

RV 5.30

ṛṣi: babhru ātreya; devatā: indra and ṛṇañcaya (rājā); chanda: triṣṭup

क्व॑ स्य॒ वी॒रः॑ को॒ अप॒श्यद् इन्द्रं॑ सु॒खर॑थम् ई॒यमा॑नं॒ हरि॑भ्याम् ।
 यो॒ राया॑ व॒ज्री सु॒तसो॑मम् इ॒च्छन् तद् ओ॒को ग॑न्ता॒ पुरु॑हू॒त ऊ॒ती ॥ ५-०३०-०१
 अवा॑च॒क्षम् प॒दम् अ॒स्य स॒स्वर् उ॒ग्रं नि॒धातु॑र् अ॒न्व् आ॒यम् इ॒च्छन् ।
 अपृ॑च्छम् अ॒न्याँ उ॒त ते म॑ आ॒हुर् इन्द्रं॑ नरो॒ बुबु॑धाना॒ अशो॑म ॥ ५-०३०-०२
 प्र नु॑ व॒यं सु॒ते या॒ ते कृ॒तानी॑न्द्र॒ ब्रवा॑म॒ यानि॑ नो॒ जुजो॑षः ।
 वेद॑द् अ॒विद्वा॑ञ्छृ॒णव॑च् च॒ विद्वा॑न् व॒हते ऽय॑म् म॒घवा॑ सर्व॒सेनः॑ ॥ ५-०३०-०३
 स्थि॒रम् म॒नश् च॒कृषे॑ जा॒त इन्द्र॑ वेषी॒द् ए॒को यु॒धये॑ भू॒यस॑श् चि॒त् ।
 अश्मा॑नं चि॒च्च॒ छव॑सा॒ दिद्यु॑तो॒ वि वि॒दो ग॒वाम् ऊ॒र्वम् उ॒स्त्रिया॑णाम् ॥ ५-०३०-०४
 परो॑ यत् त्वम् प॒रम॑ आ॒जनि॑ष्ठाः प॒राव॑ति श्रु॒त्यं ना॒म वि॒भ्रत् ।
 अत॑श् चि॒द् इन्द्रा॑द् अ॒भय॑न्त दे॒वा वि॒श्वा अपो॑ अ॒जय॑द् दा॒सप॑त्नीः ॥ ५-०३०-०५
 तुभ्ये॑द् ए॒ते मरु॑तः सु॒शेवा॑ अ॒र्चन्त्य् अ॒र्कं सु॒न्वन्त्य् अ॒न्धः ।
 अहि॑म् ओ॒हान॑म् अप॒ आश॑यानम् प्र॒ माया॑भिर् मा॒यिनं॑ स॒क्षद् इन्द्रः॑ ॥ ५-०३०-०६
 वि षू॑ मृ॒धो ज॒नुषा॑ दानम् इ॒न्वन्न॑ अ॒हन् ग॒वा म॒घव॑न् सं॒चका॑नः ।
 अत्रा॑ दा॒सस्य॑ नमु॒चेः शि॒रो यद् अ॒वर्त॑यो म॒नवे॑ गा॒तुम् इ॒च्छन् ॥ ५-०३०-०७
 यु॒जं हि॒ माम् अ॒कृथा॑ आ॒द् इद् इन्द्र॑ शि॒रो दा॑सस्य॒ नमु॒चेर् म॒थाय॑न् ।
 अश्मा॑नं चि॒त् स्व॒र्यं वर्त॑मानम् प्र॒ चक्रि॑येव॒ रोद॑सी मरु॒द्भ्यः॑ ॥ ५-०३०-०८
 स्त्रि॒यो हि दा॑स॒ आयु॑धानि च॒क्रे कि॒म् मा॒ कर॑न् अ॒बला॑ अ॒स्य से॑नाः ।
 अ॒न्तर् ह्य् अ॒ख्यद् उ॒भे अ॒स्य धे॒ने अ॒थोप॑ प्रै॒द् यु॒धये॑ द॒स्युम् इन्द्रः॑ ॥ ५-०३०-०९
 स॒म् अत्र॑ गा॒वो ऽभि॑तो॒ ऽन॒वन्ते॑हेह॒ वत्सै॑र् वियु॒ता यद् आ॑सन् ।
 सं ता॑ इन्द्रो॒ असृ॑जद् अ॒स्य शा॒कैर् यद् ई॑ सो॒मासः॑ सु॒षुता॑ अ॒मन्द॑न् ॥ ५-०३०-१०
 यद् ई॑ सो॒मा ब॒भ्रुधू॑ता॒ अम॑न्दन् अ॒रोर॑वीद् वृ॒षभः॑ सा॒दने॑षु ।

पु॒रंद॑रः प॒पिवाँ॑ इन्द्रो॑ अस्य पु॒नर् ग॒वाम् अ॒ददाद् उ॒स्त्रिया॑णाम् ॥ ५-०३०-११
 भ॒द्रम् इ॒दं रु॒शमा॑ अ॒ग्ने अ॒क्रन् ग॒वां च॒त्वारि॑ द॒दतः॑ सह॒स्रा ।
 ऋ॒णं च॑यस्य प्रय॒ता म॒घानि॑ प्र॒त्य् अ॒ग्रभी॑ष्म नृ॒तम॑स्य नृ॒णाम् ॥ ५-०३०-१२
 सु॒पेश॑सम् मा॒व सृ॒जन्त्य् अ॒स्तं ग॒वां सह॑स्रै॒ रुश॑मासो अ॒ग्ने ।
 ती॒व्रा इन्द्र॑म् अ॒मम॑न्दुः सु॒तासो॑ ऽक्तोर् व्यु॒ष्टौ परि॑तक्म्यायाः ॥ ५-०३०-१३
 औ॒च्छत् सा॑ रात्री॒ परि॑तक्म्या याँ ऋ॒णं च॑ये रा॒जनि॑ रुश॒मानाम् ।
 अ॒त्यो न॑ वा॒जी र॒घुर् अ॒ज्यमा॑नो ब॒भ्रुश् च॒त्वार्य् अ॒सनत्॑ सह॒स्रा ॥ ५-०३०-१४
 चतुः॑सह॒स्रं ग॒व्यस्य॑ प॒श्वः प्र॒त्य् अ॒ग्रभी॑ष्म रु॒शमे॑ष्व् अ॒ग्ने ।
 घ॒र्मश् चि॑त् त॒प्तः प्र॒वृजे॑ य आसीद् अ॒यस्म॑यस् तं व् आ॒दाम॑ वि॒प्राः ॥ ५-०३०-१५

Analysis of RV 5.30

क्व॒ स्य॑ वी॒रः को॑ अप॒श्यद् इन्द्रं॑ सु॒खर॑थम् ई॒यमा॑नं ह॒रिभ्या॑म् ।
 यो॒ रा॒या व॒ज्री सु॒तसो॑मम् इ॒च्छन् तद् ओ॒को ग॒न्ता पु॒रुहू॑त ऊ॒ती ॥ ५-०३०-०१

kúva syá vīrah kó apaśyad índraṃ sukhāratham íyamānaṃ háribhyām
 yó rāyā vajrī sutásomam ichán tād óko gántā puruhūtá ūtī 5.030.01

1. Where is that hero-strength? Who has seen God-in-Mind moving with his bright-pair in his happy chariot? For he desires the soul that has pressed out the wine of delight and to him the lord of lightnings, to whom rises the manifold call, comes with increase to his dwelling-place.

Interpretation:

sutasomam ichan, 'desiring the soul of man who pressed out/ distilled the Soma of his delight for the higher knowledge to come and to enjoy its growth by it. "Who saw that power, where is it?" – asks the Rishi. Indra comes to the house of the one who pressed out Soma, not only to the soul but to its house: the body, and with its lightening illumines the hidden truth of our being.

अवाच॑चक्ष॑म् पद॑म् अस्य॑ सस्व॑र् उग्रं॑ निधा॑तुर् अन्व॑ आय॑म् इच्छ॑न् ।
 अपृ॑च्छम् अ॒न्याँ उ॒त ते म॑ आ॒हुर॑ इन्द्रं॑ नरो॑ बु॒बुधा॑ना अ॒शेम॑ ॥ ५-०३०-०२

āvācacakṣam padám asya sasvár ugrám nidhātúr ánu āyam ichán
 apr̥cham anyāṃ utá té ma āhur índraṃ náro bubudhānā́ aśema 5.030.02

2. I saw far-off his world which keeps the solar light, even the intensity of his seat who is the Establisher of things; then I desired and went forth to seek: I asked of others and they said to me: "When we souls of men awake, then may we possess God-in-Mind."

Interpretation:

"I saw the seat of this Upholder together with the luminous world, full of power, and seeking his realisation, I moved ahead and asked the others [who were there] and they have told me: "Only when we, the souls of men, awake, then shall we realise Lord Indra."

प्र॑ नु वयं॑ सु॒ते या॑ ते कृ॒तानी॑न्द्र॒ ब्रवाम॑ यानि॑ नो जु॒जोषः॑ ।
 वेद॑द् अ॒विद्वाञ्छृ॑णव॒च्च वि॒द्वान् व॒हते॑ ऽय॒म् म॒घवा॑ सर्व॒सेनः॑ ॥ ५-०३०-०३

prá nú vayám suté yā te kṛtāni índra brávāma yāni no jújoṣaḥ
 védad ávidvāñ chr̥ṇāvaca ca vidvān váhate 'yám maghāvā sárvasenaḥ 5.030.03

3. Nay, let us declare now in this pressing-out of the Wine, all the things that thou hast done, even all that thou cleavest to in us; let him that knoweth not, come by the knowledge and let him that knows hear it in his soul. Lo, the lord of the plenitudes who comes driving with all his armies!

Interpretation:

"Forward (pra openly and fulfilling) may we proclaim your deeds, O Indra, in the time of the pressing Soma for you, and of our deeds which you should like! Let the ignorant learn, let the knower realise: "this is the Lord of plenitudes, who moves with all his Army!"

Vocabulary:

sarvasena, mfn. leading all the host RV.

स्थि॑रम् म॒नश् च॑कृ॒षे जा॑त इन्द्र॑ वेषी॒द् ए॒को यु॒धये॑ भू॒यसश् चि॑त् ।
 अ॒श्मानं॑ चि॒च्च॑ छव॒सा दि॒द्युतो॑ वि॒ विदो॑ ग॒वाम् ऊ॒र्वम् उ॒स्त्रिया॑णाम् ॥ ५-०३०-०४

sthírám mánaś cakrṣe jātá indra véśid éko yudháye bhūyasaś cit
áśmānaṃ cic chávasā didyuto ví vidó gávām ūruvám usríyāṇām 5.030.04

4. In thy birth, O Indra, thou makest firm the mind and goest forth to war one against many; and thou hast opened the very Rock to light by thy flashing strength and thou hast found the wideness of the radiances, the shining herds.

Interpretation:

"When born, you make the Mind steady, O Indra, moving alone into the battle with the many!

Hurling your stone (illuminating widely the foundation) with your flaming power, you found the wide place of the shining lustre."

Vocabulary:

didyut, mfn. shining, glittering RV. vii , 6 , 7; f. an arrow, missile, thunderbolt of Indra RV.; flame ib. vi , 66 , 10; N. of an Apsaras AV. ii , 2 , 4

dyut, 1. A. to shine, be bright or brilliant RV.

vi-dyut 1 A {-dyotate} (Ved. also P.) to flash forth, lighten, shine forth (as the rising sun) RV. &c. &c. (vi-dyotate 'it lightens', 'when it lightens'); to hurl away by a stroke of lightning RV.; to illuminate MBh.;

aśman, m., a stone, rock RV.; &c. a precious stone RV. v, 47, 3 ŚBr.; any instrument made of stone (as a hammer &c.) RV. &c.; thunderbolt RV. &c.; a cloud Naigh.; the firmament RV. V, 30, 8

परो यत् त्वम् परम आजनिष्ठाः परावति श्रुत्यं नाम बिभ्रत् ।

अतश् चिद् इन्द्राद् अभयन्त देवा विश्वा अपो अजयद् दासपत्नीः ॥ ५-०३०-०५

paró yát tvám paramá ājāniṣṭhāḥ parāvāti śrútiyaṃ nāma bíbhrat
átaś cid índrād abhayanta devā víśvā apó ajoyad dāsapatnīḥ 5.030.05

5. When beyond in the highest supreme thou tookst thy birth bearing thy Name of inspiration, from that moment the gods had awe of the Puissant One; he conquered all these waters that had the Divider for their lord.

Interpretation:

"The transcendental, when you are born there in the Transcendental Space, bearing the Secret Name (to be known) in the Transcendental!

It is from there (or because of that) indeed that the gods are afraid of Indra, for He has conquered all the waters in the lower hemisphere which had demons for their masters."

Vocabulary:

dāsapatnī, f. pl. having the demons as masters, being in the power of demons , (āpas RV. i , 32 , 11 &c. ; puras RV. ii , 12 , 16).

तुभ्येद् एते मरुतः सुशेवा अर्चन्त्य् अर्कं सुन्वन्त्य् अन्धः ।

अहिम् ओहानम् अप आशयानम् प्र मायाभिर् मायिनं सक्षद् इन्द्रः ॥ ५-०३०-०६

túbhiyéḍ eté marútaḥ suśéva ārcanti arkám sunuvánti ándhaḥ
áhim ohānám apá āśáyānam prá māyābhir māyīnam sakṣad índraḥ 5.030.06

6. For thee these Thought-Powers chant their hymn of illumination and they press out the food of delight. God-in-Mind prevailed against the Serpent that lies coiling against the waters; by his own creations of knowledge he overcame the waver of illusions.

Interpretation:

"Indra thus conquered Python coiling in the waters (which sustain the lower hemisphere) with his measuring and all creating powers he overpowered the Master of measuring Force here!"

The master of Maya, māyāvin, here is the Python, ahi, who narrows down our perception in the lower hemisphere. It is his Māyā, creative power, which introduces Avidyā, partial knowledge, creating in the timeless the time and space phenomena. This master of partial knowledge has to be conquered by the Master of the Infinite Knowledge Indra, releasing the water to their infinite flow. The Infinite Power overpowers the power of division and the Maruts, the Thought-gods chant the hymn of Illumination here, preparing and helping the soul of men to press the Soma wine for their Lord Indra.

Vocabulary:

andhas, Soma juice RV. VS.; juice ŚBr.; grassy ground RV. vii , 96 , 2
sakṣat, from sah.
ohāna, from ūh, 1.P.A., to push, move, remove, hurt, etc.

वि षू मृधो जनुषा दानम् इन्वन्न अहन् गवा मघवन् संचकानः ।

अत्रा दासस्य नमुचेः शिरो यद् अवर्तयो मनवे गातुम् इच्छन् ॥ ५-०३०-०७

ví ṣū mṛdho janúṣā dānam ívann áhan gávā maghavan samcakānāḥ
átrā dāsásya námuceḥ śíro yád ávartayo mánave gātúm ichán 5.030.07

7. At thy birth thou didst scatter utterly the hurters, the divider, - in thy high desire thou slewest him with light, O lord of the plenitudes, when thou sentest rolling the head of Namuchi the destroyer, desiring a path for man's journey.

Interpretation:

"Widely (all over) indeed and totally you overthrew the Enemies with your Birth! O Lord of Plenitudes, Happy you are, who struck the Divider with the Light, when the head of Namuci the Destroyer you made roll here, seeking the Path for Man to continue their journey!"

Indra in search of the Path for Man, removed the enemies, who oppose the evolution of Man towards his divine goal, desiring to keep him imprisoned here in his narrower states of consciousness, being subject to their power and enjoyment. He struck the Divider with his Light, he cut the head of Namuci, who kept men caught up in their smallness and incapacity; and by rolling his head he has made a path for men to follow. For what was the obstacle now becomes a means for progress. The path for men is to be created and followed into the direction where it was obstructed, as it were. The indication of the potential growth is in its denial.

Vocabulary:

mṛdh, f. *fight, battle* RV. i , 174 , 4 (Sāy.); *a contemner, adversary, foe* RV. VS. Br. dāna, n. *cutting off. splitting, dividing* L.; *meadow* RV. *imparting, communicating, liberality part, share, possession distributor, dispenser* RV. vii , 27 , 4. saṃkan, (only p. -cakāna) *to be pleased or satisfied* RV. v , 30 , 17. kan, (kā in Veda) 1. P. RV.) , *to be satisfied or pleased* RV. iv , 24 , 9; *to agree to, accept with satisfaction* RV. iii , 28 , 5; *to shine* A. (Subj. 3. pl. cākananta and caka4nanta RV. i , 169 , 4) , *to be satisfied with, like, enjoy* (with loc. gen. , or instr.) RV.; *to please, be liked or wished for* (with gen. of the person) RV. i , 169 , 4; *to strive after, seek, desire, wish* (with acc. or dat.) RV.

युजं॑ हि॒ माम्॑ अ॒कृ॒था॑ आ॒द् इ॒द् इन्द्र॑ शि॒रो॑ दा॒सस्य॑ नमु॒चेर् म॒थायन्॑ ।

अ॒श्मानं॑ चि॒त् स्व॒र्यं॑ वर्त॒मानम्॑ प्र चक्रि॒येव॑ रो॒दसी॑ मरु॒द्भ्यः॑ ॥ ५-०३०-०८

yújamaḥ hí mām akṛthā ād id indra śíro dāsasya námucer mathāyān
āśmānaṃ cit svarīyaṃ vartamānam prá cakriyeva ródasī marúdbhyaḥ 5.030.08

8. Then indeed thou madest me the comrade of thy battle, when thou didst crush the head of Namuchi the destroyer – and thou setst in action the thunderstone that comes to us from thy luminous world and madest heaven and earth like two wheels¹ for the Thought-gods.

Interpretation:

“You made me yoked indeed by that your doing, O Indra, by smashing the head of Namuci the Destroyer! And you forwarded the stone rotating in the luminous realms of Svar to move ahead, (making) the luminous firmaments (Heaven and Earth) as if the two wheels for the Maruts to travel.”

What is noteworthy here is that the Thunderbolt, the Stone of Svar of Indra having rotated there, when it is directed forward, it makes the luminous firmaments of our being: Heaven and Earth a means for Maruts to travel. It seems that the Stone of Svar, the Vajra, is directly connected with the two rodasī here, our mental and physical existence; when it moves ahead our mental and physical being becomes a vehicle for the Thought-gods to travel.

Vocabulary:

¹ Or, wheel paths

yuj, mfn., *joined, yoked, harnessed, drawn by* RV. &c. &c. (cf. aśva-, hari-, hayottamayuj) m. a yoke-fellow, companion, comrade, associate RV. AV. Br.; a pair, couple, the number 'two' Pañcar.; du. the two Aśvins L.; (in astron.) the zodiacal sign Gemini.
cakriya, mfn. *belonging to a wheel or carriage* RV. k , 89 , 4; *going on a carriage, being on a journey* AitBr. i , 14 , 4 (gen. pl. -yāṇām; fr. cakrin and yā Sāy.)

स्त्रियो हि दास आयुधानि चक्रे किम् मा करन् अबला अस्य सेनाः ।

अन्तर ह्य् अख्यद् उभे अस्य धेने अथोप प्रैद् युधये दस्युम् इन्द्रः ॥ ५-०३०-०९

strīyo hí dāsá āyudhāni cakré kím mā karann abalā asya sénāḥ
antār hí ákhyad ubhé asya dhéne áthópa praíd yudháye dásyum índraḥ 5.030.09

9. The Destroyer made of women the weapons of his warfare and what shall his strengthless armies do to me? Between both the two streams of this being God-in-Mind was manifested; then he moved forth to battle with the Destroyer

Interpretation:

But the Dasa, the Destroyer, made the strīs, the female energy of men, which is a power of his nature, the weapons against his advance, preventing him from his evolutionary journey.

'What can they do now to me these armies of the forces of nature, whose force was overtaken by the Lord, when He has already made these Heaven and the Earth the means for the Maruts to move forward?

For he stood in-between these two streams of our being, [neither was he the male nor female energy], and thus as one uniting principle He could overcome the Divider.

Vocabulary:

strī, f. (perhaps for sūtrī, or sotrī, "bearer of children", fr. 2. sū; accord. to some connected with Lat. sator;) a woman, female, wife RV. &c. &c.

सम् अत्र गावो ऽभितो ऽनवन्तेहेह वत्सैर् वियुता यद् आसन् ।

सं ता इन्द्रो असृजद् अस्य शकैर् यद् ई सोमासः सुषुता अमन्दन् ॥ ५-०३०-१०

sám átra gávo abhító 'navanta ihéha vatsaír víyutā yád ásan
sám tá índro asrjad asya śakaír yád īṃ sómāsaḥ súṣutā ámandan 5.030.10

10. Here the luminous mothers moved and came together, for they were roaming hither and thither divorced from their offspring; God-in-Mind by his acts of puissance made them firmly to cohere when perfect outpourings of the wine of delight had filled him with their ecstasy.

Interpretation:

The division of the luminous mothers with their offspring can be interpreted also as those belonging to the two streams: one is of the Nature other of in the Soul. There is the higher Nature of Light, the source of all the souls as its offsprings. There is a gap between Consciousness and Being, which here becomes Becoming, and has to be bridged by the One who is both.

About this One who is the soul and the world Sri Aurobindo speaks in a mysterious way in Savitri:

*Self's vast spiritual silence occupies Space;²
Only the Inconceivable is left,
Only the Nameless without space and time:
Abolished is the burdening need of life:
Thought falls from us, we cease from joy and grief;
The ego is dead; we are freed from being and care,
We have done with birth and death and work and fate.*

*O soul, it is too early to rejoice!
Thou hast reached the boundless silence of the Self,
Thou hast leaped into a glad divine abyss;
But where hast thou thrown Self's mission and Self's power?
On what dead bank on the Eternal's road?*

***One was within thee who was self and world,
What hast thou done for his purpose in the stars?
Escape brings not the victory and the crown!
Something thou cam'st to do from the Unknown,
But nothing is finished and the world goes on
Because only half God's cosmic work is done.***

***Only the everlasting No has neared
And stared into thy eyes and killed thy heart:
But where is the Lover's everlasting Yes,³***

*And immortality in the secret heart,
The voice that chants to the creator Fire,
The symbolled OM, the great assenting Word,
The bridge between the rapture and the calm,
The passion and the beauty of the Bride,
The chamber where the glorious enemies kiss,
The smile that saves, the golden peak of things?
This too is Truth at the mystic fount of Life.*

***A black veil has been lifted; we have seen
The mighty shadow of the omniscient Lord;
But who has lifted up the veil of light
And who has seen the body of the King?⁴***

² Volume: 28-29 [SABCL] (Savitri -- A Legend and a Symbol), Page: 310

³ This everlasting Yes, means that there is no denial of any movement of the soul for it is one with nature. Everything here and there becomes one Yes and there is no more No.

⁴ The black veil has been lifted, meaning that there was an ascent undertaken to reach the Supreme. But the second part of His descent was not done yet, which is mentioned here as lifting up the veil of light to see the body of the King. Who has come with His

यद् ई सोमा बभ्रुधूता अमन्दन्न अरोरवीद् वृषभः सादनेषु ।

पुरंदरः पपिवाँ इन्द्रो अस्य पुनर् गवाम् अददाद् उस्त्रियाणाम् ॥ ५-०३०-११

yád īṃ sómā babhrúdhūtā ámandann ároravīd vṛṣabháḥ sādaneṣu
puraṃdaráḥ papivāṃ́ índro asya púnar gávām adadād usṭrīyāṇām 5.030.11

11. When the wine-pourings set streaming by the Tawny One had made him drunken with their ecstasy, the Bull roared aloud in his dwelling-places; God-in-Mind, the render-open of our cities, drank of this and gave back the shining cows, the radiant herds.

Interpretation:

"When stirred were the streams of Soma by the Ruddy, intoxicating (Indra), then the Bull has roared in settling down (of all things to their proper places)! Indra has drunk of this, and breaking through the cities again he gave [to us our] shining herds of dawning light!"

Vocabulary:

babhrudhūta, mfn. *pressed out by Babhru* (as Soma) RV.

babhru, mfn. (according to Un2. i , 23 fr. bhr) *deep-brown, reddish-brown, tawny* RV. &c. &c.; *a man with deep-brown hair* Mn. iv , 30 (others 'a reddish-brown animal' or 'the Soma creeper')

dhūta mfn. *shaken, stirred, agitated* RV. &c. &c. (said of the Soma= 'rinsed' SV. dhauta) *shaken off, removed, destroyed*; n. *morality* Buddh.

भद्रम् इदं रुशमा अग्ने अक्रन् गवां चत्वारि ददतः सहस्रा ।

ऋणंचयस्य प्रयता मघानि प्रत्य् अग्रभीष्म नृतमस्य नृणाम् ॥ ५-०३०-१२

bhadrám idam ruśámā agne akran gávāṃ catvāri dádataḥ sahasrā
ṛṇaṃçayásya prayatā maghāni praty agrabhīṣma nṛtamasya nṛṇām 5.030.12

12. O God-Will, a happy work was this that thy ruddy powers did who gave unto us the four thousands of the shining kine; and we took from the hands of the strongest of Active Souls, from the Discerner of the Movement, the fullnesses that he extended unto us.

Interpretation:

pure Consciousness here to create for him a Body. Only the body was denied to find Him, but who has brought Him to his Body?

“Blissfull is this that the ruddy powers have done, O Agni, they gave [us back] four thousand radiant rays!

And from the most Hero-Soul among all souls, from the perceiver of the needful movement here, we have received the gifts extended forward!”

ṛṇamcaya, Sri Aurobindo translates as the Discerner of the Movement, ṛṇa- movement from the root ṛ, to move, to go and caya-, discerning, from the root ci, to perceive, to attend, to gather. In the later language ṛṇamcaya- would mean the one who collects the debts; ṛṇa- is a debt, that what is wanted, missing, etc.; and caya- is the collector. So the ṛṇamcaya- can be translated as the one who perceives the right movement, or the movement which is to be done in order to put everything in its right place.

When the higher lighting of Indra is flashing down, showing all things as they are, revealing the misplacement of all things, it actually ignites the right discernment by which the proper movement and purpose of all things can be seen.

Vocabulary:

ruśama, m. N. of a man RV.; pl. *his descendants* ib.; (ā) f. N. of a woman (said to have contended with Indra as to which of the two would run fastest round the earth, and to have won by the artifice of only going round Kuru-kshetra) PañcavBr.

ruś, *to hurt, injure, annoy;*

ṛṇamcaya, m. N. of a king RV. v , 30 , 12; of an Āṅgīrasa (author of the end of RV. ix , 108) RAnukr.

ṛṇa, mfn. *going, flying, fugitive* (as a thief) RV. vi , 12 , 5; *having gone against or transgressed, guilty* [cf. Lat. {reus}]; n. *anything wanted or missed anything due, obligation, duty, debt* (a Brāhmaṇa owes three debts or obligations: 1 . Brahmacharya or ‘study of the Vedas’, to the Rishis ; 2. sacrifice and worship to the gods ; 3. procreation of a son to the Manes TS. vi , 3 , 10 , 5, Mn. vi , 35 , &c. ; in later times also 4. benevolence to mankind and 5. hospitality to guests are added MBh. &c.) RV. AV.&c. Mn. MBh. &c.; *a debt of money, money owed* MBh. Mn.; *a negative quantity, minus* (in math.)

सुपेशसम् माव सृजन्त्य् अस्तं गवां सहस्रै रुशमासो अग्ने ।

तीव्रा इन्द्रम् अममन्दुः सुतासो ऽक्तोर् व्युष्टौ परितक्म्यायाः ॥ ५-०३०-१३

supésasam māva sṛjanti ástaṃ gāvāṃ saháśrai ruśámāso agne

tīvrā índram amamanduḥ sutāso aktórvyúṣṭau páritakmiyāyāḥ 5.030.13

13. O God-Will, thy ruddy powers gave me perfect form and released me to my Home with the thousands of thy cattle; for the intense juices of the wine had intoxicated the God-Mind in the dawning of the Night that circumscribes.

Interpretation:

“They have created me a home, supremely beautiful, O Agni, your shining forces with thousands of your lustres!

And violent delights of pressed out Soma made Indra happy in the dawning of the dangerous and trespassing (or transgressing, moving through) Night!”

The Night is being illumined by the Dawn. In this time the vigorous delights pressed out by man for Indra make him happy, and the luminous powers of Agni create for him a

Home here, bestowing upon him [four] thousands lustres [as the fullness of Divine Manifestation]!

Vocabulary:

paritakmya mfn. *wandering, unsteady, uncertain, dangerous* RV.; f. *travelling, peregrination* ib.; *night* (as the wandering cf. x , 127) ib.
supeśas, mfn. *well adorned, beautiful, handsome* RV. VS. TBr. &c.

औच्छत् सा रात्री परितक्म्या याँ ऋणंचये राजनि रुशमानाम् ।
अत्यो न वाजी रघूर् अज्यमानो बभ्रुश् चत्वार्य् असनत् सहस्रा ॥ ५-०३०-१४

aúchat sá rātrī páritakmiyā yā́m ṛṇaṃcayé rājani ruśámānām
átyo ná vājī raghúr ajyámāno babhrús catvāri asanat sahásrā 5.030.14

14. Out broke into dawn the Night that circumscribes, because of the Discerner of the Movement, the King of his ruddy powers. Like a horse driven swiftly in its gallop, the Ruddy One conquered his fourfold thousands.

Interpretation:

“Shining is this Night, encompassing all, for the King of the ruddy Powers, discerning all the Movements in the Night is ruling here! Like a swift courser the Lord of Power, the Ruddy One, moved forward conquering the four thousands.”

Vocabulary:

atya, m. *a courser, steed* RV.
aj, 1. P. , *to drive, propel, throw, cast.*

चतुःसहस्रं गव्यस्य पश्वः प्रत्य् अग्रभीष्म रुशमेष्व् अग्ने ।
घर्मश् चित् तप्तः प्रवृजे य आसीद् अयस्मयस् तं व् आदाम विप्राः ॥ ५-०३०-१५

cātuḥsahasraṃ gāvīyasya paśvāḥ práty agrabhīṣma ruśāmeṣu agne
gharmás cit taptāḥ pravṛje yá āsīd ayasmáyas tám u ádāma víprāḥ 5.030.15

15. Four times a thousand of the luminous cattle we have taken from thy ruddy powers, O God-Will; and this heated clarity that was for the intensifying of our strength, - of the thunderstone is its heat, - that too let us take, O mind illumined.

Interpretation:

“Four thousand of the luminous herds, O Agni, of the consciousness that sees, we have accepted in the ruddy powers!
May we trembling in ecstasy receive the concentrated clarity to increase the power made out of steel!”

Vocabulary:

pravrj, P. A. -vr̥ṇakti, -vr̥ṇkte, (Ved. inf. -vr̥je) , *to strew* (the sacrificial grass) RV. Br.; *to place in or on the fire, heat* ib.; *to perform the Pravargya ceremony* Br. KātyŚr.
ayasmaya, mfn. Ved. *made of iron or of metal* RV. v , 30 , 15 , &c. BhP.; m. N. of a son of Manu Svārocisha Hariv. ; (ī) f. N. of one of the three residences of the Asuras AitBr.