

nidaḥ: A class of censurers in the path of *yajña*. They are the persons who pose obstructions in the path of *yajña* so that the *yajamāna* may become more perfect in his actions. Unlike the titans, *Vṛtra* or *Vala*, the *nidaḥ* are not purveyors of falsehood, stealers of Light or revilers of the path of *yajña*. The *nidaḥ* impede the *ṛishi* in his journey by bringing to light the defects in his personality and declare, 'we will not allow you to go forward till you correct all these defects.' Only Indra can give the additional light or power which removes these defects.

nirārata: *niḥ* + *arāta*, strive.

1.4.6: Collaborators

"May the collaborators declare us entirely blessed, O achiever of action (1); may we abide in Indra's peace and happiness (2)."

Details: Note the connection with the previous mantra which says, 'strive on, reposing in Indra your activity.' This mantra says, 'may we abide in Indra's peace and happiness.'

S translates the mantra as "may even our enemies speak of us of having good wealth", translating *ari* as enemy.

ari kṛṣṭayaḥ: *ari* means one who fights (for us), capable of *arana*, fight. Typically it means *yajamāna* or the seeker as in (1.9.10). Veda rarely has the meaning of enemy for *ari*. *kṛṣṭayaḥ* means doers of actions. The two words together refer to the collectivity of powers or emanations of the Divine who help humans in their ascent. Hence the two words together have been translated as, 'collaborators.'

uta bruvantu no nido niranyataḥ chit ārata (2),

dadhānā indra it duvaḥ (3).

(1.4.5)

उत ब्रुवन्तु नो निदो निरन्यतश्चिदारत । दधाना इन्द्र इदुवः ॥

uta naḥ subhagān ariḥ vocheyuḥ dasma kṛṣṭayaḥ (1),

syāma it indrasya sharmaṇi (2).

(1.4.6)

उत नः सुभगाँ अरिः वोचैयुर्दस्म कृष्टयः । स्यामेदिन्द्रस्य शर्मणि ॥

Brhma Sutra Sanskrit Text With English Transliteration Divine Life Society

**Lionel David Barnett, Ernst Anton Max
Haas**

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The Philosophy of the Brahma-sutra Aleksandar Uskokov, 2022-09-22 The Brahma sutra attributed to Badarayana ca 400 CE is the canonical book of Vedanta the philosophical tradition which became the doctrinal backbone of modern Hinduism As an explanation of the Upanishads it is principally concerned with the ideas of Brahman the great ground of Being and of the highest good The Philosophy of the Brahma sutra is the first introduction to concentrate on the text and its ideas rather than its reception and interpretation in the different schools of Vedanta Covering the epistemology ontology theory of causality and psychology of the Brahma sutra and its characteristic theodicy it also Provides a comprehensive account of its doctrine of meditation Elaborates on its nature and attainment while carefully considering the wider religious context of Ancient India in which the work is situated Draws the contours of Brahma sutra s intellectual biography and reception history By contextualizing the Brahma sutra s teachings against the background of its main collocutors it elucidates how the work gave rise to widely divergent ontologies and notions of practice For both the undergraduate student and the specialist this is an illuminating and necessary introduction to one of Indian philosophy s most important works

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alleged harmony of Hinduism the eternal Dharma with modern science and with Darwinian evolution in particular

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