

Rig-Veda VII.97, Hymn to Brihaspati.

Text in Devanagari.

ṛṣi: vasiṣṭha maitrāvarunī; devatā: br̥haspati, 1 indra; 3,9
indrābrahmaṇaspatī, 10 indrābr̥haspati; chanda: triṣṭup

यज्ञे दिवो नृषदने पृथिव्या नरो यत्र देवयवो मदन्ति ।

इन्द्राय यत्र सवनानि सुन्वे गमन् मदाय प्रथमं वयश् च ॥ ७-०९७-०१

आ दैव्या वृणीमहे ऽवांसि बृहस्पतिर् नो मह आ सखायः ।

यथा भवेम मीळ्हुषे अनागा यो नो दाता परावतः पितेव ॥ ७-०९७-०२

तम् उ ज्येष्ठं नमसा हविर्भिः सुशेवम् ब्रह्मणस् पतिं गृणीषे ।

इन्द्रं श्लोको महि दैव्यः सिषक्तु यो ब्रह्मणो देवकृतस्य राजा ॥ ७-०९७-०३

स आ नो योनिं सदतु प्रेष्ठो बृहस्पतिर् विश्ववारो यो अस्ति ।

कामो रायः सुवीर्यस्य तं दातु पर्षन् नो अति सश्रुतो अरिष्टान् ॥ ७-०९७-०४

तम् आ नो अर्कम् अमृताय जुष्टम् इमे धासुर् अमृतासः पुराजाः ।

शुचिक्रन्दं यजतम् पस्त्यानाम् बृहस्पतिम् अनर्वाणं हुवेम ॥ ७-०९७-०५

तं शग्मासो अरुषासो अश्वा बृहस्पतिं सहवाहो वहन्ति ।

सहश् चिद् यस्य नीलवत् सधस्थं नभो न रूपम् अरुषं वसानाः ॥ ७-९७-०६

स हि शुचिः शतपत्रः स शुन्ध्युर् हिरण्यवाशीर् इषिरः स्वर्षाः ।

बृहस्पतिः स स्वावेश ऋध्वः पुरू सखिभ्य आसुतिं करिष्ठः ॥ ७-०९७-०७

देवी देवस्य रोदसी जनित्री बृहस्पतिं वावृधतुर् महित्वा ।

दक्षाय्याय दक्षता सखायः करद् ब्रह्मणे सुतरा सुगाधा ॥ ७-०९७-०८

इयं वाम् ब्रह्मणस् पते सुवृक्तिर् ब्रह्मेन्द्राय वज्रिणे अकारि ।

अविष्टं धियो जिगृतम् पुरंधीर् जजस्तम् अर्यो वनुषाम् अरातीः ॥ ७-०९७-०९

बृहस्पते युवम् इन्द्रश् च वस्वो दिव्यस्येशाथे उत पार्थिवस्य ।

धत्तं रयिं स्तुवते कीरये चिद् यूयम् पात स्वस्तिभिः सदा नः ॥ ७-०९७-१०

VII.97 Text with Translations, Comments and Vocabulary.

यज्ञे दिवो नृषदने पृथिव्या नरो यत्र देवयवो मदन्ति ।

इन्द्राय यत्र सवनानि सुन्वे गमन् मदाय प्रथमं वयश् च ॥ ७-०९७-०१

yajñé divó nṛṣádane pṛthivyā náro yátra devayávo mādanti
índrāya yátra sávanāni sunvé gáman mādāya prathamám váyaś ca
7.97.1

Interpretation:

In the sacrifice of Heaven and Earth at the dwelling of the strong souls, where god-seeking men take delight, where the soma-juices are sublimated for Indra, (there) may he come for (his) delight and (attain) to the original expanse (of the highest manifestation). (1)

Comments:

The dwelling or seat of the heroic souls might here relate to the life in a human body, where the sacrifice, the conscious cooperation in the reunion of Heaven and Earth, Soul and Nature, takes place. When this real work has become conscious for man, he becomes the god-seeker, who naturally finds a deeper joy in this great purpose of life. Vasishtha probably relates all this to a much advanced stage on the path of the progressive sacrifice; he therefore asks Indra to take over the (sufficiently prepared) personal effort with his greater delight and build the connection to the transcendent planes. Sri Aurobindo translates the term prathama vayas in The Secret of the Veda as "supreme birth (the plane of the Truth)" and "supreme manifestation (of the Truth)" (I.83.4).

Interpretation with Sanskrit Text:

In the sacrifice of Heaven and Earth (yajñé divó pṛthivyā) at the dwelling of the strong souls (nṛṣádane), where god-seeking men take delight (yátra devayávo náro mādanti), where the soma-juices (yátra sávanāni) are sublimated for Indra (índrāya sunvé), (there) may he come for (his) delight (gáman mādāya) and (attain) to the original expanse (of the highest manifestation) (prathamám váyaś ca). (1)

Vocabulary:

su, 3 cl. 5. P. A. sunoti, sunute, to press out, extract (esp. the juice from the Soma plant for libations); to distil, prepare (wine, spirits &c.) Sch. on Pan. 2-2,132: Pass. sūyate (in RV. also A. 3. sg. **sunve** and 3. pl. sunvire with pass. sense;

nṛṣadana, n. *assemblage or residence of men RV.*
vayas, 3 n. (vī) *enjoyment, food, meal, oblation RV. AV. (cf. vīti) energy (both bodily and mental), strength, health, vigour, power, might RV. AV. VS. (often with bṛhat, with dhā and dat. or loc. of pers. "to bestow vigour or might on") vigorous age, youth, prime of life, any period of life, age RV. &c.;*
Sri Aurobindo takes this term never as food or age etc., but as manifestation, (vast) extension, birth, growth.

Old Translators:

1. WHERE Heaven and Earth combine in men's assembly, and those who love the Gods delight in worship,
Where the libations are effused for Indra, may he come first to drink and make him stronger.

1. Zum Opfer, zu der Männerversammlung des Himmels und der Erde, wo die gottergebenen Männer schwelgen, wo dem Indra Trankspenden gepreßt werden, soll Indra kommen, um sich zu berauschen, und zur ersten Jugendkraft kommen.

आ दैव्या वृणीमहे ऽवांसि बृहस्पतिर् नो मह आ सखायः ।

यथा भवेम मीळ्हुषे अनागा यो नो दाता परावतः पितेव ॥ ७-०९७-०२

ā daíviyā vr̥ṇīmahe ávāṃsi bṛhaspátir no maha ā sakhāyaḥ
yáthā bhávema mīl̥húṣe ánāgā yó no dātā parāvataḥ pitéva 7.97.2

Interpretation:

We choose the divine unfoldments. O friends, Brihaspati greatens (them) for us, that we may be free from limitations for the Bountiful, who is for us the giver like the father from the supreme beyond. (2)

Comments:

The phrase "the original expanse" of the previous verse is here taken up by "the supreme beyond" and the conscious choice for "the divine unfoldments". And Brihaspati is increasing or enlarging them for us, so that we may become free from narrowness and therefore most open for the showering of his transcendent gifts.

Interpretation with Sanskrit Text:

We choose the divine unfoldments (ā vr̥ṇīmahe daíviyā ávāṃsi). O Friends (sakhāyaḥ), Brihaspati greatens (them) for us (bṛhaspátir no maha ā), that we may become (yáthā bhávema) free from limitations (ánāgā) for the Bountiful (mīl̥húṣe), who is for us the giver (yó no dātā) like the father from the supreme beyond (pitéva parāvataḥ). (2)

Vocabulary:

mah, 1 (orig. magh; cf. also maṃh) cl. 1. 10. P. mahati, mahayati (Ved. and ep. also A. mahate, -hayate); *to elate, gladden, exalt, arouse, excite* RV. Br. Kaus. ChUp. MBh. *to magnify, esteem highly, honour, revere* MBh. Kav. &c. (A.) *to rejoice, delight in (instr. or acc.)* RV. iii,52,6 *to give, bestow* ib. i,94,6 Lat. *magnus, mactus* (cf. mah) cl. 1. A. **mahe, 3rd. sg.** *to give, grant, bestow* RV. SBr.; *to increase; to give &c.* RV.

mīḍhvas, mf(uṣi)n. (declined like a pf. p.); *bestowing richly, bountiful, liberal* R. V. &c.

yathā, ind. (in Veda also unaccented ; fr. 3. ya, correlative of tathā) *in which manner or way, according as, as, like*, (Ved. also eva) RV. &c.;

that, so that, in order that (with Pot. or Subj., later also with fut. pres., imperf. and aor.; in earlier language yathā is often placed after the first word of a sentence; sometimes with ellipsis of syāt and bhavet) RV. &c.

Old Translators:

2 We crave the heavenly grace of Gods to guard us-so may Brhaspati, O friends, exalt us-

That he, the Bounteous God, may find us sinless, who giveth from a distance like a father.

2. Wir erbitten die göttlichen Gnaden. Brihaspati schenkt sie uns, ihr Freunde, und daß wir vor dem Lohnherrn schuldfrei dastehen, der uns ein Geber aus der Ferne wie ein Vater ist.

तम् उ ज्येष्ठं नमसा हविर्भिः सुशेवम् ब्रह्मणस् पतिं गृणीषे ।

इन्द्रं श्लोको महि दैव्यः सिषु यो ब्रह्मणो देवकृतस्य राजा ॥ ७-०९७-०३

tām u jyāyīṣṭhaṃ námasā havírbhiḥ

suśévam bráhmaṇas pátiṃ grṇīṣe

índraṃ ślóko máhi daívyaḥ siṣaktu yó bráhmaṇo devákṛtasya rájā

|3|

Interpretation:

Him, the eldest (greatest divine power), the blissful Lord of the Soul (Brahmanaspati) I express with surrender and offerings (of all actions). May the vast divine rhythm (of the highest inspired word) attach itself to the Divine Mind (Indra), who is the king of the divinely created Word of the soul. (3)

Comments:

When we surrender ourselves to the divine Soul and refer all our actions to him, than he can express himself through us with his vast divine rhythm. But in order that this divinely created word reaches its fulfillment, it must join or unite itself with the divine Mind. (Brahmanaspati in II.23 is himself called jyestha rājā, the eldest or greatest king, but here this double name is so to say divided or shared by both Brihaspati and Indra, as if the seer wants to tell us that they are in fact two necessary powers or manifestations of one divine being.)

Interpretation with Sanskrit Text:

Him, the eldest (greatest divine power) (tām u jyāyīṣṭham), the blissful (suśévam) Lord of the Soul (Brahmanaspati) I express (gr̥ṇīṣe) with surrender and offerings (of all actions) (námasā havírbbhiḥ). May the vast divine rhythm (of the highest inspired word) (máhi daívyah ślóko) attach itself (siṣaktu) to the Divine Mind (Indra), who is the king (yó rājā) of the divinely created Word of the soul (bráhmaṇo devákṛtasya). (3)

Vocabulary:

gr̥, 1 cl. 9.; 1. sg. A. gr̥ṇīṣe RV, to call, invoke RV. AV.; to announce, proclaim RV.; to mention with praise, praise, extol RV. BhP. xi,13,41 Bhatt. viii,77

SA: voice, express, declare, speak, praise, utter the word; suśeva, mfn. very dear or kind or favourable RV. AV. VS. TS. very auspicious or prosperous (as a path) AitBr.

śloka, m. (prob. connected with 1. śru) sound, noise (as of the wheels of a carriage or the grinding of stones &c.) RV.; a call or voice (of the gods) ib.; fame, renown, glory, praise, hymn of praise ib. AV. TS. Br. BhP.

SA: call, glory, splendour, (creative, divine) rhythm (of Truth); sac, 1 (connected with 2. sajj, sañj, sakh; cf. sap) cl. 1 A. sacate (in RV. also P. sacati and siṣakti), to be associated or united with, have to do with, be familiar with, associate one's self with (instr.) RV. AV.; to take part or participate in, suffer, endure (instr.) RV.; to belong to, be attached or devoted to, serve, follow, seek, pursue, favour, assist (acc.) RV. AV. VS.

Old Translators:

3 That Brahmanaspati, most High and Gracious, I glorify with offerings and with homage.

May the great song of praise divine, reach Indra who is the King of prayer the Gods' creation.

3. Ihn preise ich unter Verbeugung und Opferspenden als den Höchsten, den freundlichen Brahmanaspati - den Indra soll der göttliche Weckruf recht begleiten - der der König des gottgeschaffenen Segenswortes ist.

स आ नो योनिं सदतु प्रेष्ठो बृहस्पतिर् विश्ववारो यो अस्ति ।

कामो रायः सुवीर्यस्य तं दातु पर्षन् नो अति सश्रुतो अरिष्टान् ॥ ७-०९७-०४

sá ā no yóniṃ sadatu práyisṭho br̥haspátir viśvāvāro yó ásti
kāmo rāyáḥ suvīriyasya táṃ dāt pārṣan no áti saścāto áriṣṭān
7.97.4

Interpretation:

Most dear, may he settle down in our (inmost) home, - the Lord of the creative Word, who is rich with all boons. Our wish is for a wealth of perfect heroic force, - may he grant that, and (thus) carry us unhurt beyond all (obstacles) that cling to us. (4)

Comments:

The inmost home (yoni) usually relates to our place of origin, our birth within the original oneness, where the many are not yet separated. In this light the thought of this verse could be translated: May Brihaspati reconnect us to our original home of oneness. Out of his many boons may he grant us the gift of his heroic soul-force, by which we are able to overcome all attachments and reach unhurt (or unhindered/secure) that high state of our free being (the immortality of the next verse).

Interpretation with Sanskrit Text:

Most dear (práyisṭho), may he settle down (sá ā sadatu) in our (inmost) home (no yóniṃ), - the Lord of the creative Word, who is rich with all boons (yó ásti viśvāvāro). Our wish (kāmo) is for a wealth of perfect heroic force (rāyáḥ suvīriyasya), - may he grant that (táṃ dāt), and (thus) carry us unhurt (pārṣan no áriṣṭān) beyond all (obstacles) that cling to us (áti saścāto). (4)

Vocabulary:

yoni, mf. (in RV. only m.; f. sometimes also yonī; fr. 2. yu) *the womb; place of birth, source, origin, spring, fountain (ifc. = sprung or produced from) ib.; place of rest, repository, receptacle, seat, abode, home, lair, nest, stable RV. AV. SBr.*

kāma, m. (fr. 2. kam) *wish, desire, longing; desire for, longing after (gen. dat., or loc.), love, affection, object of desire or of love or of pleasure RV. VS. TS. AV. SBr. MBh. R. &c.*

saścāt, m. *a pursuer, enemy RV.*

SA: those that cling (III.9.4), the obstacles that cling to our wheels (I.42.7);

asaścat, mfn. *not sticking, not ceasing, not drying up RV.* (a-saścatas) f. pl. (i.e. dhārās) *inexhaustible streams RV.*; (a-saścatā) instr. f. ind. *in an inexhaustible manner RV. x,69,8.*

SA: free from attachment; and ind.: unstayingly;

ariṣṭa, mf(ā)n. *unhurt RV. &c. proof against injury or damage RV. secure, safe RV. boding misfortune (as birds of ill omen, &c.), Adbh Br. Hariv.; fatal, disastrous (as a house) R. ii, 42,22*

Old Translators:

4 May that Brhaspati who brings all blessings, most dearly loved, be seated by our altar.

Heroes and wealth we crave; may he bestow them, and bear us safe beyond the men who vex us.

4. Brihaspati soll sich bei uns auf seinen Platz setzen, der Beliebteste, der der Allbegehrte ist. Der Wunsch nach einem Schatz guter Söhne, den soll er gewähren. Er soll uns ohne Schaden über die Entbehungen hinweghelfen.

तम् आ नो अर्कम् अमृताय जुष्टम् इमे धासुर् अमृतासः पुराजाः ।

शुचिक्रन्दं यजतम् पस्त्यानाम् बृहस्पतिम् अनर्वाणं हुवेम ॥ ७-०९७-०५

tām ā no arkām amṛtāya juṣṭam imé dhāsur amṛtāsaḥ purājāḥ
śucikrandam yajatam pastiyānām bṛhaspatim anarvāṇam huvema
7.97.5

Interpretation:

The immortals, who were born before, have established for our immortality this cherished illumining Word. We invoke Brihaspati, the unobstructible, the pure-sounding sacrificial power of all dwelling-places (of the soul). (5)

Comments:

The first half of the verse could also be translated as "The immortals, who were born before, have established for us this illumining Word, which is dear to the immortal (Brihaspati?)". We may ask ourselves what that "cherished illumining Word" (or ray of light) psychologically and practically means for us.

Interpretation with Sanskrit Text:

The immortals, who were born before (imé amṛtāsaḥ purājāḥ), have established for our immortality (ā dhāsur no amṛtāya) this cherished illumining Word (tām juṣṭam arkām). We invoke (huvema) Brihaspati, the unobstructible (anarvāṇam), the pure-

sounding sacrificial power (śucikrandam yajatām) of all dwelling-places (of the soul) (pastiyānām). (5)

Vocabulary:

arka, m. (arc), Ved. a ray, flash of lightning RV. &c.; the sun RV. &c.; praise hymn, song (also said of the roaring of the Maruts and of Indra's thunder) RV. and AV.; one who praises, a singer RV.

pastya, n. (fr. pas and tya [?]; cf. paś-ca), a stall, stable (as the back-building? but cf. also Lat. postis) RV.;

(ā) f. homestead, dwelling, household (also pl.) RV.; du. the 2 halves of the Soma-press ib. x, 96,10; sg. the goddess of domestic affairs ib. iv,55,3

an-arva, mf(ā)n. or an-arvan mfn. not to be limited, not to be obstructed, irresistible RV.

SA: immovable or that which no foe endangers (II.6.5); where there is no warring and no enemies (I.94,2);

Old Translators:

5 To us these Deathless Ones, erst born, have granted this laud of ours which gives the Immortal pleasure.

Let us invoke Brhaspati, the foeless, the clear-voiced God, the Holy One of households

5. Diesen Preisgesang, der dem Unsterblichen angenehm ist, haben jene unsterblichen

Altvorderen uns eingegeben. Den Angebeteten der Häuser, den unbestrittenen Brihaspati, den Herrn des Segenswortes, von reinem Tone wollen wir anrufen.

तं शग्मासो अरुषासो अश्व्वा बृहस्पतिं सहवाहो वहन्ति ।

सहश् चिद् यस्य नीलवत् सधस्थं नभो न रूपम् अरुषं वसानाः ॥ ७-९७-०६

tām śagmāso aruṣāso áśvā bṛhaspátiṃ sahavāho vahanti

sáhaś cid yásya nīlavat sadhástham

nábho ná rūpám aruṣám vásānāḥ 7.97.06

Interpretation:

Powerful red horses jointly carry Brihaspati. Dressing themselves in a red form like the heavenly cloud they carry to the blue place of togetherness of this strong one. (6)

Comments:

Sri Aurobindo translates in a hymn to Soma (IX.84.5) "nabho vasana" as "... wearing heaven as a robe" and gives the following comment: "... wearing the cloud of the heavenly ether, nabhas, the mental principle, as his robe and veil. The divine delight comes to

us wearing the luminous-cloudy veil of the forms of mental experience.”

But in our verse it is the horses which carry the soul, that dress themselves in this cloudy veil, - which in turn is compared to a red form. This image might relate to the transmutation of the vital into mental energies on their way to the blue mental plane – as a necessary stage in the symbolic journey beyond to the supreme manifestation and original home of the soul.

Interpretation with Sanskrit Text:

Powerful red horses (śagmāso aruṣāso áśvā) jointly carry (sahavāho vahanti) Brihaspati. Dressing themselves in a red form (rūpām aruṣam vāsānāḥ) like the heavenly cloud (nābho ná) they carry to the blue place of togetherness (nīlavat sadhāstham) of this strong one (yāsya sāhaś cid). (6)

Vocabulary:

śagma, mf(ā)n. *powerful, mighty, strong, effective (others, helpful, kind, friendly) RV. AV. VS. Br. Kaus.*
aruṣa, 1 mf(aruṣi) n. *red reddish (the colour of Agni and his horses, of cows, of the team of Ushas, the Asvins, &c.) RV.& VS. (āṣ, āṣas) m. pl. the red horses of Agni RV. AV.*
sahavah, (strong form -vāh) mfn. *drawing together (said of horses) RV. vii,97,6.*
sah, 2 (strong form sāh) mfn. *bearing, enduring, overcoming;*
sahas, mfn. *powerful, mighty, victorious RV.;* n. *strength, power, force, victory RV. &c.*
nīlavat, (nī) mfn. *blackish, dark RV. SA: twice “blue”;*
nabhas, n. (cf. nabha) *mist, clouds, vapour (esp. of the Soma) RV. AV. SBr.;* *the sky or atmosphere (du. heaven and earth AV.) MBh. Kav. &c.*

Old Translators:

6 Him, this Brhaspati, his red-hued horses, drawing together, full of strength, bring hither.

Robed in red colour like the cloud, they carry the Lord of Might whose friendship gives a dwelling.

6. Diesen Brihaspati fahren tüchtige, rötliche Rosse gemeinsam ziehend, das gar gewaltige Wesen, dessen Sitz dunkelfarbig ist, die Rosse die sich gleich der Wolke in rötliche Farbe kleiden.

स हि शुचिः शतपत्रः स शुन्ध्युर् हिरण्यवाशीर् इषिरः स्वर्षाः ।

बृहस्पतिः स स्वावेश ऋष्वः पुरू सखिय आसुतिं करिष्ठः ॥ ७-०९७-०७

sá hí śúciḥ śatápatraḥ sá śundhyúr híraṇyavāśīr iṣirāḥ suvarśāḥ
bṛhaspátīḥ sá suāveśá rṣvāḥ purū sákhībhya āsutīm káriṣṭhaḥ
7.97.7

Interpretation:

He indeed is the Pure one who seeks the purity, who with hundred wings and a golden shaft (of light) swiftly conquers the Sun-world. The Lord of the Word, sublime, he softly enters (the heart) and most creates for his friends a multiple sublimated (delightful) energy. (7)

Comments:

This Rik could in fact relate to the next stage of the journey, where the blue mental planes are already overpassed. There the soul in full possession of its purity and golden energy not only moves towards the conquest of Svar but also enters with this higher powers into the human vessel to create there the pure delightful energies of the higher illumined planes.

Interpretation with Sanskrit Text:

He indeed is the Pure one (sá hí śúciḥ) who seeks the purity (śundhyúr), who with hundred wings (śatápatraḥ), and a golden shaft (of light) (híraṇyavāśīr) swiftly conquers the Sun-world (iṣirāḥ suvarśāḥ). The Lord of the Word, sublime (rṣvāḥ), he softly enters (the heart) (sá suāveśá) and most creates (káriṣṭhaḥ) for his friends (sákhībhya) a multiple sublimated (delightful) energy (purū āsutīm). (7)

Vocabulary:

śundhyu, mfn. *pure, bright, radiant, beautiful*
híraṇyavāśī, (híraṇya-) mfn. *wielding a gold axe or knife RV.*
iṣira, mfn. *refreshing, fresh, flourishing; vigorous, active, quick RV.*
AV. VS. (am) ind. *quickly RV. x , 157 , 5*
vāśī, f. (also written vāśī; accord. to some connected with vraśc) *a sharp or pointed knife or a kind of axe, adze, chisel (esp. as the weapon of Agni or the Maruts , and the instrument of the Ribhus, while the parasu or axe is that of Tvashtri) RV. AV. MBh. sound, voice Naigh.*

(cf. under 1. **vāśa**).

SA: shining spears, adze, weapons of sound (V.57.2);

vāśa, 1 mfn. *roaring, sounding RV. viii, 19, 31*

rṣva, mf(ā)n. (2. rṣ ?), *elevated, high RV. AV. VS. sublime, great, noble (as gods) RV.*

āsuti, 1 f. *a brew, mixture RV. AV.*

2 f. *exciting, enlivening RV. i , 104 , vii, 97, 7.*

suti, 2 f. *extracting or pouring out (in somas- q.v.)*
kariṣṭha, mfn. (superl.) *doing most, doing very much RV. vii,97,7.*
su-ā-veśa, mf(ā)n. *easy of access or approach RV. VS.*

Old Translators:

7 For he is pure, with hundred wings, refulgent, with sword of gold, impetuous, winning sunlight.

Sublime Brhaspati, easy of access granteth his friends most bountiful refreshment.

7. Denn er ist der Reine mit hundert Flügeln, er der Schmucke, mit goldener Axt bewaffnet, der eifrige Gewinner des Himmelslichtes. Brihaspati, der Erhabene, bringt Glück mit seinem Eingang; seinen Freunden bereitet er oft ein Tränklein.

दे॒वी दे॒वस्य॑ रो॒दसी॑ जनि॒त्री बृ॒हस्पति॑ व॒वृध॑तुर् महि॒त्वा ।

दक्ष॑य्याय दक्षता सखायः करद् ब्रह्म॑णे सु॒तरा सु॒गाधा ॥ ७-०९७-०८

devī devásya ródasī jānitṛī bṛhaspátiṃ vāvṛdhatur mahitvā
dakṣāyiyāya dakṣatā sakhāyaḥ kárad bráhmaṇe sutārā sugādhā |8|

Interpretation:

Heaven and Earth, the two divine mothers of him the divine, have made Brihaspati grow by their (increased) might. O Friends, discern him, the Discerning one. May he create for the Word (of the soul) perfect passages (beyond), that are easy to cross. (8)

Comments:

The thread of the inner thought of the hymn continues. Rodasī, the two shining mothers of our physical and mental consciousness have grown by the god-seeking men choosing the divine expansions through the invocation and grace of Brihaspati (in cooperation with Indra), and in turn they, Heaven and Earth, have increased the influence of the soul in them. And this double process of the nature growing through the influence of the soul and the soul through the growth of the nature continues also in the next phrase, where we are asked by the seer to distinguish the distinguisher, meaning to discriminate rightly in us the presence of the soul, which at the same time is the true discerner in us of truth and falsehood, of what can be accepted and what has to be rejected.

Interpretation with Sanskrit Text:

Heaven and Earth, the two divine mothers of him the divine (devī devásya ródasī jānitṛī, have made Brihaspati grow by their (increased) might (vāvṛdhatur mahitvā). O Friends (sakhāyaḥ), discern (dakṣatā) him, the Discerning one (dakṣāyiyāya). May he

create (kárada) for the Word (of the soul) (bráhmaṇe) perfect passages (beyond) (sugādhā), that are easy to cross (sutārā). (8)

Vocabulary:

rodasī, f. (du., once sg.) *heaven and earth RV. &c.*

dakṣāyya, mfn. *to be satisfied by skill, if., vii.*

SA: full of discerning mind (II.4.3); all-discerning (VII.1.2);

sutara, mfn. *easy to be crossed RV. MBh.; easily passed (as a night) RV.*

sugādhā, mfn. *easily fordable RV.*

Old Translators:

8 Both Heaven and Earth, divine, the Deity's Parents, have made Brhaspati increase in grandeur.

Glorify him, O friends, who merits glory: may he give prayer fair way and easy passage.

8. Die beiden göttlichen Welten, des Gottes Erzeugerinnen, haben den Brihaspati mächtig

großgezogen. Machet es ihm zum Dank, ihr Freunde, der es verdient! Er schaffe dem Segensworte gute Überfahrt, gute Furt.

इ॒यं वा॒म् ब्र॒ह्मण॑स् प॒ते सु॒वृ॒क्तिर् ब्र॒ह्मेन्द्रा॑य वज्रि॒णे अ॒कारि॑ ।

अ॒विष्टं॑ धि॒यो जि॒गृ॒तम् पु॒रंधी॑र् ज॒जस्त॑म् अ॒र्यो व॒नुषाम्॑ अ॒रातीः॑ ॥ ७-०९७-०९

īyāṃ vām brahmaṇas pate sūvr̥ktīr bráhma īndrāya vajrīṇe akāri
aviṣṭaṃ dhīyo jigṛtaṃ pūraṇdhīr jajastam aryó vanuṣām arātiḥ
7.97.9

Interpretation:

O Brahmanaspati, this perfect purification is for you both. For Indra, the wielder of the lightning-bolt, the word (of the soul) has been created (or, shaped). May you both unfold our (intuitive) thoughts, awaken a rich and multiple intelligence and exhaust the selfish (lightless) powers of those who desire to attack the strivers for perfection. (9)

Comments:

Simply speaking one could say, in the communication with the soul the Rishi passed through a purifying experience, and by formulating or holding it in his mind, he has created or shaped the word of the soul (brahman) for Indra. (The second half of this verse is identical with the last words of IV.50, Vamadeva's hymn to Brihaspati.)

Interpretation with Sanskrit Text:

O Brahmanaspati, this perfect purification (iyám suvr̥ktír) is for you both (vām). For Indra, the wielder of the lightning-bolt (vajríṇe), the word (of the soul) (bráhma) has been created (akāri). May you both unfold our (intuitive) thoughts (aviṣṭám dhíyaḥ), awaken a rich and multiple intelligence (jigr̥tám púramdhīḥ) and exhaust (jajastám) the selfish (lightless) powers (árātiḥ) of those who desire to attack (vanuṣām) the strivers for perfection (aryaḥ).

Vocabulary:

av, cl. I .P. avati, to drive, impel, animate (as a car or horse) RV.; Ved. to promote, favour (chiefly Ved.) to satisfy, refresh; to offer (as a hymn to the gods) RV. iv, 44, 6;

to lead or bring to (dat.: ūtaye) RV.; (said of the gods) to be pleased with, like, accept favourably (as sacrifices, prayers or hymns) RV., (chiefly said of kings or princes) to guard, defend, protect, govern BhP. Ragh. ix, 1 VarBrS. &c.;

jāgr, cl. 2. (-garti) to be awake or watchful RV. AV. &c.; to watch over, be attentive to or intent on, care for, provide, superintend (with loc. or loc. with {adhi}) RV. AV. &c.;

Caus. (aor. 2. and 3. sg. ajīgar, Impv. jigr̥tam, -ta) to awaken RV. puram̐dhi, mfn. (etym. much contested; prob. fr. acc. of 1. or 3. pur and dhā, "bearing fulness" or "bearing a body") prolific, not barren (lit. and fig.), bountiful, munificent, liberal RV. VS. TS.; f. a woman, wife RV. i, 116, 7; liberality, munificence, kindness (shown by gods to man e.g. RV. i,5,3; 158 2 &c.; or by man to gods in offering oblations e.g. i, 123, 6; 134, 3 &c.; also personified as goddess of abundance and liberality e.g. vii, 36, 8 &c.)

jas, cl. i. A. (p. jasamāna) to be exhausted or starved RV. i, 112, 6;

vii, 68, 8; **2. du. jajastam**, to exhaust, weaken, cause to expire RV. **iv,50,11**; SBr. ii,2,2,19; to hurt (cf. Pan. 2-3, 56); to strike, xxxiii; to contemn ib.;

vanu, m. "zealous, eager", (either) an assailant, injurer, enemy RV. iv,30,5 (or) an adherent, friend ib. x,74,1.

vanus, mfn. zealous, eager; (either) anxious for, attached or devoted to, a friend; (or) eager to attack, a foe, enemy RV.

van, cl. 1. cl. 8. to like, love, wish, desire RV. AV.; to gain, acquire, procure (for one's self or others) RV. AV. SBr.; to prepare, make ready for, aim at, attack RV.; to hurt, injure MW.; Got. gawinnan, Germ. gewinnen, Eng. win;

vanuṣa, (fr. vanus), Nons. A. -ṣate (only vanuṣanta), to obtain, acquire RV. x,128,3.

vanuṣya, (fr. vanus) Nom. P. A. -ṣyati, -te, *to plot against, attack, assail RV. i , 132 , 1 &c. (A.) to wish for, desire ib. ix , 7 , 6.*
ari, 1 mfn. (ṛ), *attached to, faithful RV.;* (is) m. *a faithful or devoted or pious man RV.*

arātiya, Nom. P. (Subj. -tsyāt) *to be malevolent, have hostile intentions against (dat.) AV. iv , 36 , 1.*

rāti, mfn. *ready or willing to give, generous, favourable, gracious RV. AV. VS. Br.;*

f. *a favour, grace, gift, oblation RV. &c.; (in RV. also "the Giver" conceived of as a deity and associated with Bhaga;*

Old Translators:

9 This, Brahmanaspati, is your laudation: prayer hath been made to thunderwielding Indra.

Favour our songs, wake up our thought and spirit: destroy the godless and our foemen's malice.

9. Dieser Lobpreis ist für euch beide, o Brahmanaspati; dem Indra mit der Keule ward eine Erbauung bereitet. Begünstigt die frommen Gedanken, wecket die Freigebigkeit; dämpfet die Mißgunst des Nebenbuhlers, der Eifersüchtigen!

बृहस्पते युवम् इन्द्रश् च वस्वो दिव्यस्येशाथे उत पार्थिवस्य ।

धत्तं रयिं स्तुवते कीरये चिद् यूयम् पात स्वस्तिभिः सदा नः ॥ ७-०९७-१०

bṛhaspate yuvám índraś ca vásvo divyásyeśāthe utá pāṛthivasya
dhattám rayiṃ stuvaté kīráye cid yūyám pāta suastíbhīḥ sádā naḥ
7.97.10

Interpretation:

O Brihaspati and Indra, you both rule over the luminous treasure of Heaven and of Earth. Establish for your affirmer who does the work (of sacrifice) the shining wealth. O Gods, may you always keep us with perfect states of being. (10)

Comments:

The Divine Soul and Mind are both the lords over the luminous inner substance of Spirit and Nature, or Mind and Matter. The shining wealth they are asked to establish one could connect back to the "supreme expanse" and "the divine unfoldments" of the first two verses, as well as to the "perfect states of being" (svasti) of this last line.

Interpretation with Sanskrit Text:

O Brihaspati and Indra, you both rule (yuvám íśāthe) over the luminous treasure (vásvo) of Heaven and of Earth (divyásya utá pāṛthivasya). Establish (dhattám) for your affirmer who does the work (of sacrifice) (stuvaté kīráye) the shining wealth (rayiṃ). O

Gods, may you (yūyām) always keep us (śādā pāta naḥ) with perfect states of being (suastíbhīḥ). (10)

Vocabulary:

īś, 1 cl. 2. A. īṣṭe, or Ved. īśe (2. sg. īśiṣe and īkṣe) RV. iv,20,8; vi,19,10; *to own, possess RV. MBh. Bhatt.; to belong to RV.; to dispose of, be valid or powerful; to be master of* (with gen., or Ved. with gen. of an inf., or with a common inf., or the loc. of an abstract noun) *RV. AV. TS. SBr. MBh. Ragh. &c.; to command to rule, reign RV. AV. SBr. &c. [cf. Goth. aigan, "to have" Old Germ. eigan, "own", Mod. Germ. eigen.]*

kīri, m. (2. kr) *a praiser, poet RV.*

Sri Aurobindo takes kīri and kāru also in a more general sense as "doer of the work".

Old translators:

10 Ye Twain are Lords of wealth in earth and heaven, thou, O Brhaspati, and thou, O Indra.

Mean though he be, give wealth to him who lauds you. Preserve us evermore, ye Gods, with blessings.

10. Brihaspati und Indra, ihr beide gebietet über himmlisches und irdisches Gut. Bringet

Reichtum dem Sänger, auch dem geringen! - Behütet ihr uns immerdar mit eurem Segen!