Sri Aurobindo was a great luminary in the spiritual history of India. He was a multifaceted personality: a patriot, a politician, an extremist, a nationalist, an internationalist, a mystic and a yogi and above all a humanist. Though he denies that he was a philosopher, yet his philosophy was the outcome of his yoga. Born in Calcutta, he studied in England, competed in the civil service examination and was qualified but was not finally selected due to his late arrival in the riding test. He was a patriot and wanted to free India from the yoke of British rule. He joined two Secret Societies in England, the 'Indian Majlis' and the 'Lotus and Dagger' for this purpose. When he returned to India he served in the state of the Gaekward of Baroda and then came to Calcutta to organize revolutionary movements there even before the partition of India. He was accused of being involved in the Alipore Bombing case, was prosecuted and sentenced to one year's imprisonment. While in the Alipore Jail he had many mystic experiences and received an inner call to go to Pondicherry, then under French occupation.

He went to Pondicherry in 1910 and started his spiritual 'Sadhana'. The Mother, Mirra Alfassa, a French lady was his spiritual collaborator. Ultimately he attained 'Siddhi' on 24th November, 1926. He brought down the descent of the 'Supramental Power' on earth. It was the different dimensions of his personality that inspired me to write this thesis on him, although a number of theses on different
aspects of his personality have already been written. In this thesis I have tried to point out how he wanted to harmonise 'life, body and mind' and establish human unity. Ignorance and ego have stood in the way of world unity.

In this thesis I have made my utmost attempt to discuss such factors as the relevance, methods and objectives of the study, a brief sketch of his life, the evolution of his philosophical thought based on matter and spirit, his nationalism and internationalism based on Indian heritage and culture. Lastly, I have depicted his vision of a new world order and human unity. I have shown that the west has become materialist while the east particularly India, has become spiritualist. That is also Sri Aurobindo's view and he goes on to add that science has made tremendous progress and shrunk the size of the globe but science and reason cannot probe into unknowable. We are living in a commercial civilization when there is a rat race for acquiring weapons of Mass Destruction. There is hatred, falsehood, jealousy, slavery, racialism, new imperialism, terror and the fear of war. Sri Aurobindo says that religion and his methods of 'yoga' and 'education' can bring about human unity. Lastly, he envisages a world union which will establish brotherhood among mankind. This thesis has been divided into seven chapters, describing the ideas of Sri Aurobindo in detail.