

30 June 1929

What is the ground of the repulsion that one instinctively feels towards certain animals, such as snakes and scorpions?

It is not an inevitable necessity that one should feel this or any other repulsion. To have no repulsion at all is one of the fundamental achievements of Yoga.

The repulsion you speak of comes from fear; if there were no fear, it would not exist. This fear is not based on reason, it is instinctive; it is not individual, but racial; it is a general suggestion and belongs to the consciousness of humanity as a whole. When one takes up the human body, one accepts along with it a mass of these general suggestions, race ideas, race feelings of mankind, associations, attractions, repulsions, fears.

But from another viewpoint there is something very personal in the nature of an attraction or repulsion; for these movements are not the same for everybody and depend mostly on the quality of vibration of the vital being in different people. There are men who not only do not feel any repulsion for creatures like snakes, but have even a liking for them, a vital attraction and preference.

The world is full of things that are not pleasing or beautiful, but that is no reason why one should live in a constant feeling of repulsion for these things. All feelings of shrinking and disgust and fear that disturb and weaken the human mind can be overcome. A Yogi has to overcome these reactions; for almost the very first step in Yoga demands that you must keep a perfect equanimity in the presence of all beings and things and happenings. Always you must remain calm, untouched and unmoved; the strength of the Yogi lies there. An entire calmness

and quietness will disarm even dangerous and ferocious animals when they confront you.

Repulsion is a movement of ignorance. It is an instinctive gesture of self-defence. But what best protects you against any danger is not an unreasoning recoil but knowledge, knowledge of the nature of the danger and a conscious application of the means that will remove or nullify it. The ignorance from which these movements rise is a general human condition, but it can be conquered; for we are not bound to the crude human nature from which the external being starts and which is all around us.

Ignorance is dispelled by a growing consciousness; what you need is consciousness and always more consciousness, a consciousness pure, simple and luminous. In the light of this perfected consciousness, things appear as they are and not as they want to appear. It is like a screen faithfully recording all things as they pass. You see there what is luminous and what is dark, what is straight and what is crooked. Your consciousness becomes a screen or mirror; but this is when you are in a state of contemplation, a mere observer; when you are active, it is like a searchlight. You have only to turn it on, if you want to see luminously and examine penetratingly anything in any place.

The way to attain to this perfect consciousness is to increase your actual consciousness beyond its present grooves and limits, to educate it, to open it to the Divine Light and to let the Divine Light work in it fully and freely. But the Light can do its full and unhindered work only when you have got rid of all craving and fear, when you have no mental prejudices, no vital preferences, no physical apprehensions or attractions to obscure or bind you.

Repulsion is a movement of weakness. It comes because you have been touched and hurt and recoil from what hurts you. The atmosphere of a being or man or animal or its emanations may be harmful for you, although it may not be so felt by

Questions and Answers

everybody, and directly it touches you, you shrink back from it. But if you were strong enough, you could stop the danger at a distance and not let it reach or hurt you. For you would see and know at once that there was something harmful there and put a barrier of defence around you, and, even if the thing came near, it would not be able to touch you; you would remain unhurt and unmoved by its presence.

If the Divine that is all love is the source of the creation, whence have come all the evils that abound upon earth?

All is from the Divine; but the One Consciousness, the Supreme has not created the world directly out of itself; a Power has gone out from it and has descended through many gradations of its workings and passed through many agents. There are many creators or rather “formateurs”, form-makers, who have presided over the creation of the world. They are intermediary agents and I prefer to call them “Formateurs” and not “Creators”; for what they have done is to give a form and turn and nature to matter. There have been many, and some have formed things harmonious and benignant and some have shaped things mischievous and evil. And some too have been distorters rather than builders, for they have interfered and spoiled what was begun well by others.

Is not this material world of ours very low down in the scale in the system of worlds that form the creation?

Ours is the most material world, but it is not necessarily “low down”, at least, not for that reason; if it is low down, it is because it is obscure and ignorant, not because it is material. It is a mistake to make “matter” a synonym for obscurity and ignorance. And the material world too is not the only world in which we live: it is rather one of many in which we exist simultaneously, and in one way the most important of them all.

30 June 1929

For this world of matter is the point of concentration of all the worlds; it is the field of concretisation of all the worlds; it is the place where all the worlds will have to manifest. At present it is disharmonious and obscure; but that is only an accident, a false start. One day it will become beautiful, rhythmic, full of light; for that is the consummation for which it was made.