

## Gaṇeśa is scribe of Mahābhārata

Gaṇeśa is 1. *Marut, kharva*, 'dwarf', dancer, *kavi, Brahmanaspati, Bṛhaspati*, 2. त्रिधातु, 'aggregate of 3 minerals', 3. *R̥bhu* founder of *yajña*, artist, *rayi*, 'wealth'.

Gaṇeśa is a कवि *kavi, m.* a singer, bard, poet (but in this sense without any technical application in the वेद) RV. VS. TS. AV. S3Br. i, 4, 2, 8Kat2hUp. iii, 14 MBh. Bhag. Bha1gP. Mn. vii, 49 R. Ragh.

Gaṇeśa is a scribe, a *R̥bhu*, 'artist' In the tradition of Indus Script, a scribe is also an artist because the writing system is composed with hypertexts incorporating hieroglyphs -- both pictorial motifs and 'signs or symbols', say, syllabic representations in Brāhmī or 'signs' of the Indus Script Corpora.

Since Mahābhārata is the fifth Veda itihāsa with ākhyāna-s and upākhyāna-s, the scribe of the sacred *kāvya*, by the *kavi*, -- is Gaṇeśa who is *kavinām kavi*, he is the supreme *kavi* among *kavi*-s. The scribal narrative is an affirmation of divine sanction for the documented narratives.

Hence, Gaṇeśa utters the praṇava, says 'om' accepting the terms stipulated by Vyāsa.

This tradition is exemplified by many manuscripts of *Mahābhārata* which are profusely illustrated to communicate the narrative effectively.

Battle Between Ghatotkacha And Karna, Illustrated Folio



Battle of Kurukshetra.



Page from a Manuscript of the Mahabharata: Kichaka and Draupadi Disguised as the Maidservant Shairandhri 1670.

Indian, India, Deccan, Southern Karnataka 17th century opaque watercolor, ink, gold on paper 8 x 19<sup>3</sup>/<sub>8</sub> in 20.32 x 49.21 cm Friends of Indian Art in memory of Dr. Meena Hazra 95.6

Read more at <https://vmfa.museum/collections/art/page-manuscript-mahabharata-kichaka-draupadi-disguised-maidservant-shairandhri/#OpbYhP0yIZ7h6MRW.99>



Illustrated palmleaf manuscripts in the collection of Orissa State Museum. Read more at: <http://www.harekrna.com/sun/features/02-07/features555.htm>



H: 11.8 W: 16.6 cm. Probably Seringapatam, South India, India





Newari Mahabharata, 14th-15th c. Philadelphia Museum of Art

Gaṇeśa is 1. scribe of Mahābhārata, 2. kavi; Brahmanaspati, Bṛhaspati, 3. त्रिधातु, 'aggregate of 3 minerals', 4. Ṛbhu founder of yajña, artist, rayi, 'wealth' Gaṇeśa is a Marut, Ṛbhukṣa, who wields a thunderbolt. This is a metaphor for his tusk used as a writing instrument. That Gaṇeśa is a member of Marut Gaṇa is signified on a sculptural frieze of Kanchipuram Kailāsanātha temple.

See:

*Bhāratīya ādhyātmikā itihāsa of tridhātu Gaṇeśa, śarva Śiva, Rāma, Kṛṣṇa*  
<https://tinyurl.com/yc95usjo>

*Tridhātu as Gaṇeśa, Tridhātu on Indus Script metalwork for crucible steel, ādhyātmikā metaphor pṛthvyaptejorūpadhātu (Ṛgveda)*  
<http://tinyurl.com/kptlbz3>

Gaṇeśa is Brāhmī scribe of *Mahābhārata* in the tradition of Indus Script cipher of Bronze Age  
<https://tinyurl.com/y79j8rxp>



<http://sanskritdocuments.org/mirrors/mahabharata/mahabharata-sarit.html>

*Gaṇeśa* -- the leader of Marut Gaṇa, a scribe with *dāt*, an ivory stylus -- and *Kṣṇadwaipāyana Vyāsa* -- the black narrator, a Ganga-island dweller -- unite together after *Gaṇeśa* consents to be a scribe uttering *om* and together start with an invocation for success to Nara and Nārāyaṇa (*nārāyaṇaṃ namaskṛtya naraṃ caiva narottamam*; 1.1.0) and to goddess Sarasvatī (*devīm sarasvatīm caiva tato jayam udīrayet*; 1.1.0). *Om* is part of the iconography, *pratimā*, 'ādhyātmikā symbol' which refers to ātman (soul, self within) and Brahman (ultimate reality, entirety of the universe, truth, divine, supreme spirit, cosmic principles, knowledge). So, they start with ओम् *Om pratimā* which is प्रणव, *praṇava*. *Om* is the last sound a Yogi hears before entering the state of Turīya level of language, script and reality. The mystic syllable is affirmation of something divine in the narration and scripted text of *Mahābhārata*.

Why does *Gaṇeśa* utter *Om* assenting to be a scribe of *Vyasa*'s oral narrative?

*Om* (ॐ) is the *pratigara* (agreement) with a hymn. Likewise is *tatha* (so be it) with a song. But *Om* is something divine, and *tatha* is something human.

— *Aitareya Aranyaka* 23.6

तस्य वाचकः प्रणवः ॥२७॥

His word is **Om**.

— *Yogasutra* 1.27

ॐ नमः (*Om namah*) *Siddhanam* (6 syllables), *Om Nih* (2 syllables) and just *Om* (1 syllable) are the short forms of the *Parameshthi-Mantra*, also called *Namokar Mantra* or *Navkar Mantra* in *Jainism*

"*Om Mani Padmi Hum*" to be *AUM*, the totality of sound, existence and consciousness in *Buddham*

*Oankar* ('the Primal Sound') created Brahma, *Oankar* fashioned the consciousness,  
From *Oankar* came mountains and ages, *Oankar* produced the Vedas,  
By the grace of *Oankar*, people were saved through the divine word,  
By the grace of *Oankar*, they were liberated through the teachings of the Guru.

— *Ramakali Dakkhani, Adi Granth 929-930, Translated by Pashaura Singh.*

Tamil version of the great epic venerates Gaṇeśa as scribe of the epic:

The information is given in the very first verse of Villi Bharatham and is quite famous as the "Kadavul Vaazhththu" (Prayer to the Divine). A rough/prosaic but literal translation would be:  
*"To make it firm as the fifth along with the four Vedas  
On this sea-girt earth,  
When the Mahabharata was spoken by the King of sages  
Who possess unfading askesis and Truth,  
Vinayaka wrote with the Mount Meru  
As the cadjan leaf,  
And His own tusk as the sharp stylus.  
I salute Him with shoreless love."*

(fifth along with the four Vedas -- Bharatah Panchamao Vedah; Vyasa is described as the king of sages; the sages are described as possessing unfading askesis and Truth (vaadaa thavam meymmai muni raajan); Mount Meru is described as "edu" which is palm or cadjan leaf). Some copies of the work tack this and the following verse which is also a prayer to Vinayaka to the verses of praise by Villi's son Varantharuvaar that are always printed as a preface to the work.

<http://mahabharata-resources.org/variations/prema-villi1.html>

Two anient manuscripts announce Gaṇeśa as scribe of the epic:

Arrival of Heramba Gaṇeśa to write Mahābhārata announced in ādīparva:

सौतिरुवाच ।  
एवमाभाष्य तं ब्रह्मा जगाम स्वं निवेशनम् ।  
भगवान्स जगत्स्रष्ट ऋषिदेवगणैः सह ॥  
ततः सस्मार हेरम्बं व्यासः सत्यवतीसुतः ॥  
स्मृतमात्रो गणेशानो भक्तचिन्तितपूरकः ।  
तत्राजगाम विघ्नेशो वेदव्यासो यतः स्थितः ॥  
पूजितश्चोपविष्टश्च व्यासेनोक्तस्तदानघ ।  
लेखको भारतस्यास्य भव त्वं गणनायक ॥  
मयैव प्रोच्यमानस्य मनसा कल्पितस्य च ॥  
श्रुत्वैतत्प्राह विघ्नेशो यदि मे लेखनी क्षणम् ।  
लिखतो नावतिष्ठेत् तदा स्यां लेखको ह्यहम् ॥

व्यासोऽप्युवाच तं देवमबुद्ध्वा मा लिख क्वचित् ।  
 ओमित्युक्त्वा गणेशोपि बभूव किल लेखकः ॥  
 ग्रन्थग्रन्थिं तदा चक्रे मुनिर्गूढं कुतूहलात् ।  
 यस्मिन्प्रतिज्ञया प्राह मुनिर्द्वैपायनस्त्विदम् ॥  
 अष्टौ श्लोकसहस्राणि अष्टौ श्लोकशतानि च ।  
 अहं वेद्मि शुको वेत्ति संजयो वेत्ति वा न वा ॥  
 तच्छ्लोककूटमद्यापि ग्रथितं सुदृढं मुने ।  
 भेत्तुं न शक्यतेऽर्थस्य गूढत्वात्प्रश्रितस्य च ॥  
 सर्वज्ञोपि गणेशो यत्क्षणमास्ते विचारयन् ।  
 तावच्चकार व्यासोपि श्लोकानन्यान्बहूनि ॥  
 तस्य वृक्षस्य वक्ष्यामि शाखापुष्पफलोदयम् ।  
 स्वादुमेधरसोपेतमच्छेद्यममरैरपि ॥  
 अनुक्रमणिकाध्यायं वृत्तान्तं सर्वपर्वणाम् ।  
 इदं द्वैपायनः पूर्वं पुत्रमध्यापयच्छुकम् ॥  
 ततोऽन्येभ्योऽनुरूपेभ्यः शिष्येभ्यः प्रददौ प्रभुषष्टिं शतसहस्राणि चकारान्यां स संहिताम् ।  
 त्रिंशच्छतसहस्रं च देवलोके प्रतिष्ठितम् ॥  
 पित्र्ये पञ्चदश प्रोक्तं रक्षोयक्षे चतुर्दश ।  
 एकं शतसहस्रं तु मानुषेषु प्रतिष्ठितम् ॥

<http://sarit.indology.info/exist/apps/sarit/works/%C4%81diparva.html>

गणेशः । उमापुत्रो हेरम्ब. । तस्य भारतलेखनाय  
वेदव्याससमीपे आगमन । आ० १ । ११२ ॥

अश्वमेधामृतरसस्वाश्रमस्थानसंश्रयः ।

मौसकश्रुतिसंक्षेपः शिष्टद्विजनिषेवितः ॥ १०७

सर्वेषां कविमुख्यानामुपजीव्यो भविष्यति ।

पर्जन्यैव भूतानामक्षयो भारतद्रुमः ॥ १०८

काव्यस्य लेखनार्थाय गणेशः सूर्यतां मुने १०९

सौतिरुवाच ।

एवमाभाष्य तं ब्रह्मा जगाम स्वं निवेशनम् ।

भगवान्स जगत्स्रष्टा ऋषिदेवगणैः सह ॥ ११०

ततः सस्मार हेरम्बं व्यासः सत्यवतीसुतः ॥ १११

स्मृतमात्रो गणेशानो भक्तचिन्तितपूरकः ।

तत्रजगाम किञ्चेशो वेदव्यासो यतः स्थितः ११२

पूजितश्चोपविष्टश्च व्यासेनोक्तस्तदानघ ।

लेखको भारतस्यास्य भव त्वं गणनायक ॥



मयैव प्रोच्यमानस्य मनसा कल्पितस्य च॥११३  
 श्रुत्वैतत्प्राह विघ्नेशो यदि मे लेखनी क्षणम् ।  
 लिखतो नावतिष्ठेत तदा स्यां लेखको ब्रह्म॥११४  
 व्यासोऽप्युवाच तं देवमबुद्धा मा लिख क्वचित् ।  
 ओमित्युक्त्वा गणेशोपि बभूव किल लेखकः॥११५  
 ग्रन्थग्रन्थि तदा चक्रे मुनिर्गूढं कुतूहलात् ।  
 यस्मिन्प्रतिज्ञया प्राह मुनिर्द्वैपायनस्त्वदम्॥११६  
 अष्टौ श्लोकसहस्राणि अष्टौ श्लोकशतानि च ।  
 अहं वेद्मि शुको वेत्ति संजयो वेत्ति वा न वा॥११७  
 तच्छ्लोककूटमद्यापि ग्रथितं मुदृढं मुने ।  
 भेत्तुं न शक्यतेऽर्थस्य गूढत्वात्प्रथितस्य च॥११८  
 सर्वज्ञोपि गणेशो यत्क्षणमास्ते विचारयन् ।  
 तावच्चकार व्यासोपि श्लोकानन्यान्बहून्पि॥११९  
 तस्य वृक्षस्य वक्ष्यामि शाखापुष्पफलोदयम् ।  
 स्वादुमेध्यरसोपेतमच्छेद्यममरैरपि ॥ १२०  
 अनुक्रमणिकाध्यायं वृत्तान्तं सर्वपर्वणाम् ।  
 इदं द्वैपायनः पूर्वं पुत्रमध्यापयच्छुकम् ॥

[http://asi.nic.in/asi\\_books/9002.pdf](http://asi.nic.in/asi_books/9002.pdf)



Gaṇeśa with Gaṇa-s in Kailasanatha temple, Kanchipuram (685 to 705 CE, Rajasimha, Pallava dynasty)

Source: <http://swamisblog.blogspot.in/2009/12/>

These Marut Gaṇa are associated with the smelter work as seen on Bhuteshwar sculptural friezes.



Smelter. Kharva, dwarfs venerate linga atop smelter and tree (kuṭi 'tree' rebus: kuṭhi 'smelter'). Ekamukha Sivalinga atop smelter.



Gaṇeśa with Saptamatrikas, Aihole, Karnataka, 8th century CE.

The Devi Matrikas (flanked by Shiva and Ganesha), representing various Shakti aspects, from 9th-century Madhya Pradesh



**Saptamātrkā-s with Gaṇeśa, at Panchalingeshvara temple in Karnataka.**



**Gaṇeśa. Entrance to Ellora caves.**



www.alamy.com - DTGX40

Ellora Caves - Kailasa Temple - Group Of mātṛkā-s with Gaṇeśa



www.alamy.com - DJ44J4

Stone sculpture in National Museum, New Delhi, India. Śiva and Saptamātrkā-s.



Nataraja-Shiva (left) with Virabhadra and the first three māṭṛkā-s depicted with children – Ellora



The Goddess Ambika (here identified with: Durga or Chandi) Leading the Eight Matrikas in Battle Against the Demon Raktabija, Folio from a Devi Mahatmya – (top row, from the left) Narasinhmi, Vaishnavi, Kaumari, Maheshvari, Brahmani. (bottom row, from left) Varahi, Aindri and Chamunda or Kali, Ambika. on the right, demons arising from Raktabija's blood. Folio from a Devimahatmya (Glory of the Goddess), early 18th century Book/manuscript; Painting; Watercolor, Opaque watercolor and ink on paper, 4 1/2 x 8 in. (11.43 x 20.32 cm) Made in: Nepal Gift of Paul F. Walter (M.70.70) to [en:LACMA](#)

आर्भव [p= 152,2] belonging or sacred to the ऋभुs S3Br. KaltyS3r. AitBr. Lal2y. (Monier-Williams) The descriptive expression in R̥gveda is: ऋभुमृक्षणो रयिम् Rv.4.37.5. The divinities are adored: Rbhuksans! him, for handy wealth, the mightiest comrade in the fight, Him, Indras' equal, we invoke, most bounteous ever, rich in steeds. ऋभुक्ष [p= 226,2] इन्द्र's thunderbolt L.; ऋभुक्षिन् [p= 226,2] m. (» Gr. 162 Paln2. 7-1 , 85 ff.), N. of the above ऋभुs , and esp. of the first of them RV.; N. of इन्द्र (as the lord of the ऋभुs Nir. ) RV.; of the मरुत्s RV. viii. 7 , 9 ; xx , 2; great , best ([ Sa1y. ]) RV. viii , 93 , 34.

RV 8.93.34 is a prayer to both Indra and R̥bhu-s; R̥bhu are the thunderbolt, they are great, they are the best. र̥bhukṣṣ ऋभुक्ष: 1 N. of Indra. -2 Heaven (of Indra) or paradise. -3 The thunderbolt of Śiva. (Apte). They are रयि [p= 868,3] m. or (rarely) f. (fr. √ रा ; the following forms occur in the वेद , रयिस् , °यइम् , °यिभिस् , °यीणाम् ; रय्य/आ, °य्य/ऐ, °य्य/आम्; cf. 2. रै ) , property , goods , possessions , treasure , wealth (often personified) RV. AV. VS. Br. S3rS. ChUp.; stuff , materials Pras3nUp.; mfn. (?) rich RV. viii , 31 , 11 ; ix , 101 , 7.



इन्द्र इषे ददातु न ऋभुक्षणमृभुं रयिम् । वाजी ददातु वाजिनम् ॥ 34 ॥

8.093.34 May Indra bring to us the bounteous Ṛbhu Ṛbhukṣaṇa to partake of our sacrificial viands; may he, the mighty, bring the mighty (Vāja). [ Ṛbhukṣaṇa: was the eldest and Vāja the youngest of three brothers. The Ṛbhu-s have a share in the evening libation between Prajāpati and Savitā (*Aitareya Brāhmaṇa* 3.30); the r.ca is addressed to the Ṛbhu-s in the evening libation on the ninth day of the dvādaśāha ceremony (*Aitareya Brāhmaṇa* 5.21)].

dhā'tu n. 'substance' RV., m. 'element' MBh., 'metal, mineral, ore (esp. of a red colour)' Mn., 'ashes of the dead' lex., '\*strand of rope' (cf. *tridhā'tu* -- 'threefold' RV., *ayugdhātu* -- 'having an uneven number of strands' KātyŚr.). [√dhā] Pa. *dhātu* -- m. 'element, ashes of the dead, relic'; KharI. *dhatu* 'relic'; Pk. *dhāu* -- m. 'metal, red chalk'; N. *dhāu* 'ore (esp. of copper)'; Or. *dhāu* 'red chalk, red ochre' (whence *dhāuā* 'reddish'; M. *dhāu*, *dhāv* m.f. 'a partic. soft red stone' (whence *dhāvāḍ* m. 'a caste of iron -- smelters', *dhāvḍī* 'composed of or relating to iron'); -- Si. *dā* 'relic'; -- S. *dhāi* f. 'wisp of fibres added from time to time to a rope that is being twisted', L. *dhāi* f. (CDIAL 6773)

tri त्रि *num. a.* [Uṇ.5.66] (declined in pl. only, nom. त्रयः *m.*, तिस्त्रः *f.*, त्रीणि *n.*) Three; त एव हि त्रयो लोकास्त एव त्रय आश्रमाः &c. Ms.2.229; प्रियतमाभिरसौ तिसृभिर्बभौ R.9.18; त्रीणि वर्षाण्युदीक्षत कुमार्यृतुमती सती Ms.9.9 [cf. L. *tres*; Gr. *treis*; A. S., Zend *thri*; Eng. *three*]. -धातुः an epithet of Gaṇeśa; -तुम् 1 the triple world. -2 the aggregate of the 3 minerals or humours. (Apte)

त्रि--धा [p= 458,3] (त्रि-इ-) *ind.* (VPra1t. ii, 44) in 3 ways, in 3 parts, in 3 places, triply RV. i f., iv ChUp. MBh. &c; त्रि--धातु [p= 458,3] *mfñ.* consisting of 3 parts, triple, threefold (used like Lat. *triplex* to denote excessive) RV. S3Br. v, 5, 5, 6; *m.* (scil. पुरोड्/आश) N. of an oblation TS. ii, 3, 6. 1 (-त्व/अ *n.* abstr.); *m.* गणेश L.; *n.* the triple world RV.; *n.* the aggregate of the 3 minerals or of the 3 humours W. (Monier-Williams)

The Suktas RV 3.33 to RV 3.37 are prayers to Ṛbhavah = Ṛbhu-s, the founders of yajña.

(8)

37

(म.4, अ

ऋषिः वामदेवः गौतमः

छन्दः त्रिष्टुप् 1-4, अनुष्टुप् 5-8

देवता ऋभु

उप नो वाजा अध्वरमृभुक्षा देवा यात पथिभिर्देवयानैः

यथा यज्ञं मनुषो विक्ष्वाऽसु दधिध्वे रण्वाः सुदिनेष्वह्वाम्

ते वो हृदे मनसे सन्तु यज्ञा जुष्टासो अद्य घृतनिर्णिजो गुः

प्र वः सुतासो हरयन्त पूर्णाः क्रत्वे दक्षाय हर्षयन्त पीताः

॥ 1 ॥

॥ 2 ॥

त्रुदायं देवहितं यथा वः स्तोमो वाजा ऋभुक्षणो ददे वः	
जुह्वे मनुष्वदुपरासु विक्षु युष्मे सचा बृहद्विवेषु सोमम्	3
पीवोअश्वाः शुचद्रथा हि भूतार्यःशिप्रा वाजिनः सुनिष्काः	
इन्द्रस्य सूनो शवसो नपातोऽनु वश्चेत्यग्रियं मदाय	4
ऋभुर्मृभुक्षणो रयिं वाजे वाजिन्तमं युजम्	
इन्द्रस्वन्तं हवामहे सदासातममश्विनम्	5
सेदृभवो यमवथ यूयमिन्द्रश्च मर्त्यम्	
स धीभिरस्तु सनिता मेधसाता सो अर्वता	6
वि नो वाजा ऋभुक्षणः पथश्चितन यष्टवे	
अस्मभ्यं सूरयः स्तुता विश्वा आशास्त्रीषणि	7
तं नो वाजा ऋभुक्षण इन्द्र नासत्या रयिम्	
समश्वं चर्षणिभ्य आ पुरु शस्त मघत्तये	8

HYMN XXXIII. Rbhus. 33

1. I SEND my voice as herald to the Rbhus; I crave the white cow for the overspreading. Windspeed-, the Skillful Ones in rapid motion have in an instant compassed round the heaven.
- 2 What time the Rbus had with care and marvels done proper service to assist their Parents, They won the friendship of the Gods; the Sages carried away the fruit of their devotion.
- 3 May they who made their Parents, who were lying like posts that moulder, young again for ever,  
May Vaja, Vibhvan, Rbhu, joined with Indra , protect our sacrifice, the Somalovers-.
- 4 As for a year the Rbhus kept the Milchcow-, throughout a year fashioned and formed her body, And through a years' space still sustained her brightness, through these their labours they were made immortal.
- 5 Two beakers let us make, thus said the eldest. Let us make three, this was the youngers' sentence.  
Four beakers let us make, thus spoke the youngest. Tvastar approved this rede of yours,  
O Rbhus.
- 6 The men spake truth and even so they acted: this Godlike way of theirs the Rbhus followed. And Tvastar, when he looked on the four beakers resplendent as the day, was moved with envy.
- 7 When for twelve days the Rbhus joyed reposing as guests of him who never may be hidden, They made fair fertile fields, they brought the rivers. Plants spread over deserts, waters filled the hollows.
- 8 May they who formed the swift car, bearing Heroes, and the Cow omniform and allimpelling-, Even may they form wealth for us, the Rbhus, dexteroushanded-, deft in work and gracious.

9 So in their work the Gods had satisfaction, pondering it with thought and mental insight.  
The Gods expert artificer was Vaja, Indras' Rbhuksan, Varunas' was Vibhvan.

10 They who made glad with sacrifice and praises, wrought the two Bays, his docile Steeds, for Indra,

Rbhus, as those who wish a friend to prosper, bestow upon us gear and growth of riches.

11 This day have they set gladdening drink before you. Not without toil are Gods inclined to friendship.

Therefore do ye who are so great, O Rbhus, vouchsafe us treasures at this third libation.

HYMN XXXIV. Rbhus. 34

1. To this our sacrifice come Rbhu, Vibhvan, Vaja, and Indra with the gift of riches,  
Because this day hath Dhisana the Goddess set drink for you: the gladdening draughts have reached  
you.

2 Knowing your birth and rich in gathered treasure, Rbhus, rejoice together with the Rtus.  
The gladdening draughts and wisdom have approached you: send ye us riches with good store of heroes.

3 For you was made this sacrifice, O Rbhus, which ye, like men, won for yourselves aforetime.  
To you come all who find in you their pleasure: ye all were, even the two elder, Vajas.

4 Now for the mortal worshipper, O Heroes, for him who served you, was the gift of riches.  
Drink, Vajas, Rbhus! unto you is offered, to gladden you, the third and great libation.

5 Come to us, Heroes, Vajas and Rbhuksans, glorified for the sake of mighty treasure.  
These draughts approach you as the day is closing, as cows, whose calves are newlyborn-, their stable.

6 Come to this sacrifice of ours, ye Children of Strength, invoked with humble adoration.  
Drink of this meath, Wealthgivers-, joined with Indra with whom ye are in full accord,  
ye Princes.

7 Close knit with Varuna drink the Soma, Indra; closeknit-, Hymnlover-! with the Maruts drink it:  
Closeknit- with drinkers first, who drink in season; closeknit- with heavenly Dames who give us treasures.

8 Rejoice in full accord with the Adityas, in concord with the Parvatas, O Rbhus;  
In full accord with Savitar, Divine One; in full accord with floods that pour forth riches.

9 Rbhus, who helped their Parents and the Asvins, who formed the Milchcow- and the pair of horses,

Made armour, set the heaven and earth asunder, far- reaching Heroes, they have made good offspring.

10 Ye who have wealth in cattle and in booty, in heroes, in rich sustenance and treasure,  
Such, O ye Rbhus, first to drink, rejoicing, give unto us and those who laud our present.

11 Ye were not far: we have not left you thirsting, blameless in this our sacrifice, O Rbhus.  
Rejoice you with the Maruts and with Indra, with the Kings, Gods! that ye may give us riches.

HYMN XXXV. Rbhus. 35

1. Come hither, O ye Sons of Strength, ye Rbhus; stay not afar, ye Children of Sudhanvan.  
At this libation is your gift of treasure. Let gladdening draughts approach you after Indras'.

2 Hither is come the Rbhus' gift of riches; here was the drinking of the wellpressed- Soma,  
Since by dexterity and skill as craftsmen ye made the single chalice to be fourfold

3 Ye made fourfold the chalice that wag single: ye spake these words and said, O Friend, assist

us;

Then, Vajas! gained the path of life eternal, defthanded- Rbhus, to the Gods assembly.

4 Out of what substance was that chalice fashioned which ye made fourfold by your art and wisdom?

Now for the gladdening draught press out the liquor, and drink, O Rbhus, of the meath of Soma.

5 Ye with your cunning made your Parents youthful; the cup, for Gods to drink, ye formed with cunning;

With cunning, Rbhus, rich in treasure, fashioned the two swift Tawny Steeds who carry Indra.

6 Whoso pours out for you, when days are closing, the sharp libation for your joy, O Vajas,  
For him, O mighty Rbhus, ye, rejoicing, have fashioned wealth with plenteous store of heroes.

7 Lord of Bay Steeds, at dawn the juice thou drankest: thine, only thine, is the noonday libation.

Now drink thou with the wealthbestowing- Rbhus, whom for their skill thou madest friends,  
O Indra.

8 Ye, whom your artist skill hath raised to Godhead have set you down above in heaven like falcons.

So give us riches, Children of Sudhanvan, O Sons of Strength; ye have become immortal.

9 The third libation, that bestoweth treasure, which ye have won by skill, ye dexterously handed-,  
This drink hath been effused for you, O Rbhus . drink it with high delight, with joy like Indras'.

HYMN XXXVI. Rbhus. 36

1. THE car that was not made for horses or for reins, threewheeled-, worthy of lauds, rolls round the firmament.

That is the great announcement of your Deity, that, O ye Rbhus, ye sustain the earth and heaven.

2 Ye Sapiant Ones who made the lightlyrolling- car out of your mind, by thought, the car that never errs,

You, being such, to drink of this drinkoffering-, you, O ye Vajas, and ye Rbhus, we invoke.

3 O Vajas, Rbhus, reaching far, among the Gods this was your exaltation gloriously declared,  
In that your aged Parents, worn with length of days, ye wrought again to youth so that they moved  
at will.

4 The chalice that wag single ye have made fourfold, and by your wisdom brought the Cow forth from the hide.

So quickly, mid the Gods, ye gained immortal life. Vajas and Rbhus, your great work must be extolled.

5 Wealth from the Rbhus is most glorious in renown, that which the Heroes, famed for vigour, have produced.

In synods must be sung the car which Vibhvan wrought: that which ye favour, Gods! is famed among mankind.

6 Strong is the steed, the man a sage in eloquence, the Bowman is a hero hard to beat in fight,  
Great store of wealth and manly power hath he obtained whom Vaja, Vibhvan, Rbhus have looked kindly on.

7 To you hath been assigned the fairest ornament, the hymn of praise: Vajas and Rbhus, joy therein;

For ye have lore and wisdom and poetic skill: as such, with this our prayer we call on you to come.

8 According to the wishes of our hearts may ye, who have full knowledge of all the delights of men,

Fashion for us, O Rbhus, power and splendid wealth, rich in high courage, excellent, and vital strength.

9 Bestowing on us here riches and offspring, here fashion fame for us befitting heroes.

Vouchsafe us wealth of splendid sort, O Rbhus, that we may make us more renowned than others.

HYMN XXXVII. Rbhus. 37

1. COME to our sacrifice, Vajas, Rbhuksans, Gods, by the paths which Gods are wont to travel, As ye, gay Gods, accept in splendid weather the sacrifice among these folk of Manus.

2 May these rites please you in your heart and spirit; may the drops clothed in oil this day approach you.

May the abundant juices bear you onward to power and strength, and, when imbibed, delight you.

3 Your threefold going near is Godappointed-, so praise is given you, Vajas and Rbhuksans. So, Manuslike-, mid younger folk I offer, to you who are aloft in heaven, the Soma.

4 Strong, with fair chains of gold and jaws of iron, ye have a splendid car and wellfed- horses. Ye Sons of Strength, ye progeny of Indra, to you the best is offered to delight you.

5 Rbhuksans! him, for handy wealth, the mightiest comrade in the fight, Him, Indras' equal, we invoke, most bounteous ever, rich in steeds.

6 The mortal man whom, Rbhus, ye and Indra favour with your help, Must be successful, by his thoughts, at sacrifice and with the steed.

7 O Vajas and Rbhuksans, free for us the paths to sacrifice, Ye Princes, lauded, that we may press forward to each point of heaven.

8 O Vajas and Rbhuksans, ye Nasatyas, Indra, bless this wealth, And, before other mens', the steed, that ample riches may be won.

ārbhava आर्भव *a.* (-वी *f.*) Belonging or sacred to the R̥ibhus (Apte) ऋभु

ṛbhu ऋभु *a.* Ved. 1 Skilful, clever, prudent (as an epithet of Indra, Agni, Ādityas, property and wealth) ऋभुमृभुक्षणो रयिम् Rv.4.37.5. -2 Handy (as a weapon). -3 Shining far. -भुः 1 A deity,

divinity; a god (dwelling in heaven). -2The god who is worshipped by the gods; ऋभवो नाम

तत्रान्ये देवानामपि देवताः Mb.3.261.19. -3 A class of the attendants of gods. -4 An artist, smith,

especially a coach-builder (रथकार). -5 N. of three semi-divine beings called R̥ibhu, Vibhvan and

Vāja, sons of Sudhanvan, a descendant of Āngiras, who were so called from the name of the

eldest son. [Through their performance of good works they obtained divinity, exercised

superhuman powers, and became entitled to worship. They are supposed to dwell in the Solar

sphere, and are the artists who formed the horses of Indra, the carriage of the Aśvins, and the

miraculous cow of Bṛihaspati. They made their aged parents young, and constructed four cups at

a sacrifice from the one cup of Tvaṣṭri, who as the proper artificer of the gods, was in this respect

their rival. They appear generally as accompanying Indra at the evening sacrifices. M. W.].

ऋभुक्षः ṛbhukṣḥ ऋभुक्षः 1 N. of Indra. -2 Heaven (of Indra) or paradise. -3 The thunderbolt of

Śiva. ऋभुक्षिन् ṛbhukṣin ऋभुक्षिन् *m.* [ऋभुक्षः वज्रं स्वर्गो वा अस्यास्ति इनि] (Nom. ऋभुक्षाः, acc. pl.

ऋभुक्षः) 1 N. of Indra. -2 N. of the Maruts; इमां मे मरुतो गिरमिमं स्तोममृभुक्षणः Rv.8.7.9. -3 A

Ribhu in general. -4 Governing far; reigning over Ribhus. ऋभुमत् ṛbhumat ऋभुमत् *a.* Skilful, prudent; आ नो यज्ञाय तक्षत ऋभुमद्वयः RV.1.111.2. ऋभ्व ṛbhva ऋभ्वन् ṛbhvan ऋभ्व ऋभ्वन् *a.* Ved. 1 Attacking. -2 Courageous, determined. -3 Spreading far. -4 Clever, skilful; स्तुष्व वर्ष्मन् पुरुवर्त्मानं समृभाणम् Av.5.2.7. ऋभ्वन् ṛbhvan ऋभ्वन् *a.* Shining far.

**ऋभु ṛbhu. A class of deities. २, a divinity in general, a god.**

**ऋभुश्च ṛbhuksha. Indra (My.).**

**ऋभुश्च ३ ṛbhukshin. Indra.**

ऋभु[p= 226,2] *mfn.* ( √रभ् ), clever , skilful , inventive , prudent (said of इन्द्र , अग्नि , and the आदित्यस RV. ; also of property or wealth RV. iv , 37 , 5 ; viii , 93 , 34 ; of an arrow AV. i , 2 , 3); *m.* an artist , one who works in iron , a smith , builder (of carriages &c ) , N. of three semi-divine beings (ऋभु , वाज , and विभ्वन् , the name of the first being applied to all of them ; thought by some to represent the three seasons of the year [Ludwig RV. vol.iii , p.187] , and celebrated for their skill as artists ; they are supposed to dwell in the solar sphere , and are the artists who formed the horses of इन्द्र , the carriage of the अश्विन्स , and the miraculous cow of बृहस्पति ; they made their parents young , and performed other wonderful works [Sv-apas] ; they are supposed to take their ease and remain idle for twelve days [the twelve intercalary days of the winter solstice] every year in the house of the Sun [Agohya] ; after which they recommence working ; when the gods heard of their skill , they sent अग्नि to them with the one cup of their rival त्वष्टृ , the artificer of the gods , bidding the ऋभुs construct four cups from it ; when they had successfully executed this task , the gods received the ऋभुs amongst themselves and allowed them to partake of their sacrifices &c ; cf. Kaegi RV. p.53 f.) RV. AV. &c; *m.* they appear generally as accompanying इन्द्र , especially at the evening sacrifice; *m.* in later mythology ऋभु is a son of ब्रह्मन् VP.; *m.* (अवस) a class of deities. ऋभु Lat. labor ; Goth. arb-aiths ; Slav. rab-u8.

**[quote] Ribhus (Sanskrit: ऋभु, ṛbhu, also Arbhu, Rbhus, Ribhuksan) is an ancient word whose meaning evolved over time.<sup>[1]</sup> In early layers of the Vedic literature, it referred to a sun deity.<sup>[1]</sup> It evolved to being a wind deity, thereafter referred to three male artisans whose abilities and austerities make them into divinities in later Vedic texts.<sup>[1][2]</sup> Their individual names were Ribhu (or Rhibhu), Vaja and Vibhvan (also called Vibhu), but they were collectively called **Rhibhus** or **Ribhus** (ṛbhú-, pl. ṛbhava, also called Ribhuksan). Their name's meaning is "clever, skillful, inventive, prudent", cognate to Latin *labor* and Gothic *arb-aīþs* "labour, toil", and perhaps to English *elf*.<sup>[3]</sup>**

Ribhus are depicted in some legends of the Vedic literature as three sons of the goddess of morning light named *Saranyu* and Hindu god Indra.<sup>[1]</sup> In other legends, such as in the Atharvaveda, they are sons of *Sudhanvan*, which means good archer.<sup>[1][4]</sup> In either legends, they are famous for their creative abilities, innovation and they design chariots, the magic cow of plenty, channels for rivers, and tools for Indra and other gods, which makes many envious.<sup>[1][5]</sup> In later Hindu mythology, the Ribhus are born in human form, who then bring their innovation to earth, remain humble and kind.<sup>[1]</sup> This makes some gods angry, and the Ribhus are refused entry back to heaven.<sup>[1]</sup> Other gods intervene, and make the inventive Ribhus immortal. They are

revered in ancient Hindu texts as sages, as stars or rays of the sun...The Ribhus were first mentioned in the oldest Hindu scriptures of the Rigveda, wherein eleven hymns are dedicated to them (RV 1.20, 110, 111, 161, RV 3.60, RV 4.33-37, RV 7.48), and the Atharvaveda. They are said to be the sons of Sudhanvan, a descendant of Angiras.<sup>[6]</sup> In later Hindu mythology (Vishnu Purana Book 2, Chapters 15 - 16<sup>[7]</sup> and the Song of Ribhu<sup>[8]</sup>) Ribhu (or Rhibhu), supposed to be the leader of them, is said to be a son of Brahma. Unlike that identification the "Puranic Encyclopedia" states that this Ribhu is not identical with the leader of the Rhibhus whose name therein is Rbuksan.<sup>[9]</sup> They are supposed to dwell in the solar sphere; Aitareya Brahmana III, 30 describes them as "sun's neighbours or pupils"...The Ribhus are artists who formed the horses of Indra, the carriage of the Ashvins, and the miraculous cow of Brihaspati, made their parents young, and performed other wonderful works which according to RV 4.51.6 were "done by the dawn".<sup>[11]</sup> According to Yaska they also founded the sacrifices.<sup>[12]</sup> They are supposed to take their ease and remain every year for twelve days idle in the house of Agohya (an appellation of Aditya which means "one who cannot be concealed", therefore the Sun).<sup>[13]</sup> When the Devas (gods) heard of their skill, they sent Agni to them, bidding them, to construct four cups from the one cup of Tvashtar, the artificer of the devas. When the Ribhus successfully had executed this task, the devas received them among themselves, gave them immortality and allowed them to partake of their sacrifices. [unquote]  
<https://en.wikipedia.org/wiki/Ribhus>

ब्रह्मणस्-पति [p= 741,1] *m.* (fr. ब्रह्मणस् gen. of ब्रह्मन् + प्°) = बृहस्पति-पति RV. &c ( - सू\*क्त *n.* N. of wk.)

बृहस्पति-पति [p= 737,1] *m.* (also written बृह°-प° ; fr. 3. बृह पति ; cf. ब्रह्मणस्-पति) "lord of prayer or devotion" N. of a deity (in whom Piety and Religion are personified ; he is the chief offerer of prayers and sacrifices , and therefore represented as the type of the priestly order , and the पुरोहित of the gods with whom he intercedes for men; in later times he is the god of wisdom and eloquence, to whom various works are ascribed; he is also regarded as son of अङ्गिरस् , husband of तारा and father of कच , and sometimes identified with व्यास ; in astronomy he is the regent of Jupiter and often identified with that planet) RV. &c , &c (cf. RTL. 215);(with अङ्गिरस् cf. above ) N. of the author of RV. x , 71 ; 72 Anukr.

कवि [p= 264,2] *mfn.* ( √1. कू cf. 2. कव , /आकूत , /आकूति , काव्य Naigh. iii , 15 Nir. xii , 13 Un2. iv , 138) gifted with insight , intelligent , knowing , enlightened , wise , sensible , prudent , skilful , cunning; *m.* a thinker , intelligent man , man of understanding , leader; *m.* a wise man , sage , seer , prophet; *m.* a singer , bard , poet (but in this sense without any technical application in the वेद) RV. VS. TS. AV. S3Br. i , 4 , 2 , 8Kat2hUp. iii , 14 MBh. Bhag. Bha1gP. Mn. vii , 49 R. Ragh.; *m.* N. of several gods , (esp.) of अग्नि RV. ii , 23 , 1 ; x , 5 , 4 , 3 ; iii , 5 , 1 ; i , 31 , 2 ; 76 , 5; *m.* of वरुण , इन्द्र , the अश्विन्s , मरुत्s , आदित्यs; *m.* of the सोम; *m.* cf. /अङ्गिरस् ( Mn. ii , 151) and उश्/अनस् ( Bhag. x , 37); *m.* of the ancient sages or patriarchs (as spirits now surrounding the sun); *m.* of the ऋभुs (as skilful in contrivance)

हस्ति-मुख [p= 1295,3] *m.* " elephant-faced " , N. of गणेश L.; of a राक्षस R.

hasth हस्तः The trunk of an elephant; Ku.1.36; अथवा हस्तिहस्तचञ्चलानि पुरुषभाग्यानि भवन्ति Avimārakam; हस्तिन् Having a trunk. -m. An elephant; Ms.7. 96;12.43; -दन्तः 1 the tusk of an elephant. -2 a peg projecting from a wall. (-न्तम्) 1 ivory. हस्तम् hastam A pair of leather-bellows. (Apte)

हस्तिन्[p= 1295,3] *mfn.* having hands , clever or dexterous with the hands RV. AV.; (with मृग , " the animal with a hands i.e. with a trunk " , an elephant ; cf. दन्तह्°) *ib.* (Monier-Williams)

हस्तिना-पुर [p= 1296,1] *n.* (less correctly हस्तिन-प्° or हस्तिनी.) N. of a city founded by king हस्तिन् q.v. (it was situated about fifty-seven miles north-east of the modern Delhi on the banks of an old channel of the Ganges , and was the capital of the kings of the Lunar line , as अयोध्या was of the Solar dynasty ; hence it forms a central scene of action in the महाभारत ; here युधिष्ठिर was crowned after a triumphal progress through the streets of the city ; » MBh. xii , 1386-1410 : other names for this celebrated town are गजा\*ह्वय , नाग-सा\*ह्वय , नागा\*ह्व , हात्तिन) MBh. Hariv. Pur.&c

\*hastakāra ‘ tool, weapon ’. [See prec. -- hásta -- , kāra -- 1]  
 Pk. *hatthiyāra* -- n. ‘ weapon ’, S. *hathiāru* m., L. *hatheār* m.; P. *hathiār* m. ‘ tool, weapon, penis ’; N. *hatiyār* ‘ tool, weapon ’; A. *hatiyār* ‘ tool ’, B. *hātiyār*; Or. *hatiāra* ‘ tool, weapon ’, Mth. H. *hatiyār* m.; OG. *hathīāra* n. ‘ weapon ’, G. *hatiyār* n.m. ‘ tool ’, M. *hātyār*, °ter n. Addenda: \*hastakāra -- : perh. rather < †\*hastūkāra -- sb. ‘ taking in hand ’ cf. *hastīkarōti* ‘ hands over ’ Mālatīm.; -- *hastēkarāṇa* -- n. ‘ marrying (a woman) ’ lex., *hastēkarōti* ‘ takes possession of ’ MW. poss. with ē ← MIA. *hatthiyāra* -- by wrong sanskritization. Pk.mh. *hatthiyāraṃ kar* -- ‘ take up arms ’; Garh. *hatyār* ‘ weapon ’, Md. *hatiyāru* pl. ← G.; -- Pk. *atthāra* -- m. ‘ help ’ Deśīn. < \**hastakāra* -- or \**hastadhāra* -- (*hastadhāraṇā* -- f. ‘ helping ’ MBh.).(CDIAL 14027) *hastín* ‘ having hands, clever with the hands ’ RV., (with *mṛgá* -- ) ‘ elephant ’ RV., m. ‘ elephant ’ AV., *hastínī* -- f. AV. [Aryanization of *karin* -- which was perh. non -- Aryan in origin (see *karabhá* -- ), but associated by pop. etym. with *kará* -- 1 ‘ hand ’? -- hásta -- ]; Pa. *hatthin* -- m. ‘ elephant ’, °nī -- f., Aś.gir. *hasti* -- , nom. pl. shah. *hastino*, man. *hastine*, dh. *hathīni*, kāl. *hathini*, Dhṛp. *hasti*, Pk. *hatthi* -- m., °iñī -- f., Gaw. *hati* and Bshk. *het* (both ← Ind.), Sh.koh. *hātī* m. (← Ind.?), Ku. N. A. *hāti*, OB. *hāthī*, B. Or. *hāti*, Or. *hātuṇi* f., Bi. *hāthī* ‘ elephant in general ’ (*hāthā* ‘ elephant bull ’ with specific masculine ending), *hathnī* f., Mth. *hāthī*, Aw.lakh. *hāthī* m., *hathini* f., H. *hāthī* m. (→ S. P. all WPah. dialects *hāthī* m.), *hathinī*, *hathnī* f., Marw. *hāthī*, *hātī* m., OG. *hāthīu* m., G. *hāthī* m., *hāthṇī* f., M. *hattī* m., *hātṇī* f., Si. *āt* -- ā m., *ätinna*, *ätinī*, *ätinnī* f., Md. *et*, *e'*. -- Sh. gil. *hāsto*, gur. *hāstū* m., K. *hostu* m. (→ Sh.?) in form apparently represent *hastaka* -- , but poss. (like Bi. *hāthā* above) have replaced an early loan from *hastín* -- with a specifically masculine ending. In any case -- *st* -- normally > -- (t)th -- in both languages; Garh. *hātī* m. ‘ elephant’(CDIAL 14039)

Rgveda 2.23.1 which reads,



(19)

23

(म. 2, अनु. 3)

ऋषिः गृत्समदः भार्गवः शौनकः

छन्दः जगती 1-14, 16-18, त्रिष्टुप् 15, 19

देवता ब्रह्मणस्पतिः 1, 5, 9, 11, 17, 19 बृहस्पतिः 2-4, 6-8, 10, 12-16, 18

गुणानां त्वा गुणपतिं हवामहे कविं कवीनामुपमश्र्वस्तमम् ।

Gaṇeśa is kavīnām kavi, he is the supreme kavi among kavi-s.

The last portion of the mantra reads *tanno dantih pracodayaat*, where the reference is clearly to the tusk of Ganesa.

Brhaspati, is the *devataa* of this mantra according to Shaunakiya Brhaddevata.

Aitareya Brahmana 1.21 echoes RV 2.23.1 and refers to Ganapati as Brahmanaspat (=Brhaspati): *ganaanaam tvaa ganapatim havaamah iti brahmanaspatyambrahma vai*.

ऋषिः गृत्समदः भार्गवः शौनकः

छन्दः जगती 1-14, 16-18, त्रिष्टुप् 15, 19

देवता ब्रह्मणस्पतिः 1, 5, 9, 11, 17, 19 बृहस्पतिः 2-4, 6-8, 10, 12-16, 18

गुणानां त्वा गुणपतिं हवामहे क्विं कवीनामुपमश्रवस्तमम् ।

- ज्येष्ठराजं ब्रह्मणां ब्रह्मणस्पत आ नः शृण्वन्नूतिभिः सीद सादनम् ॥ 1 ॥  
 देवाश्चित्ते असुर्य प्रचेतसो बृहस्पते यज्ञियं भागमानशुः ।  
 उस्त्राईव सूर्यो ज्योतिषा महो विश्वेषामिज्जनिता ब्रह्मणामसि ॥ 2 ॥  
 आ विबाध्या परिरापस्तमांसि च ज्योतिष्मन्तं रथमृतस्य तिष्ठसि ।  
 बृहस्पते भीमममित्रदम्भनं रक्षोहणं गोत्रभिदं स्वविदम् ॥ 3 ॥  
 सुनीतिभिर्नयसि त्रायसे जनं यस्तुभ्यं दाशान्न तमंहो अश्रवत् ।  
 ब्रह्मद्विषस्तपनो मन्युमीरसि बृहस्पते महि तत्ते महित्वनम् ॥ 4 ॥  
 न तमंहो न दुरितं कुतश्चन नारातयस्तितिरुर्न द्वयाविनः ।  
 विश्वा इदस्माद्धरसो वि बाधसे यं सुगोपा रक्षसि ब्रह्मणस्पते ॥ 5 ॥  
 त्वं नो गोपाः पथिकृद्विचक्षणस्तव व्रताय मतिभिर्जरामहे ।  
 बृहस्पते यो नो अभि हरो दुधे स्वा तं मर्मर्तु दुच्छुना हरस्वती ॥ 6 ॥  
 उत वा यो नो मर्चयादनागसोऽरातीवा मर्तः सानुको वृकः ।  
 बृहस्पते अप तं वर्तया पथः सुगं नो अस्यै देववीतये कृधि ॥ 7 ॥  
 त्रातारं त्वा तनूनां हवामहेऽवस्पतरधिवक्तारमस्मयुम् ।  
 बृहस्पते देवनिदो नि बर्हय मा दुरेवा उत्तरं सुम्रमुन्नशन् ॥ 8 ॥

त्वया वयं सुवृधा ब्रह्मणस्पते स्पर्हा वसु मनुष्या ददीमहि  
या नो दूरे तळितो या अरांतयोऽभि सन्ति जुग्भया ता अनुप्रसः ॥ 9 ॥

त्वया वयमुत्तमं धीमहे वयो बृहस्पते पप्रिणा सस्त्रिना युजा  
मा नो दुःशंसो अभिदिप्सुरीशतु प्र सुशंसा मतिभिस्तारिषीमहि ॥ 10 ॥

अनानुदो वृषभो जग्मिराह्वं निष्टप्ता शत्रुं पृतनासु सासहिः  
असि सत्य ऋणया ब्रह्मणस्पत उग्रस्य चिद्वमिता वीळुहर्षिणः ॥ 11 ॥

अदेवेन मनसा यो रिषण्यति शासामुग्रो मन्यमानो जिघांसति  
बृहस्पते मा प्रणक्तस्य नो वधो नि कर्म मन्युं दुरेवस्य शर्धतः ॥ 12 ॥

भरेषु हव्यो नर्मसोपसद्यो गन्ता वाजेषु सनिता धनंधनम्  
विश्वा इदुर्यो अभिदिप्स्वोऽमृधो बृहस्पतिर्वि ववर्हा रथाँइव ॥ 13 ॥

तेजिष्ठया तपनी रक्षसस्तप ये त्वा निदे दधिरे दृष्टवीर्यम्  
आविस्तत्कृष्व यदसत्त उक्थ्यं बृहस्पते वि परिरापो अर्दय ॥ 14 ॥

बृहस्पते अति यदुर्यो अर्हाद्युमद्विभाति क्रतुमज्जनेषु  
यद्दीदयच्छवस ऋतप्रजात् तदुस्मासु द्रविणं धेहि चित्रम् ॥ 15 ॥

मा नः स्तेनेभ्यो ये अभि द्रुहस्पदे निरामिणो रिपवोऽन्नेषु जागृधुः  
आ देवानामोहते वि त्रयो हृदि बृहस्पते न परः साम्नो विदुः ॥ 16 ॥

विश्वेभ्यो हि त्वा भुवनेभ्यस्परि त्वष्टार्जनुत्साम्नःसाम्नः क्विः  
स ऋणचिदृणया ब्रह्मणस्पतिर्द्रुहो हन्ता मह ऋतस्य धर्तरि ॥ 17 ॥

तव श्रिये व्यजिहीत पर्वतो गवां गोत्रमुदसृजो यदङ्गिरः  
इन्द्रेण युजा तमसा परीवृतं बृहस्पते निरुपामौब्जो अर्णवम् ॥ 18 ॥

ब्रह्मणस्पते त्वमस्य यन्ता सूक्तस्य बोधि तनयं च जिन्व  
विश्वं तद्भद्रं यदवन्ति देवा बृहद्वदेम विदथे सुवीराः ॥ 19 ॥

। इति द्वितीयाष्टके षष्ठोऽध्यायः समाप्तः ।

HYMN XXIII. Brahmanaspati. 23

1. WE call thee, Lord and Leader of the heavenly hosts, the wise among the wise, the famous of all,

The King supreme of prayers, O Brahmanaspati: hear us with help; sit down in place of sacrifice. 2 Brhaspati, God immortal! verily the Gods have gained from thee, the wise, a share in holy rites.

As with great light the Sun brings forth the rays of morn, so thou alone art Father of all sacred prayer.

3 When thou hast chased away revilers and the gloom, thou mountest the refulgent car of sacrifice;

The awful car, Brhaspati, that quells the foe, slays demons, cleaves the stall of kine, and finds the light.

4 Thou ledest with good guidance and preservest men; distress overtakes not him who offers gifts to thee.

Him who hates prayer thou punishest, Brhaspati, quelling his wrath: herein is thy great mightiness.

5 No sorrow, no distress from any side, no foes, no creatures doubletongued- have overcome the man,

Thou drivest all seductive fiends away from him whom, careful guard, thou keepest Brahmanaspati.

6 Thou art our keeper, wise, preparer of our paths: we, for thy service, sing to thee with hymns of praise.

Brhaspati, whoever lays a snare for us, him may his evil fate, precipitate, destroy.

7 Him, too, who threatens us without offence of ours, the evilminded, arrogant, rapacious man, Him turn thou from our path away, Brhaspati: give us fair access to this banquet of the Gods.

8 Thee as protector of our bodies we invoke, thee, saviour, as the comforter who loveth us.

Strike, O Brhaspati, the Gods revilers down, and let not the unrighteous come to highest bliss.

9 Through thee, kind prosperer, O Brahmanaspati, may we obtain the wealth of Men which all desire:

And all our enemies, who near or far away prevail against us, crush, and leave them destitute.

10 With thee as our own rich and liberal ally may we, Brhaspati, gain highest power of life.

Let not the guileful wicked man be lord of us: still may we prosper, singing goodly hymns of praise.

11 Strong, never yielding, hastening to the battlecry-, consumer of the foe, victorious in the strife,

Thou art sins' true avenger, Brahmanaspati, who tamest even the fierce, the wildly passionate.

12 Whoso with mind ungodly seeks to do us harm, who, deeming him a man of might mid lords, would

slay,

Let not his deadly blow reach us, Brhaspati; may we humiliate the strong illdoers-' wrath.

13 The mover mid the spoil, the winner of all wealth, to be invoked in fight and reverently adored,

Brhaspati hath overthrown like cars of war all wicked enemies who fain would injure us.

14 Burn up the demons with thy fiercest flaming brand, those who have scorned thee in thy

manifested might.

Show forth that power that shall deserve the hymn of praise: destroy the evil speakers, O Brhaspati.

15 Brhaspati, that which the foe deserves not which shines among the folk effectual, splendid, That, Son of Law I which is with might refulgent that- treasure wonderful bestow thou on us.

16 Give us not up to those who, foes in ambushade, are greedy for the wealth of him who sits at ease,

Who cherish in their heart abandonment of Gods. Brhaspati, no further rest shall they obtain.

17 For Tvastar, he who knows each sacred song, brought thee to life, preeminent over all the things that be.

Guiltscourger-, guiltavenger- is Brhaspati, who slays the spoiler and upholds the mighty Law.

18 The mountain, for thy glory, cleft itself apart when, Angiras! thou openedst the stall of kine.

Thou, O Brhaspati, with Indra for ally didst hurl down waterfloods- which gloom had compassed round.

19 O Brahmanaspati, be thou controller of this our hymn and prosper thou our children.

All that the Gods regard with love is blessed. Loud may we speak, with heroes, in assembly.

HYMN XXIV. Brahmanaspati. 24

1. BE pleased with this our offering, thou who art the Lord; we will adore thee with this new and mighty song.

As this thy friend, our liberal patron, praises thee, do thou, Brhaspati, fulfil our hearts' desire.

2 He who with might bowed down the things that should be bowed, and in his fury rent the holds of

Sambara:

Who overthrew what shook not, Brahmanaspati, he made his way within the mountain stored with

wealth.

3 That was a great deed for the Godliest of the Gods: strong things were loosened and the firmly fixed gave way.

He drave the kine forth and cleft Vala through by prayer, dispelled the darkness and displayed the light of heaven.

4 The well with mouth of stone that poured a flood of meath, which Brahmanaspati hath opened with

his might;

All they who see the light have drunk their fill thereat: together they have made the watery fount flow forth.

5 Ancient will be those creatures, whatsoever they be; with moons, with autumns, doors unclose themselves to you.

Effortless they pass on to perfect this and that, appointed works which Brahmanaspati ordained.

6 They who with much endeavour searching round obtained the Panis' noblest treasure hidden in the

cave,

Those sages, having marked the falsehoods, turned them back whence they had come, and sought again

to enter in.

7 The pious ones when they had seen the falsehoods turned them back, the sages stood again upon the lofty ways.

Cast down with both their arms upon the rock they left the kindled fire, and said, No enemy is he.

8 With his swift bow, strung truly, Brahmanaspati reaches the mark whatever it be that he desires.

Excellent are the arrows wherewithal he shoots, keeneyed- to look on men and springing from his ear.

9 He brings together and he parts, the great High Priest; extolled is he, in battle Brahmanaspati. When, gracious, for the hymn he brings forth food and wealth, the glowing Sun untroubled sends forth fervent heat.

10 First and preeminent, excelling all besides are the kind gifts of liberal Brhaspati.

These are the boons of him the Strong who should be loved, whereby both classes and the people have delight.

11 Thou who in every way supreme in earthly power, rejoicing, by thy mighty strength hast waxen

great,

He is the God spread forth in breadth against the Gods: he, Brahmanaspati, encompasseth this All.

12 From you, twain Maghavans, all truth proceedeth: even the waters break not your commandment.

Come to us, Brahmanaspati and Indra, to our oblation like yoked steeds to fodder.

13 The sacrificial flames most swiftly hear the call: the priest of the assembly gaineth wealth for hymns.

Hating the stern, remitting at his will the debt, strong in the shock of fight is Brahmanaspati.

14 The wrath of Brahmanaspati according to his will had full effect when he would do a mighty deed.

The kine he drave forth and distributed to heaven, even as a copious flood with strength flows sundry ways.

15 O Brahmanaspati, may we be evermore masters of wealth wellguided-, full of vital strength. Heroes on heroes send abundantly to us, when thou omnipotent through prayer seekest my call.

16 O Brahmanaspati, be thou controller of this our hymn, and prosper thou our children.

All that the Gods regard with love is blessed. Loud may we speak, with heroes, in assembly.

HYMN XXV. Brahmanaspati. 25

1. HE lighting up the flame shall conquer enemies: strong shall he be who offers prayer and brings

his gift.

He with his seed spreads forth beyond anothers' seed, whomever Brahmanaspati takes for his friend.

2 With heroes he shall overcome his hero foes, and spread his wealth by kine wise by himself is be.

His children and his childrens' children grow in strength, whomever Brahmanaspati takes for his friend.

3 He, mighty like a raving rivers' billowy flood, as a bull conquers oxen, overcomes with

strength.

Like Agnis' blazing rush he may not be restrained, whomever Brahmanaspati takes for his friend.  
4 For him the floods of heaven flow never failing down: first with the heroes he goes forth to war for kine.

He slays in unabated vigour with great might, whomever Brahmanaspati takes for his friend.  
5 All roaring rivers pour their waters down for him, and many a flawless shelter hath been granted him.

Blest with the happiness of Gods he prospers well, whomever Brahmanaspati takes for his friend.  
HYMN XXVI. Brahmanaspati. 26

1. THE righteous singer shall overcome his enemies, and he who serves the Gods subdue the godless man.

The zealous man shall vanquish the invincible, the worshipper share the food of him who worships not.

2 Worship, thou hero, chase the arrogant afar: put on auspicious courage for the fight with foes. Prepare oblation so that thou mayst have success. we crave the favouring help of Brahmanaspati.

3 He with his folk, his house, his family, his sons, gains booty for himself, and, with the heroes, wealth,

Who with oblation and a true believing heart serves Brahmanaspati the Father of the Gods.

4 Whoso hath honoured him with offerings rich in oil, him Brahmanaspati leads forward on his way,

Saves him from sorrow, frees him from his enemy, and is his wonderful deliverer from woe.

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(म. 2, अनु. 3)

ऋषिः गृत्समदः भार्गवः शौनकः

छन्दः जगती 1-11, 13-15, त्रिष्टुप् 12, 16

देवता ब्रह्मणस्पतिः 1-11, 13-16, ब्रह्मणस्पतिः इन्द्रः च 12

सेमामविद्धि प्रभृतिं य ईशिषेऽया विधेम् नवया महा गिरा |  
यथा नो मीद्वान्स्तवते सखा तव बृहस्पते सीषधुः सोत नो मृतिम् || 1 ||  
यो नन्त्वान्यनमृज्योजसोतादर्दमृन्युना शम्बराणि वि |  
प्राच्यावयुदच्युता ब्रह्मणस्पतिरा चाविशद्वसुमन्तं वि पर्वतम् || 2 ||  
तद्देवानां देवतमायु कर्त्वमश्रन्द्वाव्रदन्त वीळिता |  
उद्गा आजुदभिनुद्ब्रह्मणा वृलमगूहत्तमो व्यचक्षयत्स्वः || 3 ||  
अश्मास्यमवृतं ब्रह्मणस्पतिर्मधुधारमभि यमोजसातृणत् |  
तमेव विश्वे पपिरे स्वर्दशो बहु साकं सिंसिचुरुत्समुद्रिणम् || 4 ||  
सना ता का चिद्भुवना भवीत्वा माद्भिः शरद्भिर्दुरो वरन्त वः |  
अयतन्ता चरतो अन्यदन्दिद्या चुकार वयुना ब्रह्मणस्पतिः || 5 ||  
अभिनक्षन्तो अभि ये तमानुर्गुणिधिं पणीनां परमं गुहा हितम् |  
ते विद्वांसः प्रतिचक्ष्यानृता पुनर्यत उ आयन्तदुदीयुराविशम् || 6 ||

ऋतावानः प्रतिचक्ष्यानृता पुनरात् आ तस्थुः क्वयो महस्पथः	
ते बाहुभ्यां धमितमग्निमश्मनि नकिः षो अस्त्यरणो जहुर्हि तम्	॥ 7 ॥
ऋतज्येन क्षिप्रेण ब्रह्मणस्पतिर्यत्र वष्टि प्र तदश्रोति धन्वना	
तस्य साध्वीरिषवो याभिरस्यति नृचक्षसो दृशये कर्णयोनयः	॥ 8 ॥
स संनयः स विनयः पुरोहितः स सुष्टुतः स युधि ब्रह्मणस्पतिः	
चाक्ष्मो यद्वाजं भरते मती धनादित्सूर्यस्तपति तप्यतुर्वथा	॥ 9 ॥
विभु प्रभु प्रथमं मेहनावतो बृहस्पतेः सुविदत्राणि राध्या	
इमा सातानि वेन्यस्य वाजिनो येन जना उभये भुञ्जते विशाः	॥ 10 ॥
योऽवरे वृजने विश्वथा विभुर्महामु रण्वः शवसा ववक्षिथ	
स देवो देवान्प्रति पप्रथे पृथु विश्वेदु ता परिभूर्ब्रह्मणस्पतिः	॥ 11 ॥
विश्वं सत्यं मघवाना युवोरिदापश्चन प्र मिनन्ति व्रतं वाम्	
अच्छेन्द्राब्रह्मणस्पती हविर्नोऽन्नं युजेव वाजिना जिगातम्	॥ 12 ॥
उताशिष्टा अनु शृण्वन्ति वह्नयः सभेयो विप्रो भरते मती धना	
वीळुद्वेषा अनु वशा ऋणमाददिः स ह वाजी समिथे ब्रह्मणस्पतिः	॥ 13 ॥
ब्रह्मणस्पतेरभवद्यथावशं सत्यो मन्युर्महि कर्मा करिष्यतः	
यो गा उदाजत्स दिवे वि चाभजन्महीव रीतिः शवसासरत्पृथक्	॥ 14 ॥
ब्रह्मणस्पते सुयमस्य विश्वहा रायः स्याम रथ्योऽ वयस्वतः	
वीरेषु वीराँ उप पृडिध नस्त्वं यदीशानो ब्रह्मणा वेषि मे हवम्	॥ 15 ॥
ब्रह्मणस्पते त्वमस्य यन्ता सूक्तस्य बोधि तनयं च जिन्व	
विश्वं तद्भद्रं यदवन्ति देवा बृहद्वदेम विदथे सुवीराः	॥ 16 ॥



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(म. 2, अनु. 3)

ऋषिः गृत्समदः भार्गवः शौनकः

छन्दः जगती

देवता ब्रह्मणस्पतिः

इन्धानो अग्निं वनवद्वनुष्यतः कृतब्रह्मा शूशुवद्रातहव्य इत्	
जातेन जातमति स प्र संसृते ययं युजं कृणुते ब्रह्मणस्पतिः	॥ 1 ॥
वीरेभिर्वीरान्वनवद्वनुष्यतो गोभीं रयिं पप्रथद्वोधति त्मना	
तोकं च तस्य तनयं च वर्धते ययं युजं कृणुते ब्रह्मणस्पतिः	॥ 2 ॥
सिन्धुर्न क्षोद्रुः शिमीवां ऋघायतो वृषेव वध्रौरभि वृष्ट्योजसा	
अग्नेरिव प्रसितिर्नाह वर्तवे ययं युजं कृणुते ब्रह्मणस्पतिः	॥ 3 ॥
तस्मा अर्षन्त दिव्या असृश्चतः स सत्वभिः प्रथमो गोषु गच्छति	
अनिभृष्टतविषिर्हन्त्योजसा ययं युजं कृणुते ब्रह्मणस्पतिः	॥ 4 ॥
तस्मा इद्विध्वै धुनयन्त सिन्धुवोऽच्छिद्रा शर्म दधिरे पुरुणि	
देवानां सुम्ने सुभगः स एधते ययं युजं कृणुते ब्रह्मणस्पतिः	॥ 5 ॥

(4)

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(म. 2, अनु. 3)

ऋषिः गृत्समदः भार्गवः शौनकः

छन्दः जगती

देवता ब्रह्मणस्पतिः

ऋजुरिच्छंसौ वनवद्वनुष्यतो देवयन्निददेवयन्तमभ्यसत्	
सुप्रावीरिद्वनवत्पृत्सु दुष्टरं यज्वेदयज्योर्वि भजाति भोजनम्	॥ 1 ॥
यजस्व वीर प्र विहि मनायतो भद्रं मनः कृणुष्व वृत्रतूर्यै	
हविष्कृणुष्व सुभगो यथाससि ब्रह्मणस्पतेरव आ वृणीमहे	॥ 2 ॥
स इज्जनेन स विशा स जन्मना स पुत्रैर्वाजं भरते धना नृभिः	
देवानां यः पितरमाविवांसति श्रद्धामना हविषा ब्रह्मणस्पतिम्	॥ 3 ॥
यो अस्मै हव्यैर्घृतवद्भिरविधत्प्र तं प्राचा नयति ब्रह्मणस्पतिः	
उरुष्यतीमंहसो रक्षती रिषोर्होश्चिदस्मा उरुचक्रिरद्भुतः	॥ 4 ॥

HYMN CXII. Indra. 112: 9 Lord of the hosts, amid our bands be seated: they call thee greatest Sage among the sages.

Nothing is done, even far away, without thee: great, wondrous, Maghavan, is the hymn I sing thee.

नि षु सीद गणपते गुणेषु त्वामाहुर्विप्रतमं कवीनाम्  
न ऋते त्वत्क्रियते किं चनारे महामर्कं मघवञ्चित्रमर्चं

*ni ṣu sīda gaṇapate gaṇeṣu tvamāhurvipratamam kavīnām | na ṛte tvath kriyate kim canāre mahāmarkam maghavanh chitramarca || (R̥gveda 10.112.9 )*

'Sit down among the worshipers, O Ganapati, the best sage among the sages. Without You nothing can be done here or far. Accept with honor, O wealthy One, our great and variegated hymns of praise.'

*Maitrāyaṇi Samhitā* describes reads Gaṇeśa as *hastimukhāya* in lieu of *vakratuṅḍāya*: *Aum tatpuruṣāya vidmahe | hastimukhāya dhīmahi | tanno dantiḥ pracodayāt ||* 'Aum! May we know that divine Person, And meditate upon Him with an elephant visage, May the tusked One guide us on the right path.' (Krsna Yajurveda - *Maitrāyaṇi Samhitā* 2.9.1)

*Mahānārāyana Upaniṣad* and *Taittirīya āraṇyaka* of the *Krsna Yajurveda* address Ganapati with the twisted trunk [*vakratunda*]: *Aum tatpuruṣāya vidmahe | vakratuṅḍāya dhīmahi | tanno dantiḥ pracodayāt ||* 'Aum! May we know that divine Person, And meditate upon Him with a curved trunk, May the tusked One guide us on the right path.' (*Mahānārāyana Upaniṣad* I.24 and *Taittirīya āraṇyaka* 10.1.5 of the *Krsna Yajurveda*)

Gaṇeśa Purana (Upasana-khanda 15.1-7) according to which Brahmaji once had a vision of a banyan tree. Brahmaji saw *baalaganesa* (baby-ganesa) playing on a leaf of the tree and wondered how a human baby with an elephant head arrived there, and how the tree itself could survive the waters of deluge. Suddenly, *baalaganesa* lifted his trunk and sprinkled the water on Brahmaji's head, whence Brahmaji was filled with joy as well as anxiety and burst into laughter.

Ekadantin

Gaṇeśapurana, Kridakhanda (chapters 62-70) describes a battle waged between Devāntaka and Ganesa, the latter assisted by his spouses. Devāntaka uproots the tusk of Ganesa, but the deity uses this very broken tusk to penetrate the demon's chest and thus kills him.

The Mudgala Purana discusses the eight avatars of Ganesa, in eight sections. The second section is the *ekadantakhanda*. Mudgala Purana 2.52.13-14 etc. state that the word eka means *māyā* whereas danta represents the Atman that illuminates the *māyā* through superimposition or reflection. This is a Vedantic interpretation of the single tusk.

Sant Jnanesvara (1275-1297 CE) begins his Jnanesvari, a celebrated Maharashtri commentary on the Gita, with a devotional praise of Ganesa, in twenty-one verses. Verse 16 states that the deity vanquished the heretical Buddhist doctrine with his broken tusk.

In Sisupalavadha 1.60 of poet Maagha, it is stated that Ganesa has one tusk because Ravana uprooted his second tusk to make ivory earrings for the beautiful women of his kingdom.

The tradition is that Ganesa uprooted his tusk to serve as a pen for writing the Mahabharata at the dictation of Sage Veda Vyasa.

<http://vishalagarwal.bharatvani.org/articles/devis/ganesa.htm>