

ऋग्वेद

मण्डल १, अनुवाक १५, सूक्त ९९ ।

अष्टक १, अध्याय ७, वर्ग ७ ।

अनुवाद कर्ता: सञ्जय मोहन मित्तल

Rigveda

Maṇḍala 1, Anuvaaka 15, Sookta 99.

Aṣṭaka 1, Adhyaaya 7, Varga 7.

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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

एक ऋचा वाले इस सूक्त में ईश्वर को दुःखों के सागर से बेड़ा पार लगाने वाला बताया गया है।

सातवे वर्ग का आरम्भ होता है।

प्रथम मन्त्र में ईश्वर को दुःखों के सागर से बेड़ा पार लगाने वाला बताया गया है।

मरीचिपुत्रः कश्यप ऋषिः। जातवेदा अग्निर्देवता। ४३ अक्षराणि। निचृदार्षीं त्रिष्टुप् छन्दः। धैवतः स्वरः।

जातवेदसे सुनवाम सोममरातीयतो नि दहाति वेदः।

स नः पर्षदति दुर्गाणि विश्वा नावेव सिन्धुं दुरिताऽत्यग्निः ॥१॥

ऋग् १:१५:९९:१

जातवेदसे। सुनवाम। सोमम्। अरातिऽयतः। नि। दहाति। वेदः॥

सः। नः। पर्षत्। अति। दुःगानि। विश्वा। नावाऽइव। सिन्धुम्। दुःऽइता। अति। अग्निः॥१॥

(जातवेदसे) सर्वव्यापी ईश्वर के द्वारा दिए गए (सोमम्) उत्तम पदार्थों का हम (सुनवाम) संरक्षण करते हुए यथायोग्य प्रयोग करें। इस (वेदः) व्यवहारिक ज्ञान के विपरीत आचरण करने वाले (अरातिऽयतः) समाज के शत्रुओं का उनके पाप कर्म (नि) ही स्वतः (दहाति) नाश कर देते हैं। जैसे कुशल नाविक (नावा) नाव को (सिन्धुम्) सागर के पार पहुँचाता है (इव) वैसे ही (सः) वह (अग्निः) ज्ञानस्वरूप ईश्वर (नः) हमें (अति) अत्यन्त (दुःगानि) दुर्गति और (अति) बहुत (दुःऽइता) दुःख देने वाले (विश्वा) सारे पाप कर्मों से (पर्षत्) पार लगा मोक्ष की ओर प्रेरित करते हैं।

सातवा वर्ग समाप्त हुआ।

Synopsis

This composition consists of only one mantra which declares that God navigates us out of the ocean of miseries.

Here begins the seventh Varga.

In the first mantra the sage declares that God navigates us out of the ocean of miseries. **ṛiṣhiḥ** mareechiputraḥ kashyapaḥ, **devataa** jaatavedaa agniḥ, **vowels** 43, **chhandah** nichṛid aarṣhee triṣṭup, **svarah** dhaivataḥ.

**1. jaatavedase sunavaama somamaraateeyato ni dahaati vedah,
sa nah parshadati durgaaṇi vishvaa naaveva sindhun duritaa'tyagniḥ.**

Ṛig 1:15:99:1

jaatavedase sunavaama somam araati yataḥ ni dahaati vedah,
saḥ nah parshat ati duḥ gaani vishvaa naavaa iva sindhum duritaa ati agniḥ.

May we (sunavaama) properly and judiciously use and consume (somam) the superior things (jaatavedase) provided by the omnipresent God! Those individuals who act contrary to (vedah) this wisdom are (araati) the enemies of (yataḥ) the society and (dahaati) get destroyed (ni) for sure by their own sinful actions. (iva) As an expert sailor navigates (naavaa) a boat out of (sindhum) the ocean, (saḥ) God, (agniḥ) the embodiment of knowledge, (parshat) guides (nah) us away from (vishvaa) all of the sinful actions that cause (ati) extreme (duḥ) (gaani) miseries and (ati) unbearable (duritaa) sorrows and navigates us towards moksha.

Here ends the seventh Varga.