

# The Integral Philosophy of Sri Aurobindo.

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**Abstract :** The philosophy of Sri Aurobindo is a grand system of recollection and integration. I wanted to explain in my paper very briefly, about Sri Aurobindo's Integral philosophical thought. The integral vision of reality is one of the greatest contribution of Sri Aurobindo. For Aurobindo, the ultimate reality is Brahman. The higher hemisphere, that is refers to its pure existence, as transcendental reality, or saccidananda. It is the about, sat (existence), cit (consciousness), and Ananda(bliss), and the super mind. It also has the other poises, that is cosmic and personal existence. The lower hemisphere consists of mind, life and matter. Sri Aurobindo works out an integral knowledge which consequently strives for correspondence between the principles of the two hemispheres. Sri Aurobindo works towards the synthesis of these two types of knowledge for the realization of the full knowledge. The ideal of Sri Aurobindo, about of his all knowledge, is through the integral yoga.

**Keywords :** integral , yoga, philosophy, knowledge, finite, spirit etc.

**Introduction :** Sri Aurobindo was actually a revolutionary leader, a social thinker, a spiritual philosopher, a visionary humanist, nationalist, yogi, guru, and poet. His integral philosophy is totality is all of his thinking, and is best understood as a hermeneutical philosophy of religion. His personality was multi faceted with wide range of knowledge. The heart of the integral philosophy is all-inclusiveness and nothing is neglected in its systematization. He was actually discussing infinite and finite, individual and society, and spirit and matter.

Indian philosophical thought always approaches the individuality, in its core heart. Even in the Indian philosophical thought's goal about the human existence is directed towards individual salvation. Sri Aurobindo always prefer to work social development and development on the whole humanity. According to him Divinity is to express itself in and through genuine love of mankind and selfless service for humanity.

According to Sri Aurobindo, spirit and matter are not two independent realities, but they are to inseparable poles of existence, or two forms of materialism of the supreme. Spiritualism and materialism are reconciled in the integral Advaita. The integral Advaita philosophy affirms the reality of the world as well as of the Absolute, of matter as well as of spirit.

**Integral Yoga :** About the liberation of man , Sri Aurobindo's view was the integral yoga. Integral yoga cultivates all the capacities of man so as to use them for an integral realism. The goal of integral yoga, is to seek to bring to full realization the reality of man and integrating them for a total transformation.

Literally, yoga is the unification of *Jibatma* with *Paramatma* . it integrates our bod , mind and thought process. Sri Aurobindo described yoga as a different ways, in 'the synthesis of yoga' he describes 'yoga' as a 'union'. Yoga is both – a path and the destination to a superior consciousness. This is unifying power. "Yoga is the passage of the human thinking animal towards the God – consciousness from which he has descended"<sup>1</sup>. In his own writings he wants to described to us that – Yoga is the union of that which has become separated in the play of the universe with its own true self origin and universality and the union of the soul with the immortal being. The essence of the Yoga is the contact between the human being with the divinity. "The Integral Yoga is the way of a complete God- realization, a complete self – realization, a complete fulfilment of our being and consciousness, a complete transformation of our nature and this implies, a complete perfection of life here and not only a return to an eternal perfection elsewhere"<sup>2</sup>. The Integral Yoga is implies realization of God. It always help to become a part of a divine work. The object of this Yoga is not to liberate the soul from nature, but to liberate both soul and nature by sublimation into the divine consciousness of from where they came"<sup>3</sup>.

According to Sri Aurobindo, the object of our Yoga is self-perfection. He also describes in his book - Essay Divine and Humanity , that , Buddha and Sankara supposed the world to be radically false and miserable, therefore escape from the world was to them the only wisdom. The world is a movement of God. God alone exists, infinite, free, and perfect.

**Integral monism :** The heart of Sri Aurobindo's philosophical system to see reality as one. Aurobindo had a comprehensive vision of absolute. "The absolute is immanent, transcendental, impersonal, as well as the personal God"<sup>4</sup>. the absolute reality is manifested in graded continuity from the lowest matter to the highest spirit. "The Being is one, but this oneness is infinite and contains in itself an infinite plurality or multiplicity of itself: the one is the all, it is not only an essential existence but an all existence"<sup>5</sup>.

Aurobindo thus maintains an attempt to unify the conception of reality. Sri Aurobindo considers reality as one, and consequently there is the oneness of the infinite and finite.

<sup>1</sup> Collected works of Sri Aurobindo, vol. 13, p.119.

<sup>2</sup> Essay Divine and Human, by Sri Aurobindo, 1997, p.358.

<sup>3</sup> Collected works of Sri Aurobindo, vol. 12, pp. 366-67.

<sup>4</sup> Sri Aurobindo ,The Life Divine 2, Pondicherry: Sri Aurobindo Asharam, 1972, p.662.

<sup>5</sup> Sri aurobindo , The Life Divine 2, Pondicherry; Sri Aurobindo Ashram, 1972, p. 660.

The very principles of intermediary evokes the sense of two separate poles. The oneness of reality becomes vague with his conception that is the matter is essentially spirit. His view that “ matter stands as an obstacle to the evolutionary ascent of the spirit reveals inconsistencies in his thinking<sup>6</sup>”. According to his view, the relation between God and world is an age-old perennial inquiry in philosophical circles.

**Conclusion:** Sri Aurobindo’s Integral vision of reality affirming the finite as being part of the infinite God, and the intrinsic relation of the cosmos as being the absolute God, to him with in a theistic and pantheistic tradition. The whole approach of Hinduism or the all of religion, towards one and infinite God, this is the goal of their life. There are such a lot of similarities all of the religion, to their goal.

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<sup>6</sup> Sri Aurobindo, The Life Divine-1, Pondicherry: Sri Aurobindo Ashram, 1972,pp.243-45.

