

been pushing further and further, until some of the greatest have come to nonmaterial reality. Sir Alister Hardy has been questioning the force behind evolution, which is no longer considered by leading scientists as a mechanical, haphazard development. Hoyle says that it is statistically impossible for the micro-organism to become a human by a series of chance improvements. So what is the force behind it? He says it is intelligence. Hardy says it is love. Dirac says there is order and beauty in the very nature of the universe. So scientists are coming from the study of material manifestation to the greater reality beyond.

The material universe, which seems so real, changes; it may even be destroyed. The earth may one day become like the moon. But the power which moves it always exists, and creativity continues. Religion is the quest for this eternal existence. It is the release from finite existence for a fusion with the infinite. We are speaking of religion in the true sense of the term, not of organized religion. We cannot discuss religion here, because it is a vast subject. But at its basis is an awareness that the finite cannot comprehend the infinite. Therefore, the finite — which I call *my mind* and *myself* — must break out of its shell, to know truth, which on the religious path is realized as sacred. Philosophy seeks to comprehend the nature and relation of all things, briefly summarized as God, man, and universe. Philosophy, like religion and science, is an avenue to truth. They start at different points, have different approaches, but what they seek to reach is the same. So they cannot be unrelated to each other.

The important thing is to realize that truth makes one free from the folly of action based on false conceptions of reality. The truth of seeing a rope as a rope prevents a person from running away in fear or trying to kill. Nothing can be more right than the statement: "Truth shall make you free." *At the Feet of the Master* puts it differently when it says that anyone who has a glimpse of the Plan, the splendor behind the processes of life, cannot help working for it, standing for the good and resisting evil, working for evolution and not for selfishness.

The second Object of the T.S. is not concerned merely with speculative thinking or academic discussions unrelated to the problems of the world and to our problems as individuals. It is directed toward the removal of ignorance, lifting the mind out of the unrealities in which it lives. This Object