

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