

All energies derive from the Chit-Shakti; but they differentiate from it as they descend.

This much is true that Life is characteristically Force — the Physical is characteristically substance; but the dynamism of both derives from Chit — mind dynamism also, all dynamism.

Purusha, Prakriti and Action

It is more difficult for the Prakriti [*to separate itself from outer action than for the Purusha*] as its ordinary play is that of the surface being. It has to divide itself into two to separate from that. The Purusha on the contrary is in its nature silent and separate — so it has only to go back to its original nature.

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It [*Prakriti*] divides itself into an inner Force that is free from its action (free from rajas, tamas etc.) and the outer Prakriti which it is using and changing.

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If ego and desire are different things from the gunas, then there can be an action of the gunas without ego and desire and therefore without attachment. That is the nature of the action of the gunas in the unattached liberated Yogi. If it were not possible, then it would be nonsense to talk of the Yogis being unattached, for there would remain still attachment in part of their being. To say that they are unattached in the Purusha, but attached in the Prakriti, therefore they are unattached, is to talk nonsense. Attachment is attachment in whatever part of the being it may be. In order to be unattached one must be unattached everywhere, in the mental, vital, physical action and not only in the silent soul somewhere inside.

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You seem to think that action and Prakriti are the same thing and where there is no action there can be no Prakriti! Purusha and Prakriti are separate powers of the being. It is not that Purusha

= quiescence and Prakriti = action, so that when all is quiescent, there is no Prakriti and when all is active there is no Purusha. When all is active, there is still the Purusha behind the active Nature and when all is quiescent there is still the Prakriti, but the Prakriti at rest.

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The outer being is also detached [*when a Yogi engages in detached action*] — the whole being is without desire or attachment and still action is possible. Action without desire is possible, action without attachment is possible, action without ego is possible.

It is not the inner Purusha only that remains detached then — the inner Purusha is always detached, only one is not conscious of it in the ordinary state. It is the Prakriti also that is not disturbed by the action of the gunas or attached to it — the mind, the vital, the physical (which are Prakriti) begin to get the same quietude, unperturbed peace and detachment as the Purusha, but it is a quietude, not a cessation of all action, it is quietude in action itself. If it were not so, my statement in the *Arya* that there can be a desireless or liberated action on which I found the possibility of a free (*mukta*) action would be false. The whole being, Purusha-Prakriti, becomes detached (having no desire or attachment) even in the action of the gunas.

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Prakriti is the Force that acts. A Force may be in action or in quiescence, but when it rests, it is as much a Force as when it acts. The gunas are an action of the Force, they are in the Force itself. The sea is there and the waves are there, but the waves are not the sea and when there are no waves and the sea is still, it does not stop being the sea.

The Gunas or Qualities of Nature

Prakriti and Nature are the same thing — the gunas are modes or processes of Nature (Prakriti).

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