

Seeking the Truth

There are many in both the scientific and spiritual 'camps' that would all claim to have their own perspective about Truth. And as was written in the *Desiderata*, "Even the dull and ignorant, they too have their story to tell".

Are the views of both 'camps' so disparate? Let us, briefly, consider some issues, starting with the Sciences and the so-called Pseudo-sciences for just a moment.

- **The Nature of the Universe**

Until comparatively recently, there had long been a seemingly successful consensus in the science of physics that seemed to get their way with the idea that the universe always existed. This notion, very much championed by the late Sir Fred Hoyle, was expressed as 'steady-state' theory, and by its very idea dismissed the creationist 'fact' of the Old Testament and other scriptures.

It is only within the last 35 years of the 20th century that the remarkable Stephen Hawking challenged the 'steady-state' theory and, aided particularly by the work of Albert Einstein and Roger Penrose, evolved the notion of the 'Big-Bang' – a 'creationist' theory. It is, after all, just a theory, scientifically-speaking, except that 'sound' from the Big Bang appears to have been picked up by an observatory, and the analysers of this phenomenon awarded a Nobel Prize for its detection. But Hawking's re-description of the physical universe does now allow room for the scriptural Creationist idea to re-gain respectability.

Peter Russell, who has stated that he once worked with Stephen Hawking, has said in his *'From Science to God'*:

Unlike the God I rejected as a youth, God as the light of consciousness neither conflicts with my scientific leanings, nor does it run counter to my intuition and reason. Indeed, it points toward an ultimate convergence of science and religion. By convergence I mean more than just a reconciliation between two different worldviews. Various people have traced parallels and areas of similarity between science and spirituality – the way that quantum theory, for example, is like some Buddhist, Hindu or Taoist teachings on the nature of reality. Or in the way that Old Testament teachings seem to predict recent scientific discoveries. These resemblances are certainly intriguing, but I believe we are heading toward a far more profound convergence – a true synthesis of the two in a single, all-embracing worldview.

Hawking himself said, "*If we find why it is that we and the universe exist, it would be the ultimate triumph of human reason – for then we would know the mind of God.*"

This situation naturally leads us to consider man himself.

- **Man: Created or Evolved?**

We are here talking, of course, as "man" being what is anthropologically named 'Homo Sapiens' (wise man). It is probably safe to say that until the second half of the 19th century, that due to religious instruction much of the world thought that mankind had been created (by God). And then along came Charles Darwin¹. He put forward a hypothesis many have accepted as fact. Although the evolution case for man was and is still unclear, it nevertheless left a question concerning the accuracy of the Bible, the Qur'an, etc. In the public's eye, religion's reputation started to take a nose-dive in respect of its account of the origin of man; society started to put more reliance on science as the source of truth. Biblical accounts suddenly seemed quaint! But more dangerously, the whole edifice of religion became in danger of being rejected.

Then, to make matters worse for the religionists, in the 1960s along came a number of 'alternative historians', but perhaps most famously Eric von Daniken with his book *'Chariots of the Gods'* in 1969, followed in a stream by a series of further revelations concerning his version of ancient history!

¹ With Alfred R. Wallace, his partner. Wallace, interestingly enough, had reservations about a number of Darwin's theories, and Wallace himself thought there were oddities in the evolution of mankind.

By the 1990s, von Daniken's works had been suppressed in many countries, probably as a result of pressure by the religious and scientific communities on publishers and publishing outlets. But even before the 1990s von Daniken had been followed by other writers who produced even more interesting accounts concerning man's origin – books such as Zechariah Sitchin's '*The Twelfth Planet*' (1976), and subsequent books, and Alan E. Alford's '*Gods of the New Millennium*' (1996). In the 1970s, Jon Michel brought very interesting aspects of esotericism to light linking Stonehenge, the Great Pyramid, and the Bible, and then the names of Graham Hancock, Robert Bauval, Adrian G. Gilbert and others also arrived onto the bookshelves by the 1990s with more ancient history hypotheses resulting from their investigations. I shall call the period since 1965 as the 'von Daniken era'.

As we have since been 'flooded' with this material, perhaps now is the time to ask "what has this von Daniken era brought about?" and "how does it link up to the various creation/evolution paradigms, and to 'spirituality', if at all?". To summarise the position without going into much detail as to the content of this new era of publications, they describe large structures in various parts of the world whose origin is yet to be explained, together with reference to ancient cultures whose amazing knowledge of the universe, medicine, architecture, technology and mathematics² seems to confound the investigations of many conventional historians.

The 'von Daniken era' has also introduced the idea of visits to this planet from space travellers, who apparently were the "gods" of ancient mythology. Fascinatingly von Daniken postulated that the book of Ezekiel in the Bible contains the description of a spaceship, in the language of a person who did not have the technical vocabulary to describe what was seen. Subsequently, a NASA engineer by the name of Blumrich set out to discredit von Daniken, but this sceptic soon became a believer, and in 1973 wrote his own book, which not only supported von Daniken's idea, but contained considerable detail on what he believed to be the appearance of the spaceship, and its specification.

A new perspective on who we are

Sitchin and Alford have both taken the space traveller idea one step further. This is the result of the dramatic translation and examination of the Sumerian tablets dating from ca. 3800 BC, which seem to imply that perhaps 200,000 years ago, visitors of superior intelligence were able to create a new genus of creature on Earth through the modification of the DNA of existing hominids. A genetic engineering twist to the Adam and Eve story.

Incredible though this hypothesis may sound, it could account for a recent amazing scientific find. Instead of the anticipated human genome of 130-140,000 genes, the total was found to be only 30,000+, and represents a 99+% similarity to the chimpanzee! And far more significantly, that *223 human genes do not have the required predecessors of the genomic evolutionary tree* – and that Darwinian scientists have yet no possible explanation for this scenario, except that perhaps mankind somehow ingested the DNA material from bacteria – a sideways idea!³

Furthermore, from evolutionary studies that have taken place since Darwin, the consensus is that mankind seemed to leapfrog his development - and the how of that has been puzzling science ever since. The origin of Homo Sapiens is scientifically still unproven, and scientifically, does not seem to be traceable beyond some 200,000 years ago. Some coincidence.

So, proceeding from Darwin's and then Sitchin and Alford's assertions, and also the Bible, we are presented with three potential sources for Homo Sapiens:

1. From evolution;
2. From creation by God – the Biblical account;
3. From creation by space travelling "gods" – the implied Sumerian account.

But (dare I suggest it?) perhaps a combination of **all three** is possible!

² As just a couple of examples, the knowledge of both the Sumerians and the Mayans (of Mesoamerica) with regard to the idea of the precession of the Earth's axis, and the accuracy of their calendars, was remarkable. But what was also remarkable of the early civilisations was the degree of justice present in their societies. In respect of the Sumerian period (from c. 3800 BC), laws existed to protect the unemployed, weak and vulnerable, and a judge and jury system similar to our own.

³ The report of the Public Consortium is in [Nature](#), Feb 15, 2001 and of Celera Genomics in [Science](#) of Feb 16th, 2001.

The 'threefold combination' theory that comes to mind is firstly based on the probable fact of at least some form of evolution; that scientifically we believe that hominids *did* develop through an evolutionary process. Secondly, the Biblical account of Adam and Eve can be read as confirmation of the recognition by all ancient spiritual teachings that God (or Allah or other term) is the prime creator, maintainer and destroyer of the entire universe, and that nothing takes place without His behest. Lastly, the space travelling "gods" should probably be seen as God's helpers – probably another level in God's spiritual hierarchy. In the Hindu faith for example, many deities are recognised, but there is still the recognition of the one all-seeing Godhead⁴.

Through allowance for the three situations as being all valid, but not so valid in their own right except in their unification into one hypothesis, we have the potential solution to an enigma, and one that has the potential to satisfy, I feel, all open-minded believers in God. But – does it matter?!

Where spirituality comes into it

The 'von Daniken era' books do little to bring spirituality into the equation. Their accounts are fascinating and must undoubtedly point to a valid history that many conventional academics are wary of looking into. However, the attention of these books – in common with much of the work output by science - is focused on "where do we come from?" rather than "where are we going to?". Indeed, we have the additional factor that personages such as David Icke have propounded the notion that religion is there to keep man in non-questioning mode; for them religion is but a brace on free-thinking, the "opium of the people", as the communist would say.

Uncontrolled free-thinking is perhaps itself a danger, but I agree that religion can have a suppressing effect if it is allowed to be – if it is practised 'wrongly'. But the truths *within* religion are still to be found – I feel there *is* a Middle Way, and in my view religion should thus not be tossed aside lightly. I feel certain that the Buddha and Jesus, to name but two, had meanings in their lives that we should try to understand more closely. There is 'a Way'⁵ in God's Plan that is contained within every valid spiritual religion that, if followed with love and understanding, enlivens both the religion and humankind towards their true potential.

It *is* probably helpful to know from where we came (and how) and we should not ignore our history, but it appears to be not really possible to go back 200,000 years or more to see what happened then with any great degree of accuracy, using current scientific methods. Understanding more about ancient 'mythologies' may well help, and perhaps we should take the Old Testament more as a series of allegories of real happenings, but intellectual mind-games will not help much in understanding ourselves nor our neighbours. Conversely, the inner (spiritual) way *will* help, in particular to guide our personal lives along a truly meaningful track, but also to help throw light on our environment and the nature of things.

Albert Einstein had the insight to say:

A human being is part of the whole, called by us 'universe', limited in time and space. He experiences himself, his thoughts and feelings, as something separated from the rest - a kind of optical delusion of his consciousness. This delusion is a prison, restricting us to our personal desires and to affection for a few persons close to us.

Our task must be to free ourselves from our prison by widening our circle of compassion to embrace all humanity and the whole of nature in its beauty.

To quote Abba Hillel Silver⁶:

The conflict between religion and science is more apparent than real. There is no fundamental issue between them. While the conflict has been waged long and furiously, it has been on issues utterly unrelated either to religion or to science. The conflict has been largely one of trespassing, and resulted from the attempt of the one to poach on the preserves of the other. As soon as religion and science discover their legitimate spheres,

⁴ It is interesting also that the Hindu *Vedas* are said to contain references to aircraft in ancient times.

⁵ Note that I subsequently refer to 'the Way', but I mean this in a generic sense as there are many 'ways' that all lead to God.

⁶ From *Religion in a Changing World* (New York: Richard R. Smith, 1930), pp. 29-37 in part

the conflict ceases. The conflict was always between superstition disguised as religion and materialism disguised as science, between pseudo-science and pseudo-religion.

The unquestioned authority of theologic rubrics in scientific matters had to be challenged. The respective spheres of science and religion had to be sharply defined. The process was long and painful. The church suffered major defeats, first in the realms of astronomy and geology, and latterly in biology and in other fields of human knowledge.

Here again the church lost but religion gained. For religion, tied to the dead body of antiquated scientific notions, was tragically handicapped. The authority of its spiritual and moral verities was vitiated by the pseudo-sciences with which they were intertwined. Men could not readily dissociate the two, and their rejection of the one entailed also the rejection of the other.

Obviously the issues over which religion and science, and religion and secular national sovereignty, warred had nothing whatever to do with the essential principles or purposes of religion. There was never any real conflict between religion and science as such. There cannot be. Their respective worlds are different, though not in opposition. Their methods are dissimilar and their immediate objectives are not the same.

The method of science is observation, that of religion [is] contemplation. Science investigates; religion interprets. One seeks causes, the other ends. Science thinks in terms of history, religion in terms of teleology. One is a survey, the other an outlook. Religion and science are the two hemispheres of human thought. They are different though converging truths. They grow binately.

Both science and religion spring from the same seeds of vital human needs. Science is the response to the human need for knowledge and power. Religion is the response to human need for hope and certitude. One is an outreaching for mastery, the other for perfection. Both are man-made, and like man himself, are hedged about with limitations. Science can see only those things which man is equipped to see—and his equipment is sadly deficient. Man cannot transcend his own humanity. Science, vitiated by the constricted agencies of human cognition and by the definitive organization of the human brain, cannot lay claim to an order of truth which is objective and absolute, nor can religion lay claim to perfect and final truth on the authority of some supernatural revelation. All truth comes to man by way of his mind-groping and the compelling needs and experiences of his life.

Neither religion nor science, by itself, is sufficient for man. Science is not civilization. Science is organized knowledge; but civilization, which is the art of noble and progressive communal living, requires much more than knowledge. It needs beauty, which is art, and faith and moral aspiration, which are religion. It needs artistic and spiritual values along with the intellectual. Man, too, in his individual capacity requires much more than organized knowledge for his life's equipment.

Science and religion are not rivals. They are each other's complement and man's binocular vision. In the past science frequently aided religion to correct its perspectives and religion has delivered science from the pitfalls of naturalism, materialistic monism, and moral nihilism. It is only when one presumes to be the oracle at the other's shrine that confusion ensues. When the scientist from his laboratory, on the basis of alleged scientific knowledge, presumes to issue pronouncements on God, on the origin and destiny of life, on the purposes of creation, and on man's place in the scheme of things, he is passing out worthless checks. The funds of his scientific data are utterly insufficient for such large orders. When the religionist delivers ultimatums to the scientist on the basis of certain hierarchic cosmologies embedded in his sacred texts or when he rummages about the storerooms of geology, chemistry, or biology for some scraps of sanction or some random affidavits to support his claims, he is a sorry spectacle indeed.

Where real intelligence has been found to exist has hitherto also revealed a love of philosophy and spiritual knowledge. Man will tend to remain in relative lethargy, beyond a knowledge of survival, unless prompted by some force to seek knowledge. That the Great Pyramid of Egypt and Stonehenge in England appear to have been designed using the same mystical use of numbers points to some commonality in both thought and the origin of spiritual knowledge, and which has been transmitted to the present day as part of the inner teaching of all major religions. Not only

that, but that the mystical system used appears to point to far more ancient origins, and is part of a bigger 'spiritual whole'.

- **Why Do Multiple Religious Paths Exist?**

Each genuine religion or spiritual path has been revealed according to 'time and place', by a particular teacher. This partly accounts for the difference in religious form and practise, as the culture, language and thinking in any one place and at any one time will doubtless be different. Further, as time marches on, the adherents of the religion will alter matters according to their revised, usually short-sighted perspective.

H. T. Edge⁷ said, "... after the withdrawal of the teacher, the movement which he has started undergoes changes and degeneration. It falls under the influence of worldly motives and forces; it becomes formalized; it breaks up into schools and sects; it acquires various organic forms with churches, priesthood, and creeds. The process can be traced in the history of religions in general; it can be traced in Christianity, so that the Christianity of today is not in any of its forms the original gospel as given by the founder."

Thus, once religious practise and justice begin to break down, along may come a new religion to revive man to live according to the true path. If not a new religion, then, as Hindus (Bharatiyas) believe, the appearance of an *avatar*⁸ to revive the religion.

The fact that each religion *appears* to be different has a particular benefit. The Christian, for example, can reflect on aspects of the wisdom of *Mahayana Buddhism*, and wonder on the similarity of the essential teachings of both religions. One religion can act as a mirror for another. Although the Christian may believe for example, that Islam might appear on the surface to be more barbaric in its treatment of criminal offenders, reflection of the matter might persuade the onlooker to note the humanity that exists in Islam in offering the choice to a murdered person's family as to whether the killer should be executed. This Islamic law goes back to the earliest time of Islam, when Europe was often far more barbaric in its legal code. Not only that, but it is said that in those ancient days in Islam, a suspected murderer might even be trusted, just on his oath, to return for trial after travelling afar, and alone, to collect evidence that might clear his name.

H. T. Edge also said, "*All religions have an esoteric basis beneath their exoteric form, and it is this which has so largely disappeared. Religions as they are do not satisfy the needs of human aspiration, for they leave out so large a part of what vitally concerns man. They are confined chiefly to ethical principles, but tell us nothing about the nature of the universe or the nature of man. Falling thus behind the age, they have allowed to grow up competing influences, such as natural science and abstract philosophy; and so we find the field of knowledge, which should be one, divided into compartments, either independent of each other or else conflicting.*"

- **The Main Religious/Spiritual Paths of To-day**

The Jewish, Christian and Islamic religions each have many sects emphasising different aspects of their religion. This book will concern itself primarily with the essential teachings of **Jesus** and **Muhammad** and also aspects of the **Hindu** traditions, so I will not dwell upon these teachings at this point. The **Jewish** faith (Judaism) is also not listed here as it has much linkage with the Christian Bible.

Other main spiritual forms surviving to-day include:

BUDDHISM: Buddhism began about 2,500 years ago in India. Its founder was Siddharta Gautama, who later became revered as The Buddha – "the awakened, or enlightened, one". Siddharta was born a prince, but he eventually escaped the shackles of his over-protected life to live a solitary life in an effort to find the meaning of suffering and to seek The Truth. Having found what he had sought, Siddharta established his Four Noble Truths and The Noble Eightfold Path. His teachings became established all over India, but eventually the Hindu traditions (amongst which Siddharta had grown up) were re-established in India, leaving his traditions to be preserved to this day in other Asian countries including Japan and (famously) Tibet. Variations of The Buddha's teachings are established all over the world, but still little in India. The main streams of

⁷ In his '*Theosophy and Christianity*'.

⁸ An incarnation of God.

Buddhism are Theravada (the strict doctrine of the elders) and Mahayana (the 'large vehicle', accommodating many different beliefs).

JAINISM: Jainism also began about 2,500 years ago in India. Its founder is said to be Nataputta Vardhamana, known as Mahavira, "the great hero." Its major scriptures are the Jain Agamas and Siddhantas. There are about six million adherents, almost exclusively in central and South India, especially in Bombay. Jainism strives for the realization of the highest perfection of the human state, for in our original purity we were free from all pain and the bondage of birth and death. The term Jain is derived from the Sanscrit word jina, "conqueror." Jainists believe there is sacredness of all life, that one must not injure any sentient creature, that each person's soul is eternal, and each must conquer himself by his own efforts. Their ultimate goal is eternal release from the wheel of birth and death, and the concomitant attainment of Supreme knowledge and becoming a perfected soul.

ZOROASTRIANISM: Zoroastrianism began about 2,600 years ago in ancient Persia. Its founder was Spenta Zarathustra and its major scriptures include portions of the Zend Avesta (Persian). There are about 125,000 believers, mostly near Bombay, where they are called Parsis. They believe there are two great Beings in the universe. One, Ahura Mazda, created man/woman and all that is good, beautiful and true, while the other, Angra Mainya, vivifies all that is evil, ugly and destructive. They believe that we have free will to align ourselves with good or evil, that the soul is immortal and upon death passes over hell by a narrow bridge-the good crossing safely to Heaven and the evil falling into hell. They believe that purity is the first virtue, truth the second, and charity the third, and that we must discipline ourselves by good thoughts, words and deeds. Their goal is to be rewarded with a place in heaven where the soul will be with God, sharing His blessed existence forever.

SIKHISM: Sikhism began about 500 years ago in Northern India, now known as Pakistan. Its founder was Guru Nanak and its major scripture is The Adi Granth. There are about nine million followers, mostly in India's state of Punjab. They believe in God as the Sovereign One, the omnipotent, immortal and personal Creator, a Being beyond time who is called Sat Nam. They believe that salvation lies in understanding the Divine Truth and that man/woman's surest path lies in faith, love, purity and devotion. Their goal is to be freed of all limitation in order to become co-creators and co-present with God.

BAHA'I: This is a more recent development, having been founded in the 19th century by Mirza Ali Muhammed in Persia. To-day, the movement is based mainly in south-west Asia, but is an international movement with about 70,000 different centres. The fundamental teaching of the Baha'i is that all religions are valid – All is One; a theme that has become increasingly popular.

In addition, there are various generic forms of spirituality of great antiquity:

SHAMANISM: This broad term includes thousands of tribal indigenous faiths which have existed on every continent since long recorded history. Beliefs include a deep sense of the sacredness of life and of the Earth, communion with Spirit guides and in the ability of man to live in harmony with and influence nature.

SPIRITUALISM: Spiritualism holds that there is another, perhaps deeper, reality on 'the other side' which can be contacted by mediums or psychics who have sufficient sensitivity. It is one of the oldest forms of communion.

- **Unity**

Khalifa Nargis states:

"In the adoration and benedictions of righteous men the praises of all the Prophets are kneaded together. All their praises are mingled into one stream; All the vessels are emptied into one ewer.

Because He that is praised is, in fact, Only One. In this respect all religions are only one religion. Because all religions are directed towards God's Light; These various forms and figures are borrowed from it." (Jalalu'ddin Rumi)

No religion is an end in itself. All are preparatory or elementary systems and necessary means of instruction, which men need before they are able to understand the higher teaching enabling them to find the Kingdom of Heaven within. Not all religions teach in

the same way, but all are designed to prepare man for the knowledge of Truth, and as there is only One Truth, it is not important how, nor in what way, the lessons are learnt so long as they are learnt. It is, of course, possible for Truth to be found without going through the preparatory courses, but this is very rare; some form of religion is still necessary for the majority and should be established in every country, for where people are gathered together for worship, help and comfort can be found.

- AND -

"I am the Way, the Truth and the Life. No man cometh unto the Father but by Me."

JESUS, when He was on Earth, did not say to men: ask someone to show you how to find God. He said: "*Seek and ye shall find; knock and it shall be opened to you;*" and "*say not Lo here, and Lo there, for the Kingdom of Heaven is within you.*"

There is only One God: and although many roads lead to Him, there is only One Gate which man must himself unlatch if he would find the God within.

The Gate or Door through which all must go, is the Christ. By whatever name He may be called in different lands by different peoples, He is the same giver of Life. The name is not important because the name is that given to the form in which the Universal Cosmic Christ chooses to manifest God's all-pervading Love to all men.

- **A Cautionary Tale**

Though the temptation may be to look deeply into various religious/spiritual knowing that their ultimate purpose is the same, there can be dangers in doing so without a guide. The following story illustrates part of this matter.

There was once a woman who abandoned the religion in which she had been brought up. She left the ranks of the atheists, too, and joined another faith. Then she became convinced of the truth of yet another.

Each time she changed her beliefs, she imagined that she had gained something, but not quite enough. Each time she entered a new fold, she was welcomed, and her recruitment was regarded as a good thing and a sign of her sanity and enlightenment.

Her inward state, however, was one of confusion. At length she heard of a certain celebrated teacher,⁹ and she went to see him. After he had listened to her protestations and ideas, he said, "*Return to your home. I shall send you my decision in a message.*"

Soon afterwards the woman found a disciple of the sheikh at the door. In his hand was a packet from his Master. She opened it, and saw that it contained a glass bottle, half-full with three layers of packed sand—black, red and white—held down by a wad of cotton. On the outside was written: 'Remove the cotton and shake the bottle to see what you are like.'

She took the wadding out, and shook the sand in the bottle. The different coloured grains of sand mixed together, and all that she was left with was—a mass of greyish sand.

From '*Thinkers of the East*' (*Streaky Sand*), by Idries Shah.

From "*The Rosicrucian Cosmo-Conception (or Mystic Christianity)*", by Max Heindel, published 1909 (and subsequently updated):

- **A thought....**

At every birth what appears to be a new life comes among us. We see the little form as it lives and grows, becoming a factor in our lives for days, months or years. At last there comes a day when the form dies and goes to decay. The life that came, whence we know not, has passed to the invisible beyond, and in sorrow we ask ourselves, Whence came it? What was it here? and Whither has it gone?

⁹ Traditionally thought to be Imam Jaffer-as-Saddiq - see later chapter on Islam re: Imam Ali and his progeny

It has unfortunately come to be the popularly accepted opinion that nothing can be definitely known about these matters of deepest interest to humanity. Nothing could be more erroneous than such an idea.

- **How to be 'wise'**

A young man came to a sage one day and asked, "Sire, what must I do to become wise?" The sage vouchsafed no answer. The youth after repeating his question a number of times with a like result, at last left him, to return the next day with the same question. Again no answer was given and the youth returned on the third day, still repeating his question, "Sire what must I do to become wise?"

Finally the sage turned and went down to a near-by river. He entered the water, bidding the youth follow him. Upon arriving at a sufficient depth the sage took the young man by the shoulders and held him under the water, despite his struggles to free himself. At last, however, he released him and when the youth had regained his breath the sage questioned him:

"Son, when you were under the water what did you most desire?"

The youth answered without hesitation, "Air, air! I wanted air!"

"Would you not rather have had riches, pleasure, power or love, my son? Did you not think of any of these?" queried the sage.

"No, sire! I wanted air and thought only of air," came the instant response.

"Then," said the sage, "to become wise you must desire wisdom with as great intensity as you just now desired air. You must struggle for it, to the exclusion of every other aim in life. It must be your one and only aspiration, by day and by night. If you seek wisdom with that fervour, my son, you will surely become wise."

- **A thought for the agnostic....**

If there were only the activities of the [...] Physical World, there would be forms having life, able to move, but *with no incentive for so doing*. This incentive is supplied by the cosmic forces active in the Desire World and without this activity playing through every fibre of the vitalized body, urging action in this direction or that, there would be no experience and no moral growth. The functions of the different ethers would take care of the growth of the form, but moral growth would be entirely lacking. Evolution would be an impossibility, both as to form and life, for it is only in response to the requirements of spiritual growth that forms evolve to higher states. Thus we at once see the great importance of this realm of nature.