Appendix 02

Hymns & Verses of Bṛhaspati (English translation)

।।१०/७१/०१-११।।

बृहस्पतिराङ्गिरसः ऋषिः। त्रिष्टुप्, ०९ जगती छन्दसि। ज्ञानं देवता ।

बृहस्पते प्रथमं वाचो अग्रं
यत् प्रैरत नामधेयं दधानाः।
यदेषां श्रेष्ठं यदरिप्रमासीत्
प्रेणा तदेषां निहितं गुहाविः।।०१।।

बृहस्पते। प्रथमम्। वाचः। अग्रम्।
यत्। प्र। ऐरत। नामऽधेयम्। दधानाः।
यत्। एषाम्। श्रेष्ठम्। यत्। अरिप्रम्। आसीत्।
प्रेणा। तत्। एषाम्। निऽहितम्। गुहा। आविः।

That Bṛhaspati is the best (part) of speech which those giving a name (to objects) first utter, that which was the best of those (words) and free from defect, (saraswati) revels it though secretly implanted, by means of affection.(01)

सक्तुमिव तितउना पुनन्तो
यत्र धीरा मनसा वाचमक्रत।
अत्रा सखायः सख्यानि जानते
भद्रैषां लक्ष्मीर्निहिताधि वाचि।।०२।।

सक्तुम्ऽइव। तितउना। पुनन्तः।
यत्र। धीराः। मनसा। वाचम्। अक्रत।
अत्र। सखायः। सख्यानि। जानते।
भद्रा। एषाम्। लक्ष्मीः। निऽहिता। अधि। वाचि।।

When the wise create Speech through wisdom winnowing it as (men winnow) barley with a sieve, then friends know friendship, good fortune is placed upon their words.(02)

यज्ञेन वाचः पदवियमायन्
तामन्वविन्दन्नृषिषु प्रविष्टाम्।
तामाभृत्या व्यदधुः पुरुत्रा तां
सप्त रेभा अभि सं नवन्ते।।०३।।

यज्ञेन। वाचः। पदऽवीयम्। आयन्।
ताम्। अनु। अविन्दन्। ऋषिषु। प्रऽविष्टाम्।
ताम्। आऽभृत्य। वि। अदधुः। पुरुऽत्रा। ताम्।
सप्त। रेभाः। अभि। सम्। नवन्ते।।

The wise reached the path of Speech by sacrifice they found it located in the sears, having acquired it by the distributed it in many places, the seven noisy birds meet together.(03)

उत त्वः पश्यन्न ददर्श वाच-
मुत त्वः शृण्वन्न शृणोत्येनाम्।
उतो त्वस्मै तन्वं१ वि सस्रे
जायेव पत्य उशती सुवासाः।।०४।।

उत। त्वः। पश्यन्। न। ददर्श। वाचम्।
उत। त्वः। शृण्वन्। न। शृणोति। एनाम्।
उतो इति। त्वस्मै। तन्वम्। वि। सस्रे।
जायाऽइव। पत्ये। उशती। सुऽवासाः।।

One person seeing speech has not seen her, another person hearing her has not heard her, but to another she delivers her person as a well dressed loving wife reviles herself to her husband.(04)

उत त्वं सख्ये स्थिरपीतमाहु-
र्नैनं हिन्वन्त्यपि वाजिनेषु।
अधेन्वा चरति माययैष वाचं
शुश्रुवाँ अफलामपुष्पाम्।।०५।।

उत। त्वम्। सख्ये। स्थिरऽपीतम्। आहुः।
न। एनम्। हिन्वन्ति। अपि। वाजिनेषु।
अधेन्वा। चरति। मायया। एषः। वाचम्।
शुश्रुऽवान्। अफलाम्। अपुष्पाम्।।

They call one person firmly established in the friendship, they do not exclude him from the society of the powerful in knowledge, another wanders with an illusion is that barren bearing speech that is without fruit and without flowers.(05)

यस्तित्याज सचिविदं सखायं
न तस्य वाच्यपि भागो अस्ति।
यदीं शृणोत्यलकं शृणोति
नहि प्रवेद सुकृतस्य पन्थाम्।।०६।।

यः। तित्याज। सचिऽविदम्। सखायम्।
न। तस्य। वाचि। अपि। भागः। अस्ति।
यत्। ईम्। शृणोति। अलकम्। शृणोति।
नहि। प्रऽवेद। सुऽकृतस्य। पन्थाम्।।

He who has abandoned the friend who knows the duty of a friend, in his speech there is not a particle of sense, whatever he hears he hears senseless for he knows not the path of righteousness.(06)

अक्षण्वन्तः कर्णवन्तः सखायो
मनोजवेष्वसमा बभूवुः।
आदघ्नास उपकक्षास उ त्वे
ह्रदाइव स्नात्वा उ त्वे ददृश्रे।।०७।।

अक्षण्ऽवन्तः। कर्णऽवन्तः। सखायः।
मनःऽजवेषु। असमाः। बभूवुः।
आदघ्नासः। उपऽकक्षासः। ऊँ इति। त्वे।
ह्रदाःऽइव। स्नात्वाः। ऊँ इति। त्वे। ददृश्रे।।

Friends possessing eyes, possessing ears, were unequal in mental apprehension, some seemed like pools reaching to the mouth, others reaching to the lions, others like pools in which one can bathe.(07)

ह्रदा तष्टेषु मनसो जवेषु
यद्ब्राह्मणाः संयजन्ते सखायः।
अत्राह त्वं वि जहुर्वेद्याभि-
रोहब्रह्माणो वि चरन्त्यु त्वे।।०८।।

ह्रदा। तष्टेषु। मनसः। जवेषु।
यत्। ब्राह्मणाः। सम्ऽयजन्ते। सखायः।
अत्र। अह। त्वम्। वि। जुहुः। वेद्याभिः।
ओहऽब्रह्माणः। वि। चरन्ति। ऊँ इति। त्वे।।

Although Brahmins who are friends concur in the mental apprehensions which are conceived by the heart of the wise, here in this assembly they abandon one man to ignorance of the sciences that are to be known, others again who are reckoned as Brahmins.(08)

इमे ये नार्वाङ्न परश्चरन्ति	इमे । ये। न। अर्वाक्। न। परः। चरन्ति।
न ब्राह्मणासो न सुतेकरासः।	न। ब्राह्मणासः। न। सुतेऽकरासः।
त एते वाचमभिपद्य पापया	ते। एते। वाचम्। अभिऽपद्य। पापया।
सिरीस्तन्त्रं तन्वते अप्रजज्ञयः।।०९।।	सिरीः। तन्त्रम्। तन्वते। अप्रऽजज्ञयः।।

Those who do not move with the Brahmins in the lower world nor in the upper world they are neither Brahmins understanding the meaning of the Vedas nor the priests offerer of soma libations, they are ignorant attaining the sin producing speech become plough-men pursuing agriculture only.(09)

सर्वे नन्दन्ति यशसागतेन	सर्वे। नन्दन्ति। यशसा। आऽगतेन।
सभासाहेन सख्या सखायः।	सभाऽसहेन। सख्या। सखायः।
किल्बिषस्पृत्पितुषणिर्ह्येषा-	किल्बिषऽस्पृत्। पितुऽसनिः। हि। एषाम्।
मरं हितो भवति वाजिनाय।।१०।।	अरम्। हितः। भवति। वाजिनाय।।

All friends rejoice when the friendly soma libation, the support of the assembly of the priests has arrived at the sacrifice, For soma the remover of evils, the procurer of sustenance, when kept (in the vessels), is sufficient for their invigoration.(10)

ऋचां त्वः पोषमास्ते पुपुष्वान्	ऋचाम्। त्वः। पोषम्। आस्ते। पुपुष्वान्।
गायत्रं त्वो गायति शक्वरीषु।	गायत्रम्। त्वः। गायति। शक्वरीषु।
ब्रह्मा त्वो वदति जातविद्यां	ब्रह्मा। त्वः। वदति। जातऽविद्याम्।
यज्ञस्य मात्रां वि मिमीत उ त्वः।।११।।	यज्ञस्य। मात्राम्। वि। मिमीते। ऊँ इति। त्वः।।

One (invoking priest i.e. **होता**) is diligent in the repetition of the sacred formulas, the second one (the singing priest i.e. **उद्गाता**) chants the formulas of Gayatri meter in the Shakvari mantras, the third one (i.e. the supervisor priest) Brahma elaborates the knowledge of what is to be done and the fourth one (sacrificing priest i.e. **अध्वर्यु**) measures the materials of the sacrifice.(11)

।।१०/७२/०१-०९।।

लौक्यो बृहस्पतिः, बृहस्पतिराङ्गिरसो वा दाक्षायणी अदितिर्वा ऋषिः। अनुष्टुप् छन्दः। देवाः।

देवानां नु वयं जाना	देवानाम्। नु। वयम्। जाना।
प्र वोचाम विपन्यया।	प्र। वोचाम। विपन्यया।
उक्थेषु शस्यमानेषु	उक्थेषु। शस्यमानेषु।
यः पश्यादुत्तरे युगे।।०१।।	यः। पश्यात्। उत्ऽतरे। युगे।।

Let us proclaim with a clear voice the generations of the gods (the divine company), who, when their praises are recited, look (favorably on the worshipper) in this latter age.(01)

ब्रह्मणस्पतिरेता सं	ब्रह्मणः। पतिः। एता। सम्।
कर्मारइवाधमत्।	कर्मारःऽइव। अधमत्।
देवानां पूर्व्ये	देवानाम्। पूर्व्ये।
युगेऽसतः सदजायत।।०२।।	युगे। असतः। सत्। अजायत।।

Brahmaṇaspati filled those (generations of the gods) with breath as a blacksmith (his bellows), in the first age of the gods the existent was born of the nonexistent.(02)

देवानां युगे प्रथमे–	देवानाम्। युगे। प्रथमे।
–सतः सदजायत।	असतः। सत्। अजायत।
तदाशा अन्वजायन्त	तत्। आशाः। अनु। अजायन्त।
तदुत्तानपदस्परि।।०३।।	तत्। उत्तानऽपदः। परि।।

In the first age of the gods the existent was born of the non-existent, after that the quarters (of the horizon) were born, and after them the upward-growing (trees).(03)

भूर्जज्ञ उत्तानपदो	भूः। जज्ञे। उत्तानऽपदः।
भुव आशा अजायन्त।	भुवः। आशाः। अजायन्त।
अदितेर्दक्षो अजायत	अदितेः। दक्षः। अजायत।
दक्षाद्वदितिः परि।।०४।।	दक्षात्। ऊँ इति। अदितिः। परि।।

The earth was born from the upward-growing (tree), the quarters were born from the earth, Daksha was born from Aditi and afterwards Aditi from Daksha.(04)

अदितिर्ह्यजनिष्ट दक्ष	अदितिः। हि। अजनिष्ट। दक्ष।
या दुहिता तव।	या। दुहिता। तव।
तां देवा अन्वजायन्त	ताम्। देवाः। अनु। अजायन्त।
भद्रा अमृतबन्धवः।।०५।।	भद्राः। अमृतऽबन्धवः।।

Aditi who was the daughter, Daksha was born; after her the gods were born adorable, freed from the bonds of death.(05)

यद्देवा अदः सलिले	यत्। देवाः। अदः। सलिले।
सुसंरब्धा अतिष्ठत।	सुऽसंरब्धाः। अतिष्ठत।

अत्रा वो नृत्यतामिव	अत्र। वः। नृत्यताम्ऽइव।
तीव्रो रेणुरपायत।।०६।।	तीव्रः। रेणुः। अप। आयत।।

When, gods, you abode in this pool well-arranged, then a pungent dust went forth from you as if you were dancing.(06)

यद्देवा यतयो यथा	यत्। देवाः। यतयः। यथा।
भुवनान्यपिन्वत।	भुवनानि। अपिन्वत।
अत्रा समुद्र आ	अत्र। समुद्रे। आ।
गूळहमा सूर्यमजभर्तन।।०७।।	गूळहम्। आ। सूर्यम्। अजभर्तन।।

When, gods, you filled the worlds (with your radiance) as clouds (fill the earth with rain), then you brought forth the sun hidden in the ocean.(07)

अष्टौ पुत्रासो अदितेर्ये	अष्टौ। पुत्रासः। अदितेः। ये।
जातास्तन्व १ स्परि।	जाताः। तन्वः। परि।
देवाँ उप प्रैत्सप्तभिः	देवान्। उप। प्र। ऐत्। सप्तऽभिः।
परा मार्ताण्डमास्यत्।।०८।।	परा। मार्ताण्डम्। आस्यत्।।

Eight sons (there were) of Aditi who were born from her body; she approached the gods with seven, she sent forth Martanda on high.(08)

सप्तभिः पुत्रैरादितिरुप	सप्तऽभिः। पुत्रैः। अदितिः। उप।
प्रैत्पूर्व्यं युगम्।	प्र। ऐत्। पूर्व्यम्। युगम्।
प्रजायै मृत्यवे	प्रऽजायै। मृत्यवे।
त्वत्पुनर्मार्ताण्डमाभरत्।।०९।।	त्वत्। पुनः। मार्ताण्डम्। आ। अभरत्।।

With seven sons Aditi went to a former generation, but she bore Martanda for the birth and death (of human beaings).(09)

Bṛhaspati's rise from a mortal to the immortal (celestial priest)

The hymn 10/71 containing 11 mantras to be different from all other hymns in praise of Bṛhasapti, become this hymn is the vision of Bṛhaspati himself and not a deity. Sāyanācārya also paraphrases the vocative Brhaspati as inner dweller (अन्तरात्मन्) and adds that the children uttering the first name (of any object) are the grace of Bṛhaspati.

Afterthat the wise create cultured speech as it were winnowed with a sieve (तितउना पुनन्तुः) which helps the friends to know friendship and to achieve good fortune (भद्रा लक्ष्मीः).

The seeds of speech were present in the sacrifices and were in the hearts of the sears. But the speech was directed to different deities through the meters like गायत्री and others [FN.Vide. गायत्र्युष्णिगनु]

Most of the people are unable to grasp the speech in its real sense, though theirare a few lucky like a beloved husband of wife, before whom the speech reviles herself entirety [FN.]

One blessed by the speech attains position among the scholars but one without any reprouduction is excluded, because his speech has not come to any use.[FN. This idea is paraphrased by]

One abandoning the knowledge of the Vedas is unaware of the path of righteousness, because the study of the Vedas is like friendship with the Vedas.

The person possessing the knowledge are either excellent (), middling ones () or the lowest ones ()

The Brhamins not understanding the meaning of the Vedas are Censured with the words that such persons are like ignorant ploughmen who peruse only agriculture.

The Soma libation at the sacrifice makes all happy by way of removing their evils and procuring invigoration.

The righteous activities such as invoking, singing, supervising and sacrificing of Hotā, Udgātā, Brahmā and Adhvaryu priests are specifically pointed out.

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