

Study of Rig-veda II.25, Hymn to Brahmanaspati

Text in Devanagari.

ṛṣiḥ: gr̥tsamada (āṅgirasah̄ śaunahotraḥ paścād) bhārgavaḥ śaunakaḥ;
devatā: brahmaṇaspatiḥ; chandaḥ: jagatī

इन्धानो॑ अग्निं॑ वनवद् वनुष्यतः॑ कृतब्रह्मा॑ शूशुवद् रतहव्य॑ इत् ।
जातेन॑ जातम् अति॑ स प्र ससृते॑ यं-यं युजं॑ कृणुते॑ ब्रह्मणस् पतिः॑ ॥ २-२५-१
वीरेभिर् वीरान् वनवद् वनुष्यतो॑ गोभी॑ रयिम् पप्रथद् बोधति॑ त्मना॑ ।
तोकं॑ च तस्य॑ तनयं॑ च वर्धते॑ यं-यं युजं॑ कृणुते॑ ब्रह्मणस् पतिः॑ ॥ २-२५-२
सिन्धुर् न क्षोदः॑ शिमीवाँ ऋघायतो॑ वृषेव॑ वधीर् अभि॑ वष्ट्य ओजसा॑ ।
अग्नेर् इव॑ प्रसितिर् नाह॑ वर्तवे॑ यं-यं युजं॑ कृणुते॑ ब्रह्मणस् पतिः॑ ॥ २-२५-३
तस्मा॑ अर्षन्ति॑ दिव्या॑ असश्चतः॑ स सत्वभिः॑ प्रथमो॑ गोषु॑ गच्छति॑ ।
अनिभृष्टतविषिर् हन्त्य् ओजसा॑ यं-यं युजं॑ कृणुते॑ ब्रह्मणस् पतिः॑ ॥ २-२५-४
तस्मा॑ इद् विश्वे॑ धुनयन्त॑ सिन्धवो॑ ऽच्छिद्रा॑ शर्म॑ दधिरे॑ पुरूणि॑ ।
देवानां॑ सुम्ने॑ सुभगः॑ स एधते॑ यं-यं युजं॑ कृणुते॑ ब्रह्मणस् पतिः॑ ॥ २-२५-५

Metrically Restored Text.

īndhāno agniṃ vanavad vanuṣyatāḥ kṛtabrahmā sūśuvad rātāhavya it
jāténa jātám áti sá prá sarsṛte yám-yam yújam kṛṇuté bráhmaṇas pátiḥ |1|

vīrébhir vīrān vanavad vanuṣyató góbhī rayim paprathad bódhati tmánā
tokám ca tásya tánayam ca vardhate yám-yam yújam kṛṇuté bráhmaṇas pátiḥ |2|

sīndhur ná kśodaḥ śímīvāṃ ṛghāyató vṛṣeva vādhrīm̐r abhí vaṣṭi ójasā
agnér iva prásitir nāha vartave yám-yam yújam kṛṇuté bráhmaṇas pátiḥ |3|

tásmā arṣanti diviyā asaścātaḥ sá sátvabhiḥ prathamó góṣu gachati
ánibhṛṣṭataviṣir hanti ójasā yám-yam yújam kṛṇuté bráhmaṇas pátiḥ |4|

tásmā íd víśve dhunayanta síndhavo áchidrā śárma dadhire purūṇi
devānāṃ sumné subhágaḥ sá edhate yám-yam yújam kṛṇuté bráhmaṇas pátiḥ |5|

Text, Translations, Comments and Vocabulary.

इन्धानो अग्निं वनवद् वनुष्यतः कृतब्रह्मा शूशुवद् रातहव्य इत् ।
जातेन जातम् अति स प्र ससृते यं-यं युजं कृणुते ब्रह्मणस् पतिः ॥ २-२५-१

índhāno agnīm vanavad vanuṣyatáḥ kṛtabrahmā śūśuvad rātahavya ít
jāténa jātám áti sá prá sarsṛte yám-yam yújam kṛṇuté bráhmaṇas pátiḥ |1|

Interpretation:

Kindling the Fire (*índhāno agnīm*) he will overcome the powers that seek to overcome (*vanavad vanuṣyatáḥ*); having accomplished (the expression of) the soul and given the offering (*kṛtabrahmā rātahavya*) he indeed will grow (*śūśuvad ít*). By what he generated he ever advances forward beyond what has been generated (*jāténa jātám áti sá prá sarsṛte*), - whomever Brahmanaspati makes (his) companion (*yám-yam yújam kṛṇuté bráhmaṇas pátiḥ*). (1)

Comments:

Significantly Gritsamada starts with the kindling of the Flame of aspiration as the first touch of the emerging soul. The phrase "jāténa jātám áti sá prá 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. inddhe, to kindle, light, set on fire RV. AV. SBr. &c.; (p. indhāna 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.;

vanuṣya, (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.;

kṛtabrahman, (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 śvi q.v.;

śūśuvas, śūśuvāna see svi; Subj. śūśuvat

śvi, (connected with śū; sometimes written śvā) cl. 4. P. śvayati (pf. śiśvāya, or śuśva 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;

ati-pa-sr, Intens. -sarsṛte, *to outstrip, surpass RV. II.25.1;*

pra-sr, P. -sisarti, (only Ved.) and sarati (sometimes also A. -te), *to move forwards, advance ("for or*
"against" acc.), proceed (lit. and fig.), spring 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, -rāṇa) to extend, be protracted, last;

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 Brahmanaspati takes for his friend.

1. Wer das Opferfeuer entzündet, wird die Neider überwinden. Wer den Göttern Erbauung schafft und Opfer spendet, wird die Übermacht haben. Der überdauert den Sohn von seinem Sohne, wen immer Brahmanaspati zu seinem Verbündeten macht.

वीरेभिर् वीरान् वनवद् वनुष्यतो गोभी रयिम् पप्रथद् बोधति त्मना ।

तोकं च तस्य तनयं च वर्धते यं-यं युजं कृणुते ब्रह्मणस् पतिः ॥ २-२५-२

vīrēbhir vīrān vanavad vanuṣyató góbhī rayím paprathad bódhati tmánā

tokám ca tásya tánayaṃ ca vardhate yám-yam yújam kṛṇuté bráhmaṇas pátiḥ |2|

Interpretation:

By his heroic powers he will overcome the heroic powers that seek to overcome (vīrēbhir vīrān vanavad vanuṣyató), and by the Herds (or, Rays) of Light he will spread out the shining wealth (góbhī rayím paprathad), - who becomes aware (or, awakes) in himself (bódhati tmánā). His creation and extension increases (tokám ca tásya tánayaṃ ca vardhate), - whomever Brahmanaspati makes (his) companion (yám-yam yújam kṛṇuté bráhmaṇas pátiḥ). (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 or intuitions of the soul (which have been freed from the hold of the unconscious). The two pregnant words "bódhati tmánā" could also be translated "who is aware by the Self". The phrase "tokám ca tánayaṃ" 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 soul-born (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.)

Vocabualry:

prath, 1 cl. 1. A. prathate (rarely P. -ti), aor. apaprathat, 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 (tuñjati, to give, Naigh. Nir.) RV. i,ix; A. to flow forth, iii,1,16 p. tūtujāna, 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, ciii,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 - wen immer Brahmanaspati zu seinem Verbündeten macht.

सिन्धुर् न क्षोदः शिमीवाँ ऋघायतो वृषेव वध्रीँ अभि वष्ट्यु ओजसा ।

अग्नेर् इव प्रसितिर नाह वतवे यं-यं युजं कृणुते ब्रह्मणस् पतिः ॥ २-२५-३

síndhur ná kṣódaḥ śímivāṃ ṛghāyató vṛṣeva vādhrīṃr abhí vaṣṭi ójasā
 agnér iva prásitir nāha vartave yam-yam yujam kṛnuté bráhmaṇas pátiḥ |3|

Interpretation:

Occupying (the space) like a flooding river (síndhur ná kṣódaḥ śímivāṃ), he overmasters by his luminous force the powers that seek to fight (or, confront him) (abhí vaṣṭi ójasā ṛghāyató), - as a bull the oxen (vṛṣeva vādhrīḥ). Like the onrush of a fire (he is) surely not to be constrained (agnér iva prásitir nāha vartave), - whomever Brahmanaspati makes (his) companion (yam-yam yujam kṛnuté bráhmaṇas pátiḥ). (3)

Vocabulary:

sindhu, m. and f. (prob. fr. 1 . sidh "to go") *a river, stream RV. &c.; m. flood, waters (also in the sky) RV. AV.; ocean, sea RV. &c.;*
 kṣodas, n. (Naigh. i,12) *water in agitation, swell of the sea, rushing or stream of water RV.;*
 śimivat, (śimī-) mfn. *effective, mighty, strong RV.;*
 SA: worker, but also render;

śimī, f. = śamī, *effort, labour, work, industry TS. Kath.;*
 ṛghā, f. *violence, passion; [Mod. Germ. arg]*
 ṛghāya, Nom. P. A. ṛghāyati, -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. vaṣṭi, *to will, command, RV. AV.;* *to desire, wish, long for, be fond of, like (also with inf.) RV. &c.;*
 abhi-vaś, P. *to rule or be master over (acc.) RV. II.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, übermag er an Kraft die Drohenden wie der Bulle die verschnittenen Ochsen; wie der Andrang des Feuers ist er nicht aufzuhalten, wen immer Brahmanaspati zu seinem Verbündeten macht.

तस्मा॑ अर्षन्ति॑ दिव्या॑ असश्चतः॑ स सत्वभिः॑ प्रथमो॑ गोषु॑ गच्छति॑ ।

अनिभृ॑ष्टाविषि॑र् हन्त्य् ओजसा॑ चं-चं॑ युजं॑ कृणुते॑ ब्रह्मणस् पतिः॑ ॥ २-२५-४

tásmā arṣanti diviyā asaścātaḥ sā sátvabhiḥ prathamó góṣu gachati
 ánibhr̥ṣṭataviṣir hanti ójasā yám-yam̐ yújaṃ kṛṇuté bráhmaṇas pátiḥ |4|

Interpretation:

For him the heavenly (Waters) flow unimpeded (tásmā arṣanti diviyā asaścātaḥ), and with (his) helpers (the Angirasa-Rishis) he foremost reaches the Herds of the Light (sā sátvabhiḥ prathamó góṣu gachati); un-afflicted he breaks through and strikes with (his) luminous force (ánibhr̥ṣṭataviṣir hanti ójasā), - whomever Brahmanaspati makes (his) companion (yám-yam̐ yújaṃ kṛṇuté bráhmaṇas pátiḥ). (4)

Vocabulary:

ṛṣ, 1 cl. 1. P. arṣati, *to flow, flow quickly, glide, move with a quick motion RV. AV. VS.;*
 asaścat, mfn. *not sticking, not ceasing, not drying up RV. (a-saścatas) f. pl. (i.e. dhārās) inexhaustible streams RV.;* (a-saścatā) instr. f. ind. *in an inexhaustible manner RV. x,69,8.*
 SA: free from attachment; and ind.: unstayingly;
 satvan, mfn. *living, breathing RV.;* *strong, powerful ib.;* m. *a living being ib.;* pl. *warriors, vassals, attendants, followers RV. VS. AV. &c.;*
 a-nibhr̥ṣṭa-taviṣi, mfn. *having unabated power RV.;*
 SA: undistressed by his force;
 a-nibhr̥ṣṭa, mfn. *unabated, undefeated RV. x,116,6.;*

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.

4. Für ihn strömen die himmlischen Gewässer unversieglich; als Erster gelangt er mit seinen Kriegern zu Rindern, mit ungeschwächter Kraft schlägt er mächtig, wen immer Brahmanaspati zu seinem Verbündeten macht.

तस्मा इद् विश्वे धुनयन्त सिन्धवो ऽच्छिद्रा शर्म दधिरे पुरूणि ।
देवानां सुम्ने सुभगः स एधते यं-यं युजं कृणुते ब्रह्मणस् पतिः ॥ २-२५-५

tásmā íd víśve dhunayanta síndhavo áchidrā śárma dadhire purūṇi
devānāṃ sumné subhágaḥ sá edhate yam-yam yújaṃ kṛṇuté bráhmaṇas pátiḥ |5|

Interpretation:

For him indeed all rivers flow impetuously (*tásmā íd víśve dhunayanta síndhavo*), and they have established for him a refuge (or, state of peace) full of many unbroken things (*áchidrā śárma dadhire purūṇi*). In perfect joy he thrives in the fulfilled mind of the gods (*devānāṃ sumné subhágaḥ sá edhate*), - whomever Brahmanaspati makes (his) companion (*yam-yam yújaṃ kṛṇuté bráhmaṇas pátiḥ*). (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.*

acchidra, 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;*

śarma, n. (prob. fr. śri and connected with 1. śaraṇa, śarīra) *shelter, protection, refuge, safety RV. &c.; a house Naigh. iii, 4; joy, bliss, comfort, delight, happiness Yajñ. 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(pūrvī)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 vervielfältigten ihren lückenlosen Schirm; glücklich gedeiht in der Götter Gunst, wen immer Brahmanaspati zu seinem Verbündeten macht.