CHAPTER ONE

POST-PlATON


3. 1914.


7. *BIBLIOGRAPHY*


CHAPTER ONE

FOOT NOTES

1 Samuel Taylor Coleridge, *Table Talk*, August 30, 1833.


3 Ibid.


13 Voltaire reports the two Athenian conversing Socrates as an atomist who says there is only one God" *Philosophical Dictionary*, "Socrates". Quoted by Durant, op.cit., p.7.


23. Ibid.

24. Hoffding, *op.cit.*, p. 10

25. Ibid., p. 11.


37 Keyser, *Humanism and Science*, pp.41, 43.


39 Ibid., p.214


42 Cairns, Ibid., p.223

43 Marx's *Early Writings*, pp.43-4. Quoted by Cairns, Ibid.,
Cf. C. Srinivasan expounding Sartre's meaning of value; "In freedom, man creates values; all values are man-made and there is no need for postulating God as their spiritual guarantor of values. In fact, Sartre goes to the extent of affirming that the belief in God may actually prove destructive to one's cultivation of the sense of freedom and true 'morality' by creating a sense of irresponsibility and determinism in him."


Marx, op.cit., Quoted by Cairns, Ibid., p.127


Roshwald, Humanism in Practice, op.cit., p.24


Ibid.


Cairns, The Image of God in Man, p.221.


60 *Recovery of Faith*, p.50

61 cf. *Ibid.* : p.51 : "Every religion should have sufficient respect for the dignity of man and the rights of human personality. We cannot preserve them, if we repudiate religion. As the Indian visitor is reported to have said to Socrates, if we do not know about God we cannot know about man."


63 Engels and Marx, *The German Ideology*, op.cit., p.20


CHAPTER TWO

FOOTNOTES


4 Teilhard de Chardin, Le Milieu Divin (London: Collins, Fontana, 1975), pp.102,104

5 Ibid., p.106

6 11 Corinthians 5:4

7 Le Milieu Divin, p.109

8 Ibid., p.110

9 Ibid., p.110n

10 Ibid., p.110

11 Ibid., p.110m


13 Dhandapani Jayakantha, "Intellectuals must suffer for their convictions", Interviewed by Arthur Pali, Sunday, August 20, 1973, p.20


cf. Teilhard: "First the vitalisation of matter, associated with the grouping of molecules; then the humanisation of life, associated with super-grouping of cells; and finally the planetisation of Mankind, associated with a closed grouping of people: Mankind, born of this planet and spread over its entire surface, coming gradually to form around its earthly matrix a single, major organic unity, enclosed upon itself; a single hyper-complex, hyper-centred, hyper-conscious arch-molecules, co-extensive with the heavenly body on which it was born. Is not this what is happening at the present time?" (The Future of Man), pp. 119-20, 163. See footnote note 19. infra.


20 Teilhard, Christianity and Evolution, op. cit., p. 142.


22 Christianity and Evolution, loc. cit.

23 cf. Colossians, 1: 17: "He was before all else began and it is his power that holds everything together".

24 Christianity and Evolution, p. 143.

25 Ibid., p. 147

26 Ibid., p. 147

27 Ibid., p. 145

29 Anshen, "Perspectives in Humanism," loc. cit.


32 Claude Aragonnes. "The Traveller" in Teilhard, Letters From A Traveller, op. cit., pp. 19-20. Teilhard even goes to suggest that there should be a separate science to study the science of human origin and how it was developed.

33 Julian Huxley, "The Thinker" in Teilhard, Letters From A Traveller, p. 11.

34 Christianity and Evolution, op. cit., pp. 215-16.

35 Writings in Time of War, pp. 76-77.


37 Teilhard de Chardin, Introduction a la vie Christienne (Oeuvres X), pp. 196-7; Let Me Explain, op. cit. p. 104.

38 Let Me Explain, pp. 104, 105.

39 Christianity and Evolution, p. 223

40 Ibid., pp. 214-15

41 Ibid., p. 215


43 Teilhard, The Future of Man, op. cit., p. 192


45 Julian Huxley, "Introduction" to Teilhard, The Phenomenon of Man, pp. 19-20, See ch. three footnotes, 23 infra.

46 Letter to Two Friends, op. cit. pp. 159-60
48 Ibid.,
49 Ibid.,
50 Ibid., p. 216
51 Ibid.,
52 Ibid., p.217
53 Ibid.,
54 Ibid., pp.218-19: Cf. "To bear the sins of the guilty world" means precisely, translated and transposed into terms of cosmogenesis, "to bear the weight of a world in a state of evolution".
56 Leontine Zanta (d.1942) was the first French Woman to have been awarded the degree of Doctor of Philosophy in the subject of Philosophy, a lady of tremendous vitality and sociability whose home became a rendezvous of the French contemporary writers and thinkers.
CHAPTER THREE

MAN IS EVOLUTION


3 Towers "Introduction" to Evolution: The Theory of Teilhard de Chardin, op.cit., p.11.

4 Richard Taylor, Good and Evil: In an ancient Greek myth, Sisyphus was condemned by gods for his betrayal of divine secrets to men (London: Macmillan Company, 1970), pp.256ff

5 Towers, "Introduction," loc.cit.


7 Bernard Delfgaauw, Evolution: The Theory of Teilhard de Chardin, op.cit., p.22

8 W.A. "Billy", Sunday (Statement to Press, USA, 1925).


13 G.W. Corner, Ourselves Unborn, Quoted by Towers, see footnote 14, infra.

Kopp, Teilhard de Chardin Explained, p. 15

Cardinal Newman, "Birmingham Oratory". Letters from To Pattison; Memoranda supplied by Dr Zeno. Quoted by Wildiers, see footnote 17, infra.


Ibid., p. 80

Delfgaauw, Evolution: The Theory of Teilhard de Chardin, op. cit., p. 61

Teilhard de Chardin, The Appearance of Man, pp. 179 ff.


Vision of the Past, op. cit.

Mooney, Teilhard and the Mystery of Christ, op. cit., p. 243

Ibid., p. 274

This refers to Charles Galton Darwin, grandson of the famous Darwin, and his book The Next Million Years.


Vision of the Past, op. cit., p. 126.

Ibid., p. 161

Ibid., p. 178
33 cf. Ferrry: 'The most fundamental evident and familiar truth about man is that he bears fruits and flowers which seem superior order than their roots,' *Humanity of Man*, op. cit., p. 3.


36 cf. Teilhard: "absolutely inert and totally brute matter does not exist. Every element contains, at least to an infinitesimal degree, some germ of inwards and spontaneity, i.e., consciousness. In extremely simple and extremely numerous corpuscles, this property remains imperceptible to us, as if it did not exist." (Vision of the Past, op.cit., p.224; cf. further *Activation of Energy*, pp. 124-25.)


38 Ibid., p. 18.

39 The Phenomenon of Man, op. cit., p. 44.

40 Ibid., pp. 52-59.

41 Bernard Delfgaauw, like some of the Teilhardian scholars, comes very close to admit "dead matter" in Teilhard's system, although later on in the same book he classifies Teilhardian 'matter' as 'a priori' conscious matter. (*Evolution: Theory of Teilhard de Chardin*, op. cit.,)

42 Vision of the Past, op. cit., p. 149.


44 Ibid.,

46 Man's Place in Nature, op. cit., p. 19
48 Man's Place in Nature, op. cit., p. 19-20
49 Appearance of Man, op. cit., p. 139
50 The Phenomenon of Man, op. cit., p. 91ff.
51 Ibid., p. 94
52 Ibid., pp. 91-92
54 cf. Teilhard: "The first living things reveal themselves to our experience as kinds of 'mega' or 'ultra-' molecules, both in size and in number: a bewildering multitude of microscopic nuclei. Which means that for reasons of homogeneity and continuity, the pre-living can be divided, below the horizon, as an object sharing in the corporeal structure and properties of the world." The Phenomenon of Man, op. cit., p. 64
55 Vision of the Past, op. cit., p. 229.
57 Ibid., p. 64: The underline is mine marking an emphasis for analysis in its implicit meaning.
58 Ibid., p. 63
61 Man's Place in Nature, op. cit., p. 65
62 Ibid., p. 62
63 Ibid., p. 63
64 A view held by Delfgaauw in his book Theory of Teilhard, op. cit., pp. 31-32.
Our awareness of the existence of Neogenesis is still obscure, and so Teilhard here expresses his discontent and hope that "Despite the number and importance of the facts that it explains, the theory of Neogenesis is still far from being established itself as a strong hold in scientific field. However, ..., it will success before long in gaining in one form or another the place it deserves at the head of structural laws of our Universe. (The Future of Man, p. 81).

The Phenomenon of Man, op. cit., p. 201.

Christianity and Evolution, op. cit., p. 236.

Vision of the Past, op. cit., p. 229.

Ibid., p. 30

cf. Teilhard: "From the very first page of this book, I have been relentlessly insisting on one thing: for invincible reasons of homogeneity and coherence, the fibres of cosmogenesis demand their prolongation in us in a way that goes far deeper than flesh and blood. We are not only set adrift and carried away in the current of life by the material surface of our being; but, ..., space-time first dreams our bodies and then penetrate to our soul; it fills it and impregnates it; it blends itself with the soul's potentialities to such an extent that soon the soul no longer knows to distinguish space-time from its own thoughts." (The Future of Man, pp. 242-43.)

Teilhard de Chardin, Writings in Time and War, op. cit., p. 78.
The Phenomenon of Man, op. cit., p. 242.

Ibid., p. 243. Teilhard borrowed this view from Julian Huxley's system, and impressed upon it further.

Ibid.

Writings in Time of War, op. cit., p. 80.

Cf. Teilhard: "The end of a 'thinking species': not disintegration and death, but a breakthrough and a rebirth, this time outside Time and Space, through the very excess of unification and co-reflection.

"... This idea of a salvation of the Species sought, not in the direction of any temporo-spatial consolidation or expansion but by way of spiritual escape through the excess of consciousness, it is not yet seriously considered by the biologists." (The Future of Man, p. 316).

Ibid., p. 317

Ibid.


Ibid., pp. 135-36.


The Phenomenon of Man, op. cit., p. 331.

Ibid.


The Phenomenon of Man, op. cit., p. 331.

Ibid., p. 340.

Ibid., pp. 259-60

Teilhard de Chardin, Comment je vois, 1948, 19.20, quoted by Mooney, op.cit., p. 116

Writings in Time of War, op.cit., p.75.


Vision of the Past, op.cit., p. 170

Le Milieu Divin, op.cit., p. 89.

Writing in Time of War, op.cit., p.181.

Human Energy, op.cit., p. 46

cf. Teilhard: "If, ..., Omega is, as we have already admitted, already in existence and operative at the very close of the thinking mass, then it would seem inevitable that its existence should be manifested to us here and now through some traces. To animate evolution in its lower stages, the conscious pole of the world could be course only act in an impersonal form and under the veil of biology, upon the thinking entity that we have become by hominisation, it is now possible for it to radiate from one centre to all centres — personally. Would it seem likely that it should not do so?

"Either the whole construction of the world presented here is vain ideology or, somewhere around us, in one form or another, some excess of personal, extra-human energy should be perceptible to us if we look carefully, and should reveal to us the great Presence of the Christian Phenomenon." (The Phenomenon of Man, pp.319-20).


Le Milieu Divin, op.cit., p. 86n.

Teilhard, Comment je crois, 1934, 26-7; quoted by Mooney, op.cit., p. 155

Writings in Time of War, op.cit., p. 87.
CHAPTER FOUR

FOOT NOTES

1 The phrase cited is ascribed to Teilhard's philosophy of phenomenology by Emile Redeau. He holds that human conflicts are gradually embraced in Teilhard's vision of a universal humanism. Teilhard de Chardin: A Guide to His Thought, op.cit., p. 24.

2 Teilhard, Activation of Energy, op.cit., p. 211.

3 Teilhard, Future of Man (Fontana), p. 258

4 Ibid., p. 259

5 Ibid., p. 159

6 et passim, ch. II, III, esp. ch. III.

7 Teilhard was born in 1881, and died in 1955. The period of his life itself is self evident that he has experienced the heightening tension of the world.

8 Teilhard was a rare loyal soldier during the First World War. But his writings, which were later compiled and given the title Writings in Time of War, testifies his inner struggle towards spiritual goal even across battle fronts.


10 see Conclusion, footnote, 2.

11 Redeau, Teilhard de Chardin : A Guide to His Thought, p. 244


13 cf. Hal Lindsey: "So the necessity of seeking God's forgiveness of sins through the sacrifice of an innocent substitute was a familiar practice from the very beginning of man's history on this earth. And it was a symbolism instituted by God Himself."
"It's also thrilling to me to see how God developed the concept of the substitutionary death of one lamb for one man to the ultimate goal of one lamb for whole world". The Liberation of the Planet Earth (London: Lakeland, 1975), p.101.

14 Activation of Energy, p. 199

15 Ibid., p. 200

16 Mooney, Teilhard de Chardin and the Mystery of Christ, op.cit., p.84. cf. Teilhard: "...essentially, all energy is psychic in nature; but add that in each particular element this fundamental energy is divided into two distinct components: a tangential energy which links the element with all others of the same order (that is to say, of the same complexity and the same centricity) as itself in the universe; and a radial energy which draws it towards even greater complexity and centricity — in other words forwards." The Phenomenon of Man, op.cit., p. 70.

17 The Phenomenon of Man, p. 70n.

18 The Vision of the Past, op.cit., p.198

19 Ibid., p.199. cf. Teilhard: "It has become usual at the present time to contrast race with nation, and nation with civilization, as if they were distinct and heterogeneous entities....

"Organically and evolutively, the two entities are inseparable; they are really one. The natural unity into which humanity subdivides is not therefore either the anthropologists' single race, or the sociologists' single nations or cultures: it is a certain amalgam of the two... branch of humanity." Ibid., p.201.

20 Ibid., p. 207

21 Ibid.,

22 The Phenomenon of Man, p.227. cf. "All available space being occupied, the occupiers had to pack in tighter. That is how, step by step, through the simple multiplying effect of generations, we have come to constitute, as we do at present, an almost solid mass of hominised substance." P.M. p.264.

23 The Vision of the Past, pp.206-7.
24 Ibid., pp.210-11
25 Activation of Energy, op.cit., p. 201n.
26 Ibid., pp.201-2.
27 The Phenomenon of Man, p.224
28 Matthew 10:39. cf. Teilhard: "It's incredible how quickly
time goes; my whole spiritual life consists more and
more in abandoning myself (actively) to the presence
and action of God." Album, op.cit., p.167. This
letter has been addressed to Claude Aragonnes, on
May 19, 1941.
29 Teilhard, Let Me Explain, op.cit., p.263
30 Robert Speaight, Teilhard de Chardin: A Biography,
31 Le Milieu Divin, op.cit., p.67.
32 The Appearance of Man, op.cit., p.124
33 Ibid., cf. Teilhard: "Morality and religion appear absol-utely foreign to Physics (and even to biology) in a
cosmos reduced to a single realm of laws of probability
and high numbers. One great surprise awaiting those
who seek firmly to place man among the phenomena, is
that they will and both morality and religion assuming
the dual role of energy and structure over the complete
earth and both closely concerned with the true conserva-
tion and progress of the universe." The Vision of the
Past, p.173.
34 The Phenomenon of Man, p.315
35 The Louvain Declaration, 1974, of the Second World Con-
ference on Religion and Peace. Attended by the distin-
guished Representatives of the World major religions:
Buddhism, Christianity, Islam, Hinduism, Confucianism,
Judaism, Shintoism, Sikhism, Zoroastrianism, and others.
B.P.
36 The Future of Man (Fontana), op.cit., p.57
cf. Teilhard: "Whatever disorder we are confronted by, the first thing we must say to ourselves is that we shall not perish. This is not a moral sickness; it is a crisis of growth.


43 Ibid., pp. 26-7.

44 Ibid., p. 27

45 Ibid., pp. 27-8

46 cf. Teilhard's letter to Pere de Lubac, 1933: "As for tangible realities, you - and everyone - must have been struck by some of the really extraordinary aspects of human crisis today. Fascist doctrines strikes me more and more (in so far as they are racist and nationalist) as an abnormal reaction - sterile, retrograde and therefore temporary." *Album, op.cit.*, p. 120.


48 Ibid., p. 29

49 Ibid., p. 30

50 Ibid., p. 42

51 Ibid., p. 31

52 Ibid., p. 32.
53 The Phenomenon of Man, op.cit., p.316

54 Building the Earth, loc.cit. cf. The New Yorker, Aug. 18, 1945: "Political plans for the new world, as shaped by statesmen, are not fantastic enough. The only conceivable way to catch up with atomic energy is with political energy directed to a universal structure." Quoted by Teilhard, The Future of Man, p.146.

55 Building the Earth, p. 33.

56 Activation of Energy, p.112.


58 Learning to be, (UNESCO), op.cit., p.146


60 Ibid., p.30

61 Ibid., p.32.

62 Ibid., p.33.

63 Ibid., pp.33-4.

64 The Phenomenon of Man, pp.113-14.

65 The Future of Man, p. 36


67 Ibid., p.257

68 Teilhard de Chardin: A Guide to His Thought, op.cit., p.152

69 The Making of a Mind, loc.cit.

70 Building of the Earth, p.43

71 cf. "single mechanism," n.65, supra.

72 Le Milieu Divin, op.cit., p.34.


75 Balasubramanian, loc.cit.

76 *Le Milieu Divin*, pp.345.

77 To whom the letter was addressed was not named.


79 cf. Teilhard: "May the time come when men, having been awakened to a sense of close bond linking all the movements of this world in the single, all-embracing work of the Incarnation, shall be unable to give themselves to any one of their tasks without illuminating it with the clear vision that their work — however elementary it may be — is received and put to good use by a Centre of the universe." *Le Milieu Divin*, 40.

80 *Le Milieu Divin*, p.35

81 Ibid., p.36

82 Ferre Leroy "Teilhard de Chardin: The Man" in *Letters from a Traveller* (Fontana), op.cit., p.46


84 *The Prayer of the Universe*, p. 77

85 H.A. Blair, "Progress", *Teilhard Reassessed*, op.cit., p.94.

86 Teilhard, *The Prayer of the Universe*, p.23, and 176(x)

87 Homer, *Iliad*.

88 Perry, *Humanity of Man*, op.cit., p.16
Teilhard: The Prayer of the Universe, p. 74

Teilhard to Jeanne Mortier, December 7-8, 1939 in Album, p. 164


Teilhard: Le Milieu Divin, pp.40-1.

Teilhard "Non Univers" (1918) in Ecrits du Temps de La Guerre, p. 346. Quoted by Calando Cuenot, Science and Faith in Teilhard de Chardin, p.25

cf. James K. Feibleman: "Formal materialism is a name for the philosophy underlying world-wide concrete humanism. Fascination with the mystery of existence has too often been allowed to interfere with the effort to improve the human condition. Formal materialism cannot be used to dispel the mystery, but, on the contrary, to indicate its omnipresence. If there is a cause for the existence of forms and matter, then it is God, and we know since the days of Xenophanes and Hobbes that a belief in both God and matter is not inconsistent". New Materialism (Netherland : Maritimus Nijhoff, 1970), p.54.

Vision of the Past, p.173

Ibid., 171-2.


Parson, "Rooted and Grounded in Love", op.cit., p.81-82.

The Phenomenon of Man, p.290


Teilhard: Vision of the Past, p.213.

Parson, "Rooted and Grounded in Love," op.cit., p.84.
104 Teilhard, Vision of the Past, p.214. cf. Teilhard: "Anything else is too small for us, you see. And even the earth, when we have encircled it with our union, will send us off to the love of what is greater still"; Letters to Lactine Zanta, p.75.


107 Letters from A Traveller, p.267; also footnote, p.216 therein.

108 Vision of the Past, p. 213

109 Ibid., p. 172

110 The Future of Man, (Fontana), pp.78-79.

111 Ibid., p. 57

112 Parsons "Rooted and Grounded in Love", op.cit., p.85.

113 The Phenomenon of Man (Fontana) p. 291


116 Mathew, 5: 48


119 The Phenomenon of Man, p. 293

120 cf. Karl Menninger: "Selfishness, Vengefulness, hate, greed, pettiness, bitterness, vindictiveness, ruthlessness, cruelty, destructiveness and even self-destructiveness -- all these are in us. But not only those.
Invisible at first, but slowly pervasive and neutralizing came love, and then -- perhaps because of it -- came faith, and then hope. ("Hope" in The Nature of Man, ed. Doniger, op.cit.), p.199.


122 The Phenomenon of Man (Fontana), p. 293.

123 Ibid., p. 292
124 Ibid.
125 Ibid.
126 Ibid., p.291
127 Ibid., p.293
128 Ibid., p. 338
129 Ibid., p.293n.

130 The Future of Man, (Fontana), p. 301

131 Mark, 10:20-27.

132 I John, 4 : 20.

133 The Phenomenon of Man (Fontana), p. 288.

134 The Making of a Mind, pp.181-83.

135 The Hymn of the Universe, p. 88.

136 Letters to Leonine Zanta, p. 70. Dated April 18, 1929.
CHAPTER FIVE

FOOT NOTES


4 Delfgaauw, Evolution : The Theory of Teilhard de Chardin, op.cit., p.37

5 The Phenomenon of Man, pp.43-45; also Wildiers, An Introduction to Teilhard de Chardin, op.cit., p.51.

6 A. Laland's opinion, Wildiers, Ibid.

7 The Vision of the Past, pp.161-62.

8 cf. Cuenot : Teilhard "seeks to reach an understanding of man by considering him in his "milieu" or environment, and he desires to abstract nothing, to drop nothing from this environment of space and time. He takes the whole cosmos, and his opus is essentially a universal history, going beyond historical periods. (Science and Faith in Teilhard de Chardin, op.cit.), p.96.

9 Julian Huxley, "Introduction" to Phenomenon of Man, op.cit. p.11.

10 The Phenomenon of Man, p.53.


12 Teilhard, Building the Earth, op.cit., p.43


14 Leroy, "Teilhard de Chardin : The Man", Le Milieu Divin (Fontana), op.cit., pp.41-44.

15 Ibid., p.37

16 Quoted by Leroy, Ibid.
17 Teilhard, *Album*, op.cit., p.98
20 *The Phenomenon of Man*, p. 250
25 *Vision of the Past*, p. 216
27 *The Prayer of the Universe*, p. 51.
28 Ibid., pp.46-7.
29 *Vision of the Past*, p.227.
30 Teilhard has made an extensive analysis about the problem of vitalisation and corporealisation in a book *Man's Place in Nature*, op.cit., pp.49-57; also in *Vision of the Past*, pp.223-27.
31 *The Prayer of the Universe*, p. 47
32 *Vision of the Past*, p. 228.
33 *The Prayer of the Universe*, p.53; cf. Teilhard: "I took the lamp and, leaving the zone of everyday occupations and relationships where everything seems clear, I went down into my inmost self, to the deep abyss whence I feel dimly that my power of action emanates. But as I moved further and further away from the conventional certainties, by which social life is superficially illuminated, I become aware that I was losing contact
with myself. At each step of the descent a new person was disclosed within me of whose name I was no longer sure, and who no longer obeyed me. And when I had to stop my exploration because the path faded from beneath my steps, I found a bottomless abyss at my feet, and out of it came -- arising I know not from where -- the current which I dare to call my life".  (Le Milieu Divin, (Fontana) pp.76-7.

34 The Future of Man, p.275
35 Ibid.
36 Julian Huxley, Education and the Humanist Revolution, The ninth Pawley Foundation Lecture, University of Southenton. Quoted by Sir Alister Hardy, see footnote 37, infra.
38 The Phenomenon of Man (Fontana), p.243.
39 The Future of Man (Fontana), p.120.
40 Ibid., p. 122.
41 Ibid., pp.123,124.
42 Ibid., n. also of. Teilhard: "I am not speaking metaphorically, when I say that it is throughout the length and breadth and depth of the world in movement that man can attain the experience and vision of his God". Quoted by Leroy, "Teilhard de Chardin : The Man" in Letters From a Traveller, (Fontana), op.cit., p. 40.
43 Human Energy, p.118
45 The Phenomenon of Man, p.322.
46 Vision of the Past, p.131.
47 Ibid., p. 63
48 The Phenomenon of Man, p. 319.

The Phenomenon of Man, p. 299

Let Me Explain, pp. 73-8; The Phenomenon of Man, p. 322.

The Phenomenon of Man, p. 322.


The Phenomenon of Man, p. 318.
CHAPTER SIX

FOOTNOTES


2 Ibid., p. 32

3 Ibid., p. 34

4 Ibid.,


6 T.M.P. Mahadevan, Panchadasi: Bharatitirtha-Vidvaranya (Madras: Centre for Advanced Study in Philosophy, 1975), p. 41

7 Ibid., p. 46

8 Chaudhuri, The Philosophy of Integralism, op. cit., p. 97.

9 Ibid., p. 96


12 Adi Sankara, Vedanta Sutra Bhasya, commentary on Vedanta Sutra, 2,1, 14.

13 T.M.P. Mahadevan, Panchadasi, op. cit., p. 5.

14 Ibid., p. 29.


16 Aitareya Aranyaka, 11.2.3.2.1.
17 Mahadevan, *Invitation to Indian Philosophy*, p. 391.


19 T.M.P. Mahadevan, *Pancadasi*, p. 46


22 see Ch. Seven, footnote 42, infra.


25 T.M.P. Mahadevan, *Pancadasi*, p. 3.


28 *Praśna Upaniṣad*, V. 2.

29 Mahadevan, *Gaudapada*, p. 94.


31 Mahadevan, *Gaudapada*, p. 92.


CHAPTER SEVEN

FOOTNOTES

1. The impact of Greek-Oriental Civilization which extended to the Medieval Ages was great. Possibly the atmosphere of international relations had begun from there.


3. Science and Christ, op.cit., p. 66


7. Ibid., p. 220.


13. Ibid., pp.10,11,12.

14. We cannot make sharp distinction between Religion and Philosophy in the study of Eastern system, they are always incorporated.

16 Ibid., pp. 10-11.
17 Ibid., p. 153.
18 Ibid., p. 154.
19 Search for Truth, op. cit., pp. 50-51.
21 Ibid., p. 7ff.
22 Ibid., p. 2. Refers to K. Vidyaratna's book Advaita Philosophy published by Calcutta University, in which the author claimed that Sankara's philosophy is realism.
23 T.M.P. Mahadevan, The Pancadasi: Bhraratitirtha-Vidvataranva, p. 46
24 Ibid., p. 10.
26 Ibid., p. 352
28 Traditional Modes of Contemplation and Action, op. cit., p. 352.

32 Traditional Modes of Contemplation and Action, op.cit., p. 352.

33 Bhagavad-gîtâ, i, 27.

34 S Radhakrishnan, Search for Truth, op.cit., p. 25.


37 Ibid., p. 654.


39 Isavasya-Upanishad, 16

40 From Memory.

41 The Divine Milieu, op.cit., pp. 139-40.


43 Ibid.,


46 T.M.P. Mahadevan, Sankaracharya, op.cit., p. 68.


48 Traditional Modes of Contemplation and Action, op.cit., p. 354.

50 Teilhard, *Science and Christ*, op.cit., p. 69
52 Durant, op.cit.,
54 Sankara, *Brahma Sutra*, IV, III, II; see footnotes infra.
55 Sankara, Ibid.,

CONCLUSION

FOOTNOTES


4. Ibid., pp.143-4.


6. Le Milieu Divin, pp.11, 16

7. Mahadevan, Pancadasa, op.cit., p.45

8. Sproxton, Teilhard de Chardin, op.cit., p.10


10. Sproxton, Teilhard de Chardin, p.16

11. Ibid., p.15

12. Ibid.


18. Mahadevan, Time and Timless, op.cit., p.80.
22. Radhakrishnan S. "The Religion of the Spirit and the World's need" in *The Philosophy of Sarvepalli Radha-
24. Ibid.,
27. Ibid., p.320.
28. *The Prayer of the Universe*, p. 78
31. Ibid., p.158
33. Ibid., p. 21.
34. *Christianity and Evolution*, p. 152.
35. Ibid., pp.159-60.
37. *Christianity and Evolution*, p. 158
38. Ibid., p.152
41 Mahadevan, *Time and Timeless*, op.cit., p. 82
42 *Christianity and Evolution*, p. 158
44 *The Phenomenon of Man*, p. 321.
46 *The Phenomenon of Man*, p. 316
48 *The Phenomenon of Man*, p. 316
49 *Writing in Time of War*, p. 90
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51 Ibid., p. 141
52 Ibid., p. 143
55 Ibid., p. 30
56 *Hymn of the Universe*, p. 76
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