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

Text in Devanagari

ṛṣi: grātsamada (āṅgirasa śaunahotra paścād) bhārgava śaunaka;
devatā: brahmaṇaspati; chanda: jagatī

्रḥjुḥ इच्छो वनवद्व वनुष्यतो देवयज्ञ इद् अदेवयन्तम् अभ्यु असत्।
सुप्रावीर् इद् वनवद्व पुत्रु दुष्ट्रं यज्ञेद् अयज्ञोर् वि भजाति भोजनम्॥ २-२६-१
वजस्व वीरः प्र विधि मनायतो भद्रम् मनः क्रृष्णव व्रजतुर्यः।
हविष्क्रृष्णव सुभोगो यथासर्वसं ब्रह्मणसु पतेरः अव आ कृष्णीमहे॥ २-२६-२
स इजुः जनन स विशा स जन्मान स उनेर् वाजम् भरते धना मृत्तिः।
देवानां यः पितरस्मु आविवासितं श्रद्धामना हविष्क्रृष्णव पतिम्॥ २-२६-३
यो अस्मै हविष्क्रृष्णव घुर्तवद्धिर् अविधुतं तत्त्र प्राचा नयति ब्रह्मणसु पतिः।
उरुष्यतीम् ओऽहसो रक्षति रिषो डंडोश चिद् अस्मा उरुष्यतिर्ध अन्तः॥ २-२६-४

Metrically Restored Text in Tahoma.

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Text, Translations and Vocabulary.
rjúr íc cháṃso vanavad vanuṣyatát devayánn īd ádevayantam abhy àsát
suprāvīr īd vanavat pṛṣṭú duṣṭāram yājvéd áyajyor ví bhajáti 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 īd ádevayantam abhy àsat). Progressing
rightly, he will overcome in the battles what is difficult to cross (suprāvīr īd vanavat
pṛṣṭú duṣṭāram). Doing sacrifice, he will apportion (to the higher powers) the enjoyment
of the (unconscious power) that does not sacrifice (yājvéd áyajyor ví bhajáti bhójanam).

Comments:
The words “ṛju 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:
ṛju śaṃsa ii,26,1 either “the right praiser”, or as adj. “righteous, faithful”;
ṛju, mf(jvi)n. (arj Un. i,28; probably fr. 2. ṛṛj), 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;
devaryat, 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;
duṣṭāra, 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.;
ḥaj, cl. I. P. A. bhajati, -te; to divide, distribute, allot or apportion to (dat. or gen.), share with
(instr.) RV. &c.;
ḥoḥjana, 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 o'ercome 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.

Interpretation:
Sacrifice, O Hero, move forward to (join) those who seek (to develop) the mind (yājasva vīra prā vihi manāyatō)! In overcoming (or, crossing beyond) the covering power (of the Inconscient) accomplish a blissful mind (vṛtratūrya bhadrām mānah krṣṇa). Accomplish the offering, that you may be perfectly joyful (haviṣ krṣṇa subhāgo yāthāsasi). We choose the unfolding (or, fostering) of Brahmanaspati (āva ā vrṇimahe). (2)

Vocabulary:
manāya, Nom. P. -yati, to be zealous or devoted RV.; to think, consider ib.;
SA: who seeks himself in mind;
pra-vi, P. –veti, (impv. 2. pers. sq. 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. sq. 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. vrṇoti, vrṇute; vrṇāti, (mostly) vrṇite; 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.

śl 2-26-1

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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.

The interpretation is: Sacrifice, O Hero, move forward to (join) those who seek (to develop) the mind (yājasva vīra prā vihi manāyatō)! In overcoming (or, crossing beyond) the covering power (of the Inconscient) accomplish a blissful mind (vṛtratūrya bhadrām mānah krṣṇa). Accomplish the offering, that you may be perfectly joyful (haviṣ krṣṇa subhāgo yāthāsasi). We choose the unfolding (or, fostering) of Brahmanaspati (āva ā vrṇimahe). (2)

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sá īj jánena sá viśā sá jánmanā sá putraîr vājam bharate dhānā nṛbhīḥ
devānāṃ yāḥ pītāram āvīvāsati śraddhāmanā haviṣā brāhmaṇas pātim [3]

**Interpretation:**
He by his birth, he by his sons and soul-powers (sá jánmanā sá putraîr nṛbhīḥ), he indeed with those who are born, he with those who enter (and settle in the manifestation) (sá īj jánena sá viśā) bears the supreme plenitude and riches (vājam bharate dhānā) - who with a faithful mind, by his offering (yāḥ śraddhāmanā haviṣā) gives lodging to Brahmanaspati, the Father of the Gods (devānāṃ pītāram āvīvāsati).

(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 deservative 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.

**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 ghṛ 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. vr?) P. urusyati, to protect, secure, defend from (abl.) RV. AV. vi,3,3;
im, 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.); im has also the sense “now” (= idānīm), and is by Say. sometimes considered as an acc. case for enam RV. VS.;
amhas, n. anxiety, trouble RV. &c.;
riṣ, 2 f. injury or an injurer RV.;
amhu, mfn. (only in compar. amhīyas) narrow AitBr.; n. (only in Abl. amhos); anxiety, distress RV.; [Goth. aggvus, Lat. angustus, anxius, &c.]
urucaṇī, mfn. (fr. kṛ), doing or effecting large work or great wealth, granting ample assistance RV. ii,26,4;
uru, mf(vi)n. (1. vr, ūrṇu), wide, broad, spacious, extended, great, large, much, excessive, excellent RV. AV. MBh. Ragh.; (u) n. wide space, space, room RV.; (with kṛ, 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 schmalreichen Opferspenden aufgewartet hat, den bringt Brahmanaspati vorwärts. Er befreit ihn aus Bedrängnis, bewahrt ihn vor Schaden. Selbst aus Not schafft ihm der Wunderbare Befreiung