

*Savitri*  
B H A V A N

**Hymn to Anumati  
The Divine Grace**

*(Atharva Veda VII.20)*

Original text  
with Transliteration,  
English and German Translations  
and Notes

based on the writings of  
Sri Aurobindo

**Nishtha**

February 2007



‘Nishtha’ is the Sanskrit name of Siegfried Müller. He was born in Germany in 1956 and has lived in Auroville since 1981.

This booklet presents a first sample of the research which he has been pursuing for many years, and which has recently been adopted as a project for support by the Government of India (HRD Ministry) through SAIER.

Nishtha was born into an ordinary farming family in rural Bavaria and did not receive a scholarly education. When he settled in Auroville he worked first as a gardener, and more recently as a music teacher. But he had been drawn to India by his soul’s call, which brought him to Sri Aurobindo, to Auroville, and to the Veda, which Sri Aurobindo has characterised as the root of all Indian spirituality. Deeply attracted to the Sanskrit language, in his studies Nishtha followed the clue given by Sri Aurobindo to the psychological symbolism of the world’s most ancient scriptures. This led him to attempt to translate, first into German and later into English, some of the Vedic hymns not translated or commented upon by Sri Aurobindo. In his renderings Nishtha has tried to bring out the profounder spiritual significance of the hymns, in a way that makes them accessible to contemporary readers.

In his studies and his work Nishtha has been very much helped and supported in recent years by Vladimir Iatsenko. Vladimir studied Sanskrit language and literature at the University of Leningrad (St. Petersburg) in Russia, and later at the Poona University and BORI in Pune. He has been a resident of Auroville since 1992 and a researcher and teacher in Sanskrit and the sacred literatures of India at Savitri Bhavan since 1999.

Hymn to Anumati  
(Atharva Veda VII.20)

अन्वद्य नोऽनुमतिर्यज्ञं देवेषु मन्यताम्  
अग्निश्च हव्यवाहनो भवतां दाशुषे मम । १

अन्विदनुमते त्वं मंससे शं च नस्कृधि  
जुषस्व हव्यमाहुतं प्रजां देवि ररास्व नः । २

अनु मन्यतामनुमन्यमानः प्रजावन्तं रयिमक्षीयमाणम्  
तस्य वयं हेळसि मापि भूम सुमृळिके अस्य सुमतौ स्याम । ३

यत्ते नाम सुहवं सुप्रणीतेऽनुमते अनुमतं सुदानु  
तेना नो यज्ञं पिपृहि विश्ववारे रयिं नो धेहि सुभगे सुवीरम् । ४

एमं यज्ञमनुमतिर्जगाम सुक्षेत्रतायै सुवीरतायै सुजातम्  
भद्रा ह्य १ स्याः प्रमतिर्बभूव सेमं यज्ञमवतु देवगौपा । ५

अनुमतिः सर्वमिदं बभूव यत्तिष्ठति चरति यद् च विश्वमेजति  
तस्यास्ते देवि सुमतौ स्यामानुमते अनु हि मंससे नः । ६

## German translation

*Hymne an die göttliche Gnade  
als Anumati, die Zustimmung und  
Gegenwart des Höchsten.*

Möge die Gnade heute herabkommen und gegenwärtig sein in unserem Opfer an die Götter, die in uns die höchste Wahrheit erschaffen. Möge Agni, die hochsteigende Flamme, für mein Darbringen der Gaben Träger sein. (1)

O Gnade, mögest du wahrlich zustimmen mit deiner Gegenwart und uns mit deinem Frieden ganz erfüllen. O Göttliche, empfangе freudig die geweihte Gabe und segne uns mit der inneren Geburt. (2)

Möge er, der höchste Geber der Zustimmung, gegenwärtig sein und einem Reichtum zustimmen der unvergänglich und voll innerer Geburten ist. Die Bedingungen der Wahrheit erfüllend, mögen wir nicht in seinen gewaltsamen Druck geraten, sondern im sanften Wonnekontakt seiner liebenden Gegenwart, im lichten Seelenzustand seines rechten Denkens sein. (3)

O Gnade, o vollkommene Führerin, mit jenem Namen von dir, mit dem du leicht anrufbar bist, zustimmend und freigebig - mit dem, o Allsegsvolle, erfülle unser Opfer. O rechte Freudenspenderin, etabliere für uns den Reichtum und eine vollkommen heroische Kraft. (4)

Die Gnade ist zu diesem wohlgeratenen Opfer gekommen, zum Ausdehnen ihres glücklichen Wirkungsfeldes, zum Erschaffen einer vollkommen heroischen Kraft. Wahrlich, ihr inspiriertes Denken, das zum höchsten Guten führt, hat sich offenbart. Möge sie, die Behüterin der göttlichen Kräfte, dieses Opfer weiter zur Entfaltung bringen. (5)

Die Gnade ist zu all diesem geworden, - zu allem, was steht oder sich bewegt, zu allem, was sich regt. O Göttliche, mögen wir im lichten Seelenzustand des rechten Denkens sein, das dir allein zu eigen ist. O Gnade, erfülle uns mit deiner Gegenwart! (6)

## Transliteration

anvadya no 'numatir yajñam deveṣu manyatām  
agniśca havyvāhano bhavatām dāśuṣe mama (1)

anvid anumate tvaṃ mansase śaṃ ca nas kṛdhi  
juṣasva havyamāhutaṃ prajāṃ devi rarāsva naḥ (2)

anumanyatām anumanyamānaḥ prajāvantam rayim akṣīyamāṇam  
tasya vyaṃ heḷasi māpi bhūma sumṛḷike asya sumatau syāma (3)

yat te nāma suhavaṃ supraṇīte 'numate anumataṃ sudānu  
tenā no yajñam pipṛhi viśvavāre rayiṃ no dhehi subhage suvīram (4)

emaṃ yajñam anumatir jagāma sukṣetratāyai suvīratāyai sujātam  
bhadrā hyasyāḥ pramatir babhūva semaṃ yajñam avatu devagopā (5)

anumatih sarvam idaṃ babhūva yat tiṣṭhati carati yad u ca viśvam ejati  
tasyās te devi sumatau syāmānumate anu hi mansase naḥ (6)

## English Translation

May the Grace descend today and be present at our sacrifice to the Gods, who build the divine Truth in us. And may the ascending Fire of aspiration be the carrier of my offering. (1)

May you indeed consent and be present, O Grace, and make us full of your peace! Receive with joy our complete offering! O Goddess, bless us with the inner birth. (2)

May He, [who is] the Giver of supreme consent, give his sanction for the realisation of an imperishable wealth, rich in inner births. By following the conditions of the Truth, may we not become subject to his violent pressure, but be in the soft and blissful contact of his loving presence, in the bright soul-state of his right thinking. (3)

O Grace, O perfect Guide, that Name of yours by which it is easy to call you, and to agree and to give perfectly, with the presence of that Name, O Possessor of all boons, fill our sacrifice. O true Sharer of bliss, establish in us spiritual riches and perfect heroic force. (4)

The Grace has come to this sacrifice that has been perfectly born, for the extension of her happy field of action, for the forming of a perfect heroic force. Verily, her inspired thinking that leads to the highest good has become manifest. As Protector of the divine powers may she keep this sacrifice ever-growing. (5)

The Grace has become all this, whatever is staying, moving or stirring. O Goddess, may we be in the bright soul-state of right thinking that is your very own! O Grace, bestow your presence on us! (6)

## **Some background about my interest in the Vedas.]**

I came first in touch with the works of Sri Aurobindo and The Mother in 1976 and settled in Auroville in 1981. Early on, while studying Sri Aurobindo's major works, I felt attracted to his Vedic translations. First my focus was on the hymns to Agni, the preoccupation which led me to give that name to the settlement I helped to start and develop. Through the passage of years, in order to be able to chant some of the hymns translated by Sri Aurobindo in the original, I learned to read and write the Devanagari script. That brought me closer to the Vedic language and its symbolism, and made me acquainted with many key-words which were used by Sri Aurobindo and explained by him in *The Secret of the Veda*. After acquiring my first original copy of the Rig Veda and a Vedic Sanskrit dictionary in 1987, I also became interested in hymns which Sri Aurobindo had not translated or of which he quoted only a few verses in his publications. Therefore, based on his key-words and his psychological interpretation of the sacrifice and the gods, I began trying to make my own translations, mainly into my German mother-tongue. In this I was also helped by *Sri Aurobindo's Vedic Glossary* compiled by A.B. Purani. In his opening note the compiler speaks about "Supplying a glossary that might help the student to interpret new hymns in its light." But, since I had not yet started to study Sanskrit as a language in itself, that book and the above mentioned dictionary were not enough to help me understand all the words in any given hymn and their grammatical forms. Because of this drawback I had to take recourse to some of the old existing translations. Immediately I was struck by their poor sense. The constantly recurring key-words were not recognized as such and were treated rather casually and inconsistently. The thread of inner thought which could be perceived relatively easily with the help of Sri Aurobindo's key, was mostly missed and often some outer sense manufactured even at the cost of fidelity to the grammar. Noticing how little use of Sri Aurobindo's ground-breaking Vedic work has been made in most translations of the last century, I decided to embark on a deeper Vedic research with the help of *The Secret of the Veda*. This work is ongoing for many years, supported by systematic studies of Sanskrit grammar.



# Hymn to the Divine Grace

(*Atharva Veda VII.20*)

## Linguistic and psychological background

When I was asked to contribute the translation of a Vedic hymn to a research publication, for several reasons I thought, “Let me start with a simple one.” I had discovered this hymn only recently and was touched by it. But as soon as I started the word by word translation of it, I realised, that if indeed it was simple, then it was so in a divine sense.

This little jewel confronted me with several challenges. For example there seemed to be three very important main terms, all based on the root *man*, to think, but each with a different and significant prefix. Of these three the word *anumati*- which the original text gives as the *devata*, the godhead of the hymn – occurs twelve times, either as a substantive or a participle or as verb forms. I found out that the contemporary use of this word, here in the surrounding villages, is related to the meaning ‘permission’. But it became soon obvious that in the hymn its connotation is wider. Then there were nine different words (including one of the three main terms) that all have the prefix *su*, and occur altogether eleven times - and this in a hymn of only six verses. This was obviously not a meaningless and monotonous repetition but rather part of a kind of divine pragmatism with which the seer wanted to express his message. And finally, a root such as *man* can have a dozen meanings or more.

Now I want to give some basic interpretation of the three main terms, for which I received valuable suggestions in regard to their psychological meanings from Vladimir Iatsenko, my Sanskrit teacher.

<i>Literal meaning</i>	<i>Human psychological meaning</i>	<i>Divine Power</i>
<b><u>Anu-mati</u></b> Following [a] Thought	A thought influenced by the divine Presence, which inspires one to follow an inner or outer guidance, known as Divine Grace.	Grace, Consent, Sanction
<b><u>Pra-mati</u></b> Forward Thought	An inspired thinking that arises directly from the depth of one's aspiration <sup>1</sup> towards the guidance of the Divine; an understanding or insight, that projects one's own thought forward.	Guiding Thought, Knowledge, Wisdom <sup>2</sup>
<b><u>Su-mati</u></b> Right or Perfect Thought	Here human psychology and the divine meet, for this right or perfect and fulfilled thinking is a state of the soul that is in fully conscious contact with the divine presence, a state of grace and bliss. <sup>3</sup>	

This is perhaps the right place to mention some lines of Sri Aurobindo's *Savitri*, which sprang up in my mind while working with this hymn:

*United the within and the without  
To make of life a cosmic harmony  
An empire of the immanent Divine.*

(p. 318)

I was also reminded of the following words from Sri Aurobindo's book *The Mother*:

*"...For the grace of the Divine Mother is the sanction of the Supreme..."*

<sup>1</sup> In Rig-veda VIII.19.29 the Rishi says to Agni: "They call you *pramati*", meaning something that moves forward or upward from below, from one's depths, whereas *Anumati* descends from above.

<sup>2</sup> Meanings given by Sri Aurobindo to the word *pramati* at different places in *Hymns to the Mystic Fire*.

<sup>3</sup> My interpretation of *sumati* follows Sri Aurobindo's explanations on page 262 of *The Secret of the Veda*, where he writes: "Right thoughts, right sensibilities, - this is the full sense of the word *sumati*; for the Vedic *mati* includes not only the thinking, but also the emotional parts of mentality. *Sumati* is a light in the thoughts; it is also a bright gladness and kindness in the soul."

## **Translation and commentary**

The difficulties of translating Vedic texts are quite obvious. Sri Aurobindo writes in *The Secret of the Veda*:

To translate the Veda is to border upon an attempt at the impossible. For while a literal English rendering of the hymns of the ancient Illuminates would be a falsification of their sense and spirit, a version which aimed at bringing all the real thought to the surface would be an interpretation rather than a translation. I have essayed a sort of middle path, - a free and plastic form which shall follow the turns of the original and yet admit a certain number of interpretative devices sufficient for the light of the Vedic truth to gleam out from its veil of symbol and image.<sup>4</sup> ... The real thread of the sense is to be found in an inner meaning. That thread found, the hymns appear as logical and organic wholes and the expression, though alien in type to our modern ways of thinking and speaking, becomes, in its own style, just and precise and sins rather by economy of phrase than by excess, by over-pregnancy rather than by poverty of sense.<sup>5</sup>

### **First translation, as literal and close to the original as possible.**

May the Grace consent/assent today to our sacrifice to the Gods, and may Agni be the offering-bearer for my giving. (1)

O Grace, may you indeed give consent and create for us the peace!  
Welcome with joy the consecrated offering, O Goddess, and bestow progeny on us! (2)

May the Giver of consent give his consent to an imperishable wealth, rich in progeny. May we not become subject to his violent pressure, but be in his soft and blissful contact, in his right thinking. (3)

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<sup>4</sup> *The Secret of the Veda*, CWSA 15:363

<sup>5</sup> *ibid*, p.9

O Grace, O perfect Guide, that name of yours which is easy to call, consenting and freely giving, by that, O Possessor of all boons, fill our sacrifice! O Sharer of bliss, establish for us wealth and perfect heroic force! (4)

The Grace has come to this sacrifice that has been perfectly born, for the extension of her happy field of working/action/labor, for the building/forming of a perfect heroic force. Verily, her auspicious inspired thinking has become manifest. As Protector of the Gods may she keep this sacrifice expanding/unfolding. (5)

The Grace has become all this, whatever stays or moves, all that stirs/vibrates/is alive. O Goddess, may we be in the right thinking that is truly only yours! (or: that is your very own! ) O Grace, may you give us your assent/consent! (6)

### **Some personal explanations and interpretations regarding the content of the hymn, supported by some quotations from Sri Aurobindo's works.**

In the first verse the Grace is invoked for to give her consent and assist the aspiration to contact and communicate with the powers of the higher nature. The symbolic image used is the 'sacrifice', 'the gods' and 'Agni'. In *The Secret of the Veda*, on page 479, Sri Aurobindo speaks of Agni as 'the godward will of man' and of the sacrifice as 'a long labour of self-uplifting and self-giving to the powers of the concealed Truth.' And on page 67 he writes :

In the external sense of the Veda the Gods are universal powers of physical Nature personified; in any inner sense they must be universal powers of Nature in her subjective activities, Will, Mind, etc. But in the Veda there is always a distinction between the ordinary human or mental action of these puissances, *manusvat*, and the divine. It is supposed that man by the right use of their mental action in the inner sacrifice to the gods can convert them into their true or divine

nature, the mortal can become immortal.... It is a continual self-offering of the human to the divine and a continual descent of the divine into the human which seems to be symbolised in the sacrifice.

And on page 388 (Hymns to Agni, the divine will-force) we read:

When man, awakened from his night, wills to offer his inner and outer activities to the gods of a truer and higher existence and so to arise out of mortality into the far-off immortality, his goal and his desire, it is this flame of upward aspiring Force and Will that he must kindle; into this fire he must cast the sacrifice.

Much more could be quoted and researched in regard to these three maybe most essential Vedic terms<sup>6</sup>. I may just mention here that in the Purusha Sukta, the Hymn to the Supreme Being, the gods are described as the powers that issued from his own sense-organs, his own inborn faculties. These he projected into the Creation where they are the deities that preside over the human faculties and help in their development, so that they can become perfect expressions of the faculties of the Supreme Purusha and finally share in his Immortality.

In the second verse the Grace is requested to create peace as a foundation for this inner working and then is herself addressed as the goddess who should accept the offering and respond with the gift of progeny, *praja*. Literally this word means ‘to be born forward’ and therefore could mean an inner birth and creation (perhaps the inner opening and coming in front of the soul, the birth of the Divine in the human, as I suggest further below) or even continuity in the unfolding of the inner and outer spiritual life, ‘born towards the future’, as it were.

In the third verse there is a significant shift to the masculine gender and ‘the One who gives consent’, *anumanyamana*, is asked to consent to the symbolic spiritual wealth which is rich in the above progeny or offspring. Then the request is that we may not come under his harsh

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<sup>6</sup> In this context I also want to refer the reader to the research done by Vladimir “Vedic Imagery in Sri Aurobindo’s *Savitri*”, which is available for reading at Savitri Bhavan.

treatment or violent pressure<sup>7</sup> – probably through our false or negative thinking or our violation of the laws of the divine working, or, to remain in the context of the previous verse, because our offering is incomplete and our own consent to the working of the Grace perhaps only half-hearted. Instead there is the wish to receive his blessing, his bliss-giving soft touch (*sumridika*, another significant word for Grace) and attain his right or perfect thinking. Because no specific god name had been given, I thought at first that this verse relates to Agni. But he was only called upon in his function as the ascending and mediating force. Then I concluded, it must be Varuna (the Lord of the infinite Vast, of the divine Law and Purity), for the second part of the verse could almost literally belong to one of his hymns. But usually if another god appears in a hymn his name would be prefixed to it as well. This finally leads to an interesting speculation: namely, does this perhaps indicate that the goddess Anumati is the divine Shakti, and that the shift to the masculine gender addresses her counterpart Ishvara, the Lord as the ‘giver of consent’? At an early stage of my study I noticed that Anumati is not only twice addressed as *devi*, goddess, but in verse four with at least two typical names of Usha, the divine Dawn, namely *vishvavari* and *subhaga*. Whenever I think of Usha, I always remember the last verse of Rig Veda I. 113, *mata devanam aditer anikam* - the mother of the gods and manifest force of Aditi, the Infinite Consciousness or Infinite Mother. All this I had already noted down, but set it aside for some future purpose. Now it came back to me. And finally, while writing all this, I was reminded of the word *anumantri*, which practically has the same meaning as *anumanyama*, the one who gives consent (here a participle noun of the root *man* with the prefix *anu*). I thought *anumantri* must belong to the Gita and looked for it in the index of *The Synthesis of Yoga*. It was there under the heading ‘Purusha’ as ‘Giver of sanction’ and what I found on pages 216-17 of the chapter “The Supreme Will” was striking and confirmed what before I only dared to consider a speculation.

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<sup>7</sup> *hedas*, a word that is usually translated as ‘wrath’, but whose connotation is well explained at several places in *The Secret of the Veda*, for example on pages 260 and 451-2.

For the interested reader I would like to quote from page 217:

Above and around him (the Sadhaka) is the Shakti, the universal Mother and from her he can get all his inmost soul needs and wills if only he has a true knowledge of her ways and a true surrender to the divine Will in her. Finally, he becomes aware of that highest dynamic Self within him and within Nature which is the source of all his seeing and knowing, the source of the sanction, the source of the acceptance, the source of the rejection. This is the Lord, the Supreme, the One-in-all, Ishwara-Shakti, of whom his soul is a portion, a being of that Being and a power of that Power. The rest of our progress depends on our knowledge of the ways in which the Lord of works manifests his Will in the world and in us and executes them through the transcendent and universal Shakti.

The last sentence of the footnote on page 216 reads:

The Ishwara-Shakti realisation can bring participation in a higher dynamism and a divine working and a total unity and harmony of the being in a spiritual nature.<sup>8</sup>

Is this not a reminder of the lines from *Savitri* and *The Mother* quoted above? And is this not a proof of an important aspect of Sri Aurobindo's hypothesis, namely that, if the Veda is rightly understood, we find in it the seeds of all later Indian scriptures and systems of Yoga? And probably in a more integral and embracing form than in some later ages? According to my limited understanding, this hymn itself shows the intimate connection between the ancient Vedic vision and Sri Aurobindo's new revelation.

Thus, to come back to the text itself, this shift to the masculine gender must mean nothing less than the invocation of the source of the sanction, of the Grace, namely the Ishvara himself. The Seer seeks his confirmation and prays to be supported by his soft touch and right thinking, which is exactly the Grace of the preceding verses and of those that follow.

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<sup>8</sup> About this 'dual Person' aspect of the Divine I want to refer the reader also to *The Life Divine*, p.373.

Now I cannot help but take the reader on another detour. One morning almost two weeks later, when this article, including the final translation, was already typed into the computer for publication, I wrote down spontaneously the following freer version of the first three verses:

Today may the sanctioning Grace (*Anumati*), sanction (*anu*) our resolve (*mati*) for self-upliftment and self-giving (*yajna*) to the powers of the higher consciousness (the gods) to take up and divinise our humanity (or, to take up our existence and so perfect it, that it may manifest the Truth).

And may the burning light and force of the inner aspiration (Agni, whose will is towards the Truth and who is the medium of the contact and interchange with the higher powers) become the conveyer of my offering.

O sanctioning Grace, may you give your sanction and create for us the peace. O Divine Shakti (*devi*), accept with joy our self-giving and bless us with the inner birth (*praja*).

May the Giver of sanction (*anumanyamana*, Ishvara, the Lord) give His sanction to a rich inner working and achievement (wealth) that is undecaying and produces the inner birth (*praja* – the birth of the Divine in the human, worked out by the gods under the supervision and protection of Ishvara-Shakti).

Here I stopped, because I thought that the second half of this verse had already been explained enough and will be understood by itself, along with the rest of the hymn, in the final translation. But I wanted to add another reference in regard to the word *hedas*, which I remembered must be somewhere in *Hymns to the Mystic Fire*. After some search I found it at page 162, verses 4 and 5 of Mandala IV, Sukta 1. In verse 4 the “wrath of divine Varuna” is mentioned, and in the footnote to verse 5 Sri Aurobindo writes: “i.e. the pressure of the wrath of Varuna against our impurity.”

Not only did I find here confirmation for the use of the word ‘pressure’ for *hedas* and, in the same verse, the mentioning of Usha, the divine



Dawn, but on the previous page in verse 3 I read the following significant statement:

O Fire, mayst thou be with us and find for us bliss (*mridika*) in Varuna and in the Life-powers (here perhaps related to *suvira*, the perfect heroic force of our hymn), who carry the universal light; for the begetting of the Son, O thou flaming into lustre, create for us peace, for us, O strong worker, create the peace.

Here the question arises whether the content of this passage could have any bearing on our hymn, namely, the first part of this verse on verse 3 of our hymn (May we be in his soft and blissful contact) and verse 4 (O Grace...O Possessor of all boons...O Sharer of bliss...) and the second part of this passage on verse 2 (Create for us the peace...bless us with the inner birth) and 3 (May he consent to a wealth, full of inner births) and justify my interpretation of *praja* as related to the divine birth? I leave the question open for the able reader to judge and give me his feedback.

During the same morning I also had a closer look at some chapters of *The Mother*, sentences from which kept coming back to my mind again and again while I was working with this hymn. The result was striking and led me to make another version of the hymn, in which each verse is accompanied by passages from *The Mother*. This appears at the end of this presentation.

For the remaining verses, the second half of the hymn, I think not much further comment is necessary. The reader will surely observe for himself the continuous development of the thought of the seer, or shall we rather say of his experience, for almost each successive line indicates a movement in consciousness. In verse four the theme of the previous two verses is taken up and further emphasized. In verse five the Grace arrives and through her inspiring or guiding thought, *pramati*, brings an enlargement, a happy field and perfect energy, to the inner working. In the last verse, as a result of this direct inner experience of the Grace, her presence is seen in everything and all happenings: *sarvam idam*, 'all this', all that is in front of us, the whole

manifestation. These two words are also used as a powerful expression in the Upanishads. The hymn concludes with the wish to remain in the presence, in the Grace, in the right or perfect thinking, *sumati*, in the state of happy mind and heart that she brings with her.

I hope that I have been able to describe at least some of the beautiful facets of this special jewel, which I could glimpse through the help of the Grace. But I am sure that there is still much more to be seen, for the sight of which I have not yet grown receptive enough. I also want to ask the seer for forgiveness for any distortions that have crept in, through my over-enthusiasm or other causes.

Translation of the Hymn  
juxtaposed with lines from Sri Aurobindo's book  
*The Mother*

*May the Grace descend today and be present at our sacrifice to the Gods, who build the divine Truth in us. And may the ascending Fire of aspiration be the carrier of my offering. (1)*

There are two powers that alone can effect in their conjunction the great and difficult thing which is the aim of our endeavour, a fixed and unfailing aspiration that calls from below and a supreme Grace from above that answers. (p. 1)

All the scenes of the earthplay have been like a drama arranged and planned and staged by her with the cosmic Gods for her assistants and herself as a veiled actor. (p. 24)

There must be a total and sincere surrender; there must be an exclusive self-opening to the divine Power; (p. 2)

To walk through life armoured against all fear, peril and disaster, only two things are needed, two that go always together – the Grace of the Divine Mother and on your side an inner state made up of faith, sincerity and surrender. (p. 9)

All your life must be an offering and a sacrifice to the Supreme; your only object in action shall be to serve, to receive, to fulfil, to become a manifesting instrument of the Divine Shakti in her works. (p. 15)

*May you indeed consent and be present, O Grace, and make us full of your peace! Receive with joy our complete offering! O Goddess, bless us with the inner birth. (2)*

There must be no demand for fruit and no seeking for reward; the only fruit for you is the pleasure of the Divine Mother and the fulfilment of her work, your only reward a constant progression in divine consciousness and calm and strength and bliss. The joy of service and the joy of inner growth through works is the sufficient recompense of the selfless worker. (p. 16)

*May He, [who is] the Giver of supreme consent, give his sanction for the realisation of an imperishable wealth, rich in inner births. By following the*

*conditions of the Truth, may we not become subject to his violent pressure, but be in the soft and blissful contact of his loving presence, in the bright soul-state of his right thinking. (3)*

For the grace of the Divine Mother is the sanction of the Supreme and now or tomorrow its effect is sure, a thing decreed, inevitable and irresistible. (p. 10)

But the supreme Grace will act only in the conditions of the Light and the Truth; it will not act in conditions laid upon it by the Falsehood and the Ignorance. For if it were to yield to the demands of the Falsehood, it would defeat its own purpose. (p. 1)

*O Grace, O perfect Guide, that Name of yours by which it is easy to call you, and to agree and to give perfectly, with the presence of that Name, O Possessor of all boons, fill our sacrifice. O true Sharer of bliss, establish in us spiritual riches and perfect heroic force. (4)*

A glad and strong and helpful submission is demanded to the working of the Divine Force, the obedience of the illumined disciple of the Truth, of the inner Warrior who fights against obscurity and falsehood, of the faithful servant of the Divine. (p. 5)

*The Grace has come to this sacrifice that has been perfectly born, for the extension of her happy field of action, for the forming of a perfect heroic force. Verily, her inspired thinking, that leads to the highest good, has become manifest. As Protector of the Divine powers may she keep this sacrifice ever-growing. (5)*

In proportion as the surrender and self-consecration progress the Sadhaka becomes conscious of the Divine Shakti doing the Sadhana, pouring into him more and more of herself, founding in him the freedom and perfection of the Divine Nature. The more this conscious process replaces his own effort, the more rapid and true becomes his progress. But it cannot completely replace the necessity of personal effort until the surrender and consecration are pure and complete from top to bottom. (p. 8)

The more complete your faith, sincerity and surrender, the more will grace and protection be with you. And when the grace and protection of the Divine Mother are with you, what is there that can touch you or whom need you fear? A little of it even will carry you through all difficulties, obstacles

and dangers; surrounded by its full presence you can go securely on your way because it is hers. (p. 10)

You must grow in the divine consciousness till there is no difference between your will and hers, no motive except her impulsion in you, no action that is not her conscious action in you and through you. (p. 15)

But a time will come when you will feel more and more that you are the instrument and not the worker. For first by the force of your devotion your contact with the Divine Mother will become so intimate that at all times you will have only to concentrate and to put everything into her hands to have her present guidance, her direct command or impulse, the sure indication of the thing to be done and the way to do it and the result. And afterwards you will realise that the divine Shakti not only inspires and guides, but initiates and carries out your works; all your movements are originated by her, all your powers are hers, mind, life and body are conscious and joyful instruments of her action, means for her play, moulds for her manifestation in the physical universe. There can be no more happy condition than this union and dependence; for this step carries you back beyond the border line from the life of stress and suffering in the ignorance into the truth of your spiritual being, into its deep peace and its intense Ananda. (p. 16-17)

*The Grace has become all this, whatever is staying, moving or stirring. O Goddess, may we be in the bright soul-state of right thinking that is your very own! O Grace, bestow your presence on us! (6)*

The last stage of this perfection will come when you are completely identified with the Divine Mother and feel yourself to be no longer another and separate being, instrument, servant or worker but truly a child and eternal portion of her consciousness and force. Always she will be in you and you in her; it will be your constant, simple and natural experience that all your thought and seeing and action, your very breathing or moving come from her and are hers. You will know and see and feel that you are a person and power formed by her out of herself, put out from her for the play and yet always safe in her, being of her being, consciousness of her consciousness, force of her force, Ananda of her Ananda. When this condition is entire and her supramental energies can freely move you, then you will be perfect in divine works; knowledge, will, action will become sure, simple, luminous, spontaneous, flawless, an outflow from the Supreme, a divine movement of the Eternal. (p. 17-18)

