

# ऋग्वेद

मण्डल ७, अनुवाक ६, सूक्त १०२ ।

अष्टक ५, अध्याय ७, वर्ग २ ।

अनुवाद कर्ता: सञ्जय मोहन मित्तल

## Rigveda

**Maṇḍala 7, Anuvaaka 6, Sookta 102.**

**Aṣṭaka 5, Adhyaaya 7, Varga 2.**

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There are two independent systems in place for classifying the 10522 Mantras from the Ṛigveda.

The first system has the Mantras broadly classified in Maṇḍalas. Each Maṇḍala has Anuvaakas which are further divided into Sooktas. However it is noteworthy that the Sooktas are numbered independently within a Maṇḍala and their numbering do not reset at the switchover of Anuvaakas. Due to this, many scholars consider Anuvaaka to be redundant and do not use them in their translations. There are a total of 10 Maṇḍalas, 85 Anuvaakas and 1028 Sooktas in the Ṛigveda. The sizes of the Maṇḍalas vary considerably between 429 Mantras to 1976 Mantras. The sizes of the Sooktas vary from 1 Mantra to 58 Mantras.

The second system tries to evenly distribute the Mantras between 8 Aṣṭakas which are further divided into 8 Adhyaayas each. These 64 Adhyaayas are further subdivided into 2024 Vargas. The normal size of a Varga is five Mantras, however, it varies from one to twelve Mantras with either extremes being rare.

Even though the second system does not have the Sookta classification, it honors the sanctity of a Sookta. One Sookta belongs to only one Aṣṭaka and one Adhyaaya. The Mantras from a Sookta may be further grouped into multiple Vargas. The Vargas however, do not mix Mantras from different Sooktas.

Nowadays, Maṇḍala / Anuvaaka / Sookta classification is more popular and has been used in this translation as well. However, the Aṣṭaka / Adhyaaya / Varga is mentioned in the page header for reference, if needed.

सारांश

इस सूक्त में मेघों के द्वारा आनन्द की वर्षा करने वाले ईश्वर का श्रद्धापूर्वक गुणगान करने और नियमित यज्ञ करने का उपदेश है ।

दूसरे वर्ग का आरम्भ होता है ।

प्रथम मन्त्र में मेघों द्वारा आनन्द की वर्षा करने वाले ईश्वर का गुणगान करने का उपदेश है ।

वसिष्ठः कुमारो वाग्नेय ऋषिः । पर्जन्यो देवता । २४ अक्षराणि । आर्षी गायत्री छन्दः । षड्जः स्वरः ।

**पर्जन्याय प्र गायत दिवस्पुत्राय मीळहुषे । स नो यवसमिच्छतु ॥१॥**

ऋग् ७:६:१०२:१

पर्जन्याय । प्र । गायत । दिवः । पुत्राय । मीळहुषे ॥ सः । नः । यवसम् । इच्छतु ॥१॥

हे विद्वान् जनों! (दिवः) सूर्य की (पुत्राय) रश्मियों से उत्पन्न (पर्जन्याय) मेघों से (मीळहुषे) जल बरसाने वाले और ज्ञान के प्रकाश से आनन्द बरसाने वाले परमेश्वर का (प्र) भली प्रकार (गायत) गुणगान करो । (सः) वह ईश्वर (नः) हमें (यवसम्) अन्नादि ऐश्वर्य प्रदान करने का (इच्छतु) इच्छुक हो ।

दूसरे मन्त्र में मेघों के महत्त्व का वर्णन है ।

वसिष्ठः कुमारो वाग्नेय ऋषिः । पर्जन्यो देवता । २१ अक्षराणि । पादनिचृदार्षी गायत्री छन्दः । षड्जः स्वरः ।

**यो गर्भमोषधीनां गवां कृणोत्यर्वताम् । पर्जन्यः पुरुषीणाम् ॥२॥**

ऋग् ७:६:१०२:२

यः । गर्भम् । ओषधीनाम् । गवाम् । कृणोति । अर्वताम् ॥ पर्जन्यः पुरुषीणाम् ॥२॥

ईश्वर (यः) उन (पर्जन्यः) मेघों के द्वारा पृथिवी को (ओषधीनाम्) ओषधियों से पूरित कर (गवाम्) गाय, (अर्वताम्) घोड़े आदि पशुओं और (पुरुषीणाम्) मनुष्यों के (गर्भम्) गर्भों को पोषित (कृणोति) करते हैं ।

तीसरे मन्त्र में श्रद्धापूर्वक ईश्वर के गुणगान करने और नियमित यज्ञ करने का उपदेश है ।

वसिष्ठः कुमारो वाग्नेय ऋषिः । पर्जन्यो देवता । २३ अक्षराणि । निचृदार्षी गायत्री छन्दः । षड्जः स्वरः ।

**तस्मा इदास्ये हविर्जुहोता मधुमत्तमम् । इळां नः संयतं करत् ॥३॥**

ऋग् ७:६:१०२:३

तस्मै । इत् । आस्ये । हविः । जुहोत । मधुमत्तमम् ॥ इळाम् । नः । सम्यतम् । करत् ॥३॥

**Synopsis**

**In this composition the sage advises us to sing the glory of God and to perform *yajña* on a regular basis.**

Here begins the second Varga.

In the first mantra the sage advises us to sing the glory of God who enables the clouds to shower rain and bliss upon us.

**ṛiṣhiḥ** vasiṣṭhaḥ kumaaro vaagneyaḥ, **devataa** parjanyaḥ, **vowels** 24, **chhandaḥ** aarṣhee gaayatree, **svaraḥ** ṣhadjāḥ.

**1. parjanyaaya pra gaayata divasputraaya meelhuṣhe,  
sa no yavasamichchhatu.**

Ṛig 7:6:102:1

parjanyaaya pra gaayata divaḥ putraaya meelhuṣhe, saḥ naḥ yavasam ichchhatu.

**O Scholars! (*pra*) Properly (*gaayata*) sing the praises of God, who (*meelhuṣhe*) showers water from (*parjanyaaya*) the clouds originating from (*divaḥ*) the sun's (*putraaya*) rays; He also showers bliss through the illumination of his knowledge. May (*saḥ*) he (*ichchhatu*) desire to provide (*naḥ*) us (*yavasam*) grains etc. for our well being!**

In the second mantra the sage describes the importance of the clouds and the rain.

**ṛiṣhiḥ** vasiṣṭhaḥ kumaaro vaagneyaḥ, **devataa** parjanyaḥ, **vowels** 21, **chhandaḥ** paada nichṛid aarṣhee gaayatree, **svaraḥ** ṣhadjāḥ.

**2. yo garbhamoṣhadheenaan gavaan kṛiṇotyavataam,  
parjanyaḥ puruṣheenaam.**

Ṛig 7:6:102:2

yaḥ garbham oṣhadheenaam gavaam kṛiṇoti arvataam, parjanyaḥ puruṣheenaam.

**Through (*yaḥ*) those (*parjanyaḥ*) clouds, God fills the earth with (*oṣhadheenaam*) herbs and (*kṛiṇoti*) provides nourishment for (*garbham*) the fetus of animals like (*gavaam*) cows, (*arvataam*) horses etc, and (*puruṣheenaam*) humans alike.**

In the third mantra the sage advises us to sing the glory of the God and perform *yajña* on a regular basis.

**ṛiṣhiḥ** vasiṣṭhaḥ kumaaro vaagneyaḥ, **devataa** parjanyaḥ, **vowels** 23, **chhandaḥ** nichṛid aarṣhee gaayatree, **svaraḥ** ṣhadjāḥ.

**3. tasmaa idaasye havirjuhota madhumattamam,  
iḷaan naḥ sañyataṇ karat.**

Ṛig 7:6:102:3

tasmai it aasye haviḥ juhota madhumat-tamam, iḷaam naḥ sam-yatam karat.

ईश्वर शाश्वत ज्ञान के द्वारा (नः) हमें अपनी (इळाम्) वाणी को (सम्ऽयतम्) संयमित रखने व अच्छा बोलने की (करत्) प्रेरणा देते हैं । (इत्) इस (आस्ये) मुख का प्रयोग हम (तस्मै) उसके गुणगान करने में करें और उसके दिए गए (मधुमत्ऽतमम्) मधुर पदार्थों की अग्नि में (हविः) आहुति दे (जुहोत) यज्ञ करते रहें ।

दूसरा वर्ग समाप्त हुआ ।

## **Ṛigveda - Maṇḍala 7 Anuvaaka 6 Sookta 102; Aṣṭaka 5 Adhyaaya 7 Varga 2**

**By providing his eternal knowledge to us, God (*karat*) inspires us to keep (*naḥ*) our (*iḷaam*) speech (*sam-yatam*) in control and to use it properly. May we use our (*it*)(*aasye*) mouths to sing (*tasmai*) his glory and keep on performing (*juhota*) non-violent penance by (*haviḥ*) offering (*madhumat-tamam*) the sweet butter, herbs and grains to the fire.**

Here ends the second Varga.