

The Divine Body

A DIVINE life in a divine body is the formula of the ideal that we envisage. But what will be the divine body? What will be the nature of this body, its structure, the principle of its activity, the perfection that distinguishes it from the limited and imperfect physicality within which we are now bound? What will be the conditions and operations of its life, still physical in its base upon the earth, by which it can be known as divine?

If it is to be the product of an evolution, and it is so that we must envisage it, an evolution out of our human imperfection and ignorance into a greater truth of spirit and nature, by what process or stages can it grow into manifestation or rapidly arrive? The process of the evolution upon earth has been slow and tardy — what principle must intervene if there is to be a transformation, a progressive or sudden change?

It is indeed as a result of our evolution that we arrive at the possibility of this transformation. As Nature has evolved beyond Matter and manifested Life, beyond Life and manifested Mind, so she must evolve beyond Mind and manifest a consciousness and power of our existence free from the imperfection and limitation of our mental existence, a supramental or truth-consciousness, and able to develop the power and perfection of the spirit. Here a slow and tardy change need no longer be the law or manner of our evolution; it will be only so to a greater or less extent so long as a mental ignorance clings and hampers our ascent; but once we have grown into the truth-consciousness its power of spiritual truth of being will determine all. Into that truth we shall be freed and it will transform mind and life and body. Light and bliss and beauty and a perfection of the spontaneous right action of all the being are there as native powers of the supramental truth-consciousness and these will in

their very nature transform mind and life and body even here upon earth into a manifestation of the truth-conscious spirit. The obscurations of earth will not prevail against the supramental truth-consciousness, for even into the earth it can bring enough of the omniscient light and omnipotent force of the spirit to conquer. All may not open to the fullness of its light and power, but whatever does open must to that extent undergo the change. That will be the principle of transformation.

It might be that a psychological change, a mastery of the nature by the soul, a transformation of the mind into a principle of light, of the life-force into power and purity would be the first approach, the first attempt to solve the problem, to escape beyond the merely human formula and establish something that could be called a divine life upon earth, a first sketch of supermanhood, of a supramental living in the circumstances of the earth-nature. But this could not be the complete and radical change needed; it would not be the total transformation, the fullness of a divine life in a divine body. There would be a body still human and indeed animal in its origin and fundamental character and this would impose its own inevitable limitations on the higher parts of the embodied being. As limitation by ignorance and error is the fundamental defect of an untransformed mind, as limitation by the imperfect impulses and strainings and wants of desire are the defects of an untransformed life-force, so also imperfection of the potentialities of the physical action, an imperfection, a limitation in the response of its half-consciousness to the demands made upon it and the grossness and stains of its original animality would be the defects of an untransformed or an imperfectly transformed body. These could not but hamper and even pull down towards themselves the action of the higher parts of the nature. A transformation of the body must be the condition for a total transformation of the nature.

It might be also that the transformation might take place by stages; there are powers of the nature still belonging to the mental region which are yet potentialities of a growing gnosis lifted beyond our human mentality and partaking of the light

and power of the Divine and an ascent through these planes, a descent of them into the mental being might seem to be the natural evolutionary course. But in practice it might be found that these intermediate levels would not be sufficient for the total transformation since, being themselves illumined potentialities of mental being not yet supramental in the full sense of the word, they could bring down to the mind only a partial divinity or raise the mind towards that but not effectuate its elevation into the complete supramentality of the truth-consciousness. Still these levels might become stages of the ascent which some would reach and pause there while others went higher and could reach and live on superior strata of a semi-divine existence. It is not to be supposed that all humanity would rise in a block into the supermind; at first those only might attain to the highest or some intermediate height of the ascent whose inner evolution has fitted them for so great a change or who are raised by the direct touch of the Divine into its perfect light and power and bliss. The large mass of human beings might still remain for long content with a normal or only a partially illumined and uplifted human nature. But this would be itself a sufficiently radical change and initial transformation of earth-life; for the way would be open to all who have the will to rise, the supramental influence of the truth-consciousness would touch the earth-life and influence even its untransformed mass and a hope would be there and a promise eventually available to all which now only the few can share in or realise.

In any case these would be beginnings only and could not constitute the fullness of the divine life upon earth; it would be a new orientation of the earthly life but not the consummation of its change. For that there must be the sovereign reign of a supramental truth-consciousness to which all other forms of life would be subordinated and depend upon it as the master principle and supreme power to which they could look up as the goal, profit by its influences, be moved and upraised by something of its illumination and penetrating force. Especially, as the human body had to come into existence with its modification of the previous animal form and its erect figure of a new power of

life and its expressive movements and activities serviceable and necessary to the principle of mind and the life of a mental being, so too a body must be developed with new powers, activities or degrees of a divine action expressive of a truth-conscious being and proper to a supramental consciousness and manifesting a conscious spirit. While the capacity for taking up and sublimating all the activities of the earth-life capable of being spiritualised must be there, a transcendence of the original animality and the actions incurably tainted by it or at least some saving transformation of them, some spiritualising or psychicising of the consciousness and motives animating them and the shedding of whatever could not be so transformed, even a change of what might be called its instrumental structure, its functioning and organisation, a complete and hitherto unprecedented control of these things must be the consequence or incidental to this total change. These things have been already to some extent illustrated in the lives of many who have become possessed of spiritual powers but as something exceptional and occasional, the casual or incomplete manifestation of an acquired capacity rather than the organisation of a new consciousness, a new life and a new nature. How far can such physical transformation be carried, what are the limits within which it must remain to be consistent with life upon earth and without carrying that life beyond the earthly sphere or pushing it towards the supra-terrestrial existence? The supramental consciousness is not a fixed quantity but a power which passes to higher and higher levels of possibility until it reaches supreme consummations of spiritual existence fulfilling supermind as supermind fulfils the ranges of spiritual consciousness that are pushing towards it from the human or mental level. In this progression the body also may reach a more perfect form and a higher range of its expressive powers, become a more and more perfect vessel of divinity.

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This destiny of the body has rarely in the past been envisaged or else not for the body here upon earth; such forms would rather be imagined or visioned as the privilege of celestial beings and not possible as the physical residence of a soul still bound to terrestrial nature. The Vaishnavas have spoken of a spiritualised conscious body, *cinmaya deha*; there has been the conception of a radiant or luminous body, which might be the Vedic *jyotirmaya deha*. A light has been seen by some radiating from the bodies of highly developed spiritual persons, even extending to the emission of an enveloping aura and there has been recorded an initial phenomenon of this kind in the life of so great a spiritual personality as Ramakrishna. But these things have been either conceptual only or rare and occasional and for the most part the body has not been regarded as possessed of spiritual possibility or capable of transformation. It has been spoken of as the means of effectuation of the dharma and dharma here includes all high purposes, achievements and ideals of life not excluding the spiritual change: but it is an instrument that must be dropped when its work is done and though there may be and must be spiritual realisation while yet in the body, it can only come to its full fruition after the abandonment of the physical frame. More ordinarily in the spiritual tradition the body has been regarded as an obstacle, incapable of spiritualisation or transmutation and a heavy weight holding the soul to earthly nature and preventing its ascent either to spiritual fulfilment in the Supreme or to the dissolution of its individual being in the Supreme. But while this conception of the role of the body in our destiny is suitable enough for a sadhana that sees earth only as a field of the ignorance and earth-life as a preparation for a saving withdrawal from life which is the indispensable condition for spiritual liberation, it is insufficient for a sadhana which conceives of a divine life upon earth and liberation of earth-nature itself as part of a total purpose of the embodiment of the spirit here. If a total transformation of the being is our aim, a transformation of the body must be an indispensable part of it; without that no full divine life on earth is possible.

It is the past evolution of the body and especially its animal

nature and animal history which seems to stand in the way of this consummation. The body, as we have seen, is an offspring and creation of the Inconscient, itself inconscient or only half-conscious; it began as a form of unconscious Matter, developed life and from a material object became a living growth, developed mind and from the subconsciousness of the plant and the initial rudimentary mind or incomplete intelligence of the animal developed the intellectual mind and more complete intelligence of man and now serves as the physical base, container and instrumental means of our total spiritual endeavour. Its animal character and its gross limitations stand indeed as an obstacle to our spiritual perfection; but the fact that it has developed a soul and is capable of serving it as a means may indicate that it is capable of further development and may become a shrine and expression of the spirit, reveal a secret spirituality of Matter, become entirely and not only half-conscious, reach a certain oneness with the spirit. This much it must do, so far at least it must transcend its original earth-nature, if it is to be the complete instrument of the divine life and no longer an obstacle.

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Still the inconveniences of the animal body and its animal nature and impulses and the limitations of the human body at its best are there in the beginning and persist always so long as there is not the full and fundamental liberation, and its inconscience or half-conscience and its binding of the soul and mind and life-force to Matter, to materiality of all kinds, to the call of the unregenerated earth-nature are there and constantly oppose the call of the spirit and circumscribe the climb to higher things. To the physical being it brings a bondage to the material instruments, to the brain and heart and senses, wed to materiality and materialism of all kinds, to the bodily mechanism and its needs and obligations, to the imperative need of food and the preoccupation with the means of getting it and storing it as one of the besetting interests of life, to fatigue and sleep, to

the satisfaction of bodily desire. The life-force in man also is tied down to these small things; it has to limit the scope of its larger ambitions and longings, its drive to rise beyond the pull of earth and follow the heavenlier intuitions of its psychic parts, the heart's ideal and the soul's yearnings. On the mind the body imposes the boundaries of the physical being and the physical life and the sense of the sole complete reality of physical things with the rest as a sort of brilliant fireworks of the imagination, of lights and glories that can only have their full play in heavens beyond, on higher planes of existence, but not here; it afflicts the idea and aspiration with the burden of doubt, the evidence of the subtle senses and the intuition with uncertainty and the vast field of supraphysical consciousness and experience with the imputation of unreality and clamps down to its earth-roots the growth of the spirit from its original limiting humanity into the supramental truth and the divine nature. These obstacles can be overcome, the denials and resistance of the body surmounted, its transformation is possible. Even the inconscient and animal part of us can be illumined and made capable of manifesting the god-nature, even as our mental humanity can be made to manifest the superhumanity of the supramental truth-consciousness and the divinity of what is now superconscious to us, and the total transformation made a reality here. But for this the obligations and compulsions of its animality must cease to be obligatory and a purification of its materiality effected by which that very materiality can be turned into a material solidity of the manifestation of the divine nature. For nothing essential must be left out in the totality of the earth-change; Matter itself can be turned into a means of revelation of the spiritual reality, the Divine.

The difficulty is dual, psychological and corporeal: the first is the effect of the unregenerated animality upon the life, especially by the insistence of the body's gross instincts, impulses, desires; the second is the outcome of our corporeal structure and organic instrumentation imposing its restrictions on the dynamism of the higher divine nature. The first of these two difficulties is easier to deal with and conquer; for here the will can intervene and impose on the body the power of the higher nature. Certain of these

impulses and instincts of the body have been found especially harmful by the spiritual aspirant and weighed considerably in favour of an ascetic rejection of the body. Sex and sexuality and all that springs from sex and testifies to its existence had to be banned and discarded from the spiritual life, and this, though difficult, is not at all impossible and can be made a cardinal condition for the spiritual seeker. This is natural and unescapable in all ascetic practice and the satisfaction of this condition, though not easy at first to fulfil, becomes after a time quite feasible; the overcoming of the sex instinct and impulse is indeed binding on all who would attain to self-mastery and lead the spiritual life. A total mastery over it is essential for all spiritual seekers, the eradication of it for the complete ascetic. This much has to be recognised and not diminished in its obligatory importance and its principle.

But all recognition of the sex principle, as apart from the gross physical indulgence of the sex impulse, could not be excluded from a divine life upon earth; it is there in life, plays a large part and has to be dealt with, it cannot simply be ignored, merely suppressed or held down or put away out of sight. In the first place, it is in one of its aspects a cosmic and even a divine principle: it takes the spiritual form of the Ishwara and the Shakti and without it there could be no world-creation or manifestation of the world-principle of Purusha and Prakriti which are both necessary for the creation, necessary too in their association and interchange for the play of its psychological working and in their manifestation as soul and Nature fundamental to the whole process of the Lila. In the divine life itself an incarnation or at least in some form a presence of the two powers or their initiating influence through their embodiments or representatives would be indispensable for making the new creation possible. In its human action on the mental and vital level sex is not altogether an undivine principle; it has its nobler aspects and idealities and it has to be seen in what way and to what extent these can be admitted into the new and larger life. All gross animal indulgence of sex desire and impulse would have to be eliminated; it could only continue among those who

are not ready for the higher life or not yet ready for a complete spiritual living. In all who aspired to it but could not yet take it up in its fullness sex will have to be refined, submit to the spiritual or psychic impulse and a control by the higher mind and the higher vital and shed all its lighter, frivolous or degraded forms and feel the touch of the purity of the ideal. Love would remain, all forms of the pure truth of love in higher and higher steps till it realised its highest nature, widened into universal love, merged into the love of the Divine. The love of man and woman would also undergo that elevation and consummation; for all that can feel a touch of the ideal and the spiritual must follow the way of ascent till it reaches the divine Reality. The body and its activities must be accepted as part of the divine life and pass under this law; but, as in the other evolutionary transitions, what cannot accept the law of the divine life cannot be accepted and must fall away from the ascending nature.

Another difficulty that the transformation of the body has to face is its dependence for its very existence upon food, and here too are involved the gross physical instincts, impulses, desires that are associated with this difficult factor, the essential cravings of the palate, the greed of food and animal gluttony of the belly, the coarsening of the mind when it grovels in the mud of sense, obeys a servitude to its mere animal part and hugs its bondage to Matter. The higher human in us seeks refuge in a temperate moderation, in abstemiousness and abstinence or in carelessness about the body and its wants and in an absorption in higher things. The spiritual seeker often, like the Jain ascetics, seeks refuge in long and frequent fasts which lift him temporarily at least out of the clutch of the body's demands and help him to feel in himself a pure vacancy of the wide rooms of the spirit. But all this is not liberation and the question may be raised whether, not only at first but always, the divine life also must submit to this necessity. But it could only deliver itself from it altogether if it could find out the way so to draw upon the universal energy that the energy would sustain not only the vital parts of our physicality but its constituent matter with no need of aid for sustenance from any outside substance of

Matter. It is indeed possible even while fasting for very long periods to maintain the full energies and activities of the soul and mind and life, even those of the body, to remain wakeful but concentrated in Yoga all the time, or to think deeply and write day and night, to dispense with sleep, to walk eight hours a day, maintaining all these activities separately or together, and not feel any loss of strength, any fatigue, any kind of failure or decadence. At the end of the fast one can even resume at once taking the normal or even a greater than the normal amount of nourishment without any transition or precaution such as medical science enjoins, as if both the complete fasting and the feasting were natural conditions, alternating by an immediate and easy passage from one to the other, of a body already trained by a sort of initial transformation to be an instrument of the powers and activities of Yoga. But one thing one does not escape and that is the wasting of the material tissues of the body, its flesh and substance. Conceivably, if a practicable way and means could only be found, this last invincible obstacle too might be overcome and the body maintained by an interchange of its forces with the forces of material Nature, giving to her her need from the individual and taking from her directly the sustaining energies of her universal existence. Conceivably, one might rediscover and re-establish at the summit of the evolution of life the phenomenon we see at its base, the power to draw from all around it the means of sustenance and self-renewal. Or else the evolved being might acquire the greater power to draw down those means from above rather than draw them up or pull them in from the environment around, all about it and below it. But until something like this is achieved or made possible we have to go back to food and the established material forces of Nature.

In fact we do, however unconsciously, draw constantly upon the universal energy, the force in Matter to replenish our material existence and the mental, vital and other potencies in the body: we do it directly in the invisible processes of interchange constantly kept up by Nature and by special means devised by her; breathing is one of these, sleep also and repose. But as her basic means for maintaining and renewing the gross physical

body and its workings and inner potencies Nature has selected the taking in of outside matter in the shape of food, its digestion, assimilation of what is assimilable and elimination of what cannot or ought not to be assimilated; this by itself is sufficient for mere maintenance, but for assuring health and strength in the body so maintained it has added the impulse towards physical exercise and play of many kinds, ways for the expenditure and renewal of energy, the choice or the necessity of manifold action and labour. In the new life, in its beginnings at least, it would not be necessary or advisable to make any call for an extreme or precipitate rejection of the need of food or the established natural method for the maintenance of the still imperfectly transformed body. If or when these things have to be transcended it must come as a result of the awakened will of the spirit, a will also in Matter itself, an imperative evolutionary urge, an act of the creative transmutations of Time or a descent from the transcendence. Meanwhile the drawing in of the universal energy by a conscious action of the higher powers of the being from around or from above, by a call to what is still to us a transcending consciousness or by an invasion or descent from the Transcendence itself, may well become an occasional, a frequent or a constant phenomenon and even reduce the part played by food and its need to an incidence no longer preoccupying, a necessity minor and less and less imperative.

Meanwhile food and the ordinary process of Nature can be accepted, although its use has to be liberated from attachment and desire and the grosser indiscriminating appetites and clutch at the pleasures of the flesh which is the way of the Ignorance; the physical processes have to be subtilised and the grossest may have to be eliminated and new processes found or new instrumentalities emerge. So long as it is accepted, a refined pleasure in it may be permitted and even a desireless ananda of taste take the place of the physical relish and the human selection by likings and dislikings which is our present imperfect response to what is offered to us by Nature. It must be remembered that for the divine life on earth, earth and Matter have not to be and cannot be rejected but have only to be sublimated and to

reveal in themselves the possibilities of the spirit, serve the spirit's highest uses and be transformed into instruments of a greater living.

The divine life must always be actuated by the push towards perfection; a perfection of the joy of life is part and an essential part of it, the body's delight in things and the body's joy of life are not excluded from it; they too have to be made perfect. A large totality is the very nature of this new and growing way of existence, a fullness of the possibilities of the mind transmuted into a thing of light, of the life converted into a force of spiritual power and joy, of the body transformed into an instrument of a divine action, divine knowledge, divine bliss. All can be taken into its scope that is capable of transforming itself, all that can be an instrument, a vessel, an opportunity for the expression of this totality of the self-manifesting Spirit.

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There is one problem raised by sex for those who would reject *in toto* the obligations imposed by the animality of the body and put forward by it as an insistent opposition in the way of the aspirant to a higher life: it is the necessity of the prolongation of the race for which the sex activity is the only means already provided by Nature for living beings and inevitably imposed upon the race. It is not indeed necessary for the individual seeker after a divine life to take up this problem or even for a group who do not seek after it for themselves alone but desire a wide acceptance of it by mankind as at least an ideal. There will always be the multitude who do not concern themselves with it or are not ready for its complete practice and to these can be left the care for the prolongation of the race. The number of those who lead the divine life can be maintained and increased, as the ideal extends itself, by the voluntary adhesion of those who are touched by the aspiration and there need be no resort to physical means for this purpose, no deviation from the rule of a strict sexual abstinence. But yet there may be circumstances in

which, from another standpoint, a voluntary creation of bodies for souls that seek to enter the earth-life to help in the creation and extension of the divine life upon earth might be found to be desirable. Then the necessity of a physical procreation for this purpose could only be avoided if new means of a supraphysical kind were evolved and made available. A development of this kind must necessarily belong to what is now considered as the sphere of the occult and the use of concealed powers of action or creation not known or possessed by the common mind of the race. Occultism means rightly the use of the higher powers of our nature, soul, mind, life-force and the faculties of the subtle physical consciousness to bring about results on their own or on the material plane by some pressure of their own secret law and its potentialities, for manifestation and result in human or earthly mind and life and body or in objects and events in the world of Matter. A discovery or an extension of these little known or yet undeveloped powers is now envisaged by some well-known thinkers as a next step to be taken by mankind in its immediate evolution; the kind of creation spoken of has not been included among these developments, but it could well be considered as one of the new possibilities. Even physical science is trying to find physical means for passing beyond the ordinary instrumentation or procedure of Nature in this matter of propagation or the renewal of the physical life-force in human or animal beings; but the resort to occult means and the intervention of subtle physical processes, if it could be made possible, would be a greater way which could avoid the limitations, degradations, incompleteness and heavy imperfection of the means and results solely available to the law of material force.

In India there has been always from the earliest times a widely spread belief in the possibility and reality of the use of these powers by men with an advanced knowledge of these secret things or with a developed spiritual knowledge and experience and dynamic force and even, in the Tantras, an organised system of their method and practice. The intervention of the Yogi in bringing about a desired birth of offspring is also generally believed in and often appealed to and the bestowal on

the child so obtained of a spiritual attainment or destiny by his will or his blessing is sometimes asked for and such a result is recorded not only in the tradition of the past but maintained by the witness of the present. But there is here still the necessity of a resort to the normal means of propagation and the gross method of physical Nature. A purely occult method, a resort to supraphysical processes acting by supraphysical means for a physical result would have to be possible if we are to avoid this necessity: the resort to the sex impulse and its animal process could not be transcended otherwise. If there is some reality in the phenomenon of materialisation and dematerialisation claimed to be possible by occultists and evidenced by occurrences many of us have witnessed, a method of this kind would not be out of the range of possibility. For in the theory of the occultists and in the gradation of the ranges and planes of our being which Yoga-knowledge outlines for us there is not only a subtle physical force but a subtle physical Matter intervening between life and gross Matter, and to create in this subtle physical substance and precipitate the forms thus made into our grosser materiality is feasible. It should be possible and it is believed to be possible for an object formed in this subtle physical substance to make a transit from its subtlety into the state of gross Matter directly by the intervention of an occult force and process, whether with or even without the assistance or intervention of some gross material procedure. A soul wishing to enter into a body or form for itself a body and take part in a divine life upon earth might be assisted to do so or even provided with such a form by this method of direct transmutation, without passing through birth by the sex process or undergoing any degradation or any of the heavy limitations in the growth and development of its mind and material body inevitable to our present way of existence. It might then assume at once the structure and greater powers and functionings of the truly divine material body which must one day emerge in a progressive evolution to a totally transformed existence both of life and form in a divinised earth-nature.

But what would be the internal or external form and structure and what the instrumentation of this divine body? The

material history of the development of the animal and human body has left it bound to a minutely constructed and elaborated system of organs and a precarious order of their functioning which can easily become a disorder, open to a general or local disorganisation, dependent on an easily disturbed nervous system and commanded by a brain whose vibrations are supposed to be mechanical and automatic and not under our conscious control. According to the materialist all this is a functioning of Matter alone whose fundamental reality is chemical. We have to suppose that the body is constructed by the agency of chemical elements building up atoms and molecules and cells and these again are the agents and only conductors at the basis of a complicated physical structure and instrumentation which is the sole mechanical cause of all our actions, thoughts, feelings, the soul a fiction and mind and life only a material and mechanical manifestation and appearance of this machine which is worked out and automatically driven with a figment of consciousness in it by the forces inherent in incontinent Matter. If that were the truth it is obvious that any divinisation or divine transformation of the body or of anything else would be nothing but an illusion, an imagination, a senseless and impossible chimera. But even if we suppose a soul, a conscious will at work in this body it could not arrive at a divine transformation if there were no radical change in the bodily instrument itself and in the organisation of its material workings. The transforming agent will be bound and stopped in its work by the physical organism's unalterable limitations and held up by the unmodified or imperfectly modified original animal in us. The possibility of the disorders, derangements, maladies native to these physical arrangements would still be there and could only be shut out by a constant vigilance or perpetual control obligatory on the corporeal instrument's spiritual inhabitant and master. This could not be called a truly divine body; for in a divine body an inherent freedom from all these things would be natural and perpetual; this freedom would be a normal and native truth of its being and therefore inevitable and unalterable. A radical transformation of the functioning and, it may well be, of the structure and certainly of the

too mechanical and material impulses and driving forces of the bodily system would be imperative.

What agency could we find which we could make the means of this all-important liberation and change? Something there is in us or something has to be developed, perhaps a central and still occult part of our being containing forces whose powers in our actual and present make-up are only a fraction of what could be, but if they became complete and dominant would be truly able to bring about with the help of the light and force of the soul and the supramental truth-consciousness the necessary physical transformation and its consequences. This might be found in the system of Chakras revealed by Tantric knowledge and accepted in the systems of Yoga, conscious centres and sources of all the dynamic powers of our being organising their action through the plexuses and arranged in an ascending series from the lowest physical to the highest mind centre and spiritual centre called the thousand-petalled lotus where ascending Nature, the Serpent Power of the Tantrics, meets the Brahman and is liberated into the Divine Being. These centres are closed or half-closed within us and have to be opened before their full potentiality can be manifested in our physical nature: but once they are opened and completely active, no limit can easily be set to the development of their potencies and the total transformation to be possible.

But what would be the result of the emergence of these forces and their liberated and diviner action on the body itself, what their dynamic connection with it and their transforming operation on the still existing animal nature and its animal impulses and gross material procedure? It might be held that the first necessary change would be the liberation of the mind, the life-force, the subtle physical agencies and the physical consciousness into a freer and a diviner activity, a many-dimensional and unlimited operation of their consciousness, a large outbreak of higher powers and the sublimation of the bodily consciousness itself, of its instrumentation, capacity, capability for the manifestation of the soul in the world of Matter. The subtle senses now concealed in us might come forward into a free action and the material senses themselves become means or channels for the vision of what is

now invisible to us or the discovery of things surrounding us but at present unseizable and held back from our knowledge. A firm check might be put on the impulses of the animal nature or they might be purified and subtilised so as to become assets and not liabilities and so transformed as to be parts and processes of a diviner life. But even these changes would still leave a residue of material processes keeping the old way and not amenable to the higher control and, if this could not be changed, the rest of the transformation might itself be checked and incomplete. A total transformation of the body would demand a sufficient change of the most material part of the organism, its constitution, its processes and its set-up of nature.

Again, it might be thought that a full control would be sufficient, a knowledge and a vision of this organism and its unseen action and an effective control determining its operations according to the conscious will; this possibility has been affirmed as something already achieved and a part of the development of the inner powers in some. The cessation of the breathing while still the life of the body remained stable, the hermetic sealing up at will not only of the breath but of all the vital manifestations for long periods, the stoppage of the heart similarly at will while thought and speech and other mental workings continued unabated, these and other phenomena of the power of the will over the body are known and well-attested examples of this kind of mastery. But these are occasional or sporadic successes and do not amount to transformation; a total control is necessary and an established and customary and, indeed, a natural mastery. Even with that achieved something more fundamental might have to be demanded for the complete liberation and change into a divine body.

Again, it might be urged that the organic structure of the body no less than its basic outer form would have to be retained as a necessary material foundation for the retention of the earth-nature, the connection of the divine life with the life of earth and a continuance of the evolutionary process so as to prevent a breaking upward out of and away from it into a state of being which would properly belong to a higher plane and not

to a terrestrial divine fulfilment. The prolonged existence of the animal itself in our nature, if sufficiently transformed to be an instrument of manifestation and not an obstacle, would be necessary to preserve the continuity, the evolutionary total; it would be needed as the living vehicle, *vāhana*, of the emergent god in the material world where he would have to act and achieve the works and wonders of the new life. It is certain that a form of body making this connection and a bodily action containing the earth-dynamism and its fundamental activities must be there, but the connection should not be a bond or a confining limitation or a contradiction of the totality of the change. The maintenance of the present organism without any transformation of it would not but act as such a bond and confinement within the old nature. There would be a material base but it would be of the earth earthy, an old and not a new earth with a diviner psychological structure; for with that structure the old system would be out of harmony and it would be unable to serve its further evolution or even to uphold it as a base in Matter. It would bind part of the being, a lower part to an untransformed humanity and unchanged animal functioning and prevent its liberation into the superhumanity of the supramental nature. A change is then necessary here too, a necessary part of the total bodily transformation, which would divinise the whole man, at least in the ultimate result, and not leave his evolution incomplete.

This aim, it might be said, would be sufficiently served if the instrumentation of the centres and their forces reigned over all the activities of the nature with an entire domination of the body and made it both in its structural form and its organic workings a free channel and means of communication and a plastic instrument of cognition and dynamic action for all that they had to do in the material life, in the world of Matter. There would have to be a change in the operative processes of the material organs themselves and, it may well be, in their very constitution and their importance; they could not be allowed to impose their limitations imperatively on the new physical life. To begin with, they might become more clearly outer ends of the channels of communication and action, more

serviceable for the psychological purposes of the inhabitant, less blindly material in their responses, more conscious of the act and aim of the inner movements and powers which use them and which they are wrongly supposed by the material man in us to generate and to use. The brain would be a channel of communication of the form of the thoughts and a battery of their insistence on the body and the outside world where they could then become effective directly, communicating themselves without physical means from mind to mind, producing with a similar directness effects on the thoughts, actions and lives of others or even upon material things. The heart would equally be a direct communicant and medium of interchange for the feelings and emotions thrown outward upon the world by the forces of the psychic centre. Heart could reply directly to heart, the life-force come to the help of other lives and answer their call in spite of strangeness and distance, many beings without any external communication thrill with the message and meet in the secret light from one divine centre. The will might control the organs that deal with food, safeguard automatically the health, eliminate greed and desire, substitute subtler processes or draw in strength and substance from the universal life-force so that the body could maintain for a long time its own strength and substance without loss or waste, remaining thus with no need of sustenance by material aliments, and yet continue a strenuous action with no fatigue or pause for sleep or repose. The soul's will or the mind's could act from higher sources upon the sex centre and the sex organs so as to check firmly or even banish the grosser sexual impulse or stimulus and instead of serving an animal excitation or crude drive or desire turn their use to the storing, production and direction towards brain and heart and life-force of the essential energy, *ojas*, of which this region is the factory so as to support the works of the mind and soul and spirit and the higher life-powers and limit the expenditure of the energy on lower things. The soul, the psychic being, could more easily fill all with the light and turn the very matter of the body to higher uses for its own greater purpose.

This would be a first potent change, but not by any means

all that is possible or desirable. For it may well be that the evolutionary urge would proceed to a change of the organs themselves in their material working and use and diminish greatly the need of their instrumentation and even of their existence. The centres in the subtle body, *sūkṣma śarīra*, of which one would become conscious and aware of all going on in it, would pour their energies into material nerve and plexus and tissue and radiate them through the whole material body; all the physical life and its necessary activities in this new existence could be maintained and operated by these higher agencies in a freer and ampler way and by a less burdensome and restricting method. This might go so far that these organs might cease to be indispensable and even be felt as too obstructive: the central force might use them less and less and finally throw aside their use altogether. If that happened they might waste by atrophy, be reduced to an insignificant minimum or even disappear. The central force might substitute for them subtle organs of a very different character or, if anything material was needed, instruments that would be forms of dynamism or plastic transmitters rather than what we know as organs.

This might well be part of a supreme total transformation of the body, though this too might not be final. To envisage such changes is to look far ahead and minds attached to the present form of things may be unable to give credence to their possibility. No such limits and no such impossibility of any necessary change can be imposed on the evolutionary urge. All has not to be fundamentally changed: on the contrary, all has to be preserved that is still needed in the totality, but all has to be perfected. Whatever is necessary for the evolutionary purpose for the increasing, enlarging, heightening of the consciousness, which seems to be its central will and aim here, or the progression of its enabling means and preserving environment, has to be kept and furthered; but what has to be overpassed, whatever has no longer a use or is degraded, what has become unhelpful or retarding, can be discarded and dropped on the way. That has been evident in the history of the evolution of the body from its beginning in elementary forms to its most developed type, the

human; there is no reason why this process should not intervene in the transition from the human into the divine body. For the manifestation or building of a divine body on earth there must be an initial transformation, the appearance of a new, a greater and more developed type, not a continuance with little modifications of the present physical form and its limited possibilities. What has to be preserved must indeed be preserved and that means whatever is necessary or thoroughly serviceable for the uses of the new life on earth; whatever is still needed and will serve its purpose but is imperfect, will have to be retained but developed and perfected; whatever is no longer of use for new aims or is a disability must be thrown aside. The necessary forms and instrumentations of Matter must remain since it is in a world of Matter that the divine life has to manifest, but their materiality must be refined, uplifted, ennobled, illumined, since Matter and the world of Matter have increasingly to manifest the indwelling Spirit.

The new type, the divine body, must continue the already developed evolutionary form; there must be a continuation from the type Nature has all along been developing, a continuity from the human to the divine body, no breaking away to something unrecognisable but a high sequel to what has already been achieved and in part perfected. The human body has in it parts and instruments that have been sufficiently evolved to serve the divine life; these have to survive in their form, though they must be still further perfected, their limitations of range and use removed, their liability to defect and malady and impairment eliminated, their capacities of cognition and dynamic action carried beyond the present limits. New powers have to be acquired by the body which our present humanity could not hope to realise, could not even dream of or could only imagine. Much that can now only be known, worked out or created by the use of invented tools and machinery might be achieved by the new body in its own power or by the inhabitant spirit through its own direct spiritual force. The body itself might acquire new means and ranges of communication with other bodies, new processes of acquiring knowledge, a new aesthesis, new potencies

of manipulation of itself and objects. It might not be impossible for it to possess or disclose means native to its own constitution, substance or natural instrumentation for making the far near and annulling distance, cognising what is now beyond the body's cognisance, acting where action is now out of its reach or its domain, developing subtleties and plasticities which could not be permitted under present conditions to the needed fixity of a material frame. These and other numerous potentialities might appear and the body become an instrument immeasurably superior to what we can now imagine as possible. There could be an evolution from a first apprehending truth-consciousness to the utmost heights of the ascending ranges of supermind and it may pass the borders of the supermind proper itself where it begins to shadow out, develop, delineate expressive forms of life touched by a supreme pure existence, consciousness and bliss which constitute the worlds of a highest truth of existence, dynamism of tapas, glory and sweetness of bliss, the absolute essence and pitch of the all-creating Ananda. The transformation of the physical being might follow this incessant line of progression and the divine body reflect or reproduce here in a divine life on the earth something of this highest greatness and glory of the self-manifesting Spirit.