

Chapter 05
Br̥haspati as the Leader & the Protector of
Sacrificers
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बृहस्पते तपुषाश्नेव विध्य वृकद्वरसो असुरस्य वीरान्।
यथा जघन्थ धृषता पुरा चि देवा जहि शत्रुमस्माकमिन्द्र॥ ऋ.०२/३०/०४॥

बृहस्पते। तपुषा। अश्नाऽइव। विध्य। वृकऽद्वरसः। असुरस्य। वीरान्।
यथा। जघन्थ। धृषता। पुरा। चित्। एव। जहि। शत्रुम्। अस्माकम्। इन्द्र॥

“O Br̥haspati! Strike with your lightening like terrifying bolt and destroy the heroic sons of the demon who closed the cows behind the cave, just as in ancient time you had killed the enemies with your powerful bolt.”

Br̥haspati's godhood is further magnified here under the discussion on His being the leader as well as the protector of sacrificers, as some of the hymns project Him as the Lord of the Sacrifice, His supervision over the sacrificial rituals become quite clear. This quality of Him focuses how Br̥haspati is directly connected with the rewards of the sacrifice bestowed upon the worshippers rather the sacrificers.

Br̥haspati must have been initially the mortal sage who attained immortal position as the priest of gods and the reason is that sage Br̥haspati attained the knowledge of the Highest Brahman. This is supported by **Bṛaddevatā**.¹ In addition to that even Śāyanācārya specifically remarks under RV 10/71 that **Br̥haspati** observed the children who have studied the Vedas and then speaks to himself.²

Br̥haspati & the sacrifice

RV 02/24/05 states His important Quality that he is a moral deity, because he has decides the results of sacrificial deeds to which the two worlds are bounds.³ Under RV 02/23/03 he is praised to have driven away the revilers (अमित्रदम्भनम्) and the dispersers of the darkness (स्वर्विदम्).⁴ In this connection RV 02/23/08 states that he is requested to destroy god-revilers who are probably the atheists who are not-believers of gods as well as the Vedas. RV 02/23/10 speaks of **Br̥haspati** not making his devotees the target of any wicked person, on the contrary they grow with prosperity with the help of offering beautiful hymns.⁵

¹ सुज्योतिः परमं ब्रह्म यद्योगात्समुपाश्रुते। तज्ज्ञानमभितुष्टाव सूक्तेनाथ बृहस्पतिः॥ बृ. दे. ०७/१०९॥

² बृहस्पतिरनेन सूक्तेन विदितवेदार्थान् बालान् दृष्ट्वा स्मयमानः स्वात्मानं संबोध्याऽऽह॥ ऋ. १०/७१॥

³ अयतन्ता चरतो अन्यदन्य दिध्याचकार वयुना ब्रह्मणस्पतिः॥ ऋ. ०२/२४/०५॥

⁴ आ विबाह्या परिरापस्तमांसि च ज्योतिष्मन्तं रथमृष्य तिष्ठसि।

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

⁵ मा नो दुःशंसो मतिभिस्तारिषीमहि प्र सुशंसा मतिभिस्तारिषीमहि॥ ऋ. ०२/२३/१०॥

RV 01/190/05 declares that ~~Ba~~spati does not favour those who are sinful, mean-minded and living with wrong impartations about him. There he is presented as a god with discipline bestowing wealth (वामं वननीयं धनम्) and favours the Soma-sacrificer (पियारुं सोमपानशीलम्).⁶ Hence such persons being unfit for any higher happiness must be killed.⁷

For this reason RV 02/23/12 exhibits his valiant power of protection which is nicely presented that he makes his devoted ones so heroic and powerful that they rebound the wrath of the enemies who (01) plan to harm his devotees and (02) seek to kill them.⁸

Moreover RV 02/24/11 speaks of his grace which is suggested with utter firmness (by employing the indeclinable ‘verily’- BV²) that the sacrificer, the propitiator or the eulogizer overcomes his enemies, rivals and other foes who do not worship nor sacrifice for the lord of hymns.⁹

The sacrifices is considered to be a natural phenomenon which controls the cycle of life of the beings in this world and it is nicely presented in the BG (03/10-11):

सहयज्ञाः प्रजाः सृष्ट्वा पुरोवाच प्रजापतिः ।

⁶ ये त्वा देवोस्त्रिकं मन्यमानाः पापा भद्रमुपजीवन्ति पञ्चाः । ॥ ऋ.०१/१९०/०५ ॥

⁷ बृहस्पते देवनिदो नि बर्हय मा दुरेवा उत्तरं सुम्नमुन्नशन् ॥ ऋ.०२/२३/०८ ॥

⁸ अदेवेन मनसा यो रिषण्यति शासामुग्रे मन्यमानो जिघांसति

बृहस्पते मा प्रणक्तस्य नो वधो नि कर्म मन्युं दुरेवस्य शर्धतः ॥ ऋ.०२/२३/१२ ॥

⁹ ऋजुरिच्छंसो वनवद्वनुष्यता देवयन्तिददेवयन्तमभ्यसत् ॥ ऋ.०२/२४/११ ॥

अनेन प्रसविष्यध्वमेष वोऽस्त्विष्टकामधुक् ॥१०॥

देवान् भावयताऽनेन ते देवा भावयन्तु वः ।

परस्परं भावयन्तः श्रेयः परमवाप्स्यथ ॥११॥

At this juncture to Vedic nouns expressing truth (सत्यम्) and the truth of the Nature-order (ऋतम्). The truth is the phenomenon of the world while the truth of the Nature-order indicates the regularity of the natural phenomenon. This means that truth (सत्यम्) covers the area of the worldly parlance (व्यावहारिकसत्यम्) and the truth of Nature-order is related to the truth of Nature (प्राकृतिकसत्यम्) and that it stands for the phenomena like the Sun-rise as well as the Sunset, the Moon-rise as well as the Moon-set, the rainfall, trees growing and bearing fruits, the flow of the rivers, the ocean-tides etc, etc.

Brhaspati's power of regulating Nature order the sun-rises as well as sets, dispels darkness in the night and makes light in the day is clearly presented under RV 10/68/10¹⁰ & 11.¹¹

His connection or relation with the Nature order or the sacrifice is specifically stated under RV 04/50/03 that his horses are yoked with the

¹⁰ अनानुकृत्यमपुनश्चकारयात्सूर्यामासा मिथ उच्चरातः ॥ ऋ.१०/६८/१० ॥

¹¹ रात्र्यां तमो अदधुर्ज्योतिरहन् बृहस्पतिर्भिनदद्रिं विदद्वाः ॥ ऋ.१०/६८/११ ॥

Nature-order or sacrifice (ऋतस्पृशः॥०४/५०/०३॥) therefore he is called the observer of truth (ऋतवा॥०६/७३/०१॥)

Under RV 02/24/04 it is said that the showering of the rain has the purpose that Br̥haspati makes provision for the oblations to be offered in to the sacrifices in the form of crop which gets cooked and becomes the sacrificial food.¹²

Br̥haspati, the leader of the sacrifice

Br̥haspati's priesthood and his ritualistic quality is exhibited initially in RV 02/25/01:

इन्धानो अग्निं वनवद् वनुष्यतःकृतब्रह्मा शूशुवद् रातहव्य इत्।

जातेन जातमति स प्र ससृते ययं युजं कृणुते ब्रह्मणस्पतिः॥

The sacrificer enkindles Agni for Br̥haspati with a wish to kill the enemies as soon as the sacrificer recites the hymn and offers the oblation he grows in prosperity and sees the births of grandson as well as great grandsons. All these Br̥haspati, the lord of hymns confers on him whomsoever he makes a friend.

RV 02/23/02 bespeaks his association with the gods which is really focused by saying that the intelligent (प्रचेतसः) gods have obtained their

¹² सना ता का चिद्धवना भवीत्वा माद्भिः शरद्भिर्दुरो वरन्त वः॥ ऋ.०२/२४/०४॥

share in sacrifices through Bṛhaspati. This means that Bṛhaspati is the god who acted for the share of the gods.¹³

During the sacrificial seasons sage Gṛtsamada, the seer of the Family Book 02 connects almost all the gods with the *refrain* (ध्रुवपंक्ति) सुवीरासो विदथमा वदेम (May we ever blessed with heroic sons glorify you in the sacrificial sessions), so also Bṛhaspati is not an exception to the wish referred to in the *refrain*.

RV 02/24/15 speaks of Bṛhaspati's propitiation which furthers the heroic sons in the family.¹⁴

Under RV 02/24/02 his wrath is introduced in such a way that his might is praiseworthy because he humbles down those who deserve humiliation (नन्त्वानि).

Further RV 02/23/04 expresses his greatness (महित्वनम्)¹⁵ as he leads a persons through his virtuous instructions (सुनीतिभिः), protects the sacrificers and punishes the heaters of the prayers.¹⁶ Bṛhaspati is also vehement in character which is nicely presented in RV 02/23/08 where it

¹³ देवाश्चित् ते असुर्यं प्रचेतसो बृहस्पते यज्ञियं भागमानशुः ।

उस्त्राइव सूर्यो ज्योतिषा महो विश्वेषामिज्जनिता ब्रह्मणामसि ॥ ऋ.०२/२३/०२ ॥

¹⁴ वीरेषु वीराँ उप पृङ्धि नस्त्वं

यदीशानो ब्रह्मणा वेषि मे हवम् ॥ ऋ.०२/२४/१५ ॥

¹⁵ बृहस्पते महि तत् ते महित्वनम् ॥ ऋ.०२/२३/०४ ॥

¹⁶ ब्रह्मद्विषस्तपनो मन्युमीरसि ॥ ऋ.०२/२३/०४ ॥

is said that he protects his devoted sacrificers. He speaks encouraging words (अधिवक्तारम्) ¹⁷and he defends his devotees in the calamities (अवस्पर्तः). Again under RV 02/23/07hṛaspati is eulogized as a supporter of his devotees in all calamities. He is said to keep the sacrificers away from any injury exercised by the arrogant as well as proud¹⁸ and he is also a guide or path-maker of sacrificers keeping them on the right path of the sacrifice to the gods.

Under RV 01/18/02 his characteristic called पुष्टिवर्धनः (सर्वप्रकारायाः पुष्टेर्वर्धयिता) i.e. he is the one prospering nourishment¹⁹ which can be well compared with the famous Mñjaya formula त्र्यम्बकं यजामहे सुगन्धिं पुष्टिवर्धनम्। उर्वारुकमिव बन्धनान्मृत्योर्मुक्षीय मामृतात्॥ (ऋ.०७/५९/१२) of Lord Śiva, the three-eyed god.

Sāyanāchārya commenting on this verse, writes, “A sacrificer reciting this hymns offers oblations to Brhaspati that he accepts.”²⁰

This idea is found in not only RV but also in the White as well as Black YV i.e. TS which exhibit the effect of the hymn, RV 02/25

¹⁷ त्रातारं त्वा तनुनां हवामहेऽवस्पर्तरधिवक्तारमस्मयुम्।

बृहस्पते देवनिदो नि बर्हय मा दुरेवा उत्तरं सुम्नमुन्नशन्॥ ऋ.०२/२३/०८॥

¹⁸ उत वा यो नो मर्चयादनागसो ऽरातीवाः मर्तः सानुको वृकः॥ ऋ.०२/२३/०७॥

¹⁹ यो रेवान् यो अमीवहा वसुवित्पुष्टिवर्धनः।

स नः सिषक्तु यस्तुरः॥ ऋ.०१/१८/०२॥

²⁰ स तथोक्तः। ब्रह्मणस्पतिः स्तोत्रहविषोः स्वीकरणेन॥ ऋ.०२/२५/०१॥

combines the story of Indra calling him to be the power (क्षत्रम्) and Br̥haspati to be the Vedic or spiritual power (ब्रह्म). AV establishes the power of Br̥haspati's hymns and the sacrifice to be performed to fulfill the desire for the growth and the prosperity and for the distraction of enemies, and the Post Vedic literature.

Under RV 01/190/03 Br̥haspati being the presiding deity of the मन्त्र²¹ bestows powers (क्रत्वा) in the sacrifice so that he conquers the demons called मन्देहाः.²²

RV 04/50/05 is the pre-mention of the famous life-episode when Br̥haspati assisted the gods and the sages to bring back the cows. It is a famous incident of Br̥haspati who opened the enclosure of demon Vala. He was assisted by the valiant troops (ऋक्वता गणेन). He also released the loving ruddy cows that were sweetening the oblation.

Under RV 01/40/01 Br̥haspati is prayed to come to the sacrificial place and that too, being associated with the Wind-gods (Maruts) who

²¹ मन्त्राभिमानिनो बृहस्पतेः सामर्थ्यात् मन्देहाद्यसुराञ्जित्वाऽतितेजस्वी भवति तादृशो महानुभावो यजमानदत्तं हविरादिकं स्वीकरोतीत्यर्थः ॥ सायणाचार्यः ऋ. ०१/१९०/०३ ॥

²² The demons called मन्देहाः are connected with the natural phenomenon of the eclipse during which they become strong and powerful. The Purānās and Smṛti texts recommend to recite prayers for all the people except the Brahmins who should recite the Gāyatri formula.

are bounteous givers (सुदानवः).²³ This indicates that Bṛhaspati and Maruts were in close association. Further in RV 01/40/02 it is sung that one who praises Brhasapati and Maruts, obtains wealth of the form of horses and vigour²⁴ and again in the hymn (RV 10/67) of Paṇis stealing the cows of Indra. RV 02/24/03 stats Bṛhaspati's praiseworthy deed of releasing the cows from the cow-pen of demon Vala. Bṛhaspati is the most effulgent god (देवतमाय).²⁵

RV 06/47/20 presents that Bṛhaspati accompanied by Indra becomes a good match in any deserted place. According to Sāyanācārya when anyone has reached to a place full of dangers, Bṛhaspati as well as Indra are praised for the protection and for finding the right path.²⁶

Many a times such as RV 06/73/01, 03 and so. ~~haspati~~ is associated with the famous account of demons Paṇis who had stolen the cows of gods and where persuaded by Sarmā, the celestial bitch. In this connection Bṛhaspati breaks the mountain to release the cows and Āngirasas are also in his company.²⁷ He is further referred to as the

²³ उत्तिष्ठ ब्रह्मणस्पते देवयन्तस्त्वेमहे उप प्र यन्तु मरुतः सुदानव। इन्द्र प्राशूर्भवा सचा। ऋ.०१/४०/०१॥

²⁴ सुवीर्यं मरुत आ स्वश्व्यं दधीत यो व आचके। ऋ.०१/४०/०२॥

²⁵ तद्देवानां देवतमाय कर्त्तुं मश्रथन्द्ब्रह्मदन्त वीळिता।

उद्गा आजदाभिनहब्रह्मण्वल मगूहत्तमो व्यचक्षयत्स्वः॥ ऋ.०२/२४/०३॥

²⁶ अगव्यूति क्षेत्रमागन्म देवा उर्वी सती भूमिरंहूणाभूत्॥ ऋ.०६/४७/२०॥

²⁷ यो अद्रिभित्प्रथमजा ऋतावा बृहस्पतिराडिगरसो हविष्मान्॥०६/७३/०१॥

winner of the treasure after destroying the adversaries of heaven.²⁸ Here Sāyaṇācārya mentions the treasures of demon Paṇis or o f demon Vala. (mentioned in the RV 02/12/03)

It is stated under RV 10/68/04 ~~what~~ ^{Brhaspati} released the innumerable young and active cows of the gods, it looked as if torrents of rainfall from the sky and the cows rushing out look like meteors fallen from the sky tearing the ground of the earth. Under RV 10/68/10 Brhaspati is spoken of to have demolished demon Vala in such a way that similar acts like stealing the cows (of the gods) and harassing the sages etc were led to no repetition (अपुनः)

RV 10/68/03-05 speaks of demon Vala stealing the cows of the gods and Brhaspati releasing as well as submitting them to the gods. The cows are described to be the givers of the pure milk, ever-moving (i.e. young and strong), well-coloured (i.e. of golden colour) and loveable.²⁹

The above references and discussions prove Brhaspati's bravery, physical strength and power. He is well trained, fierce and fearless while fighting with the enemies in the battles and at the same time punishing the revilers and non-believers in sacrifices as well as the gods. His might or physical strength is clear in the mythologies of releasing the cows (of

²⁸ बृहस्पतिः समजयद्वसूनि महो ब्रजान् गोमतो देव एषः ।

अपः सिषासन्त्स्व१ रप्रतीतो बृहस्पतिर्हन्त्यमित्रमर्केः ॥ ऋ.०६/७३/०३ ॥

²⁹ साध्वर्या अतिथिनीरिषिराः स्पर्हाः सुवर्णा अनवधरुपाः ।

बृहस्पतिः पर्वतेभ्यो वितूर्या निर्गा ऊपे यवमिव स्थिविभ्यः ॥ ऋ.१०/६८/०३ ॥

the sages) from the clutches of demon Vala and his solders called Pairs, Śambara. His power seems to be twofold: (01) he holds the royal power, so he is a ruler and hence a king and (02) as the higher ruler i.e. ruling over the Natural phenomena he makes the waters to shower, to grow, nurture on the earth and producing rather freeing the Sun-god as well as the Dawn from the darkness.

As RV 02/24/10 states that the riches (सुविदत्राणि) conferred on the worshippers (विशः) by Br̥haspati are expansive, bounteous, excellent and are worthy to be attained (राध्या), because Br̥haspati is the giver of bounteous gifts (मेहनावतः).³⁰

Under RV 10/67/03 the Maruts are compared with the swans singing sweetly.³¹ They are the gods assisting in the war-fare.³²

RV 02/24/02 his heroic power is also so much striking that he enters easily in to the mountain opulent in cattle that were impressioned by demon Vala in the cave. RV 02/24/14 reveals Br̥haspati's nature of

³⁰ विभु प्रभु प्रथमं मेहनावतो बृहस्पतेः सुविदत्राणि राध्या।

इमा सातानि वेन्यस्य वाजिनो येन जना उभये भुञ्जते विशः॥ ऋ.०२/२४/१०॥

³¹ हंसैरिव सखिभिर्वावदद्भिरश्मन्मयानि नहना व्यस्यन्। ऋ.१०/६७/०३॥

³² शूरा इवेद् युयुधयो न जगमयःश्रवस्यवो न पृतनासु येतिरे।

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

accomplishing the work successfully what he wishes.³³ This has a close connection with the Āngirasas and Navagvās who are the famous personalities of the anecdote narrated in the dialogue hymn of Sarmā Paṇis (RV 10/108).³⁴

RV 03/62/05-06 shows that Br̥haspati is pure and hence adorable with the hymns of worship (अर्केःअर्चनीयैः स्तोत्रैः). He grants the worshiper with the unsurpassable strength.³⁵

Under RV 10/67/07 at the time of searching the cows³⁶ Br̥haspati has acquired the designation of the lord of the cattle (cows-गोऽपतिम्). In this case it is noteworthy that Maruts had first realized his quality of leadership.

Another important function is so praised that it sings Br̥haspati's glory after bringing the cows of the sages back from demon Vala's solders called paṇis³⁷ and further RV 10/67/04 refers to the cattle that

³³ ब्रह्मणस्पतेरभवद् यथावशं सत्यो मन्युर्महि कर्मा करिष्यतः॥ ऋ.०२/२४/१४॥

³⁴ This event is fully stated in CH 02 above.

³⁵ शुचिमर्कैर्बृहस्पति मध्वरेषु नमस्यत। अनाम्योज आ चके॥

वृषभं चर्षणीनां विश्वरूपमदाभ्यम्। बृहस्पतिं वरेण्यम्॥ ऋ.०३/६२/०५-०६॥

³⁶ ते सत्येन मनसा गोपतिं गा इयानास इषण्यन्त धीभिः॥ ऋ.१०/६७/०८॥

³⁷ This account of the Dialogue Hymn of Sarmā-Paṇi (RV 10/108) is discussed in CH 04 below.

were tied in the cave of three doors (तिस्त्रः) that were opened by bringing forth the light in the darkness.³⁸

Under 10/67/05 his connection with the releasing of the cows from the clutches of demon Vala is further connected with the taking out of the Dawn, Sun and Earth.³⁹

His incomparable valour gets exhibited in the event of Sarmā and Paṇis.⁴⁰

RV 01/40/04 declares that a sacrificer giving sacrificial gift in abundance receives Bṛhaspati's favour in the form of wealth and grace. This is a type of reciprocity.⁴¹ Moreover RV 02/23/10 bespeaks of him as the fulfiller of desires (पप्रिणा), pure (सस्मिना), a companion and procurer of the sacred food (वयः). RV 01/40/04 proclaims that the sacrificer offering oblations to Brahmanaspati, receives inexhaustible wealth (अक्षिति) and his favour as well as grace.⁴²

This is further strengthened in RV 01/40/07 he bestows his grace in such abundance (प्रप्र दाश्वान्) that the one performing a sacrifice owns a

³⁸ बृहस्पतिस्तमसि ज्योतिरिच्छन्नुदुस्त्रा आकर्वि हि तिस्त्र आवः॥ ऋ.१०/६७/०४॥

³⁹ बृहस्पतिरुषसं सूर्यं गामकं विवेद स्तनयन्निव द्यौः॥ ऋ.१०/६७/०५॥

⁴⁰ This event is fully stated in CH 02 above.

⁴¹ यो वाघते ददाति सूनरं वसु स धत्ते अक्षिति श्रवः ।

तस्मा इळां सुवीरामा यजामहे सुप्रतूर्तिमनेहसम्॥ ऋ.०१/४०/०४॥

⁴² यो वाघते ददाति सूनरं वसु स धत्ते अक्षिति श्रवः॥ ऋ.०१/४०/०४॥

house full of precious objects.⁴³ RV 02/24/15 speaks that he raises worshipers and hence they obtain the well-regulated wealth (सुयमस्य) (that comes regularly) and also grants the ownership of the chariots. Br̥haspati is friendly with the sacrificer and vice versa. He is prayed to grant chariots, well-regulated wealth (सुयमस्य रायः) and food.⁴⁴ Under RV 06/73/03 he is called the bestower of gifts (वृषभः-वर्षकः)⁴⁵ yet his character is to shower the gifts and hence he thunders (रोरवीति).

RV 01/40/03 Brahmanaspati is prayed with the goddess of Speech (सुनृता देवी) and with gods connected with the sacrifice.⁴⁶

Under RV 01/139/10 Sāyanācharya taking ऋतु in two senses identifies Br̥haspati as सुऋतुः (a performer of pious acts) and also शोभनप्रज्ञः (of praise worthy intelligence).

RV 02/23/01 presents him as the sage of the sages and even abounding in food which naturally shows him to be the Lord of sacrificial food.

⁴³ प्रप्र दाश्वान् पस्त्याभिरस्थिताऽन्तर्वावत् क्षयं दधे ॥ ऋ.०१/४०/०७ ॥

⁴⁴ ब्रह्मणस्पते सुयमस्य विश्वहा रायः स्याम रथ्योऽवयस्वतः ।
वीरेषु वीराँ उप पृडधि नस्त्वं यदीशानो ब्रह्मणा वेषि मे हवम् ॥ ऋ.०२/१४/१५ ॥

⁴⁵ यो अद्रिभित्प्रथमजा ऋतावा बृहस्पतिराडिगरसो हविष्मान्
द्विबर्हज्मा प्राघर्मसत्पिता न आ रोदसी वृषभो रोरवीति ॥ ऋ.०६/७३/०१ ॥

⁴⁶ प्रैतु ब्रह्मणस्पतिः प्र देव्येतु सूनृता अच्छा वीरं नर्यं पङ्क्तिराधसं देवा यज्ञं नयन्तु नःश ॥ ऋ.०१/४०/०३ ॥

By the time of Bharadvāja, the seer of the 6th Family Book of RV Br̥haspati has been relishing the position of the celestial priest and even that of a god enjoying the share in the sacrifice, because RV 06/73/01 states that the son of sage Angirā and the father of sons like us i.e. Bharadvāja is the partaker of the oblation.⁴⁷

A very nice Simile is given in RV 07/97/02 that he provides divine protection towards the seer sages like a master to his attendants and the father to his son.⁴⁸ Here the cause is obviously to keep themselves offenceless and to receive the gifts, though Br̥haspati is at a very distant region.

Under RV 02/23/16⁴⁹ it is sung that his character is sometimes very clear. His nature is overpowering the evil spirits or on those who creates hindrances in the sacrifices being performed. Under RV 04/50/06 Br̥haspati is so much associated with sacrificial matter like worship (यज्ञैः), offerings (हविर्भिः), obeisance (नमसा) and so on that he is simply requested to confer riches, excellent and heroic progeny.⁵⁰ RV 04/50/08 declares Br̥haspati's position in the sacrifice, says that he is bowed down

⁴⁷ यो अद्रिभित्प्रथमजा ऋतावा बृहस्पतिराङ्गिरसो हविष्मान्।

द्विबर्हज्मा प्राघर्मसत्पिता न आ रोदसी वृषभो रोरवीति॥ ऋ.०६/७३/०१॥

⁴⁸ यथा भवेम मीळहुषे अनागा यो नो दाता परावतः पितेव॥ ऋ.०७/९७/०२॥

⁴⁹ मा नः स्तेनेभ्यो ये अभि द्रहस्पते निरामिणो रिपवोऽन्नेषु जागृधुः।

आ देवानामोहते वि ब्रयो हृदि बृहस्पते न परः साम्नो विदुः॥ ऋ.०२/२३/१६॥

⁵⁰ बृहस्पते सुप्रजा वीरवन्तो वयं स्याम पतयो रयीणाम्॥ ऋ.०४/५०/०६॥

by the people and that he enjoys precedence to the king.⁵¹ Hence seer Vāmdev employs the epithet ‘procurer or bearer (सुभृतम्-सुऽभृतम्) and it is explained by Sāyṛācārya in an interesting manner saying that he is the ‘bearing of oblations, hymns, food or clothing, etc. under RV 04/50/07.⁵² In addition to that RV 04/50/09 adds that Bḥaspati procures the wealth for the priests who desire for his protection and health. Therefore the gods become guardians of the sacrificer.⁵³

As he is connected mostly with the aspects of the sacrifice, rather the sacrificial session or performance, he acknowledges the propitiation in such a way that after hearing the hymn, he grants all that is desired.⁵⁴ In continuation to that, RV 02/23/19 states the granting of the boon of the form of protection as well as understanding of the hymns (सूक्तस्य बोधि). This clearly presents him as one being the lord of hymns.

Under RV 07/97/02 he is looked upon as one conferring the divine protections (दैव्या अवांसि), though he is very far (परावतः) like a father पितेव (sending money to his son from a far).

⁵¹ स इत्क्षेति सुधित ओकसि स्वे तस्मै इळा पिन्वते विश्वदानीम्।

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

⁵² सुष्ठु हविःस्तोत्रादिनाऽन्नाच्छादनादिना वा बिभर्ति भरति॥ ऋ.०४/५०/०७॥

⁵³ अवस्यवे यो वरिवः कृणोति ब्रह्मणे राजा तमवन्ति देवाः॥ ऋ.०४/५०/०९॥

⁵⁴ सेमामविड्ढि प्रभृतिं य ईशिषेऽया विधेम नवया महा गिरा।

यथा नो मीढवान्स्तवते सखा तव बृहस्पते सीषधः सोत नो मतिम्॥ ऋ.०२/२४/०१॥

RV 10/71/02 presents the Poetic Fancy (उत्प्रेक्षा). That after the wise creates cultured speech as it were the husk of barley (सक्तुमिव) winnowed with a sieve (तितउना पुनन्तु) which helps the friends to know friendship and to achieve good fortune (भद्रालक्ष्मी:).

Under RV 02/23/11 his valiant character is often presented. He is the re-payer of the bounty (अनानुदः), showering benefits, the frequent visitor (जग्मिः) in combat, the invincible (सासहिः) in the battle, the discharger of debts (ऋणऽयाः) and the humiliator of the fierce as well as of the non-believers (वीळुऽहर्षिणः)⁵⁵ and therefore under RV 02/23/13 his valiant nature exhibited in battles makes him inviolable in the war and hence approachable with obeisance.⁵⁶

Though the western scholars find traits of Animal-sacrifice in the word ‘the bull’ (अनर्वा) (RV 01/190/01) which does not fit in the context Br̥haspati is praiseworthy (नव्यं स्तुत्यम्), loyal to the sacrificer (अनर्वाणम् अगन्तारं स्तोतुरधीनम्) and one bearing fruits (वृषभम् अपां फलानां वर्षितारम्).

Br̥haspati, the Protector of Sacrificers

⁵⁵ अनानुदो वृषभो जग्मिराहवं निष्टप्ता शत्रुं पृतनासु सासहिः ।

असि सत्य ऋणऽयाः ब्रह्मणस्पत उग्रस्य चिह्नमिता वीळुहर्षिणः ॥ ऋ.०२/२३/११ ॥

⁵⁶ भरेषु हव्यो नमसोपसद्यो गन्ता वाजेषु सनिता धनंधनम् ॥ ऋ.०२/२३/१३ ॥

The most important quality of Bṛhaspati is found in many of the hymns and the verses of the R̥gved.

RV 01/105/17 narrates Bṛhaspati as the protector of sage Tritā (त्रित) who had fallen in to a dry well and there he invoked the gods for help. Bṛhaspati heard him, arrives their and protect him.⁵⁷

RV 06/47/20 depicts very clearly the potency or divine ability of Bṛhaspati. In this regard the authority of the *Sarvānukramaṇī*⁵⁸ is noteworthy: sage Garga was deviated from the path in a solitary forest and then propitiated Bṛhaspati with this verse for protecting him from the danger.

RV 10/155/02 presents Bṛhaspati as the destroyer of poverty (अलक्ष्मीः) which is a female adversary (अराय्यम्)⁵⁹ to charity and hence he drives away the female adversary first and then comes charity to the seer Śirimbīṭha.

The two worlds Heaven and Earth (रोदसी) are prayed to listen to the hymn RV 10/67⁶⁰ along with other gods and to protect the world. Here

⁵⁷ त्रितः कूपे अवहितो देवान् हवत ऊतये। तच्छुश्राव बृहस्पतिः कृण्वन्न हूरणादुरु॥ ऋ.०१/१०५/१७॥

⁵⁸ अरण्ये निर्जने गर्गो देवान् भूमिं बृहस्पतिम्।

इन्द्रं चास्तैत् स्वरक्षार्थमृचा मार्गच्युतोऽनया॥ सा० ०६/४७/२०॥

⁵⁹ अराय्यं ब्रह्मणस्पते तीक्ष्णशृङ्गोदषन्निहि॥ ऋ.१०/१५५/०२॥

⁶⁰ Vide. App 01.

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 10/67/11.⁶¹

Under RV 01/18/01 Sāyaṇācārya writes clearly that Bṛhaspati *alias* Brahmanaspati is the bringer of illustrious fame (स्वरणम्).⁶² RV 02/23/06 speaks of Bṛhaspati as a good protector and even a guide of the path of the pious people (गोपाः पथिकृद्) and he is even omniscient (विचक्षण).

RV 02/23/09 specifically points out that Bṛhaspati is praised to destroys the unrighteous (अनप्यसः) and violent enemies (अरातयः) of devotes. RV 02/23/15 states that Bṛhaspati grants the treasure of Vedic lustre which invigorates its possessor.

“O god Bṛhaspati, May you be accessible to me with (Ākūti). Grant me good fortune. You be easily addressable. Angirā’s son Bṛhaspati may know intention and the hymn. The divine wish that makes the gods divine and followers of good path may come to us.”⁶³

⁶¹ सत्यामाशिषं कृणुता वयोधै कीरिं चिद्धयवथ स्वेभिरेवैः।

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

⁶² स्वरणं देवेषु प्रकाशनवन्तम् (ब्रह्मवर्चसम्)। सायणाचार्य ऋ. ०१/१८/०१।

⁶³ आकूत्या नो बृहस्पत आकूत्या न उपा गहि। अथो भगस्य नो धेह्यथो नः सुहवो भव॥ अ.वे. १९/०४/०३॥

बृहस्पतिर्म आकूतिमाङ्गिरसः प्रति जानातु वाचमेताम्।

यस्य देवा देवताः संबभूवुः स सुप्रणीताः कामो अन्वेत्वस्मान्॥ अ.वे. १९/०४/०४॥

Under RV 01/40/08 Br̥haspati's royal power in the battle is exhibited with the words: none can harm his courage or make him discourage.⁶⁴ At the same time 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) of waters as well as the fruits or rewards. He is said to be worthy of being sung in the sacred songs (गाथान्यः). Further RV 02/03/08 presents him as the protector of worshippers (अवस्पते) and the speaker of encouraging words (अधिवक्तारम्).

Again under RV 02/23/05 he is a kind or friendly protector (सुगोपाः) in such a way that neither evil nor sin nor deceivers nor an injurer harm the person whom Br̥haspati protects.⁶⁵

RV 02/23/16 runs, “O Br̥haspati! Please do not expose us to the thieves, the enemies delightful in violence who seize i.e. grab ever upon the food (of others), those who cherish in their hearts the abandonment of the gods, who do not know the extent of your power (against evil spirits).” This expresses that he is not only War-god supporting the

⁶⁴ नास्य वर्ता न तरुता महाधने॥ ऋ.०१/४०/०८॥

⁶⁵ न तमंहो न दुरितं कुतश्चन नारातयस्तितुरुर्न द्रयाविनः।

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

warriors in battles but also protects the individuals from the thieves (स्तेनेभ्यः), and from the killers or the violent enemies.⁶⁶

RV 02/25/04 states that by the blessings of Bṛhaspati (01) the worshipers acquire the heavenly waters that are beneficial to the agriculture, (02) they become dear among the servants and (03) they inculcate the irresistible power.

RV 02/26/03 states that a sacrificer worshipping Bṛhaspati, the lord of hymns offerings oblations, receives food and wealth.⁶⁷ RV 02/26/04 declares that Bṛhaspati protects the sacrifice against the sin, foes (रिषः) and difficulties⁶⁸ of him who propitiates through the straight path (प्राचा). Moreover RV 03/62/04 declares that he grants jewels or the precious treasures to the worshipers.⁶⁹

Under RV 04/50/06 he is presented as a protector deity who is universal showerer of benefits (वृष्णे)⁷⁰ and hence the sears do not hesitate to pray him for riches, excellent sons and heroic progeny. RV 04/50/07 declaring his strength and power to conquer all his enemies,⁷¹ reveals

⁶⁶ मा नः स्तेनेभ्यो ये अभि ब्रह्मस्पते निरामिणो रिपवोऽन्त्रेषु जागृधुः॥ ऋ.०२/२३/१६॥

⁶⁷ He enjoys the food and wealth together with his sons, kinsmen, descendants, relatives and with the servants (नृभिः परिचारकैः).

⁶⁸ उरुष्यतीमंहसो रक्षती रिषोर्होश्चिदस्मा उरुचक्रिरद्भुतः॥ ऋ.०२/२६/०४॥

⁶⁹ रास्व रत्नानि दाशुषे॥ ऋ. ०३/६२/०४॥

⁷⁰ एवा पित्रे विश्वेदेवाय वृष्ण यज्ञैर्विधेम नमसा हविर्भिः ।

बृहस्पते सुप्रजा वीरवन्तो वयं स्याम पतयो रयीणाम्॥ ऋ.०४/५०/०६॥

⁷¹ स इद्राजा प्रतिजन्यानि विश्वा शुष्मेण तस्थावभि वीर्येण ।

two of his qualities: (01) a sacrificers conquers the foes (प्रतिजन्यानि-प्रतिजन्यानि) and (02) one who offers oblations (सुभृतं- सुभृतम्), etc to Br̥haspati, cherishes the rewords. RV 04/50/09 declares that he wins riches of both the foes and the subjects. He is always unopposed by anyone.⁷²

Under RV 07/97/02 he is looked upon as conferring the divine protections (दैव्या अवांसि) of the form of availing riches though he is very far (परावतः) and he may even keep the worshipers offenceless i.e. sinless (अनागाः).

Under RV 02/23/14 exhibits B̥haspati's vigour is glorified. He has consumed the demons with the brightest weapon, though they have witnessed his vigour in the olden times.

Under RV 10/68/02 his connection with the heroic power is nicely presented with the words “O Br̥haspati, send your rays to the worshipers like the swift horses (provided to warriors) in the battle fields.” RV 10/68/02cd employs Paronomasia (श्लेषः) of आशून्. Br̥haspati sends the wide-spread rays (आशून् स्वरश्मिन्) to the worshipers and that too, like a warrior sending his horses (आशून् अश्वान्) in battles.

बृहस्पतिं यः सुभृतं बिभर्ति वल्गूयति वन्दते पूर्वभाजम्॥ ऋ.०४/५०/०७॥

⁷² अप्रतीतो जयति सं धनानि प्रतिजन्यान्युत या सजन्या॥ ऋ.०४/५०/०९॥

RV 02/24/12 is a type of prayer to Bṛhaspati and equally to Indra (मघवाना - मघवानौ). It is equally associated with Indra. The prayer is said to be infallible (सत्यम् – यथार्थम्) in a way that both the deities do come together the sacrificial place like just as two horses being yoked come together to eat grass (अन्नं युजेव वाजिन).⁷³ Through this prayer Bṛhaspati's act of being a preceptor or the supervising priest (ब्रह्मा) becomes strengthen because the sacrifice is not injured.

RV 02/24/15 declares that Bṛhaspati is the War-god who grants chariots. RV 04/50/11 describes him as a War-god on the ground of his being Indra's companions in war. Their most important and effective task is to weaken the hostilities perhaps the hostile powers of foes and the rival-enemies.⁷⁴ This is further elaborated in RV 02/25/02 declaring that he blesses the sacrificer to become powerful and strong enough to destroy the enemy warriors and at the same time he bestows wealth, cattle, the sons and grandsons.⁷⁵

⁷³ विश्वं सत्यं मघवाना युवोरि दापश्चन प्र मिनन्ति व्रतं वाम्॥ ऋ.०२/२४/१२॥

⁷⁴ बृहस्पत इन्द्र वर्धतं नः सचा सा वां सुमतिर्भूत्वस्मे।

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

⁷⁵ तोकं च तस्य तनयं च वर्धते। ययं युजं कृणुते ब्रह्मणस्पतिः॥ ऋ.०२/२५/०२॥

RV 06/73/02 speaks of Bṛhaspati as the war god who is terrifying god who destroys all the impediments, conquers foes, overcomes his enemies and demolishes various cities of the demons.⁷⁶

RV 10/103/04 speaks of Bṛhaspati as the protector of the chariots (रथानाम् अविता) of his worshipers. At the same time he is described as one slaying demons (रक्षोहा), making the enemies escape from the battle (अपबाधमानः) and demolishing enemy-armies (अमित्रान् प्रमृणाः).

RV 02/30/04 employs Remembrance (स्मरणम्) figure-of-speech to remind Bṛhaspati to destroy the heroic sons of the demons (असुरस्य वीरान्), just as he did with his enemies in ancient time (यथा पुरा).

RV 06/73/03 and so on, Bṛhaspati is referred to as the winner of the treasure after destroying the adversary of heaven.⁷⁷

The reference about Bṛhaspati's good relation with Indra is presented in the whole of the hymn RV 04/49, which is devoted to both Indra and Bṛhaspati together. It mainly presents the ritual of preparing and offering the soma libation. Indra and Bṛhaspati are specifically invited together to

⁷⁶ घ्नन्वृत्राणि वि पुरो दर्दरीति जयञ्छत्रूरमित्रान्मृत्यु साहन॥

⁷⁷ बृहस्पतिः समजयद्वसूनि महो ब्रजान् गोमतो देव एषः।

अपः सिषासन्त्स्व१ रप्रतीतो बृहस्पतिर्हन्त्यमित्रमर्केः॥ ऋ.०६/७३/०३॥

come home and to drink Soma juice which offers exhilaration to both and they consequently grant favours in the form of granting hundred of cattle (शतग्विनम्) and thousand of horses (अश्वावन्तं सहस्रिणम्).⁷⁸ It says that these two war gods helped the society to procure cattle and horses. As a society of agricultural profession this reference is an interesting one. Both Indra and Bṛhaspati are said to accept the Soma juice which is dearer and exhilarating one.⁷⁹

Bṛhaspati along with Indra is praised in RV 07/97/10⁸⁰ as the masters or controllers or lords (ईशाथे) of the terrestrial as well as celestial treasures. Therefore he also offers riches (रयिम्) to the worshipper who praises (स्तुवते) and to a singer (कीरये) singing their glory.

RV 10/67/09 states that Maruts, the Wind-gods are inclined to appreciate Bṛhaspati's heroic power not only because he is a victor (जिष्णुम्) but also because of his lion-like roars in wars (भरेऽभरे), the gathering place of the warriors.

As the leader of sacrifices and as the protector of sacrificers, one must own heroic power or valour. It seems that Bṛhaspati is not only a

⁷⁸ अस्मे इन्द्राबृहस्पती रयिं धत्तं शतग्विनम्। अश्वावन्तं सहस्रिणम्॥ ऋ.०४/४९/०४॥

⁷⁹ इदं वामास्ये हविः प्रियमिन्द्राबृहस्पती।

उक्थ्यं मदश्च शस्यते॥ ऋ.०४/४९/०१॥

⁸⁰ बृहस्पते युवमिन्द्रश्च वस्वो दिव्यस्येशाथे उत पार्थिवस्य।

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

war-god indulging in warfare only, because his leadership for the enhancement of the sacrifices presupposes weapons. It is also observed that his preponderance in case of supervising the hymns, the sacrificial rituals and in bestowing rewards including food, horses, etc. In order to protect the sacrificers he holds arrows and a bow⁸¹ (as mentioned in RV 02/24/08) and a pick-axe⁸² (पर्शुः) (as mentioned in RV 10/53/09). RV 02/23/14 declares that he kills demons with his brightest weapon,⁸³ though mentions his and

Further Bṛhaspati (like other deities of the Vedic literature posses) a vehicle and that too, is a chariot which is described under RV 04/50/04. He is called a seven-rayed one who dispels the darkness (सप्तरश्मिरधमत्तमांसि) and hence his close association rather identity with the Sun-god becomes crystal clear. Under RV 07/97/06 his horses are described to be similar to those of the Sun-god and they are pleasant (शग्मासः), brilliant (अरुषासः) and carrying jointly (सहवाहः). They bring him to the gathering place (सधस्थम्) i.e. the sacrificial hall, though under RV

⁸¹ ऋतज्येन क्षिप्रेण ब्रह्मणस्पतिं यत्र वष्टि प्र तदश्नोति धन्वना।

तस्य साध्वीरिषवो याभिरस्यति नृचक्षसो दशयो कर्णयोनयः॥ ऋ. ०२/२४/०८॥

⁸² त्वष्टा माया वेदपसामपस्तमो बिभ्रत्पात्रा देवपानानि शंतमा।

शिशीते नूनं परशुं स्वायसं येन वृश्चादेतशो ब्रह्मणस्पतिः॥ ऋ. १०/५३/०९॥

⁸³ तेजिष्ठया तपनी रक्षसस्तप॥ ऋ. ०२/२३/१४॥

07/97/07⁸⁴ also spoken of to be one possessing or owing numerous vehicles (शतपत्रः).⁸⁵

RV 10/103/04 states, “Oḥaḥapati! Come with your chariot,” indicates that he arrives very fast with his chariot and protects the worshippers.⁸⁶

Moreover RV 02/23/03 declares his brilliant chariot is made up of a sacrifice or the Nature order (ऋतस्य) and is described in full details. It is radiant, terrifying (the enemies), formidable to foes, destroyer of evil spirit and the cracker or cleaver of clouds. It reaches even in heaven.⁸⁷

YV 07/15 invokes him to be a wise (चिकित्त्वान्) who grants inspiration to the Vedic seers and further connects him with the sacrifice called Vājapeya, as he bestows food (वाजम्) for sacrifices.⁸⁸ Moreover YV

⁸⁴ स हि शुचिः शतपत्रः स शुन्ध्युर्हिरण्यवाशीरिषिः स्वर्षाः।

बृहस्पतिः स स्वावेश ऋष्वः पुरु सखिभ्य आसुतिं करिष्यः॥ ऋ. ०७/१७/०७॥

⁸⁵ The word पत्रम् (a vehicles) is paraphrased by Sāyaṇācārya with the word ‘a means of conveyance’ and it implies the vehicles like chariots, horses, elephants, etc.

⁸⁶ बृहस्पते परि दीया रथेन रक्षोहामित्राँ अपबाधमानः॥ ऋ. १०/१०३/०४४॥

⁸⁷ बृहस्पति भीमममित्रदम्भन रक्षोहणं गोत्रभिदं स्वर्विदम्॥ ऋ. ०२/२३/०३॥

⁸⁸ स प्रथमो बृहस्पतिश्चिकित्वाँस्तस्मा इन्द्राय सुतमाजुहोत स्वाहा।

तृप्पन्तु होत्रा मध्वो याः स्विष्टा याः सुप्रीताः सुहुता यत् स्वाहा याग्नीत्॥ शु.य. ०७/१५॥

बृहस्पते वाजं जय बृहस्पते वाचं वदश्च बृहस्पतिं वाजं जापयत।

इन्द्र वाजं जयेन्द्राय वाचं वदतेन्द्रं वाजं जापयत॥ शु.य. ०९/११॥

09/11⁸⁹ refers to Br̥haspati in 04 important places. Among them the first reference occurs in the *Vājapeya* sacrifice. At the time of the beating of drums (दुंदुभिः). The priest prays for Br̥haspati (and Indra in the second half of the verse) to make the sound for the victory, the recitation of a hymn and the sacrificial food.⁹⁰

YV 17/36 (= RV 0/173/04) sings Br̥haspati's glory of killing the enemy armies and of guarding the soldiers as well as the chariot-fighters (अविता रथानाम्) of the king. This prayer is recited during the Atirātra ceremony of the *Rājasūya* sacrifice.⁹¹

YV 26/03 (=RV 02/23/15) is addressed to Br̥haspati, born for the sacrifice (ऋतप्रजात) and for the offering of Soma-juice (to be offered to Br̥haspati) in the *Soma*-sacrifice. Sage Gaṃada prays for the attainment of pious thoughts as well as all kinds of wealth (द्युम्).⁹²

YV 27/08 is a type of *Sāmidhenī* formulas that are recited at the time of enkindling the sacrificial fire. In this formula Br̥haspati as well as the

⁸⁹ I am thankful to Dr. Girishbhai R. Purohit for drawing my attention to these *Yajus-mantras*.

⁹⁰ बृहस्पते वाजं जय बृहस्पतये वाचं वदत बृहस्पतिं वाजं जापयत ।

इन्द्र वाजं जयेन्द्राय वाचं वदतेन्द्रं वाजं जापयत ॥ शु.य. ०९/११ ॥

⁹¹ बृहस्पते परिदीया रथेन रक्षोहामित्राँ अपबाधमानः ।

प्रभञ्जन् सेनाः प्रभृणो युधा जयन्नस्माकमेध्यविता रथानाम् ॥ शु.य. १७/३६ ॥

⁹² बृहस्पते अति यदर्यो अर्हाद् द्युमद्विभाति क्रतुमज्जनेषु ।

यद् दीदयच्छवस ऋतप्रजात तदस्मासु द्रविणं धेहि चित्रम् ।

उपयामगृहीतोऽसि बृहस्पतये त्वैष ते योनिर्बृहस्पतये त्वा । शु.य. २६/०३ ॥

YV 34/58 (= RV 02/23/19) explain Brahmanaspati i.e. Bṛhaspati as the controller or supervisor of the hymns and the bestower of the strength upon the progeny (तनयम्). This means that he is connected with the hymns, either by way of making, protecting or understanding it and for this reason he grants befitting rewards.⁹³

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

The whole of the discussion tends one to specify Bṛhaspati's caste and the proper reference is found in the TS (02/06/09) declaring "The stomach of a Brahmin harms no thing (or a food-item)" (न हि ब्राह्मणस्योदरं किञ्चन हिनस्ति।). This bears further reference to Bṛhaspati blessing a Brāhmin which is corroborated in the verse recited by the Brahmins at the Mid-day Twilight Rite (मध्याह्नसंध्या) with the words, "Let the waters purify the earth. Let the earth being purified, purify me. Let Bṛhaspati purify me and let the earth (i.e. the food) purify me from whatever left-over or inedible food I have partaken. Let waters purify all this and even the donation from the wicked ones."⁹⁴

⁹³ ब्रह्मस्पते त्वमस्य यन्ता सूक्तस्य बोधि तनयं च जिन्व ॥ ऋ.०२/२३/१९॥

⁹⁴ आपः पुनन्तु पृथिवीं पृथिवी पूता पुनातु माम्। पुनन्तु ब्रह्मणस्पतिर्ब्रह्मपूता पुनातु माम्॥

Along with other gods his inevitable position in the marital rites is accepted in the following verses of the AV:

ममेयमस्तु 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 ध्यावापृथिवी मातरिश्वा मित्रावरुणा भगो अश्विनोभा।

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

This bride may nourish through my (i.e. the bridegroom's) nourishment. Bṛhaspati has given you to me. O bride, you residing with progeny, may live for hundred Autumns (i.e. for the life-span of 100 years) (52).

O bride, Tvaṣṭā Prajāpati has fashioned out these garments for your beneficence as well as comfort. You have received blessing from Bṛhaaspati and the sages. Just as the father Savitā and the god Bhaga offer garments to (the daughter) Sūryā, I offer this garments to this bride. You too along with your progeny, put on these garments (53).

यदुच्छिष्टमभोज्यं च यद्वा दुश्चरितं मम। सर्वं पुनन्तु मामापो असतां च प्रतिग्रहं स्वाहा ॥
शुक्लयजुर्वेदीयसंक्षिप्तसंध्याप्रयोगः ॥ पृ. १७ ॥

Indra as well as Agni, the heaven as well as the earth, Mātariśvā, Vāyu, Mitra, Varuṇa, Bhaga, two Aśvins, Bṛhaspati, Maruts, the Vedic formula and Soma may prosper this bride with progeny (54).

Even during the Hair-parting rite called Baby Shower (सीमंतः) two Aśvins are prayed along with Bṛhaspati in AV as under:

बृहस्पतिः प्रथमः सूर्यायाः शीर्षे केशाँ अकल्पयत्।

तेनेमामश्विना नारीं पत्ये सं शोभयामसि॥ अ.वे. १४/०१/५५॥

Just as Bṛhaspati performed the Hair-parting rite of Sūryā (the daughter of the Sun god), two Aśvins may perform the same in case of this woman (55).

AV 08/10/15⁹⁵ presents Bṛhaspati to be the milker of Viraj-cow, the mother of Vedic Wisdom.

Bṛhaspati in *Brāhmaṇ*-texts

The text further emphasizes on Bṛhaspati being the priest of gods through the sacrifice (अथ श्वो भूते पुरोहितस्य गृहान्परेत्य बार्हस्पत्य चरुं निर्वपति। बृहस्पतिर्वै देवानां पुरोहितः। एष वा एतस्य पुरोहितो भवति॥ शत.ब्रा. ०५/०३/०१/०२)

This requires a special attention to know how Bṛhaspati and Brahmā were united or treated as one deity in the Post-vedic literature. During

⁹⁵ तस्य सोमो राजा वत्स आसीच्छन्दः पात्रम्॥ अ.वे. ०८/१०/१४॥

तां बृहस्पतिराङ्गिरसोऽधोक् तां ब्रह्म च तपश्चाधोक्॥ अ.वे. ०८/१०/१५॥

the salutation to the lords of directions, the latter religious texts accept both of them as one single diet, because the performer would utter “Salutation to Brahmā situated in the Upper Direction” (ऊर्ध्वायाम् ब्रह्मणे नमः) in the steps of salutation of the Twilight rite, etc.⁹⁶

Bṛhaspati’s important function is presented to be the guardian deity of one of the six (quarters, above and below) or ten (quarters, sub-quarters, above and below) directions. The six directions are guarded by six lords or rather the guardian deities for which the White YV⁹⁷ states सत्यसवसो बृहस्पतेरुत्तमं नाकं रुहेयम्॥ शु.य. ०८/०१॥ (a sacrificer wishes to ascend to the upper direction guarded by Bṛhaspati). This idea is further specifically expressed in the AV that the Fire-god is the lord of the East, Indra of the South, Varuṇa of the West, Soma of the North, Viṣṇu of the below and Bṛhaspati is the lord of the upper direction.⁹⁸ Even the ŚBr. (05/01/01/04) gives the story of Bṛhaspati attaining immortality and the priesthood of gods. The story is about Bṛhaspati performing a sacrifice and attaining the heavenly world. As a result of that he has attained the rulership of upper direction (तेन इष्ट्वा ऊर्ध्वाँ दिशमं ह्यक्रामत्, तस्माद् यश्च वेद यश्च न

⁹⁶ Vide. Śukla Yajurvedīya Sanksipta Sandhyāprayoga, P 27.

⁹⁷ The accepted order of the four Vedas is Ṛgveda, Yajurveda, Sāmaveda and Atharvaveda, though Tripathi G. C. seems to follow the order as Ṛgveda, Atharvaveda, Yajurveda and Sāmaveda in his Vaidika Devatā.

⁹⁸ प्राची दिग्निर्दक्षिणा दिग्निद्रोऽधिपतिः प्रतीची दिग् वरुणोऽधिपतिः।

उदीची दिक् सोमोऽधिपतिर्ध्रुवा दिग् विष्णुरधिपतिरूर्ध्वा दिग् बृहस्पतिरधिपतिः॥ अथर्व. ०३/२७/०१-०६॥

एषा ऊर्ध्वा बृहस्पतेर्दिक् इत्याहुः।). It is strange how the modern Yajurvedi Brahmins recite ब्रह्मणे नमः and not ब्रह्मणस्पतये नमः or बृहस्पतये नमः.⁹⁹

ŚBr. 09/03/02/03 while referring to the hymn (= RV 02/25) narrates the story of Bṛhaspati's priesthood. Once the gods assembled to perform a sacrifice, but demons created obstacles from the Southern direction. The gods requested Indra to fight with the demons. Indra spoke, "O gods, you may request Bṛhaspati to help me, because I am the royal power (क्षत्रम्) and Bṛhaspati is the religious power (ब्रह्म). The demons can be fought with by the combination of the both (the powers)."¹⁰⁰

The above given story corroborated in the ŚBr.01/07/04/08 is strengthened by the story (given earlier under TS 02/06/09) regarding Prajāpati's libations (प्राशिन्न) partaken by Bṛhaspati after getting the permission of the Sun-god and hence he was not affected, though Bhaga, Pūṣā and other gods were affected.

The ŚBr. (05/03/01/02) explains his priesthood as "And on the following day (श्वो भूते), he (i.e. the sacrificer) goes to the house of the Purohita and prepares a *Caru* for Bṛhaspati for the reason that Bṛhaspati is the Purohita of the gods, and also the Purohita of the sacrificer. Hence

⁹⁹ Shukla Yajurvediya Sankshipta Sandhya Prayoga. P 27.

¹⁰⁰ ते देवा इन्द्रमब्रुवन्। त्वं वै नः श्रेष्ठो बलिष्ठो वीर्यवत्तमो असि त्वमिमानि रक्षांसि प्रतियतस्व। तस्य वै बृहस्पतिः। ते इन्द्रेण चैव बृहस्पतिना च दक्षिणातो असुरान् रक्षांसि नाष्ट्रा अपहत्य अभये अनाष्ट्रे यज्ञमतन्वत। शत.ब्रा.०९/०२/०३/०३।।

it is for Bṛhaspati. And he i.e. the Purohita, assuredly is one of his jewels. It is for him that he is thereby consecrated and him he makes his one faithful follower. The sacrificial fee for this is a white-backed bullock (शितिपृष्ठः), for Bṛhaspati belongs to that upper region and there above lies that path of Aryamā (the Sun). Therefore the fee for the *Bārhaspatya* (oblation) is a white-backed (bull).”¹⁰¹

ब्रह्म वै बृहस्पतिः। (ŚBr. 09/03/02/03) where the word ब्रह्म also means the religious power or the spiritual power on the line of seer Tapūmurdā’s hymn (= RV 10/182) of the story about Bṛhaspati’s priesthood narrated there in.

Bṛhaspati in the Purāṇa-texts

Bṛhaspati’s connection with the Vedas and thereby with the sacrifices is nicely presented under MP (10/16-17). It symbolizes Bṛhaspati to be the milker (दोग्धा), the earth to be the cow, the penance to be the milk and the Vedas to be the Vessel.¹⁰²

¹⁰¹ अथ श्रो भूते। पुरोहितस्य गृहान्परेत्य बार्हस्पत्यं चरुं निर्व्वपति बृहस्पतिवै देवानां पुरोहितऽएष वाऽएतस्य पुरोहितो भवति तस्माद्बार्हस्पत्यो भवत्येतद्वाऽ अस्यैक रत्नं यत्पुरोहितस्तस्माऽएवैतेन सूयते तथं स्वमनपक्रमिणं कुरुते तस्य शितिपृष्ठो गोर्दक्षिणैषा वाऽऊर्ध्वा बृहस्पतेर्द्विक्तदेशऽउपरिष्ठादर्य्यम्णः पन्थास्तस्माच्छितिपृष्ठो बार्हस्पत्यस्य दक्षिणा॥ श.ब्रा ०५/०३/०१/०२॥

¹⁰² The similar Metaphor (रूपकं) is well-known for Śrīmadbhagavadgītā:
सर्वोपनिषदो गावो दोग्धा गोपालनन्दनः। पार्थो वत्सः सुधीर्भोक्ता दुग्धं गीतामृतं महत्॥ गीतामाहात्म्यम् ०६॥

MP (24) narrates the account of king Raji who adopts Indra as his son. Before that king Raji had 100 sons. They had a long fight with Indra. So Indra requests Br̥haspati (must be the priest of gods) for help. Br̥haspati asks him to perform the sacrifice called Śānti Pauṣṭikī (i.e. Grahaśānti) which brings victory to Indra, while Brahmā on the other hand approaches King Raji's 100 sons and asks them to perform the sacrifices which were all Non-Vedic. Consequently they are killed by Indra.

MP (284) describing the glory of donating the earth or gold identifies the Earth with intelligent Br̥haspati.

Br̥haspati being the milker of Viraj-cow (the mother of Vedic Wisdom) (already mention in AV 08/10/15) is further amplified (उपबृहितम्) in Bhp (04/18/14) he is presents to be the calf milking the Virāj-cow.¹⁰³

Br̥haspati's personality (though different from the Vedas) is given in the BhP (09/17/13-18) and ViP¹⁰⁴ (04/09/17-20) that he helped and

¹⁰³ ऋषयो दुदुहुर्देवीमिन्द्रियेष्वथसत्तम् वत्सं बृहस्पतिं कृत्वा पयः छन्दोमयं शुचिम्॥ भा.पु. ०४/१८/१४॥

¹⁰⁴ 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।

protected Indra and other gods not only in the times of king Raji exercising harassment on gods but also in regaining their sacrificial share¹⁰⁵. This reveals his nature how he helps and guards the gods as, he is the heavenly priest in real sense.

It seems that in the Post-Vedic period i.e. in the Puranic stories, he is indicated to be serene and calm. The KālikāPurāṇam (04/01) narrates. When the gods are harassed by the demon called Tārakā, they take the leadership of Bhaspati (बृहस्पतिमुखाः) and approach lord Brahmā (who suggests to exercise a trick to break lord Śiva's penance). The same account is presented by Kālidāsa in his Kumārsmbhavam (02/30) where his modesty and serenity (प्राञ्जलि) are expressed.¹⁰⁶

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

ते चापि तेन बुद्धिमोहेनाभिभूयमाना ब्रह्मद्विषो ।

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

¹⁰⁵ This glorious deed of removing the obstruction caused by king Raji and his sons indicates that Bhaspati motivated the people and reintroduced the sacrificial performances. This type of social functions is simply presented in BG (03/10-13).

सहयज्ञाः प्रजाः सृष्ट्वा पुरोवाच प्रजापतिः । अनेन प्रसविष्यध्वेमेष वोऽस्त्वष्टकामधुक् ॥ ०३/१० ॥

देवान् भावयताऽनेन ते देवा भावयन्तु वः । परस्परं भावयन्तः श्रेयः परमवाप्स्यथ ॥ ०३/११ ॥

इष्टान्भोगान् हि वो देवा दास्यन्ते यज्ञभाविताः । तैर्दत्तान्प्रदायैभ्यो यो भुङ्क्ते स्तेन एव सः ॥ ०३/१२ ॥

यज्ञशिष्टाशिनः सन्तो मुच्यन्ते सर्वकिल्बिषैः । भुञ्जते ते त्वघं पापा ये पचन्त्यात्मकारणात् ॥ ०३/१३ ॥

¹⁰⁶ एतस्मिन्नन्तरे देवास्तारकेण परिजिताः ।

बृहस्पतिमुखाः सर्वे ययुर्ब्रह्मनिकेतनम् ॥ का.पु. ०४/०१ ॥

स द्विनेत्रं हरेश्चक्षुः सहस्रनयनाधिकम् ।

वाचस्पतिरुवाचेदं प्राञ्जलिर्जलजासनम् ॥ कु.सं. ०२/३० ॥

DBh (10/13/67) narrations the account of demon Aruṇa who becomes invisible by the boon of Brahmā. The gods are unable to oppose him, because the demon also chants the Gāytri formula. At this juncture Br̥haspati is requested to stop demon Aruṇa from the recitation of the Gāytri formula.¹⁰⁷ This exhibits how cleverly Br̥haspati performs his responsibility of protecting the gods.

Br̥haspati 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 वर्ध्रोरभि वष्ट्योजसा) and the fire flame growing non-stop (अग्नेरिव प्रसितिर्नाह वर्तवे).

Many scholars while talking about Br̥haspati's priesthood, place the supposition that the priesthood is also ascribed to Agni¹⁰⁸ but not clearly to Br̥haspati and again the YV refers to Br̥haspati as a priest.¹⁰⁹ This supposition holds no water, because RV too, declares Br̥haspati to be a priest. RV 04/50/01 states specifically that the ancient seers engrossed in pondering, have place Br̥haspati, the charming tongued one on their head (as a priest).¹¹⁰

¹⁰⁷ गायत्रीजपसंसक्तो दैत्यराड्यदि तां त्यजेत्।

मृत्युयोग्यस्तदा भूयादित्युच्चैस्तोषकारिणी॥ देवी.१०/१३/६७॥

¹⁰⁸ अग्निमीळे पुरोहितं यज्ञस्य देवमृत्विजम्। होतारं रत्नधातमम्॥ ऋ.०१/०१/०१॥

¹⁰⁹ बृहस्पतिपुरोहिता देवस्य सवितुः सर्वे। देवा देवैरवन्तु माम्॥ शु.य.२०/११॥

¹¹⁰ तं प्रत्नास ऋषयो दीध्यानाः। पुरो विप्रा दधिरे मन्द्रजिह्वम्॥ ऋ.०४/५०/०१॥

This supposition holds no water, because RV mentions Bṛhaspati as a priest. RV 04/50/01 mentions specifically that the ancient seers engrossed in pondering, have placed the charming tongued Bṛhaspati on their head.¹¹¹

In the same sense TS (02/06) बृहस्पतिर्वै देवानां ब्रह्मा॥ refers, him to by the name Brahmā and in this sense TS (07/04/01) elaborates with the story how he accepted the priesthood for the benefit of the gods.¹¹²

The gods are enumerated by Sāyana that Rudras are 11 in number, Ādityas are 12, Vasus are 08, Soma and two Aśvins (एकादश रुद्रा द्वादश आदित्या अष्टौ वसवः सोमोऽश्विनौ च।).

Even Chitrāv Śāstri remarks under title Relations (परिवार) that Mahābhārat and the relevant Purāṇa texts are not unanimous in deciphering god Bṛhaspati, Vedic sage or Celestial priest. Nevertheless all the three are mixed up to the great extent.¹¹³

Under RV 10/182/02 of seer Trapumūrdā sings the glory of his father Bṛhaspati. It declares his valiant deeds transferred on Narāsamsa fire. They are (01) He drives away inglorious enemies, (02) smashes down

¹¹¹ तं प्रत्नास ऋषयो दीध्यानाः पुरो विप्रा दधिरे मन्द्रजिह्वम्॥ ऋ.०४/५०/०१॥

¹¹² बृहस्पतिर्वै देवानां ब्रह्मा॥ तै.सं. ०२/०६॥

बृहस्पतिरकामयत श्रन्मे देवा दधीरन् गच्छेयं पुरोधामिति...ततो वै तस्मै श्रदेवा अदधत अगच्छत् पुरोधाम्॥
तै.सं.०७/०४/०१॥

¹¹³ Prachin Charitra Kośa P 522, col.01.

the malevolent enemies (03) extends inner happiness and (04) he is fearless.¹¹⁴

Even RV 01/190 Sāyaṇācārya quotes Śaunaka's Ṛgvidhānam, (01/151-153)¹¹⁵ stating that one who recites this hymn (i.e.RV.01/190) beginning with the word Non-deserting (अनर्वाणम्) and bows down to Br̥haspati, gets heroic sons as well as wealth and becomes free from infamy (अश्लोक्यम्).”¹¹⁶

Conclusion

Ṛgvedic sages have mostly praised Br̥haspati as a powerful god who is strong and beneficent, mighty and showerer of benefits and therefore he is regarded as one blessing the people, rather his devotees or his worshipers with the desired objects like mighty sons, progeny, cows, strength, food and long life.

In the sacrificial rituals Br̥haspati's association is restricted to the priest hood in the RV,¹¹⁷ while YV connects him with the sacrifice

¹¹⁴ नराशंसो नोऽवतु प्रयाजे शं नो अस्त्वनुयाजो हवेषु।

क्षिपदशस्तिमप दुर्मतिं हन्नथा करद्यजमानाय शं योः॥ ऋ. १०/१८२/०२॥

¹¹⁵ Mahamhopadhyay K. V. Abhyankar and shukla J. M. write about Śaunaka as the author of the R̥kprātiśākhya only. P 394, col. 02.

¹¹⁶ अनर्वाणं वृषभं मन्द्रजिह्वं बृहस्पतिं वर्धया नव्यमर्कैः।

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

⁴³⁷ स संनयः स विनयः पुरोहितः स सुष्टुतुः स युधि ब्रह्मणस्पतिः

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

called Vājapeya, as he bestows food or strength (वाजम्)¹¹⁸ or even AV 19/04/03-04 speaks of Bṛhaspati as the inspirer or motivator of the reciters or Vedic singers (स्तोतारः).

All the qualities of Bṛhaspati as a leader, furtherer, protector and even as the bestower of the fruits of the sacrificial performance are fully justified in the hymn RV 10/71 containing 11 verses in Tristubh (9th in Jagati) meter. It seems to be different from all other hymns in praise of Bṛhaspati, because this hymn is the vision of Bṛhaspati himself and not a deity. These two hymns (RV 10/71-72) themselves presents the clear picture of Bṛhaspati's greatness and even his inevitable importance in the four steps of the Vedic study (स्वाध्यायः). The four steps are: (01) Learning (अध्ययनम्), (02) Understanding (बोधः), (03) Practice (आचारः) and (04) Teaching (प्रचारः). This shows Bṛhaspati's involvement in the complete process of acquiring knowledge and hence Bṛhaspati is Creator (ब्रह्मा) generating intellect, the Protector (विष्णुः), nourishing or growing knowledge and the Destroyer (महेश्वर). Thus the Trinity of gods is non but the Supreme Reality (परमं ब्रह्म).

¹¹⁸ बृहस्पते वाजं जय बृहस्पतये वाचं जय बृहस्पते वाचं वदत बृहस्पतिं वाजं जापयत।
इन्द्र वाजं जयेन्द्राय वाचं वदतेन्द्रं वाजं जापयत॥ शु.य. ०९/११॥

RV 10/182 of seer Trapumūrdhā containing 03 verses, sings the glory of his father Bṛhaspati. It declares his valiant deeds. They are (01) He protects gods, (02) overcomes difficulties, (03) thrusts aside the weapons of false accusers, (04) drives away inglorious enemies, (05) smashes down the malevolent enemies (दुर्मतिं), (06) extends inner happiness, (07) makes the sacrificer fearless as well as internally happy and (08) consumes Brahmin-hater (ब्रह्मऽद्विषः) demons with his fiery head.

Bṛhaspati has been mostly praised in the R̥gved as a powerful god who is strong, beneficent, mighty and the showerer of benefits. Therefore he is regarded as one blessing the worshipers with desired objects such as, mighty sons, progeny, cows, strength, food and long life.¹¹⁹

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¹¹⁹ एवा महस्तुविजातस्तुविष्मान् बृहस्पतिर्वृषभो धायि देवः ।

स नः स्तुतो वीरवद् धातु गोमद विद्यामेषं वृजनं जीरदानुम् ॥ ऋ.०१/१९०/०८ ॥