

Study of Rig-Veda II.23, Hymn to Brahmanaspati

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 शृ॒ण्वन् ऊ॒तिभिः॑ सी॒द सा॑दनम् ॥ २-२३-१
दे॒वाश् चि॒त् ते अ॒सुर्य॑ प्र॒चेत॑सो बृ॒हस्प॑ते य॒ज्ञिय॑म् भा॒गम् आ॑नशुः ।
उ॒स्रा इ॒व सूर्यो॑ ज्यो॒तिषा॑ महो॒ विश्वे॑षाम् इ॒ज् ज॒निता॑ ब्र॒ह्मणा॑म् अ॒सि ॥ २-२३-२
आ वि॒बाध्या॑ परि॒राप॑स् तमांसि॒ च ज्यो॒तिष्म॑न्तं रथम् ऋ॒तस्य॑ तिष्ठसि ।
बृ॒हस्प॑ते भी॒मम् अ॒मि॒त्रद॑म्भनं र॒क्षो॒हणं॑ गो॒त्रभि॑दं स्व॒र्वि॑दम् ॥ २-२३-३
सु॒नी॒तिभिर् न॑यसि त्रा॒यसे॑ ज॒नं य॒सु तु॒भ्यं दा॑शान् न तम् अ॒हो अ॑श्रवत् ।
ब्र॒ह्मद्वि॑षस् त॒पनो॑ म॒न्युमी॑र् अ॒सि बृ॒हस्प॑ते म॒हि तत् ते॑ म॒हित्व॑नम् ॥ २-२३-४
न तम् अ॒हो न॑ दु॒रितं॑ कु॒तश् च॑न नारा॒तय॑स् ति॒तिरु॑र् न द्वा॒यावि॑नः ।
वि॒श्वा इ॒द् अ॒स्माद् ध॒वर॑सो वि॒ बाध॑से यं सु॒गोपा॑ र॒क्षसि॑ ब्र॒ह्मण॑स् प॒ते ॥ २-२३-५
त्वं नो॑ गो॒पाः प॒थिकृ॑द् वि॒चक्ष॑णस् तव व्र॒ताय॑ म॒तिभिर् ज॑रामहे ।
बृ॒हस्प॑ते यो नो॑ अ॒भि ह॒रो द॑धे स्वा तम् म॒र्मर्तु॑ दु॒च्छु॒ना ह॑रस्वती ॥ २-२३-६
उ॒त वा॑ यो नो॑ म॒र्चया॑द् अ॒नाग॑सो ऽरा॒तीवा॑ म॒र्तः सा॑नुको वृ॒कः ।
बृ॒हस्प॑ते अ॒प तं॑ वर्त॒या प॑थः सु॒गं नो॑ अ॒स्यै दे॒ववी॑तये कृ॒धि ॥ २-२३-७
त्रा॒तारं॑ त्वा त॒नूनां॑ ह॒वामहे॑ ऽव॒स्पर्त॑र् अधि॒वक्ता॑रम् अ॒स्मयु॑म् ।
बृ॒हस्प॑ते दे॒वनि॑दो नि॒ बर्ह॑य मा॒ दुरे॑वा उत्तरं सु॒म्नम् उ॒न् न॑शन् ॥ २-२३-८
त्वया॑ वयं सु॒वृधा॑ ब्र॒ह्मण॑स् प॒ते स्पा॒र्हा व॑सु म॒नुष्या॑ द॒दीम॑हि ।
या नो॑ दू॒रे त॒ळितो॑ या अ॒रात॑यो ऽभि॒ सन्ति॑ ज॒म्भया॑ 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 रथाँइव ॥ 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 दीदयच् छवस ऋतप्रजात तद् अस्मासु द्रविणं धेहि चित्रम् ॥ २-२३-१५
 मा न स्तेनेभ्यो ये अभि द्रुहस् पदे निरामिणो रिपवो ऽन्नेषु जागृधुः ।
 आ देवानाम् ओहते वि त्रयो हृदि बृहस्पते न परः साम्नो विदुः ॥ २-२३-१६
 विश्वेभ्यो हि त्वा भुवनेभ्यस् परि त्वष्टाजनत् साम्नः साम्नः कविः ।
 स ऋणचिद् ऋणया ब्रह्मणस् पतिर् द्रुहो हन्ता मह ऋतस्य धर्तारि ॥ 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 सूक्तस्य बोधि तनयं च जिन्व ।
 विश्वं तद् भद्रं यद् अवन्ति देवा बृहद् वदेम विदथे सुवीराः ॥ २-२३-१९

Metrically Restored Text in Tahoma.

gaṇānāṃ tvā gaṇāpatiṃ havāmahe, kavīṃ kavīnām upamāśravastamam
 jyēṣṭharājāṃ brāhmaṇām brahmaṇas pata, ā naḥ śṛṇvānn ūtībhiḥ sīda sādānam 2.23.1

devās cit te asuriya prácetaso, bṛhaspate yajñíyam bhāgám ānaśuḥ
usrā iva sūriyo jyótiṣā mahó, víśveṣām íj janitā bráhmaṇām asi 2.23.2

ā vibādhyā parirāpas támāṃsi ca, jyótiṣmantam rátham ṛtasya tiṣṭhasi
bṛhaspate bhímám amitradámbhanam, rakṣoháṇam gotrabhídám suvarvídám 2.23.3

sunítibhir nayasi trāyase jánam, yás túbhyam dāsān ná tám áṃho aśnavat
brahmadvíṣas tápano manyumír asi, bṛhaspate máhi tát te mahitvanám 2.23.4

ná tám áṃho ná duritám kútas caná, nārātayas titirur ná dvayāvínaḥ
vísvā íd asmād dhvaráso ví bādhase, yám sugopā rákṣasi brahmaṇas pate 2.23.5

tuvám no gopāḥ pathikṛd vicakṣaṇás, táva vratāya matíbhír jarāmahe
bṛhaspate yó no abhí hváro dadhé, svā tám marmartu duchúnā hárasvatī 2.23.6

utá vā yó no marcáyād ánāgaso, arātīvā mártiaḥ sānukó vṛkaḥ
bṛhaspate ápa tám vartayā pathāḥ, sugám no asyaí devávítaye kṛdhi 2.23.7

trātāram tvā tanūnām havāmahe, ávaspartar adhivaktāram asmayúm
bṛhaspate devanído ní barhaya, mā durévā úttaram sumnám ún naśan 2.23.8

tváyā vayám suvṛdhā brahmaṇas pate, spārhā vásu manuṣiyā dadīmahi
yā no dūré talíto yā árātayo, abhí sánti jambháyā tā anapnásaḥ 2.23.9

tváyā vayám uttamám dhīmahe váyo, bṛhaspate pápriṇā sásninā yujā
mā no duḥśámso abhidipsúr ísata, prá suśámsā matíbhír tārīṣimahi 2.23.10

anānudó vṛṣabhó jágmír āhavám, níṣṭaptā śátrum pṛtanāsu sāsahíḥ
ási satyá ṛṇayā brahmaṇas pata, ugrásya cid damitā víluharsíṇaḥ 2.23.11

ádevena mánasā yó riṣanyāti, śásām ugró mányamāno jíghāmsati
bṛhaspate mā práṇak tásya no vadhó, ní karma manyúm durévasya sárdhataḥ 2.23.12

bháreṣu hávyo námasopasádyo, gántā vājeṣu sánitā dhánaṃ-dhanam
vísvā íd aryó abhidipsúvo mṛdho, bṛhaspátir ví vavarhā ráthām iva 2.23.13

téjīṣṭhayā tapaní rakṣásas tapa, yé tvā nidé dadhiré dṛṣṭávīriyam
āvis tát kṛṣva yád ásat ta ukthíyam, bṛhaspate ví parirāpo ardaya 2.23.14

bṛhaspate áti yád aryó árhād, dyumád vibhāti krátumaj jáneṣu
yád dīdáyac chávasa rtaprajāta, tád asmāsu dráviṇam dhehi citráam 2.23.15

mā na stenébhyo yé abhí druhás padé, nirāmiṇo ripávó 'nneṣu jāgrdhúḥ
ā devānām óhate ví vráyo hṛdí, bṛhaspate ná parāḥ sāmāno viduḥ 2.23.16

víśvebhyo hí tvā bhúvanebhiyas pári, tvāṣṭājanat sāmānaḥ-sāmānaḥ kavíḥ
sá ṛṇacíd ṛṇayā bráhmaṇas pátir, druhó hantā mahá ṛtasya dhartári 2.23.17

táva śríyé ví ajihīta párvato gávām gotráam udásṛjo yád aṅgiraḥ
índreṇa yujā támasā párvīrtam bṛhaspate nír apām aubjo arṇavám 2.23.18

bráhmaṇas pate tuvám asyá yantā, sūktásya bodhi tánayaṃ ca jinva
vísvaṃ tád bhadrám yád ávanti devā, bṛhád vadema vidáthe suvīrāḥ 2.23.19

Text, Translations, Comments and Vocabulary.

गणानां॑ त्वा गणपतिं॑ हवामहे॑ कविं॑ कवीनाम्॑ उपमश्रवस्तमम् ।
ज्येष्ठराजम्॑ ब्रह्मणाम्॑ ब्रह्मणस् पत॑ आ नः॑ शृण्वन् ऊतिभिः॑ सीद॑ सादनम् ॥ २-२३-१

gaṇānāṃ tvā gaṇapatiṃ havāmahe, kavim kavīnām upamāśravastamam
jyeṣṭharājam bráhmaṇām brahmaṇas pata, ā naḥ śṛṇvān ūtibhiḥ sīda sādanam |1|

Interpretation:

We invoke you, the Lord of hosts (havāmahe tvā gaṇapatiṃ) over the hosts (of divine powers) (gaṇānāṃ), the seer of seers with the uppermost inspired knowledge (kavim kavīnām upamāśravastamam), the greatest (eldest) king of the expressive powers of the soul (jyeṣṭharājam bráhmaṇām), O Lord of the soul (brahmaṇas pate). Hearing us (śṛṇvān naḥ), sit down upon the seat (of our embodied being) (ā sīda sādanam) with your powers of expansion (ūtibhiḥ). (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 darknesses 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 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!

दे॒वाश् चि॒त् ते असु॑र्य॒ प्रचे॑तसो बृ॒हस्प॑ते य॒ज्ञिय॑म् भा॒गम् आ॑न॒शुः ।

उ॒स्रा इ॒व सू॒र्यो ज्यो॑तिषा॒ महो॑ वि॒श्वेषा॑म् इ॒ज्ज॑ जि॒निता॑ ब्र॒ह्मणा॑म् अ॒सि ॥ २-२३-२

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 prācetasah) 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.*

pracetās, 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 परिापस् तमांसि च ज्योतिष्मन्तं रथम् ऋतस्य तिष्ठसि ।
बृहस्पते भीमम् अमित्रदम्भनं रक्षोहणं गोत्रभिदं स्वर्विदम् ॥ २-२३-३

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

Interpretation:

O Brihaspati, repelling all insinuations (or, the powers that besiege us) 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 (bhīmám 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 inconscient 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. -bādhat, 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.

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

dāmbhana, mfn. ifc. "damaging" see amitra and sapatna-dāmbh-
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. āśma-, 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 अश्रवत् ।

ब्रह्मद्विषस् तपनो मन्युमीर् असि बृहस्पते महि तत् ते महित्वनम् ॥ २-२३-४

sunītibhir nayasi trāyase jānaṃ, yás túbhyaṃ dāśān 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 (yás túbhyaṃ dāśān), and no narrowness can reach (or, posses) 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 perhaps more literally as mental seeking, but here in a wrong or exagarated sense. (In II.24.14 the same seer speaks even of Brahmanaspati's satya manyu, or true mental movement.)

Vocabulary:

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

dāś, 1 (the finite forms only in RV. and once in SBr. see below) cl. 1. P. dāśti *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.*

tāpana, 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;

māhi, 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 कुतश् चन नारातयस् तितिरुर् न द्वाविनः ।

विश्वा इद् अस्माद् ध्वरसो वि बाधसे यं सुगोपा रक्षसि ब्रह्मणस् पते ॥ २-२३-५

ná tám áṃho ná duriṭám kútaś caná, nārātayas titirur ná dvayāvínaḥ
víśvā íd asmād dhvaráso ví bādhase, yám sugopā rākṣasi brahmaṇas pate |5|

Interpretation:

O Lord of the Soul (brahmaṇas pate), whom you, the perfect guardian, protect (yám sugopā rākṣasi), from him surely you repel (or, avert) (asmād íd ví bādhase) all crookedness (víśvā hvaráso); him overcome (titirur) neither the powers of selfishness (nārātayas) nor those of a divided being (ná dvayāvínaḥ) - him no narrowness (ná tám áṃho) and no wrong movement from anywhere (ná duriṭám 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.** tātāra 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 ॥ २-२३-६

tuvám no gopāḥ pathikṛd vicakṣaṇás, táva vratāya matíbhīr 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) (matíbhīr jarāmahe) the law of your working (táva 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. memṛiyate, 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.

Brhaspati, 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 मर्चयाद् अनागसो ऽरातीवा मर्तः सानुको वृकः ।
बृहस्पते अप तं वर्तया पथः सुगं नो अस्यै देववीतये कृधि ॥ २-२३-७

utā vā yó no marcáyād ánāgaso, arātīvā mártiaḥ sānukó vṛkaḥ
bṛhaspate ápa tám vartayā patháḥ, sugám no asyaí devávitaye kṛdhi |7|

Interpretation:

And also (utā 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 blame (or, narrowness) (ánāgaso), - him, O Brihaspati, turn off from the path (tám ápa vartayā patháḥ) and create for us an easy going (sugám no kṛdhi) to the manifestation of (or, meeting with) the Divine (asyaí devávitaye). (7)

Vocabulary:

mṛc, 1 (cf. marc) cl. 10. P. marcayati (cl. 4. P. mṛcyati [?] JaimBr.; Prec. mṛkṣiṣṭa}, *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 vṛsc, 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. sq. -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, Brihaspati: 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 हवाम॑हे ऽव॒स्प॒र्त॒र् अ॒धिव॑क्तारम् अ॒स्मयु॑म् ।

बृ॒ह॒स्प॒ते दे॒वनि॑दो नि॒ ब॒र्ह॒य॒ मा दु॒रे॒वा उ॒त्तरं॑ सु॒म्न॒म् उ॒न् न॑शन् ॥ २-२३-८

trātāraṃ tvā tanūnāṃ havāmahe, ávaspartar adhivaktāram asmayúm

bṛhaspate 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 (adhivaktāram asmayúm). O Brihaspati, remove (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, who seeks us to guide us with the inner voice of the soul. In the second half of the verse we have perhaps a further elaboration of the picture of the symbolic "wolf on the mountain-plateau", who would hurt us or just block our passage beyond at the higher altitudes of the mind.

Vocabulary:

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

SA: deliverer

adhivakṭr, 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.

त्वया॑ वयं॑ सुवृ॒धा ब्र॒ह्मणस् पते॑ स्पर्हा॑ वसु॑ मनुष्या॑ ददीमहि॑ ।

या नो॑ दूरे॑ तळितो॑ या अरा॑तयो ऽभि सन्ति॑ जम्भया॑ ता अन॑प्तसः॑ ॥ २-२३-९

tváyā vayam̐ suvr̥dhā brahmaṇas pate, spārhā vasu manuṣiyā dadīmahi
yā no dūré talīto yā árātayo, abhí sánti jambháyā tā anapnásah |9|

Interpretation:

O Lord of the Soul (brahmaṇas pate), through you well-growing (tváyā suvr̥dhā), may we receive (ā dadīmahi) the desirable shining treasures (spārhā vasu) that pertain to the human (or, mental) being (manuṣiyā). The selfish powers (árātayo), who attack us (yā abhí sánti no) from far and near (dūré talīto), - crush these (tā) powers that do not take part in the work (of sacrifice) (anapnásah). (9)

Vocabulary:

suvr̥dh, mfn. *joyous, cheerful RV.*

suvr̥dha, 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!

त्वया॑ वयम्॑ उत्तमं॑ धीमहे॑ वयो॑ बृहस्पते॑ पप्रिणा॑ सस्निना॑ युजा॑ ।

मा॑ नो॑ दुःशंसो॑ अभिदिप्सुर्॑ ईशत॑ प्र सुशंसो॑ मतिभिस् तारिषीमहि॑ ॥ २-२३-१०

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

Comments:

In verse one of VII.97 (our previously explored hymn) it is said in regard to Indra: "May he come for (his) delight (gáman mādāya) and (attain) to the original expanse (of the highest manifestation) (prathamám váyaś ca)."

Vocabulary:

dhī, 1 cl. 3. A. dīdhīte &c. RV. (cf. dīdhī the forms dhīmahe and adhāyi 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 tī, 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.

अनानुदो वृषभो जग्मिर् आहवं निष्टप्ता शत्रुम् पृतनासु सासहिः ।

असि सत्य ऋणया ब्रह्मणस् पत उग्रस्य चिद् दमिता वीळुहर्षिणः ॥ २-२३-११

anānudo vṛṣabhó jāgmir āhavám, niṣṭaptā śátrum pṛtanāsu sāsahīḥ
ási satyá ṛṇayā brahmaṇas pata, ugrásya cid damitā vīluharṣiṇaḥ |11|

Interpretation:

You are the sovereign One (vṛṣabhó), who goes to the challenge without giving way (jāgmir āhavám anānudo), the scorcher of the foe, who conquers in the battles (niṣṭaptā śátrum pṛtanāsu sāsahīḥ). O Brahmanaspati, you are the true rectifier (ási satyá ṛṇayā), who subdues (or, curbs) even the might of him who glories in his strength (damitā ugrásya cid vīluharṣiṇaḥ). (11)

(Or: You are the true (power) who sets (things) right. Even of the fierce might that exults in its strength you are the tamer.)

Vocabulary:

anānuda, mfn. (1. da with ānu for anu), *not giving way, obstinate RV.;*

jagmi, mfn. (Pan. 3-2,171) *going, being in constant motion, hastening towards (acc. or loc.) RV.;*

āhava, 2 m. *challenge, provoking war, battle RV. MBh. Mn. R. Bhag. &c.;*

SA: battle-cry;

niṣṭapta, mfn. *burnt, scorched, heated thoroughly, melted (as gold), well cooked or dressed VS. TBr. MBh. &c.;*

SA: one who afflicts;

śatru, m. (said to be for śat-tru, fr. 2. śad), *"overthrower", an enemy, foe, rival, a hostile king (esp. a neighbouring king as a natural enemy) RV. &c.;*

pṛtanā, f. *battle, contest, strife RV. VS. Br.; a hostile armament, army RV.; &c.; pl. men, mankind Naigh. ii.3.;*

sāsahi, mfn. (fr. Intens.) *conquering, victorious ib. (ifc.) able to bear Naish.;*

SA: one who overpowers;

ṛṇaya, mfn. *going after or demanding (fulfilment of) obligations RV.;*

SA: one in the movement; see also II.23.17;

ugra, mfn. (said to be fr. uc [Un. ii,29], but probably fr. a uj, or vaj, fr. which also ojas, vāja, vajra may be derived; compar. ugratara and ojīyas; *powerful, violent, mighty, impetuous, strong, huge, formidable, terrible;*

damita, mfn. *tamed, subdued Pan. 7-2,27.;*

SA: tamer;

vīduharṣin, mfn. (*prob.*) *fiercely passionate, refractory ib.*;

SA: who exults in his strength;

vīlu, mf(-dvī)n. *strong, firm, hard RV. VS.*;

harṣin, mfn. (*prob.*) becoming rigid or firm (see vīlu-h-); *joyful, joyfully, anticipating (comp.) Hariv. Pancar.; rejoicing, delighting MBh.*;

Old Translators:

11 Strong, never yielding, hastening to the battle-cry, consumer of the foe, victorious in the strife, Thou art sin's true avenger, Brahmanaspati, who tamest e'en the fierce, the wildly passionate.

11. Ein unnachgiebiger Bulle, gern in den Streit ziehend, ein Ausbrenner des Feindes, in den Schlachten siegreich, bist du der wahrhafte Vergelter, o Brahmanaspati, der Bezwingen selbst des Gewaltigen, der sich seiner Härte freut.

अदेवेन मनसा यो रिषण्यति शासाम् उग्रो मन्यमानो जिघांसति ।

बृहस्पते मा प्रणक् तस्य नो वधो नि कर्म मन्युं दुरेवस्य शर्धतः ॥ २-२३-१२

ádevena mánasā yó riṣaṇyáti, śāsām ugró mányamāno jíghāṃsati

bṛhaspate mā práṇak tásya no vadhó, ní karma manyúṃ durévasya śárdhataḥ |12|

Interpretation:

Who with an undivine mind seeks to harm (us) (yó ádevena mánasā riṣaṇyáti), - who, considering himself mighty (ugró mányamāno) among those who command (or, instruct) (śāsām), intends to strike (us) (jíghāṃsati), O Brihaspati, may his stroke (tásya vadhó) not reach us (mā práṇak no). May we arrest the anger (or, passion-mind) (ní karma manyúṃ) of one who in a wrong movement (or, evil intention) (durévasya) uses his force (śárdhataḥ). (12)

Alternative rendering:

Who with an undivine mind seeks after knowledge, and, considering himself mighty among the teachers, seeks to hurt (or, hit) us, o Brihaspati, may his attack not reach us. May we curb the (mental) arrogance of his aggressive (or, defiant) wrong behavior.

Vocabulary:

riṣanyati, 2 Nom. P. -yati, *to fail, miscarry RV.*;

SA: striveth after knowledge (only here, otherwise also harm);

riś, 1 (cf. riś) cl. 1. 4. P. reṣati or riṣyati; *to injure, hurt, harm, destroy, ruin RV. AV. Bhatt.*;

han, 1 cl. 2. P. hanti, *to strike beat (also a drum), pound, hammer (acc.), strike & upon (loc.) RV. &c.; to smite, slay, hit, kill, mar, destroy ib.*;

to mar, destroy MBh. Pancat. (v.l.): Desid. jighāmsati, -te, to wish to kill or destroy RV. &c.;

SA: seeketh to hurt;

śās, 2 f. *command; a commander, ruler RV.*;

SA: expression;

śāsa, 1 m. *order, command RV.; a commander, ruler, chastiser RV.*;

pra-naś, (1. naś) P. -ṇasati, *to reach, attain (only aor. -ṇak and -naśimahi) RV.*;

vadha, m. *one who kills, a slayer, vanquisher, destroyer RV. VS. TS. SBr.*;

a deadly weapon (esp. Indra's thunderbolt) RV. AitBr. SankhG2.; the act of striking or killing, slaughter, murder, death, destruction RV. &c.

SA: stroke;

ni-kr, 1. P.A. -karoti, -kurute, *to bring down, humiliate, subdue, overcome RV. AV. VS. SBr.*;

SA: may we cast out;

śardhat, mfn. (pr. p.) *defiant, mocking, bold, daring RV.*;

SA: ... of him who puts forth his force;

śardha, mfn. (śrdh) *defiant, bold (orig. "breaking wind against another") RV.;*

m. *breaking wind, flatulence Vop.;* a (defiant or bold) *host, troop (esp. the host of the Maruts) RV.;*

Old Translators:

12 Whoso with mind ungodly seeks to do us harm, who, deeming him a man of might mid lords, would slay,-

Let not his deadly blow reach us, Brhaspati; may we humiliate the strong ill-doer's wrath.

12. Wer mit gottlosem Sinne Schaden stiften will, wer unter den Gebietern sich für gewaltig hält und mordlustig ist, dessen Todeswaffe soll uns, o Brihaspati nicht treffen. Wir vereiteln den bösen Eifer des Böswilligen, Vermessenen.

भरेषु हव्यो नमसोपसद्यो गन्ता वाजेषु सनिता धनं-धनम् ।

विश्वा इद् अर्यो अभिदिप्स्वो मृधो बृहस्पतिर् वि ववर्हा रथौइव ॥ २-२३-१३

bhāreṣu havyo nāmasopasādyo, gāntā vājeṣu sānitā dhānaṃ-dhanam
vīsvā id aryō abhidipsūvo mṛdho, bṛhaspātir vī vavarhā rāthāṃ iva |13|

Interpretation:

He who is to be called upon in the battles (bhāreṣu havyo) and to be approached with surrender (nāmasopasādyo), he moves in the plenitudes and conquers wealth after wealth (gāntā vājeṣu sānitā dhānaṃ-dhanam). Brihaspati has shattered like chariots (vī vavarhā rāthāṃ iva) all attacks (vīsvā mṛdho) that seek to harm the Aryan strivers (aryō abhidipsūvo). (13)

Vocabulary:

bhara, mf(ā)n. (bhr) *bearing, carrying, bringing; bestowing, granting;*

m. (ifc. f. ā) *the act of bearing or carrying &c.; carrying away or what is carried away, gain, prize, booty RV. AV.;* war, battle, contest *ib.;* raising the voice, shout or song of praise *RV.;*

SA: in our fullnesses;

havya, 2 mf(ā)n. *to be called or invoked RV. AV. VS.;*

upasadya, mfn. *to be respectfully approached; to be revered or worshipped RV. AV. SankhSr.;*

gantr, mfn. *one who or anything that goes or moves, going, coming, approaching, arriving at (acc. or loc. or [Pan. 2-3, 12 Siddh.] dat.) RV. &c.;*

SA: one who moves;

vāja, m. (fr. vaj; cf. ugra, uj, ojas &c.) *strength, vigour, energy, spirit, speed (esp. of a horse; also pl.) RV. AV. VS. SankhSr. (vājebhis ind. mightily, greatly; cf. sahasā) a contest, race, conflict, battle, war RV. VS. GrSrS.;* the prize of a race or of battle, booty, gain, reward, any precious or valuable possession, wealth, treasure *RV. VS. AV. PancavBr.;*

SA: in our havings;

Sri Aurobindo translates this term otherwise mostly as "plenitude" (in the context of a gain that belongs to the higher planes).

sanitr, or mfn. *gaining, obtaining, procuring, bestowing (with acc. or gen.) RV. TS. TBr.;*

SA: one who gets or keeps;

dhana, n. *the prize of a contest or the contest itself (lit. a running match, race, or the thing raced for; hitam dhānam, a proposed prize or contest; dhanaṃ-ji, to win the prize or the fight) RV.;*

any valued object, (esp.) wealth, riches, (movable) property, money, treasure, gift RV. &c.;

arya, 1 (2, once 3 RV. iv,1,7) mfn. (r) *kind, favourable RV.;* attached to, true, devoted, dear *RV. (as) m. a master, lord Naigh. Pan. 3-1,103 abhidipsu, mfn. (dips Desid. of dambh), "wishing to deceive", inimical, cunning RV. ii. 23,10 and 13.*

SA: of one who would tear up our gains.

mṛdh, 2 f. fight, battle RV. i,174,4 (Say.) *a contemner, adversary, foe RV. VS. Br.;*

SA: the energies that assault;

vi-vṛh, (or bṛh) P. -bṛhati, pf. vavarha; *to tear in pieces, break or pluck off, tear away RV. Br. GrSrS.;*

SA: he shatters

Old Translators:

13 The mover mid the spoil, the winner of all wealth, to be invoked in fight and reverently adored, Brhaspati hath overthrown like cars of war all wicked enemies who fain would injure us.

13. In den Kämpfen zu rufen, unter Verneigung zu verehren, zu Beutekämpfen ausziehend, jeden Siegerpreis gewinnend, hat Brihaspati alle schadenfrohen Zurücksetzungen des hohen Herrn wie Wagen zerbrochen.

तेजिष्ठया तपनी रक्षसस् तप ये त्वा निदे दधिरे दृष्टवीर्यम् ।

आविस् तत् कृष्व यद् असत् त उक्थ्यम् बृहस्पते वि परिरापो अर्दय ॥ २-२३-१४

téjīṣṭhayā tapanī rakṣāsas tapa, yé tvā nidé dadhiré dṛṣṭāvīriyam
āvis tát kṛṣva yád āsat ta ukthīyam, bṛhaspate ví parirāpo ardaya |14|

Interpretation:

With your sharp heat (téjīṣṭhayā tapanī) burn the confining powers (tapa rakṣāsas), who have layed hold on your heroic force, when it was seen, (yé dadhiré dṛṣṭāvīriyam) for binding you (nidé tvā). Make manifest that (āvis tát kṛṣva), which should/will be (yád āsat) your word that is to be uttered (ta ukthīyam). O Brihaspati, scatter (ví ardaya) the insinuations (or, the powers that besiege us) (parirāpo). (14)

Alternative rendering:

With your sharp heat burn the confining powers, who lay hold on your visible heroic force to bind you. What is to be (or, should be) expressed of you, that make manifest. O Lord of the Word, destroy the adverse suggestions.

Vocabulary:

mf(ā)n. (Superl. of tigma) *very sharp RV. i,53,8 very hot; very bright SBr. i BhP. (am) ind. with the utmost heat Tandyabr.;*

tapana, (ī) f. *heat RV. ii,23,14;*

rakṣas, n. *"anything to be guarded against or warded off", harm, injury, damage RV. (in RV. and AV. also rakṣas, m.) an evil being or demon, a Rakshasa (q.v.; in VP. identified with Nirriti or Nairrita) RV. &c.;*

nid, 2 f. *mocking, ridiculing, contempt; mocker, scoffer, blamer, enemy RV.;*

Sri Aurobindo relates this term and the root nind to bind or limit, which makes a much more coherent sense.

dṛṣṭāvīrya, mfn. *of tried strength RV. ii,23,14.*

SA: whose prowess they had seen;

dṛṣṭa, mfn. *seen, looked at, beheld, perceived, noticed Mn. MBh. Kav. &c.; visible, apparent AV. VS.;*

āvis, ind. (said to be connected with vahis and ava; or fr. ā-vid; *before the eyes, openly, manifestly, evidently RV. AV. VS.;*

vi-ard, P. -ardati, *to flow away SBr.; to oppress, harass, pain; Caus. -ardayati, to cause to be scattered or dissolved, destroy, annihilate RV.;*

ard, Ved. cl. 6. P. (Imper. 3. pl. ṛdantu; impf. 3. pl. ārdan) *to move, be moved, be scattered (as dust), R iv,17,2 and vij,104,24. cl. 1. P. ardati, "to go, move " Naigh.) to dissolve AV. xii,4,3, Bhatt., Pan. 7-4,71 Sch.); to torment, hurt, kill L.*

Old Translators:

14 Burn up the demons with thy fiercest flaming brand, those who have scorned thee in thy manifested might.

Show forth that power that shall deserve the hymn of praise: destroy the evil speakers, O Brhaspati.

14. Mit hitzigster Glut brenn die Unholde, die dich, den Krafterproben, der Schmähung preisgegeben haben! Offenbare diese deine Kraft, die eines Preisliedes würdig sein soll! Brihaspati, mache die Ausreden zunichte!

बृहस्पते॑ अति॒ यद् अ॒र्यो अ॒र्हाद् द्यु॒मद् वि॒भाति॑ क्र॒तुम॒ज् जने॑षु ।
यद् दी॒दय॑च् छवस॒ ऋत॑प्रजात॒ तद् अ॒स्मासु॑ द्रवि॒णं धेहि॑ चि॒त्रम् ॥ २-२३-१५

bṛhaspate āti yád aryó árhād, dyumád vibhāti krátumaj jáneṣu
yád dīdayac chávasa ṛtaprajāta, tād asmāsu draviṇaṃ dhehi citrām |15|

Interpretation:

O Brihaspati, that which exceeds (yád āti) (even) the strength of the Aryan (aryó árhād), which shines full of light and will-power (dyumád vibhāti krátumat) in the creatures born (jáneṣu), which radiates with force (yád dīdayac chávasa), - you who are born of the Truth (ṛtaprajāta), establish in us (asmāsu dhehi) that bright substance (tād citrām draviṇaṃ). (15)

Vocabulary:

ati, ind. [probably neut. of an obsolete adj. atin, passing, going, beyond;

is often prefixed to nouns and adjectives, and rarely to verbs, in the sense excessive, extraordinary, intense; excessively, too; exceedingly, very; in such compounds the accent is generally on ati.

arha, mf(ā)n. meriting, deserving (praise or blame cf. pūjārha, nindārha), worthy of, having a claim or being entitled to (acc. or Inf. or in comp.) being required, obliged, allowed (with Inf.) becoming, proper, fit (with gen. or ifc.) Pancat.;

dyu-mat, mfn. bright, light, brilliant, splendid, excellent RV. VS. BhP.;

vi-bhā, P. -bhāti, to shine or gleam forth, come to light, become visible, appear RV. &c.; to shine upon, illumine RV. AV. MBh.;

kratu-mat, (kratu-) mfn. intelligent, prudent, wise RV.; having power, vigorous (as Indra) RV.;

dī, 2 (dīdī or dīdī) cl. 3. P. Subj. dīdayati, -yat ib. to shine, be bright; to shine forth, excel, please, be admired RV. AV. Br.; bestow upon (loc. or dat.) by shining RV. ii,2,6;

śavas, (in Padapāṭha śavasā) n. (orig. "swelling, increase") strength, power, might, superiority, prowess, valour, heroism (-sā ind. mightily, with might) RV. AV.;

ṛtaprajāta, mfn. of true nature, well made, proper, apt RV.;

draviṇa, n. movable property (as opp. to house and field), substance, goods (m.pl. BhP. v,14,12), wealth, money RV. AV. Mn. MBh. &c.; essence, substantiality, strength, power RV. AV. SBr. R. &c.;

citra, mf(ā)n. conspicuous, excellent, distinguished RV.; bright, clear, bright-coloured RV.; clear (a sound) RV.; variegated, spotted, speckled (with instr. or in comp.) Nal. iv,8 R. Mricch. VarBrS. (am) ind. so as to be bright RV. i,71,1;

Old Translators:

15 Brhaspati, that which the foe deserves not which shines among the folk effectual, splendid,

That, Son of Law! which is with might refulgent -that treasure wonderful bestow thou on us.

15. Brihaspati, gib uns den wunderbaren Schatz, der mehr wert sei als der des hohen Herrn, der unter den Menschen lichtvoll, weisheitsvoll erstrahlt, der mächtig leuchtet, du Wahrheitgeborener.

मा न स्तेनेभ्यो ये अभि द्रुहस् पदे निरामिणो रिपवो ऽन्नेषु जागृधुः ।

आ देवानाम् ओहते वि व्रयो हृदि बृहस्पते न परः साम्नो विदुः ॥ २-२३-१६

mā na stenébhyo yé abhí druhás padé, nirāmiṇo ripávó 'nneṣu jāgrdhúḥ
ā devānām óhate ví vráyo ḥrdí, bṛhaspate ná paráḥ sāmāno viduḥ |16|

Interpretation:

May we not (become prone) to the thieves (mā na stenébhyo), who have delight (or, who stay with ease) at the place of harms (yé nirāmiṇo druhás padé,), - these robbers, who have greed after our foods (ripávó 'nneṣu abhí jāgrdhúḥ) and in the heart bring about the covering of the gods (ā devānām óhate ví vráyo ḥrdí). O Brihaspati, they do not know of the (word of) supreme harmony (ná paráḥ sāmāno viduḥ). (16)

Vocabulary:

stena, m. (prob. fr. stā) a thief, robber RV. &c.;

druhaspada, 2 mfn. (nom. dhruk or dhruṭ Pan. 8-2,33; wrongly druk; cf. nidrā-) *injuring, hurtful, hostile to (gen. or comp.) Mn. MBh. Pur.;*

m.f. injurer, foe, fiend, demon RV. Kath.; f. injury, harm, offence RV. AV. [Cf. Zd. druj; Germ. gidrog, gethroc.]

nirāmin, mfn. *waiting, lurking RV. ii,23,16.*

SA: those who take delight;

ripu, mfn. *deceitful, treacherous, false RV.; m. a deceiver, cheat, rogue ib.; an enemy, adversary, foe Mn. MBh. &c.;*

anna, mfn. (ad), eaten L. (annam) n. *food or victuals, especially boiled rice; food in a mystical sense (or the lowest form in which the supreme soul is manifested, the coarsest envelope of the Supreme Spirit);*

SA: after our bodily havings;

grdh, cl. 4. P.grdhyati (perf. 3. pl. jagrdhur), *to endeavour to gain RV. AV.; to covet, desire, strive after greedily, be desirous of or eager for (loc.) RV. AV. &c.;*

uh, cl. 1. P. ohati &c., *to give pain, hurt, kill L. (cf. 1. ūh.)*

ūh, 1 cl. 1. P. A. ūhati, -te, (connected with vah, q.v., and in some forms not to be distinguished from it), *to push, thrust, move, remove (only when compounded with prepositions) to change, alter, modify SankhSr. Comm. on Nyayam.;*

SA: who arrange;

ā vah, P. A. -vahati, -te, *to drive or lead near or towards to bring to fetch, procure RV. AV. SBr. MBh. R. BhP. Pancat. &c.;*

vrayas, n. (perhaps fr. vrī) *overwhelming or superior power RV. ii,23,16;*

SA: hedge;

vrī, (cf. vri and vlī) cl. 9. P. and 4. A. *to choose or to cover;*

hrd, n. (optionally substituted for ḥṛdaya in the weak cases i.e. in all except the first five inflexions; thought to be connected with śrad q.v.) *the heart (as the seat of feelings and emotions), soul, mind (as seat of thought and intellectual operations RV. &c. [Cf. Lat. cor, cordis) Germ. Herz, Eng. heart.*

paras, ind. *beyond, further, off, away; in future, afterwards (as prep. with acc.) on the other side of, beyond, higher or more than; (with abl.) beyond, on the other side of;*

sāmna, mf(ī)n. relating to Samans, IndSt.;

SA: of the equality;

sāman, 2 n. (m. only in TBr.; prob. connected with sāntv; accord. to some fr. 1. sā; cf. 3. sāman) *calming, tranquillizing,*

vid, to know, understand, perceive, learn, become or be acquainted with; to know or regard or consider as, take for, declare to be, call (esp. in 3. pl. vidus, with two acc. or with acc. and nom.);

Old Translators:

16 Give us not up to those who, foes in ambush, are greedy for the wealth of him who sits at ease, Who cherish in their heart abandonment of Gods. Brhaspati, no further rest shall they obtain.

16. Gib uns nicht den Räubern preis, die, sich an die Spuren der Falschheit hängend, als Betrüger nach den Speisen gierig sind. Sie behaupten die Schwäche der Götter und leugnen die Schwäche in ihrem eigenen Herzen. O Brihaspati, sie wissen nichts weiter als ihren Saman.

विश्वेभ्यो हि त्वा भुवनेभ्यस् परि त्वष्टाजनत् साम्नः साम्नः कविः ।
स ऋणचिद् ऋणया ब्रह्मणस् पतिर् द्रुहो हन्ता मह ऋतस्य धर्तारि ॥ २-२३-१७

viśvebhyo hí tvā bhúvanebhiyas pári, tváṣṭājanat sāmanah-sāmanah kavīḥ
sá ṛṇacíd ṛṇayā bráhmaṇas pátir, druho hantā mahá ṛtasya dhartári |17|

Interpretation:

For the shaper (of things), the seer (hí tváṣṭā kavīḥ) brought you to birth (tvā ājanat) from all the worlds of becoming (or, from all beings) (viśvebhyo bhúvanebhiyas pári), from every (word of) harmony (sāmanah-sāmanah). Brahmanaspati is conscious of what is right, he is the rectifier (sá ṛṇacíd ṛṇayā), the destroyer of harm in the upholding of the vast Truth (druho hantā mahá ṛtasya dhartári). (17)

Vocabulary:

bhuvana, n. a being, living creature, man, mankind RV. &c.; (rarely m.) the world, earth ib.; place of being, abode, residence AV. SBr.;

tvāṣṭr, "creator of living beings", the heavenly builder; N. of a god (called su-kr̥t, -pāṇi, -gabhasti, -janiman, sv-apas, apasāmapastama, viśva-rūpa &c. RV.; maker of divine implements, esp. of Indra's thunderbolt and teacher of the Ribhus, i, iv-vi,x; former of the bodies of men and animals, hence called "firstborn" and invoked for the sake of offspring, esp. in the Apri hymns RV. AV. &c.; associated with the similar deities Dhatri, Savitri, Praja-pati, Pushan, and surrounded by divine females gnās, janayas, devānāmpatnīs;

jan, cl. 1. [RV. AV.] and 10. janati, -te, impf. ajanat, RV.; to generate, beget, produce, create, cause RV. AV. &c.;

sāmna, (I take sāmanah as ablative singular;)

SA: harmony after harmony;

dhartṛ, m. bearer, supporter RV. AV. (-tari) loc. inf. in bearing or supporting or preserving RV. **ii,23,17**;

ṛṇaya, mfn. going after or demanding (fulfilment of) obligations RV.;

ṛṇacit, mfn. "giving heed to worship" (paid as a debt by men to gods) N. of Brahmanas-pati RV. **ii,23,17**;

SA: knowing the right movement (and) going after it;

Old Translators:

17 For Tvastar, he who knows each sacred song, brought thee to life, preeminent o'er all the things that be.

Guilt-scourger, guilt-avenger is Brhaspati, who slays the spoiler and upholds the mighty Law.

17. Denn aus allen Wesen erschuf dich der Seher Tvastri, aus einem jeden Saman. Brahmanaspati ist der Vergelter, der Schuldeinzieher, der Vernichter der Falschheit, der Erhalter der hohen Wahrheit.

तव श्रिये व्य् अजिहीत पर्वतो गवां गोत्रम् उदसृजो यद् अङ्गिरः ।
इन्द्रेण युजा तमसा परीवृतम् बृहस्पते निर अपाम् औब्जो अर्णवम् ॥ २-२३-१८

táva śriyé ví ajihīta párvato gávāṃ gotrām udásrjo yád aṅgiraḥ
índreṇa yujā támasā páriṽṛtam bṛhaspate nír apām aubjo arṇavām |18|

Sri Aurobindo's translation from "The Secret of the Veda" (p.161).

(In II.23.18, also, Brihaspati is addressed as Angiras in connection with the release of the cows and the release of the waters;)

"For the glory of thee [O Angiras] the hill parted asunder (táva śriyé ví ajihīta párvato) when thou didst release upward the pen of the cows (gávāṃ gotrām udásrjo yád); with Indra for ally thou didst force out (índreṇa yujā nír aubjo), O Brihaspati, the flood of the waters which was environed by the darkness (arṇavām apām támasā páriṽṛtam)."

Comment:

We have here both aspects of the Angirasa Legend (that describes the realisation of the ancient seers) mentioned together in one verse. One aspect is the liberation of the rays of intuition (followed by the Dawn and the Sun) out of the heart-cave of the subconscious and to make them ascend to their superconscious home. And the second is the release of the divine Waters that their energy may freely flow down on the human mentality (and all seven principles of existence are harmonised in their unrestricted flow). We have here also again the hint that both powers, Indra and Brihaspati, the Divine Mind and the Divine Soul, are needed to accomplish this work.

Vocabulary:

śrī, 3 f. (prob. to be connected with 1. śri and also with 1. śrī in the sense of "diffusing light or radiance"; nom. śris, accord. to some also śrī) *light, lustre, radiance, splendour, glory, beauty, grace, loveliness* (śriye and śriyai, "for splendour or beauty", "beauteously", "gloriously") RV. &c.;

vi-hā, 1. A. -jihite, *to go apart, become expanded, start asunder, open, fly open, gape, yawn* RV. AV. TS. SBr.;

parvata, mfn. (fr. parvan cf. Pan. 5-2,122 Vartt. 10 Pat.) *knotty, rugged (said of mountains)* RV. AV.; *m. a mountain, mountain-range, height, hill, rock (often personified; ifc. f. ā)* RV. &c.;

go, gaus, pl. gen. gavām (pl.) *cattle, kine, herd of cattle* RV. &c.;

m. *rays of light (regarded as the herds of the sky, for which Indra fights with Vritra);*

gotra, n. (traī) *protection or shelter for cows, cow-pen, cow-shed, stable for cattle, stable (in general), hurdle, enclosure* RV.;

ud-srj, P. A. -srjati, -te, *to let loose, let off or go, to set free, to open* RV. AitBr. AsvGr. and Sr. KatySr. MBh. Sak. &c.; *to pour out, emit, send forth* AsvGr. MBh. &c.;

tamas, n. *darkness, gloom;*

pari-vr, 1. P. A. -varati, -te, *to cover, surround, conceal, keep back, hem in* RV. &c.;

nir-ubj, P. -ubjati (impf. -aubjas), *to cause to flow down, let loose* RV.;

ap, 2 (in Ved. used in sing. and pl., but in the classical language only in pl., āpas) f. *water; the Waters considered as divinities;*

arṇava, mfn. *agitated, foaming, restless* RV. VS. AV. (as) m. *a wave, flood* RV.; *the foaming sea* RV. VS.;

Old Translators:

18 The mountain, for thy glory, cleft itself apart when, Angiras! thou openedst the stall of kine.

Thoul O Brhaspati, with Indra for ally didst hurl down water-floods which gloom had compa-sed round.

18. Dir zu Ehren tat sich der Berg auf, als du Angirase die Rinderherde herauslieBST. Mit Indra im Bunde hast du die vom Dunkel umschlossene Flut der Gewässer frei gemacht, o Brihaspati.

ब्रह्मणस् पते त्वम् अस्य यन्ता सूक्तस्य बोधि तनयं च जिन्व ।
विश्वं तद् भद्रं यद् अवन्ति देवा बृहद् वदेम विदथे सुवीराः ॥ २-२३-१९

brāhmaṇas pate tuvám asyá yantā, sūktāsya bodhi tánayaṃ ca jinva
vísvaṃ tād bhadrám yád ávanti devā, bṛhád vadema vidáthe suvīrāḥ |19|

Interpretation:

O Brahmanaspati, you are the controller (or, conductor) of this perfectly uttered hymn (tuvám asyá yantā sūktāsya) awake (or, become conscious) and animate our self-extension (bodhi tánayaṃ ca jinva). Universal is that highest Good (vísvaṃ tād bhadrám), which the Gods unfold (yád ávanti devā). Full of heroic power (suvīrāḥ), may we speak out the Vast in the finding of knowledge (bṛhád vadema vidáthe). (19)

Vocabulary:

yantr, mfn. *restraining, limiting, withholding from (loc.) Apast.; fixing, establishing RV. AV. VS.; (f. yantri) granting, bestowing RV.; m. (ifc. also -ṛka) a driver (of horses or elephants), charioteer ib. &c.; a ruler, governor, manager, guide RV. Hariv.;*

sūkta, mfn. (5. su + ukta) *well or properly said or recited RV. &c.; (am) n. good recitation or speech, wise saying, song of praise RV. &c.; a Vedic hymn (as distinguished from a Ric or single verse of a hymn) Br. SrS Mn. BhP.*

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.)*

jinva, cl.1.P. jinvati, *to move one's self; be active or lively (Naigh.ii,14) RV. AV.; to urge on, cause to move quickly, impel, incite RV. AV. SankhSr.; to refresh, animate RV. VS. AV. AitBr.; to promote, help, favour RV. AV.;*

bhadra, mf(ā)n. *blessed, auspicious, fortunate, prosperous, happy RV. &c.; n. prosperity, happiness, health, welfare, good fortune (also pl.) RV. &c.;*

av, cl. I .P. avati, *to drive, impel, animate (as a car or horse) RV.; Ved. to promote, favour, (chiefly Ved.) to satisfy, refresh;*

bṛhat, mf(atī)n. (in later language usually written vṛhat) *lofty, high, tall, great, large, wide, vast, abundant, compact, solid, massy, strong, mighty RV. &c.;*

vidatha, n. *knowledge, wisdom (esp.) "knowledge given to others" i.e. instruction, direction, order, arrangement, disposition, rule, command (also pl.) RV. AV. VS.; (vidatham ā-vad, to impart knowledge, give instruction, rule, govern); a meeting, assembly (either for deliberating or for the observance of festive or religious rites i.e.) council, community, association, congregation ib.;*

Sri Aurobindo translates this important term always as finding (or, discovery) of knowledge, or simply knowledge;

suvīra, mf(ā)n. *very manly, heroic, warlike RV. AV. VS.; m. a hero, warrior RV.;*

Old Translators:

19 O Brahmanaspati, be thou controller of this our hymn and prosper thou our children.

All that the Gods regard with love is blessed. Loud may we speak, with heroes, in assembly.

19. O Brahmanaspati, sei du der Lenker dieses Liedes und erwecke Nachkommenschaft! Alles das ist löblich, was die Götter begünstigen. - Wir möchten das große Wort führen als Meister in weiser Rede.

