Methodology:

The present thesis is a Qualitative one, scholar will utilize content to analysis for his research study, and through this method the researcher will complete his research work. Content analysis is the process or method in which the scholar is going to deal with orderly examination of existing records or documents as a source of data.

Work plan

The researcher has first favored to separate his study in the following sections as one of the recognized measurement of the doctoral research design:

Chapter I: Introduction

This dissertation would study and examine Sri Aurobindo’s life, writings, and various philosophies such as political, social, educational and one of the most and famous philosophy of spirituality and consciousness. Sri Aurobindo and his early life in England for English education and culture insisted by his father Sri Krishnadhan, and his old headmaster of his school observed that Aurobindo was most richly endowed with highly intellectual ability. Because of his british education, he came into contact with European classics, which is influence one can finds in his writings. The present research work would describes Sri Aurobindo’s position in various places such as his contribution in World War II, his role in India’s freedom struggle and one the most and major facts is about his writings and philosophy of Spirituality and consciousness. The present study would begin with Lord Minto’s one of the quotations on Sri Aurobindo:

“I can only repeat that he is the most dangerous man we have to reckon with.”

In short, the introduction will trace Sri Aurobindo’s early life in England, his role in Indian freedom, his spiritual life at Pondicherry and in the last his works and philosophical writings. Sri Aurobindo and his philosophical writing is the major response of the present study, regarding this fact here attempts to study and discussed Sri Aurobindo’s major works.
Chapter II: The Place of Sri Aurobindo in Indian Renaissance

The present chapter is going to examine historical facts of nation marked by glories and successes, or follies and crisis. This part is about the Indian period between the later half of eighteenth century and nineteenth century which was marked by reawakened national spirit to find self expression. In Indians, it witnessed the passion for reinterpreting and recreating the traditional values in the modern light. This is the period which is generally known as the Renaissance in India. The word ‘Renaissance’, as it is used in the West, primarily implies the reawakening of spirituality. Indian Renaissance is much more comprehensive as it encompasses all the dimensions of human life. There is an eternal message of the *Bhagavad-Gita* that during the periods of crises there appear on earth some gifted and mighty persons who liberate men from darkness and despair. They help in the advancement of the nation. This has happened in India during the renaissance when many creative, patriotic, powerful luminaries flourished and dedicated their lives for India’s emancipation and progress. The history of the period is an account of the thoughts and actions of those illustrious persons, who had faith both in themselves and in their heritage.

Chapter III:

Sri Aurobindo’s Philosophy of Spirituality and The Concept of Internal yoga

The present chapter will deal with Sri Aurobindo’s philosophy of spirituality, consciousness and his practice of Integral Yoga, in which spirituality is a dualist metaphysical conviction that the world is made up of at least two major elemental matters, substances and courage. Sri Aurobindo is the prominent sage and seer who with the contribution of The Mother dedicated his lives to bringing about the various stage of evolution of earthly life. During his life, Sri Aurobindo worked outwardly on his enormous writings, and worked inwardly to join to the spiritual and divine awareness to bring down its belongings on the earth and through this way the pain, suffering, cruelty, falsehood and poverty would be completely vanished forever from earthly life. The major aim of this chapter is to show Sri Aurobindo’s strong belief that humankind is not the last
step in the evolutionary process and scale, but humankind has immense capability to evolve from their present capacities to attain a new supreme level of humankind, in which one can guided by supreme knowledge, truth, substance and power of the new divine awareness and consciousness.

**Chapter: IV A Critical Study of Sri Aurobindo’s Selected Works**

The present chapter is going to criticize about Sri Aurobindo’s major works such as ‘Life Divine’, ‘The Ideal of Human Unity’, ‘The Essay on the Gita’, ‘The Upanishads’, and ‘A Legend and A Symbol: Savitri’. The major concept of this chapter would be Sri Aurobindo’s some selected works which are generally based on his spiritual philosophy and his ideology on human progress, which made his writings, are much more accessible to the readers, particularly Westerners, Which served to strengthen the critical attention encouraged by the centenary of Aurobindo's was born in 1972. Prior to this, most of the literature on Aurobindo had been created by his disciples, and many of his books and articles provided useful summaries of Aurobindo's personal life and teachings, they were always admiring in tone and hardly ever approached their subject from a critical perspective. Although Aurobindo studies continue to be lead by the appreciative commentary of his followers, since the 1970s he has continuously received increasing attention from scholars in the ground of Indian and relative religious thought? Some of Aurobindo's disciples have argued that analyses of Aurobindo's works rising from the academic group of people lack the spiritual approach necessary for a sound interpretation of Aurobindo's philosophy. On the other side, educational critics have charged that Aurobindo's devotees and followers are personally involved with their subject and his teachings to be objective, for example, they say no to accept spiritual perception of the divine as decisive evidence that a new spiritual age is approaching, seeking forthcoming instead to investigate whether Aurobindo's evolutionary theory can be established through experience. Equally, estimations of Aurobindo's status as a literary artist contrast. While some critics compare him to John Milton and Dante on the foundation of Savitri, others challenge that such comparisons are evidence of the random praise lavished upon
Aurobindo by his devotees and followers. Such argument of critics notwithstanding, critics have the same opinion that Aurobindo has had a major influence on modern Indian history and religious thought in his roles as political, revolutionary, philosopher and yogi. He is universally admired for the depth of his vision of life and the cosmos and for his loyalty to the cause of leading humankind into a new, more peaceful and dynamic age.

**Chapter V: Conclusion**

This would be the last part of the thesis titled as ‘Conclusion’ will offer certain analysis, study and summary of the projected research project. It will summarize the present research work by announcing the result and termination regarding Sri Aurobindo’s major works and contributions in Indian freedom and writings.