

**Chapter 06**  
**Conclusion**  
**(245-253)**

## Chapter 06

### Conclusion

विभु प्रभु प्रथमं मेहनावतो बृहस्पतेः सुविदत्राणि राध्या ।

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

विऽभु । प्रऽभु । प्रथमम् । मेहनाऽवतः । बृहस्पतेः । सुऽविदत्राणि । राध्या ।

इमा । सातानि । वेन्यस्य । वाजिनः । येन । जनाः । उभये । भुञ्जते । विशः ॥

Expansive, bounteous and excellent riches are attainable of Bṛhaspati (the protector of hymns), and the sender of the rain. Those are the gifts of the adorable giver of food by which both the people (singers and worshippers) sitting down here, enjoy.

Siddhesvar Chitrav Sastri while noting the personal account of Bṛhaspati in his Prācīna Charitra Kośa (pp 518-523) mentions (01) god Bṛhaspati, (02) Vedic sage Bṛhaspati and (03) Prist Bṛhaspati, but writes the account as if pertaining to one person. For this reason the description creates a doubt about who has done what. Under the title Dialogue (संवाद), he narrates the account containing references of Bṛhaspati and Indra (Vedic god), Bṛhaspati and Yudhistir (Pauranic king), but it is a

historical fact of chronological differences of not less than 5000-10,000 years.

While mentioning Bṛhaspati's passionate behaviour with Mamatā, the wife of his eldest brother, the curse was given to Dīrghatamā, but the son born was Bhasadvāja who was the family priest of king Dyausa's son Bharata, also shows the chronological difference not less than 500-1000 years (discussed earlier in CH 02 with the quotations of MBh adi.98 & MP 49).

Many Bṛhaspatis are recorded in the Sanskrit literature and they are (01) god Bṛhaspati, (02) Vedic sage Bṛhaspati, (03) priest Bṛhaspati, (04) priest Bṛhaspati of MBh times, (05) atheist (नास्तिक) Bṛhaspati quoted by Ādi Śankarācārya in his *Sarvasiddhāntasārasaṅgraha* and by Mādhavācārya in his *Sarvadarśanasāṅgraha*, (06) celestial councilor Bṛhaspati referred to in Vālmiki Rāmāyan, MBh & almost all the purāna-texts, (07) Bṛhaspati, the author of Arthaśāstra, (08) Bṛhaspati, the author of a *Smṛti*-text, (09) Bṛhaspati as the planet Jupiter and (10) Bṛhaspati, the author of one of the *Vāstusāstra*-texts.

Vedic sage Bṛhaspati's father is Angiras and the mother named Śraddhā. He has two brothers called Ucathya, Uśija or Utathya, the eldest one as well as Samvarta, the youngest one. He has 03 sons Bharadvāja, Śamyu and Tapumūrdhā, though MBh as well as some

Purāṇas like MP add the name Kaca (connected with Devayānī, the daughter of Śukrācārya).

Bṛhaspati is mostly taken as the priest or counselor of the gods in the Vedic Literature. Various mythologies regarding Bṛhaspati being a lord or controller of Jupiter (गुरुः), one of the Planets and even of the Constellations like Aświni, Bharanī etc (referred to by Sāyṇācārya), are suggestive of Bṛhaspati (of the Vedic Period) to be just the overall lord of the Constellations and not any lord of the Planet called Jupiter. This proves that various mythologies regarding Bṛhaspati are mixed up in almost all the Puranic records like Brahmapurāṇam (CH 152), Matsyapurāṇam (CH 23), Viṣṇupurāṇam (04/06), etc, because The mythology of the Moon-god seducing Tārā, the wife of the planet Jupiter and as a result of which she gives birth to Budha, the first king of the Lunar dynasty (presented by Hille Brant in his Vedische Mythologie, pp.160-173).

Though MBh (Udyoga. 117/13, Vana. 219/03) refers the name *Cāndramasī* of Tārā, it is quite clear that the planet Jupiter and the Vedic god Bṛhaspati and even the Vedic priest, sage and the foremost of the clan (गोत्र) of Brahmins are all different personalities.

The above clarification points out that the Vedic hymns and some of the Puranic texts glorify god Br̥haspati, the mortal priest upgraded to the position of the godhood and eventually a god himself. The Puranic texts sketch out his physical appearance also in its full form, though the Vedas are almost silent. Br̥haspati in his earliest stage is presented as a deity who was given the physical structure and even the priesthood of the gods esp. of Indra, the king of gods in later period. Again his position of the priesthood of gods is clear that he helps gods and even the sages in assisting them in their heroic exploits. Later ~~haspati~~ Br̥haspati's divine personality seems to face jealousy of other sages or priest and hence his good qualities and personal drawbacks have led him to the formation of many stories of divine nature.

Brhasapti being the friend of all the gods and the councilor of esp. Indra is simultaneously depicted in the Vedic as well as Post-Vedic literature.

Here the two mythologies deserve to be noted:

(01) Br̥haspati seducing Mamtā, the pregnant wife of his elder brother Utathya, Ucathya or Uśija, cursing the child in the embryo to be born blind and be gating Bharadvāj. Seem to be totally adverse to the pious nature of Brhasapti.

(02) Bṛhaspati's quarrel with his younger brother Samvarta which is caused of the double priesthood of Indra as well as of king Marutta, is the result of Bṛhaspati's limitless jealousy and eventually Bṛhaspati's younger brother Samvarta has to renounce the world and becomes a cloth less monk.

Looking to the overall presentation of Bṛhaspati's divine character and taking in to consideration his pious as well as all-helping nature, the vile and enemic character should not have mingled in one Bṛhaspati, though it seems that there are more than one Bṛhaspati even in the Vedic literature itself. The amplification (उपबृंहणम्) of the Vedic mythologies in the Purāṇas does not come to help the scholars especially in case of Bṛhaspati.

Bṛhaspati's upgradation from a mortal to an immortal priest and then it is probable that he is included in Ṛcās of the hymns on Viśvedevas as one of the members. The vocative "O gods" under RV 01/40/06 stands, according to Sāyaṇācārya for Bṛhaspati, too हे देवाः ब्रह्मणस्पतिप्रभृतयः. This rise continued further in such a way that Bṛhaspati 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. Bṛhaspati attained the knowledge of the Supreme Reality (supported by Bṛhaddevatā 07/109). This is further strengthened by Sāyaṇācārya (specifically under RV 10/71).

Trapumūrdhā's hymn (RV 10/182) containing 03 verses glorifies Br̥haspati.

- (01) He protects gods.
- (02) He Overcomes difficulties.
- (03) He thrusts aside the weapons or false-accusers.
- (04) He drives inglorious enemies away.
- (05) He smashes down the malevolent enemies.
- (06) He extends inner happiness.
- (07) He makes the sacrificer fearless as well as internally happy.
- (08) He consumes Brahmin-hater demons with his fiery head.

As an important feature of Br̥haspati's association, RV 02/26/03 designating him to be the lord of hymns and he is said to be the father of the gods (देवानाम् पितरम्)<sup>1</sup> and according to Sāyṇācārya, it means that he is the protector (पालयिता) of the gods, yet not the preceptor of the gods (देवगुरुः) as in the Purānic literature.

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<sup>1</sup> स इज्जनेन स विशा स जन्मना स पुत्रैर्वाजं भरते धना नृभिः ।

देवानां यः पितरमाविवासति श्रद्धामना हविषा ब्रह्मणस्पतिम् ॥ ऋ.०२/२६/०३ ॥

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.

As it is well-known that the western scholars studied Sanskrit language esp. the Vedas with a firm belief that the Vedic gods are representatives of the Natural phenomena and therefore Br̥haspati is taken to represent one of the forms of the Fire-god (अग्निः), a presiding deity of the priesthood or an embodiment of the hymnal power. Many a times his association with the gods is so close that both the gods look identical by nature and by their style of functioning.

Moreover the above discussed matter brings one to conclude that Br̥haspati being associated with Indra and the Soma-juice, he is a war-god, joyous and showerer of wealth on the praisers.

Br̥haspati's worthy qualities like a good protector and a guide on the path of the pious people are exhibited in RV 02/23/06, at the same time his being omniscient (विचक्षण विशेषेण द्रष्टा सर्वज्ञः) becomes clear through the two hymns (10/70 & 71) of his son Tapumūrdhā that Br̥haspati has been upgraded from a mortal to an immortal one and then to a position of the Holy Master, the corporeal existence of the Supreme Reality expressed by Ādi Śankarācārya in the famous verse गुरुर्ब्रह्मा गुरुर्विष्णुः गुरुर्देवो महेश्वरः ।, etc.

Thus the whole of the study of the Hymns and mythologies on Br̥hasapti as the priest of gods who attained the godhood while living, shows how it has cast impact on the coming generation to upgrade his position to the height of a preceptor initially and eventually a holy master who was deified later on in the Indian Spiritual literature naming him to be a Holy Master सद्गुरुः, श्रीगुरुः or दक्षिणामूर्तिः who opens with the collyrium-stick of knowledge the (pupil's) eyes blinded in the darkness of ignorance, as recited in the verse:

अज्ञानतिमिरान्धस्य ज्ञानाञ्जनशलाकया ।

चक्षुरुन्मीलितं येन तस्मै श्रीगुरवे नमः ॥

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