

action is based on the silence and by the silence it is free.

V. “ . . . *the Christian life, a mystic, progressive life which is an enrichment, an infinite enlargement of the human being.*”

This is not our idea of transformation — for the human person is the mental being limited by life and body. An enrichment and enlargement of it cannot go beyond the extreme limit of that formula, it can only widen and adorn its present poverty and narrowness. It cannot ascend out of the mental ignorance into a greater Truth and Light or bring that down in any fullness into earthly nature, which is the aim of transformation as we conceive it.

VI. “*For the Asiatic, the personality is the fall of man; for the Christian it is the very plan of God, the principle of union, the summit of the natural creation, and it calls wholly to the Grace.*”

The personality of this single life in man is a formation in the Ignorance, therefore a fall; it cannot be the summit of the being. We do not admit that it is the summit of the natural creation either, but say there are higher summits to which we have to climb and reveal their powers in earthly nature. The natural creation is an evolution of the hidden Divine Consciousness in Nature which is limited and disguised at first by the Ignorance. It has still to climb out of the Ignorance — therefore to get beyond the human person into the divine person. It is in this spiritual evolution that the Plan Divine (*dessein de Dieu*) manifests its central and significant line and calls all creation to the crowning Grace.

You will see therefore that the resemblance of the transformation here to our ideal is only on the surface, in the words, but not in the content of the words which is much narrower and of another order. So far as there is agreement and coincidence, it is because there is contained in them what is common (a certain conversion of the consciousness) to all spiritual disciplines; for all, in East or in West, have a common core of experience — it is in their developments, range, turn to this or that aspect or else their will towards the totality of the Truth that they differ.