

to communicate to “those who still live in the mental intelligence” (p. 183). Among such philosophies based on mystical experience, Sri Aurobindo’s is perhaps the most comprehensive, permitting a synthesis and reconciliation of diverse insights which appear contrary because of their non-integral nature. In particular, Sri Aurobindo’s integral psychological thought provides a framework for the integration of the conventional psychologies of the West — which study the outer personality — with the spiritual psychologies of the East which deal chiefly with the inner person.

While advocating a strictly scientific method in the pursuit of psychological knowledge, Sri Aurobindo points out the inherent limitations of a methodology based solely on reason and positivism, and argues for a spiritual approach to the study of experience which lies beyond the realm of reason, thus vindicating both science and spirituality.

In Sri Aurobindo’s experience, the human being is one with and inseparable from the Being of the universe. Therefore in his thought, psychology is part of and intermingled with cosmology. The nature and development of the human being find an explanation in the light of the nature and evolution of the universe.

Sections in Part One of this book, consisting of passages from Sri Aurobindo’s writings, follow a sequential development of thought (except for sections 14, 15, 19 and 20), and are, therefore, best read consecutively, unless one is already adequately familiar with Sri Aurobindo’s thought.

The essays in Part Two of this book, originally written as independent articles, are meant to serve chiefly as an aid in understanding Sri Aurobindo’s own writings contained in the anthology. They do not purport to be my expositions of Sri Aurobindo’s thought but rather a faithful presentation of his thought, to a great extent in his own words. My comments are meant only to provide elucidations and to bring out the integral nature of the thought presented. Both the student and