

= 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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