

Chapter Three

Brahman

The Impersonal Brahman

You speak of the Impersonal as if it were a Person. The Impersonal is not He, it is It. How can an It guide or help? The Impersonal Brahman is inactive, aloof, indifferent, not concerned with what happens in the universe. Buddha's Permanent is the same.

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There is no thought in the pure Impersonal, it is silent — but it is true that divine Truth can manifest in the background of the silence. This is of course the truth of things up to the Overmind.

The Inactive Brahman and the Active Brahman

The inactive Brahman and the active personal Brahman are two aspects of the Divine. In the Supreme these are fused into each other, not separate.

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There are two aspects of the Divine — the static Peace and the dynamic Force. In the end they unite.

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It is in the inactive Brahman that one merges if one seeks laya or Moksha. One can dwell in the Personal Divine but does not merge in Him. As for the Supreme, He holds in Himself the world-existence and it is in His Consciousness that it moves; so by entering into the Supreme one rises above subjection to Nature, but one does not disappear from all consciousness of world-existence.

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a Shakti of Avidya, but the Divine Consciousness, Power, Light, Para Prakriti to whom we turn for the release and the divine fulfilment.

The realisation of the Purusha Consciousness calm, free, observing the play of forces but not attached or involved in them is a means of liberation. The calm, the detachment, a peaceful strength and joy (*ātmarati*) must be brought down into the vital and physical as well as into the mind. If this is established, one is no longer a prey to the turmoil of the vital forces. But this calm, peace, silent strength and joy is only the first descent of the Power of the Mother into the Adhar. Beyond that is a Knowledge, an executive Power, a dynamic Ananda which is not that of the ordinary Prakriti even at its best and most sattwic, but divine in its nature.

First, however, the calm, the peace, the liberation is needed. To try to bring down the dynamic side too soon is not advisable — for then it would be a descent into a troubled and impure nature unable to assimilate it and serious perturbations might be the consequence.

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There is a constant movement (Prakriti) and a constant silence (Purusha).

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It is the Purusha and Prakriti sides of the nature — one leading to pure conscious existence, static, the other to pure conscious force, dynamic. The past darkness they have come out of is that of ignorance, the future darkness that is felt above is superconscience. But of course the superconscience is really luminous — only its light is not seen. The three forms of consciousness are the three sides of Nature represented by the three gunas — force of subconscious tamas, Inertia, which is the law of Matter, force of half-conscious desire, Kinesis, which is rajas, which is the law of Life, force of sattwic Prakasha, which is the law of Intelligence.