

there. It is not the form of the work itself or mere activity but the consciousness and Godward will behind it that are the essence of Karmayoga; the work is only the necessary instrumentation for the union with the Master of works, the transit to the pure Will and power of Light from the will and power of the Ignorance.

Finally, why suppose that I am against meditation or bhakti? I have not the slightest objection to your taking either or both as the means of approach to the Divine. Only I saw no reason why anyone should fall foul of works and deny the truth of those who have reached, as the Gita says, through works perfect realisation and oneness of nature with the Divine, *samsiddhim*, *sādharmyam*, as did “Janaka and others”, simply because he himself cannot find or has not yet found their deeper secret—hence my defence of works.

### Work and Meditation

Work by itself is only a preparation [*for spiritual life*], so is meditation by itself, but work done in the increasing Yogic consciousness is a means of realisation as much as meditation is.

I have not said, I hope, that work *only* prepares. Meditation also prepares for the direct contact. If we are to do work only as a preparation and then become motionless meditative ascetics, then all my spiritual teaching is false and there is no use for supramental realisation or anything else that has not been done in the past.

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The including of the outer consciousness in the transformation is of supreme importance in this Yoga—meditation cannot do it. Meditation can deal only with the inner being. So work is of primary importance—only it must be done with the right attitude and in the right consciousness, then it is as fruitful as any meditation can be.

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You need not have qualms about the time you give to action and