

Questions and Answers

and morality, two things that are constantly confused with each other. The spiritual life, the life of Yoga, has for its object to grow into the divine consciousness and for its result to purify, intensify, glorify and perfect what is in you. It makes you a power for manifesting of the Divine; it raises the character of each personality to its full value and brings it to its maximum expression; for this is part of the Divine plan. Morality proceeds by a mental construction and, with a few ideas of what is good and what is not, sets up an ideal type into which all must force themselves. This moral ideal differs in its constituents and its ensemble at different times and different places. And yet it proclaims itself as a unique type, a categoric absolute; it admits of none other outside itself; it does not even admit a variation within itself. All are to be moulded according to its single ideal pattern, everybody is to be made uniformly and faultlessly the same. It is because morality is of this rigid unreal nature that it is in its principle and its working the contrary of the spiritual life. The spiritual life reveals the one essence in all, but reveals too its infinite diversity; it works for diversity in oneness and for perfection in that diversity. Morality lifts up one artificial standard contrary to the variety of life and the freedom of the spirit. Creating something mental, fixed and limited, it asks all to conform to it. All must labour to acquire the same qualities and the same ideal nature. **Morality is not divine or of the Divine; it is of man and human.** Morality takes for its basic element a fixed division into the good and the bad; but this is an arbitrary notion. It takes things that are relative and tries to impose them as absolutes; for this good and this bad differ in differing climates and times, epochs and countries. **The moral notion goes so far as to say that there are good desires and bad desires and calls on you to accept the one and reject the other. But the spiritual life demands that you should reject desire altogether. Its law is that you must cast aside all movements that draw you away from the Divine.** You must reject them, not because they are bad in themselves,— for they may be good for another man or in