

and his guru. The more ways there are of the union, the better.

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Adesh and darshan are elements of a stage of sadhana in which there is still much distance from the closer state of union. The mind and vital seek the contact through darshan and the guidance through Adesh. What we aim at in our Yoga is the constant union and presence and control of the Divine at every moment. But on the mental and vital level this usually remains imperfect and there is much chance of error. It is by the supramentalisation that the perfect Truth of this Divine Union in action can come.

Outer Worship

There is no restriction in this Yoga to inward worship and meditation only. As it is a Yoga for the whole being, not for the inner being only, no such restriction could be intended. Old forms of the different religions may fall away, but absence of all forms is not the rule of the sadhana.

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I was thinking [*in writing* “*Old forms . . . may fall away*”] not of Pranam etc. which have a living value, but of old forms which persist although they have no longer any value — e.g. Sraddha for the dead. Also here forms which have no relation to this Yoga — for instance Christians who cling to the Christian forms or Mahomedans to the Namaz or Hindus to the Sandhyavandana in the old way may soon find them either falling off or else an obstacle to the free development of their sadhana.

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What is meant by *bāhyapūjā*? If it is purely external, then of course it is the lowest form; but if done with the true consciousness inside, it can bring the greatest completeness of the adoration by allowing the body and the most external consciousness to share in the spirit and act of worship.

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