest of enemies or Vritra, battle, victory RV.;*

as, 1 cl. 2. P. asti, Subj. asat (asati) 2. pers. sg. asas (asasi); *to be, live exist, be present to take place, happen; to abide, dwell, stay to belong to (gen. or dat.);*

vr, 2 cl. 5. 9. P. A. vṛṇoti, vṛṇute; vṛṇāti, (mostly) vṛṇīte; *to choose, select;*

#### Old Translators:

2 Worship, thou hero, chase the arrogant afar: put on auspicious courage for the fight with foes. Prepare oblation so that thou mayst have success. We crave the favouring help of Brahmanaspati.

2. Opfere, o Mann, rede den sinnenden Priestern zu, fasse den löblichen Vorsatz zur Feindebesiegung; bereite das Opfer, auf daß du glücklich werdest. Wir erbitten dazu die Gunst des Brahmanaspati.

स इज्जनेन स विशा स जन्मना स पुत्रैर्वाजम् भरते धना नृभिः ।

देवानां यः पितरम् आविवासति श्रद्धामना हविषा ब्रह्मणस् पतिम् ॥ २-२६-३

sá ij jánena sá visā sá jánmanā sá putraír vājam bharate dhánā nṛbhiḥ  
devānāṃ yāḥ pitāram āvívāsati śraddhāmanā havíṣā bráhmaṇas pátim |3|

Interpretation:

He by his birth, he by his sons and soul-powers (sá jánmanā sá putraír nṛbhiḥ), he indeed with those who are born, he with those who enter (and settle in the manifestation) (sá ij jánena sá visā) bears the supreme plenitude and riches (vājam bharate dhánā) - who with a faithful mind, by his offering (yāḥ śraddhāmanā havíṣā) gives lodging to Brahmanaspati, the Father of the Gods (devānāṃ pitāram āvívāsati). (3)

Alternative version:

He who with a faithful mind by his offering invites Brahmanaspati, the Father of the Gods into himself, - he indeed through the creature born, he with those who have entered, he in his birth and through his children and soul-powers bears (or, brings into life) the supreme plenitude and riches.

Vocabulary:

The old linguists take vivāsati as a desiderative of root van: *to attract, seek to win over* e.g.; but Sri Aurobindo relates it to two of the many meanings of the root vas; namely, either as "to illumine" or "to lodge" (in oneself); śraddhāmanas, mfn. *truehearted, faithful RV.*;

Old Translators:

3 He with his folk, his house, his family, his sons, gains booty for himself, and, with the heroes, wealth, believing

Who with oblation and a true heart serves Brahmanaspati the Father of the Gods.

3. Der trägt mit seinem Volke, der mit seinem Stamme, der mit seinem Geschlecht, der mit seinen Söhnen den Sieg, mit seinen Mannen die Beute davon, wer gläubigen Sinnes den Vater der Götter, den Brahmanaspati mit Opfer zu gewinnen sucht.

यो अस्मै हव्यैर् घृतवद्भिर् अविधत् प्र तम् प्राचा नयति ब्रह्मणस् पतिः ।

उरुष्यतीम् अहसो रक्षती रिषो ऽहोश् चिद् अस्मा उरुचक्रिर् अद्भुतः ॥ २-२६-४

yó asmai havaíṛ ghr̥tāvadbhir ávidhat prá tám prācā nayati bráhmaṇas pátim  
urusyātīm áṃhaso rákṣatī riṣó aṃhós cid asmā urucákriṛ ádbhutaḥ |4|

Interpretation:

He who consecrated himself to him with offerings full of clarity, - him Brahmanaspati leads forward towards the beyond. He frees him from the narrowness and protects from injury. Even out of the limitation he creates for him the wideness, the Transcendent one. (4)

Comment:

Since pra nayati means already "he leads forward", there must be meant something more here by the term prācā then just again "forwards". The word prāc means also "to turn eastward" (to the place of sunrise), which also symbolises the supreme origin. This

gets further confirmed by the usage of the words "wideness" and "beyond" in the second half of the verse.

Vocabulary:

ghṛtavat, mfn. *abounding in fat, greasy, mixed or smeared with ghee RV. AV. VS. SBr. iii, xii;*

Sri Aurobindo has shown in "The Secret of the Veda" that the image of the clarified butter is purely symbolic and relates to a state of brightness and clarity of the purified mental consciousness. As can be seen in the dictionary itself, the root ghr̥ has not only the meaning to sprinkle or moisten but also to shine and burn.

pra-añc, (prācā) ind. *forwards, onwards RV.;*

SA: to the highest;

uruṣya, Nom. (fr. uru; perhaps an irr. fut. or Desid. of 1. vṛ?) P. urusyati, *to protect, secure, defend from (abl.) RV. AV. vi,3,3;*

īm, ind. (fr. pronominal base 3. i), *Ved. a particle of affirmation and restriction (generally after short words at the beginning of a period, or after the relative pronouns, the conjunction yad, prepositions and particles such as āt, uta, atha &c.); īm has also the sense "now" (= idānīm), and is by Say. sometimes considered as an acc. case for enam RV. VS.;*

aṃhas, n. *anxiety, trouble RV. &c.;*

riṣ, 2 f. *injury or an injurer RV.;*

aṃhu, mfn. (only in compar. aṃhīyas) *narrow AitBr.; n. (only in Abl. amhos); anxiety, distress RV.; [Goth. aggvus, Lat. angustus, anxius, &c.]*

urucakri, mfn. (fr. kr), *doing or effecting large work or great wealth, granting ample assistance RV. ii,26,4;*

uru, mf(vī)n. (1. vṛ, ūrṇu), *wide, broad, spacious, extended, great, large, much, excessive, excellent RV. AV. MBh. Ragh.; (u) n. wide space, space, room RV.; (with kr, to grant space or scope, give opportunity RV.)*

ad-bhuta, mfn. *extraordinary;*

mfn. *supernatural, wonderful, marvelous;*

Old Translators:

4 Whoso hath honoured him with offerings rich in oil, him Brahmanaspati leads forward on his way,

Saves him from sorrow, frees him from his enemy, and is his wonderful deliverer from woe.

4. Wer ihm mit schmalzreichen Opferspenden aufgewartet hat, den bringt Brahmanaspati vorwärts. Er befreit ihn aus Bedrängnis, bewahrt ihn vor Schaden. Selbst aus Not schafft ihm der Wunderbare Befreiung