

## RV 1.171

ṛṣi: agastya maitrāvaruṇi; devatā: marudgaṇa, 3-6 marutvān indra;  
chanda: triṣṭup

प्रति॑ व ए॒ना नमसा॑हम् ए॒मि सू॒क्तेन॑ भिक्षे सु॒मतिं॑ तुरा॒णाम् ।  
 ररा॒णता॑ मरुतो वेद्याभिर् नि हेळो॑ धत्त वि मुचध्वम् अश्वान् ॥ १-१७१-०१  
 एष॑ व स्तोमो मरुतो नमस्वान् हृदा॑ तद्यो मनसा धायि देवाः ।  
 उपे॒म् आ या॑त् मनसा जुषाणा यूयं हि ष्ठा नमस इदू वृधासः ॥ १-१७१-०२  
 स्तुता॑सो नो मरुतो मृळयन्तूत् स्तुतो मघवा शम्भविष्ठः ।  
 ऊर्ध्वा॑ नः सन्तु कोम्या वनान्य् अहानि विश्वा मरुतो जिगीषा ॥ १-१७१-०३  
 अस्माद् अहं॑ तविषाद् ईषमाण इन्द्राद् भिया मरुतो रेजमानः ।  
 युष्मभ्यं॑ हव्या निशितान्य् आसन् तान्य् आरे चकृमा मृळता नः ॥ १-१७१-०४  
 येन॑ मानासश् चितयन्त उस्त्रा व्युष्टिषु शवसा शश्वतीनाम् ।  
 स नो॑ मरुद्भिर् वृषभ श्रवो धा उग्र उग्रेभि स्थविरः सहोदाः ॥ १-१७१-०५  
 त्वम् पाहीन्द्र॑ सहीयसो नृन् भवा मरुद्भिर् अवयातहेळाः ।  
 सुप्र॑केतेभिः सासहिर दधानो विद्यामेषं वृजनं जीरदानुम् ॥ १-१७१-०६

## Analysis of RV 1.171

## Indra and the Thought-Forces

प्रति॑ व ए॒ना नमसा॑हम् ए॒मि सू॒क्तेन॑ भिक्षे सु॒मतिं॑ तुरा॒णाम् ।  
 ररा॒णता॑ मरुतो वेद्याभिर् नि हेळो॑ धत्त वि मुचध्वम् अश्वान् ॥ १-१७१-०१

prāti va enā nāmasāhām emi sūktēna bhikṣe sumatim turāṇām  
 rarāṇātā maruto vediyābhir ní hélo dhattá ví mucadhvam áśvān 1.171.01

1. To you I come with this obeisance, by the perfect Word I seek right mentality from the swift in the passage. Take delight, O Maruts, in the things of knowledge, lay aside your wrath, unyoke your steeds.

Interpretation:

To calm down is equivalent to unyoking the steeds in this verse. To unyoke the steeds may mean to relax the powers by which the tension is maintained.

Maruts are the powers of our mentality in Heaven, Vayu in Antariksha, and Agni on Earth. Maruts represent a destructive force of the seeking mentality; it is destructive because it is seeking after the Divine, which is not yet fully manifested here. So everything that is not divine in its nature will be as if demolished by them. Therefore Rishis always speak about their wrath. It is as if Maruts are determined by the sensual mentality but seeking after the divine Truth (they are the younger brothers of Indra). By the senses it is impossible to realize the Truth and still they are trying to do so and push the whole being towards this impossibility until Indra comes from the beyond. It is only when they are united with the mentality of the Truth of Indra's Light that they can gradually find it even in the senses. And that is the whole secret of our mentality in the terms of the dynamic realization. One part is built on the sensual mentality growing from the Ignorance, rooted in the Inconscient (Maruts) and the other is free from it and rooted in the Supramental Truth (Indra), when they meet and agree to work together they may change and transform the whole being and its perception of the senses into the dynamic truth of things.

Vocabulary:

rarāṇatā, rās cl. 2. P. rāti ( p. rarāṇa), to grant, give , bestow , impart , yield , surrender RV. &c. &c.

raṇ or ran (cf. ram) 1. 4. P. raṇati, raṇyati; to rejoice, be pleased, take pleasure in (loc. , rarely acc.) RV.; to gladden, delight, gratify ib.: Caus., to cheer, gladden, exhilarate with (instr. or loc.) RV.; to be at ease, be pleased or satisfied with, delight in (loc.) ib. TS. AV.: Intens. (Subj. rāraṇat)

raṇ 1. P. (Dha1tup. xiii , 2 raṇati} (Gr. also pf. rarāṇa), to sound, ring, rattle, jingle Kāv. Pur.

एष व स्तोमो मरुतो नमस्वान् हृदा तष्टो मनसा धायि देवाः ।

उपेम् आ यात मनसा जुषाणा यूयं हि ष्टा नमस इद् वृधासः ॥ १-१७१-०२

eṣā va stómo maruto námasvān hr̥dā taṣṭó mánasā dhāyi devāḥ  
 úpem ā yāta mánasā juṣāṇā yūyám hí ṣṭhā námasa íd vṛdhāsaḥ 1.171.02

2. Lo, the hymn of your affirmation, O Maruts; it is fraught with my obeisance, it was framed by the heart, it was established by the mind, O ye gods. Approach these my words and embrace them with the mind; for of submission<sup>1</sup> are you the increasers.

Interpretation:

Maruts are the aspirations of our mentality towards the Divine. To them we should surrender our mind and heart, then we should affirm in our mental consciousness, and they will increase our surrenderings and make them grow towards the realisation of the Divine in our mind.

स्तुतासो॑ नो मरुतो॑ मृळ्यन्तू॒त स्तुतो॑ मघवा॑ शम्भविष्ठः ।  
 ऊर्ध्वा॑ नः सन्तु॒ कोम्या॑ वनान्य् अ॒हानि॑ विश्वा॒ मरुतो॑ जिगीषा ॥ १-१७१-०३

stutāso no marúto mṛḷayantu utá stutó maghávā sámhaviṣṭhaḥ  
 ūrdhvā naḥ santu komiyā vánāni áhāni víśvā maruto jigīṣā 1.171.03

3. Affirmed let the Maruts be benign to us, affirmed the lord of plenitude has become wholly creative of felicity. Upward may our desirable delights<sup>2</sup> be uplifted, O Maruts, upward all our days by the will towards victory.

Interpretation:

'When the Maruts are affirmed in our consciousness, then they should be merciful to us, and Maghavan, Indra, when he is affirmed, should be most peaceful and bountiful within us.

May our sensual delights be uplifted [to the light of Indra]! And all the days, O Maruts, should be seeking [this impossible] victory!'

"All the joys that the human being seeks with his desire," – says Sri Aurobindo, - "all the active energies of his waking consciousness,—his

<sup>1</sup> Namas. Sayana takes namas throughout in his favourite sense, food; for "increasers of salutation" is obviously impossible. It is evident from this and other passages that behind the physical sense of obeisance the word carries with it a psychological significance which here disengages itself clearly from the concrete figure.

<sup>2</sup> Vanāni. The word means both "forests" and "enjoyments" or as an adjective, "enjoyable". It has commonly the double sense in the Veda, the "pleasant growths" of our physical existence, romāṇi pṛthivyāḥ.

days, as it is expressed in the brief symbolic language of the Veda,—must be uplifted to that higher plane. By vanāni are meant the receptive sensations seeking in all objectivities the Ananda whose quest is their reason for existence. These, too, are not excluded. Nothing has to be rejected, all has to be raised to the pure levels of the divine consciousness.”

Vocabulary:

komya mfn. *polished* (?; = kāmya, "lovely" Sāy.) RV. i, 171, 3.

अस्माद् अहं तविषाद् ईषमाण इन्द्राद् भिया मरुतो रेजमानः ।  
 युष्मभ्यं हव्या निशितान्यु आसन् तान्यु आरे चकृमा मृळता नः ॥ १-१७१-०४

asmād aham taviṣād īṣamāṇa indrād bhiyā maruto réjamānaḥ  
 yuṣmābhyaṃ havyā niśitāni āsan tāni āre cakṛmā mṛṛātā naḥ 1.171.04

4. I, mastered by this mighty one, trembling with the fear of Indra, O Maruts, put far away the offerings that for you had been made intense. Let your grace be upon us.

Interpretation:

‘I am overwhelmed by the presence of that Mighty Indra, trembling with fear, O Maruts, from his presence!

Remove from us all sharp and intense offerings, be merciful to us, O Maruts!’

The presence of the Infinite Light and Power of the Divine Being which is not determined by senses is terrible for our sense-built mentality. There must be a gradual interaction between the two, otherwise the whole being can be easily destroyed.

Vocabulary:

taviṣa, mfn. *strong, energetic, courageous* RV.; m. *the ocean* Uṇ. Sch.; *heaven* ib.; n. *power, strength* (also pl.) RV. i, 166, 1 and 9

īṣ, 1. A. (with prep. also P.) RV. AV.; *to go, to fly away, escape* RV. AitBr.; *to attack, hurt* TS.; *to glean, collect a few grains*.

rej, *to cause to tremble or shake* RV. (A.) *to shine* (cf. rāj) Dhātup. vi, 23 *to shake, tremble, quiver* RV.

ni-śita mfn. *sharpened, sharp* (lit. and fig.) KaṭhUp. MBh. &c.; *stimulated, excited, eager for* (loc.) *strengthened, prepared, presented* RV.

āre, ind. (loc. ; see ārāt) *far, far from, outside, without* RV. AV.

येन॑ माना॑सश् चित॑यन्त॒ उ॒स्रा व्यु॑ष्टिषु॒ शव॑सा शश्व॑तीनाम् ।  
 स॒ नो॑ मरु॑द्भिर् वृष॑भ श्रवो॑ धा उ॒ग्र उ॒ग्रेभि॑ स्थ॒विरः॑ सहो॒दाः ॥ १-१७१-०५

yéna mānāsaś citáyanta usrā́ víuṣṭiṣu śávasā śásvatīnām  
 sá no marúdbhir vṛṣabha śrávo dhā ugrá ugrébhi stháviraḥ sahodāḥ 1.171.05

5. Thou by whom the movements of the mind grow conscient and brilliant<sup>3</sup> in our mornings through the bright power<sup>4</sup> of the continuous Dawns, O Bull of the herd,<sup>5</sup> establish by the Maruts inspired knowledge in us—by them in their energy thou energetic, steadfast, a giver of might.

*Interpretation:*

This verse explains the previous precaution and fear to be overwhelmed by the divine light, calling and invoking Indra as the source of our illuminations that alone changes of our mental activities, mānāsaś citayanta, into the divine light of knowledge, usrāḥ, by the power of the eternal truths of the Dawn, śavasā śasvatīnām, when the time is right for us, vyuṣṭiṣu, at the mornings of our spiritual openings.

It is in this time of our spiritual openings that Indra is to establish in us the Knowledge with the help of Maruts, and give us his Power, for he is the Powerful One with the help of or by the means of the powerful Maruts.

**"The Maruts represent the progressive illumination of human mentality,"** – says Sri Aurobindo, - "until from the first obscure movements of mind which only just emerge out of the darkness of the subconscious, they are transformed into an image of the luminous consciousness of which Indra is the Purusha, the representative Being.

<sup>3</sup> Uśrāḥ. In the feminine the word is used as a synonym for the Vedic go, meaning at once Cow and ray of light. Usha, the Dawn, also, is gomati, girt with rays or accompanied by the herds of the Sun. There is in the text a significant assonance, usrā vy-uṣṭiṣu, one of the common devices used by the Vedic Rishis to suggest a thought or a connection which they do not consider it essential to bring out expressly.

<sup>4</sup> Śavas. There are a host of words in the Veda for strength, force, power and each of them carries with it its own peculiar shade of significance. Śavas usually conveys the idea of light as well as force.

<sup>5</sup> Vṛṣabha. Bull, Male, Lord or Puissant. Indra is constantly spoken of as Vṛṣabha or Vṛṣan. The word is sometimes used by itself, as here, sometimes with another word governed by it to bring out the idea of the herds, e.g. Vṛṣabha matīnām, Lord of the thoughts, where the image of the bull and the herd is plainly intended.

Obscure, they become conscient; twilit, half-lit or turned into misleading reflections, they surmount these deficiencies and put on the divine brilliance. **This great evolution is effected in Time gradually**, in the mornings of the human spirit, by the unbroken succession of the Dawns.”

त्वम् पाहीन्द्र सहीयसो नृन् भवा मरुद्भिर् अवयातहेळाः ।

सुप्रकेतेभिः सासहिर दधानो विद्यामेषं वृजनं जीरदानुम् ॥ १-१७१-०६

tuvám pāhi indra sáhīyaso nṛṇ bhāvā marúdbhir ávayātaheḷāḥ  
supraketébhiḥ sāsahír dádhāno vidyāmeṣám vṛjánam jīradānum 1.171.06

6. Do thou, O Indra, protect the Powers<sup>6</sup> in their increased might; put away thy wrath against the Maruts, by them in thy forcefulness upheld, who have right perceptions. May we find the strong impulsion that shall break swiftly through.

Interpretation:

‘You protect the Heroic Souls of men, O Indra, growing in their power! Be one with Maruts whose wrath is gone!  
Powerful you hold them in their right perception! May we find the strong impulsion which will make our body, our sacrificial dwelling here, full of nourishing waters of delight.’

Vocabulary:

avayāta-heḷas mfn. *whose anger is appeased* RV. i , 171 , 6.

sāsahi, mfn. (fr. Intens.) *conquering, victorious* ib. (ifc.) *able to bear* Naish.

vṛjana, (once vṛj-) n. *an enclosure, cleared or fenced or fortified place* (esp. ‘sacrificial enclosure’; but also ‘pasture or camping ground, settlement, town or village and its inhabitants’) RV. *crookedness, wickedness, deceit, wile, intrigue* ib.

jīradānu mfn. *dropping or sprinkling abundantly* RV. AV.

Commentary

A sequel to the colloquy of Indra and Agastya, this Sukta is Agastya's hymn of propitiation to the Maruts whose sacrifice he had interrupted at

<sup>6</sup> Nṛṇ. The word nṛ seems to have meant originally active, swift or strong. We have nṛmna, strength, and nṛtama nṛṇām, most puissant of the Powers. It came afterwards to mean male or man and in the Veda is oftenest applied to the gods as the male powers or Purushas presiding over the energies of Nature as opposed to the female powers, who are called gnā.

the bidding of the mightier deity. Less directly, it is connected in thought with the 165th hymn of the Mandala, the colloquy of Indra and the Maruts, in which the supremacy of the Lord of Heaven is declared and these lesser shining hosts are admitted as subordinate powers who impart to men their impulsion towards the high truths which belong to Indra. "Giving the energy of your breath to their thoughts of varied light, become in them impellers to the knowledge of my truths. Whenssoever the doer becomes active for the work and the intelligence of the thinker creates us in him, O Maruts, move surely towards that illumined seer,"—such is the closing word of the colloquy, the final injunction of Indra to the inferior deities.

These verses fix clearly enough the psychological function of the Maruts. **They are not properly gods of thought, rather gods of energy; still, it is in the mind that their energies become effective.** To the uninstructed Aryan worshipper, the Maruts were powers of wind, storm and rain; it is the images of the tempest that are most commonly applied to them and they are spoken of as the Rudras, the fierce, impetuous ones,—a name that they share with the god of Force, Agni. Although Indra is described sometimes as the eldest of the Maruts,—*indrajyeṣṭho marudgaṇaḥ*,—yet they would seem at first to belong rather to the domain of Vayu, the Wind-God, who in the Vedic system is the Master of Life, inspirer of that Breath or dynamic energy, called the Prana, which is represented in man by the vital and nervous activities. But this is only a part of their physiognomy. Brilliance, no less than impetuosity, is their characteristic. Everything about them is lustrous, themselves, their shining weapons, their golden ornaments, their resplendent cars. Not only do they send down the rain, the waters, the abundance of heaven, and break down the things best established to make way for new movements and new formations,—functions which, for the rest, they share with other gods, Indra, Mitra, Varuna,—but, like them, they also are friends of Truth, creators of Light. It is so that the Rishi, Gotama Rahugana, prays to them, "O ye who have the flashing strength of the Truth, manifest that by your might; pierce with your lightning the Rakshasa. Conceal the concealing darkness, repel every devourer, create the Light for which we long."

And in another hymn, Agastya says to them, "They carry with them the sweetness (of the Ananda) as their eternal offspring and play out their play, brilliant in the activities of knowledge." The Maruts, therefore, are energies of the mentality, energies which make for knowledge. Theirs is not the settled truth, the diffused light, but the movement, the search, the lightning-flash, and, when Truth is found, the many-sided play of its separate illuminations.

We have seen that Agastya in his colloquy with Indra speaks more than once of the Maruts. They are Indra's brothers, and therefore the god should not strike at Agastya in his struggle towards perfection. They are his instruments for that perfection, and as such Indra should use them.

And in the closing formula of submission and reconciliation, he prays to the god to parley again with the Maruts and to agree with them so that the sacrifice may proceed in the order and movement of the divine Truth towards which it is directed. The crisis, then, that left so powerful an impression on the mind of the seer, was in the nature of a violent struggle in which the higher divine Power confronted Agastya and the Maruts and opposed their impetuous advance.

There has been wrath and strife between the divine Intelligence that governs the world and the vehement aspiring powers of Agastya's mind. Both would have the human being reach his goal; but not as the inferior divine powers choose must that march be directed,—rather as it has been firmly willed and settled above by the secret Intelligence that always possesses for the manifested intelligence that still seeks. Therefore the mind of the human being has been turned into a battle-field for greater Powers and is still quivering with the awe and alarm of that experience.

The submission to Indra has been made; Agastya now appeals to the Maruts to accept the terms of the reconciliation, so that the full harmony of his inner being may be restored. He approaches them with the submission he has rendered to the greater god and extends it to their brilliant legions.

The perfection of the mental state and its powers which he desires, their clearness, rectitude, truth-observing energy, is not possible without the swift coursing of the Thought-Forces in their movement towards the higher knowledge. But that movement, mistakenly directed, not rightly illumined, has been checked by the formidable opposition of Indra and has departed for a time out of Agastya's mentality. Thus repelled, the Maruts have left him for other sacrificers; elsewhere shine their resplendent chariots, in other fields thunder the hooves of their wind-footed steeds.

The Seer prays to them to put aside their wrath, to take pleasure once more in the pursuit of knowledge and in its activities; not passing him by any more, let them unyoke their steeds, descend and take their place on the seat of the sacrifice, assume their share of the offerings.

For he would confirm again in himself these splendid energies, and it is a hymn of affirmation that he offers them, the stoma of the Vedic sages. In the system of the Mystics, which has partially survived in the schools of Indian Yoga, the Word is a power, the Word creates. For all creation is expression, everything exists already in the secret abode of the Infinite, *guhā hitam*, and has only to be brought out here in apparent form by the active consciousness. Certain schools of Vedic thought even suppose the worlds to have been created by the goddess Word and sound as first etheric vibration to have preceded formation.

In the Veda itself there are passages which treat the poetic measures of the sacred mantras,—*anuṣṭubh*, *triṣṭubh*, *jagatī*, *gāyatrī*,—as symbolic of the rhythms in which the universal movement of things is cast.



By expression then we create and men are even said to create the gods in themselves by the mantra. Again, that which we have created in our consciousness by the Word, we can fix there by the Word to become part of ourselves and effective not only in our inner life but upon the outer physical world. By expression we form, by affirmation we establish. As a power of expression the word is termed *gīḥ* or *vacas*; as a power of affirmation, *stoma*.

In either aspect it is named *manma* or *mantra*, expression of thought in mind, and *brahman*, expression of the heart or the soul,—for this seems to have been the earlier sense of the word *brahman*,<sup>7</sup> afterwards applied to the Supreme Soul or universal Being.

The process of formation of the mantra is described in the second verse along with the conditions of its effectivity. Agastya presents the *stoma*, hymn at once of affirmation and of submission, to the Maruts. Fashioned by the heart, it receives its just place in the mentality through confirmation by the mind. The mantra, though it expresses thought in mind, is not in its essential part a creation of the intellect. To be the sacred and effective word, it must have come as an inspiration from the supra-mental plane, termed in Veda, *Ritam*, the Truth, and have been received into the superficial consciousness either through the heart or by the luminous intelligence, *manīṣā*. The heart in Vedic psychology is not restricted to the seat of the emotions; it includes all that large tract of spontaneous mentality, nearest to the subconscious in us, out of which rise the sensations, emotions, instincts, impulses and all those intuitions and inspirations that travel through these agencies before they arrive at form in the intelligence.

This is the "heart" of Veda and Vedanta, *hṛdaya*, *hṛd*, or *brahman*. There in the present state of mankind the Purusha is supposed to be seated centrally. Nearer to the vastness of the subconscious, it is there that, in ordinary mankind,—man not yet exalted to a higher plane where the contact with the Infinite is luminous, intimate and direct,—the inspirations of the Universal Soul can most easily enter in and most swiftly take possession of the individual soul. It is therefore by the power of the heart that the mantra takes form. But it has to be received and held in the thought of the intelligence as well as in the perceptions of the heart; for not till the intelligence has accepted and even brooded upon it, can that truth of thought which the truth of the Word expresses be firmly possessed or normally effective. Fashioned by the heart, it is confirmed by the mind.

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<sup>7</sup> Also found in the form *br̥h* (*Brihaspati*, *Brahmanaspati*); and there seem to have been older forms, *br̥han* and *brahan*. It is from *brahan* (gen. *brahnas*) that, in all probability, we have the Greek *phren*, *phrenos*, signifying mind.

But another approval is also needed. The individual mind has accepted; the effective powers of the Cosmos must also accept. The words of the hymn retained by the mind form a basis for the new mental posture from which the future thought-energies have to proceed. The Maruts must approach them and take their stand upon them, the mind of these universal Powers approve and unite itself with the formations in the mind of the individual. So only can our inner or our outer action have its supreme effectivity.

Nor have the Maruts any reason to refuse their assent or to persist in the prolongation of discord. Divine powers who themselves obey a higher law than the personal impulse, it should be their function, as it is their essential nature, to assist the mortal in his surrender to the Immortal and increase obedience to the Truth, the Vast towards which his human faculties aspire.

Indra, affirmed and accepted, is no longer in his contact with the mortal a cause of suffering; the divine touch is now utterly creative of peace and felicity. The Maruts too, affirmed and accepted, must put aside their violence. Assuming their gentler forms, benignant in their action, not leading the soul through strife and disturbance, they too must become purely beneficent as well as puissant agencies.

This complete harmony established, Agastya's Yoga will proceed triumphantly on the new and straight path prescribed to it.

It is always the elevation to a higher plane that is the end,—higher than the ordinary life of divided and egoistic sensation, emotion, thought and action. And it is to be pursued always with the same puissant will towards victory over all that resists and hampers. But it must be an integral exaltation. All the joys that the human being seeks with his desire, all the active energies of his waking consciousness,—his days, as it is expressed in the brief symbolic language of the Veda,—must be uplifted to that higher plane. By *vanāni* are meant the receptive sensations seeking in all objectivities the Ananda whose quest is their reason for existence. These, too, are not excluded. Nothing has to be rejected, all has to be raised to the pure levels of the divine consciousness.

Formerly Agastya had prepared the sacrifice for the Maruts under other conditions. He had put their full potentiality of force into all in him that he sought to place in the hands of the Thought-Powers; but because of the defect in his sacrifice he had been met midway by the Mighty One as by an enemy and only after fear and strong suffering had his eyes been opened and his soul surrendered. Still vibrating with the emotions of that experience, he has been compelled to renounce the activities which he had so puissantly prepared. Now he offers the sacrifice again to the Maruts, but couples with that brilliant Name the more puissant godhead of Indra. Let the Maruts then bear no wrath for the interrupted sacrifice but accept this new and more justly guided action.

Agastya turns, in the two closing verses, from the Maruts to Indra. The Maruts represent the progressive illumination of human mentality, until from the first obscure movements of mind which only just emerge out of the darkness of the subconscious, they are transformed into an image of the luminous consciousness of which Indra is the Purusha, the representative Being.

Obscure, they become conscient; twilit, half-lit or turned into misleading reflections, they surmount these deficiencies and put on the divine brilliance. This great evolution is effected in Time gradually, in the mornings of the human spirit, by the unbroken succession of the Dawns. For Dawn in the Veda is the goddess symbolic of new openings of divine illumination on man's physical consciousness. She alternates with her sister Night; but that darkness itself is a mother of light and always Dawn comes to reveal what the black-browed Mother has prepared. Here, however, the seer seems to speak of continuous dawns, not broken by these intervals of apparent rest and obscurity. By the brilliant force of that continuity of successive illuminations the mentality of man ascends swiftly into fullest light. But always the force which has governed and made possible the transformation, is the puissance of Indra. It is that supreme Intelligence which through the Dawns, through the Maruts, has been pouring itself into the human being. Indra is the Bull of the radiant herd, the Master of the thought-energies, the Lord of the luminous dawns.

Now also let Indra use the Maruts as his instruments for the illumination. By them let him establish the supramental knowledge of the seer. By their energy his energy will be supported in the human nature and he will give that nature his divine firmness, his divine force, so that it may not stumble under the shock or fail to contain the vaster play of puissant activities too great for our ordinary capacity.

The Maruts, thus reinforced in strength, will always need the guidance and protection of the superior Power. They are the Purushas of the separate thought-energies, Indra the one Purusha of all thought-energy. In him they find their fullness and their harmony. Let there then be no longer strife and disagreement between this whole and these parts. The Maruts, accepting Indra, will receive from him the right perception of the things that have to be known. They will not be misled by the brilliance of a partial light or carried too far by the absorption of a limited energy. They will be able to sustain the action of Indra as he puts forth his force against all that may yet stand between the soul and its consummation.

So in the harmony of these divine Powers and their aspirations may humanity find that impulsion which shall be strong enough to break through the myriad oppositions of this world and, in the individual with his composite personality or in the race, pass rapidly on towards the goal so constantly glimpsed but so distant even to him who seems to himself almost to have attained.