
Purusha and Prakriti

There is a Purusha or essential being for each plane of the consciousness — just as each has its prakriti (nature, especial force of action and movement), so each has its Purusha, a part of the being which supports and observes and experiences and can also control the movements of Prakriti.

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It is Prakriti (Nature) that sends these impulses [*to act*] — Nature sends all kinds of forces and experiences to each. It is for you as a conscious being (Purusha) to choose whether you shall do or not do — you should reject what you see to be wrong, accept only what is true and right. In Nature there is the higher and the lower, the true and the false. What the Divine wants of you is that you should grow in the Truth and the higher Nature, reject the false and the lower Nature.

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As you have indulged the Prakriti for the last ten thousand lives or so, it has been accustomed to impose its own way on the Purusha. To be separate is only the first step. Also I fancy the Purusha in you is still very mental in its will.

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In order to get the dynamic realisation it is not enough to rescue the Purusha from subjection to Prakriti; we must transfer the allegiance of the Purusha from the lower Prakriti with its play of ignorant Forces to the Supreme Divine Shakti, the Mother.

It is a mistake to identify the Mother with the lower Prakriti and its mechanism of forces. Prakriti here is a mechanism only which has been put forth for the working of the evolutionary Ignorance. As the ignorant mental, vital or physical being is not itself the Divine, although it comes from the Divine — so the mechanism of Prakriti is not the Divine Mother. No doubt something of her is there in and behind this mechanism maintaining it for its evolutionary purpose — but what she is in herself is not

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.