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An Integral Philosophical Analysis of Sanatana Dharma through the Lens of Sri Aurobindo

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ABSTRACT

Sri Aurobindo's redefinition of Sanatana Dharma as a cohesive, evolutionary, and universal spiritual paradigm. The study, positioned at the confluence of Indic philosophy, spiritual nationalism, and integral education, examines three principal research inquiries: (1) In what manner does Sri Aurobindo differentiate between the eternal essence of Sanatana Dharma and its historically contingent manifestations? (2) How does his idea of integral consciousness go against both traditional Hindu rituals and modern Western secularism? (3) What are the implications of his vision of India's spiritual mission for current discussions about education, national identity, and global ethics? Utilizing a qualitative hermeneutic methodology based on an in-depth analysis of primary texts from the Complete Works of Sri Aurobindo (CWSA), along with secondary philosophical commentary, the paper contends that Sri Aurobindo's interaction with Sanatana Dharma represents a substantial philosophical intervention rather than a superficial cultural revival. His ideas move between the universalism of Vedanta and the unique situation in India's history. In the end, he suggests that supramental transformation is the goal of both individual and group evolution. The paper also shows how this vision fits into India's New National Education Policy (NEP 2020), which is based on many of the same ideas.

Keywords: NEP 2020, Sri Aurobindo, Integral Yoga, Spiritual Nationalism, Vedanta, Supramental Consciousness, Sanatana Dharma.

Introduction: Beginning

The Sanskrit epigram "दाने तपसि शौर्ये वा विज्ञाने विनये नये | विस्मयो न कर्तव्यो यो बहुरत्ना वसुन्धरा " expresses a deep sense of humility about knowledge: that charity, austerity, courage, knowledge, and virtue, no matter how noble, should not make you proud, because there are many precious souls on earth who have these qualities. The present study's engagement with the ideas of Sri Aurobindo Ghosh (1872–1950) is driven by disciplined inquiry free from the distortions of intellectual vanity.

In the last ten years, India has become more interested in its civilizational heritage. This is partly because colonial historiography was wrong and partly because modernization is happening too quickly. In this larger cultural re-evaluation, Sri Aurobindo's works have been given new life—not just as historical oddities, but as serious philosophical tools for dealing with modern issues of identity, education, ethics, and the role of spirituality in public life. The academic reception of his ideas has not been consistent. His poetry and political writing have been studied, but his systematic philosophical work on Sanatana Dharma has not been studied as much.

This research addresses that gap. It argues that Sri Aurobindo's treatment of Sanatana Dharma is neither a nostalgic retrieval of Hindu orthodoxy nor a syncretic conflation of all religions. Rather, it constitutes a philosophically rigorous attempt to identify the eternal structural principles of spiritual life — what he calls the eternal law (rita) or Truth-Consciousness — and to distinguish these from the historically variable forms through which they have been expressed. The methodological premise of the paper is hermeneutic: it proceeds through sustained, contextual reading of Sri Aurobindo's primary texts, placing them in dialogue with contemporaneous intellectual debates about religion, science, nationalism, and human evolution.

Research Questions and Methodology

The current study is directed by three primary research questions, each focusing on a specific aspect of Sri Aurobindo's philosophical endeavor:

How does Sri Aurobindo differentiate between the eternal essence of Sanatana Dharma and its culturally contingent manifestations, and what philosophical methodologies does he utilize to effectuate this distinction? This question touches on the main hermeneutic issue in reading Sri Aurobindo: the conflict between the general and the specific.

Second, how does his idea of integral consciousness, which includes the physical, vital, mental, psychic, and supramental dimensions, challenge both the

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ritualism of popular Hinduism and the reductionism of Western secular modernity? This question relates to his method of comparing different philosophies.

Third, what does Sri Aurobindo's idea of India's spiritual mission mean for today's discussions about education, national identity, and global ethics, especially in light of India's New National Education Policy (NEP 2020)?

The paper employs a qualitative hermeneutic methodology. The Complete Works of Sri Aurobindo (CWSA) are the main sources, with a focus on The Life Divine, The Synthesis of Yoga, Essays on the Gita, The Renaissance in India, Karmayogin, and Bande Mataram. Some examples of secondary sources are scholarly commentaries by Haridas Chaudhuri, Debashish Banerji, Peter Heehs, and Rod Hemsell. The hermeneutic method is suitable in this context as Sri Aurobindo's philosophical writings necessitate interpretive reconstruction; they are not systematic treatises in the Western analytic tradition but rather exploratory phenomenological inquiries that compel the reader to navigate the progression of thought across various textual registers.

Sri Aurobindo and the Concept of Sanatana Dharma

a) The Uttarpara Vision: A Mission Statement

Any serious philosophical engagement with Sri Aurobindo's understanding of Sanatana Dharma must begin with his famous Uttarpara Speech of 1909, delivered shortly after his release from Alipore jail. The speech is significant not merely as an autobiography but as a philosophical declaration of intent. Sri Aurobindo articulates a vision of Sanatana Dharma that is simultaneously metaphysical, political, and soteriological:

> *"When it is said that India shall rise, it is the Sanatana Dharma that shall rise. When it is said that India shall be great, it is the Sanatana Dharma that shall be great. When it is said that India shall expand and extend herself, it is the Sanatana Dharma that shall expand and extend itself over the world. It is for the dharma and by the dharma that India exists." (CWSA 8)*

What is philosophically noteworthy in this passage is the identification of national identity with a cosmic-spiritual law rather than with ethnicity, territory, or cultural convention. This move is fundamental to Sri Aurobindo's entire project: he refuses to reduce Sanatana Dharma to any temporary social and historical situation. For him, dharma is not a set of practices but a living principle of cosmic order—the rita of the Vedas—that shows up in and through historical forms without being limited by them.

This differentiation between the eternal principle and its historical manifestations constitutes the philosophical cornerstone of Sri Aurobindo's thought, which will be further developed in the ensuing sections of this research. For the time being, it is enough to say that the Uttarpara Speech sets up a philosophical framework that explains how a civilization's decline and rise are related to how well it follows or goes against this eternal law.

b) Defining Dharma: A Multi-Dimensional Concept

Sri Aurobindo's philosophical exploration of dharma commences with an acknowledgment of its inherent semantic intricacy. In his Essays on the Gita, he says that "Dharma is a word that has an ethical and practical, a natural and philosophical, and a religious and spiritual meaning, and it can be used in any of these senses without the others" (CWSA, Essays on the Gita). This acknowledgment is philosophically significant because it resists the urge to reduce dharma to one meaning.

Sri Aurobindo delineates a minimum of four dimensions in which dharma functions. Dharma, at the natural or ontological level, denotes the intrinsic law governing each entity—its essence and the necessity to act in alignment with its nature. Dharma, on the moral level, means doing the right thing for your position and level of development. At the religious level, it means the way or discipline that a person uses to get closer to God. At the universal or Sanatana level, it denotes the eternal structural principles of existence that support all specific manifestations.

This multi-dimensionality is not a flaw in Sri Aurobindo's philosophy; it is a characteristic of his comprehensive approach. His philosophical endeavor aims to elucidate the reconciliation and synthesis of the various dimensions of dharma, which may seem disparate and occasionally contradictory from the standpoint of conventional thought, at the level of integral consciousness.

c) The Eternal versus the Old: A Critical Distinction

One of Sri Aurobindo's most philosophically significant contributions to Sanatana Dharma is his ongoing critique of the merging of the eternal with the ancient. He writes in Bengali, "The eternal is not the same as the old. The eternal is that which is beyond time and persists through all change. The ancient forms of Indian dharma were expressions of the eternal suitable for their age, but they are not the eternal itself" (CWSA, Writings in Bengali and Sanskrit).

This difference has effects that go far beyond the immediate situation. This difference has effects that go far

beyond the immediate situation. It means that the philosophical job of bringing back Sanatana Dharma isn't just about restoring old rituals, social structures, or scriptural interpretations. It's about living, creating, and being critical of the eternal principles that gave those forms life. It means that the philosophical job of bringing back Sanatana Dharma isn't just about restoring old rituals, social structures, or scriptural interpretations. It's about living, creating, and being critical of the eternal principles that gave those forms life. Sri Aurobindo is both a traditionalist and a radical. He is a traditionalist because he believes in the importance and depth of the Indian spiritual heritage, and he is a radical because he does not favor one historical expression of that heritage over another. Sri Aurobindo is both a traditionalist and a radical. He is a traditionalist because he believes in the importance and depth of the Indian spiritual heritage, and he is a radical because he does not favor one historical expression of that heritage over another.

This stance sets Sri Aurobindo apart from Hindu revivalist movements that aim for a literal reinstatement of historical social structures, as well as from reformist movements that merely embrace Western secular standards and claim they align with Hindu principles. This stance sets Sri Aurobindo apart from Hindu revivalist movements that aim for a literal reinstatement of historical social structures, as well as from reformist movements that merely embrace Western secular standards and claim they align with Hindu principles. Sri Aurobindo didn't care about historical accuracy; he cared about spiritual effectiveness. Does this form or practice help consciousness evolve toward its ultimate realization? Sri Aurobindo didn't care about historical accuracy; he cared about spiritual effectiveness. Does this form or practice help consciousness evolve toward its ultimate realization?

The Nature and Apprehension of Sanatana Dharma

a) Sanatana Dharma as a Law of Life

Sri Aurobindo's essential description of Sanatana Dharma presents it not as a doctrine or institution but as a law of existence. In Karmayogin: The Ideal of the Karmayogin, he says that it is "a constantly growing tradition of the human spirit's Godward endeavor, which rejects nothing but tests, experiences, and turns all things to the soul's use." This description is philosophical in a strict sense because it links Sanatana Dharma to a method—specifically, the method of integral, experiential, and non-dogmatic spiritual inquiry—rather than to any specific set of conclusions.

Sri Aurobindo refers to the universality of Sanatana Dharma as its methodological expanse. It can take in ideas from all religious and philosophical traditions without losing its integrity because it doesn't say that one scripture is uniquely authoritative, one path is exclusively valid, or one name or form of the Divine is exhaustive of the Real. This is why Sri Aurobindo calls Sanatana Dharma the eternal religion. It's not because it's older than other religions, but because it's what makes all real spiritual inquiry possible.

b) The Three Foundational Experiences

Sri Aurobindo delineates three essential spiritual experiences that form the philosophical foundation of Sanatana Dharma, directly inspired by the Renaissance in India. First, there is one Being that is timeless, infinite, and eternal, which the Upanishads call Brahman. Second, there are many ways for people to get closer to this Eternal Being, recognizing all gods, powers, and spiritual forces as parts or expressions of the one Reality. Third, this divinity can be found by each person in their own soul, without the need for any outside help.

These three experiences are not just theological ideas. Sri Aurobindo posits that these outcomes emerge from a stringent process of spiritual inquiry, referred to as the Indian method of knowledge (jnanam). This method entails the purification of the intellect, critical examination of acquired knowledge, attainment of personal experience (upalabdhi), and ultimately the application of inspired discernment (vivek) to achieve true knowledge while maintaining receptiveness to new truths (CWSA, Early Cultural Writings: Passing Thoughts — III). In other words, the philosophical method is an important part of the content: Sanatana Dharma cannot be separated from the way it is studied.

c) The Challenge of Apprehension

Sri Aurobindo is acutely aware that access to the authentic meaning of Sanatana Dharma is historically complicated. In his commentary on the Isha Upanishad, he notes that the Veda and Vedanta, which constitute the inexhaustible sources of Indian spirituality, are poorly understood even by Indians: "All Indian sects and philosophies are imperfect attempts to grasp the perfect light of these ancient waters" (CWSA, Isha Upanishad). The symbolic language of the Vedas has been lost, while the Upanishads, though more accessible, are only partially comprehended even by those trained in the tradition.

This recognition of hermeneutic complexity is philosophically sincere. It means that Sri Aurobindo's own interpretation of Sanatana Dharma is not the last word on the subject, but rather a serious attempt to bring the living spirit back to life after years of historical changes. His own spiritual growth, which he wrote about in the Autobiographical Notes and Other Writings of Historical Interest, backs this up: he didn't suddenly understand the true meaning of Sanatana Dharma; it took a long time and a lot of work for him to get there. However, his time in Alipore jail did change him in a big way.

Sanatana Dharma and Hinduism: A Critical Distinction

a) The Two Hinduisms

One of the most important things that Sri Aurobindo thought about was the difference between what he called the two Hinduisms. He uses his Early Cultural Writings to talk about two different kinds of Hinduism: one that focuses on outside rituals, dietary rules, and social norms (which he calls "the kitchen" religion) and another, older, deeper Hinduism that seeks the Divine through karma (action), jnanam (knowledge), and bhakti (devotion). This higher Hinduism sees rituals and social rules not as ends in themselves, but as ways to get ready for the inner life.

Sri Aurobindo's criticism of mainstream Hinduism is incisive and philosophically stringent. In his Early Cultural Writings: Passing Thoughts, He describes a lot of what people think of as Sanatana Dharma as "sorrowful debris of ancient forms." This is a shallow and wrong view that turns the eternal religion into a few rituals and social norms: honoring scriptures without really understanding them, following custom without thinking, and paying attention to the little things in life. He says that this isn't Sanatana Dharma but a bad version of it.

This distinction has a lot of philosophical importance. It means that you can't bring back Sanatana Dharma by just strengthening old social structures or making religious observances more common. It necessitates a profound reorientation towards the inner aspects of spiritual existence—referred to by Sri Aurobindo as the Para Dharma or the supreme form of dharma: to ascend to a higher state of being and to manifest the bliss, enlightenment, and grandeur of that elevated realm into the material world, as exemplified by the revered Avatars and Teachers (CWSA, Early Cultural Writings: Passing Thoughts — I).

b. The Need for Vichar (Deliberation)

Sri Aurobindo's answer to the hermeneutic problem of finding the real Sanatana Dharma is not to rely on authority, whether it be scriptural, institutional, or traditional. Instead, he stresses the importance of true inquiry, which he calls vichar (deliberation). He contends that during periods of cultural transition, vichar is crucial to prevent both the unthinking attachment to the old and the uncritical acceptance of the new. In his Early Cultural Writings: Passing Thoughts—III, he defines "vichar" as an approach to inquiry that interrogates all assumptions, rejecting the notion that European practices are superior or that contemporary Indian customs embody the nation's absolute truth.

This insistence on critical inquiry as central to Sanatana Dharma is philosophically decisive. This means that Sri Aurobindo doesn't see dharma as a set of unchanging truths but as an open and ever-evolving way of exploring spirituality. The dharma is alive because it can question itself, change its forms, and find its true spirit in every new historical situation.

Scriptures and the Hierarchy of Truth

The Vedantic Core

Sri Aurobindo posits that the philosophical underpinning of Sanatana Dharma is the Vedantic comprehension of Brahman as the singular Infinite and Absolute Entity. He says that the syllable OM is the most important confession of faith in Hinduism. It stands for the universe as a whole, including the past, present, and future, and it points to the fundamental truth of an infinite absolute from which all things come. Sri Aurobindo does not see this Vedantic metaphysics as just a guess; it is the result of a direct spiritual experience that has been systematically developed and validated over millennia within Indian philosophical tradition.

Sri Aurobindo's philosophical contribution posits that through this Vedantic understanding as a hermeneutic key, the entirety of Indian scriptures—Vedas, Upanishads, Puranas, Darshanas, and even Buddhist texts—can be comprehended as cohesive interpretations of various facets of the singular Truth. In his commentary on the Isha Upanishad, he says that this is why the Aryas' religion is called Sanatana Dharma, the Law Sempiternal: it is not owned by any one group or school but is the common inheritance of everyone who truly seeks the Real.

The Bhagavad Gita as Philosophical Synthesis

Sri Aurobindo gives the Bhagavad Gita a lot of philosophical thought because he thinks it is the most complete philosophical synthesis in the Sanatana tradition. In his Karmayogin: Khulna Speech, he contends that the Gita synthesizes the philosophies of Vedanta (the eternal, universal Soul or Atman) and Sankhya (the differentiation between the passive witness-consciousness, Purusha, and the active nature, Prakriti), elucidating that the Divine is the sovereign of the grand illusion (maya) and that human suffering emanates from the egocentric ignorance of conflating the body and mind with the divine Self within.

Sri Aurobindo's interpretation of the Gita is philosophically unique due to his assertion that its primary teaching is not world-renunciation but world-transformation. According to his interpretation, the karma-yoga of the Gita is not a lesser path for those unable to attain the heights of jnana-yoga; rather, it is a holistic spiritual discipline where external actions serve as the context for spiritual realization. This reading lets Sri Aurobindo link the Gita's ideas directly to his idea of integral yoga and his idea of the divine life on earth.

Puranas, Tantras, and Itihasa

Sri Aurobindo's hermeneutic generosity encompasses the Puranas, Tantras, and Itihasas,

frequently dismissed by modernist critics as mere superstition or mythological embellishment. In The Renaissance in India: Indian Literature—V, he contends that the Puranas and Tantras amalgamate the supreme spiritual truths, not via discourse, but through legend, symbol, and parable, rendering them comprehensible to the general imagination. He said they have insisted, an immense psycho-spiritual experience systematized in forms of yogic practice, continuing the symbolic method of the Vedas in a new form.

In Sri Aurobindo's reading, the Ramayana and Mahabharata are also very important philosophical works. He contends, referencing The Renaissance in India: Indian Literature—III, that these texts functioned as the principal vehicles of popular education and culture—not merely as entertainment or mythological narratives, but as Dharmashastras that contextualized the most profound philosophical, ethical, and spiritual concepts within relatable figures and familiar narratives, thereby rendering the significant truths of the Vedas and Upanishads accessible to individuals unable to engage with them in their abstract philosophical essence.

Dharma in Action: Ethics, Society, and Spiritual Freedom

The Ascending Standards of Conduct

Sri Aurobindo's account of ethics within the framework of Sanatana Dharma is structured around what he calls the four ascending standards of human conduct, developed in The Synthesis of Yoga—I: Standards of Conduct and Spiritual Freedom. These standards are the law of personal need and desire (the vital, animal law); the law of the collectivity (subordinating the individual to the group); an ideal ethic (a mental standard of absolute qualities such as justice and love, transcending vital needs); and finally, the divine law of nature, which is a spontaneous expression of divine Truth and Freedom beyond all fixed rules.

This schema is philosophically significant because it conceptualizes ethical development as a dynamic evolutionary process rather than a static adherence to a fixed code. The lower standards of conduct are not rejected but sublated; they are essential phases in the evolution of consciousness toward its utmost expression. This evolutionary framework aligns with Sri Aurobindo's overarching philosophical endeavor in The Life Divine, which interprets human history as the gradual self-manifestation of Spirit in Matter.

The Limitations of Shastra and the Supreme Will

Sri Aurobindo's philosophical discourse on ethics encompasses a stringent critique of the constraints of external religious law (shastra). He says, again using The Synthesis of Yoga — I, that the ancient lawgivers like Manu made complicated Shastras that combined social rules, moral laws, and eternal principles, calling them all Sanatana Dharma. But social and moral rules change over time and become useless. When they are strictly followed outside of their historical context, they stop the soul from growing instead of helping it grow.

Sri Aurobindo believes that the highest goal of karmayoga is not to perfectly follow any dharmic code but to give up all dharmas (rules of conduct) and find peace in the Divine alone. In The Synthesis of Yoga — I: The Supreme Will, he calls this the move from the narrow path of rules to the wide plateaus of spiritual freedom. This is what Krishna meant when he said in the Gita (18.66): "Give up all your dharmas." Sri Aurobindo interprets this not as antinomianism but as the supreme manifestation of dharmic consciousness—a state of awareness so completely attuned to the divine Will that it no longer necessitates external regulations to direct its actions.

The Question of Social Reform

Sri Aurobindo's philosophical exposition of Sanatana Dharma has direct ramifications for the issue of social reform, which he discusses in Essays Divine and Human: Social Reform. His stance is complex: reform is not an ultimate goal, nor is uncritical adherence to tradition. The true standard is the eternal religion itself: to see the Divine in both the outside world and the inside world. The Sanatana Dharma includes everything that is in line with Truth (Satyam), Love (Prema), and Strength (Shakti). Anything that goes against these is not protected by tradition.

This philosophical criterion influences the current discourse on caste, gender, and social justice within Hindu traditions. Sri Aurobindo's framework posits that practices lacking justification through the enhancement of spiritual consciousness—practices that diminish, oppress, or distort the inner life—are devoid of entitlement to the protection of Sanatana Dharma, irrespective of their historical origins. The eternal is not the old, and the dharmic is not the old.

The Universal Mission of Sanatana Dharma

India's Spiritual Destiny

Sri Aurobindo's philosophical exploration of Sanatana Dharma culminates in a vision of India's universal spiritual mission. This vision, articulated most thoroughly in Bande Mataram — I: Bhawani Mandir and Bande Mataram — II: The Soul and India's Mission, is not an expression of cultural chauvinism but a philosophical assertion regarding the distinctive historical context of the Indian subcontinent: specifically, that India has maintained, through the extensive continuum of its spiritual tradition, the most profound and comprehensive repository of knowledge concerning the essence of consciousness and the methods of its holistic transformation.

In Bande Mataram — I, Sri Aurobindo says that India's fate is to send out the Eternal Religion, which will bring all religions, science, and philosophies together and make all of humanity one soul. This is not a claim that Indian religion is better than others. It is a claim that the philosophical framework of Sanatana Dharma, with its mix of deep metaphysics, open methods, and strict spiritual experiences, is the best basis for the synthesis of religion and reason that the modern world needs.

The Failure of Existing Frameworks and the Need for Synthesis

Sri Aurobindo's claim about India's spiritual mission is based on an examination of the flaws in existing religious and philosophical systems. He says in Essays in Philosophy and Yoga: Thoughts and Glimpses that all great religions have saved individual souls, but none has yet succeeded in making all of humanity more spiritual. A new cult or creed is not necessary; instead, as he asserts in The Needed Synthesis, a perpetual and holistic pursuit of spiritual self-evolution is imperative—one that amalgamates religious aspiration with scientific comprehension, love with knowledge, and reinstates the wholeness of Life that both frequently omit when pursued in isolation.

From the viewpoint of what Sri Aurobindo refers to as the Overmental Consciousness, articulated in The Life Divine — I: Supermind, Mind and the Overmind Maya, all religions are regarded as authentic evolutions of the singular eternal religion, and all philosophies as legitimate perspectives on the one Truth. The separative mental consciousness, which confuses the part with the whole and the specific with the general, perceives them as mutually exclusive. Sri Aurobindo believes that the philosophical goal of Sanatana Dharma is to show through lived experience that this unity is not just a theory, but something that can actually happen.

Relevance to Integral Education and the New National Education Policy 2020

The foregoing analysis of Sri Aurobindo's philosophical engagement with Sanatana Dharma provides the conceptual foundation for understanding his theory of integral education. The connections between the two are direct: if Sanatana Dharma is understood as a law of life oriented toward the integral development of consciousness, then education — understood in its fullest sense — is the principal means by which this development is facilitated in the individual and transmitted across generations.

Sri Aurobindo's educational philosophy, articulated primarily in his essays collected under the title A System of National Education, holds that the aim of education is not the acquisition of knowledge and skills for economic productivity but the cultivation of the whole person: the physical, vital, mental, psychic, and spiritual dimensions of human existence. This comprehensive perspective on education aligns closely with several fundamental principles of India's New National Education Policy (NEP 2020), which underscores holistic development, the incorporation of Indian knowledge systems into the curriculum, the fostering of ethical and civic values, and the encouragement of creativity and critical thinking.

Nonetheless, significant philosophical conflicts exist between Sri Aurobindo's vision and the NEP framework that require rigorous examination. Sri Aurobindo's holistic education is based on a certain metaphysical idea: the evolution of consciousness toward a supramental realization. This idea can't be easily turned into a secular policy framework. The NEP, on the other hand, works within the limits of a constitutional framework that says the state must stay neutral when it comes to religion. The task for policymakers and educational philosophers influenced by Sri Aurobindo is to discern the components of his vision that can be implemented within a pluralistic democratic framework while preserving their philosophical profundity.

Conclusion

This research has argued that Sri Aurobindo's engagement with Sanatana Dharma constitutes a philosophically rigorous and historically significant contribution to Indian thought. By distinguishing between the eternal structural principles of spiritual life and their historically contingent expressions, Sri Aurobindo opens a conceptual space in which the authentic inheritance of the Indian tradition can be recovered without either nostalgic archaism or uncritical modernization. His insistence on the method of vichar — disciplined, experiential, self-critical spiritual inquiry — as intrinsic to Sanatana Dharma itself is perhaps his most important philosophical contribution: it means that the tradition is constitutively open to reform, revision, and renewal from within.

We have answered the three research questions that were asked at the beginning of this paper. Sri Aurobindo differentiates the eternal from the historical via a phenomenological examination of the structural conditions of spiritual experience, pinpointing the three fundamental experiences of unity, multiplicity, and individual realization as the philosophical essence of Sanatana Dharma. His idea of integral consciousness goes against both Hindu ritualism and Western secular modernity by saying that neither outer observance nor rational critique is enough for spiritual realization. Only the change of consciousness at all levels can make a real dharmic life. His vision of India's spiritual mission presents not a triumphalist nationalism but a philosophical

challenge: to cultivate, through the practical application of integral principles to education, social organization, and ethical conduct, a model of human development suitable for the exigencies of the twenty-first century.

Subsequent research may broaden this analysis in various dimensions. A methodical analysis of Sri Aurobindo's interpretation of Sanatana Dharma alongside those of his contemporaries—Vivekananda, Tilak, Tagore, and Gandhi—would elucidate the unique philosophical contributions of each. A more in-depth analysis of the pedagogical ramifications of integral education, especially concerning the implementation challenges of NEP 2020, would be beneficial. The philosophical resources of the Aurobindonian tradition persist, as this research has endeavored to illustrate, both rigorous and productive.

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