

pati Bharata. Thus Bharata got the famous name 'the great'. Bharata married Virā and a son was born to them called Vira. This Vira like Soma is the recipient of sacrificial ghee, according to the belief of the Brāhmanas. As this Vira is the recipient of the second ghee offered in sacrifice, as Soma, he is known by names such as Rathaprabhu, Rathadhvāna and Kumbharetas. Vira married Sarayū and became the father of Siddhi—Siddhi the Agnidevatā—who is remembered in all fire songs. Fire which has no action on prosperity, fame and vigour has the name Niścyaavana. Niścyaavana praises the earth. Satya is the son of Niścyaavana. Satya which blazes by flame determines time. Satya is known by another name Niṣkṛti. The Agni Svana spreads diseases. The Agnis called Vipulaprabha, Yatātmā and Brahmācāri are invoked in simple domestic sacrifices by Brāhmanas. The awful fire Baḍavāgni is supported by life. The sixth son of Br̥haspati and Tārā is called Śvetakṛt. The oblation offered to this Agni is known as Udadvāra. Svāhā was the daughter of Cāndramasi. Svāhā had three sons. They are three Agnis called Kāmāgni, Amogha, and Ukthya. (Bhāgavata, Skandha 4).

5) *Growing amorous on the wife of elder brother.* A story stating how Br̥haspati begot a son by the wife of Utathya is given in Skandha 9 of Bhāgavata. Mamatā, the wife of Utathya, was pregnant. Br̥haspati had coition with her when her husband was away. The mother and the child in the womb who opposed the act of Br̥haspati were cursed. Mamatā gave birth to two children. Fearing that her husband might cast her out she left the son of Br̥haspati in the forest and was about to go, when there was a divine voice from above, "Mūḍhe, Bharadvājamimam bhara dvājāṃ Br̥haspate." "You senseless woman, bring up this one born of the two. Br̥haspati, bring up this one born of the two." Hearing this ethereal voice Br̥haspati took the child and gave him the name Bharadvāja and brought him up. After that the child was given to emperor Bharata. The famous archer Droṇa was the son of this Bharadvāja.

6) *Personation of Br̥haspati.* The enmity between the devas and asuras increased day by day. Śukrācārya the teacher of the asuras began to do penance before Śiva in the Himālayas, with a view to get a divine spell or incantation to destroy the devas. The duration of the penance was thousand years. Indra came to know of this secret and sent his daughter Jayantī to get the spell from Śukra by deceit. She stayed with Śukra as his disciple and servant. Thousand years passed by. Śiva appeared before Śukra and gave him the spell, capable of destroying the devas. When he was about to return Jayantī accepted him as her husband. Because of his familiarity with her, of a long standing, he could not refuse her request. Śukra told her that he would become her husband, for a period of ten years and that during that period both of them would be invisible to the world. Thus the couple began an invisible life.

Br̥haspati thought of making the best use of this period. He personated himself as Śukrācārya and went to the Asuras, who thinking that their teacher had returned after a long penance gave him a loving and sincere welcome. Br̥haspati sat on the seat of Śukrācārya and began to exhort the asuras in such a manner that

within the period of ten years he was able to remove factionalism and hatred from them.

At the expiry of ten years' invisible life Śukra returned having sent Jayantī away. The asuras saw two Śukras together and were amazed. They declared that the real Śukra was he who had been teaching them for the last ten years. Being dismayed at the ingratitude of the asuras he cursed them that they would shortly be destroyed and then left the place. At this juncture Br̥haspati also assumed his real form and returned to heaven. Thus the asuras became a people without a leader like sheep without a shepherd. At last they approached their teacher Śukra who became their teacher again, when they begged for his pardon. But he said that his curse could not be recalled. But he gave them absolution by saying that they would regain their lost power during the time of Manu Sāvarnī. (Devī Bhāgavata, Skandha 4).

7) *Cursing Rāvaṇa.* Once Rāvaṇa was returning haughty and proud after having defeated the devas and conquered heaven, when Sulekhā the daughter of Br̥haspati, got terrified and ran away to hide herself from him. Rāvaṇa chased her and when she was caught he tried to ravish her. Br̥haspati got angry and cursed him. "You, who have grown rank by the dart of Cupid, will meet with death by the dart of Rāma". (Kampa Rāmāyaṇa, Yuddha Kāṇḍa).

8) *Br̥haspati and Hanūmān.* Añjanā the mother of Hanūmān was a servant of Br̥haspati in her previous birth. Her name then was Puñjikāsthālī. She once went to fetch water. At that time many Vidyādhara young people, both male and female, came there and engaged in amorous acts. Puñjikāsthālī witnessed these love-scenes for a long time and then returned home. It is mentioned in Kampa Rāmāyaṇa that Br̥haspati cursed her to be born in the next birth as a female monkey.

Añjanā gave birth to Hanūmān. When he grew up Hanūmān desired to learn Vedas and Śāstras (scriptures). Hanūmān approached Br̥haspati to learn from him. But Br̥haspati was not prepared to teach a monkey who jumped about everywhere. The disappointed Hanūmān went to the Sun, who asked him how it could be done by him as he was engaged in travelling without stop. Hanūmān said that he would move in front of the sun always. Thus Hanūmān who had been rejected by Br̥haspati became the disciple of the Sun. (Uttara Rāmāyaṇa).

9) *Other information.*

(1) It is mentioned in Devī Bhāgavata, Skandha 1, that Br̥haspati was the teacher of the hermit Śuka.

(2) In Agni Purāṇa, Chapter 51, it is instructed that Br̥haspati should be consecrated in temples as wearing a necklace of beads (Elaeo carpus seeds) and a water pot.

(3) Mention is made in the Mahābhārata, Ādi Parva, Chapter 169, Stanza 21 that Br̥haspati gave Bharadvāja Agneyāstra (the arrow of fire).

(4) During the period of emperor Pṛthu, when the Earth-goddess was changed into a cow the gods employed Br̥haspati to milk the cow to obtain the things they needed. (M.B. Droṇa Parva, Chapter 69).

(5) Once Br̥haspati gave Subrahmaṇya a stick as a present. (M.B. Śalya Parva, Chapter 46).