PREFACE

In my thesis entitled *The Comparative Study Of The Theories Of Evolution of Sri Aurobindo and Teilhard de Chardin* an attempt has been made to unearth the various materials on evolution found scattered in the works of Sri Aurobindo and Teilhard de Chardin, and to trace the different dimensions of their evolutionary thought, which serve as the mainstay for their philosophical creed. Their thoughts are religious, scientific and humanistic. The methodology favoured by them is phenomenological. The present study is historical, descriptive and comparative.

The thesis is divided into five chapters including introduction and conclusion. The first chapter is purely introductory, performing a general introduction on evolution in various fields like religion, biology, culture, sociology and philosophy, of both East and West. The various aspects of evolution are pinpointed in this survey to give a meaningful approach to the subsequent chapters, which are meant to highlight and critically examine the cardinal tenets of evolutionary
theories of Aurobindo and Teilhard. The second chapter is exclusively devoted to a detailed discussion of the specific aspects of Aurobindo’s theory of evolution. Though Sri Aurobindo’s name and fame glitter in the pages of Indian National Congress, he will legitimately be remembered more as a saint and a versatile genius. Aurobindo established a strong foundation for the evolution theory and brought it within the reach of the ordinary man. The chapter exposes Aurobindo’s style and line if thinking which are intertwined with his life and evolutionary outlook. God is the head of all creation and through His super-brain He has designed this beautiful world. He has done this out of mere pleasure, and He wants to enjoy it. So, He has come to the lowest of creation, matter, and from there He takes his journey back to His original destiny. To reach this level of Supermind, He has to pass through various processes and stages, which are discussed in the chapter. The third chapter gives a detailed account of the evolution theory of Teilhard. It is his vision of the world in the concept of Omega. According to Teilhard, man is the spearhead of evolution. The responsibility for future evolution rests with man. With his creative
partnership in the construction of this earth, he has to reach the ultimate in the Omega. It is shown how in Teilhard’s thought the Omega is in and beyond evolution. Teilhard had his base in science and religion. The fourth chapter is the comparative study of Aurobindo and Teilhard. There are several points of similarity between their theories of evolution. Both take into consideration the totality of cosmic phenomena. Both use the scientific method in pursuing the search for the ultimate. Their account of evolution is man-centric, optimistic and scientific. An increasing intensity of consciousness is the characteristic of nature and matter, in the theories of evolution of both. *The Life Divine* of Aurobindo and *The Divine Milieu* of Teilhard contain their cosmic vision of a celestial order. Their philosophies are humanistic. Aurobindo is a Neo-Vedantin and Teilhard is a Neo-Humanist. The concept of the Supermind in Aurobindo corresponds to the concept of Omega in Teilhard, in several respects. A detailed comparative account of it is given in the chapter. The fifth chapter concludes with the significance of the theory of evolution in the present era. The final
assessment of evolutionism is attempted by placing it in the futuristic situation.