

The Higher Evolution Lecture Series Compilation

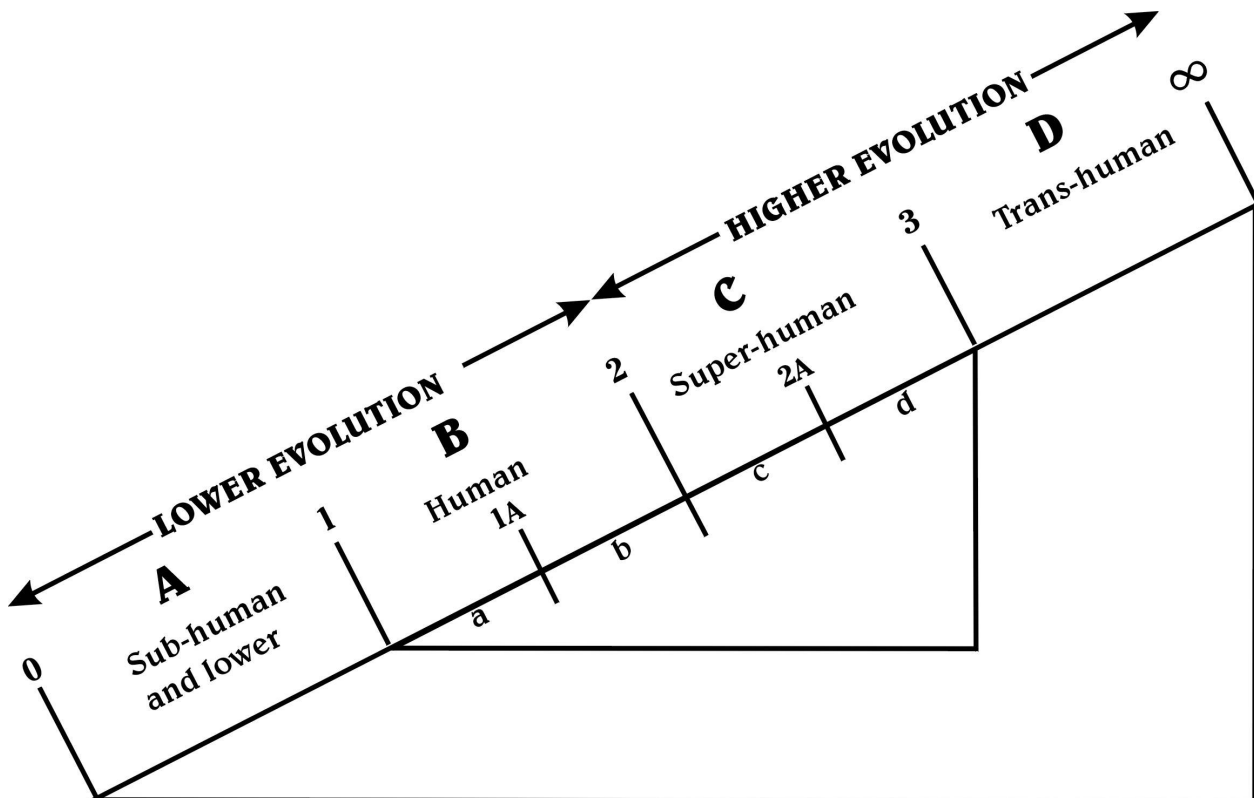
For the benefit of newcomers to the Mitra Study Course, it should be explained that this series is a conflation of two series of Bhante's lectures, '*The Higher Evolution of Man*' and '*Aspects of the Higher Evolution of the Individual*', which formerly comprised two separate series in the Mitra Study Course. This explains why in these lectures Bhante sometimes refers puzzlingly to 'last week' or 'halfway through the series' and so on.

The omitted lectures, which can be identified by their numbers in the Dharmachakra Tape/CD Catalogue, can be obtained from FWBO Centre tape libraries or direct from Dharmachakra.

The Higher Evolution 'Triangle'

The diagram that follows is referred to many times in the course of the lectures, so it has been placed here, so that you can find it easily. Enjoy your study.

*Dharmachari Silabhadra
Transcriptions*



The Higher Evolution of Man (1969 - 70)

Tape 75: Evolution: Lower and Higher

In the course of the next 8 weeks, we shall be concerned with what is possibly the most important subject that we could ever concern ourselves with; and not only shall we be concerned with this most important of all subjects but we shall be concerned with it under what is practically its most important and most significant aspect. The subject with which we shall be concerned is the subject of Man, that is to say, our subject is ourselves, not anything outside ourselves. Our subject is Man, but we shall not be concerned simply with any merely general or abstract idea of Man; we shall be concerned very much with Man in the concrete, as he actually exists, as he actually and also potentially lives and evolves and aspires. We shall not, in other words, be concerned with Man as something static, fixed, final, finished once and for all. We shall be concerned in the course of the coming weeks with Man as developing, that is to say as progressing from lower to higher and ever higher levels, degrees, grades of being and of consciousness. In the course of these lectures, we shall be concerned with the vitally important, fundamental subject of human evolution, and especially with the higher evolution of Man.

Most of the time, we know we are very much occupied, too much occupied, with external things. I am quite sure that most of you, for most of this day, have been very much concerned with external things, household chores, other people, your jobs, with all sorts of everyday material things; concerned to manipulate them, to use them, to utilise them. I know in some cases it has been not at all easy for you to get here this evening. One gentleman, I know, almost staggered up the stairs and collapsed on the top landing - he had had so much difficulty with the traffic. So we are very much occupied with external things; we cannot avoid them. It seems that they are an inevitable part of modern living, at least in a city like London. So we do not very often get time to stop and consider ourselves and just sit down and be still and take a look at ourselves, to feel our own existence. I wonder how long it is since any of you had the opportunity to sit down in a room all by yourselves, with nothing in particular to do, no job, no duty, nothing to rush out after, and be still for as long as you wanted to be still, and just think and just be yourself. Someone once defined religion as what we do with our solitude. Nowadays, unfortunately, only too often, we do not have any solitude and therefore also, perhaps, we do not have any religion.

But in the course of these coming weeks, we shall be trying to do just this, stopping and considering ourselves. Just stopping and studying ourselves. We shall be trying to see how far Man has come in the evolutionary process and how far Man, we ourselves, have yet to go. And in the course of these talks, while considering this subject of Man, we shall be very careful not to think of Man as something distinct from ourselves. It seems as though quite a lot of the people who go along to lectures have a sort of gift, if not a positive genius, for isolating, not to say insulating, themselves from the subject matter of the lecture. In other words, they remain merely audience. If you talk about negative emotion, for instance, they will just think, well, lots of people have negative emotions, people out there. But they will never think 'I have negative emotion'. They will never say 'The lecturer is talking about me.' No, they isolate themselves, insulate themselves, from what is being said. It is purely objective, in a sense it doesn't concern them. So even with regard to a subject like this, the subject of Man, it is only too easy to sit back and hear a lecture about Man as though it were about a being living on some other planet or some other star in some other galactic system millions upon millions of miles away, and never think that 'this concerns me, this is about me, that this is in fact me'. We manage to put up such an effective screen between ourselves and what is being said, what we are hearing. We just look at it as it were drifting by, flowing or floating by 'out there', but we never make the personal application to ourselves. So in the course of this series of talks, we must avoid at all costs doing this. We shall be talking about Man, thinking about Man, reflecting about Man, but never must we think that we are reflecting, thinking, about some being external to ourselves. Our study is self-study, we are thinking/talking about ourselves all the time in the course of these talks. We should also be very careful not to divide ourselves, all of us here present this evening and on the other evenings, into on the one hand speaker and on the other hand audience, as though these are quite different. Some meetings you go to, you find the speaker is up on a platform. This is the way lecture halls are designed. It's a practical thing, so that everybody can see him; but the effect is to create a feeling of separation. There is the lecturer up there and there is the audience down there, and the lecture supposedly creates some sort of bridge. But often it isn't a very effective sort of bridge. It is more something, you may say, that emphasises the separateness, the distinctiveness of the speaker and of the audience. So we must not think that these two, speaker and audience, are really two different things, two different entities, two different sets of people. There is a distinction obviously, of course, but at the same time the two are inseparable. Sometimes I like to say that the relation between the speaker and the audience is much more like that between the conductor and the orchestra. At a concert, you realise that the music you hear is the product jointly of the members of the orchestra and the person conducting them. So I very often feel that a lecture is a similar joint product. Rather as though we had an orchestra without any audience that was listening to the orchestra. Everybody was playing as well as listening. This is what we should try to feel in the course of these talks; there may be just one person speaking but that one

person functions in a way as the mouthpiece, a reflection of everyone present, about themselves., i.e. about Man.

Now today, our reflections about ourselves must be rather wide-ranging. Tonight we have to cover a great deal of ground. Tonight, we shall be dealing not only with Evolution: Lower and Higher (our subject for this occasion), but also we shall be laying the groundwork for the whole series of talks. And I therefore propose to divide this evening's lecture into three distinct parts:

1. Evolution in General
2. The difference between the Lower Evolution and the Higher Evolution; and this incidentally will involve the working out with the help of a diagram of a sort of scale of evolutionary progress and development.
3. We shall just briefly indicate some of the different aspects of the Higher Evolution, aspects which will be covered at some length in subsequent lectures.

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1. Evolution in General

It is no exaggeration to say, I think, that this concept of evolution is probably the most important general concept of modern thought. I say 'modern thought' advisedly because even though the idea of evolution, of development, even organic development, was known in earlier times, in an ancient time, it was known, if one can speak of it being known at all, only in a very vague, almost dreamy, poetic sort of way. If there was any understanding of this idea of evolution at all in earlier ages, it was more a matter of inspired guesswork rather than of any real, scientific, objective, grounded knowledge. As a scientifically demonstrable principle, the concept of evolution is for ever associated with the name of Charles Darwin¹ because it was he who first traced the operation of this principle/concept of evolution in detail within one particular field of human knowledge: biology. And he showed quite definitely, decisively, in the face of a great deal of dogmatic Christian opposition, how one form of organic life developed into another; the more simple forms developing into the more complex, and the more complex developing into the more complex still. And since those days, only 100 years ago, the principle of evolution has been discovered to be at work in every field of knowledge and every department of life. Wherever you find life, there you find evolution, there you find development. And at present we know that the ramifications of this great principle, this universal concept of evolution, extend throughout the universe at all possible levels. In fact, we find Sir Julian Huxley² writing these words:

The different branches of science combine to demonstrate that the universe in its entirety must be regarded as one gigantic process, a process of becoming, of attaining new levels of existence and organisation, which can properly be called a genesis or an evolution.

So this is the prospect, this if you like is the vision, the wonderful vision, even the inspiring vision, held up for our contemplation by science, by modern knowledge today. And this vista which opens up before us, this vista of an evolving universe on a gigantic scale, contrasts, we may say, very much with the cramped and static picture of the universe formerly presented by traditional religions. But wonderful as this vision is, this vision of evolution, of cosmic evolution, there is something still more wonderful about it, and that is the fact that we ourselves are included in this process. Man himself is part of the universe, part of nature. Only too often we forget that. We tend to think of ourselves, feel ourselves, as something separate from nature, distinct from nature, just looking at nature, nature existing out there, over there, and we ourselves here. But we must never forget that we ourselves are part of the universe, part of nature, most intimately connected with it, not separate from it, not apart from it. We may look at nature, look out at nature, but our looking at nature is also nature looking at herself, contemplating herself through our eyes. Shakespeare said:

... there is an art which does make nature, but that art itself is nature.

So man also, we find, being a part of nature, part of this evolving universe, is also in a process of becoming. Man too is all the time attaining new levels of existence, new levels of organisation. And with this realisation that Man is a part of nature, that Man also develops, that Man also evolves, we

come, we may say, to the threshold of the second part of our lecture, to the distinction between the Lower Evolution and Higher Evolution.

But before crossing that threshold, I want to go a little more deeply into the question of the nature of Evolution, in a more fundamental way. We talk about Evolution - it's a word that we know very well. There are lots of words we know very well but only too often we use them glibly, we pronounce them glibly. We don't really stop to think what is meant by this word. So what do we mean by Evolution, what is Evolution? Or to put it rather differently, when the lower develops into a higher organism, what happens? You've got your lower organism, a certain time passes, you see it develop into something higher. It seems quite simple, straightforward, but what in fact has happened? Principally, there are two answers to this question:

1. The Mechanist answer³
2. The Vitalist answer.⁴

1. The *mechanist* account of evolution would say that all that has happened when a simpler evolves into a more complex organism, is that previously existing elements have simply arranged themselves into a more complex, more complicated pattern. But it would maintain that nothing really new has come into existence:

the same old elements are rearranged but in a more complex, more complicated, more elaborate manner. And this explanation of what happens when things evolve would also add that elements arrange themselves in more and more complicated patterns quite fortuitously, just by chance, by accident. So we find that this particular explanation of evolution is sometimes called, in derision by its opponents, the monkey and typewriter theory of evolution. It is said that if you set a monkey (a chimpanzee preferably) banging away at a typewriter, and if you give him enough time, say a few million years or a few hundred million years, he would eventually produce, quite by accident, the collected works of Shakespeare. This is statistically possible, they say. And in the same way, they say that if you have enough atoms, electrons, neutrons and protons, banging around in infinite space and infinite time, they will eventually produce, entirely by chance, entirely by accident, the whole of the phenomena of existence as at present we know them. So this is the mechanist theory, the mechanist explanation or interpretation of evolution.

2. The vitalist answer speaks in terms of the life force. The vitalist explanation would say that the evolutionary process is not the product of chance and accident. It would say that it is guided and directed by an immanent⁵ principle, a life principle or life force. And according to vitalism this force is trying to attain all the time, through the evolutionary process, a definite goal. So this is the vitalist interpretation or explanation of evolution.

Now neither of these is in fact very satisfactory. The mechanist one is quite unsatisfactory because it entirely overlooks the fact that, at least on the human level, qualities come into existence that the universe did not contain before. With the higher life of man, the higher cultural and spiritual life of man, something new comes into existence, something which cannot possibly be explained in terms of any re-arrangement, however complicated, of previously existing elements.

Vitalism also is not entirely satisfactory as an explanation of evolution. In fact we may say that the life force is a description of what happens rather than an explanation of how it happens. And also we may say that if one accepts the vitalist view, the nature of the goal of the evolutionary process is not very clear. But nevertheless, despite its very definite drawbacks, vitalism as an explanation of the evolutionary process is capable of some enlargement. And this is what we are now going to try to do, to enlarge this vitalist conception until it comes a little nearer to the truth.

Now we have to begin to do this rather radically, not to say dramatically, by taking as it were a great leap. It's what the Shin Buddhists sometimes call the Great Sideways Leap. We have to begin by postulating⁶ an absolute reality above and beyond the evolutionary process. Which is not matter, not mind as we usually think of mind. We can call this reality absolute mind, universal mind, but it is a mind in which there is no distinction of subject and object, which is just one pure, non-dual, universal, if you like cosmic, awareness which is all-comprehending, transcendental, blissful; which in Buddhist language is void, devoid of separate individuality, etc.; and above and beyond the evolutionary process, transcending it, even at its highest, existing as it were in a different dimension. So we have to begin by positing⁷ the existence of this absolute reality. And I say positing, not proving, because here no proof is possible; one can't prove the existence of the absolute, you can't prove the existence of universal mind. What one has to go on, and this is very important, is the unanimous, one might even say the unassailable, testimony of the mystics, the inspired seers, the

visionaries of all ages, all sects, one may say, even of all religions, who down the ages have testified to the existence, above and beyond the senses, above and beyond the ordinary mind, of this absolute reality, this universal mind, which transcends and also transfigures all that we ordinarily know. And this absolute mind, absolute reality, universal mind is, we may say, that which manifests through the whole evolutionary process. It cannot manifest all at once. If it manifested all at once, it wouldn't be a manifestation. It would be absolute reality itself. So manifestation, by its very definition, of absolute reality is partial manifestation. Absolute reality manifests through the evolutionary process by degrees. The greater the complexity of the organism through which reality manifests, the more reality is able to manifest through it. At the same time, we may say, it is the presence of this absolute reality behind the evolutionary process which makes it possible for the organism to attain ever higher and higher levels of complexity. Looking at it more broadly, we may say that life in process of evolution is able to manifest new qualities which were not there before, which were unprecedented; because all the time, life is able to draw on the inexhaustible reservoir of absolute reality. Life or evolution is therefore essentially a self-transcending process. What was not there before comes into existence. When circumstances are favourable, the succeeding stage of development is able to transcend the preceding one. And this perpetual self-transcendence is possible because life, the evolutionary process, is itself eternally transcended by the absolute reality upon which it perpetually and everlastingly draws. And if one is asked what is the goal of the evolutionary process, then one can say that the goal is to manifest this absolute reality, this universal mind, more and more fully. Whether a complete manifestation is possible at all, in time, is a question into which we cannot enter now. Indeed it is time that we crossed the threshold, as it were, and came on to the second part of this evening's lecture.

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2. Evolution: Lower and Higher

As you already know, we are concerned in this series of lectures with the Higher Evolution of Man. And Higher, of course, suggests - indeed presupposes - Lower. If there is a higher evolution then there must be or have been a lower evolution. How are we to distinguish between the two? What is the difference? How are we to know this? Now we may say that any evolving phenomenon whatsoever, whether it's an egg or an empire, can be studied in two ways:

- in terms of its past and also in terms of its future;
- in terms of its origins, where it has come from, and in terms of its destination, where it is heading for;
- in more technical or philosophical language, it can be studied either genetically or teleologically.⁸

Now suppose we take this phenomenon of Man, that is ourselves. Man, as we have already seen, is part and parcel of the evolutionary process, is developing. Suppose we take Man, ourselves, at the best that we generally know him. Sometimes we know Man, unfortunately, whether in ourselves or other people, not at all at his best, very far from his best. But this evening, let us let him off rather lightly, and take him at the best we normally know him: as a self-conscious, an aware human being, intelligent, sensitive, balanced, harmoniously developed, responsible and so on. Let us take Man in this sense, or a man of this kind, at the best we normally or usually know him. If we take the phenomenon Man in this way, then we find that we can look at him, to try to understand him, in two ways. We can try to understand Man, that is ourselves:

1. in terms of what he has developed out of,
2. in terms of what he will develop into, in fact what he is already developing into.

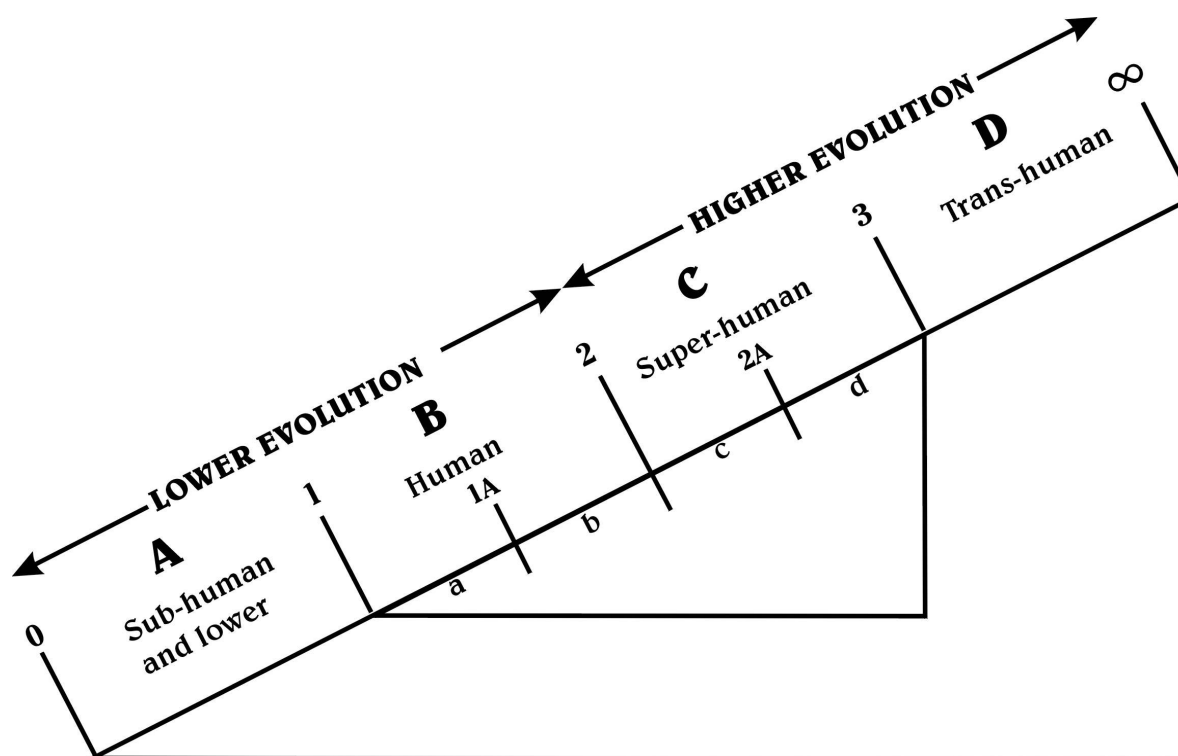
It is the first of these that constitutes the Lower Evolution: what Man has developed out of. The second constitutes the Higher Evolution: what Man, we, can develop into. The lower evolution is dealt with by science, especially by the biological sciences; whereas the higher evolution is covered by the more advanced psychology, by the Arts, and by religion in the more spiritual sense of the term; also covered by what John Middleton Murry, for instance, calls the metabiological sciences, those sciences which go beyond the ordinary biological framework. This may sound a little complicated, not very clear. So let us start thinking diagrammatically. I was going to ask you to close your eyes and to imagine a right-angled triangle. But this might be rather difficult for some people to visualise. So I decided that instead of doing this I would get someone to draw a simple chart or diagram on the blackboard. So let's take a look at this. I hope this will make clear the nature of the difference between lower and higher evolution.

If we look at this triangle, we shall see that along the hypotenuse there are various numbers and figures. First of all, there is point 2, right in the middle, representing our aware human being, Man at the best that we know him. This whole section of the hypotenuse from 0 - 2 represents the process of the lower evolution. This is the distance that Man has come and this is where he stands now. And from 2 onwards represents the higher evolution, the distance that man, we ourselves, have yet to traverse. Now we see that each of these two sections can be in turn divided.

Point 1 represents the point at which consciousness emerges, the point at which the animal becomes human. Animals do possess a sort of rudimentary consciousness, especially some of the higher animals. But we are thinking here of consciousness in its distinctively human form. But human consciousness emerges here.

Point 3, at the middle of the section representing the higher evolution, is the point at which transcendental awareness, or awareness of absolute reality, emerges in a decisive manner, when it starts to be a permanent faculty of a being, or when it starts to be a directive principle of one's life. Sometimes called 'the point of no return', because it is the point beyond which retrogression of the individual becomes impossible.

So these 3 points divide the hypotenuse of our triangle into 4 sections. With the points Zero and



Infinity (∞), we now have 5 distinct points. Zero obviously represents the starting point of the whole evolutionary process. If one thinks in terms of physics, this is the sub-atomic unit. If one thinks in terms of biology, it is the amoeba. Point 1, as I have explained, is the point at which human consciousness emerges. Point 2 is the point at which self-consciousness or awareness emerges; and we may say that the majority of us are a bit below this point. This is the human being as you know him at his best at present. But most of us fall considerably below that point, we may say. In fact in the case of some people, we may say they are not very much above this point 1, in fact sometimes you feel they're hardly there at all. One can't help feeling this sometimes, that quite a number of people are not in fact very much more than animals. I was reading not so very long ago an article in which it was stated that someone had recently claimed in a very positive manner (I think he had done some scientific investigation) that all human beings facially definitely resembled either pigs or birds. According to this person, it is possible to look around at one's friends and immediately classify them as either pigs or birds as regards their facial appearance. This is indeed quite a thought, that we do have still, whether facially or otherwise, so much of the animal nature still clinging about us. For the majority of people, we may go so far as to say, humanity is something yet to be achieved. We usually take it for granted that we are human, we refer to the human race, as if every statistical individual were a fully-fledged human being. But this is not really so much to be taken for granted as one might have thought. The vast majority are still living very much at the animal level, preoccupied with purely

animal needs and interests, and comparatively few succeed in rising to any extent above that. It is all very well for people to talk about leading a religious life or a spiritual life as though we could go straight off and do that. So for the vast majority of people the first preoccupation is that they should make quite sure they are leading a truly human life. Then after that you can think in terms of a life that is higher than the human. So for most people, this is the immediate duty, one may say - to achieve humanity, to become human; and we have to ask ourselves this also, we have to apply it to ourselves, are we yet really and truly and fully human, not to speak of anything more than human? Have we yet reached really the human level? Have we really established ourselves on the human level? Do we all the time function on the human level? Do we really behave like human beings? Or are we not only too often just animals, whose marvellous brains have placed at their disposal a little bit of technology and not very much more than that? So this is something about which we should think and ponder indeed very seriously. Because, as I have said, very few of us come up to point 2 most of the time, and many of us are not above point 1.

Then point 3, the point at which transcendental awareness emerges, awareness of reality which begins to carry us above the human; and *this* point, infinity (∞), is of course the point of what in Buddhism we call Nirvana or Full Enlightenment or Buddhahood, the state of a fully perfected or enlightened human being.

Now these five points divide the hypotenuse representing the evolutionary process into four distinct sections or stages. Stage A is what we may call the infra-human, the sub-human, i.e. the mineral, vegetable and the animal kingdoms.

Then Stage B that is the human, both primitive and civilised.

Then Stage C which we may describe as the Ultra-human, and D which is the Supra-human or even the Trans-human. So in this way, with the help of this diagram, we can cover the whole process of evolution, that begins with the amoeba, continues through unenlightened Man, and culminates in the Buddha or the Enlightened Man, the man who is fully awoken to absolute reality and identifies himself with it. So in this way we see that with the help of this conception of evolution in this extended sense, science and religion, the lower and the higher evolution, biology and metabiology, are combined, are embraced in a single vast sweep which comprehends the whole of life in all its manifestations, at every possible, conceivable level. And this is surely a most inspiring and in a way even consoling prospect, because it enables us to understand ourselves, by understanding Man, by understanding Life or Evolution, better than ever before. It makes sense of human existence. We can begin to see just where we stand. We can see that man occupies the middle point in the whole evolutionary process. He has come up very far and he has so much farther still to go. But far as he or we yet have to go, we can nonetheless advance joyfully because the path is clear beneath and before our feet.

Now just one final point before we pass onto the third and last section of this lecture. As illustrated by this diagram, the lower and the higher evolution are in a sense continuous. One, we may say, grows out of, follows upon, springs from the other. The higher, of course, from the lower. But at the same time, there are very important, very radical differences between the two. The biggest difference is that the lower evolution proceeds collectively whereas the higher evolution is an individual matter. In the case of the higher evolution, it is one organism at a time, one organism separately, by itself, alone. And this is why the development of self-consciousness, of awareness, of mindfulness, upon which Buddhism places so much emphasis, is so supremely important. It is this mindfulness or awareness, this consciousness of one's own being, of oneself as an individual in the true sense, which constitutes the growing point of the higher evolution. Amongst vegetables, amongst animals of the same species, we find that members of the same species cannot outstrip one another in the evolutionary process. One individual may be bigger, may be stronger, but not essentially different from any other individual member of the same species. There is no difference of kind. But one man can outstrip all other men, can become different in kind, can become what is sometimes called a New Man, a Buddha, an Enlightened or Awakened One. Which means not just the old man, the original man, re-issued, in a slightly improved edition; but an altogether new species of Man, or an altogether new species of Being. One could even speak in terms of a fresh biological or even metabiological mutation. So what we call Religion, or spiritual life, is or should be concerned with the production of this New Man. Unfortunately it isn't often so. Only too often religions are concerned with other things - enlisting converts, or putting up great buildings, or proving or demonstrating something. But what they should all really be concerned with is producing this New Man, what Buddhism calls the Enlightened Being, the Buddha. This is what any true religion or spiritual movement should be concerned with: contributing to this process of the higher evolution; not wasting time and energy on inessentials.

Aspects of the Higher Evolution

There are very many of these indeed. One can speak of various historical aspects, artistic aspects, aspects concerned with comparative religion, etc., and in subsequent lectures in this series we shall be examining some of these.

Next week we shall be concerned with the Axial Age, a term coined by the existentialist philosopher Karl Jaspers,⁹ representing that very crucial period of human history 800 - 300 BCE, when the higher evolution really got under way so far as the human race is concerned, that is to say that period in the course of which the New Man started to emerge. Also we shall be trying to understand the nature of this New Man - in what way is he new? We shall also be trying to understand the nature of true individuality. Individuality sometimes has rather a bad odour in religious circles, but what is true individuality? We shall try to understand this.

In the third lecture, we shall go off at a bit of a tangent and deal with the New Man as Artist, as artistic genius, and we shall try to see where he stands in the evolutionary process. We shall try to ascertain the place of art itself in the whole spiritual life, the whole process of the higher evolution.

And then in the fourth lecture, we shall be dealing with a very important distinction, between what I call ethnic religion and what I call universal religion; between group or tribal religion on the one hand, and individual religion on the other. Individual religion, by the way, is universal religion and universal religion is individual religion. We'll go into that paradox in a later lecture. We shall be concerned with the distinction between religion as part of the lower evolution (and quite a great deal of religion or so-called religion does belong to the lower evolution); and religion as part of the higher evolution. And it is the latter which is religion in the true sense of that much-abused term.

Then from the fifth lecture onwards, we shall be dealing with more specifically Buddhist material, though still, I hope, in a completely non-technical manner. In the fifth lecture itself, we shall be concerned with Buddhism as the Path of the Higher Evolution. And in the course of that particular talk we shall be trying to explode the false idea that Buddhism, in the sense of the teaching of the Buddha, the life and practice of the Buddha, has anything to do with religion in the conventional sense of that term.

In the sixth lecture we shall be dealing with the midmost point of the higher evolution (point 3), the point of the emergence of transcendental consciousness or awareness of reality, the 'Point of no return'. In traditional Buddhist language, we shall be dealing with the subject of Stream Entry.

In lecture number seven, our whole context will suddenly broaden, become universal. Not that it was narrow before, but in this lecture it will become broader still. In this lecture we shall come back to the idea expressed in the first part of this lecture, of the evolutionary process as a progressive manifestation in time of Absolute Reality. This will all be discussed under the general heading of the cosmic significance of the Bodhisattva Ideal. Our last whole series of lectures was on Aspects of the Bodhisattva Ideal, and some of the threads left hanging over from that whole series will be gathered up and woven together in this seventh lecture of the present series.

Finally, in the last lecture on Buddhism, Nietzsche¹⁰ and the Superman, we shall be examining one important modern European formulation of the kind of ideas presented in this course of lectures. So I hope that as this course proceeds we shall be able to see more and more clearly the distinction between the Lower Evolution and the Higher Evolution, as well gaining some idea of the general nature at least of the Higher Evolution of Man.

Revised May 2002

1. **Darwin**, Charles (Robert), 1809-1882, English naturalist who formulated the theory of evolution by natural selection, expounded in *On the Origin of Species* (1859) and applied to man in *The Descent of Man* (1871).
2. **Huxley**, Sir Julian (Sorrel), 1887-1975, English biologist; first director-general of UNESCO (1946-48). His works include *Essays of a Biologist* (1923) and *Evolution: the Modern Synthesis* (1942). (His brother was Aldous, 1894-1963, author of *Brave New World*; his grandfather was Thomas Henry, 1825-95: leading British exponent of Darwin's theory of evolution.
3. **Mechanism**: the attempt to explain phenomena in mechanical terms. Compare **Dynamism** (any of several theories that attempt to explain phenomena in terms of an immanent force or energy), and **Vitalism**.
4. **Vitalism**: the doctrine that phenomena cannot be explained in purely mechanical terms because their existence depends upon a vital life-giving principle.
5. **Immanent**: 1. existing, operating or remaining within; inherent. 2. (*Philosophy*):(of a mental act) occurring entirely within the mind.
6. **Postulate**: 1. (verb) to assume to be true or existent; take for granted. 2. (noun) something taken as self-evident or assumed as the basis of an argument.
7. **Posit**: 1. to assume or put forward as fact or the factual basis for an argument; postulate.
8. **Teleology**: 1. *Philosophy*: (a) the study of the evidence of design or purpose in nature; (b) the ultimate purpose of things, esp. natural processes; (c) the belief that final causes exist. 2. *Biology*: the belief that natural phenomena have a predetermined purpose and are not determined by mechanical laws.
9. **Jaspers**, Karl, 1883-1969, German existentialist philosopher.
10. **Nietzsche**, Friedrich Wilhelm, 1844-1900, German philosopher, poet and critic, noted especially for his concept of the superman and his rejection of traditional Christian values. His chief works are *The Birth of Tragedy* (1872), *Thus Spake Zarathustra* (1883-91) and *Beyond Good and Evil* (1886).

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