

## **Chapter 02**

### **Br̥haspati as the Lord of Hymns & The Lord of Troups (Pages 59 - 102)**

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एवा महस्तुविजातस्तुविष्मान् बृहस्पतिर्वृषभो धायि देवः ।

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

एव । महः । तुविऽजातः । तुविष्मान् । बृहस्पतिः । वृषभोः । धायि । देवः ।

सः । नः । स्तुतः । वीरऽवत् । धातु । गोऽमत् । विद्याम् । इषम् । वृजनम् । जीरऽदानुम् ॥

“Thus Brhaspati the mighty, the beneficent, the powerful, the showerer (of benefits) and the divine one has been glorified as well as praised by us. May he bestow upon us progeny and cows. We may obtain food, strength and long life.”

### Introduction

It would be extremely necessary to appreciate the epoch-making work Vaidik Devata (in Hindi) of Dr. Tripathi G. C. He writes about his contribution in the field of research in Vedic Pantheon “Not a single country of the world has preserved traditionally the year-long history

and even the developing mythologies of gods and goddesses, as it is the case with Indian Vedic Tradition.”<sup>1</sup>

Since the times of the Vedas the hymns about gods and goddesses who are initially major, minor or tutelary deities, are preserved by the teachers and the students through oral tradition known popularly by the term श्रुतिपरम्परा. Thus the preservation of the Vedic as well as Puranic literature was considered rather regarded to be one of the duties of the students (who were to become teachers). The ~~real~~ <sup>real</sup> Sikṣa of the Taittirīyopaniṣad (01-11) mentions 26 of them as under:

वेदमनूच्याऽचार्योऽन्तेवासिनमनुशास्ति॥ सत्यं वद। धर्मं चर। स्वाध्यायान्मा प्रमदः। आचार्याय प्रियं धनमाहत्य प्रजातनुं मा व्यवच्छेत्सीः। सत्यान्न प्रमदितव्यम्॥ धर्मान्न प्रमदितव्यम्॥ कुशलान्न प्रमदितव्यम्॥ भूत्यै न प्रमदितव्यम्॥ स्वाध्यायप्रवचनाभ्यां न प्रमदितव्यम्॥०१॥ देवपितृकार्याभ्यां न प्रमदितव्यम्॥ मातृदेवो भव॥ पितृदेवो भव॥ आचार्यदेवो भव॥ अतिथिदेवो भव॥ यान्यनवद्यानि कर्माणि तानि सेवितव्यानि नो इतराणि॥ यान्यस्माकंसुचरितानि। तानि त्वयोपास्यानि। नो इतराणि॥ ये के चास्मच्छ्रेयांसो ब्राह्मणाः तेषां त्वयाऽऽसनेन प्रश्नसितव्यम्॥ श्रद्धया देयम्॥ अश्रद्धयाऽदेयम्॥ श्रिया देयम्॥ ह्रिया देयम्॥ भिया देयम्॥ संविदा देयम्॥ अथ यदि ते कर्मविचिकित्सा वा वृत्तविचिकित्सा वा स्यात् ये तत्र ब्राह्मणाः संमर्शिनः युक्ता आयुक्ताः अलूक्षा धर्मकामाः स्युः यथा ते तत्र वर्तेरन् तथा तत्र वर्तेथाः॥ अथाभ्याख्यातेषु॥ ये तत्र ब्राह्मणाः संमर्शिनः युक्ता आयुक्ताः अलूक्षा धर्मकामाः स्युः यथा ते

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<sup>1</sup> संसार के अन्य किसी भी देश में देवों के स्वरूप के विकास का सहस्रों वर्ष लम्बा इतिहास और देवकथाओं के विकास की इतनी लम्बी परंपरा प्राप्त नहीं होती जितनी भारत में। वैदिक देवता, पुरोवचः, पृ. ०१।

तेषु वर्तेरन् तथा तेषु वर्तेथाः॥ एष आदेशः॥ एष उपदेशः॥ एषा वेदोपनिषत्॥  
एतदनुशासनम्॥ एवमुपासितव्यम्॥ एवमु चैतदुपास्यम्॥०२-०४॥

“Having taught the Vedas, the preceptor imparts this post-instruction to the students:

- (01) Speak the truth.
- (02) Practise righteousness.
- (03) Make no mistake about study.
- (04) Having offered the desirable wealth to the teacher, do not cut off the line of progeny.
- (05) There should be no inadvertence about the truth.
- (06) There should be no deviation from righteous activity.
- (07) There should be no mistake about protection of yourself.
- (08) Do not neglect propitious activities.
- (09) Do not be careless about learning and teaching. (01)
- (10) There should be no error in the duties towards the gods and manes.
- (11) Let your mother be a god unto you.
- (12) Let your father be a god unto you.
- (13) Let your teacher be a god unto you.
- (14) Let your guest be a god unto you.
- (15) The works that are not blameworthy are to be resorted to, not the others.

(16) Those actions of ours that are commendable are to be followed by you, not the others.

(17) You should, by offering seats, remove the fatigue of those Brāhmaṇas who are more praiseworthy among us.

(18) An offering should be made with honour.

(19) The offering should not be made with dishonour.

(20) The offering should be made according to one's prosperity.

(21) The offering should be made with modesty.

(22) The offering should be made with awe.

(23) The offering should be made in a friendly way.

(24) Then, should you have any doubt with regard to duties or customs, you should behave in those matters just as Brāhmaṇas do, who may happen to be there and who are able deliberators, who are adepts in those duties and customs, who are not directed by others, who are not cruel, and who are desirous of merit.

(25) Then, as for the accused people, you should behave with regard to them just as the Brāhmaṇas do, who may happen to be there and who are able deliberators, who are adepts in those duties and customs, who are not directed by others, who are not cruel and who are desirous of merit.

(26) This is the injunction. This is the instruction. This is the secret of the Vedas. This is divine behest. (All this) is to be done thus. And (all this) must be done thus. (02-04)”

In this situation no more evidence are required to present the importance of learning or education in India since the time immemorial. For this reason only the speech got defined as the goddess of Learning or Speech holding a book, a rosary of crystal beads and a lute in her two hands. The male part of the speech or the books rather hymns and prayers become the Lord of Speech, hymns, prayers or eulogies. The goddess of Speech came to be known as Sarasvatī or Śārādā bestowing intelligence (बुद्धिप्रदा)<sup>2</sup> and uprooting ignorance or sluggishness (निःशेषजाड्यापहा).<sup>3</sup>

Similarly Bṛhaspati's personality grew to such a height that he achieved the name 'lord of hymns, prayers or speech.' Three of his names are very frequently employed in the Vedic as well as Post-Vedic literature and these names are enough to find his recognition and importance. They are Bṛhaspati, Brahmanaspati and Vācaspati.

## A survey of Vedic Hymns

The first hymn RV 01/18 contains 09 verses in *Gāyatrī* meter. The sear is Kāṇva Medhātithi and the deities are Bṛhaspati (01-03), with

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<sup>2</sup> शुक्लां ब्रह्मविचारसारपरमामाद्यां जगद्व्यापिनीं वीणापुस्तकधारिणीमभयदां जाड्यान्धकारापहाम्।  
हस्ते स्फाटिकमालिकां विदधतीं पद्मासने संस्थितां वन्दे तां परमेश्वरीं भगवतीं बुद्धिप्रदां शारदाम्॥

<sup>3</sup> या कुन्देन्दुतुषारहारधवला या शुभ्रवस्त्रावृता या वीणावरदण्डमण्डितकरा या श्वेतपद्मासना।  
या ब्रह्माच्युतशङ्करप्रभृतिभिर्देवैः सदा वन्दिता सा मां पातु सरस्वती भगवती निःशेषजाड्यापहा॥

Indra and Soma (04) and Dakṣiṇā (05), Sadasaspati (06-08) and Narāśamsa (09).

RV 01/40 contains 08 verses in *Pragātho viṣamā bṛuhatya* meter. The sear is Kāṇva Ghaura and the deity is Bṛhaspati (01-08).

RV 01/139 contains 11 verses in *Atyaṣṭi* meter, fifth with the *bṛuhatī* meter and *Triṣṭup* meter with the last one (11). The sear is Paruṣpo Daivodāsi and the deity is Bṛhaspati (01-10).

RV 01/190 contains 08 verses in *Triṣṭup* meter. The sear is Agastya maitrāvaruni and the deity is Bṛhaspati (01-08).

RV 02/23 contains 19 verses in Jagati meter and fifteenth or nineteenth with *Triṣṭup* meter. The sear is Gṛtsamad Bhārgva Śaunak and the deity is Bṛhaspati (01, 05, 09, 11, 17, 19) Brahmanaspati.

RV 02/24 contains 16 verses in Jagati meter and twelfth or sixteenth with *Triṣṭup* meter. The sear is Gṛtsamad Bhārgva Śaunak and the deity is Bṛhaspati (01, 05, 09, 11, 17, 19) Brahmanaspati.

RV 02/25 contains 05 verses in Jagati meter. The sear is Gṛtsamad Bhārgva Śaunak and the deity is Brahmanaspati.

RV 02/26 contains 04 verses in Jagati meter. The sear is Gṛtsamad Bhārgava Śaunak and the deity is Brahmanaspati.

RV 02/30 contains 11 verses in *Triṣṭup* meter and eleventh with Jagati meter. The sear is Gṛtsamad Bhārgava Śaunak and the deities are Indra (01-05), with Indra and Soma (06), Sarasvatī (08), Bṛhaspati (09), Marut (11).

RV 02/30 contains 18 verses in *Gāyatrī* meter and first, second and third with *Triṣṭup* meter. The sear is Gātino Visvāmitra and the deities are Indra and Varuṇa (01-03), with Bṛhaspati (04-06), with Pūṣā (07-09) Savita (10-12) Soma (13-14) and with Mitra and Varuṇa (16-18).

RV 04/49 contains 06 verses in *Gāyatrī* meter. The sear is Vāmadevo Gautama and the deities are Indra and Bṛhaspati.

RV 04/50 contains 11 verses in *Triṣṭup* meter and tenth with *Jagati* meter. The sear is Vāmadevo Gautama and the deity is Bṛhaspati with (01-09) and with Indra and Bṛhaspati (10-11).

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

RV 06/75 contains 19 verses in *Triṣṭup* meter, sixth and tenth with *Jagati* meter, twelfth, thirteenth, fifteenth, sixteenth, nineteenth with



*Anuṣṭup* meter and seventh with *Pankti* meter. The sear is Pāyubhāradvāj and the deities are Iṣṭhi (05), (Purvārdha) Sārathi (06), (Uttarārdha) Raśmaya (06), Aśvā (07), Ratha (08), Rathagopā (09), Brāhman-Pitṛ-Soma-Dyāvā-Pṛthivī-Pūṣāṇa (10), Iṣava (11-12, 15-16), Pratod (13), Hastaghna (14), Yuddhabhūmi-Kavaca-Brahmaṇaspatyādaya (17), Varma-Soma-Varuṇa (18), Devabrahmāṇi (19).

RV 07/41 contains 07 verses in *Triṣṭup* meter and first with *Jagati* meter. The sear is Maitrāvaruṇvasiṣṭha and the deities are Agni Indra Mitra Varuṇa Aśvina Bhaga Pūsā Bṛhaspati Soma Rudra (01), with Bhaga (02-06), with Uṣas (07).

RV 07/44 contains 05 verses in *Triṣṭup* meter and first with *Jagati* meter. The sear is Maitrāvaruṇoravasiṣṭha and the deities are Dadhikrā with (02-05) and Dadhikrā Agni Bhaga Indra Viṣṇu Pūsā Brahmaṇaspati Āditya Dyāvā Pṛthivī Āpa (01).

RV 07/97 contains 10 verses in *Triṣṭup* meter. The sear is Maitrāvaruṇvasiṣṭha and the deities are Indra (01), with Bṛhaspati (02,04-08), with Indra Bṛhaspati (03,09-10).

RV 07/98 contains 07 verses in *Triṣṭup* meter. The sear is Maitrāvaruṇvasiṣṭha and the deities are Indra (01-06) and with Indra Bṛhaspati (07).

RV 07/96 contains 21 verses in *Triṣṭup* (01-03, 05-20) meter, *Vārta* (04) and *Purastājyoti* (21). The sear is Tiraścī Āngirasa, Dyutāna or Marut and the deities are Indra (01-13), Indrāmarut (14) and with Indra Bṛhaspati (15).

RV 10/67 contains 12 verses in *Triṣṭup* meter. The sear is Ayāsyā Āngirasa and the deity is Bṛhaspati.

RV 10/68 contains 12 verses in *Triṣṭup* meter. The sear is Ayāsyā Āngirasa and the deity is Bṛhaspati.

RV 10/103 contains 13 verses in *Triṣṭup* meter with the last one (13) in *Anuṣṭup* meter. The sear is Apratiratha and the deities are Indra (01-03) and (05-12), Bṛhaspati (04) and Maruts (12). This hymn is for recitation and not for offering according to Āśvalāyana Śrautasūtra (04/08).

RV 10/108 contains 11 verses in *Triṣṭup* meter. The sear are the demons named Paṇis and the deities are the Celestial Bitch called Sarmā (02, 04, 06, 08, 10-11) as well as demons Paṇis.

RV 10/155 contains 05 verses in *Anuṣṭup* meter. The sear is Bhārdvaja's son Śirimbiṭha and the deities are Famine (दुर्भिक्षः) (01), Bṛhaspati (02-03) and Viśvedevas (04-05).

RV 10/167 contains 04 verses in *Jagatī* meter. The seers are Visvāmitra and Jamadgni. The deity is Indra, though there is the mention of the names (लिङ्गोक्ता देवताः) of Varuṇa, Vidhātā, Anumati, Dhātā, Soma and Bṛhaspati in the verse No. 03

The hymn RV 10/182 is very much important and also authentic, because the deity is Bṛhaspati and the seer is His son Tapūmūr dhā. The hymn must be looked upon as to provide authentic information whatsoever.

### **The name 'Bṛhaspati' or 'Brahmaṇasapti'**

Bṛhaspati's other names are listed in the Amarakośa (01/03/24) as under:

बृहस्पतिः सुराचार्यो गीर्पतिर्धिषणो गुरुः ।  
जीव आङ्गिरसो वाचस्पतिश्चित्रशिखण्डिजः ॥

(01) Bṛhaspati (Lord of hymns),<sup>4</sup> (02) Surācārya (Preceptor of gods), (03) Gīṛpati (or Gīṣpati<sup>5</sup> = Lord of words), (04) Dhīma (Wise) (05) Guru (Prist or teacher), (06) Jīva (Life-giver), (07) Āngirasa (Angirā's son), (08) Vācaspati (Lord of speech) and (09) Citraśikhan (Citraśikhaṇḍij<sup>6</sup> i.e. sage Angirā's son).

Yāska (700-800 BC) while furnishing the etymology of the name Bṛhaspati, quotes अश्नापिनद्धं मधु पर्यपश्यन् (RV 10/68/08) and notes बृहस्पतिर्बृहतः पाता वा। पालयिता वा। तस्यैषा भवति॥१०/११॥ (Bṛhaspati is the protector or supporter of the great. The following stanza is addressed to him.<sup>7</sup>)

Further furnishing the etymology of the name Brahamaṇṣpati, he quotes अश्मास्यमवतं ब्रह्मणस्पति (RV 02/24/04) and notes ब्रह्मणस्पतिर्ब्रह्मणः पाता वा। पालयिता वा। तस्यैषा भवति॥१०/१२॥ (Brahamaṇṣpati is the protector or supporter of *Brahma* (a prayer<sup>8</sup> or a hymn). The following stanza is addressed to him.)

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<sup>4</sup> The meanings in the brackets are supplied from Bhanuji Dikshit: Amarakośa Vyākhyā Sudhā, P 39.

<sup>5</sup> The name Gīṣpati is grammatically derived on the strength of अहरादीनां पत्यादिषु वा रेफः (वार्तिकम्-) under रोऽसुपि (पा.०८/०२/६९).

<sup>6</sup> *Citraśikhaṇḍī* means one of the Seven Sages. Vide. M. Williams, P 397, col. 01.

<sup>7</sup> The Text and the English Translation are taken from Lakshman Sarup: The Nighaṇṭu And The Nirukta, P 177& P 157 respectively.

<sup>8</sup> L. Sarup leaves the word *Brahma* untranslated, but it means a prayer or a hymn, because the word is आद्युदात्त.

These two references indicates that lord of hymns ~~has~~<sup>br</sup>pati or Brahmanaspati is a controller or a protector and supporter of the great i.e. the gods or the persons of the high class and at the same time he is a controller and protector of the hymns, prayers, eulogies and even the sacred formulas.

Pāṇini (500 BC) gives the rule पारस्करप्रभृतीनि च संज्ञायाम्॥ (०६/०१/१५७) under which the name Bṛhaspati is derived on the strength of Vararuci's (350 BC) Corrective Statement तद्बहतोः करपत्योश्चोरदेवतयोः सुट् तलोपश्च॥ (In the words तद् and बहत्, the infix सुट् is enjoined, the त् and the थ् are dropped to make two nouns. As a result of this two nouns are formed तस्करः a thief and बृहस्पति a deity of that name i.e. lord of hymns).<sup>9</sup>

The school of grammar gives the meaning of the name ~~has~~<sup>br</sup>pati as a Vedic god.

Therefore the names बृहस्पतिः as well as ब्रह्मणस्पतिः and वाचस्पतिः are derived from बृह् (बृंहति) (6<sup>th</sup> Parasmaipda) to grow or to increase and hence बृहसां-बृहतां पतिः अधिष्ठाता स्वामी वा, similarly ब्रह्मणो ब्रह्मणां वा पतिः or वाचः वाचां वा पतिः- all these बृहस्-बृहत्, ब्रह्मन् and वाक् stand to mean a prayer, a hymn or a Vedic eulogy (सूक्तम्). Therefore the names बृहस्पतिः,

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<sup>9</sup> Under RV 10/182/01 Sāyanachārya explains it with: तद्बहतोः करपत्योश्चोरदेवतयोः सुट् तलोपश्च (under Pā. 06/01/157).

ब्रह्मणस्पतिः and वाचस्पतिः mean the lord of prayers, hymns or Vedic eulogies. In this regard McDonel A. A.,<sup>10</sup> Tripathi G. C.<sup>11</sup> and other Indologists opine that Bṛhaspati is a personification of the composition of the Vedic hymns. Thus his origin and development have come up from the ground of sacrificial suppositions.

### **Many Bṛhaspatis**

Bṛhaspati the Vedic god and the divine priest is not alone, because there are many Bṛhaspatis well known in the Indian literature esp. Vedic as well as Post-Vedic literature. As under:

(01) God Bṛhaspati glorified in all the Vedic hymns and in many of the Puranic texts.

(02) Vedic sage Bṛhaspati sung in the hymns like Saramā and Paṇis.

(03) Bṛhaspati mentioned in most of the Vedic mythologies as priest who showed his passionate behaviour with Mamatā, the eldest brother's wife. In this connection Derasari Dahyabhai P. annotates in his Paurāṇika Kathākośa:<sup>12</sup> The second son of three sons of sage Angirā during the period of Svāyambhuva Manu where Uchathay is not

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<sup>10</sup> Vedic mythology, P 103.

<sup>11</sup> Vaidika Devata, P 686.

<sup>12</sup> Paurāṇika Kathākośa, P 67, col. 01.

mentioned, but he writes about Dīrghatamā as the son of the sage Uśija and Mamatā and adds further that he (i.e. Dīrghatamā) was blind and Br̥haspati's nephew, during the period of the present Manu i.e. Vaivasvata Manu.

These cross references point out the mixing of two Bṛhaspatīs, one of the period of Svayambhuva Manu and the other of the period of Vaivasvata Manu.

(04) Br̥haspati, the pries of Yudhistir (MBh).

(05) Priest Br̥haspati mentioned in most of the Puranic episodes like his son Kaca and Devayānī, Indrāṇī and king Nahuṣa, etc.

(06) Atheist (नास्तिक) Br̥haspati whose famous verse is quoted in सर्वसिद्धान्तसारसंग्रह<sup>13</sup> of आदिशंकराचार्य (788-820 AD) and सर्वदर्शनसंग्रह of माधवाचार्य (14<sup>th</sup>-15<sup>th</sup> Cent. AD) त्रयो वेदस्य कर्तारो धूर्तभाण्डनिशाचराः । etc.

(07) Bṛhaspati the councilor of gods (Vālmiki Rāmāyan, <sup>14</sup> MBh & almost all the purāna-texts).

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<sup>13</sup> बृहस्पत्याहृतौ बुद्धो वेदमार्गविरोधिनः ।

एतेऽधिकारितां वीक्ष्य सर्वे शास्त्रप्रवर्तकाः ॥०१/२४॥

<sup>14</sup> The matter is discussed with quotations of these texts below.

(08) Bṛhaspati, the author of Arthaśāstra (studied by king Rāvan, as referred to by Great dramatist Bhāsa in his Abhiṣekanāṭakam).

(09) Bṛhaspati, the author of Bṛhaspatismṛti (the scholars put him in the 2<sup>nd</sup> century BC<sup>15</sup> or 78 AD (VS 135).<sup>16</sup>

(10) Bṛhaspati, the planet Jupiter (in connection to the Moon-god and Tārā, the wife of divine priest Bṛhaspati narrated in MBh Udyoga 117/13 & Vana 219/03, BrP (Ch.152), MP (Ch.23-24) (127-128) and ViP (04/06).

(11) Bṛhaspati, one of the 18 authors of the Vāstusastra (Science of Building and Construction of the Residence) (MP 252/01-04).<sup>17</sup>

Even Chitrav Sastri remarks under title Relations (परिवार) that Mahābhārat and the relevant Purāṇa text are not unanimous in

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<sup>15</sup> Vide.Chitrao Sastri P 522, col. 02.

<sup>16</sup> Vide. Prof. Dr. J. A. Jani: Seminar on Kālidāsa, July 2008, Intro., P 02.

<sup>17</sup> प्रासादभवनादीनां निवेशं विस्तराद्वद। कुर्यात्केन विधानेन कश्च वास्तुरुदाहृतः॥ म.पु. २५२/०१॥

भृगुरत्रिर्वसिष्ठश्च विश्वकर्मा मयस्तथा। नारदो नग्नजिच्चैव विशालाक्षः पुरन्दरः॥ म.पु. २५२/०२॥

ब्रह्मा कुमारो नन्दीशः शौनको गर्ग एव च। वासुदेवोऽनिरुद्धश्च तथा शुक्रबृहस्पती॥ म.पु. २५२/०३॥

अष्टादशैते विख्याता वास्तुशास्त्रोपदेशखाः। संक्षेपेणोपदिष्टं तु मानवे मत्स्य रुपिणा॥ म.पु. २५२/०४॥

Bhṛgu, Atri, Vasiṣṭha. Viśvakarmā, Maya, Nārad, Nagnajit, Viśmikārtik, Nandīśvar, Saunak, Garga, Śrī Kṛṣṇa, Aniruddha, Śukra and Bṛhaspati are the chief eighteen preceptors of the Vāstuśāstra to the king Vaivasvata Manu.



deciphering god ~~Br~~hasapti, vedic sage Br̥hasapti or priest ~~Br~~hasapti. Nevertheless all the three are mixed up to the great extent.<sup>18</sup>

## **Br̥haspati as the Lord of Hymns**

R̥gvedic sages have mostly praised Br̥haspati<sup>19</sup> 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.<sup>20</sup>

## **Lord of hymns**

It is interesting to note that both the names ~~Br~~haspati as well as Brahman̥aspati are a genitive Tatpuruṣa Compound, though Brahman̥aspati is taken separately in the Padpāṭha but not the name Br̥haspati (RV 01/190/01). Br̥haspati's another name Brahman̥aspati is taken as two separate words though they are neither intervened nor put in reverse order.

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<sup>18</sup> Prachin Charitra Kośa P 522, col.01.

<sup>19</sup> The complete study on ~~Br~~haspati carried out by Dr.Bali Sarasvati in her Br̥haspati in the Vedas and the Purānās (1978) contains the study pertaining to the sources gathered from R̥gveda (CH.02), Yajurveda (CH.03), Sāmaveda (CH.04), Atharvaveda (CH.05), Brāhmanās (CH.06) and Purānās (CH.07).

<sup>20</sup> एवा महस्तुविजातस्तुविष्मान् बृहस्पतिर्वृषभो धायि देवः ।

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

In the R̥gveda the name Bṛhaspa ti occurs 77 (08 with Indra) times and Brahmanaspati occurs 40 (once with Indra) times.

In the first five occurrences Brahmanaspati (01/18/01, 03 & 05 and 01/40/03 & 05) Sāyaṇācārya simply paraphrases with the words:

Under RV 10/68/06 the event of releasing the mulch-cows from the cow-pens (निधीन्) of demon Vala, the hymns are the supporting factors (अर्केःअर्चनीयैः) like the rays.

Under RV 02/23/19 it is stated that the word ‘Brahma’ means a hymns (ब्रह्मणस्पते ब्रह्मणां स्तोत्राणमधिपते ) and hence he is connected with the hymns by way of granting befitting rewards.<sup>21</sup>

Even the word अर्केः is employed in RV 03/62/05-06 where it is stated that he is pure (शुचिः) and hence he is adorable (वरेण्यः) with the hymns of worship (अर्केःअर्चनीयैः स्तोत्रैः). He grants the worshiper with the unsurpassable strength (अदाभ्यः). Under RV 01/139/10 Sāyaṇācārya talking ऋतुः in two senses, identifies Bṛhaspati as a सुऋतुः (a performer of pious acts) and also शोभनप्रज्ञः (of praise worthy intelligence).

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<sup>21</sup> ब्रह्मस्पते त्वमस्य यन्ता सूक्तस्य बोधि तनयं च जित्वा ॥ ऋ.०२/२३/१९॥

Under RV 02/25/01 he paraphrases the word *Brahma* as a mantra or an oblations (that he accepts) with the words स तथोक्तः। ब्रह्मणस्पतिः स्तोत्रहविषोः स्वीकरणेन॥

The reason supporting his name is declared under RV 01/190/04 that Br̥haspati's hymns of praise pervade not only the Earth (पृथिव्याम्) but also the sky (दिवि) and hence when directed to the demons employing sorcery (अहिमायान्), the powerful praise destroys the sorcery.

His name ~~Br̥~~haspati is etymologically explained by Sāyāṇcārya under RV 01/139/10 as बृहतो मन्त्रस्य हविषो वा (पतिः)पालकोऽध्वर्युदैव्यो बृहस्पतिः which means that he is divine priest (अध्वर्युः) of violentless sacrifices and again he is the protector or the nourisher of the growing or the grown (बृहतः) formulas or the oblations. Moreover the name अध्वर्यु is derived from अध्वरं युनक्ति। न ध्वरो हिंसा यत्रयागेस अध्वरः॥

The word *Brahma* also means a deed of gods or a divine act ब्रह्मणस्पतिम् ब्रह्मणो देवकृतस्य राजा॥ (07/97/03). He is the protector of the sacred food or a superior i.e. ritualistic act ब्रह्मणस्पते ब्रह्मणोऽन्नस्य परिवृढस्य कर्मणो वा पते पालयितः (02/23/01).

It is a name of a god ब्रह्मणस्पते एतन्नामकदेव (01/18/01, 02/23/ etc.). Under RV 10/103/04 the vocative Bṛhaspati is explained grammatically as the protector of the great gods or the elements of the Universe (बृहतां पते पालयितः). It also means a *Mantra* or sacred formula or a Vedic verse ब्रह्मणस्पतिः ब्रह्मणो मन्त्रस्य पतिः पालयिता देवः (02/28/04 & 08). Under RV 07/41/01<sup>22</sup> while invoking the deities like Agni, Indra, etc. Vasiṣṭha recites the name of Bṛhaspati who is recognised by Sāyṇācārya as the deity presiding over the sacred formulas (मन्त्राभिमानिनम्). Again the word *Brahma* (i.e. a *mantra*) (बृहतो ब्रह्मणो मन्त्रस्य स्वामिन्) under 02/24/01 & 10.

As much as Bṛhaspati is presented as the lord of R̥gvedic hymns as declared under RV 01/40/06 his prayers or hymns are felicitous i.e. auspicious (शंभुवं) and faultless (अनेहसम्).<sup>23</sup> In this connection RV 01/190 beginning with अनर्वाणं वृषभं मन्द्रजिह्वं and so on<sup>24</sup> exhibits Bṛhaspati's divine powers of bestowing sons as well as wealth and removing infamy. This is mentioned by Sāyānārya with Śaunaka's statement

<sup>22</sup> This mantra contains the invocation of Agni, Indra, Mitra and Varuṇa, Aświns, Bhaga, Puṣā, Brahmanaspati, Soma and Rudra, while RV.07/44/01 omitting Mitra as well as Varuṇa, Soma and Rudra, adds Visnu, Adityas, Dyāvāpṛthivī, Waters and the sun (स्वः)

<sup>23</sup> तमिद्वोचेमा विदथेषु शंभुवं मन्त्रं देवा अनेहसम्।

इमां च वाचं प्रतिहर्यथा नरो विश्वेद्वामा वो अश्नवत्॥ ऋ.०१/४०/०६॥

<sup>24</sup> अनर्वाणं वृषभं मन्द्रजिह्वं बृहस्पतिं वर्धया नव्यमर्कैः।

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

(Rvdh. 01/151-153) (discussed below). RV 01/190/06 Br̥haspati is such an affectionate (परिप्रितः) friend that safeguards his devotees from the evils (दुर्नियन्तः) and that quality is similar to a powerful king who controls the wicked.

RV 02/23/02 presents a nice ~~Sihasp~~ <sup>alias</sup> of Br̥haspati as Brahman̥aspati. He is compared with the Sun, the hymns (ब्रह्मणाम्) with the rays and his power (of creating hymns) with the radiance which is the innate quality of the Sun-god.<sup>25</sup>

Under RV 04/50/04 Br̥haspati is Seven-rayed and hence removes the darkness (वि सप्तरश्मिरधमत्त तमांसि) like the Sun-god he dispels darkness.

He is a god who protects the honorable ones or he is the one who protects many people in RV 04/50/07 and 10/102/03 (बृहतां महतां पालयिता). Superior ones or persons<sup>26</sup> of high class society बृहस्पते बृहतां परिवृढानां पालयितरिन्द्र (02/30/04). Again RV 01/190/07 presents the idea connected with Br̥haspati's connection with the hymns and in that context he is

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<sup>25</sup> देवाश्चित् ते असुर्यं प्रचेतसो बृहस्पते यज्ञियं भागमानशुः ।

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

<sup>26</sup> Pāṇini records the word Parivr̥dha in the sense of a master or a superior one in his aphorism: प्रभौ परिवृढः ॥ पाणिनि ०७/०२/२१ ॥

compared with the master surrounded by his subjects (अवनयः) as well as the ocean with the flowing rivers (स्रवतः).

RV 02/23/05 states that he is a kind or friendly protector (सुऽगोपाः) in such a way that nighters evil nor sin nor deceivers nor an injurer harm the person whom Bṛhaspati protects.<sup>27</sup> RV 06/47/20 depicts the potency of Bṛhaspati (as the *Sarvānukaramaṇī*) mentions that sage Garga was deviated from the path in a solitary forest and then he propitiated Bṛhaspati with this ऋचा for rescuing from the danger.<sup>28</sup> Under RV 07/97/02 he is related with the seers or sages in a way that he is attended upon by them to keep them offenceless for the reason of reciting the formula (श्लोकः) in honour of Indra. Further he is the protector or nourisher of the hymns or prayers (बृहतां पालयिता देवः). Under RV 04/50/01 and 10/182/01 Sāyṇācārya explains the name Bṛhaspati as “guardian or protector deity of the great gods or the sacrifice.”<sup>29</sup> (बृहतो देवस्य यज्ञस्य वा) and hence a lord or a deity presiding over the *mantras* बृहस्पतिः मन्त्राभिमानि देवः (04/50/04, 08/96/15) and then a priest देवमुक्तलक्षणं पुरोहितं वा (04/50/07).

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<sup>27</sup> न तमंहो न दुरितं कुतश्चन नारातयस्तित्तिरुर्न द्वयाविनः ।

विश्वा इदस्माद ध्वरसो वि बाधसे यं सुगोपा रक्षसि ब्रह्मणस्पते ॥ ऋ.० २/२३/०५ ॥

<sup>28</sup> अरण्ये निर्जने गर्गो देवान् भूमिं बृहस्पतिम् । इन्द्रं चास्तौत् स्वरक्षार्थमृचा मार्गच्युतोऽनया ॥ सा० ०६/४७/२० ॥

<sup>29</sup> बृहस्पतिः बृहतो देवस्य यज्ञस्य वा पालयिता देवः ॥ सा० ०४/५०/०१ ॥

Again the noun ब्रह्म in ब्रह्मणस्पति stands to mean not only a hymn but also the sacrificial food स्तोत्रहविषो under 02/25/01 and that to in abundance ब्रह्मणे बृंहिताय प्रभूतायान्नाय तदर्थम् (07/97/09). Under RV 02/23/09 he is the benefactor who procures desirable wealth for worshipers.<sup>30</sup> It seems that the grammatical meaning ‘abundance’ or ‘plenty’ is also taken in some places like बृहत् प्रभूतमिदं स्तोत्रं, etc (01/190/01).

Under RV 06/73/01 states that **B**aspati is called the bestower of gifts (वृषभः-वर्षकः)<sup>31</sup> yet his character is to shower the gifts and hence he thunders (रोरवीति). RV 07/97/07 he is presented as the best giver of food (आसुतिम् अन्नं करिष्ठः कर्तृतमो दातृतमो भवति।) to his friends (friendly praisers) of the hymns about him.

RV 01/40/04 states that the sacrificer offering sacrificial gift (सूनरम्) in abundance (वाघते), receives Bṛhaspati’s favour in the form of wealth and grace (श्रवः). RV 10/68/12 states that the reward of paying homage (नमः) to Bṛhaspati , brings food, cows, horses, heroic sons and dependants. The statement under RV 02/23/04 that he is recognized as a

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<sup>30</sup> त्वया वयं सुवृथा ब्रह्मणस्पते स्पार्हा वसु मनुष्या ददीमहि॥ ऋ.०२/२३/०९॥

<sup>31</sup> यो अद्रिभित्प्रथमजा ऋतावा बृहस्पतिराडिगरसो हविष्मान्  
द्विबर्हज्मा प्राघर्मसत्पिता न आ रोदसी वृषभो रोरवीति॥ ऋ.०६/७३/०१॥

friend of sacrificers<sup>32</sup> and a punisher of the hater of prayers clearly shows his friendly as well as enemy yet not a hostile nature.

Br̥haspati's beneficial deeds helped him to achieve the position of the Fire-god. This is presented in RV 01/40/02. He is addressed as the son of strength (सहसस्पुत्र).<sup>33</sup> Again RV 01/40/03 Brahmanaspati is prayed with the goddess of Speech (सुनृता देवी) along with gods connected with the sacrifice.<sup>34</sup>

Sāyaṇācārya specifically remarks that Br̥haspati observes the children who have studied the Vedas and then speaks to himself बृहस्पतिरनेन सूक्तेन विदितवेदार्थान् बालान् द्रष्ट्वा स्मयमानः स्वात्मानं संबोध्याऽहम् (RV 10/71).

RV 02/23/06 speaks of Br̥haspati who is not only a good protector but also a guide of the path of the pious people and he is even omniscient.<sup>35</sup> According to RV 02/03/08 he is the protector of worshippers and the speaker of encouraging words.<sup>36</sup> RV 02/24/15 speaks of Br̥haspati's friendly behaviour with the sacrificer and vice

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<sup>32</sup> सुनीतिभिर्नयसि त्रायसे जनं यस्तुभ्यं दाशान्न तमंहो अश्नवत् ॥ ऋ.०२/२३/०४॥

<sup>33</sup> त्वामिद्धि सहसस्पुत्र मर्त्य उपब्रूते धने हिते ॥ ऋ.०१/४०/०२॥

<sup>34</sup> प्रैतु ब्रह्मणस्पतिः प्र देव्येतु सुनृता अच्छा वीरं नर्यं पङ्क्तिराधसं देवा यज्ञं नयन्तु नः ॥ ऋ.०१/४०/०३॥

<sup>35</sup> त्वं नो गोपाः पथिकृद् विचक्षण स्तव व्रताय मतिभिर्जरामहे ॥ ऋ.०२/२३/०६॥

<sup>36</sup> त्रातारं त्वा तनूनां हवामहेऽवस्पतरधिवक्तारमस्मयुम् ॥ ऋ.०२/२३/०८॥



versa. He is prayed to grant chariots, well-regulated wealth (सुयमस्य रायः) and food.

The complete picture of Bṛhaspati the lord of hymns can be drawn from RV 10/182 of seer Trapumūrdhā containing 03 verses, singing the glory of his father Bṛhaspati. It declares his valiant deeds such as (01) He protects gods, (02) drives away inglorious enemies, (03) smashes down the malevolent enemies (दुर्मतिं), (04) extends inner happiness, (05) makes the sacrificer fearless as well as internally happy, etc.

The White Yajurveda (=YV) (34/58)<sup>37</sup> explains Bṛhaspati's name in clear words that Brahṁaspati, the controller or supervisor of the hymns and the bestower of the strength upon the progeny (तनयम्). This strengthens the latter identity of Bṛhaspati with hymns or prayers itself (ब्रह्म). The YV provides another name 'the Presiding deity of Speech' (वाचस्पतिर्वाचं नः स्वदतु ॥ यजु.१०/०१ ॥).

YV 09/11<sup>38</sup> refers to Bṛhaspati 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 Bṛhaspati (and Indra in the

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<sup>37</sup> ब्रह्मणस्पते त्वमस्य यन्ता सूक्तस्य बोधि तनयं च जिन्व ॥ वा.सं. ३४/५८ ॥

<sup>38</sup> I am thankful to Dr. Girishbhai R. Purohit for drawing my attention to these *Yajus-mantras*.

second half of the verse) to make the sound for the victory, the recitation of a hymn and the sacrificial food.<sup>39</sup>

YV 17/36 (= RV 0/173/04) sings Br̥haspati's glory of killing the enemies 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.<sup>40</sup>

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 (द्युम्त्).<sup>41</sup>

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 Sun-god are prayed for the sacrificer to attain knowledge, good fortune and prosperity.<sup>42</sup>

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<sup>39</sup> बृहस्पते वाजं जय बृहस्पतये वाचं वदत बृहस्पतिं वाजं जापयत ।  
इन्द्र वाजं जयेन्द्राय वाचं वदतेन्द्रं वाजं जापयत ॥ शु.य.०९/११ ॥

<sup>40</sup> बृहस्पते परिदीया रथेन रक्षोहामित्राँ अपबाधमानः ।  
प्रभञ्जन् सेनाः प्रभृणो युधा जयन्नस्माकमेध्यविता रथानाम् ॥ शु.य. १७/३६ ॥

<sup>41</sup> बृहस्पते अति यदर्यो अर्हाद् द्युमद्विभाति क्रतुमज्जनेषु ।  
यद् दीदयच्छवस ऋतप्रजात तदस्मासु द्रविणं धेहि चित्रम् ।  
उपयामगृहीतोऽसि बृहस्पतये त्वैष ते योनिर्बृहस्पतये त्वा । शु.य. २६/०३ ॥

<sup>42</sup> बृहस्पते सवितर्बोधयैनं संशतिं चित्संतरां संशिशधि ।  
वर्धयैनं महते सौभगाय विस्व एनमनुमदन्तु देवाः ॥ शु.य. २७/०८ ॥

The Black YV wellknown as Taittirīya Samhitā (=TS) refers to Br̥haspati to be a Brāhmin by cast and corroborating the food or water partaken by a Brāhmin is never affected by any seen.<sup>43</sup>

According to TS 02/01/02 बार्हस्पत्यम् एता एव देवता स्वेन भागधेयेन उपधावति । ता एवास्मिन् ब्रह्मवर्चसं दधाति । ब्रह्मवर्चस्येव भवति ॥ (The Brahminic lustre, these verily are the deities who approach with their own share. They deposit the Vedic lustre in him and then he i.e. the sacrificer becomes endowed with the Vedic lustre). This nature of Br̥haspati is seen in the religious injunctions.<sup>44</sup> This very text has come out to be the source of ‘that one desirous of the Vedic lustre should propitiate Br̥haspati’ i.e. Br̥haspati’ ब्रह्मवर्चसकामस्तु यजेत ब्रह्मणस्पतिम् (BhP 02/03/02).

The Sāmveda (=SV) is first of all mentioned not as the name of the Veda but as the *Sām formulas* connected with Br̥haspati under RV 10/67/03<sup>45</sup> where there is a striking reference of Br̥haspati as a recognised *Sāma*-singer who knows the hymns and also sings them loudly.

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<sup>43</sup> न हि ब्राह्मणस्योदरं किञ्चन हिनस्ति ॥ तै.सं. ०२/०६/०९ ॥

<sup>44</sup> Vaidik Devata, P 697.

<sup>45</sup> हंसैरिव सखिभिर्वावदद्भि रश्मन्मयानि नहना व्यस्यन् ।

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

The Atharvaveda *alias* Atharvāṅgiroveda (=AV) 08/10/15<sup>46</sup> states Br̥haspati as the milker of Viraj-cow, the mother of Vedic Wisdom, while later on the BhP (04/18/14) presents him as the calf milking the Virāj-cow.<sup>47</sup>

The **Br̥haddevatā** (07/109) runs: सुज्योतिः परमं ब्रह्म यद्योगात्समुपाश्नुते। तज्ज्ञानमभितुष्टाव सूक्तेनाथ बृहस्पतिः॥ (The Supreme Reality is the full effulgence and meditating upon which Br̥haspati realized and then eulogized It). This supports that Br̥haspati must have been initially the mortal sage who attained immortal position as the priest of the god and the reason is that sage Br̥haspati attained the knowledge of the highest Brahman.

RV 01/190 beginning with अनर्वाणं वृषभं मन्द्रजिह्वं and so on<sup>48</sup> exhibits Br̥haspati's divine powers like removing infamy. This is what is mentioned by Sāyaṇcārya with Śaunaka's statement (RVdh. 01/151-153).

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<sup>46</sup> तस्य सोमो राजा वत्स आसीच्छन्दः पात्रम्॥ अ.वे. ०८/१०/१४॥

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

<sup>47</sup> ऋषयो दुदुहुर्देवीमिन्द्रियेष्वथसत्तम। वत्सं बृहस्पतिं कृत्वा पयः छन्दोमयं शुचिम्॥ भा.पु.०४/१८/१४॥

<sup>48</sup> अनर्वाणं वृषभं मन्द्रजिह्वं बृहस्पतिं वर्धया नव्यमर्कैः।

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

“After talking bath 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).”<sup>49</sup> Similar instance is mentioned in sage Garga’s calamity (under RV 06/47/20).

Dr. Tripathi G. C. remarks without providing any reference in his Vaidik Devata that Br̥haspati is one of the seven sages (सप्त ऋषयः) viz. Marīci, Atri, Angiras, Pulatsya, Pulaha, Kratu and Vasistha<sup>50</sup> but the name is not found in that list. On the contrary Br̥haspati’s name is read in the list of 07 deities (not the sages) of 07 Great Utterances (महाव्याहृतयः) as the deity of the *Mahah*-world. Here below the table showing the utterance, its sage and the deity is given.

No	Great Utterances	Sages	Deities
	(महाव्याहृतयः)	(ऋषयः)	(देवता)
१	भूः	विश्वामित्रः	अग्निः
२	भुवः	जमदग्निः	वायुः
३	स्वः	भरद्वाजः	सूर्यः

<sup>49</sup> अत्र शौनकः—

उत्पथप्रतिपन्नो यो भ्रष्टो वापि पथः क्वचित्। पन्थानं प्रतिपद्येत कृत्वा वा कर्म गर्हितम्॥

अग्ने नयेति सूक्तेन प्रत्यृचं जुहुयाद् घृतम्। जपेच्च प्रयतो नित्यमुपतिष्ठेत वाऽनलम्॥

<sup>50</sup> सप्तऋषियों में उनकी गणना है। वैदिक देवता, पृ. ६८९.

४	मः	गौतमः	बृहस्पतिः
५	जनः	अत्रिः	वरुणः
६	तपः	वशिष्ठः	इन्द्रः
७	सत्यम्	कश्यपः	विश्वे देवाः

### **Br̥haspati in *Brāhman*-texts**

The Ai. Br. 01/03/02 & 01/04/02, TBr. 01/05/04, Kau. Br. 15/02 and SBr. 03/01/04/15 state Br̥haspati verily is *Brahman* (ब्रह्म वै बृहस्पतिः) (eqv. a prayer or the lord of prayers) presenting his hymnal power. It is said so, because he does not harm anyone. At the same time (taking the name in Masculine) he is Brahmā (i.e. heavenly priest).<sup>51</sup> It is further stated that the gods got victory over demons and gained heaven, just because they were guided spiritually by Br̥haspati.<sup>52</sup>

The Ait.Br 03/02/06 as well as Sat.Br 14/01/02/05 introduce his name Brahmanaspati as an adjective and hence the name Br̥haspati is to be taken also as his first name.

The ŚBr (05/01/01/04) seems to support this statement (of YV 08/01) and gives the story about Br̥haspati performing a sacrifice and attaining

<sup>51</sup> बृहस्पतिर्वै देवानां ब्रह्मा॥ तै.सं.०२/०६, श.ब्रा.०१/०७/०४/२१॥

<sup>52</sup> बृहस्पतिपुरोहिता वै देवा अजयन्स्वर्गलोकं व्यस्मिन् लोके अजयन्त॥ ऐ.ब्रा ०३/०२/०६॥

the heavenly world. For this reason he has attained the rulership of upper direction as under:

तेन इष्ट्वा ऊर्ध्वा दिशमक्रामत्, तस्माद् यश्च वेद यश्च न एषा ऊर्ध्वा बृहस्पतेर्दिक् इत्याहुः ।

The text (05/03/01/02) further emphasizes on **Bṛhaspati** being the priest of gods through the sacrifice in the words:

अथ श्रो भूते पुरोहितस्य गृहान्परेत्य बार्हस्पत्य चरुं निर्वपति। बृहस्पतिर्वै देवानां पुरोहितः।  
एष वा एतस्य पुरोहितो भवति॥

This requires a special attention to know how **Bṛhaspati** and **Brahmā** were united or treated as one deity in the later literature. During the salutation to the lords of directions, the later Hindu Religion accepts them as one single deity saying, Salutation to **Brahmā** situated in the Upper Direction (ऊर्ध्वायाम् ब्रह्मणे नमः) in the steps of salutation of the Twilight rites and other propitiatory rites of all gods and goddesses.<sup>53</sup>

### **Meaning of the word Hymn (*Sūktam*) & Types of verses (*R̥k* or *R̥cā*, *Yajuṣ* & *Sāma*)**

The Vedic hymns are three-fold depending on their characteristic i.e. hymns or prayers containing description (उक्थ्यम्), praise (शस्त्रम्) i.e.

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<sup>53</sup> Vide. Śukla Yajurvedīya Sankṣipta Sandhyāprayoga, P 27.

eulogies and preaching or teaching a lesson (उपदेशात्मकम्) i.e. didactic hymns.

The Vedic hymns constitute the verses in poetry form, prose form and even in the mixed form. The hymns in the poetry form are the metrical compositions found fully in ~~gveda~~ R̥gveda, Sāmaveda and Atharvaveda while its prose form is found in the Brāhmaṇa texts and the mixed form is found in the Yajurveda as well as in some of the Upaniṣads. The *Sūtra* literature is in the aphoristic form.

Amarakośa (01/06/03) states:

श्रुतिः स्त्री वेद आमनायस्त्रयी धर्मस्तु तद्विधिः ।  
स्त्रियामृक् सामयजुषी इति वेदास्त्रयस्त्रयी ॥

The Vedas are also known by the names *Śruti* (a Feminine word), *Āmnāya* as well as *Traya* (both Masculine words) and *Trayī* (a Feminine word) and their sacred formulas (मन्त्राः) are *R̥k* or *Ṛcā*, *Yajuṣ* and *Sāma*. The *R̥k* is a kind of sacred formula through which the deities are prayed or eulogies (ऋच्यन्ते स्तूयन्ते देवा अनया । ऋच स्तुतैः ।). The *Yaguṣ* is a kind of sacred formula through which the oblations are offered to the deities (इज्यतेऽनेन), while the *Sāma* is a kind of sacred formula which when



recited in the particular rhythm in honour of the deities and it destroys the sin (स्यति पापम्। षोऽन्तकर्माणि।).

## **Lord of Speech**

### **Method of recitation**

RV 10/68/01 points out the method of reciting the hymns of Br̥haspati and in this connection the verse incorporates 02 Similes employing the particle न in the sense of comparison (उपमार्थे).

The 1<sup>st</sup> Simile presents the method of loud voice comparable to the shouts of farmers protecting their water-filled (उदपृतः) fields from the birds, while the 2<sup>nd</sup> Simile presents the method of reciting the hymns without a break i.e. continuously which is comparable to the torrents flowing from the mountains (गिरिभ्रज नोर्मयः).

This shows that the hymnal recitation expects loud voice along with continuity. This is naturally evidence that the Vedic recitation requires clear yet vigorous voice, just because Br̥haspati is vigorous.

The above given two qualities of a singer/reciter are included in the six qualities or merits listed by Pāṇini in his Pāṇinīyaśikṣā (33): sweetness, clear recitation, clarity in words, perfect accentuation, patient and

rhythmic capability,<sup>54</sup> while the demerits are singing as a song, fast singing, shaking the head, recital of text-reading, without understanding the meaning and low-voice.<sup>55</sup>

## **Br̥haspati in the Epics**

Vālmiki's Rāmāyaṇ (AyodhyāKāṇḍa 01/17), enumerating the qualities of a minister, compares Śrī Rāma with Br̥haspati who is a prolific orator of gradual arguments.<sup>56</sup>

Mahābhārat (=MBh) (Udyogaparva 11-13) narrating the incident of Indra being dethroned and Nahus being coroneted, shows the genius of Br̥haspati who rescues Sachi by way of reciting the Vedic hymns re-empowering Indra.

MBh (Anuśāsanparva 111) mentions one Br̥haspati who is an intelligent and pious scholar of the scriptural sciences. He instructs Yudhiṣṭira (arrived at Bhishma on the bed of arrows) regarding the nature of the injunctions as well as prohibitions and the evil results (of downfall

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<sup>54</sup> माधुर्यमक्षरव्यक्तिः पदच्छेदस्तु सुस्वरः । धैर्यं लयसमर्थं च षडेते पाठका गुणाः ॥३३॥

<sup>55</sup> गीती शीघ्री शीरःकम्पी तथा लिखितपाठकः । अनर्थज्ञोऽल्पकण्ठश्च षडेते पाठकाधमाः ॥३२॥

<sup>56</sup> नाश्रेयसि रतो यश्च न विरुद्धकथारुचिः ।

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

and) of wicked deeds, but it seems that this Br̥haspati was might be other than Br̥haspati, the celestial priest of Vedic times.<sup>57</sup>

## Br̥haspati in the Purāṇas

Matsyapurāṇam (=MP) (10/16-17) referring to the achievements of Vena's son Pūthu, calls Br̥haspati as the milker (दोग्धा), the earth is symbolized as the cow, the penance is the symbol of milk and the Vedas were the Vessel.<sup>58</sup>

MP CH 20 Sūta Purāṇī enumerating the holy places, remarks that even Br̥haspati is not capable of giving the list of all the holy places.

The Śrīmadbhāgavatmahāpurāṇam (=BhP) (04/18/14) relates Br̥haspati directly with the Vedas by giving a beautiful Allegory: At the time of milking the earth in the form of the cow, the sages treated Br̥haspati as the calf and took out pure milk in the form of the Vedas in the vessel of sense organs.

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<sup>57</sup> अयमायाति भगवान् बृहस्पतिरुदाधी।

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

नैतदन्येन शक्यं हि वक्तुं केनचिदद्य वै।

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

<sup>58</sup> तदत्रमभवच्छुद्धं प्रचा जीवन्ति येन वै।

थतस्तु ऋषिभिर्दुग्धी वत्सः सोमस्तदाभवत्॥ म.पु.१०/१६॥

दोग्धा बृहस्पतिरभूत्पात्रं वेदस्तपो रसः।

देवैश्च वसुधा दुग्धा दोग्धा मित्रस्तदाभवत्॥ म.पु.१०/१७॥

BhP 02/03/02 mentions Br̥haspati possessing the Brahminic lustre in “One desirous of the Vedic lustre should propitiate Brah̥maspati i.e. Br̥haspati.” (ब्रह्मवर्चसकामस्तु यजेत ब्रह्मणस्पतिम्). This is reviled under TS 02/01/02.<sup>59</sup>

DBh (09/05/31) narrating Yajñavalkya losing the knowledge of the Veda and reciting the hymn in honour of the goddess of Learning, the reward of the recitation refers to Br̥haspati as the lord of best poets.<sup>60</sup>

Varāhpurāṇam (=VP) (58/09) and the Brah̥mavaivartpurāṇam (=BvP) explicitly mentions Br̥haspati as Vāchaspati<sup>61</sup> who presides over head or brain or intellect which is the basis of articulate meaningful speech.

### **Br̥haspati As The Lord of Troups**

Seer Gutsamada as if presents the meaning of the word ‘troups’ (गणानाम्) in RV 02/23/01 which runs thus:

गणानां त्वा गणपतिं हवामहे कविं कवीन्मुपश्रवस्तमम्  
ज्येष्ठराजं ब्रह्मणां ब्रह्मणस्पत आ नः शृण्वन्नूतिभिः सीद सादनम्॥ ऋ.०२/२३/०१॥

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<sup>59</sup> बार्हस्पत्यम् एता एव देवता स्वेन भागधेयेन उपधावति।

ता एवास्मिन् ब्रह्मवर्चसं दधाति। ब्रह्मवर्चस्येव भवति॥ तै. सं. ०२/०१/०२.

<sup>60</sup> याज्ञवल्क्यकृतं वाणीस्तोत्रमेतत्तु यः पठेत्।

सुकवीन्द्रो महावाग्मी बृहस्पतिसमो भवेत्॥ देवी.०९/०५/३१॥

<sup>61</sup> Visnusahasranam stotram of MBh contains the name Vāchaspati 36 & 74.

“We invoke Br̥ahmanaspati, chief leader of the celestial troupes, a sage of sages, abounding in (every kind of) food beyond measure best lord of prayers, hearing our hymns, come with the protection.”<sup>62</sup>

Br̥haspati’s lordship or rather supervision over the hymns as well as the formulas, their recitation and application has become so much influencing that he got the high rank of the Lord of troupes. It is interesting to note that Br̥haspati’s capacities are multi-farious. The troupes rather the groups or the hosts guarded, supervised, and protected by Br̥haspati can be comprised of (01) seers and sacrificers (वृषभः), (02) the gods, honorable ones or superior persons of high class society (बृहतां महतां, बृहतां परिवृद्धानां), (03) armies (गणेन) and (04) the common folk (विशः).

#### (01) Seers and Sacrificers (वृषभः)

Seer Agastya declares under RV 01/190/01 that the priest should highlight Br̥haspati by the hymns for the sake of the worshippers who are the sacrificers, because he is the showerer of fruits (वृषभं), the

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<sup>62</sup> गणानां त्वा गणपतिं हवामहे कविं कवीन्मुपश्रवस्तमम्

ज्येष्ठराजं ब्रह्मणां ब्रह्मणस्पत आ नः शृण्वन्नूतिभिः सीद सादनम्॥ ऋ.० २/२३/०१॥

pleasant tongued, the adorable and the be perfected one praised in the sacred hymns (गाथान्यः).<sup>63</sup>

Seer Ṛṣamada states clearly under RV 02/24/16 that Brahmanaspati, the Lord of hymns, is the controller of the world. He should realize the hymn (RV 02/24) with a prayer to generate a son and to recites the hymn in the sacrificial assembly (विदथे).<sup>64</sup>

Under RV 07/97/04 sage Vasiṣṭha praises that Bṛhaspati should keep his devotees i.e. worshippers and sacrificers away from the assault of the enemies (अति सश्रुतो अरिष्ठा) so that they may not have to fight.<sup>65</sup>

(02) The gods, honorable ones or superior persons of high class society (बृहतां महतां, बृहतां परिवृढानां)

Under RV 07/97/05 Bṛhaspati is said to order the gods to provide sacrificial food (अर्कम्) with which the men are able to perform sacrifices.

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<sup>63</sup> अनर्वाणं वृषभं मन्द्रजिह्वं बृहस्पतिं वर्धया नव्यमर्कैः ।

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

<sup>64</sup> ब्रह्मणस्पते त्वमस्य यन्ता सूक्तस्य बोधि तनयं च जिन्व ।

विश्वं तद् भद्रं यवयन्ति देवा बृहद् वदेम विदथे सुविराः ॥ ऋ.०२/२४/१६ ॥

<sup>65</sup> स आ नो योनि सदतु प्रेष्ठो बृहस्पतिर्विश्ववारो यो अस्ति ।

कामो रायः सुवीर्यस्य तं दात्पर्षन्नो अति सश्रुतो अरिष्टाम् ॥ ऋ.०७/९७/०४ ॥

For this reason he is purely praiseworthy (शुचिक्रन्दं) and adorable of the householders.<sup>66</sup>

Br̥haspati has not only protected the people in general but also the honorable ones and even superior ones or persons of high class society this fact is declared with the words “in ancient time you had killed the enemies with your powerful bolt.” He is prayed to strike with his lightening like terrifying bolt and to destroy the heroic sons of the demons, because the demons have closed the cows behind the cave.<sup>67</sup>

### (03) Armies (गणेन)

Seer Vāmadeva has recognized Br̥haspati’s valiant character (though elaborated in the Dialogue Hymn of Saramā & Pāṇi RV 10/108), states that he destroyed Vala and his soldiers in the company of well-praising (ऋक्वता) and brilliant troupes, set free the loving ruddy cows sweetening the oblation (हव्यसूदः).<sup>68</sup>

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<sup>66</sup> तमा नो अर्कममृताय जुष्ट मिमे धासुरमुतासः पुराजाः।

शुचिक्रन्दं यजतं पस्त्यानां बृहस्पतिमनर्वाणं हुवेम॥ ऋ.०७/९७/०५॥

<sup>67</sup> बृहस्पते तपुषाशनेव विध्य वृकद्वरसो असुरस्य वीरान्।

यथा जघन्थ धृषता पुरा चि देवा जहि शत्रुमस्माकमिन्द्र॥ ऋ.०२/३०/०४॥

<sup>68</sup> स सुष्टभा स ऋक्वता गणेन वलं रुरोज फलिंगं रवेण।

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

Br̥haspati's involvement in the war-fare is strengthened by the refrances found in RV 06/75 containing 19 verses in different metres. It is the hymn of Sanctifying (i.e. charging) various weapons like arrows, etc, of a king. Among these verses the 17<sup>th</sup> is to be recited in honour of Br̥haspati to which the Anukramaṇī introduces सप्तदश्याः युद्धभूमिब्रह्मणस्पत्यदितिरुपा लिङ्गोक्तदेवताः (the deities are the battle-field, Br̥haspati or Aditi as per the mention in the texture of the verse (लिङ्गोक्तदेवता:)).

This is a ruff reference to state that the lord of hymns (ब्रह्मणस्पति) is equally a powerful war god.

(04) The common folk (विशः)

Seer Ghaura Kaṇva is so much assured by the powers of Br̥haspati that he declares that Brahmanaspati must concentrate his strength of regal divinities. He should maintain his station that is armed with the thunderbolt. There is neither encourager nor discourager in a great or a small battle.<sup>69</sup> This is again strengthened in RV 04/50 of Seer Vāmadeva as under: RV 04/50/08 talks about Br̥haspati possessing the precedence in the sacrificial assembly and the earth grows always for him. For this

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<sup>69</sup> उप क्षत्रं पृञ्चीत हन्ति राजभिर्भये चित् सुक्षितिं दधे।

नास्य वर्ता न तरुता महाधने नार्भे अस्ति वज्रिणः॥ ऋ.०१/४०/०८॥



reason only the people bow down.<sup>70</sup> RV 02/26/02<sup>71</sup> declare Br̥haspati's might which is very much praised and hence the seers of the RV (specially Gr̥tsamada here) have solicited for his grace. Under RV 02/23/16 Br̥haspati is not only a deity protecting the individuals from the thieves (स्तेनेभ्यः) but also supporting the warriors in the war, from the killers or the powerful enemies.<sup>72</sup>

Over and above RV 07/97/07-08 presents his involvement not only in the warfare but also in the assistance of Indra. As he is the deity presiding over the prayers (as his name expresses बृहसाम् or ब्रह्मणाम् पतिः), he is represented as helping the agriculture by way of providing the water supply.<sup>73</sup>

## Conclusion

It is noteworthy that the name Br̥haspati (lord of hymns) signifies his direct concern with hymns as mentioned in RV 10/68/06 where releasing of the *mulch*-cows is supported by the ray-like hymns (अर्केः). For this

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<sup>70</sup> स इत्क्षेति सुधित ओकसि स्वे तस्मै इळा पिन्वते विश्वदानीम्।

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

<sup>71</sup> यजस्व वीर प्र विहि मनायतो भद्रं मनः कृणुष्व वृत्रतूर्ये।

हविष्कृणुष्वे सुभगो यथाससि ब्रह्मणस्पतेरव आ वृणीमहे॥ ऋ. ०२/२६/०२॥

<sup>72</sup> मा नः स्तेनेभ्यो ये अभि द्रुहस्पदे निरामिणो रिपवोऽन्नेषु जागृधुः॥ ऋ. ०२/२३/१६॥

<sup>73</sup> दक्षाय्याय दक्षता सखायः करङ्ब्रह्मणो सुतरा सुगाधा॥ ऋ. ०७/९७/०८॥

reason RV 10/182/03 Bṛhaspati is glorified to be identical with His son and hence the epithet Fiery-headed (तपुर्मूर्धा) suggests that He is very close to the Brahmins and also to those engaged in Brahminic duties. For this reason he becomes the Fiery-headed, slays the Brahmin-hater demons and their chief called Śaru.<sup>74</sup> Moreover his direct connection with the Brahmins is also suggested in RV 01/40/08 as a god Bṛhaspati is said to be in direct contact with the god-devoted or godly man,<sup>75</sup> though he is associated with the kings of gods (राजभिः) on account of his royal power.<sup>76</sup>

According to the references of the Brāman-text the gods got victory over demons and gained heaven, just because they were guided spiritually by Bṛhaspati.<sup>77</sup>

In this connection RV 03/62/04 says that Bṛhaspati is friendly with all gods (विश्वदेव्यः) i.e. ‘beneficial friend of all gods (सर्वदेवहितः).’

The study of the references and quotations of the Vedic literature bring out the factual scenario that Bṛhaspati is regarded as the lord of prayers or hymns in honour of different deities. As his name expresses,

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<sup>74</sup> तपुर्मूर्धा तपतु रक्षसो ये ब्रह्मद्विषः शरवे हन्तवा ॥ ऋ. १०/१८२/०३ ॥

<sup>75</sup> को देवयन्तमश्नवज्जनं ॥ ऋ. ०१/४०/०७ ॥

<sup>76</sup> उप क्षत्रं पृज्विति हन्ति राजभिर्भिये चित् सुक्षितिं दधे ॥ ऋ. ०१/४०/०८ ॥

<sup>77</sup> बृहस्पतिपुरोहिता वै देवा अजयन्स्वर्गलोकं व्यस्मिन् लोके अजयन्त ॥ ऐ.ब्रा. ०३/०२/०६ ॥

he is the lord of prayers and hymns (बृहस्पतिः or ब्रह्मणस्पतिः) and hence He is the lord of Speech (वाचस्पतिः)<sup>78</sup> whose presence and direct involvement in the sacrificial rituals are inevitable. In this regard His connection with sacrifices is clearly observed through the hymns of the Vedas.

Many scholars talk about Br̥haspati's priesthood and conjecture that the priesthood is also ascribed to Agni<sup>79</sup> not clearly, though the YV refers to Br̥hasapti as a priest.<sup>80</sup>

Br̥haspati has been mostly praised in the R̥gved as a powerful god who is strong, beneficent, mighty and the showerer of benefits. As the troupes in the Vedic literature it seems, comprise of the gods, priests, sacrificers and even the people, he is said to confer strength as well as wealth and so they are grateful enough to pay in reward of the form of offering oblations to Br̥haspati.

Thus Br̥haspati is the most beloved, desired by all, accomplisher of wishes and male progeny.

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<sup>78</sup> This name is also applied later on for Lord Śiva (SP Koṭirudra 35/56) and even Lord Viṣṇu (VSN 36 & 74).

<sup>79</sup> अग्निमीळे पुरोहितं यज्ञस्य देवमृत्विजम्। होतारं रत्नधातमम्॥ ऋ.०१/०१/०१॥

<sup>80</sup> बृहस्पतिपुरोहिता देवस्य सवितुः सर्वे देवा देवैरवन्तु माम्॥ शु.य.२०/११॥

Therefore he is regarded as one blessing the worshipers with desired objects such as, mighty sons as well progeny, cows, strength, food as well long life.

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