

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