

Dissertation Title: **Sri Aurobindo's Spiritual Evolution Theory: A Defense**

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ABSTRACT

Man's highest aspiration has always been to seek his origin, and to seek for the creator. He tries to develop methods and theories to unravel this mystery, using his power of reason as a tool. Sri Aurobindo envisages a spiritual evolution, through an open-ended eternally optimistic and forward looking ontology. The purpose of evolution in his philosophy is the delight of the Creator, who manifests in inconscient Matter through the power of the Supreme Consciousness Force, which he calls 'Sachchidananda'. It is through the process of Involution and Evolution or the descending and ascending of the Divine, until it reverts back to the Creator or Sachchidananda. The Vedantic concepts of a transcendent, the all inclusive Brahman is thought to be harmonized with a theory of emergent evolution. Illusionism is totally rejected. The purpose of human kind is to go beyond its present form of Consciousness until it attains its divine status again. The Supreme Being is involved here in Matter. Consciousness appears in what seems to be inconscient, and develops into a perfection of Life which is Spiritual and Supramental in nature. So, Spiritual Evolution is the involvement of the Reality and Consciousness in Matter, and through the Evolution process this Reality and Consciousness will revert back, an opening upward. There can never be any evolution without the Involution of the Divine in Matter, because life has already involved in it. It is based on this assumption that Sri Aurobindo concludes that man is a transitional being and not the final product of evolution.

The research work reveals how Sri Aurobindo has made a cogent attempt at re-establishing, under modern conditions, the spiritual practicability of the evolution process.

It is a fact that in his philosophical construction of his spiritual evolution, Sri Aurobindo has neither mentioned nor made any logical arguments with other philosophers. As such, in the defense of his theory, arguments and comparisons with other philosophers were used to reach more acceptable conclusion. Metaphysical reasoning was made use of, justifying readers about the efficacy of his theory. Since all material development is guided by spiritual development, it is imperative therefore that this process is determined by the spiritualization and transformation of matter .This process will be continued and will be completed only when humanity is raised to the level of divinity.

Sri Aurobindo's philosophy of spiritual evolution provides two great needs of our times, namely, a virtual synthesis of the philosophy of East and West, looking toward a philosophy acceptable to mankind as a whole. And, second, it gives a rich interpretation of Indian thoughts to the world.

