CHAPTER 5
CONCLUSION

This chapter is a resume and evaluation of the contents of the preceding chapters. The task of the present thesis has been to compare and contrast the evolution theories of Aurobindo and Teilhard. For that purpose, a background study of the concept of evolution in general was done, so that one might get an idea of what evolution is, according to the theories of evolution of Aurobindo and Teilhard. This study has shown that it is possible to link up evolution with spiritual orientation to life, cosmos and God. The evolutionary theories of Aurobindo and Teilhard are opposed to the materialistic and naturalistic approaches. They take into full account, the depths of man, his life and his relationship with ontological reality, without ignoring the vital concern of empirical life.

Evolution is certainly a majestic story - the longest and the most encompassing which the world offers. Evolutionary
relationships and interactions are the driving forces that have taken life on earth from their still unknown origins to ever-changing abundance and diversities.\(^1\) A dominant place is given to religion as the backdrop of these considerations. According to most religions, the world has its root in God. The problems of origin and evolution of life can be solved only when evolution finally meets and greets creation. The \textit{élan} that guides evolution is the word in its absolute sense as God (logos) and in the biological sense as words of the genetic code (biological logos). Religions are engaged in their arduous attempts to probe the ultimate nature and meaning of life. The self, basic to life, is a transcendental entity and one cannot discover it unless one transcends it. The ladder to the heavenly kingdom is within man. He is free to choose or reject. Aurobindo and Teilhard preferred to choose it in harmony with many other Indian and Western thinkers.

Vedanta views the entire evolutionary process as a progressive evolution of structure and form, and as a greater

manifestation of the infinite self within. It is an evolution of matter and manifestation of spirit. Spiritual writings on life speak of the ladder of ascent connected with the ascent of the soul and life with it. Life is like a piece of iron which has been covered with the dust of centuries, as if it were lying near a magnet all the time, and yet not attracted to it. But, as soon as the dust is cleared away, the iron is drawn by the magnet. Thus the human soul covered with the dust of impurity, wickedness, and sin of ages, after many births, becomes purified enough by performance of ceremonies like doing good to others, loving other beings. When its natural spiritual attraction comes, it wakes up and struggles towards God.\(^2\)

A reborn living faith in spiritual values is the deepest need of our lives. Only religion which demands as its first principle individual change, the substitution of the divine for the dark image in the soul, can create that new heart in people. It can give them that courage and faith to be consistent, and to change their life and institutions which are so barbarous in a thousand details. The Lord

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in the Gita says that the whole world will become a dancing hall of laughter and merriment, if men are happy and the same world will be a dungeon of agony if they are unhappy. Since religion plays an important role in the theories of the spirit, both Aurobindo and Teilhard base their positions in their respective religions.

Today, the theory of evolution is generally considered to be the most important fundamental concept in the biological sciences. Darwin and Spencer talked of adjustment between an individual and his environment. Bergson’s theory of evolution ranks first in the evolutionist theory: Idealistic theories put reason as the ultimate principle of evolution, but, if it is the highest principle, then there is no evolution beyond reason. In the East, it is a balanced approach based on spiritual and humanistic grounds. The impact of these theories is reflected in Aurobindo’s and Teilhard’s philosophy of evolution.

Most of the scientific objections to the evolutionary theory were later resolved by discoveries in genetics and other fields. But, certain religious and philosophical objections remained. Many
religious leaders denounced the theory because it conflicted with the Biblical account of creation. Other people opposed the idea that human beings were related to the lower species. In the United States, much of the controversy over evolution was centred on the issue whether the theory should be taught in schools or not. Some states passed laws that banned the teaching of evolution in public schools. In 1925, in a famous trial in Tennessee, a high school teacher named John T. Scopes was convicted for teaching Darwin’s theory of evolution. The Supreme Court of the United States ruled in 1968 that such laws were unconstitutional. During the 1970’s and 1980’s, some anti-evolution groups proposed laws that would require the teaching of scientific creationism. The creationists believe that the theory of evolution can be proved completely. But they think that certain scientific evidence supports creationism rather than evolution. For example, scientific creationists consider biochemical similarities among the species to be an evidence of God’s creative designs, but not of man’s common ancestry. The


Scientific creationism is a theory that interprets the Biblical account of the creation from a scientific point of view.
theory of evolution seems to contradict certain traditional beliefs about God and nature. Judaism, Christianity and a number of other religions teach that God is the sole guiding force in the universe.

The theory of evolution also seems to challenge some beliefs about the place of human beings in the world. The Bible states that the human being was created in the image of God, and thus was elevated above all other forms of life. Aurobindo and Teilhard also found it hard to conceive this. From a philosophical point of view, such uniquely human traits as imagination and creativity set human beings apart from other species. In spite of the apparent conflicts, the evolutionary theory does not necessarily contradict religious and philosophical traditions. Many people accept the basic principles of evolution within the framework of their religious beliefs.

Some Biblical scholars interpret the story of creation as a symbolic, rather than literal, account. According to these scholars, for example, the word 'day' as used in the Bible may represent a geological age of millions of years. To many philosophers, the idea
that human beings evolved from lower forms of life does not
diminish the uniqueness of human capabilities and
accomplishments. The Vatican leaves open the question of the
evolution of man’s body, provided it be believed that the body was
derived from other living matter, that all mankind is descended
from one pair – Adam and Eve. Man’s soul was created by God,
and evolution took place under the dispensation of divine
providence. Science cannot comment on the soul, but other proofs
are unacceptable to evolutionary biologists. Political obstacles to
the scientific acceptance of evolution were for a time raised in
Russia, where the ideological insistence that all characters are
determined by the environment led to the stigmatising of
Mendelian Genetics as bourgeois, metaphysical, reactionary and
leading to religion. The Soviet agronomist, T. Lysenko, attacked
Darwin’s theory as metaphysical at base, and as nothing but flat
evolutionism because it worked so slowly.\footnote{The New Encyclopaedia Britannica in 30 Volumes. Op. Cit., p. 23} But, according to
Aurobindo and Teilhard, science plays an important role in
evolution, but it should also accept the basic truth of religion.
Man's evolution is not biological but psycho-social. It operates by the mechanism of cultural tradition, which involves the cumulative self-reproduction and self-variation of mental steps in the human phase of evolution. It is achieved by a breakthrough to new dominant patterns of mental organisations of knowledge, ideas and beliefs. In the light of our present knowledge, man's most comprehensive aim is seen not as mere survival, not as numerical increase, not as increased complexity of organisation or increased control over his environment, but as greater fulfilment – the fuller realisation of more possibilities by the human species collectively and more of its component members individuality, and pleading for the development of a science of human possibilities. Once the fulfilment is recognised as man's ultimate or dominant aim, we shall need a science of human possibilities to help and guide the long course of the psycho-social evolution that lies ahead. The fruit of psycho-social evolution is ethical awareness and social feeling, the by-product of the early phases of the spiritual growth of man. With the onset of this psycho-social evolution, men develop the capacity to dig affections into one another as a matter of consciousness choice, thus revealing a higher dimension to the
human individuality than what is revealed by his physical individuality with its organic appetites and choices.

All ethical theories presuppose a distinction between a lower self and a higher self in man; and the manifestation and liberation of the higher self is what man achieves through renunciation of the lower self. The subject of the spiritual growth of man, of evolution as psycho-social, is a pregnant theme of man in the modern age. It points out to him the way to rescue himself from the tyranny of the sensate and the quantitative, and from the prevailing stagnation of world illness, and helps him to continue his evolutionary march to qualitative richness and fulfilment, individualistic and collectivist. The dynamism of human evolution demands that education of man must continue till he rises from ego-centredness to ego-transcendence, and from knowledge to wisdom. In the eyes of Aurobindo and Teilhard, the differentiation between human beings and other animals is due to the intuitive and reflective ability. It is this ability that helps man to build a culture of his own.
The second chapter is the study on Sri Aurobindo's theory of evolution. Aurobindo shows how human culture as well as civilisation is influenced by individualism, subjectivism, reason and other factors. He shows their weakness and strength, and says that in all the higher powers of his life man may be said to be seeking God relentlessly though blindly. Religion is an old phenomenon and the attempt to save the individual from the burden of life does not attempt to transform life in the world. The false socialisation of religion is the main cause of its failure to regenerate mankind.

In *The ideal of Human Cycle*, Aurobindo discusses the problem of human unity in different nations, states, etc., and shows how they fail to fulfil the goal of liberty, equality and fraternity. Aurobindo, like Albert Schweitzer, pleads for the freedom of the individual. The freedom of the individual is a very important problem in philosophy. Man craves for freedom as much as for his breaths, for air and light. Freedom is the true food of the soul. The bondage of the spirit in man is never tolerated. Here the spirit implies the soul of man. The freedom and the order are
fundamentally one in the consciousness of the Supermind. The control of the free will over the outer nature is inordinate and unimaginable, as much as its control over the inner life of man is no less significant and great. Thus, free will or the freedom of the individual means the automatic expression of the inner spirit of man.

In the history of man everything seems now to point to alterations. Instead of slow, steady, minute gradations, it is now suggested that new steps in evolution are rather affected by rapid and sudden outbursts, as it were, of manifestation from the unmanifest. Nature has not finished with anything; she will need everything at another stage for further result. Therefore, she brings them forward again and they reappear in new forms and other combinations and act towards new ends. Thus, when evolution advances, not matter alone, but life and mind working upon matter, help to determine evolution. We move towards the perception of a conscious, supple, flexible, intensely surprising and constantly dramatic evolution by a super-conscient knowledge, which reveals
things in matter, life and mind out of the unfathomable inconscient in which they are.

Man is the fore-runner of the evolutionary movement and he is very well described as the crest of the evolutionary wave. At every stage of evolution, man receives an intimation of the subsequent power. Man can be raised to the status of God, provided he is open to the higher life. There are several divisions and distinctions of man, widespread throughout the world. But all these divisions and distinctions recede into the background, the moment when he realises his intrinsic greatness; man is man everywhere. The East-West understanding of man is an ardent effort to discover his truth. Man is not only the essence of spirit; he is the spirit itself. So, he is bound to attain the consciousness of spirit; he is capable of realising the higher knowledge or the divine knowledge. The spirit in man is the spirit in God. The matter, the life, the mind, the consciousness and the self-consciousness are the manifestation of the Spirit-in-man. The Spirit-in-man is not a slave in the hands of Karma, or a part of life. It has the sole property of the progressive self-manifestation in Evolution.
The knowledge required for higher transformation of man is not conceptual but perceptual. Sri Aurobindo’s concept of man rejects all the traditional forms of knowledge, rational, conceptual and sense-derived. The main task of man is to follow the divine ordinance and thus transform the inconscient into the conscient and the superconscient. The superconscient is the perfect state of consciousness. In Aurobindo, an acceptance of the unity of the three categories of God, man and nature is essential. This is called the triune principle of knowledge. Integral knowledge is the overall spiritual knowledge of being and becoming. Metaphysical knowledge is the transempirical knowledge.

The idea of the Superman has been brought recently into much limelight. The integral transformation and the conception of the Superman have already been discussed by the Vedic Rṣis of the Upaniṣads, but there is no certainty that they were integrated to the science of supermanhood. There is no such indication that saints and mystics had attempted to divinise the earth-nature. The process of spiritualisation and transformation was limited to the mental and the vital planes of human consciousness. On no occasion were
there any such moves to divinise the Mother-Earth. In Sri Aurobindo, the process of divinisation reached its culmination. The divine consciousness, with its delight, descends into the subconscious and, with its energy, it tends to transform it. This process of integral yoga is called the divinisation or the divine manifestation. In divinisation, there is also an upward direction of nisus. There is the conversion of the vital in the process of divinisation.

The ideas of the collective perfection and the general transformation of mankind are altogether new. In all the earlier systems of yoga and Indian philosophy, we discover personal liberation, the salvation of the individual. As man develops, he moves towards a spiritual freedom, but his freedom is not something entirely separate from all-existence; it has solidarity with it because that too is the self-same spirit. As man moves towards spiritual freedom, he moves also towards spiritual oneness. The spirituality realised, the liberated man is preoccupied with the good of all beings. For the awakened individual, the realisation of the truth of being and his inner liberation and perfection must be
his primary seeking. The Buddha, discovering the way of Nirvāṇa, turns back to open that way to those who are still under the delusion of their constructive instead of their real being. Vivekananda, drawn by the Absolute, feels also the call of the fallen and the suffering, the call of the self to the self in the disguised Godhead in humanity.

The integral yoga, the ideas of divinisation of Earth-nature and transformation of man are altogether new concepts. The evolution can go beyond these levels of consciousness to the supernals: sat, cit, and ānanda, that is, existence, consciousness and bliss. Thus, there is always a scope for a progressive upward leap in Sri Aurobindo’s evolution of the Gnostic Being. The concrete realisation of the Gnostic Being will lead to the perfection of man. So the perfection of man has always been the persistent aspiration with man throughout the ages. The quest for the city of God and the desire for a dharmayug have all been indicating a higher life of man on earth in the past. The concepts of the spiritualised man of the Human Cycle and the Gnostic Being of The Life Divine are not based on a utopia but on a stark reality.
Thus Sri Aurobindo gives us a picture of the divine in man and in the world. He attempts to go beyond the problems of philosophy and religion—beyond, to man and his relation to the world and *saccidananda*. There is a ceaseless process of what he calls ‘beyonding’. The essence of man is divine, but he has yet to become divine in actuality. Sri Aurobindo’s integral philosophy offers a hypothesis for such divine realisation.

The third chapter is the study on Teilhard’s theory of evolution. Teilhard is acclaimed as the greatest humanist of the twentieth century. His reflections on the phenomenon of man culminate in an in-depth scientific analysis of man’s past, present and future. He commences as a scientist and synthesises man’s place in nature in relation to his ultimate destiny; so, his approach is logical. Man is the spearhead of evolution and, as such, the most complex of all creatures. He is the apex, the king and the crown of creation. The responsibility for the future evolution rests with man. With his creative partnership in the construction of this earth, he has to reach the ultimate in the Omega, without an abiding future; the past and the present become meaningless. The Omega is in, and
beyond, evolution. It is immanent and transcendent. It is the socialising fulfilment of human persons. The limitations of philosophic and scientific enquiry are overcome with belief.

Teilhard exposes the tension between the complimentary and inseparable aspects of reality – in particular, the relation between the degrees of being in matter, life and man. There is the relation between the emergence and the new identity and negation, continuity and transcendence, the relation between man and the universe, the personal and the universal. It is through what is most incommunicably personal in us that we make contact with the universal. The relation is one between the real as the objective, and the real as thought or interior to the subject, the relationship between natural reality and Christianity, a relation of disjunction and subordinate unification. The relation between man and the Omega Point, in as much as it fulfils and makes total the evolution of the universe and in as much as it is distinct from it, must necessarily be at once total though often incomplete.
The evolutionary outlook is framed in terms of change, development and progress, and gives accent to the inevitability of a belief in the future. The future of the man as envisaged by Teilhard, is based on the premises that man as an individual endowed with freedom is an agent of future evolution. Future evolution ought not to dissipate; it should converge to unity. The salient features of future evolution have been outlined as unification, socialisation, personalisation and planetisation. Though there had been the scattering of races and herds in man’s early stage, as time advanced, there were visible signs of a movement toward unification.

The propensity to share includes within itself unification in love in terms of amorization or development of love energy, for a world of persons in which, besides the noosphere, we have the fulfilment of a love-sphere. Unity in love is not the achievement of a blind process; it is the manifestation of man’s voluntary commitment to unity by the exercise of his freedom as an individual destined to evolve to the ultra-human. The important ends of man’s life are the creation and the enjoyment of fellowship,
increased comprehension and a more assured sense of significance, the preservation and growth of inner peace and harmony. The evolutionary vision of Teilhard advocates international understanding and world peace. Personalisation is a reflection of individual achievement combining within itself the creative expression of beauty, goodness and love. The integration of individual achievement of the society of man will pave the way for planetisation. This new religious humanism of Teilhard, outlining the lineaments of an emerging future, insists in man an urge towards the fuller realisation of his immanence potential to evolve into something sacred. The supreme achievement of unification is the union of persons; this ought to be a process of deep and intense personalisation consolidated around a supreme person.

The fourth chapter is a study on the similarities between both the philosophers. Sri Aurobindo is of the East and Teilhard is of the West. It seems that both had the influenced of each other’s culture. Aurobindo and Teilhard both seem to be motivated by Bergson’s creative evolutionism, directly or indirectly. The theology of Hinduism and Christianity also helped them in building
their theories. Aurobindo tried to inculcate nationalism and religion, while Teilhard tried to do so with science and religion.

Evolution is an inverse action of involution. Spirituality is something more than mentality and the spiritual being, therefore, is something distinct from the mental being. The spirit is a final evolutionary emergence, because it is the original involutionary element and factor. Spirituality is a progressive awakening of the inner reality of our being, to a spirit, self, soul, which is other than our mind, life and body. It is an inner aspiration to know, to enter into contact and union with the greater reality beyond, which also pervades the universe and dwells in us; and, as a result of that aspiration, that contact, and that union, there occurs a turning, a conversion, a birth into new being. Evolution is a linear process.

An evolution of consciousness is the central motive of terrestrial existence. The evolutionary working of nature has a double process: an evolution of forms and an evolution of the soul. An evolution of the soul or an evolution of consciousness in matter is a constant developing self-formation till the form can reveal the
indwelling spirit. This is the keynote, the central significant motive of the terrestrial existence. At first, the spirit houses itself in forms of matter which appear to be altogether unconscious, then struggles towards mentality in the guise of living matter and attains to it imperfectly in the conscious animal. This consciousness is at first rudimentary, mostly a half-unconscious or just conscious instinct. It develops slowly till, in more organised forms of living, matter reaches its climax of intelligence and exceeds itself in man. Mental man has still to evolve out of himself the fully conscious being, a divine manhood or a spiritual and supramental supermanhood, which shall be the next product of the evolution. That transition will mark the passage from the evolution in the ignorance to a greater evolution in the knowledge, founded and proceeding in the light of the superconscient and no longer in the darkness of unconscience.

This terrestrial evolutionary working of nature from matter to mind, and beyond it, is a double process. There is an outward visible process of physical evolution with birth as its machinery – for each evolved form of body housing its own evolved power of
consciousness. It is maintained and kept in continuity by heredity; there is, at the same time an invisible process of soul evolution with birth into ascending grades of form and consciousness as its machinery. The first by itself would mean only a cosmic evolution; for the individual would be a quickly perishing instrument, and the race, a more abiding collective formulation, would be the real step in the progressive manifestation of the cosmic inhabitant, the Universal Spirit.

The evolution of human mind and life must necessarily lead towards an increasing universality. But, on a basis of ego and segmenting and dividing mind, this opening to the universal can only create a vast pollution of unaccorded ideas and impulses. A surge of enormous powers and desires, a chaotic mass of unassimilated and intermixed mental, vital and physical material of large existence which, because it is not taken up by a creative harmonising light of the spirit, must welter in a universalised confusion and discord out of which it is impossible to build a greater harmonic life. Without inner change man can no longer cope with the gigantic development of the outer life.
The true business of man upon earth is to express the type of humanity, a growing image of the divine, whether knowingly or unknowingly; it is to this end that nature is working in him under the thick veil of her inner and outer processes. But the material or animal man is ignorant of the inner aim of life. He knows only its needs and its desires and he has necessarily no other guide to what is required of him than of his own perception of need and his own stirrings of desire. Man has in him two distinct master impulses, the individualistic and the communal, a personal life and a social life, a personal motive of conduct and a social motive of conduct. The possibility of their opposition and the attempt to find their equation lie at the very root of human civilisation. And it persists in other figures when he has passed beyond the vital animal into a highly individualised mental and spiritual progress.

The last or highest emergence is the liberated man, who has realised the self and spirit within him. The largest formulation of this spiritual change and achievement is a total liberation of soul, mind, heart and action, a casting of them all into the sense of the cosmic self and the divine reality. The spiritual evolution of the
individual has found its way and thrown up its range of eminence
and its peaks of highest nature. Beyond this height and largeness,
there opens only the supramental ascent or the incommunicable
transcendence.

The whole root of the historic insufficiency of religion as a
guide and control of human society lies here. Several forces stood
violently in the way of philosophy and science. Too narrow
religious spirit often oppresses and impoverishes the joy and
beauty of life. The socio-ethico-religious approaches to God,
through love, charity, gentleness, tolerance, kindness, lead to
happiness. If religion has failed, it is because it has confused the
essential with the accidental. True religion is spiritual religion; it is
a seeking of God, the opening of the deepest life of the soul to the
indwelling Godhead, the eternal omnipresence. The dogmas, cults,
and moral codes are only aids, the means to a magnificent end.
And they may be offered to man, but not imposed on him. The
inmost essence of religion, apart from its outward machinery of
creed, cult, ceremony and symbol, is the search for God and the
finding of God. Its aspiration is to discover the infinite, the
absolute, the one, the divine, the Ultimate, the Non-dual Reality. Teilhard quotes Einstein said, Science without religion is lame and religion without science is blind. Bernard Towers exhorts that Einstein’s observation of blindness and lameness, should be taken absolutely seriously by men of both science and religion. It is Teilhard who hearkened to this call affectively and from the beginning of his thought. He had resolved to act as a link between the two. He would sacrifice neither religion for science nor science for religion. What he wanted was a faith in God and a faith in the world, as well as a necessary synthesis of these. This has nothing to do with the realm of reason or its normal activities; its aim, its sphere, its process is suprarational.

The love of God is an infinite and absolute feeling which does not use a language of rational worship and adoration. The delight in God is that peace and bliss which surpasses all understanding. Worship and rituals and other religious practices form mere tools of convention and exhibitions of superstition, if they are done as ends in themselves. They should be done as items of static piety, as means to spiritual growth. According to Teilhard,
rebirth is a natural phenomenon in which the soul is claimed back by the forces of Mother Earth, which claims it as a matter of right. The cessation from rebirth is the escape from this retrogressive pulls of matter and, so, a progressive evolutionary advance for the soul in its path to final beatitude.

Never before in modern times did humanity realise so much the relevance of Aurobindo and Teilhard as today. This is a world of nuclear giants and ethical infants. Humanity is undergoing, as it were, a phase of moral collapse and ethical nihilism. The world's present picture of developmental status is dark and likely to further deteriorate, landing the coming generation in more trouble. Man today is in possession of terrifying powers, but he does not possess enough wisdom and moral maturity to use those powers wisely and exclusively for the welfare of mankind as well as for the continuation of human civilisation. Selfishness and Chauvinism have turned the richness of Nature and the blessings of human ingenuity into potentials of impending doom, which keeps man in a state of constant fear and anxiety.
Hence, the most thrilling hopes co-exist with the most frustrating fears.

The enormity of violence and cruelty during the century has bewildered and shocked mankind. Nations compete with one another in the further sophistication and stock-piling of nuclear weapons. The problem of survival from nuclear holocaust today is a problem facing every individual. Hence the world today is deluged, to a great extent, by fear, anxiety, hate and suspicion. In such a world of gloom and despair, Aurobindo and Teilhard’s theory of evolution is a soothing balm and a powerful source of spiritual solace. So, if there is anything that can claim to solve the problems in the twenty-first century, it is the awareness of the spiritual implications of the evolution theory, in the context of the opportunities which will emerge from modern science and technology. The moral elevation of the world calls for the revitalising notion of ethical idealism and stress on the paths of virtue to social and economic problems, to tackle the issues of unemployment, unequal distribution of wealth, growing corruption in public life, etc. It is the duty of man to do well to others and to
be vigilant to root out the ills of the society. Humanity stands at the
cross-roads today. Several scholars and statesmen are worried
about the catastrophe that humanity faces, since war-mongers,
political bigots, religious fundamentalists and their followers, with
narrow outlook, are interfering with the peace and equilibrium of
the world.

Man in himself is little more than an ambitious nothing. He
is a littleness that reaches to a wideness and a grandeur that are
beyond him, a dwarf enamoured of the heights. His mind is a dark
ray in the splendour of the universal mind. This cannot be the end
of the mysterious upward surge of nature. There is something
beyond. It is seen now only in broken glimpses through rifts in the
great wall of limitations that deny and negate the hopeful scope of
existence. An immortal soul is somewhere within man, and gives
out some sparks of its presence. But, an eternal spirit overshadows
him and upholds the soul-continuity of his nature. But this greater
spirit is obstructed from descent by the hard lid of his constructed
personality. The inner luminous soul is wrapped, stiffed, oppressed
by a dense outer coating. The soul and spirit in man seem to exist
above and behind his nature, rather than as a part of his external and visible reality. His aspiration on earth should be to look to the supramental creator.

Man’s greatness is not in what he is, but in what he makes possible. His glory is that he is the closed place and secret workshop of a living labour in which supermanhood is being made ready by a Divine craftsman. But he is admitted, too, to a yet greater greatness and it is this that makes man unlike the lower creation. He is partly an artisan of this divine change; his conscious ascent, his consecrated will and participation are so needed that into his body may descend the glory that will replace him.

Let me conclude this thesis with the remark of Julian Huxley that the so-called modern man and his civilisations are in no sense a final product of evolution, but only a temporary phase in the process. Furthermore, the realisation of our transitional and midway position demands that we ... pay attention to future possibilities. This is the reason why Aurobindo and Teilhard are characterised as process philosophers in line with Bergson and
Whitehead. The doctrines of Aurobindo and Teilhard, in regard to evolution and involution, call for an interesting comparison with the *puruṣa-prakṛti* theory of evolution, according to the *Sāmkhya darśana* of Kapila.