

This thesis aims to find an unification of the idea of creation and evolution of the universe as developed right from the beginning of the Greek civilization and up-to-date in occident science and philosophy and in the light of Indian philosophical literatures.

In ancient time both in India and Western countries scientists were essentially philosophers and science developed under the influence of philosophical knowledge, philosophical science in turn could not develop A PRIORI without connection with reality ( At each stage of the developement of knowledge the forms of this interaction have altered.

Utterance of De Sitter : " The Universe is a hypothesis " - certainly is the most appealing in the perpespective of present time. The deterministic hypothesis of the world-view of Newtown and Descartes had assumed to be final one in the mediabile period. But, consequently, due to the discoveries of the different phenomena of nature ; these views are given up. With renewed discoveries ; it has become evident that the scientific explanations of different phenomena , which were considered to oppose the theological mysteries as aspects, are becoming identical.

After Einstein completed his work on the General Theory of Realitivity, Alexander stressed that the theory's ideas were an adequate to the basic tenents of objective idealism. Alexander stressed, that time and space ; and not matter, were the basis of the Universe, and the substances from which material things were constructed, the

elements of space-time thus seemed to him to be ideal substances and not physical ones. According to Sir Eddington the space and time are not things inherent in the external world and the physical quantities were above all the result of measurements and calculations. The laws on the theory of Relativity were essentially only the results of Einstein's mental inventions.

The American philosopher Philip Frank recognized that the mechanical picture of the world that had predominated in the 19th century had considerably stimulated a movement of philosophical thought toward materialism. But afterwards he remarked that in 20th. century physics with the formation of the theory of Relativity and Quantum, the trend towards materialism had been stopped and a sharp turn toward idealism had been taken. He wrote that all statements about length or duration are no longer statements about " objective time and space ", but " an statement about our impressions ". All that, he considered reduced to the role of matter to the minimum.

Analysis of the literature on relativistic physics published in recent years in the West also indicate that is a group who hold to a religious-mystical interpretation of physical science. H.P. Stapp, a physicist of this group tries to ' reconcile ' the theory of Reality with the fact of our direct experience. He admits that he resorts to the ideas of the improved ontology of Whitehead and Heisenberg and categorically states that ' the physical world . . . is a structure of tendencies in the world of mind which is nothing other than an aggregate of ' creative acts ', of all that has been created by prior acts in a noble but unified way. The creative activity within biology and

physiologist, neurology were mind is ' physics ' and introduced them his philosophical ontology of the world process of creation. But he did not notice that the theory of Relativity does not assume any process in general ; it prescribe a static vision of reality. In correcting his ideological predecessors Stapp calls for an orientation on quantum mechanics that would be able to incorporate the elements of mind in modern physics within the context of an ontology of the process of creations.

In 1970 some very sober and skeptic researchers in physics, biology ' talking religion '. They were doing so in an attempt to explain the hard data of science itself. They tried to make senses only if assume some sort of implicit or unifying or transcendental growth underlying the implicit data.

There is a certain distinguishable feature about that attempt to find something in common between the tenents of modern physics and the ancient Oriental mystic has more and more merged, as it developed. Reality has been superseded by mathematical and the Einstein's ' observer ' by the Wheeler's ' participant ' ; by which consciousness has penetrated into physics. Since certain ancient thinkers represented consciousness as a kind of field. Talbot sees a link in that between ancient mystics and the modern theory of field physics. In his view the lines of force of the curved space-time gravitational field have something in common with the religious doctrine of the hairs of Śiva. In the same way he sees a link between the working of Śaktī and theory of modern physics which can show that the scientific thinking does not necessarily have to be reductionist and mechanistic. The holistic views

are also scientifically sound.

In India through all period the special science are rooted and developed the underlying unifying COSMIC LAW. In India cosmic and religious experience are complimentary to one another. Religious experience grows from within and even the deep human knowledge comes from the Supreme light. The Universe is made known through the ' ĀTMAN '. For this reason this study has been carried out with a non-sectarian approach, having incorporated the religious and cultural heritage of Hinduism, Buddhism, Jainism and other sects and doctrines.

The general Indian Religion or Bhārāt Dharma holds that world is in Order. It is not a Chaos of things. The world-order is Dharma ; which is that by which the Universe is upheld ( Dhāryate ). It is the nature of things, that which constitutes them are ( Svalakṣṇadhāraṇāt Dharma ) .

Eastern mysticism is based on direct insight into the nature of reality and physics is based on observations are than interpreted and the interpretation is communicated by words. These always are abstract approximation map of reality ; the verbal interpretations of a scientific experiment of mystical insight are necessarily inaccurate and incomplete. Modern physicists and Eastern mystics alike are aware of this fact.

Today Western science speaks of Energy as the Physical Ultimate of all matter. So has been the Śaktī ; as the worshipers of Śaktī are called. But they add that such Energy is only a limited manifestation ( as Mind and Matter ) of the almighty infinite Supreme Power Becoming in ' That ' ( Tat ) ; which is unity 'Being' ( Sat ) itself.