



**Philosophy of Sri Aurobindo**

**Block 4**



**SIGNIFICANCE OF AUROBINDO'S PHILOSOPHY**

**UNIT 1**



**The Divine Life and Integral (*Purna*) Yoga**

**UNIT 2**

**Transpersonal Psychology: Evolution of Consciousness**



**UNIT 3**

**Conception of Educational Philosophy**

**UNIT 4**



**Towards Human Unity**

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## BLOCK INTRODUCTION

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Aurobindo was a yogi and a mystic. He has said that the materials of his spiritual philosophy were provided by experiences obtained by practice of yoga. Yoga has the same relation with the inner being and nature of man as science has with the forces of external nature like steam or electricity. Yoga, Aurobindo says, is scientific in that its methods are observation of and experiment with the states, forces, functions of our subjective, that is, inner being and nature. Yoga is both science and art. It is a science because it knows by experience what man is inwardly and it is an art because it can apply that knowledge to change man's inner being and nature. Yoga is known as a means of attaining spiritual liberation, mukti or moksha. While that is true, it must be clearly understood that by the practice of yoga, it is possible to know the essential nature of our being, our true self. And yoga discovers the nature of our real self as consciousness. For Aurobindo, the whole of reality, including physical, psychological and spiritual, is integral. In the ever evolving process of reality, the whole reality is made of different levels of being. But without losing their individual identities, they are all part of one journey to the Supermind. Such a philosophy is relevant to our times. It re-embraces new forms of non-pathological, integral religion and integral personal spirituality that is congenial to science, philosophy and art and, more universal in its perspectives. It creates more effective and life-affirming solutions for every challenge or dream we have, whether your interests are culture, politics, religion, science or the environment.

**Unit 1** brings out the significance of highly conceptualized and idealised vision of Aurobindo, namely the Divine Life in the human existence and Integral Yoga. The Integral Yoga is a unique method of Yoga invented, practiced and taught by Sri Aurobindo in the light of his yogic experiences.

**Unit 2** explores some basic insights of transpersonal psychology to enable us to understand consciousness and its evolution and to be open to the possibility of evolution of their own consciousness. For Aurobindo, indeed yoga is practical psychology, transpersonal psychology, since it goes beyond individual and focuses on the collective, integral growth of consciousness of the whole reality.

**Unit 3** introduces some key concepts of education as developed by Aurobindo to see the relationship between education and integral perfection (spirituality). His new integral world-view, which can be realised by proper education could, with some variations, be adapted to all the nations of the world, fostering the growth of the integral consciousness in every pupil and bringing back to legitimate authority of the Spirit over a matter..

**Unit 4** makes us understand our search for human unity and Aurobindo's vision of our common spiritual destiny. We trace the human journey to unity, as developed by Aurobindo and seek its contemporary relevance and the real need for such a collective destiny. Even in our post-modern

world, where many people speak of not one human story, the spiritual quest of Aurobindo is relevant. Such a quest gives meaning to our collective evolutionary journey.

