

Chapter 03

Brhaspati's Physical Appearance & Relations (Pages 103 - 146)

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यो रेवान् यो अमीवहा वसुवित्पुष्टिवर्धनः ।

स नः सिषक्तु यस्तुरः ॥ ऋ.०१/१८/०२ ॥

यः । रेवान् । यः । अमीवहा । वसुवित् । पुष्टिवर्धनः ।

सः । नः । सिषक्तु । यः । तुरः ॥

“O Brahmanaspati! Make the offerer of the libation illustrious among the gods, like Kakṣīvān, the son of Uśija.”

Introduction

The famous norm of the Vedic Literature stands that the Vedic gods are mostly Elemental Beings and hence they are not personified. Yet there are ample evidence and references exhibiting Br̥haspati's physical appearance. Therefore His relations i.e. relationships are also discussed in this chapter.

Personality

It is an all-accepted fact that the personality reveals qualities (आकृतिर्गुणान् कथयति) and the major portion of the personality lies in the physical appearance of a person.

As it is the case with other Vedic deities like Agni, Indra and others, Br̥haspati's physical appearance is not fully or vividly expressed in any hymn or a passage of the Vedic Literature. His qualities on the contrary so elaborately get revealed that here an humble attempt is made to bring out Br̥haspati's physical appearance drawn from the references regarding his qualities projecting his personality.

Br̥haspati's liberality is also presented often. RV 02/24/10 shows his liberal nature stating that both the singers of the prayers and the worshipers enjoy (विशः) the Gifts given by Br̥haspati with full satisfaction.

RV 02/24/13 states that Br̥haspati offers wealth to the priests and the sacrificers through the hymns and the praise.¹ His nature of paying off the debts is also remarkable, because he does not care for the oppressors (वीळुद्वेषा).²

¹ उताशिष्ठा अनु शृण्वन्ति वह्नयः। सभेयो विप्रो भरते मति धना॥ ऋ.० २/२४/१३॥

² वीळुद्वेषा अनु वश ऋणमाददिः। स ह वाजी समिथे ब्रह्मणस्पतिः॥ ऋ.० २/२४/१३॥

Further RV 04/50/02³ presents Br̥haspati's personality which is easy to recognize and to protect the sacrifice (योनिम्), because it runs as, "O Br̥haspati, these priests who with resounding gait and rejoicing have praised for us you easy to recognize. O Br̥haspati, please protect their fruitful (fruit-yielding), extensive, non-violent and a long-seasoned support i.e. the sacrifice."⁴

RV 02/25/05 exhibits his grace that makes sacrificers or a worshiper the blessed one who enjoys the happiness given by the God (देवानां सुम्ने). The rivers flow for him and houses are owned in multitudes by him.⁵

Br̥haspati's qualities, exploits, physical appearance, association as well as relations are projected many a times through the Figure-of-Speech like Simile (उपमा), Poetic Fancy (उत्प्रेक्षा), Metaphor (रूपकं) Exemplification (दृष्टान्तः) and so on. As e.g.

³ धुनेतयः सुप्रकेतं मदन्तो बृहस्पते अभि ये नस्ततस्त्रे।

पृषन्तं सृप्रमदब्धमूर्वं बृहस्पते रक्षतादस्य योनिम्॥ ऋ.०४/५०/०२॥

⁴ This verse seems to be misinterpreted by Macdonell A. A who writes in his 'A Vedic Reader For Students' (P 85), "This is a very obscure stanza, the allusions in which can only be conjectured. The subject of a-c is not improbably the ancient priests, mentioned in 01c (तं प्रत्नास ऋषयो दीध्यानाः), who with the aid of Br̥haspati recaptured the cows confined in the stronghold of Vala." He takes the whole verse to point out Br̥haspati's physical strength protecting the herd of cattle for the sacrifice.

⁵ तस्मा इद्विश्वे धुनयन्त सिन्ध्वोऽच्छिद्रा शर्म दधिरे पुरुणि॥ ऋ.०२/२५/०५॥

RV 10/68/06 projects the Exemplification (दृष्टान्तः) of the tongue and the teeth (जिह्वा दन्तीः). Just as the teeth eat any hard eatable by way of biting with the help of tongue, Bṛhaspati (like the tongue) destroyed demon Vala (the hard eatable thing) with the help of his soldiers (like teeth).⁶

The power of Bṛhaspati's recitation of the hymns or the sacred formula is so effective that the invoking priest gives as if the direct invitation to the deities and the same is explain by Sāyanācharya commenting on RV 01/40/05 which declares that Bṛhaspati reciting the sacred formula of praise (उक्त्यम्) through the recitation of the invoking priest (होतृमुखे), is non but the abodes of the deities like Indra, Varuṇa, Mitra and Aryamā.⁷

RV 10/67/03 speaks of Bṛhaspati driving out the cows stolen by Panis. At that time he is assisted by his friends Maruts who shout (वावदद्भिः) as it were the geese (हंसैरिव) cackle.

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

⁶ दद्धिर्न जिह्वा परिविष्टमाद दाविर्निधीरकृणोदुस्त्रियाणाम्॥ ऋ.१०/६८/०६॥

⁷ प्र नूनं ब्रह्मणस्पतिर्मन्त्रं वदत्युत्थम्।

यस्मिन्निन्द्रो वरुणो मित्रो अर्यमा देवा ओकांसि चक्रिरे॥ ऋ.०१/४०/०५॥

only help him in killing demon Vala but also in regaining the wealth i.e. the cows.⁸

RV 04/50/03 declares that Br̥haspati acted in such a way that no demon can do it again and there was regulation in the Nature-order (ऋतम्) like the mutual rising and setting of the Sun and the Moon.

RV 10/68/04ab speaks of Br̥haspati releasing (अवक्षिपन्) the cows from the cow-pen of Vala. This act is compared with his another act of dropping a meteor from the sky (उल्कामिव द्योः).

Br̥haspati's calculative thinking is nicely presented under RV 10/68/05⁹ where अनुमृश्य means after having pondered or considered that the cows are here though Wilson translates it as, “guessing”¹⁰ that he released the cows from the cave of Vala like the sun dispelling the darkness from the sky and like the wind dispersing the clouds of the rainy season.

Br̥haspati's valour is revealed under 10/68/08 through 02 Similes. He seized and drove out the cows from the cow-pen (01) like a fish living in

⁸ स इँ सत्योभिः सखिभिः शुचिद्वि गोधायसं वि धनसैरददः ।

ब्रह्मणस्पतिर्वृषभिर्वराहै धर्मस्वेदेभिर्द्रविणं व्यानट् ॥ ऋ. १०/६७/०७ ॥

⁹ बृहस्पतिरनुमृश्या वलस्या भ्रमिव वात आ चक्र आ गाः ॥ ऋ. १०/६८/०५ ॥

¹⁰ Sāyācārya explains अत्र गावस्तिष्ठन्तीति विचार्य निश्चित्य ।

the water is seized in a dry-fish rod (दीने) and (02) like a bowl (चमसः) for drinking Soma juice is chopped off (विऽकृत्य) from a tree. Here demon Vala is compared with a fish as well as a bowl and the stone-enclosure (अश्ना-अश्मना) with the water as well as the tree.

The verse RV 10/68/10 refers to Br̥haspati driving out the cows stolen by demon Vala and their two Similes are employed. Just as the snow separates the leaves from the trees (हिमेव पर्णा मुषिता वनानि), Br̥haspati drove out the cows from the demon (and returned to the gods).

RV 02/23/04 states that he is recognized as a friend of sacrificers¹¹ and a punisher of the hater of prayers clearly shows his friendly as well as enemy yet not a hostile nature.

As it is well-known that the AV mostly deals with the black magic (अभिचारः), Br̥haspati is sometimes referred to as overpowering the black magic with the words that he is invoked for the victory over the enemy army that he enmeshes (संदानम्) and destroys.¹²

Physical appearance

¹¹ यस्तुभ्यं दाशान्न तमंहो अश्नवत् ॥ ऋ.०२/२३/०४॥

¹² संदानं वो बृहस्पतिः संदानं सविता करत्। संदानं मित्रो अर्यमा संदानं भगो अश्विना॥ अ.वे. ०६/१०४/०१॥

The physical appearance of any person or object is easy to derive from his or her personality and personification. The personality of the Vedic deities is vivid in the Vedas, but the personification seems to have not started.

Here at this juncture a humble attempt is made to present Bṛhaspati's personality and personification, though Tripathi G. C.'s remark¹³ regarding Bṛhaspati's physical description is based on Agni, is a type of identity between both of them. The physical appearance of Bṛhaspati and Agni is very common such as, golden-hued etc.

The physical appearance is normally presented on the line of देवाः पादतो वर्ण्या मनुष्यास्तु शिरस्तः (gods are described beginning from their feet, but the mortals beginning from the head). This statement has two examples (01) Adī Śankrācārya describes the beauty (सौंदर्यम्) of lord Viṣṇu in his famous *Viṣṇupādādikeśāntavarṇanastotram* containing 51 verses in *Sragdharā metre*. It begins with His toe-nails (नखालिः) (in verse 16) and ends with hair (केशाः) (in verse 46). (02) Great poet Śrī haṇs gives the hair to toe-nail description of Damayantī in his *Naiṣadhīyacaritm* well known as *Naiṣadham* in canto 7th.

¹³ बृहस्पति का लगभग संपूर्ण शारीरिक वर्णन अग्नि के आधार पर हुआ है। उनका वर्ण हिरण्य के समान हैं, वे अरुण या भूरे हैं। वे अत्यन्त तेजस्वी तथा भास्वर हैं। *Vadik Devata* (P 688).

Dr. G. C. Tripathi's remark in his Vaidika Devatā (P 688): "Bṛhaspati's complete physical description is mostly based on that of Agni" leads one to prove that Bṛhaspati's association with Agni is a type of identity and hence the later literature might have been tempted to present both of them as one single deity. But the case is not so. Starting from the Vedic Literature up to not only the Puraṇa -texts but also the Classical Sanskrit Literature, take both Agni as well as Bṛhaspati as two different deities (in the Vedic Literature) or gods (in the Post-Vedic Literature).

RV 04/50/04 states that Seven-rayed Bṛhaspati removed the darkness (वि सप्तरश्मिरधमत्त तमांसि) exhibiting his characteristic that like the Sun-god he is an effulgent one dispelling darkness.

The norms of describing the physical appearance is adopted here on the bases of the description of lord Viṣṇu by Adī Śankrācārya who commences with lord Viṣṇu's weapons, lustrous form and then from toe to the hair

RV 01/190/04 indicates the infallible power of Brhaspati's weapon by employing the Simile that just as (weapons of a hunter) fall on deer (मृगाणाम्), these weapons (हेतयः) of Bṛhaspati fall day by day upon the workers of sorcery (अहिमायान्).

Br̥haspati is said to hold a pick-axe (पर्शुः)¹⁴, arrows (इषवः) and a bow (धनुः).¹⁵ RV 06/75/17 expressing the wish of granting the happiness (शर्म) by the seer that Brahmaṇaspati's arrows are so sharp that they look like the shaven-headed boys (विशिखाइव).

It has been observed that the physical appearance of Br̥haspati and Agni is very common.

Agni is prayed in RV 04/03/01 for protection by the sacrificial priest who know him of the golden colour and fast-enkindling one (तनयित्नोः),¹⁶ while Br̥haspati is described in RV 07/97/07 to be pure, possessed of numerous vehicles like chariots, horses, etc, the purifier, armed with golden weapons (हिरण्यवाशी).¹⁷

Both are golden-hued (हिरण्याभः).

¹⁴ त्वष्टा माया वेदपसामपस्तमो बिभ्रत्पात्रा देवपानानि शंतमा ।

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

¹⁵ ऋतज्येन क्षिप्रेण ब्रह्मणस्पतिं यत्र वष्टि प्र तदश्नोति धन्वना ।

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

¹⁶ आग्निं पुरा तनयित्नोरचित्ताद्धिरण्यरूपमवसे कृणुध्वम् । ऋ. ०४/०३/०१ ॥

¹⁷ स हि शुचिः शतपत्रः स शुन्ध्युर्हिरण्यवाशीरिषिरः स्वर्षाः । ऋ. ०७/९७/०७ ॥

Agni's face is described under RV 07/01/08 to be effulgent, burning red and shining when enkindled,¹⁸ while Bṛhaspati is prayed under RV 03/62/05 to be effulgent through the recitation of the hymns.¹⁹

Both are effulgent (शुचि).

Agni is called Domestic priest (पुरोहितः) which is his functional name and the similar names like the lord of the house (गृहपतिः) in RV 07/01/01 as well as one growing at home (वर्धमानं स्वे दमे) in RV 01/01/08,²⁰ similarly Bṛhaspati is also the domestic priest (पुरोहितः) with a slight change in the area of function. This is to say that he supervises the sacrificial rituals initially of the householders and later on of the gods and for this reason he has occupied the position of the divine or celestial priest.²¹

Both are Domestic priest (पुरोहितः), yet Agni functions like the Invoking priest (होता) and Bṛhaspati is non but the supervisor (ब्रह्मा).

¹⁸ आ यस्ते अग्न इधते अनीकं वसिष्ठ शुक्र दीदिवः पावक।

उतो न एभिः स्तवथैरिह स्याः॥ ऋ.०७/०१/०८॥

¹⁹ शुचिमर्कैर्बृहस्पति मध्वरेषु नमस्यत। अनाम्योज आ चके॥ ऋ.०३/६२/०५॥

²⁰ ॐ अग्निमीळे पुरोहितं यज्ञस्य देवमृत्विजम्। होतारं रत्नधातमम्। ऋ.०१/०१/०१॥

²¹ स संनयः स विनयः पुरोहितः स सुष्टुतुः स युधि ब्रह्मणस्पतिः। ऋ.०२/२४/०९॥

Agni is praised in the very first verse of the RV as holy i.e. the domestic god of the sacrifice,²² while Angirā's powerful sons Brhaspati is prayed in RV 10/67/02 for the attainment of the sacrificial position (यज्ञस्य धाम).²³

Both are holy, as they are invariably connected with the sacrifice (यज्ञस्य देवः or यज्ञस्य धाम).

Agni's quality of dexterity is clearly mentioned in his being skilled one (दक्षाय्यः) in RV 07/01/02²⁴ and the same type of dexterity is found in Brhaspati with the same word in RV 07/97/08.²⁵

Both are equally Dexterous (दक्षाय्यः).

Agni's prime duty is as Carrying the oblations to the gods (हव्यवाहः) is well known in the verses like RV 05/04/02,²⁶ etc., in the same manner Brhaspati is also declared to make the gods enjoyers of the oblations.

Both are thus carriers of oblations.²⁷

²² अग्निमीळे पुरोहितं यज्ञस्य देवमृत्विजम्। होतारं रत्नधातमम्॥ ऋ.०१/०१/०१॥

²³ विप्रं पदमङ्गिरसो दधाना यज्ञस्य धाम प्रथमं मनन्त॥ ऋ.१०/६७/०२॥

²⁴ थमग्निमस्ते वसवो न्यृण्वन् त्सुप्रतिचक्षमवसे कुतश्चित्।

दक्षाय्यो यो दम आस नित्यः॥ ऋ.०७/०१/०२॥

²⁵ देवी देवस्य रोदसी जनित्री बृहस्पतिं वावृधतुर्महित्वा।

दक्षाय्याय दक्षता सखायः करद्वह्मणे सुतरा सुगाथा॥ ऋ.०७/९७/०८॥

²⁶ हव्यवाळग्निरजरः पिता नो विभुर्विभावा सुदृशीको अस्मे। ऋ.०५/०४/०२॥

²⁷ देवाश्चित् ते असुर्यं प्रचेतसो बृहस्पते यज्ञियं भागमानशुः। ऋ.०२/२३/०२॥

Agni is mentioned as strong (तुविष्मान्)²⁸ in RV 04/05/03, born of strength (तुविजातः)²⁹ in RV 05/02/11 and hence he is son of strength (सहसः सूनुः) in RV 07/01/21³⁰, even Bṛhaspati is strong in RV 01/190/08³¹ and son of strength (सहसस्पुत्र) in RV 01/40/02.³²

Both are sons of strong (सहसः).

Under RV 04/50/08 he is referred to as the mighty god who has kept the ends of the earth separated yet well settled.³³

RV 01/190/03 declaring Bṛhaspati's strength employs 'arms' (बाहू) that destroy the enemies of the sacrificer.³⁴ Bṛhaspati's arms are strong and the same is referred to in RV 02/24/07. The verse states that

²⁸ शाम द्विर्भा महि तिग्मभृष्टिः सहस्रेता वृषभस्तुविष्मान्। ऋ.०४/०५/०३॥

²⁹ एतं ते स्तोमं तुविजात विप्रो रथं न धीरः स्वपा अतक्षम्। ऋ.०५/०२/११॥

³⁰ त्वमग्ने सुहवो रण्वसंदक् सुदीती सूनो सहसो दिदीहि।
मा त्वे सचा तनये नित्य आ धङ्ना वीरो अस्मान्नर्यो वि दासीत्॥ ऋ. ०७/०१/२१॥

³¹ एवा महस्तुविजातस्तुविष्मान् बृहस्पतिर्वृषभो धायि देवः॥ ऋ.०१/१९०/०८॥

³² त्वामिद्धि सहसस्पुत्र मर्त्य उपब्रूते धने हिते।
सुवीर्यं मरुत आ स्वश्व्यं दधीत यो व आचके॥ ऋ.०१/४०/०२॥

³³ यस्तस्तम्भ सहसा विज्मो अन्तान् बृहस्पतिस्त्रिषधस्थो रवेण।
तं प्रत्नास ऋषयो दीध्यानाः पुरो विप्रा दधिरे मन्द्रजिह्वम्॥ ऋ.०४/५०/०१॥

³⁴ उपस्तुतिं नमस उद्यतिं च श्लोकं यंसत् सवितेव प्र बाहू ।
अस्य क्रत्वाहन्योऽयो अस्ति मृगो न भीमो अरक्षसस्तुविष्मान्॥ ऋ.०१/१९०/०३॥

Bṛhaspati and other descendants of sage Aṅgirā have produces fire with their two hands (बाहुभ्यां).³⁵

RV 10/67/10³⁶ states 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.

Agni, the Fire-god is the carrier of oblations of the gods and hence he preserves the oblations in his mouth. So he has a tongue, too. This idea is clearly expressed in RV 06/16/02 that he accepts the oblations (of the gods) and bring them to the sacrificial performance,³⁷ while Bṛhaspati is highlighted by the priest in RV 01/190/01 as non-deserting, the showerer of fruits and a sweet-tongued one whom the gods and the mortals praise.³⁸

Both are sweet-tongued though Agni's tongues are sweet (मन्द्राभिः जिह्वाभिः) with the delicious offerings while Bṛhaspati's tongue is sweet with the constant recitation of the hymns (मन्द्रजिह्वः).

³⁵ ऋतवानः प्रतिचक्ष्यानृता पुन रात आ तस्थुः कवयो महस्पथः

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

³⁶ यदा वाजमसनद्विश्चरुपमा धामरुक्षदुत्तराणि सद्य।

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

³⁷ स नो मन्द्राभिरध्वरे जिह्वाभिर्यजा महः। आ देवान्वक्षि यक्षि च॥ ऋ.०६/१६/०२॥

³⁸ अनर्वाणं वृषभं मन्द्रजिह्व बृहस्पतिं वर्धया नव्यमर्कैः।

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

Both being sweet-tongued ones, RV 06/16/02 employs plural for tongues (जिह्वाभिः). Which correspond to Agni's seven tongues listed in the Muṇḍakopniṣad (01/02/04).³⁹

Agni has seven faces that can be the Vedic meters or rays as mentioned in RV 04/01/16⁴⁰ and 04/07/05⁴¹ respectively, on the other hand RV 04/50/04 mentions that Bṛhaspati has also seven faces (सप्तास्यः) and they are the seven meters viz. Gāyatrī, Uṣṇik, Anuṣṭup, Bṛhatī, Pankti, Triṣṭup and Jagatī.⁴²

Here Agni's seven rays are mentioned and naturally the rays are non but the faces in case of the lustruous one.

Both are seven-faced ones (सप्तमुखः or सप्तास्यः).

³⁹ काली कराली च मनोजवा च सुलोहिता या च सुधूम्रवर्णा।

स्फुलिङ्गिनी विश्वरुची च देवी लेलायमाना इति सप्त जिह्वाः॥ मुण्ड.०१/०२/०४॥

⁴⁰ धेनोः वाचः संबन्धि... नाम स्तुतिसाधकं शब्दमात्रं... त्रिः स्त एकविशतिसंख्याकानि स्तुतिसाधनानि छन्दांसि। तानि च गायत्र्यादीनि जगत्यन्तानि सप्त। अतिजगत्यादीन्यतिधृत्यन्तानि सप्त। कृतिप्रभृतीन्युत्कृतिपर्यन्तानि सप्तेति। सा० ०४/०१/१६॥

⁴¹ तमीं होतारमानुषक् चिकित्वांसं नि षेदिरे।

रण्वं पावकशोचिषं यजिष्ठं सप्त धामभिः॥ ऋ.०४/०७/०५॥

⁴² बृहस्पतिः प्रथमं जायमानो महो ज्योतिषः परमे व्योमन्।

सप्तास्यस्तुविजातो रवेण वि सप्तरश्मिरधमत्तमांसि॥ ऋ.०४/५०/०४॥

Br̥haspati is the Lord of hymns (ब्रह्मणस्पतिः), Domestic priest,⁴³ carrying the oblations to the gods,⁴⁴ the best of poets (कविः)⁴⁵ bestowing upon the reciters the art of composing and singing the hymns.⁴⁶

Just as the strength of the Vedic gods is presented by expressing the name ‘bull’ (वृषभः/वृषा), they must have horns. Agni and Br̥haspati are especially sharp-horned ones. Agni’s sharp-horns are compared in RV 06/16/39 with sharp arrows of a valiant worrier,⁴⁷ while Br̥hasati or Brahmanaspati is prayed in RV 10/155/02 to drive away the she-destroyer of all embryos and even of the she-adversary to charity.⁴⁸

Both are sharp-horned (तीक्ष्णशृंगः = तिग्मशृंग).

⁴³ स संनयः स विनयः पुरोहितः स सुष्टुतुः स युधि ब्रह्मणस्पतिः ।
चाक्ष्मो यद् वाजं भरते मती धनाऽऽदित् सूर्यस्तपति तप्यतुर्वृथा ॥ ऋ.०२/२४/०९ ॥
यस्तस्तम्भ सहसा विज्मो अन्तान् बृहस्पतिस्त्रिषधस्थो रवेण ।
तं प्रत्नास ऋषयो दीध्यानाः पुरो विप्रा दधिरे मन्द्रजिह्वम् ॥ ऋ.०४/५०/०१ ॥
ॐ अग्निमीळे पुरोहितं यज्ञस्य देवमृत्विजम् ।
होतारं रत्नधातमम् ॥ ऋ.०१/०१/०१ ॥

⁴⁴ देवाश्चित् ते असुर्यं प्रचेतसो बृहस्पते यज्ञियं भागमानशुः ।
उस्त्रा इव सूर्यो ज्योतिषा महोविश्वेषामिज्जनिता ब्रह्मणामसि ॥ ऋ.०२/२३/०२ ॥

⁴⁵ गणानां त्वा गणपतिं हवामहे कविं कवीन्मुपश्रवस्तमम् ।
ज्येष्ठराजं ब्रह्मणां ब्रह्मणस्पत आ नः शृण्वन्नूतिभिः सीद सादनम् ॥ ऋ.०२/२३/०१ ॥
अग्निर्होता कविक्रतुः सत्यश्चित्रश्रवस्तमः ।
देवो देवेभिरा गमत् ॥ ऋ.०१/०१/०५ ॥

⁴⁶ यद्देवापिः शंतनवे पुरोहितो होत्राय वृतः कृपयन्नदीधेत् ।
देवश्रुतं वृष्टिवनं रराणो बृहस्पतिर्वाचमस्मा अयच्छत् ॥ ऋ.१०/९८/०७ ॥

⁴⁷ य उग्रइव शर्यहा तिग्मशृङ्गो न वंसगः । अग्ने पुरो रुरोजिथ ॥ ऋ.०६/१६/३९ ॥

⁴⁸ चत्तो इतस्वत्तामुतः सर्वा भूणान्यारुषी ।
अराय्यं ब्रह्मणस्पते तीक्ष्णशृङ्गोदृषन्निहि ॥ ऋ.१०/१५५/०२ ॥

YV (26/03) mentions his lustrous and ritualistic form that “Bṛhaspati excels an enemy on account of his propitiability (अर्हात्), because among the people he is lustrous and hence ritualistic (क्रतुमत्).”⁴⁹

Even TS (02/01/02) supports Bṛhaspati’s lustrous form⁵⁰ through the evidence of Bṛhaspati being one of the trinity of Light (तेजांसि) of the Sun god.⁵¹

Though there is hardly any special mention of Bṛhaspati’s physical appearance in the AV (04/01/07),⁵² he is referred to as a divine (देवः), heavenly poet (कविः) and a friend of gods (देवबन्धुः). He is respected as one of the seven sages who milked the Cosmic, Wish-fulfilling cow (कामदुघो विराजः) as expressed in the following verses:

“That Cosmic Person is a calf of the Wish fulfilling cow who after making her womb of the (measure of) three hands (i.e. 4 and a half feet)

⁴⁹ बृहस्पते अति यदर्यो अर्हाद् द्युमद्विभाति क्रतुमज्जनेषु ॥ शु.य. २६/०३ ॥

⁵⁰ 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.

⁵¹ ताभिरेवास्मिन् रुचमदधुः त्रीणि वा आदित्यस्य तेजांसि ॥ तै.सं. ०२/०१/०२ ॥

⁵² योऽथर्वाणं पितरं देवबन्धुं बृहस्पतिं नमसाऽव च गच्छात् ।

त्वं विश्वेषां जनिता यथासः कविर्देवो न दभायत्स्वधावम् ॥ अ.वे. ०४/०१/०७ ॥

lies down, who stirs the Waters, the source by the greatness of her power and produces different bodies in the distant cave.”⁵³

“The Cosmic Person evolved Himself and the Cow approached seven Sages who addressed Her as ‘O you possessing the Vedic lustre.’ Her calf was king Soma. The metres became the vessels of milk. Br̥haspati milked the Vedic lustre as well as the penance. As Angirā’s son Br̥haspati milked Her, the Vedic lustre as well as the penance were received from Her in the form of milk upon which the seven Sages live. One who knows this secret becomes possessed of the Vedic lustre and becomes the supporter of all the beings.”⁵⁴

Relation

Derasari Dahyabhai P. annotates in his Paurāṇika Kathākośa:⁵⁵

The second son of three sons of sage Angirā during the period of Svāyambhuva Manu where Ucatya is not mentioned, but he writes about Dīrghatamā as the son of the sage Uśija and Mamatā and adds further

⁵³ यो अक्रन्दयत् सलिलं महित्वा योनिं कृत्वा त्रिभुजं शयानः ।

वत्सः कामदुघो विराजः स गुहा चक्रे तन्वः पराचैः ॥ अ.वे. ०८/०९/०२ ॥

⁵⁴ सोदक्रामत् सा सप्तऋषीणागच्छतां सप्तऋषयः । उपाह्वयन्त ब्रह्मण्वत्येहीति ॥ अ.वे. ०८/१०/०४/१३ ॥

तस्याः सोमो राजा वत्स आसीच्छन्दः पात्रम् ॥ अ.वे. ०८/१०/०४/१४ ॥

तां बृहस्पतिराङ्गिरसोऽऽधोक्तां ब्रह्म च तपश्चाधोक् ॥ अ.वे. ०८/१०/०४/१५ ॥

ब्रह्म च तपश्च सप्तऋषय उप जीवन्ति ब्रह्मवर्चस्युपजीवनीयो भवति य एवं वेद ॥ अ.वे. ०८/१०/०४/१६ ॥

⁵⁵ Paurāṇika Kathākośa, P 67, col. 01.

that he (i.e. Dīrghatamā) was blind and Brhaspati's nephew, during the period of the present Manu i.e. Vaivasvata Manu.

He further refers to Brhaspati. Creator Brahmā had 10 mind-born sons among them Angirā⁵⁶ was the third son who married sage Kardama's daughter named Śraddhā. They had 03 sons and 04 daughters (BhP 03/12/22-24). Among them Brhaspati was the first, Utathya was second and Samvarta was the third son, while the 04 daughter were Sinīvālī, Kuhū, Rakā and Anumati. He is the younger son of Angirā and Śraddhā. His elder brother is Utathya or Uśija.⁵⁷

Brhaspati's divine origin is stated nicely Under RV 07/97/08 that heaven and earth (रोदसी) are spoken of to be the parents of Brhaspati who is grown or nourished by them⁵⁸ naturally the heaven is the father and earth is the mother.⁵⁹

It is interesting to give the list of hymns of the RV that are the revelations of his 03 sons viz. Bharadvāja, Śamyu and Tapumūrdhā recognized as 'the son of Brhaspati' (बार्हस्पत्य). The whole of the sixth

⁵⁶ Derasari gives other 03 Angirā's: (01) Fifth son of king Ulmuka of Uttānapāda's lineage, (02) Vārunī Angirā, Brahmā's mind-born son in the present Manu-period and (03) the supervising priest in the Serpent-sacrifice performed by king Janmejaya (grand son of Abhimanyu).

⁵⁷ तत्पुत्रावपरावास्तो ख्यातौ स्वरोचिषेऽन्तरे ।

उतथ्यो भगवान् स्क्षाद् ब्रह्मिष्ठश्च बृहस्पतिः ॥ भाग.०४/०१/३५ ॥

⁵⁸ देवी देवस्य रोदसी जनित्री बृहस्पतिं वावृधतुर्महत्वा ॥ ऋ.०७/९७/०८ ॥

⁵⁹ Cf. यास्त ऊर्जं स्तन्वः संभभूवुः तासु नो धेहोभि नः पवस्व ।

माताभूमिः पुत्रो अहं पृथिव्याः पर्जन्यः पिता स उ नः पिपर्तु ॥ अथर्व.१२/०१/०१ ॥

Book (मण्डलम्) consisting 59 hymns are ascribed to seers Bharadvāja and Śamyu: RV 06/01-30, 37-43, 53-74 and also 04 *Mantras*: 09/67/01-03 as well as 107/01. Even Śamyu is the seer of 04 hymns: 06/44-46, 48.

RV 06/01 contains 13 verses in *Triṣṭup* meter. The seer is Bārhaspatya Bharadvāja and the deity is Agni.

RV 06/02 contains 11 verses in *Anuṣṭup* meter and Eleventh with *Śakvrī* meter. The seer is Bārhaspatya Bharadvāja and the deity is Agni.

RV 06/03 contains 08 verses in *Triṣṭup* meter. The seer is Bārhaspatya Bharadvāja and the deity is Agni.

RV 06/04 contains 08 verses in *Triṣṭup* meter. The seer is Bārhaspatya Bharadvāja and the deity is Agni.

RV 06/05 contains 07 verses in *Triṣṭup* meter. The seer is Bārhaspatya Bharadvāja and the deity is Agni.

RV 06/06 contains 07 verses in *Triṣṭup* meter. The seer is Bārhaspatya Bharadvāja and the deity is Agni.

RV 06/07 contains 07 verses in *Triṣṭup* meter, sixth and seventh with *Jagati* meter. The seer is Bārhaspatya Bharadvāja and the deity is Vaiśvānara Agni.

RV 06/08 contains 07 verses in *Jagati* meter and seventh with *Triṣṭup* meter. The seer is Bārhaspatya Bharadvāja and the deity is Vaiśvānara Agni.

RV 06/09 contains 07 verses in *Triṣṭup* meter. The seer is Bārhaspatya Bharadvāja and the deity is Vaiśvānara Agni.

RV 06/10 contains 07 verses in *Triṣṭup* meter and seventh with *Dwipadā virāta* meter. The seer is Bārhaspatya Bharadvāja and the deity is Agni.

RV 06/11 contains 06 verses in *Triṣṭup* meter. The seer is Bārhaspatya Bharadvāja and the deity is Agni.

RV 06/12 contains 06 verses in *Triṣṭup* meter. The seer is Bārhaspatya Bharadvāja and the deity is Agni.

RV 06/13 contains 06 verses in *Triṣṭup* meter. The seer is Bārhaspatya Bharadvāja and the deity is Agni.

RV 06/14 contains 06 verses in *Anuṣṭup* meter and sixth with *Śakvrī* meter. The seer is Bārhaspatya Bharadvāja and the deity is Agni.

RV 06/15 contains 19 verses in *Jagati* meter, third or fifteenth with *Śakvrī* meter, sixth in *AtiŚakvrī* meter, tenth to fourteenth, and sixteenth or nineteenth in *Triṣṭup* meter, seventeenth in *Anuṣṭup* meter and eighteenth in *Bṛuhatī* meter. The seer is Bārhaspatya Bharadvāja, Vītahavya Angiras and the deity is Vaiśvānara Agni.

RV 06/16 contains 48 verses in *Gāyatri* meter, first and sixth with Vardhaman meter, twenty-seventh, forty-seven and forty-eight in *Anuṣṭup* meter and forty-sixth in *Triṣṭup* meter. The seer is Bārhaspatya Bharadvāja and the deity is Agni.

RV 06/17 contains 15 verses in *Triṣṭup* meter and fifteenth with *Dwipadā Triṣṭup* meter. The seer is Bārhaspatya Bharadvāja and the deity is Indra.

RV 06/18 contains 15 verses in *Triṣṭup* meter. The seer is Bārhaspatya Bharadvāja and the deity is Indra.

RV 06/19 contains 13 verses in *Triṣṭup* meter. The seer is Bārhaspatya Bharadvāja and the deity is Indra.

RV 06/20 contains 13 verses in *Triṣṭup* meter and seventh in *virāta* meter. The seer is Bārhaspatya Bharadvāja and the deity is Indra.

RV 06/21 contains 12 verses in *Triṣṭup* meter. The seer is Bārhaspatya Bharadvāja and the deity is Indra and Viśvedevā in ninth and eleventh.

RV 06/22 contains 11 verses in *Triṣṭup* meter. The seer is Bārhaspatya Bharadvāja and the deity is Indra.

RV 06/23 contains 10 verses in *Triṣṭup* meter. The seer is Bārhaspatya Bharadvāja and the deity is Indra.

RV 06/24 contains 10 verses in *Triṣṭup* meter. The seer is Bārhaspatya Bharadvāja and the deity is Indra.

RV 06/25 contains 09 verses in *Triṣṭup* meter. The seer is Bārhaspatya Bharadvāja and the deity is Indra.

RV 06/26 contains 08 verses in *Triṣṭup* meter. The seer is Bārhaspatya Bharadvāja and the deity is Indra.

RV 06/27 contains 08 verses in *Triṣṭup* meter. The seer is Bārhaspatya Bharadvāja and the deities are Indra and Abyāvartī cāyamāna.

RV 06/28 contains 08 verses in *Triṣṭup* meter, second and fourth with Jagatī meter and eighth in *Anuṣṭup* meter. The seer is Bārhaspatya Bharadvāja and the deities are Gāva and second and eighth Indra Gāva.

RV 06/29 contains 06 verses in *Triṣṭup* meter. The seer is Bārhaspatya Bharadvāja and the deity is Indra.

RV 06/30 contains 05 verses in *Triṣṭup* meter. The seer is Bārhaspatya Bharadvāja and the deity is Indra.

RV 06/37 contains 05 verses in *Triṣṭup* meter. The seer is Bārhaspatya Bharadvāja and the deity is Indra.

RV 06/38 contains 05 verses in *Triṣṭup* meter. The seer is Bārhaspatya Bharadvāja and the deity is Indra.

RV 06/39 contains 05 verses in *Triṣṭup* meter. The seer is Bārhaspatya Bharadvāja and the deity is Indra.

RV 06/40 contains 05 verses in *Triṣṭup* meter. The seer is Bārhaspatya Bharadvāja and the deity is Indra.

RV 06/41 contains 05 verses in *Triṣṭup* meter. The seer is Bārhaspatya Bharadvāja and the deity is Indra.

RV 06/42 contains 04 verses in *Anuṣṭup* meter and fourth with Bṛhatī meter. The seer is Bārhaspatya Bharadvāja and the deity is Indra.

RV 06/43 contains 04 verses in *Uṣṇik* meter. The seer is Bārhaspatya Bharadvāja and the deity is Indra.

RV 06/53 contains 10 verses in *Gāyatrī* meter and eighth with *Anuṣṭup* meter. The seer is Bārhaspatya Bharadvāja and the deity is Pūṣā.

RV 06/54 contains 10 verses in *Gāyatrī* meter. The seer is Bārhaspatya Bharadvāja and the deity is Pūṣā.

RV 06/55 contains 06 verses in *Gāyatrī* meter. The seer is Bārhaspatya Bharadvāja and the deity is Pūṣā.

RV 06/56 contains 06 verses in *Gāyatrī* meter and sixth with *Anuṣṭup* meter. The seer is Bārhaspatya Bharadvāja and the deity is Pūṣā.

RV 06/57 contains 06 verses in *Gāyatrī* meter. The seer is Bārhaspatya Bharadvāja and the deities are Indra or Pūṣā.

RV 06/58 contains 04 verses in *Gāyatrī* meter and second with *Anuṣṭup* meter. The seer is Bārhaspatya Bharadvāja and the deity is Pūṣā.

RV 06/59 contains 06 verses in *Br̥hatī* meter and seventh and tenth with *Anuṣṭup* meter. The seer is Bārhaspatya Bharadvāja and the deities are Indra and Agni.

RV 06/60 contains 15 verses in *Gāyatrī* meter, first to third and thirteenth in *Triṣṭup* meter, fourteenth in *Br̥hatī* meter and fifteenth in *Anuṣṭup* meter. The seer is Bārhaspatya Bharadvāja and the deities are Indra and Agni.

RV 06/61 contains 14 verses in *Gāyatrī* meter, first to third and thirteenth in *Jagati* meter, fourteenth in *Triṣṭup* meter. The seer is Bārhaspatya Bharadvāja and the deity is goddess Sarasvatī.

RV 06/62 contains 11 verses in *Triṣṭup* meter. The seer is Bārhaspatya Bharadvāja and the deity is two Aśvins.

RV 06/63 contains 11 verses in *Triṣṭup* meter with first in *Virāt* meter and eleventh in *Akpadā Virāt*. The seer is Bārhaspatya Bharadvāja and the deity is two Aśvins.

RV 06/64 contains 06 verses in *Triṣṭup* meter. The seer is Bārhaspatya Bharadvāja and the deity is Uṣā.

RV 06/65 contains 06 verses in *Triṣṭup* meter. The seer is Bārhaspatya Bharadvāja and the deity is Uṣā.

RV 06/66 contains 11 verses in *Triṣṭup* meter. The seer is Bārhaspatya Bharadvāja and the deity is Maruts.

RV 06/67 contains 11 verses in *Triṣṭup* meter. The seer is Bārhaspatya Bharadvāja and the deities are Mitra and Varuṇa.

RV 06/68 contains 11 verses in *Triṣṭup* meter and ninth and eleventh with *Jagatī* meter. The seer is Bārhaspatya Bharadvāja and the deities are Indra and Varuṇa.

RV 06/69 contains 08 verses in *Triṣṭup* meter. The seer is Bārhaspatya Bharadvāja and the deities are Indra and Viṣṇu.

RV 06/70 contains 06 verses in *Jagati* meter. The seer is Bārhaspatya Bharadvāja and the deities are Dyāvā-Pr̥thivī.

RV 06/71 contains 06 verses in *Jagati* meter with fourth and sixth in *Triṣṭup* meter. The seer is Bārhaspatya Bharadvāja and the deity is Savitā.

RV 06/72 contains 05 verses in *Triṣṭup* meter. The seer is Bārhaspatya Bharadvāja and the deity is Indra and Soma.

RV 06/73 contains 03 verses in *Triṣṭup* meter. The seer is Bārhaspatya Bharadvāja and the deity is Bṛhaspati.

RV 06/74 contains 04 verses in *Triṣṭup* meter. The seer is Bārhaspatya Bharadvāja and the deity is Soma and Rudra.

RV 09/67/01-03 in *Gāyatrī* meter. The seer is Bārhaspatya Bharadvāja and the deity is Pavamān Soma.

RV 09/107/01 in *Pragātha* meter. The seer is Bārhaspatya Bharadvāja and the deity is Pavamān Soma.

RV 06/44 contains 24 verses in *Triṣṭup* meter with first to six in *Anuṣṭup* meter and seventh and ninth in *Virāt* meter. The seer is Śamyu Bārhaspatya and the deity is Agni.

RV 06/45 contains 33 verses in *Gāyatrī* meter with twenty-nine in *Atinīṣṭup*, thirty-one *Pādanīṣṭup* and thirty-three *Anuṣṭup* meter. The seer is Śamyu Bārhaspatya and the deities are Indra and thirty-one to thirty-three *br̥bustaksā*.

RV 06/46 contains 14 verses in *Pragātha* meter. The seer is Śamyu Bārhaspatya and the deity is Indra.

RV 06/48 contains 22 verses in *Pragātha* meter with first, third, fifth, ninth, fourteenth, nineteenth and twenty *Br̥hatī* meter, second, fourth, tenth, twelfth and seventh *SatoBr̥hatī* meter, sixth and eighth *MahāSatoBr̥hatī* meter, seventh *MahāBr̥hatī* meter and eleventh and sixteenth *Kakup* meter, thirteenth and eighteenth *Puruṣnik* meter,

fifteenth *Atijagatī* meter, twenty-one *MahāBrhatī yavamadhyā* meter and twenty-two *Anuṣṭup* meter. The seer is Śamyu Bārhaspatya and the deities are one to ten Agni, eleven to fifteen and twenty to twenty-one Maruts, sixteen to nineteen Pūṣā and twenty-two Dyāvā-Prthivī.

The third one (referred to as the son) Tapumūrdhā is the seer of RV 10/182/01-03⁶⁰ and his hymn is important because it presents Br̥haspati's religious as well as spiritual access.

RV 06/73/01 declares that Br̥haspati, the partaker of the oblation is the son of sage Angirā and the father of sons called Bharadvāja (and others) (बृहस्पतिराङ्गिरसो हविष्मान्॥ पिता॥ नः॥). Further it states that he is often referred to as a father i.e. a nourisher (पिता- पालयिता). He is called the bestower of gifts (वृषभः-वर्षकः)⁶¹ yet his character is to shower the gifts and hence he thunders (रोरवीति).

Br̥haspati's so called nephew is Sage Dirghatamā, the son of Ucatya and Mamatā. Dirghatamā is the seer of 25 hymns: RV 01/140-141, 01/143-150 (deity is Agni), RV 01/142 (*Āpri* hymn). RV 01/151-153 (deities are Mitra and Varuṇa), RV 01/154 (deity is Viṣṇu), RV 01/155 (deities are Indra and Viṣṇu), RV 01/156 (deity is Viṣṇu), RV 01/157 -

⁶⁰ Sāyṇcārya notes बृहस्पतिपुत्रस्तपुर्मूर्धा नामर्षिः॥ and quotes बृहस्पतिस्तपुर्मूर्धा बार्हस्पत्यो बार्हस्पत्यम्॥(सर्वानु.).

⁶¹ यो अद्रिभित्प्रथमजा ऋतावा बृहस्पतिराङ्गिरसो हविष्मान्
द्विबर्हन्मा प्राघर्मसत्पिता न आ रोदसी वृषभो रोरवीति॥ ऋ.०६/७३/०१॥

158 (deities are two *Aśvinas*), RV 01/159-160 (deities are Heaven as well as Earth), RV 01/161 (deities are *Ṛubhus*), RV 01/162-163 (deity is *Aśva*) and RV 01/164 (deities are *Visve Devas*) consisting of 242 verses among which there is not a single verse in praise, prayer, invocation or honour of *Bṛhaspati* (even as a celestial priest) and hence *Dīrghatamā*'s birth from *Bṛhaspati* and *Mamatā* (the wife of *Bṛhaspati*'s elder brother *Ucatya*) seems to be fabricated in the later period.

Under RV 01/18/01 *Bṛhaspati* is connected with *Kaksīvān*, the son of *Uśija*.⁶²

RV 04/04/13 declaring *Agni*'s blessings on *Ucatya*'s son *Dīrghatamā* also called *Māmateya*, refers the event that *Bṛhaspati*'s passionate behaviour with *Mamatā* and *Dīrghatamā*'s blindness by birth (जात्यान्धः).⁶³

Bṛhaddevatā (04/11-15) mentions King *Bali* of *Anu*'s (Lunar) dynasty who solicited his act of producing sons in the queen and consequently the king has 06 sons viz. *Anga*, *Vanga*, *Kalinga*, *Suhma*, *Puṇḍra* and *Andhra*.

⁶² सोमानं स्वरणं कृणुहि ब्रह्मणस्पते।

कक्षीवन्तं य औशिजः॥ ऋ.०१/१८/०१॥

⁶³ अत्रेयमैतिहासिकी कथा। उचथ्यस्य गर्भिणीं ममतानामधेयां भार्या तदनुजो बृहस्पतिरचकमत। तस्यां रेत आधित्सुं तं बृहस्पतिं गर्भस्थं रेतोऽब्रवीत्। रेतोऽत्र मा संक्षीरहमत्र वस्मीति। एवमुक्तो बृहस्पतिर्निरुद्धरेतस्कः सन् रेतोरुपं गर्भं शशाप। जात्यन्धत्वरुपं दीर्घं तमः प्राप्नुहीति। ततस्तस्यां दीर्घतमा अजनिष्ट। स चान्यपरिहारायाग्निं स्तुत्वा चक्षुरलभतेति। तदिदानीमाह। सा०

RV 01/190/06 speaks of Bṛhaspati's affection towards the sacrificer by employing Simile that the offering to Bṛhaspati pays the reward, just as an affectionate friend (परिप्रीतो न मित्रः) of (a ruler) restrains the wicked (दुर्नियन्तुः).

RV 10/67⁶⁴ is ascribed to seer Ayāśya, the descendant of Angirā's generation. Angirā had three family lineages (वंशमालिका) called Kevalāngiras, Gautamāngiras, and Bharadvājāngirā. Sage Ayāśya (the Sāma-singer at king Hariśchandra's sacrifice) is the first of the ten sub-lineages of Gautamāngira's family. For this reason he declares that the hymn in honour of Indra is being recited by him (falling in the fourth generation i.e. angira's son Āngiras, his son Gautamāngiras and his son Ayāśya)⁶⁵ indicates Bṛhaspati's paternal connection⁶⁶.

RV 10/108/08 His next descendent were drinking a lot of soma juice and they were known by the name Navagvāngiras and Daśagvāngiras who attacked demon paṇis and took back the cows from them.⁶⁷

⁶⁴ इमां धियं सप्तशीर्ष्णीं पिता न ऋतप्रजातां बृहतीमविन्दत् ॥ ऋ. १०/६७/०१ ॥

⁶⁵ Paurānikkatha Kosa P 05, col 02.

⁶⁶ अत्रेतिहासमाचक्षते । पुरा किलाङ्गिरा नामर्षिर्बृहस्पतिं पुत्रमलभत । स तु देवानां हितोपदेशनायेन्द्रेस्य पुरोहितोऽभवत् । कदाचित्स्य गावः पणिनामकैरसुरैरपहृत्य वलपुरं प्रापय्य त्रिषु स्थानेषु तमसावृतेषु स्थापिता आसन् । अथ तासामन्वेषणायेन्द्रेण प्रेरितो बृहस्पतिर्मरुद्भिः सहः तत्रागत्य गवां गुहास्थितानां दर्शनाय सूर्यं जनयित्वा वलनामानमसुरं तदनुचरान् पर्णींश्च हत्वा गा आजहारेति । सा० १०/६७/०१ ॥

⁶⁷ एह गमन्नृषयः सोमशिता अयास्यो अङ्गिरसो नवग्वाः ।

त एतमूर्वं वि भजन्त गोनामथैतद्वचः पणयो वमन्ति ॥ ऋ. १०/१०८/०८ ॥

TS 02/06/10 (also in ŚBr.01/09/01/24) gives the names of Bṛhaspati's 03 sons Śamyu, Kach and Kuśadhvaja. His eldest son Śamyu was an expert in Vedic rituals (also the seer of 04 hymns) and hence attained heaven.

Under AV 08/10/4/15 Aṅgirā is stated to be the father of Bṛhaspati.

Sāyanācārya quotes Under RV 06/73/01 that the Ait. Br. (03/34) which runs येऽङ्गारा आसंस्तेऽङ्गिरसोऽभवन्त्यदङ्गाराः shows how *Angāras* (fire-sparks) became Angirasas and पुनरवशान्ता उददीप्यन्त तत् बृहस्पतिरभवत् (when these fire-sparks shone profusely, Bṛhaspati was born. He further furnishes the historical account (इतिहास) Under RV 10/67/01⁶⁸ as heard traditionally (किल) that Bṛhaspati was born as a son to sage Aṅgiras. He was appointed as a divine priest by Indra for instructing beneficence among the gods. Once Indra's cows were stolen and imprisoned in three different places by Pāis⁶⁹. Indra then instructed Bṛhaspati to find out the cows. He went with the hosts of Maruts and in order to see the cows imprisoned in the cow-pens, he fashioned out the Sun. As soon as the Sun kills the demon Vala, the darkness is dispelled and the Sunlight showed the imprisoned cows. Again RV 10/68/02 mentions Bṛhaspati as

⁶⁸ इमां धियं सप्तशीर्ष्णो पिता न ऋतप्रजातां बृहतीमविन्दत्।

तुरीयं स्विज्जनयद्विश्वजन्योऽयास्य उक्थमिन्द्राय शंसन्॥ ऋ. १०/६७/०१॥

⁶⁹ Vide. Winternitz M.: History of Sanskrit Literature (Vedic Period), pp.

the son of sage Angiras without giving the name of his mother which is Śradhā given in BhP 04/01/35⁷⁰. Even AV 08/10/4/15 mentions Aṅgirā to be the father of Bṛhaspati.

Further the Aitareya Brāhmaṇa 03/03/10 explains the etymological meaning of the name Aṅgiras as the sparks (अङ्गिराः) becoming sage Aṅgiras and the burning sparks becoming his son Bṛhaspati.

Bṛhaspati in *Brāhmaṇa*-texts

ŚBr. 05/01/01/04 talks about Bṛhaspati being the Lord of Upper Direction (ऊर्ध्वा दिक्) (and this is as if the elaboration of YV 26/03).

Bṛhaspati in the Epics

Vālmīki Rāmāyaṇam (=VR) 17/08 refers to Bṛhaspati's youngest son Kuśadhvaja in a dialogue of Vedavati who introduces herself to Rāvaṇa, the king of Lankā that she is the daughter of Kuśadhvaja, the son of sage Bṛhaspati.⁷¹

MBh Aśv. 09/07 while narrating the quarrel between priest Bṛhasapti and his younger brother Samvarta, the root cause of quarrel is mentioned as Bṛhasapti's selfish, mean-minded, greedy, brother-heater and Jealous

⁷⁰ तत्पुत्रावपरावास्तां ख्यातौ स्वरोचिषेऽन्तरे। उतथ्यो भगवान् साक्षाद् ब्रह्मिष्ठश्च बृहस्पतिः॥ भाग. ०४/०१/३५॥

⁷¹ कुशध्वजो मम पिता ब्रह्मर्षिरमितप्रभः। बृहस्पतिसुतः श्रीमान् बुद्ध्या तुल्यो बृहस्पतेः॥ रा.उ.१७/०८॥

nature. This incident of Samvart indicates Br̥haspati thinking trivially and a priest enemical to his own brother.⁷² Br̥haspati touchers Samvart who becomes so much annoyed that he abandons everything and renounces the world as a clothless (i.e. naked) monk (दिग्वासा). But after sometime King Marutta⁷³ approaches Samvart and invites for a sacrificial performance. Samvart informs the King that he has left the priesthood and hence the king should go to Br̥haspati. But the king is reluctant on Samvarta's priesthood. When Samvart accepts the king's requests and commences the Sacrifice, Br̥haspati approaches Indra and requests him to ruin both king Marutta and priest Samvart as well, because he believes that no enemy should be richer than himself.

Br̥haspati in the Purāṇa-texts

MP CH 145 gives Angira in the list of 10 mind-born⁷⁴ sons of the creator, followed by the list of the other sages including Br̥haspati . But their relation as father and the son is not mention clearly.

⁷² सर्वोपायैः मघवन् संनियच्छ संवर्तं वा पार्थिवं वा मरुत्तम् ॥ म.आश्व.०९/०७ ॥

⁷³ तावतिस्पर्धिनौ राजन् पृथगास्तां परस्तरम् । बृहस्पतिः स संवर्त बाधते स्म पुनः पुनः ॥ म.आश्व.०५/०५ ॥
स बाध्यमानः सततं भ्रात्रा ज्येष्ठेन भारत । अर्थानुत्सृज्य दिग्वासा वनवासमरोचयत् ॥ म.आश्व.०५/०६ ॥

⁷⁴ सेश्वराः स्वयमुद्भूता ब्रह्मणो मानसाः सुताः । निवर्तमानैस्तैर्बुद्ध्या महान् परिगतः परः ॥ म.पु १४५/८४ ॥
भृगुर्मरीचिरत्रिश्च अङ्गिराः पुलहः क्रतुः । मनुर्दक्षो वसिष्ठश्च पुलस्त्यश्चापि ते देश ॥ म.पु १४५/९० ॥
ब्रह्मणो मानसा ह्येते उत्पन्नाः स्वयमीश्वराः । परत्वेनर्षयो यस्मान्मतास्तस्मान्महर्षयः ॥ म.पु १४५/९१ ॥

Bhrgu, Marīci, Attri, Angirā, Pulaha, Kratu, Manu, Dakṣa, Vasiṣṭa, Pulastya are the ten mind-born sons of Brahmā, powerful like Isvara. They are styled Param-

MP chs. 25-29 refer to the story of the eldest son Śamyu. MP CH 25-29 narrates the full history of Yayāti the son of Nahuṣa followed by the account of Bṛhaspati's son Kacha and Sukracharya's daughter Devayānī. There Kacha is introduced as the son of Bṛhaspati and the grandson of Angirā. This is naturally Vedic Bṛhaspati the priest of the gods.

MP CH 45 furnishes the historical account of Bṛhaspati in which the enumeration of the descendants of Yayāti is given which begins with Devyānī's two sons Yadu as well as Turvasu⁷⁵ and Śarmiṣṭhā's three sons Anu, Druhyu⁷⁶ as well as Puru.

Among the descendants of Śarmiṣṭhā's son Anu whose 7th descendant called Mahāmanā had two sons viz. Uśīnara and Titikṣu. The 4th descendant of Titikṣu was Bali (a mortal one not a demon).

In the account of Bali given in the Matsyapurāṇa Bṛhaspati's account is as under:

Bṛhaspati is once extremely passionate for Mamatā, the wife of his elder brother Uśija. As she is in final stage of her pregnancy, she refuses

Rṣis on account of their being Rṣis ever since their recognising the mahat as the supreme excellence. They are the sons of Isvara.

⁷⁵ The name Turvasu is referred to in RV 7/18/06 in the context of the famous Dāśrājña war of the Vedic times.

⁷⁶ Also referred to Dāśrājña war of the Vedic time.

Bṛhaspati to do so (requesting that the son in the embryo recites the Vedic formulas), but Bṛhaspati is not able to control and commits contact with her.

The son in the embryo scolded Bṛhaspati who then being angry cursed the embryo to be born as a blind. The blind son was born and was famous as a Dirghatāmā Aucathya (son of Ucathya) who was nourished by his nephew named Gautam and his wife. Once Dirghatāmā had a strong wish to enjoy Gautama's wife who scolded him, put him in a wooden box and threw the box in the river Gangā.

The wooden box flowing in the river was stuck up somewhere on the bank of the river from where demon Bali⁷⁷ and he took sage Dirghatāmā whom nourished him and requested to grant pious sons."

MP CH 48 (also in Bṛhaddevatā 04/11-15) refers to Bṛhaspati's nephew Dīrghatmā,⁷⁸ the son of sage Ucathya and Mamatā. His wife was Prdveṣ. King Bali of Anu's (Lunar) dynasty solicited his act of producing sons in the queen and consequently the king has 06 sons viz. Anga, Vanga, Kalinga, Suhma, Puṇḍra and Andhra.

⁷⁷ The famous demon king punished by Lord Visnu in his Dwarf incarnation (वामनावतार)

⁷⁸ MBh, MP (48/32-41), BhP, DBh, ViP (04/19/16-18) and some other puranas call him Māmtey (son of Mamatā).

The story of Bḥ aspati's nephew Dīrghatmā, the son of sage Ucatya and Mamatā also indicates that the Vedic god Bḥaspati has not a little connection, because there appears a gap of period. Dīrghatmā produced 06 sons (not in his wife) but in the queen of king Bali of Lunar Dynasty. Never the less some of the Purāṇās call him Māmtey (son of Mamatā) which indicates that this Dīrghatmā must be a royal priest of latter period.

But it seems that Bḥaspati's unworthy relationship with his elder brother's wife Mamatā is some corrupt version of some other Bḥaspati who may not be the Lord of Hymns or the celestial preceptor.

While mentioning Bḥaspati's peasant behaviour with Mamatā the curse given to Dīrghatmā but the son born was Bhasadvāja who was the family priest of king Duṣant and Śakuntalā's son Bharat MBh adi.98, MP 49 shows the chronological difference not less than 500-1000 years.⁷⁹

MP narrates the story of Bḥaspati's son Bharadvāj. Who was given to king Dusyanta's son Bharata. King Bharata's sons died due to the curse of the mother (name is not given). Bharadvāj the son of Bḥaspati and his Brother's wife Mamatā was abandoned by both hence was

⁷⁹ Chitrav Sastri then remarks in his Prachin Charitra Kośa (P 522, col.01) under title Relations (परिवार) that Mahābhārat and the relevant Purāṇ text are not unanimous in deciphering god Bṛhaspati, Vedic sage Bṛhaspati or priest Bṛhaspati. Nevertheless all the three are mixed up to the great extent.

looked after by the Maruts (Wind-gods) who brought the child to king Bharat as the result of the sacrifice. Later on Bharadvāja's descendants came to be known by the name Vitathas or Kaulinas.

Br̥haspati's brothers Ucatya also called Utathya or Uśija as well as Samvarta have also found ample place of reference in the Post-Vedic literature.

Br̥haspati's brother sage Ucatya had the wife named Mamatā. No where except Brhaddevatā (04/11-15), MP (48/32-41) and ViP (04/19/16-18), the account of Ucatya and Br̥haspati's unwilling relation with Mamata is available. Even sage Dīrghatmā Aucathya, the only son of Br̥haspati's brother sage Ucatya and his wife Mamatā is noted even in MP (48/32-41) and ViP (04/19/16-18).

In this connection Siddhesvar Chitrav Sastri⁸⁰ notes the personal account of Br̥haspati: (01) god Br̥haspati, (02) Vedic sage Br̥haspati and (03) Prist Br̥haspati. According to him all the three are one. For this reason the description creates doubt about who has done what. Under the title Dialogue (संवाद) he narrates the account containing references of Br̥haspati and Indra (Vedic god), Br̥haspati and Yudhistir (Pauranic king) which is a historical fact of chronological differences of not less than 5000-10000 years.

⁸⁰ Prācīna Charitra Kośa, pp 518-523.

The name Ucathya is mentioned differently in different text as Uśija (BrP) (MP) Aśija (VyP) and Utathya (MBh).

MP CH 45 narrates the story of Dīrghatamā's birth (also given by Sāyaṇācārya under RV 04/04/13):

Bṛhaspati is once extremely peasant for Mamatā, the wife of his elder brother Ucathya or Usija. As she is in the final stage of her pregnancy she refuses Bṛhaspati to do so (requesting that the son in the embryo recites the Vedic formulas) But Bṛhaspati is unable to control and has contacts with her. During the contact the son in the embryo scolds Bṛhaspati who then being angry, curses the embryo to be born as a blind. The blind son is born and becomes famous as Dirghatamā Aucathya (son of Ucathya) who is nourished by his nephew named Gautam and his wife. Once Dirghatamā has a strong wish to enjoy Gautama's wife who scolds him, puts him in a wooden box and throws the box in river Gangā. The wooden box flowing in the river gets stuck up somewhere on the bank of the river from where King Bali (a mortal one, but not the demon)⁸¹ and who takes sage Dirghatamā. The king nourishes and requests him to grant pious sons.

⁸¹ The famous demon king Bali punished by Lord Visnu in his Dwarf incarnation (वामनावतार), is reborn as it is stated in MP (CH 45) that Bali demon reborn among men for continuing lineage.

Even Dr. Tripathi G. C. remarks, “Dirghatamā’s father as Uśija (or Utathya), though it seems that he is not sure whether there are two Br̥haspati’s belonging to two different periods of two Manus.”⁸²

MP CH 196/01-04 enlists the Families (गोत्र) and the lines of ancestor (प्रवर) of sage Marīci where Br̥haspati is introduced as one of the 06 Soma-drinker sages and also the Family-maker (गोत्रप्रवर्तक). It further enlists the sub-families of Br̥haspati with 03 lineages of ancestors viz. Angirā⁸³, Br̥haspati and Bhardvāj, 05 lines of ancestors viz. Angirā, Br̥haspati, Bharadvāj, Garga and Satya, 05 lines of ancestors viz R̥ksa, Bharadvāj, R̥ivan, Manava and Maitravar and lastly 05 lines of ancestors viz, Angirā, Bharadvāja, Br̥haspati, Maudgalya and Saisira.⁸⁴

⁸² “ऋग्वेद के उत्कृष्ट एवं पवित्र देवता बृहस्पति का यह पतन शोचनीय है। अपने बड़े भाई उशिज की पत्नी ममता से भरद्वाज नामक पुत्र उत्पन्न करते हैं। यह कथा पर्याप्त प्राचीन प्रतीत होती है। क्योंकि बृहदेवताकार (०४/११-१५) ने इसे ऋग्वेद के दीर्घतमा नामक ऋषि के जन्म का विवरण देते हुए उद्धृत किया है। इस प्रकार ऋग्वेद के ये अमूर्त देवता बृहस्पति जो वैदिक साहित्य में धार्मिक स्तोत्रों के अधिष्ठाता एवं आध्यात्मिक शक्तिसंपन्न देवता के रूप में उपस्थित होते हैं, महाभारत एवं पुराणों में आकर एक सामान्य ब्राह्मण पुरोहित का रूप धारण कर लेते हैं। अन्तर केवल इतना ही है कि वे देवराज इन्द्र के पुरोहित है अन्यथा उनमें प्रायः वे ही दुर्बलताएँ हैं जो एक साधारण मानव में पाई जाती हैं।” Vaidik Devata, pp.700-701.

⁸³ अथर्वणे यां प्रवदेत ब्रह्माऽथर्वा तां पुरोवाचाङ्गिरे ब्रह्मविद्याम्।

स भारद्वाजाय सत्यवहाय प्राह भारद्वाजोऽङ्गिरसे परावराम्॥ मुण्डकोपनिषद् ०१/०२॥

The knowledge of Brahman that Brahmā imparted to Atharvā, Atharvā transmitted to Angirā in days of yore. He (Angirā) passed it on to Satyavaha of the line of Bharadvāja. He of the line of Bharadvāja handed down to Āngiras this knowledge that had been received in succession from the higher by the lower ones.

⁸⁴ Br̥haspati is the 1st ancestors in the 1st list, the 2nd and 3rd list, while the 3rd in the 4th list of ancestors considering each one these Br̥haspati is in 04 lists, it is probable that the 1st one, the maker of the family is the topic of the present thesis, anyone of

DBh 09/16/50-53 (also given in VR 17/08) refers to Kushdhavja the 3rd son of Bṛhaspati. He had a daughter named Vedvati⁸⁵ whose curse to Rāvaṇa comes to be true in her 2nd birth as Sītā.

The Śiva Purāṇam (=ŚP) refer to Indra and Other gods asking the remedy to overpower the demons, address Bṛhaspati as dear , greatly wise, Ocean of mercy, which shows that some of his qualities have come down to the Purāṇas from the Vedas.

Residence

RV 04/50/08 states when he is not engaged in battles, he stays well-nourished in his place free from obstacle and prosperous. This may be the reason for the earth being growing nurture for his sake.⁸⁶

As the Terrestrial Deity (अन्तरिक्षस्थानीयो देवता) Bṛhaspati's dwelling is declared to be the mid-region in RV 10/68/12 अभ्रियाय.

the rest might have been related with the incident of Mamtā and her son Dirghatama Uchatya.

⁸⁵ Here goddess Laksmī's name त्रिहायनी (born in three Eras) is justified by correlating her three births in three eras: (01) Kuśdhvaja's daughter Vedvati (02) Videha Janakā's daughter Sītā and (03) King Drupadā's daughter Draupadī DBh 09/16/50-53

⁸⁶ स इत्क्षेति सुधित ओकसि स्वे तस्मै इळा पिन्वते विश्वदानीम्।

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

Under 07/97/07 he owns a good dwelling (स्वावेशः) which implies that his residence must have being a big one full of all the household things and with ample space for the weapons, vehicles, etc. (because he is a War-god)

Conclusion

Thus Br̥haspati, the son of sage Angirā and Śraddhā is eldest brother of Uchathya also called Uthya or Usija and of Samvarta. Except Brhaddevatā (04/11-15), MP (48/32-41) and ViP (04/19/16-18). The account of Br̥haspati's unwilling relation with Uchathya's wife Mamatā as well as the curse to sage Dīrghatamā Aucatya, the only son of Br̥haspati's brother sage Uchathya and his wife Mamatā is noted even in MP (48/32-41) and ViP (04/19/16-18).

Though MP gives the narration of Br̥haspati indulging in unwilling intercourse with his brother Uchathya's wife Mamatā. The account as well as the cross references, his virtuous and the Similes (उपमा) prove that Br̥haspati who is venerated as the celestial priest, may not be the one described in the MP. Even the DBh विरक्तेयं यदा जाता चकमेऽनुजकामिनीम्श (01/11/60) refers to Br̥haspati's unworthy sensual contact with the wife of his younger brother whom the Padmapurāṇam identifies to be Samvarta, but this Br̥haspati is the husband of Tārā (loved and

kept by the Moon-god and again the mother of Budha). The above statement tends one to prove that the latter texts have identified the Planet Br̥haspati as the celestial priest. So the Br̥haspati of the DBh, MBh as well as the Padmapurāṇa m is totally different from the celestial priest Br̥haspati.

The incident of Br̥haspati's unwilling relation with Mamatā seems mixed up, because it is a fact that there were many sages bearing the name Br̥haspati. This view can be supported by the study of the Families (गोत्र) and the lineages of ancestors (प्रवर) enlisted in MP (ch 196) where the name Br̥haspati is read in the list of 04 lineages of ancestors.

Br̥haspati's story about His dispute (discussed above) with His brother Samvarta is also therefore, questionable, because he is specifically presented as a celestial priest and the spiritual master who has turned himself to be envious and characterless in the Mahābhārata and Purāṇas.

This argument is well supported by the Śrimadbhāgvatmahapurāṇa (=BhP) which narrates Br̥haspati's decorum calling him to be one of the best Brahmin-lords of Vedic prayers or hymns (ब्रह्मिष्ठः) under 04/01/35.⁸⁷ Again MBh Udyoga.11-13 narrate the incident .

⁸⁷ तत्पुत्रावपरावास्ता ख्यातौ स्वरोचिषेऽन्तरे ।

उतथ्यो भगवान् साक्षाद् ब्रह्मिष्ठश्च बृहस्पतिः ॥ भा.पु ०४/०१/३५ ॥

extending his protection to Indra's wife Śacī who was forced by king Nahuṣa to be his Indrāṇī (wife attached to the position). This clearly exhibits Bṛhaspati's pious, pure, innocent, moral and truthful character.

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