

## **Study of Rig-Veda VII.97, Hymn to Brihaspati.**

(Some editions of the Rig-Veda Samhita give Indra as the general devatā of this hymn.)

### **Text in Devanagari.**

r̥ṣiḥ: vasiṣṭho maitrāvaruṇiḥ; devatā: br̥haspatiḥ, 1 indra; 3,9  
indrābrahmaṇaspatī, 10 indrābr̥haspatī; chandaḥ: triṣṭup

यज्ञे दिवो नृषदने पृथिव्या नरो यत्र देवयवो मदन्ति ।  
इन्द्राय यत्र सवनानि सुन्वे गमन् मदाय प्रथमं वयश् च ॥ ७-९७-१  
आ दैव्या वृणीमहे ऽवांसि बृहस्पतिर् नो मह आ सखायः ।  
यथा भवेम मीळ्हुषे अनागा यो नो दाता परावतः पितेव ॥ ७-९७-२  
तम् उ ज्येष्ठं नमसा हविर्भिः सुशेवम् ब्रह्मणस् पतिं गृणीषे ।  
इन्द्रं श्लोको महि दैव्यः सिषक्तु यो ब्रह्मणो देवकृतस्य राजा ॥ ७-९७-३  
स आ नो योनिं सदतु प्रेष्ठो बृहस्पतिर् विश्ववारो यो अस्ति ।  
कामो रायः सुवीर्यस्य तं दात् पर्षन् नो अति सश्रतो अरिष्टान् ॥ ७-९७-४  
तम् आ नो अर्कम् अमृताय जुष्टम् इमे धासुर् अमृतासः पुराजाः ।  
शुचिक्रन्दं यजतम् पस्त्यानाम् बृहस्पतिम् अनर्वाणं हुवेम ॥ ७-९७-५  
तं शग्मासो अरुषासो अश्वा बृहस्पतिं सहवाहो वहन्ति ।  
सहश् चिद् यस्य नीलवत् सधस्थं नभो न रूपम् अरुषं वसानाः ॥ ७-९७-६  
स हि शुचिः शतपत्रः स शुन्ध्युर् हिरण्यवाशीर् इषिः स्वर्षाः ।  
बृहस्पतिः स स्वावेश ऋष्वः पुरू सखिभ्य आसुतिं करिष्ठः ॥ ७-९७-७  
देवी देवस्य रोदसी जनित्री बृहस्पतिं वावृधतुर् महित्वा ।  
दक्षाय्याय दक्षता सखायः करद् ब्रह्मणे सुतरा सुगाधा ॥ ७-९७-८  
इयं वाम् ब्रह्मणस् पते सुवृक्तिर् ब्रह्मेन्द्राय वज्रिणे अकारि ।  
अविष्टं धियो जिगृतम् पुरंधीर् जजस्तम् अर्यो वनुषाम् अरातीः ॥ ७-९७-९

बृहस्पते युवम् इन्द्रश् च वस्वो दिव्यस्येशाथे उत पार्थिवस्य ।  
 धत्तं रयिं स्तुवते कीरये चिद् यूयम् पात स्वस्तिभिः सदा नः ॥ ७-९७-१०

### **VII.97 Metrically Restored Text.**

yajñé divó ṛṣádane pṛthivyā náro yátra devayávo mádanti  
 índrāya yátra sávanāni sunvé gáman mádāya prathamam váyaś ca |1|

ā daiviyā vṛṇīmahe ávāṃsi bṛhaspátir no maha ā sakhāyaḥ  
 yáthā bhávema mīlhuṣe ánāgā yó no dātā parāvataḥ pitéva |2|

tám u jyáyisṭham námasā havírbhiḥ suśévam bráhmaṇas pátim gṛṇīse  
 índram ślóko máhi daivyaḥ siṣaktu yó bráhmaṇo devákṛtasya rájā |3|

sá ā no yónim sadatu práyisṭho bṛhaspátir viśvávāro yó ásti  
 kāmo rāyāḥ suvīriyasya tám dāt pārṣan no áti saścāto áriṣṭān |4|

tám ā no arkám amṛtāya júṣṭam imé dhāsur amṛtāsaḥ purājāḥ  
 śúcikrandam yajatám pastiyānām bṛhaspátim anarvāṇam huvema |5|

tám śagmāso · aruśāso ásvā bṛhaspátim sahavāho vahanti  
 sáhaś cid yásya nīlavat sadhástham nábho ná rūpām aruśam vásānāḥ |6|

sá hí śúcih śatápatraḥ sá śundhyúr híraṇyavāśīr iṣirāḥ suvarṣāḥ  
 bṛhaspátih sá suāveśá ṛṣvāḥ purú sákhibhya āsutim káriṣṭhaḥ |7|

devī devásya ródasī jānitṛī bṛhaspátim vāvṛdhatur mahitvā  
 dakṣāiyāya dakṣatā sakhāyaḥ kárad bráhmaṇe sutārā sugādhā |8|

iyam vām brahmaṇas pate suvṛktír bráhma índrāya vajríṇe akāri  
 aviṣṭam dhīyo jigṛtám púramdhīr jajastám aryó vanúṣam árātīḥ |9|

bṛhaspate yuvám índras ca vásvo divyásyeśāthe utá pāṛthivasya  
 dhattam rayim stuvaté kíraye cid yūyám pāta suastíbhīḥ sādā naḥ |10|

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

यज्ञे दिवो नृषदने पृथिव्या नरो यत्र देवयवो मदन्ति ।  
 इन्द्राय यत्र सवनानि सुन्वे गमन् मदाय प्रथमं वयश् च ॥ ७-९७-१

yajñé divó nṛṣádane pṛthivyā náro yátra devayávo mādanti  
 índrāya yátra sávanāni sunvé gáman mādāya prathamám váyaś ca |1|

### Interpretation:

In the sacrifice of Heaven and Earth at the dwelling of the strong souls (yajñé divó nṛṣádane pṛthivyā), where god-seeking men take delight (yátra devayávo náro mādanti), where the soma-juices are sublimated for the Divine Mind (índrāya yátra sávanāni sunvé), (there) may he come for (his) delight and (attain) to the original expanse (of the highest manifestation) (gáman mādāya prathamám váyaś ca). (1)

### Alternative rendering:

...where the soma-juices are sublimated for the Divine Mind, (there) may he attain for his delight to the supreme expansion (or, plane of manifestation).

### Comments:

The dwelling or seat of the heroic souls might here relate to the life in a human body, where the sacrifice, the conscious cooperation in the reunion of Heaven and Earth, Soul and Nature, takes place. When this real work has become conscious for man, he becomes the god-seeker, who naturally finds a deeper joy in this great purpose of life. Vasishta probably relates all this to a much more advanced stage on the path of the progressive sacrifice; he therefore asks Indra, the Divine Mind, to take over the (sufficiently prepared) personal effort with his greater delight and build the connection to the growth and expansion of the transcendent planes in the seeker. Sri Aurobindo translates the term prathama vayas in The Secret of the Veda as "supreme birth (the plane of the Truth)" and "supreme manifestation (of the Truth)" (I.83.4).

(This rendering makes especially sense in X.55.1:

dūré tán náma gúhiyam parācair yát tvā bhīté áhvayetām vayodhai  
 úd astabhnāḥ pṛthivīm dyām abhīke bhrātuḥ putrán maghavan titviṣāṇāḥ)

### Vocabulary:

su, 3 cl. 5. P. A. sunoti, sunute, to press out, extract (esp. the juice from the Soma plant for libations); to distil, prepare (wine, spirits &c.) Sch. on Pan. 2-2,132: Pass. sūyate (in RV. also A. 3. sg. sunve and 3. pl. sunvire with pass. sense;

nṛṣadana, n. assemblage or residence of men RV.

vayas, 3 n. (vī) enjoyment, food, meal, oblation RV. AV. (cf. vīti) energy (both bodily and mental), strength, health, vigour, power, might RV. AV. VS. (often with bṛhat, with dhā and dat. or loc. of pers. "to bestow vigour or might on") vigorous age, youth, prime of life, any period of life, age RV. &c.;

Sri Aurobindo takes this term never as food or age etc., but as manifestation, (vast) extension, birth, growth.

Old Translators:

1. WHERE Heaven and Earth combine in men's assembly, and those who love the Gods delight in worship,

Where the libations are effused for Indra, may he come first to drink and make him stronger.

1. Zum Opfer, zu der Männerversammlung des Himmels und der Erde, wo die gottergebenen Männer schwelgen, wo dem Indra Trankspenden gepreßt werden, soll Indra kommen, um sich zu berauschen, und zur ersten Jugendkraft kommen.

आ दैव्या वृणीमहे स्वांसि बृहस्पतिर् नो मह आ सखायः ।

यथा भवेम मीळुषे अनागा यो नो दाता परावतः पितेव ॥ ७-९७-२

ā daivīyā vṛṇīmahe āvāṃsi bṛhaspátir no maha ā sakhāyaḥ  
yáthā bhávema mīḷhúṣe ánāgā yó no dātā parāvataḥ pitéva |2|

Interpretation:

We choose the divine unfoldings (or, increasings) (ā vṛṇīmahe daivīyā āvāṃsi). O friends, Brihaspati enlarges (them for) us (bṛhaspátir no maha ā sakhāyaḥ) that we may become free from limitations for the Bountiful (yáthā bhávema mīḷhúṣe ánāgā), who is for us the giver, like the father from the beyond (yó no dātā parāvataḥ pitéva). (2)

Comments:

The phrase "the original expanse" of the previous verse is here taken up by "the supreme beyond" and the conscious choice for the unfoldings or fosterings that pertain to the Divine. And Brihaspati is increasing or enlarging us through them, so that we may become free from narrowness or wrong movements and therefore most open for the showering of his transcendent gifts. Since Brihaspati represents the Word that is rising from the heart and Indra the answer from above, by the Bountiful (who bestows the heavenly rain), the giver from the beyond, even Indra could perhaps be meant here. We have seen that in II.24.12 the seer Gṛtsamada says to both gods together: yours (or, in you both) indeed is the universal (or, whole) Truth.

Vocabulary:

mah, 1 (orig. magh; cf. also mamh) cl. 1. 10. P. mahati, mahayati (Ved. and ep. also A. mahate, -hayate); to elate, gladden, exalt, arouse, excite RV. Br. Kaus. ChUp. MBh. to magnify, esteem highly, honour, revere MBh. Kav. &c. (A.) to rejoice, delight in (instr. or acc.) RV. iii,52,6 to give, bestow ib. i,94,6 Lat. magnus, mactus; (cf. mah) cl. 1. A. mahe, 3rd. sg. to give, grant, bestow RV. SBr.; to increase; to give &c. RV.

mīḍhvas, mf(uṣi)n. (declined like a pf. p.); bestowing richly, bountiful, liberal R. V. &c.

yáthā, ind. (in Veda also unaccented ; fr. 3. ya, correlative of tathā) in which manner or way, according as, as, like, (Ved. also eva) RV. &c.; that, so that, in order that (with Pot. or Subj., later also with fut. pres., imperf. and aor.; in earlier language yáthā is often placed after the first word of a sentence; sometimes with ellipsis of syāt and bhavet) RV. &c.;

Old Translators:

2 We crave the heavenly grace of Gods to guard us-so may Brhaspati, O friends, exalt us- That he, the Bounteous God, may find us sinless, who giveth from a distance like a father.

2. Wir erbitten die göttlichen Gnaden. Brihaspati schenkt sie uns, ihr Freunde, und daß wir vor dem Lohnherrn schuldfrei dastehen, der uns ein Geber aus der Ferne wie ein Vater ist.

तम् उ ज्येष्ठं नमसा हविर्भिः सुशेवम् ब्रह्मणस् पतिं गृणीषे ।

इन्द्रं श्लोको महि दैव्यः सिषक्तु यो ब्रह्मणो देवकृतस्य राजा ॥ ७-१७-३

tám u jyáyisṭham námasā havírbhiḥ suśévam bráhmaṇas pátiṃ grṇīṣe  
índraṃ ślóko máhi daívyaḥ siṣaktu yó bráhmaṇo devákṛtasya rājā |3|

Interpretation:

Him, the eldest (greatest divine power) (tám u jyáyisṭham), the blissful Lord of the Soul, I express (suśévam bráhmaṇas pátiṃ grṇīṣe) with surrender and offerings (námasā havírbhiḥ). May the vast divine rhythm (of the inspired word) attach itself to the Divine Mind (índraṃ ślóko máhi daívyaḥ siṣaktu), who is the king of the divinely created Word of the soul (yó bráhmaṇo devákṛtasya rājā). (3)

Comments:

When we surrender ourselves to the divine Soul and refer all our actions to him, than he can progressively express himself through us with his vast divine rhythm. But in order that this divinely created word reaches its fulfilment, it must join or unite itself with the Divine Mind.

Vocabulary:

gṛ, 1 cl. 9.; 1. sg. A. grṇīṣe RV, to call, invoke RV. AV.; to announce, proclaim RV.; to mention with praise, praise, extol RV. BhP. xi,13,41 Bhatt. viii,77

SA: voice, express, declare, speak, praise, utter the word;

suśeva, mfn. very dear or kind or favourable RV. AV. VS. TS. very auspicious or prosperous (as a path) AitBr.

śloka, m. (prob. connected with 1. śru) sound, noise (as of the wheels of a carriage or the grinding of stones &c.) RV.; a call or voice (of the gods) ib.; fame, renown, glory, praise, hymn of praise ib. AV. TS. Br. BhP.

SA: call, glory, splendour, (creative, divine) rhythm (of Truth);

sac, 1 (connected with 2. sajj, sañj, sakh; cf. sap) cl. 1 A. sacate (in RV. also P. sacati and siṣakti), to be associated or united with, have to do with, be familiar with, associate one's self with (instr.) RV. AV.; to take part or participate in, suffer, endure (instr.) RV.; to belong to, be attached or devoted to, serve, follow, seek, pursue, favour, assist (acc.) RV. AV. VS.

Old Translators:

3 That Brahmanaspati, most High and Gracious, I glorify with offerings and with homage.

May the great song of praise divine, reach Indra who is the King of prayer the Gods' creation.

3. Ihn preise ich unter Verbeugung und Opferspenden als den Höchsten, den freundlichen Brahmanaspati - den Indra soll der göttliche Weckruf recht begleiten - der der König des gottgeschaffenen Segenswortes ist.

स आ नो योनिं सदतु प्रेष्ठो बृहस्पतिर् विश्ववारो यो अस्ति ।

कामो रायः सुवीर्यस्य तं दातु पर्षन् नो अति सश्रुतो अरिष्टान् ॥ ७-९७-४

sá ā no yōniṃ sadatu prāyīṣṭho bṛhaspátir viśvāvāro yó āsti  
kāmo rāyáḥ suvīriyasya táṃ dāt pārṣan no āti saścāto áriṣṭān |4|

Interpretation:

Most dear (prāyīṣṭho), may he settle down in our (inmost) home (sá ā no yōniṃ sadatu), - the Lord of the creative Word, who is rich with all boons (bṛhaspátir viśvāvāro yó āsti). Our wish is for a wealth of perfect heroic force (kāmo rāyáḥ suvīriyasya), - may he grant that (táṃ dāt), and (thus) carry us unhurt beyond all impediments (pārṣan no āti saścāto áriṣṭān). (4)

Comments:

The inmost home (yoni) usually relates to our place of origin, our birth within the original oneness, where the many are not yet separated. In this light the thought of this verse could be translated: "May Brihaspati reconnect us to our original home of oneness. Out of his many boons may he grant us the gift of his heroic soul-force, by which we are able to overcome all impediments or attachments and reach unhurt (or unhindered/secure) that high state of our free being (the immortality of the next verse)".

Vocabulary:

yoni, mf. (in RV. only m.; f. sometimes also yonī; fr. 2. yu) *the womb; place of birth, source, origin, spring, fountain (ifc. = sprung or produced from) ib.; place of rest, repository, receptacle, seat, abode, home, lair, nest, stable RV. AV. SBr.*

kāma, m. (fr. 2. kam) *wish, desire, longing; desire for, longing after (gen. dat., or loc.), love, affection, object of desire or of love or of pleasure RV. VS. TS. AV. SBr. MBh. R. &c.*

saścat, m. *a pursuer, enemy RV.*

SA: those that cling (III.9.4), the obstacles that cling to our wheels (I.42.7);

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;

ariṣṭa, mf(ā)n. *unhurt RV. &c. proof against injury or damage RV. secure, safe RV. boding misfortune (as birds of ill omen, &c.), Adbh Br. Hariv.; fatal, disastrous (as a house) R. ii,42,22*

Old Translators:

4 May that Brhaspati who brings all blessings, most dearly loved, be seated by our altar.

Heroes and wealth we crave; may he bestow them, and bear us safe beyond the men who vex us.

4. Brihaspati soll sich bei uns auf seinen Platz setzen, der Beliebtteste, der der Allbegehrte ist. Der Wunsch nach einem Schatz guter Söhne, den soll er gewähren. Er soll uns ohne Schaden über die Entbehungen hinweghelfen.

तम् आ नो अर्कम् अमृताय जुष्टम् इमे धासुर अमृतासः पुराजाः ।  
 शुचिक्रन्दं यजतम् पस्त्यानाम् बृहस्पतिम् अनर्वाणं हुवेम ॥ ७-९७-५

tám ā no arkám amṛtāya júṣṭam imé dhāsur amṛtāsaḥ purājāḥ  
 śúcikrandam yajatám pastiyānām bṛhaspátim anarvāṇam huvema |5|

Interpretation:

The immortals, who were born before (*imé amṛtāsaḥ purājāḥ*), have established for our immortality (*ā dhāsur no amṛtāya*) this cherished illumining Word (or, Ray of light) (*tám júṣṭam arkám*). We invoke the Lord of the Word, the unobstructible (*bṛhaspátim anarvāṇam huvema*), the pure-sounding sacrificial power of all dwelling-places (of the soul) (*śúcikrandam yajatám pastiyānām*). (5)

Comments:

Already in other hymns to Brihaspati-Brahmanaspati we have heard that the ancient seers – here the immortals, who were born before – have spread out for humanity the perfect consciousness (supraketaṃ, in IV.50.2) and having attained to the vision of the Sun-world have drunken from the well of honey and together they have poured out abundantly (for humanity) that overflowing fountain (II.24.4). The establishment of the illumining Word or Ray of light (Arka) for our immortality might here refer to the same level of consciousness.

Vocabulary:

arka, m. ( arc), Ved. *a ray, flash of lightning RV. &c.; the sun RV. &c.; praise hymn, song (also said of the roaring of the Maruts and of Indra's thunder) RV. and AV.; one who praises, a singer RV.*  
 pastya, n. (fr. pas and tya [?]; cf. paś-ca), *a stall, stable (as the back-building? but cf. also Lat. postis) RV.;*  
 (ā) f. *homestead, dwelling, household (also pl.) RV.; du. the 2 halves of the Soma-press ib. x,96,10; sg. the goddess of domestic affairs ib. iv,55,3*  
 an-arva, mf(ā)n. or an-arvan mfn. *not to be limited, not to be obstructed, irresistible RV.*

Old Translators:

5 To us these Deathless Ones, erst born, have granted this laud of ours which gives the Immortal pleasure.  
 Let us invoke Brhaspati, the foeless, the clear-voiced God, the Holy One of households  
 5. Diesen Preisgesang, der dem Unsterblichen angenehm ist, haben jene unsterblichen Altvorderen uns eingegeben. Den Angebeteten der Häuser, den unbestrittenen Brihaspati, den Herrn des Segenswortes, von reinem Tone wollen wir anrufen.

तं शग्मासो॑ अरुषासो॑ अश्वा बृहस्पतिं॑ सहवाहो॑ वहन्ति ।  
 सहश् चिद् यस्य॑ नीलवत् सधस्थं॑ नभो न रूपम् अरुषं॑ वसानाः ॥ ७-९७-६

tám śagmāso · aruṣāso ásvā bṛhaspátiṃ sahavāho vahanti  
 sāhaś cid yasya nīlavat sadhásthaṃ nábho ná rūpám aruṣám vásānāḥ |6|

Interpretation:

Powerful red horses (śagmāso aruṣāso ásvā) jointly moving carry the Lord of the Word (bṛhaspátiṃ sahavāho vahanti) to his, the strong conquerors, blue-like place of togetherness (sāhaś cid yasya nīlavat sadhásthaṃ), - dressing themselves in a shining red form like a cloud (nábho ná rūpám aruṣám vásānāḥ). (6)

Comments:

Sri Aurobindo translates in a hymn to Soma (IX.84.5) "nabho vasāna" as "... wearing heaven as a robe" and gives the following comment: "... wearing the cloud of the heavenly ether, nabhas, the mental principle, as his robe and veil. The divine delight comes to us wearing the luminous-cloudy veil of the forms of mental experience."

But in our verse it is the symbolic horses that dress themselves in this cloudy veil, - which in turn is compared to a red form. Usually the red horses or simply the colour red relate to Agni-Rudra and to the Dawn and her rays, meaning it expresses the quality of fire as well as of the light of the Dawn.

This image might otherwise perhaps relate to the transmutation of the red-active physical-vital into mental energies on their way to the blue higher mental plane – as a necessary stage in the symbolic journey beyond to the supreme manifestation and original home of the soul.

In one of our sessions it was also observed that the different colours here do not necessarily have to relate to fixed objective planes but rather to different subjective states in the experience of the perceiver.

Vocabulary:

śagma, mf(ā)n. *powerful, mighty, strong, effective (others, helpful, kind, friendly) RV. AV. VS. Br. Kaus.*  
 aruṣa, 1 mf(aruṣi) n. *red, reddish (the colour of Agni and his horses, of cows, of the team of Ushas, the Asvins, &c.) RV.& VS. (āṣ, āṣas) m. pl. the red horses of Agni RV. AV.*

sahavah, (strong form -vāh) mfn. *drawing together (said of horses) RV. VII.97.6;*

sah, 2 (strong form sāh) mfn. *bearing, enduring, overcoming;*

sahas, mfn. *powerful, mighty, victorious RV.;* n. *strength, power, force, victory RV. &c.*

nīlavat, (nī) mfn. *blackish, dark RV;*

SA: twice "blue";

nabhas, n. (cf. nabha) *mist, clouds, vapour (esp. of the Soma) RV. AV. SBr.;* *the sky or atmosphere (du. heaven and earth AV.) MBh. Kav. &c.*

Old Translators:

6 Him, this Brhaspati, his red-hued horses, drawing together, full of strength, bring hither.

Robed in red colour like the cloud, they carry the Lord of Might whose friendship gives a dwelling.

6. Diesen Brihaspati fahren tüchtige, rötliche Rosse gemeinsam ziehend, das gar gewaltige Wesen, dessen Sitz dunkelfarbig ist, die Rosse die sich gleich der Wolke in rötliche Farbe kleiden.



स हि शुचिः शतपत्रः स शुन्ध्युर हिरण्यवाशीर् इषिरः स्वर्षाः ।  
 बृहस्पतिः स स्वावेश ऋष्वः पुरू सखिभ्य आसुतिं करिष्ठः ॥ ७-९७-७

sá hí súciḥ śatápatraḥ sá śundhyúr híraṇyavāśīr iṣirāḥ suvarṣāḥ  
 bṛhaspátiḥ sá suāveśā ṛṣvāḥ purú sákhibhya āsutim káriṣṭhaḥ |7|

Interpretation:

For he is the Pure one who seeks the purity (sá hí súciḥ sá śundhyúr), who with hundred wings (śatápatraḥ) and a golden shaft (of light) (híraṇyavāśīr) swiftly conquers the Sun-world (iṣirāḥ suvarṣāḥ). The Lord of the Word, sublime, he fully enters (the heart) (bṛhaspátiḥ sá suāveśā ṛṣvāḥ) and most creates for his friends a multiple sublimated (delightful) energy (purú sákhibhya āsutim káriṣṭhaḥ). (7)

(Or: For he is the hundred-winged Pure one who moves to the pure radiance, a golden shaft, a swift impulsion, winning/gaining the Sun-world.)

Comments:

This Rik could in fact relate to the next stage of the journey, where the blue mental planes (or, perceptions) are already over-passed. There the soul in full possession of its purity and golden energy not only moves towards the conquest of Svar but also enters with this higher powers into the human vessel to create there the pure delightful energies of the higher illumined planes.

Vocabulary:

śundhyu, mfn. *pure, bright, radiant, beautiful*;

híraṇyavāśī, (híraṇya-) mfn. *wielding a gold axe or knife RV*;

vāśī, f. (also written vāśī; accord. to some connected with vraśc) *a sharp or pointed knife or a kind of axe, adze, chisel (esp. as the weapon of Agni or the Maruts, and the instrument of the Ribhus, while the parasu or axe is that of Tvashtri) RV. AV. MBh. sound, voice Naigh. (cf. under 1. vāśa)*;

SA: shining spears, adze, weapons of sound (V.57.2);

iṣira, mfn. *refreshing, fresh, flourishing; vigorous, active, quick RV. AV. VS. (am) ind. quickly RV. x,157,5; svarṣa,*

ṛṣva, mf(ā)n. (2. ṛṣ ?), *elevated, high RV. AV. VS. sublime, great, noble (as gods) RV.*

āsuti, 1 f. *a brew, mixture RV. AV.*

2 f. *exciting, enlivening RV. i, 104, VII.97.7;*

suti, 2 f. *extracting or pouring out (in somas- q.v.)*

kariṣṭha, mfn. (superl.) *doing most, doing very much RV. VII.97.7;*

su-ā-veśa, mf(ā)n. *easy of access or approach RV. VS.*

Old Translators:

7 For he is pure, with hundred wings, refulgent, with sword of gold, impetuous, winning sunlight.

Sublime Brhaspati, easy of access granteth his friends most bountiful refreshment.

7. Denn er ist der Reine mit hundert Flügeln, er der Schmucke, mit goldener Axt bewaffnet, der eifrige Gewinner des Himmelslichtes. Brihaspati, der Erhabene, bringt Glück mit seinem Eingang; seinen Freunden bereitet er oft ein Tränklein.

दे॒वी दे॒वस्य॑ रो॒दसी॑ जनि॒त्री बृ॒हस्पति॑ व॒वृध॑तु॒र महि॒त्वा ।  
 दक्ष॑य्याय॒ दक्ष॑ता सखायः॒ करद् ब्र॑ह्मणे सु॒तरा सु॑गा॒धा ॥ ७-९७-८

devī devásya ródasī jánitṛī bṛhaspátiṃ vāvṛdhatur mahitvā  
 dakṣāyiyāya dakṣatā sakhāyaḥ kárad bráhmaṇe sutārā sugādhā |8|

Interpretation:

Heaven and Earth, the two divine mothers of him the divine (devī devásya ródasī jánitṛī), have made the Lord of the Word grow by their (increased) might (bṛhaspátiṃ vāvṛdhatur mahitvā). O Friends, discern (him) the Discerning one (dakṣāyiyāya dakṣatā sakhāyaḥ). May he create for the Word of the soul perfect passages (beyond) that are easy to cross (kárad bráhmaṇe sutārā sugādhā). (8)

Comments:

The thread of the inner thought of the hymn continues. Rodasī, the two shining mothers of our physical and mental consciousness have grown by the god-seeking men choosing the divine expansions through the invocation and grace of Brihaspati (in cooperation with Indra), and in turn they, Heaven and Earth, have increased the influence of the soul in them. And this double process of the nature growing through the influence of the soul and the soul through the growth of the nature continues also in the next phrase, where we are asked by the seer to distinguish the distinguisher, meaning to discriminate rightly in us the presence of the soul, which at the same time is the true discerner in us of truth and falsehood, of what can be accepted and what has to be rejected.

Vocabulary:

rodasī, f. (du., once sg.) *heaven and earth RV. &c.*;  
 dakṣāyā, mfn. *to be satisfied by skill, if., vii.*  
 SA: full of discerning mind (II.4.3); all-discerning (VII.1.2);  
 sutara, mfn. *easy to be crossed RV. MBh.; easily passed (as a night) RV.*  
 sugādhā, mfn. *easily fordable RV.*

Old Translators:

8 Both Heaven and Earth, divine, the Deity's Parents, have made Brhaspati increase in grandeur.

Glorify him, O friends, who merits glory: may he give prayer fair way and easy passage.

8. Die beiden göttlichen Welten, des Gottes Erzeugerinnen, haben den Brihaspati mächtig

großgezogen. Machet es ihm zum Dank, ihr Freunde, der es verdient! Er schaffe dem Segensworte gute Überfahrt, gute Furt.

इ॒यं वा॑म् ब्र॒ह्मण॑स् प॒ते सु॒वृक्त्ति॑र् ब्र॒ह्मेन्द्रा॑य वज्रि॒णे अ॑कारि ।  
 अ॒विष्टं॑ धि॒यो जि॒गृ॒तम् पु॒रंधी॑र् ज॒जस्त॑म् अ॒र्यो व॒नुषाम्॑ अ॒रातीः॑ ॥ ७-९७-९

iyám vām brahmaṇas pate suvṛktír bráhma índrāya vajrīṇe akāri  
 aviṣṭám dhīyo jigṛtám púraṁdhīr jajastám aryó vanuṣām árātīḥ |9|

Interpretation:

O Lord of the Soul, this perfect purification is for you both (iyám vām brahmaṇas pate suvṛktír). For the Divine Mind, for the wielder of the lightning-bolt, the Word of the soul has been created (bráhma índrāya vajrīṇe akāri). May you (both) unfold our (intuitive) thoughts, awaken a rich and multiple intelligence (aviṣṭám dhīyo jigṛtám púraṁdhīr) and exhaust the selfish (lightless) powers of those who desire to attack the strivers for perfection (jajastám aryó vanuṣām árātīḥ). (9)

Vocabulary:

av, cl. I .P. avati, to drive, impel, animate (as a car or horse) RV.;  
 Ved. to promote, favour (chiefly Ved.) to satisfy, refresh; to offer (as a hymn to the gods) RV. iv, 44, 6;  
 to lead or bring to (dat.: ūtaye) RV.; (said of the gods) to be pleased with, like, accept favourably (as  
 sacrifices, prayers or hymns) RV., (chiefly said of kings or princes) to guard, defend, protect, govern BhP.  
 Ragh. ix, 1 VarBrS. &c.;

jāgr, cl. 2. (-garti) to be awake or watchful RV. AV. &c.; to watch over, be attentive to or intent on, care  
 for, provide, superintend (with loc. or loc. with {adhi}) RV. AV. &c.;

Caus. (aor. 2. and 3. sg. ajīgar, Impv. jigṛtam, -ta) to awaken RV.

puraṁdhi, mfn. (etym. much contested; prob. fr. acc. of 1. or 3. pur and dhā, "bearing fulness" or  
 "bearing a body") prolific, not barren (lit. and fig.), bountiful, munificent, liberal RV. VS. TS.; f. a woman,  
 wife RV. i,116,7; liberality, munificence, kindness (shown by gods to man e.g. RV. i,5,3; 158 2 &c.; or by  
 man to gods in offering oblations e.g. i,123,6; 134,3 &c.; also personified as goddess of abundance and  
 liberality e.g. vii, 36, 8 &c.)

jas, cl. i. A. (p. jasmāna) to be exhausted or starved RV. i,112,6;  
 vii, 68, 8; 2. du. jajastam, to exhaust, weaken, cause to expire RV. iv,50,11; SBr. ii,2,2,19; to hurt (cf.  
 Pan. 2-3,56); to strike, xxxiii; to condemn ib.;

vanu, m. "zealous, eager", (either) an assailant, injurer, enemy RV. iv,30,5 (or) an adherent, friend ib.  
 x,74,1.

vanus, mfn. zealous, eager; (either) anxious for, attached or devoted to, a friend; (or) eager to attack, a  
 foe, enemy RV.

van, cl. 1. cl. 8. to like, love, wish, desire RV. AV.; to gain, acquire, procure (for one's self or others) RV.  
 AV. SBr.; to prepare, make ready for, aim at, attack RV.; to hurt, injure MW.; Got. gawinnan, Germ.  
 gewinnen, Eng. win;

vanuṣa, (fr. vanus), Nons. A. -ṣate (only vanuṣanta), to obtain, acquire RV. x,128,3.

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.

ari, 1 mfn. (r), attached to, faithful RV.; (is) m. a faithful or devoted or pious man RV.

arātiya, Nom. P. (Subj. -tsyāt) to be malevolent, have hostile intentions against (dat.) AV. iv,36,1.

rāti, mfn. ready or willing to give, generous, favourable, gracious RV. AV. VS. Br.;

f. a favour, grace, gift, oblation RV. &c.; (in RV. also "the Giver" conceived of as a deity and associated  
 with Bhaga;

Old Translators:

9 This, Brahmanaspati, is your laudation: prayer hath been made to thunder wielding Indra.  
Favour our songs, wake up our thought and spirit: destroy the godless and our foemen's malice.  
9. Dieser Lobpreis ist für euch beide, o Brahmanaspati; dem Indra mit der Keule ward eine Erbauung  
bereitet. Begünstigt die frommen Gedanken, wecket die Freigebigkeit; dämpfet die Mißgunst des  
Nebenbuhlers, der Eifersüchtigen!

बृहस्पते॑ युवम्॑ इन्द्रश्च॑ वस्वो॑ दिव्यस्येशा॑थे॒ उत॑ पार्थिवस्य॑ ।  
धत्तं॑ रयिं॑ स्तुवते॑ कीरये॑ चिद् यूयम्॑ पात॑ स्वस्तिभिः॑ सदा॑ नः ॥ ७-९७-१०

bṛhaspate yuvám índraś ca vásvo divyásyeśāthe utá pārthivasya  
dhattám rayim stuvaté kīraye cid yūyám pāta suastībhiḥ sādā naḥ |10|

Interpretation:

You both, O Lord of the Word and the Divine Mind (bṛhaspate yuvám índraś ca), you both rule over the heavenly and earthly luminous treasure (vásvo divyásyeśāthe utá pārthivasya). Establish for your affirmer who does the work (of sacrifice) the shining wealth (dhattám rayim stuvaté kīraye cid). O Gods, may you always keep us with perfect states of being (yūyám pāta suastībhiḥ sādā naḥ). (10)

Vocabulary:

īś, 1 cl. 2. A. īṣṭe, or Ved. īše (2. sg. īṣiṣe and īkṣe) RV. iv,20,8; vi,19,10; to own, possess RV. MBh. Bhatt.; to belong to RV.; to dispose of, be valid or powerful; 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.; to command to rule, reign RV. AV. SBr. &c. [cf. Goth. aigan, "to have" Old Germ. eigan, "own", Mod. Germ. eigen.]

kīri, m. (2. kr) a praiser, poet RV.

Sri Aurobindo takes kīri and kāru also in a more general sense as "doer of the work".

Old Translators:

10 Ye Twain are Lords of wealth in earth and heaven, thou, O Brhaspati, and thou, O Indra.  
Mean though he be, give wealth to him who lauds you. Preserve us evermore, ye Gods, with blessings.  
10. Brihaspati und Indra, ihr beide gebietet über himmlisches und irdisches Gut. Bringet  
Reichtum dem Sänger, auch dem geringen! - Behütet ihr uns immerdar mit eurem Segen!