

**Chapter 04**  
**Br̥haspati's Association with Other gods &**  
**Counselor of the gods**  
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## Chapter 04

### Brhaspati's Association with Other gods & Counselor of the gods

प्रातरग्निं प्रातरिन्द्रं हवामहे प्रातर्मित्रावरुणा प्रातरश्विना ।

प्रातर्भगं पूषणं ब्रह्मणस्पतिं प्रातः सोममुत रुद्रं हुवेम ॥ ऋ. ०७/४१/०१ ॥

प्रातः । अग्निम् । प्रातः । इन्द्रम् । हवामहे । प्रातः । मित्रावरुणा । प्रातः । अश्विना ।

प्रातः । भगम् । पूषणम् । ब्रह्मणः । पतिम् । प्रातः । सोमम् । उत । रुद्रम् । हुवेम ॥

“We invoke Agni, Indra, Mitra and Varuṇa (the deities presiding over the day and the night), two Aśvins (celestial Physicians), Bhaga, Pūṣā, Brahmanaspati (the lord of hymns), Soma and Rudra in the morning.”

Sage Vasishtha invokes in the morning 11 deities under RV 07/41/01 among which Brahmanaspati i.e. Brhaspati (the lord of hymns or prayers) occurs on the 09<sup>th</sup> position as follows: (01) Agni, (02) Indra, (03-04) Mitra and Varuṇa, (05 -06) two Aśvins, (07) Bhaga, (08) Pūṣā, (09) Brahmanaspati, (10) Soma and (11) Rudra.<sup>1</sup>

Again under RV 07/44/01, he invokes (01) the two Aśvins, (02) the Dawn, (03) the kindled Agni, (04) Bhaga, (05) Indra, (06) Viṣṇu, (07)

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<sup>1</sup> प्रातरग्निं प्रातरिन्द्रं हवामहे प्रातर्मित्रावरुणा प्रातरश्विना ।

प्रातर्भगं पूषणं ब्रह्मणस्पतिं प्रातः सोममुत रुद्रं हुवेम ॥ ऋ. ०७/४१/०१ ॥

Pūṣā, (08) Bahmaṇaspati, (09) Ādityas, (10-11) heaven and earth, (12) the waters and (13) the Sun.<sup>2</sup>

The discussion on Bṛhaspati's association with other gods is led in this chapter as per the order of the deities arranged in the hymns of the Ṛgveda. The order<sup>3</sup> runs as under:

(01) Agni, (02) Indra, (03) Brahmanaspati or Bṛhaspati, (04) Āditya, (05) Parjanya, (06) Mitra, (07) Varuṇa, (08) Viśvedevas, (09) Soma, (10) Sarasvatī, (11) Maruts, (12) Rudra, (13) Dyāvā-Pṛthivī, (14) Viṣṇu, (15) Tvaṣṭā, (16) two Aśvins and (17) Pūṣā.

Bṛhaspati's association with the deities like Agni, Indra, Mitra, Varuṇa, Aśvins, Bhaga, Pūṣā, Soma, Dyāvā -Pṛthivī, Viśvedevas, Rudra and with the sages like Navgavās and others, draws attention of any reader, because the association or the company reveals the identity, personality, nature, etc. of the person associated.<sup>4</sup> There are other deities like Dawns, Ṛbhus with whom Bṛhaspati's association is not much.

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<sup>2</sup> दधिक्रां वः प्रथममश्विनोषसमग्निं समिद्धं भगमूतये हुवे।

इन्द्रं विष्णुं पूषणं ब्रह्मणस्पतिमादित्यान्धावापृथिवी अपः स्वः॥ ऋ.०७/४४/०१॥

<sup>3</sup> This follows the order given in the 2<sup>nd</sup> edition of the Ṛgvedasamhitā published by Svadhyay Mandal, Kila Pardi, Dist. Valsad (Gujarat), 1940 AD.

<sup>4</sup> As per the English proverb "A man is known by the company he keeps" and even the Sanskrit stanza expresses the same in:

वंशभवो गुणवानपि सङ्गविशेषेण पूज्यते पुरुषः।

न हि तुम्बीफलविकलो वीणादण्डः प्रयाति महिमानम्॥

Not only the exploits and functions of those deities are transferred on Br̥haspti but some of the qualities of gods associated with Him need comparison. Here below an attempt is made to justify the point clearly.

The study herein aims further to present the association or company in which Br̥haspati is seen in the Vedic, Post -vedic as well as Purāṇic Literature. Moreover it is also admitted that the qualities of a person get revealed thereby.

Br̥haspati's association with the Fire-god (अग्निः), the Rain-god (पर्जन्यः) and the Sun-god (सूर्यः) is so close that one can say that Br̥haspati had acquired identity with them. For this reason it is thought proper and justifiable that this topic must be taken for discussion in the next chapter No. 05.

### **Br̥haspati & Agni:**

Br̥haspati's association with Agni is so close<sup>5</sup> that many of the epithets of Agni are as if transferred on Br̥haspati. The prime reason for

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(A man though born in a noble family and even virtuous, is respected when in the contact of a person of high virtuous, because a bamboo though of best qualities is useless (for a lute), if without the contact of the gourd.)

<sup>5</sup> Br̥haspati's association with Agni is so close that both can be regarded as one god. So the relevant discussan is placed under CH 05.

this type of transference is that He has also the innate power of burning the demons. It is sung in the RV 02/23/14, “O Bṛhaspati! Consume with the brightest weapon the demons that have held your witnessed powers in contempt. Manifest the glorified vigour and destroys those who speak against you.”<sup>6</sup>

The protection by way of nourishing and blessing with the long life of the sons or the progeny is so common in the Vedic literature that Agni and Bṛhaspati are prayed. It is interesting to note that the seers of the RV pray directly to Agni that the sons and the progeny may not get injury or harm, while their prayer to Bṛhaspati is so to say affirmative.

In this case seer Vasiṣṭha prays Agni in RV 07/01/21: “ May you being associated (with us) not be unfortunate to our own son. May a heroic son of ours not be defective.”<sup>7</sup> Now taking a look at the prayers to Bṛhaspati seer Gṛtsamada’s words are “Grant us progeny” (तनयं च जिन्व। ऋ० २/२३/१९), seer Vāmadeva says, “O Bṛhaspati! May we become lords of riches and be blessed with excellent progeny and valiant descendants.”<sup>8</sup>

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<sup>6</sup> तेजिष्ठया तपनी रक्षसस्तप ये त्वा निदे दधिरे दृष्टवीर्यम्।

आविस्तत् कृष्व यदसत् त उक्थ्यं बृहस्पते वि परिरापो अर्दय॥ ऋ.० २/२३/१४॥

<sup>7</sup> मा त्वे सचा तनये नित्य आ धङ्मा वीरो अस्मन्नर्यो वि दासीत्॥ ऋ. ०७/०१/२१॥

<sup>8</sup> बृहस्पते सुप्रजा वीरवन्तो वयं स्याम पतयो रयीणाम्॥ ऋ. ०४/५०/०६॥

Agni is called “one present in three seats” (त्रिषधस्थः) and these three abodes or places are the earth, the Mid-region or the Mid-heaven and the heaven or the sky. So is the case with Bṛhaspati the epithet *Triṣadhasṭha* (त्रिषधस्थः) is explained by Sāyaṇācārya as त्रिषु स्थानेषु वर्तमानः (One present in three places). This epithet is equally employed for Bṛhaspati whose second abode (as in the speech of the Maruts) in the mid-region is occupied in the form of *Visvarupa* (RV 10/67/09) (as cited above).

Most of the European scholars like Max Mueller, Wilson, Macdonell<sup>9</sup> and so on have tried to establish that like Agni<sup>10</sup> Bṛhaspati is a divine priest or a priest of gods and not an individual deity. For this baseless supposition most of them cite only one reference of RV 01/01/01, but they have no other reference to comply their supposition citing similar text in case of Bṛhaspati.<sup>11</sup> The reason behind their supposition seems to be based on the references like Agni being कविक्रतुः (RV 01/01/05), ब्रह्मणस्पति (RV 01/38/13, 02/01/03 & 03/26/02), ऋषिः (RV 06/14/02), ब्रह्मणस्त्वविः (RV 06/16/30), etc. But Agni and Bṛhaspati are entirely different deities with their individual personality; both of them have close association through many special features which will be discussed

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<sup>9</sup> A Vedic Reader For Students, P 84.

<sup>10</sup> अग्निमीळे पुरोहितं यज्ञस्य देवमृत्विजम्। होतारं रत्नधातमम्॥ ऋ.०१/०१/०१॥

<sup>11</sup> Vide. Tripathi G. C.: Vaidik Devata, P 687.

here bellow but the most striking point of association lies in both of them belong to the Angiras-clan in the verses like,

“O Agni! O Angirā! Whatever good you will do for the worshiper (or one offering oblations) (दाशुषे) is true of you”.<sup>12</sup>

“O Agni! You are the first sage (named Angirā)”.<sup>13</sup>

Their close association is such that sage Gṛtsamad says, “O Agni! O Brahmanaspati! You are Brahama, the knower of the riches.” Agni is further called Indra who is the bestower of riches (वृषभः) and Viṣṇu who is the wide-pacing one (उरुगायः). Moreover seer Agni Tāpasa invokes the Fire-god (अग्नि) for protection and along with him Soma, Ādityas, Viṣṇu,<sup>14</sup> Sun-god and Brahmā, the lord of hymns or prayers.<sup>15</sup>

Br̥haspati’s physical description is similar to Agni, because he is the guardian deity as well as the representative of the gods. This identity of Br̥haspati and Agni is obvious from their common epithets such as, the

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<sup>12</sup> यदङ्ग दाशुषे त्व मग्ने भद्रं करिष्यसि। तवेत् तत् सत्यमङ्गिरः॥ ऋ.०१/०१/०६॥

<sup>13</sup> त्वमग्ने प्रथमो अंगिरा ऋषिः॥ ऋ.०१/३१/०१॥

<sup>14</sup> त्वमग्ने इन्द्रो वृषभः सतामसि त्वं विष्णुरुगायो नमस्ययः।  
त्वं ब्रह्मा रयिविदं ब्रह्मणस्पते त्वं विधर्तः सचसे पुरंध्या॥ ऋ.०२/०१/०३॥

<sup>15</sup> सोमं राजानमवसेऽग्निं गीर्भिर्हवामहे।  
आदित्यान् विष्णुं सूर्यं ब्रह्माणं च बृहस्पतिम्॥ ऋ.१०/१४१/०३॥

encompasser of all (परिभूः).<sup>16</sup> The employment of the word रण्वः identifies Bṛhaspati with Agni, as sage Gr̥tsamad presents Br̥haspati being the delighter (रण्वः) in RV 02/24/11 and Agni has the delightful appearance (रण्वसंदृक्).<sup>17</sup>

Even their nature and power of blessing are similar. RV 01/01/03 says, “Through Agni may day by day obtain wealth, prosperity glorious and most abounding in heroes.”<sup>18</sup> Similarly seer Ayāsyā Āngiras says, “May he bestow upon us food along with cows, horses, heroic sons and dependants.” (स वीरेभिः स नृभिर्नो वयो धात् ॥ १०/६८/१२) etc.

Br̥haspati’s association with the Sun-god (सूर्यः or आदित्यः) is so strong that it seems sometimes that both are identical and therefore this topic is discussed here.

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<sup>16</sup> अग्नेयम् यज्ञमध्वरमं विश्वतः परिभूरसि स इहेवेषु गच्छति ॥ ऋ.०१/०१/०४ ॥

<sup>17</sup> (अ) योऽवरे वृजने विश्वथा विभुर्महमु रण्वः शवसा ववक्षिथ  
स देवो देवान् प्रति पप्रथे पृथु विश्वेदु ता परिभूर्ब्रह्मणस्पतिः ॥ ऋ.०२/२४/११ ॥

(ब) त्वमग्ने सुहवो रण्वसंदृक्सुदीती सूनो सहसो दिदीहि ।

मा त्वे सचा तनये नित्य आ धङ्मा वीरो अस्मन्नर्यो वि दासीत् ॥ ऋ.०७/०१/२१ ॥

<sup>18</sup> अग्निना रयिमश्नवत्पोषमेव दिवेदिवे । यशसं वीरवत्तमम् ॥ ऋ.०१/०१/०३ ।



RV 10/68/09 states Br̥haspati's association with Dawns, the Sun (स्वः) and the Fire-god is presented in a way that he took the help or assistance of them and then only he seized the cattle including cows (गोवपुषम्).<sup>19</sup>

Under RV 10/68/02 Br̥haspati is compared with *Bhaga* (the Sun-god) presiding over the lustre or supremacy joining *Aryamā* (the Sun-god in motion) with the lustre and *Mitra* (the Sun-god motivating the people)<sup>20</sup> unites the husband and the wife in the marriage establishing them legally in the society. This shows that Br̥haspati gives his lustre to the worshipers and establishes their position or rank (प्रतिष्ठा) in the society.

RV 02/25/04 though speaks of Br̥haspati's blessings of the form of make worshipers to acquires the constant showering of the heavenly waters that are beneficial to the agriculture, it assures that they become dear among the servants and inculcate the irresistible power.

Under RV 10/182/02 Br̥haspati's son Trapumūrdhā identifies him with Narāsamsa-fire who also has the qualities like that of Br̥haspati. Here it is to be borne in mind that Narāsamsa fire has important position in the Āprī hymns.<sup>21</sup>

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<sup>19</sup> सोषामविन्दत् स स्वः सो अग्निं सो अर्केण वि बबाधे तमांसि ॥ ऋ. १०/६८/०९ ॥

<sup>20</sup> मित्रो जनान् यातयति ब्रुवाणो मित्रो दाधार पृथिवीमुत द्याम् ॥ ऋ. ०३/५९/०१ ॥

<sup>21</sup> Podar K. R. in his article 'Āprī Hymns in the Ṛgveda' has discussed 10 Āprī-hymns of the Ṛgveda in his article where he has clearly mentioned that such hymns

(03) The style of helping and favouring the sacrificer is illustrated under RV 02/25/03 with three similes of a river breaking the banks (सिन्धुर्न क्षोदः), a bull overpowering the oxen (वृषेव वर्ध्रीरभि वष्ट्योजसा) and the fire flame growing non-stop (अग्नेरिव प्रसितिर्नाह वर्तवे).

## **Br̥haspati & Indra**

Br̥haspati and Indra are so closely associated that 06 hymns and 00 independant formulas present them as the deities, though Br̥haspati's association with the All-gods (वश्चेदेवाः) cannot be put aside.

Indra is a famous war-god in the Vedic literature and hence his valiant deeds are eulogised in a big number of hymns. The deeds are glorified nicely in the famous *Sajanīyasūktam* or *Indrasūkta* recited by sage Gṛtsamada in 14 verses of RV 02/12. It will be appropriate to summarize the content of the hymn here bellow.

Indra, the chief wise god (मनस्वान्) as soon as born surpassed the gods through the greatness of his valour (01). He settled the quacking earth, flying mountains and supported the heaven (02). He slays the serpent, released the rivers and drove out the cows from the enclosure of demon

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contain 11, 12 or 13 verses and among them 02/188, 03/04, 09/05 & 10/70 take fire Tanūnapāt in the hymn, while 02/03, 05/05, 07/02 & 10/110 take fire Narāśamsa.

Vala (03). He has made all unstable things stable, drove out the Dasyus and plundered the possessions of enemies (04-05). He is fair-lipped (सुशिप्रः) who grants riches to the suppliant Brahmins and those engaged in sacrifices (06). He is the controller of horses, cows, clans, as well as chariots and he is regarded as the creator of the Sun as well as the Dawn at the same time he is the releaser of waters (07). He had been invoked by the armies of both the sides of enemy during the battle, because he helps to win the battle (08-09). He kills the sinners and punishes the arrogant (10). He killed demon Śambara, the mighty (ओजायमानम्) dragon and demon Dānu (11). He is regarded as the mighty bull (वृषभस्तुविष्मान्) who let loose the rivers. He is armed with the bolt (वज्रबाहुः). He killed demon Rauhiṇa (12). Before Indra the heaven as well as the earth (द्यावापृथिवी) bow down and the mountains are afraid. Indra holds bolt in his hand (वज्रहस्तः). He is well known as the Soma-drinker (13). He grants protection on all those engaging themselves in the sacrifice (14). He is a fierce one (दध्रः) enforcing the booty for his devotees and hence the sage (addressing in plural – आ वदेम) wishes to be graced with heroic sons and loud voice (15).

RV 02/23/18 gives clearly that he is strong and powerful because he freed the cows, cancelled behind a rock.<sup>22</sup> There<sup>23</sup> the cows, rather the

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<sup>22</sup> तव श्रिये व्यजिहीत पर्वतो गवां गोत्रमुदसृजो यदङ्गिरः ॥ ऋ.०२/२३/१८ ॥

ruddy cows sweetening the oblations (हव्यसूदः) are released.<sup>24</sup> It is further expressed under RV 02/23/18 when he freed the cows from the clutches of Demon Vala, he behaved as if in the association with Indra who releases the waters from the ocean like clouds<sup>25</sup> where the clouds are commented upon by Sāyṇācārya as वृत्रासुर.

RV 01/40/08 expresses that he holds the weapon like the thunder bolt maybe like that of Indra and hence his powers are like Indre<sup>26</sup> and again RV 02/23/01 employs the term गणानां त्वा गणपतिम् (the lord of celestial troupes) indicating the prime importance transferred later on upon गौरीपुत्र गणेश who is till date invoked in the beginning of any religious act.<sup>27</sup> Under RV 10/155/02-03 He is addressed as the eulogizer i.e. the lord of prayers (ब्रह्मणःपतिः) who is hard to be destroy (दुर्हणः). This shows his infallible (अमोघ) power of destroying poverty (अलक्ष्मीः).

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<sup>23</sup> तद्देवानां देवतमाय कर्त्तुं मश्रश्चन्दृळहाव्रदन्त वीळिता।

उद्गा आजदाभिनहबह्मण् वलमगूहत्तमो व्यचक्षयत्स्वः॥ ऋ.०२/२४/०३॥

<sup>24</sup> स सुष्टभा स ऋक्वता गणेन वलं रुरोज फलिगं रवेण।

बृहस्पतिरुस्त्रया हव्यसूदः कनिक्रदद्वावशतीरुदाजत्॥ ऋ.०४/५०/०५॥

<sup>25</sup> इन्द्रेण युजा तमसा परीवृतं बृहस्पते निरपामौब्जो अर्णवम्॥ ऋ.०२/२३/१८॥

<sup>26</sup> नास्य वर्ता न तरुता महाधने नार्भे अस्ति वज्रिणः॥ ऋ.०१/४०/०८॥

<sup>27</sup> गणानां त्वा गणपतिं हवामहे कविं कवीनामुपश्रवस्तमम्।

ज्येष्ठराजं ब्रह्मणां ब्रह्मणस्पत आ नः शृण्वन्नूतिभिः सीद सादनम्॥ ऋ.०२/२३/०१॥

Among the Vedic gods Indra is seen associated with Bṛhaspati in a good number of hymns.

RV 01/18/02 compares his quality of promptness (तुरः) with Indra whose another well-known epithet is तुराषाद्. The reason is provided in RV 01/40/08 expressing him who has powers like that of Indra, because he holds the thunder bolt as Indra holds.<sup>28</sup> At the same time he is himself a war-god like Indra and that is expressed in RV 04/50/05 where Bṛhaspati is declared to be a war-god ruling over the well-praising and rejoicing troupes of soldiers (ऋक्वता गणेन).<sup>29</sup>

Moreover their combined generosity is clear in RV 04/49/04 speaking of Indra as well as Bṛhaspati granting the worshiper a hundred of cows and the thousand of horses<sup>30</sup> which shows that these two are war-gods and they helped the society to procure cattle and horses. As a society of agricultural profession this reference is an interesting one.

Under RV 07/97/07 Bṛhaspati's involvement in the welfare of the people and his assistance to Indra are exhibited. This indicates their

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<sup>28</sup> नास्य वर्ता न तरुता महाधने नार्भे अस्ति वज्रिणः ॥ ऋ.०१/४०/०८ ॥

<sup>29</sup> स सुष्टुभा स ऋक्वता गणेन वलं रुरोज फलिगं रवेण ।

बृहस्पतिरुस्त्रिया हव्यसूदः कनिक्रदद्वावशतीरुदाजत् ॥ ऋ.०४/५०/०५ ॥

<sup>30</sup> अस्मे इन्द्राबृहस्पती रयिं धत्ते शतग्विनम् अश्वावन्तं सहस्रिणम् ॥ ऋ.०४/४९/०४ ॥

association on the ground of his being the deity presiding over the hymns (बृहसाम् पतिः).<sup>31</sup>

Both Br̥haspati and Indra are praised under 07/97/10 as the masters or controllers or lords (ईशाथे) of the terrestrial as well as celestial treasures. Hence they offer riches (रयिम्) to the worshipper (स्तुवते) and to a singer (कीरये).<sup>32</sup>

Br̥haspati is presented also as the killer of demon Vṛtra<sup>33</sup> and the destroyer of the cities of demons.

Indra is well known by the name destroyer of the cities (of demons and enemies) (पुरंदरः, पुरभेत्ता, पुरभिद्) and the same act of destroying the cities (शम्बराणि) is used in case of Br̥haspati, too but it is interesting to note that the name Śambara was originally for a demon residing on the mountains (यः शम्बरं पर्वतेषु क्षियन्तम्) as given in RV 02/12/11 has got the extension in it's meaning i.e. the name of a demon comes to be known

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<sup>31</sup> दक्षायाय दक्षता सखायः करङ्ब्रह्मणो सुतरा सुगाधा॥ ऋ.०७/९७/०८॥

<sup>32</sup> बृहस्पते युवमिन्द्रश्च वस्वो दिव्यस्येशाथे उत पार्थिवस्य।

धत्तं रयिं स्तुवते कीरये चि धूयं पात स्वस्तिभिः सदा नः॥ ऋ. ०७/९७/१०॥

<sup>33</sup> (अ) पूषा विष्णुस्त्रीणि सरांसि धावन्वृत्रहणं मदिमंशुमस्मै। ऋ.०६/१७/११॥

(ब) जनाय चित ईवत उ लोकं बृहस्पतिर्देवहूतौ चकार।

धनवृत्राणि वि पुरो दर्दरीति जयञ्छत्रैर्मित्रान्पृत्सुसाहन॥ ऋ.०६/७३/०२॥

as the cities of demons or enemies (शम्बराणि) that were destroyed by Brhaspati.<sup>34</sup>

The killing of demon Vala and releasing the cows are common deeds of both Indra (RV 02/12/03) as well as Brhaspati (RV 04/50/04) from the enclosure.<sup>35</sup>

The above discussion reveals the reason why Indra and Brhaspati have been glorified in many of the verses of the hymns exhibiting their association. They are as under:

- (०१) गृत्समद (आङ्गिरसः शौनहोत्रः पश्चाद्) भार्गवः शौनकः ऋषिः। जगती; १२, १६ त्रिष्टुप् छन्दः। ब्रह्मणस्पतिः; १, १० बृहस्पतिः; १२ इन्द्राब्रह्मणस्पती॥ ऋ.०२/२४॥
- (०२) वामदेवो गौतमः ऋषिः। गायत्री छन्दः। इन्द्राबृहस्पती॥ ऋ.०४/४९॥
- (०३) वामदेवो गौतमः ऋषिः। त्रिष्टुप्, १० जगती छन्दः। बृहस्पतिः, १०-११ इन्द्राबृहस्पती॥ ऋ.०४/५०॥
- (०४) मैत्रावरुणिर्वसिष्ठः ऋषिः। त्रिष्टुप् छन्दः। १ इन्द्रः; २, ४-८ बृहस्पतिः; ३, ९ इन्द्राब्रह्मणस्पती, १० इन्द्राबृहस्पती॥ ऋ.०७/९७॥
- (०५) मैत्रावरुणिर्वसिष्ठः ऋषिः। त्रिष्टुप् छन्दः। इन्द्रः, ७ इन्द्राबृहस्पती॥ ऋ.०७/९८॥

<sup>34</sup> (अ) अध्वर्यवो यः शतं शम्बरस्य पुरो बिभदाश्मनेव पूवीः। ऋ.०२/१४/०६॥

(ब) यो नन्वान्यनमन्योजसोता दर्दमन्युना शम्बराणि वि।

प्राच्यावयदच्युता ब्रह्मणस्पति व चाविशद् वसुमन्तं वि पर्वतम्॥ ऋ.०२/२४/०२॥

<sup>35</sup> (अ) यो हत्वाहिमरिणात्सप्त सिन्धून् यो गा उदाजदपथा वलस्य। ऋ.०२/१२/०३॥

(ब) स सुष्टुभा स ऋक्वता गणेन वलं रुरोज फलिगं रवेण।

बृहस्पतिरुस्त्रया हव्यसूदः कनिक्रदद्वावशतीरुदाजत्॥ ऋ.०४/५०/०५॥

(०६) तिरश्चीराङ्गिरसो, द्युतानो वा मारुतः ऋषिः। त्रिष्टुप्, ४ विराट्, २१ पुरस्ताज्ज्योतिः छन्दः।  
इन्द्रः, १४ इन्द्रामरुतः १५ इन्द्राबृहस्पती ॥ ऋ.०८/९६॥

It is surprising that the association is not only connection or relation but is also of identical which is visible in *Mantras* like RV 07/97/03: I glorify with obeisance and oblations to the most excellent (ज्येष्ठम्) and beneficent (सुशेवम्) lord of prayers (ब्रह्मणस्पतिम्). May my godly praise attain to mighty Indra who is the lord of prayers offered by the devotees.

This prayer is offered to Bṛhaspati directly but it is simultaneously to Indra also, because both are the most excellent, beneficent and the lords of prayers.

RV 02/24/12 is a type of prayer to Brhaspati and equally to Indra (मघवाना - मघवानौ). The prayer is said to be infallible (सत्यम् – यथार्थम्) in a way that both the deities do come together the sacrificial place just as two horses being yoked come together to eat grass (अन्नं युजेव वाजिन) <sup>36</sup> and hence as the protector, the sacrifice is not injured.

Similarly RV 10/06/06 gives the event of Paris stealing the cows and getting defeated by Bṛhaspati is presented in a little different way. The

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<sup>36</sup> विश्वं सत्यं मघवाना युवोरि दापश्चन प्र मिनन्ति व्रतं वाम्॥

अच्छेन्द्राब्रह्मणस्पती हविर्नोऽन्नं युजेव वाजिना जिगताम्॥ ऋ.०२/२४/१२॥



same event is here ascribed to Indra and for this reason Sāyaṇācārya referring to the singular form of demons Paṇi, remarks that Indra is lord Br̥haspati.(इन्द्रः ईश्वरो बृहस्पतिः) and adds that Paṇi was one of the servants of demon Vala (पणिं वलस्याऽनुचरमेतन्नामानमसुरम्).

Just as Indra is called “One who moves the immovable” अच्युतच्युत् in यो अच्युतच्युत् स जनास इन्द्रः॥ (RV 02/12/09) and, haspati or Brahmanaspati is also moved the stable clouds.<sup>37</sup> Again Indra is called upon or invoked by both the battle-arrays of enemies,<sup>38</sup> so also RV 02/24/09 presents Br̥haspati as one well-praised in the battle.<sup>39</sup>

These cross-references of association give the clear picture of Br̥haspati who is a powerful lord of hymns and at the same time a valiant protector as well as a War-god like Indra.

The YV 34/56-58 are in honour of Br̥haspati in association with Maruts as well as Indra. Br̥haspati is prayed to come to the sacrifice along with Maruts, the bounteous bestower (सुदानवः) of desired objects

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<sup>37</sup> प्राच्यावयदच्युता ब्रह्मणस्पतिरा चाविशद् वसुमन्तं वि पर्वतम्॥ ऋ.०२/२४/०२॥

<sup>38</sup> यं क्रन्दसी संयती विद्वहेते परेऽवरे उभया अमित्राः।

शमानं चिद्रथमातस्थवांसा नाना हचेते स जनास इन्द्रः॥ ऋ.०२/१२/०८॥

<sup>39</sup> स संनयः स विनयः पुरोहितः स सुष्टुतुः स युधि ब्रह्मणस्पतिः।

चाक्ष्मो यद् वाजं भरते मती धनाऽऽदिद् सूर्यस्तपति तप्यतुर्वृथा॥ ऋ.०२/२४/०९॥

and Indra is invoked simultaneously.<sup>40</sup> The next two formulas express his association with Indra, Varun, Mitra, and Aryamā with the prayer to protect the sacrificer. For which the reason is obvious that he is the Lord of the hymn (त्वमस्य यन्ता सूक्तस्य).

ŚBr. 09/03/02/03 narrates the story of the gods performing a sacrifice and requesting Indra to fight with the demons. Indra asks them to urge Br̥haspati to help him, because Br̥haspati is the spiritual power (ब्रह्म) and Indra is the royal power (क्षत्रम्). Then the demons are defeated by the combination of both (the powers).

The above given story is strengthened by the story<sup>41</sup> regarding Prajāpati's libations (प्राशिन्न) partaken by Br̥haspati after getting the permission of the Sun-god, Br̥haspati was not affected, though Bhaga, Puṣā and other gods were affected.

Br̥haspati & Āditya, the sun-god

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<sup>40</sup> उत्तिष्ठ ब्रह्मणस्पते देयन्तस्वेमहे।

उप प्र यन्तु मरुतः सुदानवऽइन्द्र प्राशूर्भवा सचा॥ य.वे. ३४/५६॥

<sup>41</sup> It is already discussed in CH 02 above.

Though<sup>42</sup> the grant of good prosperity (भद्र-वितरणम्) and the removal of sins (दुरित-परासवनम्) are ascribed to the sun-god under RV 05/82/05,<sup>43</sup> the gods guard all the auspicious (विश्वं तद् भद्रं यदवन्ति देवा) under RV 02/23/19. It seems to have direct connection with All-gods including Br̥haspati himself.

Under RV 10/68/02 Br̥haspati is compared with *Bhaga* (the Sun-god) presiding over the luster or supremacy joining *Aryamā* (the Sun-god in motion) with the luster and *Mitra* (the Sun-god motivating the people)<sup>44</sup> unites the husband and the wife in the marriage establishing them legally in the society. This shows that Br̥haspati gives his luster to the worshipers and establishes their position or rank (प्रतिष्ठा) in the society.

The story of ŚBr. 01/07/04/08 regarding Prajāpati's libations (प्राशिन्न) partaken by Br̥haspati after getting the permeation of the Sun-god and hence he was not affected, though Bhaga, Pāṇs and other gods were affected. This expresses how Br̥haspati is favoured by the Sun-god, though the forms of the Sun-god are affected.

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<sup>42</sup> Br̥haspati's association with Āditya, the Sun-god is so close that both can be regarded as one god. So the relevant discussan is placed under CH 05.

<sup>43</sup> विश्वानी देव सवितरदुरितानि परा सुव। यद् भद्रं तन्न आसुव॥ ऋ. ०५/८२/०५॥

<sup>44</sup> मित्रो जनान् यातयति ब्रुवाणो मित्रो दाधार पृथिवीमुत द्याम् ॥ ऋ. ०३/५९/०१॥

Therefore the ŚBr. 09/03/02/03 is justified while narrating the story of the gods performing a sacrifice and requesting Indra to fight with the demons. Indra asks them to urge ~~Brhaspati~~ to help him, because Brhaspati is the spiritual power (ब्रह्म) and Indra is the royal power (क्षत्रम्). Then the demons are defeated by the combination of both (the powers).”

Though the grant of good prosperity (भद्र-वितरणम्) and the removal of sins (दुरित-परासवनम्) are ascribed to the sun-god under RV 05/82/05,<sup>45</sup> the gods guard all the auspicious (विश्वं तद् भद्रं यदवन्ति देवा) under RV 02/23/19. It seems to have direct connection with All-gods including Brhaspati himself.

Under RV 10/68/02 Brhaspati is compared with *Bhaga* (the Sun-god) presiding over the luster or supremacy joining *Aryamā* (the Sun-god in motion) with the luster and *Mitra* (the Sun-god motivating the people)<sup>46</sup> unites the husband and the wife in the marriage establishing them legally in the society. This shows that Brhaspati gives his luster to the worshipers and establishes their position or rank (प्रतिष्ठा) in the society.

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<sup>45</sup> विश्वानी देव सवितरदुरितानि परा सुव। यद् भद्रं तन्न आसुव॥ ऋ. ०५/८२/०५॥

<sup>46</sup> मित्रो जनान् यातयति ब्रुवाणो मित्रो दाधार पृथिवीमुत द्याम् ॥ ऋ. ०३/५९/०१॥

RV 10/68/02<sup>47</sup> gives the comparison between Bṛhaspati leading the cows (गोभिः) to the worshipers and Bhaga who has brought (भग इव निनाय) Aryamā (to the world). He is also compared with the friend (मित्रो न) uniting the husband and wife.

RV 02/23/02 gives the Metaphor of Bṛhaspati and the Sun creating the hymns and the rays (उस्त्राइव) respectively for the benefit of the worshipers. Just as the adorable sun creates the sun rays by his radiance, you are indeed the creator of all prayers.

The following example of Exemplification shows his nature. RV 01/190/03ab gives a nice Exemplification expressing Bṛhaspati's affectionate as well as kind-hearted nature. The sacrificers offer the praise (उपस्तुतिं), obeisance and even the homage that Bṛhaspati accepts. In this regard the example is given that the Sun (सवितेव) offers the rays (बाहू) that a man accepts.

## **Bṛhaspati & Parjanya, the Rain-god**

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<sup>47</sup> शं गोभिराङ्गिरसो नक्षमाणो भग इवेदर्यमणं निनाय।

जने मित्रो न दंपती अनक्ति बृहस्पते वाजयाशूरिवाजौ॥ ऋ. १०/६८/०२॥

Br̥haspati is surprisingly associated with the Rain-god<sup>48</sup> as the Rain-controller (मातरिश्वा) under RV 01/190/02,<sup>49</sup> as he releases the waters (वरांसि) in the sky and also the fruits in the form of rain. He is also called Wind-god (मातरिश्वा) who is connected with the rainy season.<sup>50</sup>

As he is the deity presiding over the prayers (बृहसाम् or ब्रह्मणाम् पतिः), he is represented as helping the agriculture by way of providing the water supply.<sup>51</sup>

RV 10/68/01 employs 03 examples to exhibit how the worshiper praise Br̥haspati. Their praises are (01) like the shouts of the farmers (रक्षमाणा) (protecting their fields from the birds seeking water), (02) the thunders of the clouds (अभ्रियस्येव घोषाः) (of the rainy season) and (03) various sounds of the showers of water cracking the mountains (गिरिभ्रजो नोर्मयो).

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<sup>48</sup> Br̥haspati's association with Parjanya, the Rain-god is so close that both can be regarded as one god. So the relevant discussan is placed under CH 05.

<sup>49</sup> मातरिश्वा वृष्टिनिर्मातरि अन्तरिक्षे चेष्टमानो वायुसदृशो वा॥ सायणाचार्यः॥

<sup>50</sup> तमृत्त्विया उप वाचः सचन्ते सर्गो न यो देवयतामसर्जि।

बृहस्पतिः स ह्यज्जो वरांसि विभ्वाऽभवत् समृते मातरिश्वा॥ ऋ.०१/१९०/०२॥

<sup>51</sup> दक्षाय्याय दक्षता सखायः करङ्ब्रह्मणो सुतरा सुगाधा॥ ऋ.०७/९७/०८॥

RV 01/190/01 describes him as a non-deserting (अनर्वा) of his worshippers and hence due to his qualities he is recognized as a showerer (वृषभः) showerer of waters as well as the fruits or rewards. He is said to be worthy of being sung in the sacred songs (गाथान्यः).

Under RV 07/97/07 he is presented as the Rain-god helping agriculture (स्वर्षाः)<sup>52</sup> by way of providing the water supply.

RV 10/68/04cd expresses the extreme joy of the cows released from the cave and rent off the skin of the earth (भूम्या त्वचं) with the horns of the cattle as Rain-god rends the earth with rain (उद्नेव).

## **Brhaspati & Mitra**

In the Vedic literature Mitra and Varuṇa are mostly put together as मित्रावरुणा or मित्रावरुणौ, though they are praised also individually in 01 and 05 hymns respectively, both are jointly sung in 14 hymns.<sup>53</sup> There is a common factor of blessing the worshiper that Mitra<sup>54</sup> and Brhaspati are

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<sup>52</sup> स्वर्षाः सरणशीलस्योदकस्य सनिता दाता ॥ सा० ०७/९७/०७ ॥

<sup>53</sup> Mcdonell A. A. remarks in his A Vedic Reader For Students, “In the Atharvaveda, Mitra at Sunrise is contrasted with Varuṇa in the evening, and in the Brāhmaṇas Mitra is connected with day, Varuṇa with night.”

<sup>54</sup> प्र स मित्रं मर्तो अस्तु प्रयस्वान् यस्त आदित्य शिक्षति व्रतेन ।

न हन्यते न जीयते त्वोतो नैनमंहो अश्नोत्यन्तितो न दूरात् ॥ ऋ.० ३/५९/०२ ॥

kind Proctors by way of non-affliction of evil or the sin as well as adversaries or the deceivers. They drive away all enemy-armies.<sup>55</sup>

Mitra as declared in RV 03/59/04, has been created by the Creator (वेधाः) as the adorable king who is worthy of worship. **Br̥haspati** is also adorable and worthy of worship, because he has predence to the king (यस्मिन्ब्रह्मा राजनि पूर्व एति).<sup>56</sup>

### **Br̥haspati & Varuṇa**

Varuṇa is jointly invoked with Br̥haspati and other gods like Agni, Indra, two Aśvins, etc.<sup>57</sup> Yet both Varuṇa and Br̥haspati are said to support the worlds of heaven and earth (रोदसी), Br̥haspati on the other hand holds the two worlds with his glory (श्लोकः).<sup>58</sup>

Seer Vasiṣṭha prays Varuṇa with a question which sin has been committed that the god intends to punish him<sup>59</sup> and he wishes to worship

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<sup>55</sup> न तमंहो न दुरितं कुतश्चन नारातयस्तितुरुर्न द्वाविनः ।

विश्वा इदस्माद ध्वरसो वि बाधसे यं सुगोपा रक्षसि ब्रह्मणस्पते ॥ ऋ.०२/२३/०५ ॥

<sup>56</sup> (अ)अयं मित्रो नमस्यः सुशेवो राजा सुक्षचो अजनिष्ट वेधाः ।

तस्य वयं सुमतौ यज्ञियस्यापि भद्रे सोमनसे स्याम ॥ ऋ.०३/५९/०४ ॥

(ब)स इत्क्षेति सुधित ओकसि स्वे तस्मै इळा पिन्वते विश्वदानीम् ।

तस्मै विशः स्वयमेवा नमन्ते यस्मिन्ब्रह्मा राजनि पूर्व एति ॥ ऋ.०४/५०/०८ ॥

<sup>57</sup> प्रातरग्निं प्रातरिन्द्रं हवामहे प्रातर्मित्रावरुणा प्रातरश्विना । ऋ.०७/४१/०१ ॥

<sup>58</sup> (अ)धीरा त्वस्य महिना जनूषि वि यस्तस्तम्भ रोदसी चिदुर्वी ॥ ऋ.०७/८६/०१ ॥

(ब)अस्य श्लोको दिवीयते पृथिव्या मव्यो न यंसद् यक्षभृद् विचेताः ।

मृगाणां न हेतयो यन्ति चेमा बृहस्पतेरहिमार्या अभि द्यून् ॥ ऋ.०१/१९०/०४ ॥

<sup>59</sup> किमाग आस वरुण ज्येष्ठं यत् स्तोतारं जिघांससि सखायम् । ऋ.०७/८६/०४ ॥



to become free from the sin and to worship the god.<sup>60</sup> The same idea is further incorporated in RV 07/97/02 where *Brhaspati* is urged for protection and for becoming offenceless.<sup>61</sup>

### **Brhaspati & Viśvedevas**

Brhaspati as one of the members of the All gods or Viśvedevas and they are sung as a composite name of 09 deities viz, Agni, Indra, Vāyu, Brhaspati, Mitra, Pūṣā, Bhaga, Āditya, and Matuts. This group of deities is eulogized in 59 hymns as well as 90 *Mantras* in 14 hymns (with other deities) of RV and they are as under:

No	Seer (ऋषिः)	Deity (दैवतम्)	Hymn (सूक्तम्)	Formulas (ऋचाः)	Meters (छन्दांसि)
01	मधुच्छन्दा वैश्वामित्रः	अश्विनौ इन्द्रः विश्वेदेवाः सरस्वती	०१/०३	०१-०३ ०४-०६ ०७-०९ १०-१२	०१-१२ गायत्री
02	मेधातिथिः काण्वः	वायुः इन्द्रवायुः मित्रावरुणौ इन्द्रो मरुत्वान्	०१/२३	०१ ०२-०३ ०४-०६ ०७-०९	०१-१८ गायत्री १९ पुरउष्णिक् २१ प्रतिष्ठा, २०,

<sup>60</sup> अरं दासो न मीळुहुषे कराण्यहं देवाय भूर्णयेऽनागाः । ऋ. ०७/८६/०७ ।।

<sup>61</sup> आ दैव्या वृणीमहेऽवांसि बृहस्पतिर्नो मह आ सखायः ।

यथा भवेम मीळुहुषे अनागा यो नो दाता परावतः पितेव ।। ऋ. ०७/९७/०२ ।।

		विश्वेदेवाः पूषा (पूर्वार्धस्य) आपः (उत्तरार्धस्य) अग्निः		१०-१२ १३-१५ १६-२२, २३ २३ २४	२२-२४ अनुष्टुप्
03	गृत्समद ( आङ्गिरस : शौनहोत्रः पश्चाद्) भार्गवः शौनकः	वायुः इन्द्रवायु मित्रावरुणौ अश्विनौ इन्द्रः विश्वेदेवाः सरस्वती ध्यावापृथिव्यौ हविर्धाने वाः (१९ तृतीयपादस्य अग्निर्वा)	०२/४१	०१-०२ ०३ ०४-०६ ०७-०९ १०-१२ १३-१५ १६-१८ १९-२१	०१-१५ गायत्री १६-१७ अनुष्टुप् १८ बृहती
04	वयूयव आत्रेयाः	अग्निः विश्वेदेवाः	०५/२६	०१-०८ ०९	०१-०९ गायत्री
05	भौमोऽत्रिः	विश्वेदेवाः रुद्रः विश्वेदेवाः	०५/४२	०१-१० ११ १२-१८	०१-१६, १८ त्रिष्टुप्, १७ एकपदा विराट्
06	प्रतिक्षत्र आत्रेयः	विश्वेदेवाः देवपत्न्यः	०५/४६	०१-०६ ०७-०८	०१, ०३-०७ जगती, ०२, ०८ त्रिष्टुप्
07	स्वस्त्यात्रे यः	विश्वेदेवाः इन्द्रवायुः वायुः	०५/५१	०१-०३ ०४, ०६-०७ ०५	०१-०४ गायत्री, ०५-१० उष्णिक्, ११-१३ जगती

					त्रिष्टुब्बा, १४-१५ अनुष्टुप्
08	बार्हस्पत्यो भरद्वाजः	इन्द्रः  विश्वेदेवाः	०६/२१	०१- ०८,१०,१२ ०९,११	०१-१२ त्रिष्टुप्
09	मैत्रावरुणि र्वसिष्ठः	विश्वेदेवाः अहिः अहिर्बुध्न्यः विश्वेदेवाः	०७/३४	०१-१५ १६ १७ १८-२५	०१-२१ द्विपदा विराट्, २२-२५ त्रिष्टुप्
10	मैत्रावरुणि र्वसिष्ठः	(राक्षोघ्नं) इन्द्रसोमौ इन्द्रः  सोमः अग्निः देवाः ग्रावाणः मरुतः (पूर्वार्धस्य) वसिष्ठाशीः (उत्तरार्धस्य) पृथिव्यन्तरिक्षे	०७/१०४	०१-०७, १५, २४-२५ ०८,१६,१९- २२ ०९,१२-१३ १०,१४ ११ १७ १८ २३	०१- ०६,१८,२१,२३, जगती, ०८-१७,१९- २०,२२,२४ त्रिष्टुप्, ०७ जगती त्रिष्टुब्बा, २५ अनुष्टुप्
11	विश्वमना वैयश्वः	मैत्रावरुणौ विश्वेदेवाः मैत्रावरुणौ	०८/२५	०१-०९ १०-१२ १३-२४	०१-२२,२४ उष्णिक्, २३ उष्णिग्गभा

12	कवष ऐलूषः	विश्वेदेवाः इन्द्रः कुरुश्रवणस्त्रासदस्यवः उपमश्रवा मैत्रातिथिः	१०/३३	०१ ०२-०३ ०४-०५ ०६-०९	०१ त्रिष्टुप्, प्रगाथः (०२ बृहती, ०३ सतोबृहती) ०४-०९ गायत्री
13	गयः प्लातः	विश्वेदेवाः पथ्या स्वस्तिः	१०/६३	०१-१४, १७ १५-१६	०१-१४ जगती १५ त्रिष्टुब्वा १६- १७ त्रिष्टुप्
14	शिरिम्बिठो भारद्वाजः	अलक्ष्मीनाशनम् ब्रह्मणस्पतिः विश्वेदेवाः	१०/१५५	०१, ०४ ०२-०३ ०५	०१-०५ अनुष्टुप्

Br̥hasapti's upgradation from a mortal to an immortal priest and then probably that he was included as one of the members of Viśvedevas. This rise continued further in such a way that Br̥hasapti occupied an inevitable position in the learning of not only the Vedic literature but also the philosophical as well as spiritual literature and their practice.

Association with Aditi along with the Viśvedevas is seen under 06/75/17, while conferring the natural happiness (शर्म)<sup>62</sup> upon Brahmanaspati is sung together with Aditi and Viśvedevas.

<sup>62</sup> यत्र बाणाः सं पतन्ति कुमारा विशिखा इव।

तत्रा नो ब्रह्मणस्पतिरदितिः शर्म यच्छतु विश्वाः शर्म यच्छतु॥ ऋ. ०६/७५/१७॥

Under RV 03/62/04<sup>63</sup> Bṛhaspati is addressed to be the friend of all gods (विश्वदेव्यः) and the same is paraphrased by Sāyanāchārya as one beneficial friend of all gods (सर्वदेवहितः) and hence it bespeaks his quality of being friendly and pleasant in nature. During the recitation of RV 01/40/05 the gods like Indra, Varuṇa, Mitra, and Aryamā<sup>64</sup> find important places (ओकांसि) in such a way that the seer states that these gods have made their abodes in the hymns.

The idea that all that is auspicious which the gods protect (विश्वं तद् भद्रं यदवन्ति देवा) under RV 02/23/19, seems to have direct connection with the gods or rather all the gods (विश्वेदेवाः), though the grant of good prosperity (भद्र-वितरणम्) and the removal of sins (दुरित-परासवनम्) are ascribed to the sun-god.<sup>65</sup>

Under RV10/167/03 Bṛhaspati is praised with Anumati in the sacrificial performance of kings Soma and Varuṇa. Moreover His connection with the deities called Indra, Dhātā and Vidhātā is also pointed out.

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<sup>63</sup> बृहस्पते जुषस्व नो हव्यानि विश्वदेव्यः। रास्व रत्नानि दाशुषे॥ ऋ.०३/६२/०४॥

<sup>64</sup> यस्मिन्निन्द्रो वरुणो मित्रो अर्यमा देवा ओकांसि चक्रिरे॥ ऋ.०१/४०/०५॥

<sup>65</sup> विश्वानी देव सवितरदुरितानि परा सुव। यद् भद्रं तत्र आसुव॥ ऋ.०५/८२/०५॥

AV 14/01/52, 53, 54 are enjoined in the Marital Rite where Br̥haspati is invoked with 13 deities like Tvaṣṭā, Indra, Agni, Heaven as well as Earth, Mātariśvā, Mitra as well as Varuṇa, Bhaga, two Aśvins, Maruts, Brahma and Soma for blessing the marrying couple. All the gods of these mantras bless the couple for clothing (वासः), progeny and long life.

ममेयस्तु पोष्या मह्यं त्वादाद्बृहस्पतिः॥

मया पत्या प्रजावति सं जीव शरदः शतम्॥१४/०१/५२॥

त्वष्टा वासो व्यदधाच्छुभे कं बृहस्पतेः प्रशिषा कवीनाम्।

तेनेमां नारीं सविता भगश्च सूर्यामिव परि धत्तां प्रजया॥१४/०१/५३॥

इन्द्राग्नी द्यायावापृथिवी मातरिश्वा मित्रावरुणा भगो अश्विनोभा।

बृहस्पतिर्मरुतो ब्रह्म सोम इमां नारीं प्रजया वर्धयन्तु॥१४/०१/५४॥

Moreover AV 14/01/55 invokes two Aśvins along with Br̥haspati during the Hair-parting rite famous as Baby Shower.

## Br̥haspati & Soma

Many a times Indra and Soma are sung together and it is supported by the 09<sup>th</sup> Book well known by the name सोममण्डल, पवमानमण्डल or पावमानीयं where their extremely close association is beheld.

The RV 01/18/04-05 praying for protecting the valiant persons from sins, he is asked to be favourable like others with whom he is sung in association with Indra and Soma.<sup>66</sup> Therefore it seems that Indra and

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<sup>66</sup> स धा वीरो न रिष्यति यमिन्द्रो ब्रह्मणस्पतिः। सोमो हिनोति मर्त्यम्॥ ऋ.०१/१८/०४॥

even Soma i.e. the Soma-juice are also associated with Bṛhaspati, as it is expressed in RV 04/49/02 with the words that the Company of Indra and Bṛhaspati is complimentary and hence both enjoy the drinking as well as getting the exhilaration<sup>67</sup> from the Soma Juice.

RV 04/50/10 exhibits Bṛhaspati's association with Indra and also with the Soma-juice. It is obvious and acceptable, because both of them being War-gods. Both are joyous and shower wealth (on their people). These two qualities are further elaborated when the seer Vāmadeva prays the drops of Soma-juice to enter and pervade in their body.

Moreover they should grant heroic sons, while RV 04/50/11 says that Bṛhaspati's association with Indra causes the worshipers to prosper in wealth, riches, horses, cows, etc. and this naturally shows their goodwill (सुमतिः). Both of them protect the prayer and rites of a worshiper, arouse appreciation of the worshiper and weaken the hostilities.<sup>68</sup>

RV 02/24/12 declares Bṛhaspati to be very closely associated with Indra in the Sacrifice called प्रवग्या अभिष्टव where both Indra and Bṛhaspati are invoked as the lords of wealth (मघवाना – मघवानौ) and they come to the

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त्वं तं ब्रह्मणस्पते सोम इन्द्रश्च मर्त्यम्।दक्षिणा पात्वंहसः॥ ऋ.०१/१८/०५॥

<sup>67</sup> अयं वां परि षिच्यते सोम इन्द्राबृहस्पती। चारुर्मदाय पीतये॥ ऋ.०४/४९/०२॥

<sup>68</sup> बृहस्पति इन्द्र वर्धतं नः सचा सा तां सुमतिर्भूत्वस्मे।

अविष्टं धियो जिगृतं पुरंधी र्जजस्तमर्यो वनुषामरातीः॥ ऋ.०४/५०/११॥

sacrificial assembly together. Both are said to be closely connected like two horses yoked to a chariot (युजेव) come to the place of their fodder.

RV 07/97/08 employs the adjective ‘to the skilled one’ (दक्षाय्याय) which indicates both Brhaspati as well as Soma who is called ‘a skilled accomplisher of functions’ (दक्षसाधनः) in RV 09/26/01.

Under RV 01/190/05 Brhaspati is said to have gone in search (चयसे) of a sacrificers to offer Soma-libations.<sup>69</sup> The word ‘drinker’ (पियारुम्) expresses his close connection with the Soma-juice.<sup>70</sup> Again RV 04/50/03 says that Brhaspati is associated with the Soma -sacrifice and hence when the sweet Soma-juice is extracted and poured for him in the vessel, it creates a special sound which is comparable to the praise.<sup>71</sup>

While discussing Brhaspati’s association or connection with Soma, it should be borne in mind that Soma here, is not the Moon-god who is also called or rather welknown as Soma (mostly in the later Sanskrit Literature). In the Vedic Literature Soma is the principal deity of the Soma-sacrifices or the Soma-juice offered in the sacrifices. For this

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<sup>69</sup> बृहस्पते चयस इत् पियारुम्। ऋ.०१/१९०/०५॥

<sup>70</sup> पियारुं सोमपानशीलं सोमेन यष्टारं महाफलरिप्सुम्॥ सायणाचार्यः॥

<sup>71</sup> बृहस्पते या परमा परावदत आ त ऋतस्पृशो नि षेदुः।

तुभ्यं खाता अवता अद्रिदग्धा मध्वः श्रोतन्त्यभितो विरप्शाम्। ऋ.०४/५०/०३॥



reason only it is observed through the study that Bṛhaspati and Soma are no enemies, but they are friends and even companions of Indra.

RV 04/49/02 prays Indra and Bṛhaspati as well to drink the delicious Soma which is poured out for the exhilaration of both.<sup>72</sup>

Another clarification would be appropriate here to make that Vedic god or celestial priest or even a mortal priest (who is upgraded to the position of the celestial priest) is not the personified planet Jupiter.

There are ample references in the RV about the Vedic god Bṛhaspati whose enmity with the Moon-god is not mentioned and hence the problem of the Moon-god abducting and seducing Bṛhaspati's wife Tārā (the mother of planet Budha) is beyond fancy even.

### **Bṛhaspati & Sarasvatī**

The RV praises Sarasvatī in 01 hymn (RV 06/61/01-14) and 20 verses<sup>73</sup> individually among which in 08 verses with as well as Bhārati, 01 with Indra and 11 for Sarasvatī only, but not a single hymn praises Sarasvatī and Bṛhaspati jointly or clustered except RV 02/30.

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<sup>72</sup> अयं वां परि षिच्यते सोम इन्द्राबृहस्पती। चारुर्मदाय पीतये॥ ऋ.०४/४९/०२॥

<sup>73</sup> Sarasvatī is praised under RV 01/12/10-12, 01/188/08, 02/30/08, 02/11/08, 03/11/08, 05/11/08, 07/02/08, 07/95/01-02, 04-06, 09/05/08, 10/71/08, 10/17/07-09, 10/110/08.

Though RV 01/40/03 Brahmaspati is prayed with the goddess of Speech (सुनृता देवी) along with gods connected with the sacrifice,<sup>74</sup> his association with Sarasvatī, the goddess of Learning or Speech is not clear.

### **Brhaspati & Maruts, the wind-gods**

Under RV 01/40/01 Brhaspati is prayed to come to the sacrificial place and that too, being associated with the Wind-gods (Maruts) who are bounteous givers (सुदानवः).<sup>75</sup> This indicates that Brhaspati and Maruts were in close association. Further in RV 01/40/02 it is sung that one who praises Brhaspati and Maruts, obtains wealth of the form of horses and vigour<sup>76</sup> and again in the hymn (RV 10/67) of Parīś stealing the cows of Indra, sage Angirasas' son Ayāśya refers to him as one headed by seven Maruts<sup>77</sup> who are compared with the swans singing sweetly under RV 10/67/03.<sup>78</sup>

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<sup>74</sup> प्रैतु ब्रह्मणस्पतिः प्र देव्येतु सूनृता

अच्छा वीरं नर्यं पङ्क्तिराधसं देवा यज्ञं नयन्तु नः। ऋ.०१/४०/०३॥

<sup>75</sup> उत्तिष्ठ ब्रह्मणस्पते देवयन्तस्त्वेमहे उप प्र यन्तु मरुतः सुदानव। इन्द्र प्राशूर्भवा सचा। ऋ.०१/४०/०१॥

<sup>76</sup> सुवीर्यं मरुत आ स्वश्व्यं दधीत यो व आचके। ऋ.०१/४०/०२॥

<sup>77</sup> इमां धियं सप्तशीर्ष्णो पिता न ऋतप्रजातां बृहतीमविन्दत्।

तुरीयं स्विज्जनयद्विज्जन्योऽयास्य उक्कमिन्द्राय शंसन्। ऋ. १०/६७/०१॥

<sup>78</sup> हंसैरिव सखिभिर्वावदद्विरश्मन्मयानि नहना व्यस्यन्। ऋ१०/६७/०३॥

Maruts the Wind-gods are the sons of Rudra<sup>79</sup> (and they aim to be known as the troupes of Gaṇeśa.) Bṛhaspati is also known by the name Gaṇapati in गणानां त्वा गणपतिं RV 02/23/01 which shows the intimate association not only with Maruts but also with Gaṇeśa.

Further Maruts are the gods assisting in the war-fare (शूरा इवेद्युधयो न जग्मयः श्रवस्यो न पृतनासु येतिरे।) (RV 01/85/08) and therefore their prime importance in case of Bṛhaspati releasing the cows from the cow -pen of demon Vala and his soldiers Paṇis are fully justified.<sup>80</sup>

RV 10/67/07 clearly mentions two main tasks viz. (01) destruction of demon Vala who has stolen and detained the cows and (02) acquisition of wealth in the form of the cows. For the task of searching the cows, RV 10/67/08<sup>81</sup> adds that the Maruts realized Bṛhaspati's quality of leadership and then they resolved to make him the lord of the cattle i.e. the cows (गोऽपतिम्).

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<sup>79</sup> प्र ये शुम्भन्ते जनयो न सप्तयो यामन् रुद्रस्य सूनवः सुदंससः।

रोदसी हि मरुतश्चक्रिरे वृधे मदन्ति वीरा विदथेषु घृष्वयः। ऋ.०१/८५/०१॥

<sup>80</sup> शूरा इवेद् युयुधयो न जग्मयः श्रवस्यवो न पृतनासु येतिरे।

भयन्ते विश्वा भुवना मरुद्भ्यो राजान इव त्वेषसंहशो नरः॥ ऋ.०१/८५/०८॥

त्वष्टा यद् वज्रं सुकृतं हिरण्ययं सहस्रभृष्टिं स्वपा अवर्तयत्।

धत्त इन्द्रो नर्यपांसि कर्तवेऽहन् वृत्रं निरपामौब्जदर्णवम्॥ ऋ.०१/८५/०९॥

<sup>81</sup> ते सत्येन मनसा गोपतिं गा इयानास इषणयन्त धीभिः। ऋ.१०/६७/०८॥

In RV 10/67/07 Bṛhaspati's personality gets projected brilliantly, when he is referred to as the friend of the Wind-gods Maruts who not only help him in killing demon Vala but also in regaining the wealth i.e. the cows.<sup>82</sup>

Under RV 10/67/10<sup>83</sup> it is stated that the gods of the heaven and even the lords of directions (नाना सन्तः) extol him loudly (आसा-आस्येन) after Bṛhaspati acquires the sacrificial food and occupies the upper positions.

In continuation to the discussion of ŚBr. (05/01/01/04) about Bṛhaspati being the Lord of Upper Direction (ऊर्ध्वा दिक्), his lustrous and ritualistic form is mentioned in the White YV (26/03) that “Bṛhaspati excels an enemy on account of his propitiability (अर्हात्), because among the people he is lustrous and hence ritualists (ऋतुमत्).”<sup>84</sup> His lustrous form<sup>85</sup> is supported through the evidence of Bṛhaspati being One of the trinity of Light (तेजांसि) of the Sun god.<sup>86</sup>

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<sup>82</sup> स ईं सत्योभिः सखिभिः शुचिद्विर्गोधायसं वि धनसैरददः ।

ब्रह्मणस्पतिर्वृषभिर्वराहैर्धर्मस्वेदेभिर्द्रविणं व्यानट् ॥ ऋ.१०/६७/०७ ॥

<sup>83</sup> यदा वाजमसनद्विध्वरुपमा धामरुक्षदुत्तराणि सद्य ।

बृहस्पतिं वृषणं वर्धयन्तो नाना सन्तो बिभ्रतो ज्योतिरासा ॥ ऋ.१०/६७/१० ॥

<sup>84</sup> बृहस्पते अति यदर्यो अर्हाद् द्युमद्विभाति ऋतुमज्जनेषु ॥ शु.य.२६/०३ ॥

<sup>85</sup> Tripathi G.C. (P 692) seems to identify Bṛhaspati with the planet Jupiter (गुरुः) of the Astronomy and Astrology just for the reason of Bṛhaspati's lustrous form, because Jupiter being one of the nice planets of the solar system.

<sup>86</sup> ताभिरेवास्मिन् रुचमदधुः त्रीणि वा आदित्यस्य तेजांसि ॥ तै.सं.०२/०१/०२ ॥

YV 34/56-58 is the same verse of RV 01/40/01, 01/40/05, 02/23/19 where Br̥haspati is associated with Indra as well as Maruts. Br̥haspati is prayed to come to the sacrifice along with Maruts, the bounteous bestower (सुदानवः).

## Br̥haspati & Rudra

Rudra is addressed as the father of Maruts, the Wind-gods (पितर्मरुताम्) under RV 02/33/01 and Maruts are mostly praised together with Br̥haspati. They assisted in the great event of procuring the cows of the gods as well as of the sages. Yet two of Rudra's qualities like showering gifts in abundance<sup>87</sup> and not harming or creating injury to the progeny<sup>88</sup> of the singer seers.

Rudra is the mightiest one wielding arrows and the bow and similarly Br̥haspati wields the same thus both are weapon-wielders.<sup>89</sup>

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<sup>87</sup>(अ)मा त्वा रुद्र चुक्रुधामा नमोभिर् मा दुष्टुती वृषभ मा सहूती। ऋ.०२/३३/०४॥

(ब)अनानुदो वृषभो जग्मिराहवं निष्टप्ता शत्रुं पृतनासु सासहिः। ऋ.०२/२३/११

<sup>88</sup>(अ)एव ब्रभ्रो वृषभ चेकितान यथा देव न हृणीषे न हंसि। ऋ.०२/३३/१५॥

(ब)वीरेषु वीराँ उप पृङ्धि नस्त्वं यदीशानो ब्रह्मणा वेषि मे हवम्। ऋ.०२/२४/१५॥

<sup>89</sup>(अ)अर्हन्विभर्षि सायकानि धन्वार्हन्निष्कं यजतं विश्वरुपम्।

अर्हन्निदं दयसे विश्वमभ्वं न वा ओजीयो रुद्र त्वदस्ति। ऋ.०२/३३/१०॥

(ब)यत्र बाणाः संपतन्ति कुमारा विशिखाइव।

तत्रा नो ब्रह्मणस्पति रदितिः शर्म यच्छतु विश्वाहा शर्म यच्छतु। ऋ.०६/७५/१७॥

मृगं न भीम ‘the epithet like the terrifying beast of pray’. (मृगं न भीमम्) is employed for the trinity of the Vedic gods viz. Bṛhaspati later on propitiated as Brahmā). Viṣṇu (RV 01/154/ 02) and Rudra i.e. Mahādev (RV 02/33/11).<sup>90</sup>

### **Bṛhaspati & Dyāvā-Prthivī**

The two worlds Heaven and Earth (रोदसी) are prayed to listen to the hymn RV 10/67<sup>91</sup> along with other gods and to protect the world. Here Bṛhaspati is prayed to protect the singer sage (कीरिम्). The gods listen to the whole of the hymn making it truthful. Hence they should provide the fulfillment of the wishes presented under RV 10/67/11.<sup>92</sup>

### **Bṛhaspati & Viṣṇu**

RV 01/154/06 mentions the well of honey located in the Highest Abode of Viṣṇu yet it is interesting to note that the cows released by Bṛhaspati from the enclosure of demon Vala, give so much milk that it becomes a well of sweet milk for the people (मधुऽधारमुत्सम्॥०२/२४/०४॥).

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<sup>90</sup> (अ)स्तुहि श्रुतं गर्तसदं युवानं मृगं न भीममुपहत्तुमुयम्॥ ऋ.०२/३३/११॥

(ब)अस्य क्रत्वाहन्योऽयो अस्ति मृगो न भीम अरक्षसस्तुविष्मान्॥ ऋ.०१/१९०/०३॥

<sup>91</sup> Vide. App 01.

<sup>92</sup> सत्यामाशिषं कृणुता वयोधै कीरिं चिद्धयवथ स्वेभिरेवैः।

पश्चा मृधो अप भवन्तु विश्वा स्तद्रोदसी श्रृणुतं विश्वमिन्वे॥ ऋ. १०/६७/११॥

The expression ‘like a dreadful beast of pray’ (मृगो न भीमः) is often employed in the Vedas for a few deities to exhibit their violent power used against enemies or demons. In the same way each one of *Viśṇu* (RV 01/154/02) and *Brhaspati* (RV 01/190/03) is a dreadful beast of pray.

Bull (वृषभः & वृषा – वृष्णे/वृष्ण in RV 01/154/03, 06) is one of the epithet of almost all the deities of RV expressing their physical strength, though the same name is explained by Sāynācārya as a showerer of benefits (कामानाम् वर्षिता).<sup>93</sup>

### **Brhaspati & Tvaṣṭā**

RV 02/23/017<sup>94</sup> where there is a striking reference of *Brhaspati* as a recognised *Sāma*-singer and that too, his recognition is established (अजनत्) created by *Tvaṣṭā*, the celestial architect who is also the reciter of every *Sāma*-hymn. Thus the association of *Tvaṣṭā* and *Brhaspati*

<sup>93</sup> (अ)प्र विष्णवे शूषमेतु मन्म गिरिक्षित उरुगायाय वृष्णे।

य इदं दीर्घं प्रयत्नं सधस्थमेको विममे त्रिभिरित् पदेभिः॥ ऋ.०१/१५४/०३॥

(ब)अनर्वाणं वृषभं मन्द्रजिह्वं बृहस्पतिं वर्धया नव्यमर्कैः।

गाथान्यः सुरुचो यस्य देवा आशृण्वन्ति नवमानस्य मर्ताः॥ ऋ.०१/१९०/०१॥

<sup>94</sup> विश्वेभ्यो हि त्वा भुवनेभ्यस्परि त्वष्टाजनत् साम्नः साम्नः कविः।

सः ऋणचिह्नया ब्रह्मणस्पतिं द्रुहो हन्ता मह ऋतस्य धर्तरि॥ ऋ.०२/२३/१७॥

seems to be the teacher and taught. This saws that the statement of RV 10/67/03 that Bṛhaspati sings the hymns loudly.<sup>95</sup>

O Brahmanaspati! The celestial architect Tvaṣṭā, the reciter of every Sāma-hymn has indeed created you above all beings. Brahmanaspati being well-aware of the debt and discharger from the debt is the destroyer of the opposer in case of the performances of the great sacrifice.

### **Bṛhaspati & two Aśvins**

Two Aśvins seem to have no direct association with Bṛhaspati except the group invocation of RV 07/41/01, though 02 epithets Bountious (मघवाना – मघवानौ ) (RV 07/71/01) givers as well as Showerers of desired objects (वृषणा – वृषणौ) (RV 07/71/06) and the similarity of their chariot.

Aśvins are bounteous givers, because they are abounding in horses and cows, similarly Bṛhaspati is also a bounteous giver.<sup>96</sup> They shower desired objects as does.<sup>97</sup>

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<sup>95</sup> हंसैरिव सखिभिर्वावदद्भि रश्मन्मयानि नहना व्यस्यन्।

बृहस्पतिरभिकनिक्रदद्वा उत प्रास्तौदुच्च विद्वौ अगायत्॥ ऋ. १०/६७/०३॥

<sup>96</sup> (अ) अश्वमघा गोमघा वां हुवेम दिवा नक्तं शरुमस्मद्युयोतम्। ऋ. ०७/७१/०१॥

(ब) विश्वं सत्यं मघवाना युवोरि दापश्चन प्र मिनन्ति व्रतं वाम्। ऋ. ०२/२४/१२

<sup>97</sup> (अ) इयम् मनीषा इयम् अश्विना गीः इयम् सुऽवृक्तिम् वृषणा जुषेथाम्। ऋ. ०७/७१/०६॥

(ब) बृहस्पतिं वृषणं शूरसातौ भरेभरे अनु मदेम जिष्णुम्। ऋ. १०/६७/०९॥



The interesting similarity between Ásvins and Bṛhaspati lies in their chariots that are effulgent (स्यूमऽगभस्तिम्) and laden with the treasure (वसुऽमन्तम्).<sup>98</sup>

## **Bṛhaspati & Pūṣā**

Pūṣā in the RV is a Solar deity with beneficent power mostly of protecting the cattle. There is a common factor between Pūṣā and Bṛhaspati that help the people by procuring the booty (after winning the battle).<sup>99</sup>

ŚBr. 01/07/04/08 though relating Prajāpati's libations (प्राशित्र) partaken by Bṛhaspati after getting the permission of the Sun-god but was not affected, though Pūṣā and other gods were affected. This expresses how Bṛhaspati is nearer to the Sun-god, when compared with Pūṣā.

## **Bṛhaspati & the sacrifice**

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<sup>98</sup> (अ) आ वां रथमवमस्यां व्युष्टौ सुम्नायवो वृष्णो वर्तयन्तु।

स्यूमगभस्तिमृतयुग्भिरश्वैर आश्विना वसुमन्तं वहेयाम्॥ ऋ.०७/७१/०३॥

(ब) आ विबाह्या परिरापस्तमांसि च ज्योतिष्मन्तं रथमस्य तिष्ठसि।

बृहस्पति भीमममित्रदम्भनं रक्षोहणं गोत्रभिदं स्वर्विदम्॥ ऋ.०२/२३/०३॥

<sup>99</sup> (अ) पूषा गा अन्वेतु नः पूषा रक्षत्वर्वतः। पूषा वाजं सनोतु नः॥ ऋ.०६/५४/०५॥

(ब) यदा वाजमसनद्विश्चरूप मा द्यामरुक्षदुत्तराणि सद्य।

बृहस्पतिं वृषणं वर्धयन्तो नाना सन्तो बिभ्रतो ज्योतिरासा॥ ऋ.१०/६७/१०॥

Bṛhasspati's association rather, connection with the sacrifice or the sacrificial rituals is obvious and hence no discussion worthy to be carried here.<sup>100</sup>

It would be yet appropriate to mention a few references here. As e.g. Brahmanaspati prayed with the goddess of Speech ( सुनृता देवी) and with the gods (RV 01/40/03), the gods obtaining their share in sacrifices through Bṛhaspati (RV 02/23/02), Lord of sacrificial food (RV 02/23/01), granting all that is desired after hearing the hymn (RV 02/24/01) and understanding of the hymns (RV 02/23/19), bringing oblations, hymns, food, clothing, etc. (RV 04/50/07), connected with the Vājapeya sacrifice (YV 09/11), inspiring Vedic singers (AV 19/04/03-04), etc.

Bṛhaspati must have been initially the mortal sage who attained immortal position as the priest of gods and the reason is that sage Bṛhaspati attained the knowledge of the Highest Brahman. This is supported by Bhṛhaddevatā.<sup>101</sup> In addition to that even Sāyāṁcārya

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<sup>100</sup> This topic is fully discussed in CH 06 below.

<sup>101</sup> सुज्योतिः परमं ब्रह्म यद्योगात्समुपाश्रुते। तज्ज्ञानमभितुष्टाव सूक्तेनाथ बृहस्पतिः॥ बृ. दे. ०७/१०९॥

specifically remarks under RV 10/71 that Bṛhaspati observes the children who have studied the Vedas and then speaks to himself.<sup>102</sup>

Finally seer Bharadvāja of the 6<sup>th</sup> Book states that Bṛhaspati is the son of sage Angirā and the father of sons like us i.e. Bharadvāja is the partaker of the oblation under RV 06/73/01 which expresses Bṛhaspati relishing the position of the celestial priest enjoying the share in the sacrifice.

### Association with sages

Bṛhaspati's association with sacrifices rather, sacrificial rituals has naturally a close connection with the seers or the sages.<sup>103</sup> RV 06/47/20 depicting the potency or divine ability of Bṛhaspati, makes it crystal clear on the authority of the *Sarvānukaramaṇī*<sup>104</sup> that sage Garga who was deviated from the path in a solitary forest and then he propitiated Bṛhaspati with this ऋचा for rescuing from the danger.

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<sup>102</sup> बृहस्पतिरनेन सूक्तेन विदितवेदार्थान् बालान् दृष्ट्वा स्मयमानः स्वात्मानं संबोध्याऽऽह॥ ऋ. १०/७१॥

<sup>103</sup> Bṛhaspati's association is close with the sacrifice, it's rituals and the fruition in the form of bountiful gifts, is discussed CH 06.

<sup>104</sup> अरण्ये निर्जने गर्गो देवान् भूमिं बृहस्पतिम्। इन्द्रं चास्तौत् स्वरक्षार्थमृचा मार्गच्युतोऽनया॥ सा० ०६/४७/२०॥

YV invokes him to be a wise,<sup>105</sup> he bestows cattle as well as riches (treasures) and the inspiration to the Vedic seers.<sup>106</sup>

It is strange yet interesting point of association of Paṇḍita (not mentioned by name) with the story of Saramā, the celestial bitch (देवशूनी) and demons Pāis , because the whole of the episode of the sages searching for and finding out the cows is presented.

<sup>105</sup> स प्रथमो बृहस्पतिश्चिकित्वान् ।। शु.य.०७/१५ ।।

Even while returning, the Paṇis had created the fiery obstructions which were tackled by the sages themselves.<sup>108</sup>

This shows how he is depended upon by the gods for all types of help. Therefore the association of gods with him is of the type of one being depended and the dependant one.

The first occurrence of Br̥haspati's counseling in favour of gods (also of sages) is in hymn RV 10/108<sup>109</sup> which is famous as the Dialogue Hymn of Saramā-Paṇi. It seems that Br̥haspati involves himself not only in counseling but also in the action of accomplishment. It is interesting to note that Saramā, the celestial bitch threatens the demons. She tells the Paṇis that she knows neither any brotherhood nor sisterhood.<sup>110</sup> He procures the cows stolen by them.

Br̥haspati's counseling occurs for the first time in hymn the Dialogue Hymn of Saramā-Paṇi (RV 10/108)<sup>111</sup> where he is not simply a counselor, because he involves himself in counseling as well as in the action of accomplishment. This is proved by the threat given by Saramā, the celestial bitch. The hymn 10/108 states Vainateya, the eagle as a

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<sup>108</sup> ऋतवानः प्रतिचक्ष्यान्ता पुनरात आ तस्थुः कवयो महस्पथः ।

ते बाहुभ्यां धमितमग्निमश्मनि न किः षो अस्त्यरणो जहुर्हि तम् ॥ ऋ. ०२/२४/०७ ॥

<sup>109</sup> This is discussed under the topic of Br̥haspati in the R̥gveda above.

<sup>110</sup> नाहं वेद भ्रातृत्वं नो स्वसृत्वमिन्द्रो विदुरङ्गिरसश्च घोरः ।

गोकामा मे अच्छदयन्यदायमपात इत पणयो वरीयः ॥ ऋ. १०/१०८/१० ॥

<sup>111</sup> This is discussed under the topic of Br̥haspati in the R̥gveda above.

disloyal envoy who is given bribe by the Paṇis, but just opposite to that the BrP (131/09) introduces Saramā as a disloyal bitch given bribe of milk. But intelligent Brhaspati is so sharp that he comes to know the fact.

## Brhaspati in the Epics

Vālmiki's Rāmāyaṇam refers to Brhaspati in all most eleven places where Brhaspati's wisdom is standard of Comparison (उपमानम्) except one reference stating the Monkey king Baspati whose son was Tāra (ena chokara na nam alpva). As e.g. the AyodhyāKāṇḍa (01/39, 17/11 & 41/11) enumerates the qualities of a minister, writes, "Like Brhaspati, he (i.e. Śrī Rāma) is the prolific orator in course of gradual arguments."<sup>112</sup> More over AyodhyāKāṇḍa 104/28 <sup>113</sup> and YuddhaKāṇḍa 127/64 <sup>114</sup> specifically mention his association as a councilor of Indra.

The AyodhyāKāṇḍa (01/17) of Vālmiki's Rāmāyaṇam enumerating the qualities of a minister, writes, "He (i.e. Śrī Rāma) is the prolific orator in course of gradual arguments like Brhaspati."<sup>115</sup>

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<sup>112</sup> नाश्रेयसि रतो यश्च न विरुद्धकथारुचिः ।

उत्तरोत्तरयुक्तीनां वक्ता वाचस्पतिर्यथा ॥ वा.रा.अयोध्याकांड ०१/१७ ॥

<sup>113</sup> पुरोहितस्याग्निसमस्य तस्मै वै बृहस्पतेरिन्द्र इवामराश्विपः ।

प्रगृह्य पादौ सुसगृह्यतेजसः सहैव तेनोपविवश राघवः ॥ वा.रा.अयोध्याकांड ०२/१०४/२८ ॥

<sup>114</sup> पुरोहितस्यात्मसखस्य राघवो बृहस्पतेः शक्र इवामरादिपः ।

नीपीह्य पादौ पृथगासने शुभे सहैव तेनोपविवेश वीर्यवान् ॥ वा.रा.युद्धकांड ०६/१२७/६४ ॥

<sup>115</sup> नाश्रेयसि रतो यश्च न विरुद्धकथारुचिः ।

उत्तरोत्तरयुक्तीनां वक्ता वाचस्पतिर्यथा ॥ वा.रा.अयोध्याकांड ०१/१७ ॥

The epic Mahābhārat presents him as a councilor of gods.

Mahābhāratam (=MBh) Adiparva 76 narrates Bṛhaspati's cleverness how he takes care of the gods by employing his son Kaca to acquire the science of Reviving form the preceptor of the demons.

MBh Anuśāsanparva (ch.111) mentions Bṛhaspati as an intelligent, scholar of the scriptural sciences and pious who instructs Yudhis (arrived at Bhisma on the bed of arrows) regarding the nature of the injunctions as well as prohibitions and the evil results (of downfall) of wicked deeds, but it seems that this Bṛhaspati was might be other than Bṛhaspati, the celestial priest of Vedic times.<sup>116</sup>

MBh talks about Bṛhaspati to be an advisor or an instructor which is seen in the Udyogaparva (chs.11 to 13).

Once Indra is dethroned and Nahuṣa is coroneted as the king of gods. He forceses Indra's wife Saci to be his queen because he is Indra and she is Indrāṇī. Indrāṇī is connected with Indra's position and not Indra

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<sup>116</sup> अयमायाति भगवान् बृहस्पतिरुदाधी।

पृच्छैनं सुमहाभागमेतद् गृह्यं सनातनम्॥ महा.अनु.१११/०४॥

नैतदन्येन शक्यं हि वक्तुं केनचिदद्य वै।

वक्ता बृहस्पति समो न ह्यन्यो विद्यते क्वचित्॥ महा.अनु.१११/०५॥

personally. Saci being frightened by his proposal seeks Bṛhaspati's shelter. Bṛhaspati promises protection to her and advises her to ask for some time for the discussion. But Nahuṣa knowing Saci in Bṛhaspati's protection, commands the gods to get Saci back to him. Bṛhaspati refuses bluntly and propitiates the Fire-god to get Indrāṇī whereabouts, and recites the Vedic hymns re-empowering Indra who finally returns to his throne.

MBh (Adi 76/12-18) and even MP (25/15-16) exhibit Bṛhaspati's cleverness, to such an extent that it shows how Bṛhaspati takes care of the gods. At some time the gods are defeated in the war with the demons who are killed on the battle field yet they come the revived. Bṛhaspati pondering over the solution of helping the gods decides to send his (second son) Kaca to Śukrācārya the preceptor of the demons to learn the science of Reviving (the dead ones). Kaca obeys his father, goes and approaches Śukrācārya for the same. Śukrācārya starts teaching the science of Reviving though the demons raise the objection that Kaca belongs to their enemies i.e. the gods. The demons looking to Śukrācārya's reluctance to teach to Kaca, kill him two times but Śukrācārya revives him. As the time passes, Śukrācārya's daughter Devayānī falls in love with Kaca. Third time the demons kill Kaca, cut him in to pieces, burn them, mix the ashes in the wine and gives to Śukrācārya who drinks it. Devayānī not finding Kaca, requests her father to bring Kaca back but the father sees him in his stomach. The daughter



insists upon and the father teaches the science to his daughter and Kaca comes out revived after training his stomach. Devayānī teach the science to Kaca who revives Śukrācārya and returns to heaven.

### Br̥haspati in the Puraṇa-texts

The 18 purāṇas presents him as a councilor of gods esp. of Indra in many places.

Matsyapurāṇam (=MP) (25) (as discussed above MBh Adi 76) narrate Br̥haspati and his son Kaca. Even the narratives of MP (47) about Br̥haspati assuming Śukrācārya's guise and deceiving the demons and of BrP (106/16-17) about Br̥haspati , shows him as a shrewd politician (नीतिविद्) at the event of churning the Ocean.

MP (148/64) refers to Indra who asks Br̥haspati to find out a trick to be exercised for killing demon Tārakā. There Indra calls him a genius (उदारधीः).<sup>117</sup> At that time Br̥haspati advises Indra to execute the trick of punishment i.e. stealing the enemy because peaceful behavior (साम), bribe (दान) and dividing (भेद) are not advisable. It must be noted here that Indra asks for an advice of Br̥haspati in the Kumārsambhavam (02/30)<sup>118</sup> of Kalidās.

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<sup>117</sup> Br̥haspati's adjective उदारधीः has an accidental similarity with the *Viṣṇusahasranām-Strotram* वाचस्पतिरुदारधीः (36).

<sup>118</sup> स द्विनेत्रं हरेश्चक्षुः सहस्रनयनाधिकम्। वाचस्पतिरुवाचेदं प्राञ्जलिर्जलजासनम्॥ कु.सं.० २/३०॥

MP (172) mentions Bṛhaspati as Lord Viṣṇu's incarnation among the others like Brahmā, Vāyu, Soma, Dharma, Indra and Bṛhaspati which obviously not a luminary only (mentioned as one of the 10 Mind-born sons of Creator MP 145).

MP (47) begins with the inquiry about Lord Viṣṇu's incarnation as Lord Sri kṛṇa and states that Vā sudeva and Devaki were Kasyap and Aditi in their previous life. The chapter then begins the account of twelve wars of gods and demons<sup>119</sup>. During all these the demons have a great loss of man-power, money and vehicles. So Śukrācārya, the preceptor of demons asks them to remain inactive till he receives the formulas from Lord Shiva. At this juncture it is said that Śukrācārya propitiates Lord Śive and asks to impart all the sacred formulas of which Bṛhaspati the preceptor of gods is unaware so that the demons can get victory and defeats the gods.

This narration reveals Bṛhaspati's talent to work for the gods and to demoralize the demons.

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<sup>119</sup> नामतस्तु समासेन शृणु तेषां विवक्षतः । प्रथमो नारसिंहस्तु द्वितीयश्चापि वामनः ॥ म.पु. ४७/४२ ॥  
तृतीयस्तु वराहश्च चतुर्थोऽमृतमन्थनः । संग्रामः पञ्चमश्चैव संजातस्तारकामयः ॥ म.पु. ४७/४३ ॥  
षष्ठो ह्याडीवकाख्यस्तु सप्तमस्त्रैपुरस्तथा । अन्धकाख्योऽष्टमस्तेषां नवमो वृत्रघातकः ॥ म.पु. ४७/४४ ॥  
धात्रश्च दशमश्चैव ततो हालाहलः स्मृतः । प्रथितो द्वादशस्तेषां घोरः कोलाहलस्तथा ॥ म.पु. ४७/४५ ॥

According to MP (47) and DBh (04/11-14) Bḥaspati possesses certainly the great personality as the priest of the gods and this is indicated in the narrative of Śukrācārya to whom Lord Śiva asks Śukrācārya to practise savoir penance but the gods came to know about the deceitful behaviour of the demon. Under the leadership of Bḥaspati the gods attack and defeat them. But Śukrācārya's mother creates an obstacle and turns Indra to be inactive like a statue. Lord Viṣṇu comes to Indra's helps and employs the Sudarśan discus that cuts of the head of Śukrācārya's mother. On this occasion Śukrācārya's father Bḥṛgu curses Lord Viṣṇu to incarnate 07 times as a man. The 07 incarnations are (01) दत्तात्रेय (02) मान्धाता (03) परसुराम (04) श्रीराम (05) वेदव्यास (06) बुद्ध<sup>120</sup> and (07) कल्की (the future Incarnation).

The narrative continues with Bḥaspati's favourable partiality to the gods. During Śukrācārya's 10 year-long penance, Bḥaspati takes the guise of Śukrācārya, goes to the demons and deceives them to such an extent that the demons are not prepared to accept real Śukrācārya as original one.

Many a times Bḥaspati counseling the gods falls under the literary Amplification (उपबृंहणम्) in the Purāṇa -texts e.g. in the story of Śumbha

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<sup>120</sup>The inclusion of Buddha i.e. Gautam Buddha in the list helps to prove that this narrative of MP must be dated after Buddha (500 B.C)

defeating gods in Dbh<sup>121</sup> 05/22 Bṛhaspati is presented as the counselor of the gods who request him to practise some trick that may be a Vedic injunction, evil or black magic (अभिचारम्) for the destruction of the demons. Bṛhaspati tells that the Vedic formulas are supported by the rules and regulations. Again they are addressed to Indra and other gods, hence they are powerless.<sup>122</sup> He promises to help them in the matter of the destined situation (अवश्यंभाविभावानाम्) and gives his firm belief that both the Fate (दैवम्) as well as action (उपायः) should be exercised and never any one of the two.<sup>123</sup> As a result he reminds the promise given by the Mother goddess Durgā and instructs them to worship her to come out from their difficulty.

The Śrīmadbhāgavatmahāpurāṇam (=BhP) (08/15) narrating the event of demon-king Bali rushing to invade Indra, Bṛhaspati advises him to leave the heaven and to conceal himself for sometime.

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<sup>121</sup> The DBh (01/03/02) enlists भद्रयम् (two purāṇas beginning with the latter ॐ) which expresses Bhaviṣyapurāṇam and Śrīmadbhāgavatmahāpurāṇam for which the scholars are not unanimous whether Śrīmadbhāgavatm stands for the Vaisnav Śrīmadbhāgavatmahāpurāṇam or Śrīmad Devībhāgavatmahāpurāṇam. Here both are taken for the study.

<sup>122</sup> सर्वे मन्त्राश्च वेदोक्ता दैवाधीनफलाश्च ते। न स्वतन्त्राः सुराधीश तथैकान्तफलप्रदाः॥ देवीभा ०५/२२/०९॥

मंत्राणां देवता यूयं ते तु दःखैकभाजनम्। जाताःस्म कालयोगेन किं करोमि प्रसाधनम्॥ देवीभा ०५/२२/०९॥

<sup>123</sup> दैवं हि बलवत्केचित्प्रवदन्ति मनीषिणः। उपायवादिनो दैवं प्रतीकारो निरर्थकम्॥ देवीभा ०५/२२/१२॥

Brahmapurāṇam (=BP) (106/16-17)narrating the event of the Ocean-churning, projects Bṛhaspati as a shrewd politician (नीतिविद्) who advises the gods to partake the nectar as soon as it comes out of ocean and that too, not allowing the demons (द्वेष्याः) to get even an iota of it.<sup>124</sup>

BP (131/09) incorporates the detailed version of the dialogue hymn of the divine bitch Sarmā and Paṇis where the disloyalty of Sarmā is presented<sup>125</sup> (instead of her loyalty as stated under RV 10/108). BP states that Paṇis offer milk to her and hijack the cows of the sages and the gods. (But it is clearly mentioned in the RV 10/108 that the bird Garuḍa was disloyal and Saramā was loyal).

Viṣṇupurāṇam (=ViP) (04/09/17-20)<sup>126</sup>refer to Bṛhaspati performing the rite of Enemy-distraction (अभिचारिकम्) against the sons of king Raji

<sup>124</sup> बृहस्पतिस्तथेत्याह पुनराह सुरानिदम्। न जानन्नि यथा पापाः पिबध्वं च तथामृत्तम्॥

अयमेवोचितो मन्त्रो यच्छत्रूणां पराभवः। द्वेष्याः सर्वात्मना द्वेष्या इति नीतिविदो विदुः॥ ब्र. १०६/१६,१७॥

<sup>125</sup> इयं विकृतिरुपास्ते अस्याः पापं च लक्ष्ये। अस्या मतेन ता गावो नीता नान्येन हेतुना।

पापेयं सुकृती वेति लक्ष्यते देहचेष्टितैः॥ ब्रह्म.पु. १३१/०९॥

<sup>126</sup> ततश्च बहुतिथे काले ह्यतीते बृहस्पतिमेकान्ते दृष्ट्वा।

अपहतत्रैलोक्ययज्ञभागः शतक्रतुरुवाच॥ वि.पु.०४/०९/१७॥

बदरीफलमात्रमप्यर्हसि ममाप्यायनाय पुरोडाशखंडं

दातुमित्युक्तो बृहस्पतिरुवाच॥ वि.पु.०४/०९/१८॥

यध्येवं त्वयाहं पूर्वमेव चोचितस्स्यां तन्मया त्वदर्थं

किमकर्तव्यमित्यल्पैरेवाहोभिस्त्वां निजं पदं।

प्रापयिष्यामीत्यभिधाय तेषामनुदिनमाभियचारकं।

बुद्धिमोहाय शक्रस्य तेजोभिवृद्धये जुहाव॥ वि.पु.०४/०९/१९॥

ते चापि तेन बुद्धिमोहेनाभिभूयमाना ब्रह्मद्विषो।

who did not return the heaven and even the shares of sacrificial offerings to Indra. As a consequent result of the rite they fight mutually and perish.<sup>127</sup>

The Rudra Samhītā (Satākhaṇḍa 36/23 -32) of Śivapurāṇam (=SP) narrates the event of the distraction of Dakṣa's sacrifice, presents the dialogue between Indra as well as other Lords of Directions (लोकपालाः) and Bṛhaspati. After getting defeated by Vīrabhadra and his troupes (गणाः), Indra inquires with Bṛhaspati about the way to come out of the danger. Bṛhaspati replies calmly that it is not a wise step to fight with Vīrabhadra and his troupes, because any person performing any action against Lord Śiva, has to suffer the evils.<sup>128</sup>

The CH 25<sup>th</sup> of MP (and also MbH Adi 76 discussed above) exhibits Bṛhaspati's cleverness, to such an extent that it shows how Bṛhaspati takes care of the gods.

DBh (04/11-14) (also in MP CH 47 discussed above) reveals Bṛhaspati's great personality as the priest of the gods which indicates his favourable partiality to the gods.

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धर्मत्यागिनो वेदवादपराङ्मुखा बभूवुः॥ वि.पु.०४/०९/२०॥

<sup>127</sup> बृहस्पतिरल्पैरेवाऽहोभिस्त्वां निजं पदं प्रापयिष्यामी इत्यभिधाय।

तेषामनुदिनमभिचारिकं बुद्धिमोहाय शक्रस्य तेजोभिवृद्धये जुहाव॥ वि.पु.०४/०९/१९॥

<sup>128</sup> यदुक्तं विष्णुना पूर्वं तत्सर्वं जातमद्य वै। तदेव विवृणोमीन्द्र सावधानतया शृणु॥ शि.पु. २३॥

अस्ति यश्चेश्वरः कश्चित् फलदः सर्वकर्मणाम्। कर्तारं भजते सोऽपि न स्वकर्तुः प्रभुर्हि सः॥ शि.पु. २४॥

न मंत्रौषधयः सर्वे नाभिचारा न लौकिकाः। न कर्माणि न वेदाश्च न मीमांसाद्वयं तथा॥ शि.पु. २५॥

## Conclusion

The discussion above led so far is just an humble attempt to examine the supposition of some of the modern scholars (including the Western scholars) that Br̥haspati is identical to the Fire-god, the Rain-god or the Sun-god. The similarities of characteristics are more weighty than the similarities of actions or even of the qualities. The fact is that Br̥haspati is so intimate with the gods that there can be close, closer or closest association with them.

Moreover the above discussion leads to present Br̥haspati as a personality that he is an effulgent domestic priest leading the gods to the sacrifice like Agni, a valiant War-god fighting with demons and protecting the sacrificers as well as helping the society to procure cattle and horses like Indra (though their joint venture lies in killing demon Vala and releasing the cows), the seven-rayed god like Āditya, releasing waters from the sky like Parjanya, motivating the people like Mitra, making the people offenceless like Varuṇa, conferring happiness like Viśvedevas, bestowing understanding the meaning of hymns like Sarasvatī, showering bountiful gifts like Maruts, terrifying beast of prey like Rudra as well as Viṣṇu, nourishing the people like Dyāvā-Prthivī, reciting Sāma-formulas clearly and even loudly like Tvāṣṭā, owning an effulgent chariot laden with treasure like two Aśvins and nourishing the people of the word like Pūṣā.

Br̥haspati's co-operative nature is glorified in the Vedic literature when his association with different gods is examined. His nature has turned to be that of a councilor (of gods) in the later literature where he is calm, serene and a wise god offering beneficial as well as infallible advice to the gods on different occasions.

Thus it is a clear indication that Br̥haspati's association with these gods enhances his personality to such an extent that gradually and as the time passed, he initially relished the high rank of the trinity of gods and later on the trinity himself followed by becoming the Supreme Reality (परं ब्रह्म) which is well said in गुरुः साक्षात् परं ब्रह्म तस्मै श्रीगुरवे नमः॥

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