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## Moral and Ethical Development in the Philosophy of Sri Aurobindo: Relevance for Modern Education.

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### Abstract:

Sri Aurobindo was an eastern educationalist, ideal philosopher and prolific thinker. He innovated moral and ethical development in education system. It is difficult to summarize Sri Aurobindo's moral and ethical development in education. I would like to discuss in this research article about Sri Aurobindo's moral and ethical development in education in the real-world contexts. Its main aim is to build moral and ethical values of the learners. The investigator has utilized qualitative research methodology for to investigate secondary sources such as online documents, online journals, books, newspapers and internet sources. This research article explores Sri Aurobindo's moral and ethical development regarding with NEP-2020 themes. According to him, education should be along with the need of our modern complex life. This research article relates the significance of Sri Aurobindo's moral and ethical development with different components. These components are holistic development, spiritual evolution, values and ethics, curriculum design, global perspective and role of example etc.

Sri Aurobindo's educational philosophy is very much relevance if institutions, teachers, stuffs and stakeholders accurately apply in education. But everywhere we see that there is always a gap of practical understanding and application of theoretical knowledge in real-world contexts. It is a contemporary problem. We should concern for to find out the solution of this problem. Otherwise, we won't get good educators, ideal teachers and ideal citizens for present and future generations. All of us have to be conscious about this contemporary problem. Further research is need to explore practical application in Sri Aurobindo's moral and ethical development in education.

**Keywords:** Moral and Ethical Development, Education, Context, Holistic, philosophy

**Introduction:** Sri Aurobindo's moral and ethical development depend on integral educational philosophy. It focuses to awake the inner "psychic being". He was not merely a conventional moralist but also a Spiritual Philosopher. He viewed ethics as a step towards divine and spiritual consciousness. His moral and ethical development model is holistic and spiritual approach. It aims at evolving consciousness from mental rule to divine nature. According to him, core components of ethics are evolutionary perspective, Internalization, Transcending conventional ethics, sincerity and mastership. Moral and spiritual values are key components of the human development. It cultivates values like empathy, peace, spiritual evolution in learners. In modern education this approach is crucial to foster self-awareness, emotional intelligence and holistic growth. This research article explores how Aurobindo's vision on moral and ethical education equips human development and spiritual evaluation according to his own pattern.

### Objectives of the study:

The objectives of the present study are given below.

1. To go through Sri Aurobindo's moral and ethical development.
2. To investigate the relevance of Sri Aurobindo's moral and ethical development in education.

### Method of the study:

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This research article will concentrate on the conception of moral and ethical development. Thematic analysis has used to know about Sri Aurobindo's moral and ethical development in education. For this investigation, the researcher has used a qualitative research methodology. The researcher examines secondary sources such as online documents, online journals, internet sources and books.

### Findings:

1. Aurobindo was a nationalist, rationalist, educationalist and spiritualized deontologist.
2. Moral and spiritual virtues are the key components of the human development.
3. Spiritual conversion of man is the goal of this education

### Moral and Ethical development of Sri Aurobindo

Sri Aurobindo Ghosh was a spiritual philosopher. His philosophy is increased day by day in the modern education system in India. Moral is the relating to the conduct of men. Moral development equals the evolution of consciousness. According to Sri Aurobindo, ethics is not a mere calculation of good and evil or a set of rigid social rules. Spiritual and evolutionary journey help to grow into the divine nature. Ethical development cannot be achieved through intellectual training alone. It requires a transformation of the inner nature. Desires, emotion and thoughts of individual become aligned with the deeper truth of the psychic being. According to him, moral education is not learning societal rules.

### The main aspects of Aurobindo's moral and ethical development are

**1. The psychic being:** Sri Aurobindo was a visionary philosopher. His philosophy is based on integral development. Integral education has five folds. These are Physical, Psychic, mental, vital and Spiritual aspects. These aspects are the foundation of Aurobindo's philosophical frame work. "Psychic being" is the most important process for development. It is the highest aspect of the individual. According to him, psychic being is the true soul. It is related to the human values. The values are truth, compassion and justice.

**2. Integral Approach:** Sri Aurobindo has innovated integral approach for the harmonious growth of various dimensions of the individual. These approaches are physical, psychic, mental, vital and spiritual aspects. This approach precedes the realization of the inn-being. It promotes higher consciousness of the learners. According to him, these multidimensional approaches emphasize on cognitive and standardized performance results (Miller, 2005). This concept is very relevant in the modern education system.

**3. The teacher as Facilitator:** Pupil is the main center of the teaching-learning process. Teacher is the facilitator in the teaching-learning process. Every pupil has his own inherent, interest, capacity and ability. The teacher should know the age group, interest, capacity and ability of his

learners before teaching. Teacher should be friend, philosopher and guide in the teaching learning process. The teacher is facilitator in terms of inquiry, experiential learning. It is new concept in teaching- learning process in Indian education system. The teacher should support for growth, encourage and critical thinking of the learners. The teacher should also supply suitable environment for learners. The teaching-learning process in the twenty- first century is connected with moral and ethical development, critical thinking and emotional health for academic success.

**4. Cultivating internal discipline:** According to Sri Aurobindo and Mother cultivating internal discipline is not about harsh and imposed repression. It is a voluntary and self imposed process born from a "love of perfection". It desires for inner growth. It includes training the entire being which are mental, vital and physical. Cultivating internal discipline is very relevance in Indian education system for all-round development of learners.

**5. Global citizenship and humanity:** The vision of Sri Aurobindo of global citizenship and humanity are rooted in his philosophy of Spiritual evolution. It exceeds narrow nationalism towards a united human family. According to him, humanity is currently an intermediate stage. The universe is expanding into an inter-connected social system. It brings out a sense of interconnectedness and the vision of humankind as a unified entity. According to him, integral education emphasizes a global perspective. This concept helps students to understand cultures, perspectives and worldviews. This concept constructs a sense of interconnectedness, tolerance and open-mindedness. This concept is increasing day by day in Indian education system.

### Comparing Between Aurobindo's Ethical Philosophy and Contemporary Moral Theories

**1. Rationalist and deontological Ethics :** Sri Aurobindo was a rationalist philosopher. He has utilized his rational thought for moral and ethical development in his philosophy. His ethical framework focuses on transcending traditional western rationalist ethics. Deontological ethics is duty-based ethics. It proposes a spiritual evolutionary, morality centered on the psychic being and integral yoga. Aurobindo offers a spiritualized deontology. He says, "Duty for the sake of God." Kant says, "Duty for the sake of duty." Aurobindo critiques western rationalist traditions. It views ethics merely as a matter of reasoning or "cold intellectual exercise." He confesses the importance of reason as a stage of evolution. He controverts that true ethical behaviour comes from a deeper spiritual consciousness. Ethical views share similarities with deontological framework. It particularly agrees with the importance of duty. But it differs in their source. According to him, reason alone cannot hold the

full moral truth. It is unnatural by the mental plane, ego and fragmented perspectives.

**2. Virtue Ethics:** Sri Aurobindo was not a conventional moralist. He viewed morality as a temporary mental construct necessary for human development. There is no difference between Aurobindo's thinking and virtue ethics. According to him, virtue is an expression of the divine nature. It should present in every human being. Ethics is a process of growing in to the divine nature. Ethics begins to focus on right and duties. It can flourish an individual and a community. Virtue ethics exceeds mere moral calculation of good versus evil. The virtues are courage, sympathy, empathy, politeness, love, temperance, wisdom, charity and truth. According to him, moral behaviour comes from the cultivation of inner characteristics. Moral virtues expand the idea of personality traits. It focuses on to cultivate a divine nature and transform human consciousness. It centers on spiritual evolution. The qualities which enable people to live that way are the virtues. The style of ethics is called virtue ethics. Thus, the purpose of moral education can awake and cultivate this divinity.

### **Educational Implication of Moral philosophy of Sri Aurobindo.**

Sri Aurobindo was an ideal philosopher. He emphasizes the importance of teachers, institutions, stakeholders and stuffs. He says to create favorable environment for learners. The suitable environment in which learners can connect to their psychic being. Naturally, it will allow moral and ethical qualities to decorate. His educational philosophy emphasizes an inner development of the learners. Institutions, stuffs, stakeholders and teachers can help learners to develop their inner moral qualities. Meditation and self-reflection enable learners to be gentle. Aurobindo says about learners for better guide than rules which is imposed from the outside.

### **According to Sri Aurobindo, the main educational implications are given below:**

**1. Integral development:** In the words of Sri Aurobindo, the main aim of integral development is holistic development. Integral development means all-round development of the learners. Integral education has five folds aspects. These are physical, psychic, mental, vital and spiritual aspects. He advocates that education can enhance the qualities of the learners. The qualities are moral values, sympathy, empathy, love, co-operation, humanity and character-building. For this quality development, institutions, stuffs, stakeholders and teachers should encourage the learners.

**2. Child-centric learning:** Sri Aurobindo's educational philosophy innovates child centric learning in the modern education system in India. Child is the main center of the teaching-learning process. His educational philosophy

enhances the effectiveness and importance of modern education practice. Learners get more chances to engage themselves in learner-centered learning. They can develop their ideas and democratic moral values through learner-centered learning. This concept is supported by NEP-2020 and NCF-2023. This concept helps the learners to develop self-directed learning and intrinsic motivation. These are key components of modern educational practices. Every learner has his unique potential and pace of development. Student centric pedagogy is very importance for the present time.

**3. Moral and Ethical Training:** Sri Aurobindo has given very much importance on moral and ethical training for the development of the learners. Charity begins at home. Charity is the mother of all human virtues. All human virtues start at home but is developed in the school environment. The training of moral and ethical are important aspects of education. Moral and spiritual virtues are the key components of the human development. The ethical awareness, self-discipline and a sense of responsibility should be developed in education (Sri Aurobindo 1997). The intellectual development will not come unless moral and spiritual development comes along. The teachers should help the learners to instill ethical and moral values in them. The teachers should also help the learners to develop empathy, compassion, integrity and a sense of social responsibility in them. Social awareness and democratic participation of the students can be achieved through the ethical reflection and civic responsibility in curriculum (Noddings 2015). For the present time, moral and ethical training is very relevant for the learners.

**4. Focus on spiritual evolution:** In the words of Sri Aurobindo, education should support spiritual evolution of humanity. Spiritual evolution is the highest level of education. It fulfills the potentialities of the individuals through moral qualities. The moral qualities are universal brotherhood, freedom, knowledge, self-control, and peace. Integral education admits the spiritual dimension of human existence. The extraneous world does not confirm spiritual education. It is confirmed within the world. Spiritual conversion of man is the goal of this education. The supramental education program is necessary for the fulfillment of spiritual aims. He has viewed life as a continuous process of spiritual growth. Education means to accelerate this process. Integral education cheers up the exploration of deeper philosophical questions, the development of a sense of purpose and inner harmony.

**5. Application of yogic principles:** Sri Aurobindo says that "All religion is a flower of which yoga is the root." He summarizes a deep insight into the interconnectedness between yoga and various aspects of human expression. Yoga is a system of Hindu philosophy showing the means

of emancipation of the soul from further migrations. It is the foundational root. It presents a comprehensive system for inner exploration, union with divine and spiritual growth. Consciously or unconsciously thinkers, poets and artists have used yoga as a source of creative inspiration, profound self-discovery and philosophical inquiry. His statement underlines the universal applicability of yoga. It is as a foundational principle underlying spiritual endeavour and human expression. It makes emphatic yoga's role as a catalyst for inner transformation and creative exploration. He develops his spiritual growth in Pondicherry. He spent there four years practicing solitary yoga. He called it as "Integral yoga". Yoga is a method to integrate different dimensions of human existence. The human existences are the physical, psychic, mental, vital and spiritual aspects. Integral yoga is not merely a collection of practices but a comprehensive philosophy of life. Sri Aurobindo's main literary work is "The Life Divine" that deals with the philosophical aspect of Integral yoga. The students obtain the correct qualities through yoga. The qualities are emotional balance, concentration, set-detail and awareness.

These are very complimentary to academic and socio-emotional skills for the present time.

### **Educational Relevance of Aurobindo's moral and ethical development:**

#### **1.Holistic Development:**

Holistic development means all -round development of the individuals. Five main aspects of holistic development which are physical, psychic, mental, vital and spiritual aspects. Institutions, stuffs, stakeholders and teachers should support the learners for holistic development which is very relevant in real world contexts.

#### **2.Spiritual Evolution:**

His educational philosophy promotes spiritual aspect and consciousness evolution of individual. It is supported by NEP-2020 and NCF-2023.This concept produces ethical values, character-building and moral integrity. This approach is very relevant in modern education system in India in real-world contexts.

#### **3.Values and Ethics:**

Sri Aurobindo's educational philosophy emphasizes to develop moral and ethical values. Ethical values bring up empathy, sympathy, love and social responsibility. Both NEP 2020 and NCF 2023 support for moral and ethical development in education. Value-based education is relevant for the present time. But we see that there is gap of practical understanding and application of theoretical knowledge in real -world contexts.

#### **4.Curriculum Design:**

School should integrate moral and ethical development into their curricula. It can enhance balanced development such as physical, emotional, mental and spiritual aspects. There is always a gap of practical understanding and

application of theoretical knowledge in real-world contexts. Institutions, stuffs, teachers and stakeholders should take necessary step to solve this present problem.

#### **5.Active Participation:**

Active participation of the learners in teaching-learning process is very important not only for effective learning but also moral and ethical development. The teachers should always support the learners. This approach is very relevance for the modern education system in India.

#### **6.Global Perspective:**

Integral education cheers up a global perspective. This concept inspires learners to realize and appreciate diverse culture, worldviews and perspectives. It helps to develop a sense of interconnectedness and open-mindedness. It also promotes tolerance. This concept is very relevance in the real- world contexts.

#### **7.Life - long learning:**

Life-long learning aims to decorate the learners with the skills and mind set adaptation and personal evolution. This approach is very relevance in modern education system in Inda.

#### **8.Role of example:**

Role of example plays Important role for moral and ethical development. Institutions, stuffs, stakeholders and teachers should always cheer up the learners for moral and ethical development. But everywhere we see that there is a gap of practical understanding and application of theoretical knowledge in real -world contexts.

#### **9.Resource Allocation:**

Moral and ethical development in philosophy of Aurobindo often demands more resources. These are time, training, materials, trained-teacher, knowledge and skills. We see that there is a lack of understanding or information regarding a particular subject. We should concern for this present problem.

#### **10.Multicultural and rooted education:**

NCF -2023 emphasizes on learning through mother tongue at primary level. There is successive multilingualism up to proficiency in the learners. It also focuses on local knowledge system, traditions and cultural heritage for curriculum development. Everywhere we see that there is a gap of practical understanding and application of theoretical knowledge in real -world contexts. All of us should concern about the real problems and take the necessary steps to solve the problems.

#### **Conclusion:**

In this context, Sri Aurobindo's educational philosophy has given the greatest emphasis on moral and ethical development in education. This research article highlights the significance of moral and ethical development in education for the present time. NCF 2023 has emphasized on value-based education and social-emotional competencies. NCF 2023 has made guideline to produce moral conscious, hearted and complete learners for present

and future generations. This philosophical concept is very useful to uplift the learners in global perspective.

In this research article, the main educational implications have been explained. These are integral development, child-centric learning, moral and ethical training, focus on spiritual evolution and application of yogic principles. The main aim of educational implication is to breed new learners, ideal teachers, ideal men and ideal citizens for present and future generations in the global perspective. Sri Aurobindo's educational philosophy may be extremely important if institutions, stuffs educators and stakeholders exactly apply in education system. But everywhere we see that there is a gap of practical understanding and application of theoretical knowledge in real-world contexts.

If we are able to apply Aurobindo's educational philosophy as a role model, it can motivate and shed light on the way of learners and future generations. As a result, we shall get good national citizens for future time.

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- \*The Synthesis of Yoga (1948)
- \*Savitri (1950)
- \*Essays on the Gita (1922)
- \*The mother (1927)
- \*The Secret of the Veda (1971)