

## **A Study of Global Peace: Based on Sri Aurobindo's Political Thinking, Integral Yoga and National Integration**

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### **ABSTRACT**

Sadhna into nature is process of liberation. Sri Aurobindo is one of them who linking between nature and material world by Sadhna. Internationalist Sri Aurobindo's thought of global peace is a unique concept for freedom of ego, blindness and illiteracy. He has unshakable faith in man. In present time everyday life we are fevering from terrorism, war, national ego, economic variety, selfishness etc which are finishing humanity. If we thoroughly view all country we must see the problem of co- operation and adjustment. The literacy rate is growing like storm but the falling of national integration is falling down like Himalayas landslide. He was not only a great freedom fighter, patriot but also a great educationist, philosopher. Sri Aurobindo's ideas about education are a happy synthesis of Idealism, Naturalism, Realism, Individualism and socialism. He tries to modernize education in India by integrating old values. According to him, education must have five principles of human activities of human being, Physical, vital, mental, spiritual and intellectual. In his political life, aim of his life is not only to develop our country but also develop world human unity. He directs to the Indian to take responsible for the spiritual development in human being after the extreme material development in European culture. As a Metaphysician, Sri Aurobindo means liberty is self and spiritual freedom. It is undertaken from Eastern philosophy but the concept of social and political is originated from Western philosophy. He tries to synthesize between both Eastern and Western philosophy. The individual always remain the focal point in the political and spiritual philosophy of Sri Aurobindo. The researcher wants to study the relevance of Sri Aurobindo's thinking on national integration and integral yoga in the 21<sup>st</sup> century for developing mind to be a good citizen and global peace. Integral Yoga is called as the art of harmonious and creative living. It stresses the need for the balanced growth of personality for constructive development of the latent possibilities of one's nature and for their emplacement in the service of mankind and such higher values as truth, justice, peace, freedom and progress. If we want establish and develop India as a nation, we must integrate all power of ours. If we each one develops our country as an integrative unit then as an integration of each integrative nation we will can construct 'World Union' or World Nation".

*Key Words: National Integration, Integral Yoga, Spirituality, Global Peace.*

### **1. Introduction:**

The history of nature is created by nature. The earth's functions, activities, silence, beautifulness are the blessings of nature. From the very first human being had been changing the nature. But nature is like an

automatic machine by its balancing power. This balancing power is generated by the view, philosophy, experiments of great man which is also the creation of nature.

The great man Sri Aurobindo is one of them who work like a linking between nature and human work. His works are not bound in only spiritual things but also everybody's life, political life, country's life also global peace. Sri Aurobindo is an internationalist and his philosophy represents a unique combination of the value of east and west. He has unshakable faith in man. Either we shall be saved together or drawn together into destruction unless problems to entire mankind is solved that of any single country not be solved.

In present's everyday life we are fevering from terrorism, war, national ego, economic variety, hate, extreme selfishness etc which finished humanity. If we thoroughly view all country we must see the problem of co-operation and adjustment. This era is known as igo-era. No-one likes to down his head. The literacy rate is growing like storm but the falling of national integration is falling down like Himalayas landslide. At this critical time much needed medicine is national integration and also global peace. Many thinkers, workers, political man tries to the feeling of integration co-operation. Sri Aurobindo in his all life by his integral yoga, consciousness, sadhna, meditation, devotion, triple transformation, teaching and method of practice tries to create the fallings of humanity, the natural, spiritual and true life.

Sri Aurobindo's ideas about education are a happy synthesis of Idealism, Naturalism, Realism, Individualism and socialism. He tries to modernize education in India by integrating old values. According to him, education must have five principles of human activities of human being. Physical, vital, mental, spiritual, intellectual. Usually these phases of education succeed each other in chronological order following the growth on individual.

In the **midst** of rapid advancement in information and technology; man has been much influenced by the materialist operations of development. We are forgetting the true life. In this time awareness about the concept of integral yoga and national integration has become one of the most important emerging needs of the present day chaotic society. Therefore researcher is tempted to study Sri Aurobindo's integral yoga its relevance to national integration and global peace.

The present study addressed to the following problems:

1. What is the basic concept of Sri Aurobindo's Integral Yoga?
2. What are the major ideas of Sri Aurobindo's Nationalism theory and world union?
3. How Sri Aurobindo's Integral yoga and political thinking can be applied in present system of human society?

#### 1.1 Objectives of the Study:

The objectives of the present study are:

- 1) To study the philosophical thoughts of Sri Aurobindo reference to integral yoga.
- 2) To study Sri Aurobindo's political thought before and after Independence of India.
- 3) To study construction of National Integration.
- 4) To study the problem with National Integration and global peace.
- 5) To analyze his nationalism theory special reference to human unity.
- 6) To bring out strategies by constructing a healthy National Integration.
- 7) To study the relevance of Sri Aurobindo's thinking in the 21<sup>st</sup> century for developing mind to be a good citizen.

#### 1.2 Rationale of the Study:

In the modern world in all over the space, peace is a challenging to the all country and faces the problem of man's **alienation** from existence.

- 1) In present world global peace is much needed, we cannot see the third world war.
- 2) Sri Aurobindo's philosophy is mainly based on humanism and national integration.

- 3) By the synthesis of Sri Aurobindo's philosophy and national integration we can create an integrated India and also integrated world.
- 4) It is need to aware of students and also all the people negative effect of the present and future destructive activities.

Moreover, there is hardly any study on Sri Aurobindo that gives a rational and objective account of his state thinking and national integration with special reference to integral yoga. True social consciousness, history consciousness and country consciousness must be evaluated by true analysis. In this context the present study is a humble **endeavor** to analyze Sri Aurobindo's integral yoga and its relevance to national integration and global peace in 21<sup>st</sup> century.

### 1.3 Nature of Study:

This is a historical study. The methods used in the study are mainly descriptive and reflective based on intensive library consultation. This research is one hand analytical, in the other hand it is applied research. It is mainly and all about qualitative research as it is concerned with subjective assessment of attitudes, opinions and behavior.

## 2. Review of Related Literature:

Without knowing the past one cannot do some new work in a subject. It is very necessary that one should know the past of that subject. This chapter deals with the review of research studies related to the present study. Survey of related literature is an essential pre-requisite to actual planning and exestuation of any research project. It helps the researcher in avoiding duplication and in getting from similar studies. However some studies which can be helpful are being discussed below:

- **L.Reiser, Oliver (1973)** in his study, "**COSMIC HUMANISM AND WORLD UNITY**" has reported major findings of the study as under:
  - I. The fundamental truths about men and his relation to nature and the cosmic – guided by Sri Aurobindo "The Ideal of Human Unity".
  - II. The world requires a vast integration of knowledge, programmed of unity, the globe, spirituality and socially.
  - III. Giving a meaning and purpose to human existence.
  - IV. The time has come to re-synthesize the subjective and the objective and the objective introvert and extrovert civilization and achieve a higher harmony of a view points.
- **Reddy Amanda**, in his study entitled "Integral yoga in Daily life" has reported his findings as under:
  - I. Talk about yoga now a days.
  - II. The goals of Nsans-Hethyoga Asanas'and also Intermodal yoga.
  - III. The various and procedure of integral yoga and its application and effecting daily life.
- **Arapurakal Ravi**, in his study entitled "An education strategy for world peace" has reported his findings as under:
  - I. It is based on the millennia-old media metaphysic icy perspective expounded.
  - II. The holistic perspective has been confirmed in this century by experiment-after experiment in the field of to sols-nuclear Daysides.
  - III. Convention view points for seeking world peace are based on the assumption that the prevailing divisions represents the normal condition of human mind, and therefore the starting point for any progress.

- **Banerjee Aparna** is his book “INTEGRAL PHILOSOPHY OF SRI AUROBINDO” has worked as under:
- I. Collection of scholarly essays seeks to interpret and elucidate several aspects of Sri Aurobindo’s socio political philosophy, particularly in regard to nationalism, the ideal aspects of human relation, the concept of a stateless society, and achievable human unity.
  - II. The unifying thread in these studies is integral nature of Sri Aurobindo’s thought and his emphasis on the evolution of consciousness as central to understanding man quest for freedom and unity.
  - III. Dr. Aparna Banerjee succeeds in the clearly situating Sri Aurobindo’s thought in the context to intellectual traditions. She then defends the Sri Aurobindoian position against conflicting views with her own arguments as well as with those of other thinkers whose views are concordant with Sri Aurobindo’s.
- **Dalai** in his study entitled “REVERSAL OF CONSCIOUSNESS THOUGHTS ON THE PSYCHOLOGY OF THE NEW BIRTH” has reported the major findings of the study as under:
- I. Sri Aurobindo uses the term ‘reversal of consciousnesses in speaking about the evolution of consciousness.
  - II. The view points of integral yoga transformation which can come about only by the descent of the supplemental consciousness into mind, life and body.
- **Nag Mrinmoy**(2011) in his study entitled “A STUDY OF SRI AUROBINDO’S PHILOSOPHY AND ITS RELEVANCE IN EXISTING INDIAN SYSTEM OF EDUCATION” has reported the major findings of the study as under:
- I. The basic ideas in Sri Aurobindo’s philosophy related to integral yoga.
  - II. The major ideas of Sri Aurobindo on education that can meet today are needs of man.
  - III. How Sri Aurobindo’s Integral yoga can be applied in present system of Indian education for all round development of personality.
- **Wagner Christian**, prof. And chairman of IPSCS (2014) in his study entitled, "Federalism and Foreign policy-Dynamics of Centre state Dissension in India “has pointed out :
- I. The interest of states in being an inclusive factor in foreign policy decision-making.
  - II. Post the Liberal nation period, the role of states in this Clementon has been re-evaluated. States have a better possibility of investment post liberalization.
  - III. Enlisting multiple solutions to lessening the friction between the centre and the state. There should be more consubstantiation of educational institutions.
  - IV. Federalism is not defined in the Indian constitution, it has been clearly demarcated as a unitary character in the centre-state relations.

## 2.1 Identification of Gaps

The research studies at the doctoral and master level that:

- i. Mostly studies are confined to Sri Aurobindo’s philosophy.
- ii. Many studies draw out the education implication of the philosophical idea.
- iii. There have been studies where ideas of Sri Aurobindo have been studied in a comparative perspective with Indian and western thinkers.

The gaps which the researcher has identified are the following:

- i. Analysis critically principle of revolutionist of Sri Aurobindo.
- ii. Synthesis political view on the base of world and relevance to Indian political system.
- iii. Relevance of Sri Aurobindo’s integral yoga to national integration and global peace in the 21<sup>st</sup> century.

The researcher took to thread of the last dimension among the gaps makes a critical study of Sri Aurobindo's integral yoga to be incorporated in national integration and global peace.

### 3. Brief of Sri Aurobindo's Life (1872 TO 1893):

Sri Aurobindo was born at Konnagar in Calcutta on 15 August, 1872. Dr. Krishna Dhar Ghosh, a great admirer of English Education and British way of life, was his father and Swarnalata Devi, a social reformer, was his mother. At early age of five years he was admitted to the Loreto Convent School at Darjeeling, a school run by Iris nuns. At seven years old, in 1879, his family went to England. In 1884, Aurobindo joined St. Pauls School. Here he learned Greek and Latin, spending the last three years reading literature, especially English poetry. With his limited financial resources, the only option Aurobindo had was to secure a scholarship at an English University, which he did by passing the scholarship examination of King's college, Cambridge University. He stood first at the examination. He also ranked 11<sup>th</sup> in written examination of ICS. Sri Aurobindo spent the next two years at the king's College. By the end of two years probation, he became convinced that he did not want to serve the British. So, he failed to present himself at the horse riding examination for ICS, and was disqualified for the service. Then he left England for India, arriving in 1893.

3.1 Political Thinking of Sri Aurobindo: India has gotten many revolutionist in Freedom fighting. The father of Bengali's revolutionist against British, Sri Aurobindo got the principle of revolution from the western countries, the Nihilist Evolution of Russia and the carbineer Revolution of Italy. He mainly tries to revolution by secret samity in Bengali in the first step. Sri Aurobindo takes three important steps to fight against British in cool mind, firstly, **as a leader** of revolution, secondly, **as a secretary of newspaper** and thirdly, **as a spiritual guide of Revolution in professor of national college**. By this way in the second step he becomes an Intellectual god. Two characteristics of his personality, patience and certainty make him perfect revolutionist. The failure of secret samity in Eastern Bengali, he feels that the revolutionist cannot win the fear of death. He believes that only the principle of revolution on the religion principle of revolution on the revolutionist in truly ideal. Then they will be won their fear of death. He says that the Indian heart continues his heart slowly lack of entire power. Indian have left the power, also the power have left the Indian.

3.2 Newspaper: He continues to spread his revolutionist thought through his own divesting newspaper "Karmayogin", "Aatmasakit", and "Vandemataram". Sri Aurobindo in his first essay "Induprakash"(7 the August,1893)writes that he is not agree with the work and principle of congress. He critics the work procedure of congress as it has member of Indian poor, no general people. It has only the member like Doctor, Director of Newspaper, Advocate, Government-servicemen, Businessmen, amender etc.

3.3 Own Country Own Nation: In his essays Sri Aurobindo praises and proves that Bengali is a nation which is powerful intelligent, brave, techniques and also imaginary power. He also says if Bengalese makes him powerful in study and physical development. It will be powerful nation from all the world's nations.

### 4.Sri Aurobindo and Revolution:

Sri Aurobindo's thought is the great effect of Ireland's popular revolutionist leader penne. **He sees that a evolution cannot be success without principle and the soil of under the foot**. So he continues to spread revolution among all Indian by daily newspaper, books creating revolutionist literature .He tells about the independence of Ireland "Men are **fathrs of** their fate, theyclig the prison, they crown the command. In 1915, in his essay "Ideal of Human Unity is Arya paper analytics the growing and districting history of all global nations by his philosophical clear views. He gives the principles of Revolution in one hand soared and other hand Gita.



Sri Aurobindo, Join congress in 1906, thinks secret and in front fight must be continue in Indian independence fight. Collection of fighting instruments, training of Gherla fight, secret murder, political robbery, were the process of secret summitry's revolution .On that time detective police report export express-"Aurobindo was the head and front of the whole movement .It need not be doubted".

Sri Aurobindo's main aim of revolutionist works was the development of losing, ruled, oppressive Indian. After seeing and feeling the works and ideas of Indian National congress, he understanding that isolated predominant Nance of middle class people is the aim of Indian National congress. He aquised of congress the proletariat remained for any practical purpose piece off the board. At that time Sri Aurobindo announce his famous speech about revolution that wallowing, repressive and oppressive people upgraded to own status by country's patriot will be first and devoted duties .The Indian people are become fate, Unconscious ,nothing expressions of any power. But they have immense power inside their soul. He will be the leader of future India, who will comprehend this power by heart and soul.

4.1 Education on National Movement: Sri Aurobindo is selected principal of National education council in 1906 and he joins Vernacular movement. He directs some procedure to continue this movement:-

- (1) We must be developing swedesh education.
- (2) solve our quarrels by the help of salushi adalot and payer missionaries.
- (3) Education must be on the base of nationalism.
- (4) Pay attention on sanitation.
- (5) Education on simple life and social worker.
- (6) Work so that she (motherland) may prosper, suffer so that she may rejoice.

4.2 Bandemataram and Passive resistance: Sri Aurobindo writes seven essays on passive resistance in Bandemataram newspaper. In the very first essay. He forces on self expression by self power and abolition of British rull by national integration .He stress upon self development by self power. In the third essay Sri Aurobindo tells the needs of passive vests tense .There are three process of resistance (1) Passive resistance. (2) Active resistance end. (3) Open armed revolt Charles Stuart panel continued passive resistance in Ireland and Russia took active resistance. Sri Aurobiindo feels the need of passive resistance in the time of 1905.They protect ourselves on the type of **repression**, of ruler and change their resistance power. He wants to train and educate revolutionist to protect themselves, not to attack. First time Sri Aurobindo was caught by British for accuse of storing Bombs, revolver, weapon, missile etc, and began aurora bomb litigation. However Sri Aurobindo was released in November 1909.In the time of jail, he spent his life by meditation and spirituality.

However, the main weapon of Sri Aurobindo's revolution, passive resistance take place by refusing foreign cloths, refusing western education model .Main objectives of passive resistance was to inactive the British rule .Sri Aurobindo remember to refuse to give Governmental tax. In that way command to intuiting passive resistance by legal and peaceful way and take positive step after British oppression. He encourages and give brave by telling. to prepare accept any punish mint by breaking low. Only then passive resistance will trely proceed. So it is clear that low disobedience is a factor of passive resistance.

Moreover Sri Aurobindo believe that passive resistance cannot be success without active resistance .Also he recommended aggressive resistance when oppression in extreme come into.

4.4 Upgrading from Revolutionism to spiritualism: After released from the alipuro jail, he become mentally changed, a spiritual mentality, express his ideas and aims to the newspaper "Karmayogin". Sri Aurobindo states Sri Ramakrishna, Vivekananda, and also writes Eros of amnesia nation is most powerful from an European Nation. He writes inner theory of yoga to man. The preparation of divine human imagination in

Pondicherry Ashram was lighted in karmoyogin. In 1909, 23 August he publishes newspaper "Dharma" and expresses that Indian have in unity, no stillness of speed in that time.

After 1910s to 1950s about 40 years Sri Aurobindo has spent his life by yoga. The departure from Indian polity of Sri Aurobindo is remembered that he is a selfish advantage minded. But we know that he was conscious about political problems and gave important view on that like prediction of Lukhnow contract (1916) between congress and Muslin League, .In the time of Independence he says in his maxim that four dreams of his life come to alive.(1) Indian,(2) Freedom of Asia,(3) Unity in world by global association,(4) Spreading Indian ideas among the world. And his fifth and extreme is to upgrade on an upper stage in the biological evolution order. The stage is known as Super mind which is the main theory of Sri Aurobindo's thinking. Super mind is the feeling soft pure knowledge and total power of satchidnanda. Thus Sri Aurobindo develops his ideas of Integral yoga, life Divine, Super mind.

According to Sri Aurobindo, freedom of India is the main aim of revolutionary thinking. He wants to create a developed human being who establish home rule in Vedanta ideas in politics and classical ideas."Ours is a political veganism India free one and indivisible, is the divine evaluation to which we move-emancipation our aim to that each nation must practice the political creed which is the most fruited to its temperament and circumstances".

Deeply studies in Spirituality and philosophy and celebrate his divine life philosophy are the main work of his later life.In1926 he established Aurobindo Ashram as a yoga sadhna and spiritual feeling to simple Ashram life, not a centre of any religion.

#### **4.5 Analysis of Indian Culture: In “Renaissance in India” Sri Aurobindo examines the nature of Indian civilization and culture, he looked at its central motivating tendencies and how these are expressed in its religion, spirituality, art, literature, and politics**

The overall view of the culture by Sri Aurobindo is a more detailed tour of each of the primary components of Indian culture, beginning with its religion and spirituality, the heart and soul of Indian culture, and the basis for all its various manifestations. Sri Aurobindo takes the core of the matter, "The fundamental idea of all Indian religion is one common to the highest human thinking everywhere. The supreme truth of all that is a being or an existence beyond the mental and physical appearances we contact here. Beyond mind, life and body there is a Spirit and Self containing all that is finite and infinite, surpassing all that is relative, a supreme Absolute, originating and supporting all that is transient, a one Eternal... This Truth was to be lived and even to be made the governing idea of thought and life and action... All life and thought are in the end a means of progress towards self-realization and God-realization."

But Sri Aurobindo does not simply reveal the essence of Indian religion and spirituality; he sets this in the context of its religious and spiritual traditions, examines its development through the ages, and puts it into relief and contrast with European religion. We are shown how the spiritual essence was already present in the Vedas, the world's oldest spiritual scriptures, though much of these sacred teachings were couched in a veiled symbolic language accessible only to the initiate.. As he puts it, “Indian architecture, painting, sculpture are not only intimately one in inspiration with the central things in Indian philosophy, religion, Yoga, culture, but a specially intense expression of their significance...

In the Foundations of Indian Culture, Sri Aurobindo also examines the Indian polity, the development of India's administrative and governing structures set in their historical context. Here as in the other aspects of Indian culture, we find a fundamental basis in spirituality, and a sophisticated, intuitive, and humane development. A central tenet of the system was its focus on the upholding of Dharma, the duty and right rule of action for individuals of varying positions in the society, including the king. The governing structures

developed organically, from the extended family, to the clan and villages, to associations among smaller grouping, to larger grouping within kingdoms. Power and legislative authority was distributed throughout the system, and included civic and general assembly's that represented a cross-section of the peoples. The monarch was in effect a constitutional monarch that could be removed due to mismanagement or abuse of power through the assemblies. He shows how the system eventually broke down under foreign invasion and influence. We are led to the admission that in an important sense the political system failed in that it was unable to achieve a unity of the all the Indian subcontinent, a difficult endeavor in any case, nor could it sufficiently protect its peoples from foreign military invasion and subjugation. Interestingly, this failure is ascribed in part to the inner and spiritual basis of Indian culture and polity, which is inconsistent with a superimposed, artificial administrative structure, which would have been easier to establish. He argues that this inner basis of India's unity, reflected most directly in her spirituality and religion but also in the other fields of culture, has remained intact throughout the millennia, despite India's frequent and enduring foreign occupations.

### 5.State-Thinking:

Sri Aurobindo critically analyses his philosophy of country by his divine life and super mind determination. He thinks the mind of men is sourced from super mind and is a power of super mind. On the basis of men and his mind he constructs his philosophy of country. Mind is a part and low expression of super mind. Sri Aurobindo says "matter is the base of life and life is the combination of soul and mind". When body become dead, integration of soul and mind become detached. For that body and matter are as important as body gives intellectual power to mind. Sri Aurobindo remains that spirituality is not only a static, unchangeable and immortal but also it has characteristic of dynamic change and growth. Matter and soul are same as matter is the base of soul. Consciousness of globally and biological for limited conscious and matter, life, mind is originated in the evolution of order.

Sri Aurobindo's original factor spiritual reality, supermind and the process of men mind in cumulative upgrading are the base of his historical and political thinking construction. Sri Aurobindo's historical theory of Divine Determination is established by the help of French movement and Indian sense of Nationalist Movement. He describes that Indian Nationalist Demographic Movement and Nationalist Demographic consciousness of Indian politics are the inevitable effect of divine determination. A critic criticizes that this theory of Divine Determination in history and the notion of the ultimate leadership of political government by God is cardinal belief of the Hindu philosophical mind.

Sri Aurobindo's extreme maxim to human being is Divinization of human entity. Valuing more in spiritual soul from physical conglomeration of man, he thinks inner spiritual freedom will lead to political freedom. He feels the freedom unity and greatness of India here now become necessary to world. He says, "Freedom, equality, brotherhood are three Godheads of the soul, they cannot be really achieved through the external machinery of society or by man so long as he lives only in the individual and communal ego. When ego claims liberty, it asserts equality. It arrives first at strife, then at an attempt to ignore the variation of nature, and as the way of doing that successfully, it constructs an artificial and machine made society.....A society that aims at equality will obliged to sacrifice liberty."

**5.1 Equality and Freedom: Sri Aurobindo thinks that there will be integration of freedom and equality. There is no respect in doing the integration that is why there are so complexity and problems in politics.** In this aspects Sri Aurobindo says "The union of liberty and equality can only be achieved by the power of human brotherhood and it cannot be founded on anything else.....when the soul claims freedom, it is the freedom of its self development, the self development of the divine in man in all his being. When it claims equality, what it is claiming is that freedom equally for all and the recognition of the same soul, the



same godhead in all human beings....freedom; equality and unity are the eternal attributes of the spirit.” **Sri Aurobindo thinks that man’s innate power must be express for true integrating between freedom and equality and then there will be create a spiritual society. There will be equal right and status in all the person and family.** In this situation logic acts as an important role.

Sri Aurobindo wants to destruct the application of oppression law. He is a protagonist of sociological and positivistic orientation in indicating origin of law. “Better anarchy than the long continuance of a law which is not our own or which our real nature cannot assimilate”. According to him, law will be a functional and logical expression of desire to control originated behavior in the rising of internally and spirituality of man. **The clear and perfect base of social, political and spiritual creates the law.** If the thought of state of Sri Aurobindo is analyzed, it will be seen that he does not analyze the state with biological determination. He states “...the state is not an organism, it is machinery, and it works like a machine, without tact, taste, delicacy or intuition. It tries to manufacture, but what humanity is here to do is to grow and create.” In this context he also says control of a state is only in limits, moribund in the aspects of education and culture, not a characteristic and development of a person.

## **6 Integral Yoga of Sri Aurobindo:**

Sri Aurobindo calls his yoga as Integral Yoga, and according to Sri Aurobindo most ways of other Yoga are paths to beyond of human existence and towards reaching spirit as a final objective and away from normal life. Sri Aurobindo's philosophy aims at ascending to the spirit and again descending to normal existence to transform it.

According to Sri Aurobindo, mind is the highest term reached in the path of evolution till now but has not yet reached its highest potency and calls current mind as an ignorance seeking truth, but he also states that even though the human being is treading in ignorance there is in every human being a possibility of divine manifestation. Sri Aurobindo states that there is a possibility to open oneself to higher divine consciousness which would reveal one's true self, remain in constant union of divine and bring down a super mental force which would transform mind, life and body. To realize the above has been the main objectives of Sri Aurobindo's yoga.

**6.1 Traditional Meaning Of Yoga:** The meaning of the word yoga, in its true sense is to join our external consciousness with our true self- the Divine within ourselves- which is ONE everywhere. By the practice of yoga, our consciousness expands as wide as the universe and far beyond.

**6.2 Meaning Of Integral Yoga:** As modern science had advanced greatly over past researches and brought new truth and powers, the yoga of Sri Aurobindo has made an advancement overall past yoga. It is called the Integral Yoga or Supra mental Yoga where the past yoga s end this integral yoga starts.This yoga aims at the conscious union with the Divine in the super mind and the transformation of the nature. The ordinary yoga s go straight from mind into some featureless condition of the cosmic silence and through it try to disappear onward into the Highest. The object of this yoga is to transcend Mind and enter into Divine Truth of Sachchidananda which is not only static but dynamic and raise the whole being into that truth.

Those who seek the self by the old yoga separate themselves from mind, life and body and realize the self of it all as different from these things. It is easy to perfectly separate mind, vital and physical from each other without the aid of super mind. It is done by the ordinary yoga. The difference between this and the old yoga is not that they are incompetent and cannot do these things- they can do to is perfectly well- but that they proceed from realization of self to Nirvana or some Heaven and abandon life. The supra mental is necessary

for the transformation of terrestrial life and being, not for reaching the self. One must realize self first, only afterwards can one realize the super mind.

### 6.3 System of yoga:

1. The realization of self and of the cosmic being is essential step in our yoga; it is the end of other yoga, but it is, as it were, the beginning of ours, that is to say, the point where its own characteristic realization can commence.
2. The ordinary yoga does not go beyond the spiritual mind- people feel at the top of the head the joining with the Brahman, but they are not aware of a consciousness above the head. In the same way in the ordinary yoga one feels the ascent of the awakened lower consciousness to the brahmarandhra where the nature joins the Brahman-consciousness, but they do not feel the descent. Some may have had these things, confusion in that they understood their nature, principle or place in a complete sadhana. The old yogis when they went above to a spiritual mind passed into Samadhi, which means that they made no attempt to be conscious in these higher planes- their aim being to pass away into the super conceit and not to bring the super conceit into the waking consciousness, which is that of Sri Aurobindo's yoga.
3. As for the depreciation of the old yoga as something quite easy, unimportant and worthless and the depreciation of Buddha, Yajnavalkya and other great spiritual figures of the past, it is evidently absurd on the face of it.
4. The realization of the self which includes the liberation from ego, the consciousness of the one in all, the established and consummated transcendence out of the universal Ignorance, the fixity of the consciousness in the union with the highest, the Infinite and the Eternal is not anything worth doing or recommending to anybody is a very difficult.
5. The object of spiritual seeking is to find out what is eternally true, not what is new in time.
6. According to Sri Aurobindo, this Integral Yoga is "new" as it aims at the integrality of the Divine in this world and not only beyond it and at a supra mental realization.
7. The Integral Yoga means that it takes up the essence and many processes of the old yoga- its newness is in its aim, standpoint and the totality of its method, its comprehensiveness, the spirit in its movements and the ultimate significance it keeps before it, also the scheme of its psychology and its workings.

### 6.4 Integral Yoga is new as compared with the old yogas:

1. Its aims not at a departure out of world and life into Heaven or Nirvana, but at a change of life and existence, not as something subordinate or incidental, but as a distinct and central object. If there is a descent in other yogas, yet it is only an incident on the way or resulting from the ascent- the ascent is the real thing. Here the ascent is the first step, but it is a means for the descent.
2. The object sought after is not an individual achievement of Divine realization for the sake of the individual, but something to be gained for the earth-consciousness here, a cosmic, not solely a supra-cosmic achievement.
3. The thing to be gained also is the bringing in of a power of consciousness (the supramental) not yet organized or active directly in earth-nature, even in the spiritual life, but yet to be organised and made directly active.
4. A method has been recognized for achieving this purpose which is as total and integral change of the aim set before it, viz., the total and integral change of the consciousness and nature, taking up old methods but only as a part action and present aid to others that are distinctive.

Sri Aurobindo says, "By Yoga we can rise out of falsehood into truth, out of weakness into force, out of pain and grief into bliss, out of bondage into freedom, out of death into immortality, out of darkness into light, out of confusion into purity, out of imperfection into perfection, out of self-division into unity, out of Maya

into God. All other utilization of Yoga is for special and fragmentary advantages not always worth pursuing. Only that which aims at possessing the fullness of God is Purna Yoga or Integral yoga."

According to Sri Aurobindo, Integral Yoga means " a methodized effort towards self-perfection by the expression of the potentialities latent in the being, and a union of individual with the universal and transcendent Existence, we see partially expressed in man and in the cosmos". He further declares that human and the cosmic evolution proceed on the same pattern. There is the same heightening and widening of the process, ascent to new levels and the integration of the lower once. Yoga is thus a compressed form of evolution in nature.

6.5 NECESSITIES OF SRI AUROBINDO'S INTEGRAL YOGA: To begin Sri Aurobindo's Integral Yoga one should have the following traits:

- ❖ Aspiration
- ❖ Faith
- ❖ Devotion
- ❖ Sincerity
- ❖ Rejection of falsehood with a crowning goal of complete
- ❖ Unreserved surrender of the whole being in all its parts, mental,
- ❖ Vital and physical to the Divine alone and to no other influence of the lower nature
- ❖ No desire
- ❖ No demand
- ❖ No opinion
- ❖ No idea that this must be, that cannot be, that this should be and that should not be.

6.6 The Main Objectives Of Sri Aurobindo's Integral Yoga:

Different objectives are mentioned here:

1. To enter and be possessed by the Divine Presence and Consciousness.
2. To love the Divine for the Divine's sake alone, to be turned in our nature into the nature of the Divine, and in our will and works and life to be instrument of the Divine.
3. To acquire Divine alone, is main object, not to be a great yogi or a superman to grab at the Divine for the sake of the ego's power, pride or pleasure nor Moksha through liberation.
4. To create a world in which the Divine will can manifest its truth no longer deformed by human ignorance or perverted and mistranslated by vital desire.
5. To divide life between the Divine and some outward aim and activity that has nothing to do with the search for the truth is inadmissible.
6. To go inside oneself and enter into a complete dedication to the spiritual life.
7. To fall away all clinging to mental preferences, put away all insistence on vital aims and interests and attachments, disappear the egoistic clinging to family, friends, country.

6.7 Different Methods Of Yoga: As the aims differ, so also should also differ the methods to realize the ideal. Fixed posture (Asanas) and breath control (Pranayama) are the chief methods of Hathyoga. These lead to perfection of body and liberation of vitality and open the higher ranges of consciousness by the awakening of the "coiled-up serpent" of energy at the base of the spine.

The method of Raja Yoga is to question and purify the heart consciousness (Chitta). Its preliminary process is a careful self-discipline. It requires the practice of truth, renunciation of all forms of egoistic seeking, non-violence, purity, constant meditation and inclination towards soul. It accepts the discipline of postures and breath control in Hath Yoga but rejects its other elaborate processes. After the control of mind, body and vital functions, it leads to Samadhi by a complete restriction of the mental activities. Thus preoccupation

with the abnormal state of trance is a chief limitation of the method of Raja Yoga. It can control and quietness but does not transform and transmute the mind, life and body.

The methods of Jnana Yoga, Bhakti Yoga and Karma Yoga are exclusive concentration from the others. The Jnana Yoga begins with an intellectual enquiry into the nature of self and distinguishes it from non-self. It generally rejects the phenomenal world as unreal and culminates in identity with pure and unique self. The realization of self in all, after the self in oneself, may lead to the spiritualization of the intellect. Thus, the method of Jnana yoga is effective so far as it goes, but it does not aim at the integral ideal. The method of Bhakti Yoga is to utilize all human relations into which emotion enters and apply to them the delight of the all-loving. It often leads to a union of the lover and the beloved in exclusion from the world. But it can be extended to spiritualize the whole range of human emotions. The method of Karma Yoga is to purify mind and by renouncing all egoism in work. In it all works and their results are surrendered to the supreme will and cosmic energy. This can lead to the spiritualization of human will and activity. Tantra aims at a synthesis of all these by its secret occult method of the will-in-power. The partial knowledge of these occult processes, however, has the danger of leading to serious abuses.

Thus, according to Sri Aurobindo, the aims and methods of the ancient yoga were not sufficient to realize the evolution of man's spiritual consciousness on this earth. He thus sets out to evolve a new method by his patient labour of several decades, utilizing the wisdom of the past and modern developments in knowledge.

6.8 Synthesis Of All Yoga: Aurobindo's principle work on Yoga, comparing the methods of the various schools of traditional yoga, and providing the comprehensive way for following the true path to Divine consciousness, it is the primary work on Integral Yoga, the system of yoga that Sri Aurobindo developed.

Synthesis of Yoga is divided into four parts: **the Yoga of Divine Works, of Integral Knowledge, of Divine Love, and of Self Perfection. The first three correspond to the threefold yoga of the Bhagavad Gita ( karma-yoga, jnana-yoga, and bhakti-yoga), while the last (incomplete) section gives Sri Aurobindo's own development and synthesis of these three paths.**

The method of Integral Yoga is different from all other Yogic methods. It is a synthesis by seizing upon the common central principle, the fundamental dynamic force in different yogas. That principle according to Sri Aurobindo, is the supermind which is the Divine's own knowledge of Himself and His own power of acting. In attempting to realize this supermind and to bring it down to earth, the Integral Yoga synthesizes the aims and utilities of all other yoga. Thus the aim of Integral Yoga is to "re-unite God and Nature in a liberated and perfected human life". Its method is "not only to permit but favor the harmony of our inner and outer activities and experience in the divine consummation of both."

## 7. National Integration:

National integration is the awareness of a common identity amongst the citizens of a country. It means that though we belong to different castes, religions and regions and speak different languages we recognize the fact that we are all one. This kind of integration is very important in the building of a strong and prosperous nation. There is a difference between Nationalism and National Integration. Oswald Spangler said, "Nationalism is based upon the tendency to comprehend the infinite both in the spatial and temporal sense." Nationalism is created mainly when a nation is ruled by an oppressive way. But national integration is achieved after the liberation of a nation.

7.1 Unity In Diversity: India is a country of diversity. India is the country of largest diversity, diversity in Languages, in Religion, in Culture, in nature, diversity in clothes, food, caste, colour in everything. So Unity in diversity is the main feature of national integration in India. Unity in our country does not mean the kind of oneness that comes from racial and cultural similarity. It is unity in spite of great differences, in other words, unity in diversity. An important historical event in which this unity was displayed was the freedom

movement when all the Indians united against the British rule. India is a very large country. We have the second largest population in the world and our land area is about the same size as Europe minus the former Soviet Union. About one thousand six hundred fifty-two languages and dialects are spoken in our country; from among these eighteen have been given special recognition by our Constitution as National languages of our country.

A unique feature of our country is that all the major religions of the world are practiced here like Hinduism, Islam, Christianity, Buddhism, Sikhism, Jainism, and Zoroastrianism. There are also great varieties in costume, food habits, and social customs. Geographically our land is diverse and there are amazing differences in climate. Despite all these differences India is a political entity, every part of which is governed under the same Constitution. We have to co-exist with each other peacefully, respect the culture and religion of our fellow Indians.

#### 7.2 Forces Working Against National Integration:

- 1) There are many forces that come in the way of our national integration. Often people have very strong feelings about their own religion and language and oppose those of others. Such feelings lead to clashes between different sects. Such occurrences damage our unity and prove to be a hindrance to our progress.
- 2) Communalism is one factor that poses a great danger to our unity. The formation of the State of Pakistan in 1947 led to terrible communal riots. A very large number of people lost their lives and their homes and had to undergo a lot of suffering to resettle.
- 3) The British had encouraged communalism because a division between Hindus and Muslims made it easier for them to control our country. Unfortunately, even with the passage of time these communal feelings have not ended. More than fifty years after independence communal feelings still exist and riots flare-up even now in different parts of the country. It is the result of narrow-mindedness, prejudice, and lack of knowledge of other religions. This is also because of the exploitation of such feelings by some politicians to further their interests. If we give more importance to our religion rather than our country we cannot contribute to its progress and development. We have to develop tolerance and understanding for other religions and not let such feelings destroy our unity.
- 4) Linguistic differences also create problems. Our Constitution has given recognition to eighteen languages. This is something important in a country such as ours. One's mother tongue is dear each and everyone. It is also essential to impart education in the mother tongue for quick and easy learning for the convenience of the people of a State it is also necessary to carry on official work in it. This also helps a language to develop and grow. Hindi and English act as link languages between States in our country. However, sometimes people display hostility towards the language of other people. This again harms the cause of our national unity. As responsible citizens we must give due respect to other languages and cultures and realize that they add to the greatness of our country.
- 5) Casteism also poses a great threat to our unity. People of one caste support each other and oppose the progress and development of people belonging to other castes. Appointments in jobs, admissions in educational institutions are often on the basis of caste considerations. People also avoid social interaction with other castes. Politicians often exploit such feelings at the time of elections. This leads to feelings of resentment and hostility that threaten the integrity of our country.

#### 7.3 Forces Promoting National Integration:



Except above of all of these reason, some important feelings promote to national integration. Those are:

- 1) Indian Constitution Our founding fathers were aware that there were threats to our unity from various forces. Consequently, certain safeguards were placed in our Constitution. These took the form of certain ideals and principles like Democracy, Secularism, and Social Equality that are guaranteed under our Fundamental Rights. Thus, our Constitution is the most important force that promotes national integration.
- 2) Secularism India is a secular state. This means that each citizen of our country has the right to practice his or her religion. The government cannot show preference to one religion at the expense of another.
- 3) Democracy as democratic states all the citizens of India is equal under the law of the country. As studied earlier, our Fundamental Rights and Directive Principles of State Policy specifically state that each citizen is equal in every way. People cannot be discriminated against on the basis of differences of caste, religion, language, and culture.
- 4) National festivals also act as an important unifying force. Independence Day, Republic Day, and Gandhi Jayanti are festivals that are celebrated by all Indians and in all parts of the country, regardless of language, religion or culture. They remind us of our common nationality.
- 5) Interdependence Earlier, we studied how plans for economic development are made for our country as a whole. The Central and State Governments are working together to achieve these common objectives. Different regions of the country are dependent on each other for supplying and consuming various kinds of products that result in their economic growth. Wheat grown in Punjab may be sold in Tamil Nadu and cotton textiles from Gujarat may be sold in Bihar. No region is so self-sufficient that it can do without the other. These factors also bind the country together.
- 6) Our National Symbols like the National Flag, the National Anthem, and the National Emblem also help to remind us that we are all identity. For this reason we stress on the importance of showing proper respect to these symbols. These act as strong unifying forces both in times of celebration and adversity.

Other forces like the communication system and the mass media help in the exposure to all the cultures of different regions of India, thus, bringing the whole country together as one nation.

7.4 Integrated India: India has troubled in riot, terrorism in few years in the past again and again. Our country is democratic. Our governments are elected by the people. So why every year are the numbers of armies increasing? The huge amount of economic, political and thinking power is increased in every year. They may be used in daily life or planning development. It has no confusion that terrorism, religious riot are not be speeded. If all of these are caused by separate reason, but all of these are solved by policy of repression. Mostly policy of repression increase tumult and resistance in peace. Terrorism can be divided in some parts:

**a. Terrorism due to local problem:**

It may be educative, economically, lack of safety, un-employment etc. They become like a explosive crater due to involved problem. In the first, as they are small and weaker association, so powerful leaders resistance their needs. As a revolt, terrorism spread in the affect of policy of repression. No one try to solve their problems by meetings. Terrorist continue to still their demand and not to come back in social as their many are martyr. If they contract or adjust together remembering their demand, they think it will be insulation to the memory of martyr. It is impossible to get solve by meeting again and again. It needs patience, true intention of the two sides. We must be remembered that association of terrorism lives on the support of one part of the people. In many times people are forced to live with terrorist. Police continue

oppression on the general people by arresting, if general people have no intention to support them. After that intention of revenge in them arise and join to terrorism. So, the process of attaining terrorism must be carefully reviewed.

**b. Communist Terrorism:**

Terrorist who are inspired of ideas of old communist leaders, do not believe in demarcation, voting process. They want to create a rule of people with the labour-farmers co-operation by rooting present ruler. We saw these process caused in states in east Europe and China

Average people, having low consciousness or body consciousness, do not know understand message of great nun or saint. They are attracted by hate in the name of religion. Gradually it is stored on them. But it is truth that every man has some divine force and also evil force. Personal, associative hatred are gradually stored in universal sub-conscious level.

**c. Possible Prevention:**

In the description it is known that terrorism has internal and external reasons. Sri Aurobindo states our outward happening have their seeds within. We must be think that we have anything need like this activities. People want to a system by the people. By reviewing the historical movement it is shown that India is not ideal condition fit sowing the seeds of revolution. It is not difficult to occupy of a rule of a nation but it is challenging to maintain perfectly by more self-abnegation, self-control, and neutral aspects.

**d. Religion Terrorism:**

In all the religious books some speeches are eternal truth. There are two portion of every religious, one part is like internal part of a fruit, the spiritual part and other part is like cover part, rules of a religion. Internal part are saved by sadhak, nun, sufee according to modern changing society. They feel the eternity power of religion. They are called member of God. But in some monarchy and purohit change the inner meaning and thinks outer construction as the original part of a religion. From these, arising the conflicts on religion take place riot.

Firstly, internal causes are evaluated. We call our state is democratic, but why are we cage of terrorism. So we need to how our democratic process is errorless. India is adjusted with the democratic construction of Europe by cutting and joining some parts. Sri Aurobindo stated in 1920 the negative effect on the base of western science, logic and disguise democratic culture to the Indian society. After 50 years of Independence, a class of society has presented as same as before like homeless, foodless. They have nothing to lose. This area is good condition for sowing Mao seeds. If Mao can reach to the poor society then why government is cannot go there. If it is neglect the problem and smoke of hatred will increased.

In relation to neighboring states, it may be take hot and cold condition. In coming terrorist to from other state must be treated strongly. The function of detective division must be stressed. International stress on the neighboring states will be increased. When the taboo states become failures to control terrorism then cooperative meeting will be call function of think tanks. Establishing friendship by exchanging ideas of intellectual men, artist, players must be fell by the task vrtates people .It remember that pakistan is originated from India, not India is originated from Pakistan. It's the main rule and response of India to enable Unity between two divided stated.

Proclaiming is one of the most effective powers of unity. In aims terrorism, need analysis of any religion and its publicity is much need. If the arising and arose problem, economic, Political, social problem which are created and predicted by terrorism fully broadcast. There will be reduce is dangerous terrorism. It is the time to take the great speeches of great men to construct a powerful integrated state and nation on the base of integrating Hindu Muslim and other religions.

Swami Vivekananda says, "I shall go to the mosque of the Mohammedan, I shall enter the crucifix shall enter the Buddhistic, temple, where I shall take refuge in Buddha and in his law. I shall take refuge Buddha

and law. I shall go into the forest and sit down in meditation with Hindu, who is trying to see the lights which enlightens the heart everyone." And also he says - not only shall I do all these, but I shall keep my heart open for all may come in the future. Sri Ramkrishna established the base of new India and it is evolved by the depth ideas of Sri Aurobindo and Vivekananda. It will be established an integrated religious India. Swami also says "I am firmly persuaded that without the help of practical Islam, theories of vedantism, however fine and wonderful they may be, are entirely valueless to the vast mass of mankind. We want to lead mankind to the place where there is neither the Vedas nor the Bible nor the Koran; yet this has to be done by harmonizing the Vedas, the Bible and the Koran." Also he says it will be understood that all the religions are the different same of a great religion which is an immortal, eternal truth. So everyone can take any religion. These speeches direct to Integral Yoga of Sri Aurobindo. Swami and Sri Aurobindo have wanted to a unity between Hindu and Muslim. Sri Aurobindo says if we want to create a common sentiment by arising a feeling of sense of brother in Muslims to the Hindu and also same feeling by Hindu to the Muslim. It will be possible by thinking we all Indian are son of a mother, India so we are all brother. Then the crack between Hindu and Islam will be fulfilled by interactively love and co-operation naturally. It will be band to showing artificial coordination by the stress and fear.

7.5 Love India Love nation: India is to be loved. We must be love India's every person as an own who may be terrorist of Kashmir, may be Mao, may be people's war group of Andhra, may be Ulpha; all are Indian, our brother. To revive in Indian main stream from brutal life is our important task, not to kill them. If they are irresponsible to the nation and the humanity, then our members cannot do the same. It needs Armies, commando, police who are involved to give Indian protections must act as a elder brother. Ours only intention will be to construct a powerful integrated unit. We hope being a integrated nation India will lightened the world by his spiritual education. Sri Aurobindo says in the time of independence that we must be feel we India, Pakistan, Afganistan, Bangladesh are friends of each other- we are many close in relation from the past than America or Europe. This closure will give powerful to each other.

Moreover, if we analyze the great man like Swami Vivekananda, Sri Aurobindo, Mahatma Gandhi, then terrorism, riot, tumult cannot be happened. In the effect there will be no leaders of any terrorism. Thinkers and great man of our country is adorable all over the world. It will be very shameful and painful to accept the external procedure to solve the problems by the political and administrative leaders. In the other side, present day's problems are not only a regional problem; it becomes a part of all around the earth. At this situation it is logical to give the words of SriMaa in a world summit of Sri Aurobindo Society. The future of the earth depends on a change of consciousness. The only hope for the future is in a change of mass consciousness and the change is bound to come. But it is left to men to decide if they will collaborate for this change or it will have to be enforced upon them by the power of crashing circumstances."

It is not true that there is no change in consciousness in the area of different work; we hear the management of consciousness in managing business, industries. It is hope that administrative officers will be in habit of feeling the problems in internal aspects. The law of solve must be find in the depth of present condition and also the depth of own consciousness.

7.6 Critics: Aurobindo's Theory of Evolution - A Criticism", N.R.Malkani, says Aurobindo's theory of creation is not true, as the theory talks about experiences and visions which are beyond normal human experiences. He says the theory is an intellectual response to a difficult problem and that Aurobindo uses the trait of unpredictability in theorising and discussing things not based upon truth of existence. Malkani says

that awareness is already a reality and suggests there would be not need to examine the creative activity subjected to awareness.

- **Wilber** rejects the notion of different level of matter, life, mind, overmind, supermind proposed by Aurobindo in his book “The Life Divine”, and terms them as higher or lower nested holons and states there is only a fourfold reality.
- **Adi Da** finds that Sri Aurobindo's contributions were merely literary and cultural and had extended his political motivation into spirituality and human evolution.
- **Osho** says that Sri Aurobindo was a great scholar but was never realized and his personal ego had made him indirectly claim that he went beyond buddha and is said to have believed himself to be enlightened due to increasing number of followers.

Sri Aurobindo was one of the first Indians to create a literary corpus in English. Most of his works include translation of Indian scriptures and also on the yoga system and philosophy he had introduced.

### **8.Synthesis Of His Integral Yoga And Nationalism:**

In this chapter the researcher has reported the relevance of Sri Aurobindo’s Integral Yoga in national Integration also global peace. On the basis of Sri Aurobindo’s Integral Yoga and nationality, necessities of national integration, in the present context to keep peace in all around the world.

In modern civilization, if we take a sample from India, our country is backward in context of developed countries like the states of Europe and America. Those states are developed in all ways, thinking workings. There thinking is so modern and dynamic. They also suffer from superstitious but it is only for a while or a small thinking, which cannot affect a great to the life. We know the countries like England, USA, and Germany, Canada etc countries are growing in the field of science technology, behavior, mentality, and education by their dynamic and ultra modern thinking. Anything wrong cannot pull their speed. Because dynamism, change, hard work are the organ of their body. If terrorism, riot, oppression, violence-movement become frequently of their life but only education which is the key of consciousness and regulation. So, developed countries know the tactics to adjust with the changes in society, in world. People of those countries learn the synthesized subject by the researches which are updated all the time.

Sri Aurobindo’s fake, fearful, lazy, corrupted, riot minded has stayed in the present India. It is known Indian is deeply thoughtful, but lack of intension, spontaneous, and dispassionate and selfless person, is not developing in relation to other countries. Sri Aurobindo is educated in the British way. He discussed the difference between Indian Culture and Western culture. The British is a nation, who abides by some rules and regulations. It can be say that those rules are mixed with their blood. It is very important to national integration as it chains the people in a unit and controls its dynamic rules and regulation. According to Sri Aurobindo, India, a mixed nation of many religions, caste has no any common rules and regulation by which they can integrate. India is a nation of different communities, caste, culture and goals. We have been suffering from different goals and lower consciousness. Unity in Diversity is not so easy to balance it. Sri Aurobindo directs to integral yoga to balance peace oneself in the society. He spent most of the life by knowing the ultimate truth and response and duties of the human society. He synthesizes most of the culture, society, state and human life. By spiritual consciousness and ultimate truth he directs to the human being to arise in higher consciousness through meditation, sadhna, aspiration, faith, disinterest, love, peace. It is remember that national integrity on Sri Aurobindo ,by his refusing the service of ICS and by leaving England to India. He encourages Indian by thinking of nationalism and revolution to the British rule. He felt

in the time of jail-prisoner that only higher consciousness and self-realizing can give liberty to the Indian, not armed revolution. He also feels that fatigue, weakness, sex, ego, anger, violence are the resistance in transformation physical, spiritual and supramental. Above thinks weak the vital force of human being. We need to culture Integral Yoga and develop our senses through self-consciousness.

Dr. Indra Sen says about the necessities of Integral Yoga in the present context, "The Integral Yoga of Sri Aurobindo is a new instrument or methodology of self perfection intimately related to contemporary, situation of human life. One thing, it consciously contemplates, is the total human situation, the world, the human race. Further, it is avowedly collective in its objective even though, it is the individuals who undertake the practice of it. Its aim is higher living for humanity as such." Integral Yoga aims at the serenity of self poise which preserves the light of the eternal amidst the storm and stress of social in modern age. The ultimate goal of an Integral Yogi is the integral development of body, mind and soul. He disdains extremists and one sided tendencies at self-development and aspires for a complete self-integration, balanced growth of personality. He does not repress his natural desires and happiness of social life.

The aim of Integral Yoga is the transformation of all embodied existence, firstly. Integral Yoga is considered as a double movement of ascent and descent. All parts of our existence including the physical and the darkest subconscious should be opened to power of the Divine so that a complete transformation takes place and a Divine life on Earth comes into being. The Integral yogi, having glimpsed the vision of the eternal, comes to the physical and the social sphere with a view to reconstruct human existences in accordance with that vision. He correlates in him the upward movement of human aspiration to the downward movement of the spirit. Integral yoga aims at an integral transformation of individual as well as collective life. It is based on an integral view of reality, matter and spirit are both real and provides a meeting-ground of the East and the West. Natural instincts should be satisfied in an organized and intelligent way so that an unfettered growth in the direction of other interests like social service and humanitarian work can take place. A dynamic union with the Divine is the main aim of Integral Yoga. It is conscious and active integration with the being. Traditional mystics in India gave it the name of Samadhi. In this state the yogi loses contact eternal. The outside world and enjoys a direct union with eternal. The outside world in that state is unreal and insignificant for him. The integral yogi does not approve of his life renouncing and world-negating attitude. He believes in a waking with the Divine and maintains inner peace and joy that come to him as a result of this union while doing ordinary activities of life like taking a walk or talking to people.

Sri Aurobindo maintains that success in his yoga can best be achieved by the combined working of the four great instruments Shastra, Utsaha, Guru and kala. Shastra is the body of knowledge, the scripture that helps in the realization of the ultimate goal. Sri Aurobindo says its way, "The Supreme Shastra of the integral yoga is the eternal Veda secret in the heart of every thinking and living being." The Sadhaka of integral yoga is not a sadhaka of a book or of many books; he is a sadhaka of the infinite. Utsaha or the personal effort means the zeal for the Lord, the zeal for the whole nature for its divine results. The personal effort can be described as a triple labour of aspiration, rejection and surrender, an unceasing and constant aspiration for the Infinite, a rejection of the lower nature and a complete surrender of oneself to the divine power. The Supreme Guru or teacher for the sadhaka of integral yoga is, like its scripture, the Master within us. He guides us by superspiritual power to be a perfect human being for developing our society also mankind.

The traditional systems of yoga place emphasis on any one of the diverse human faculties: body, mind, intellect, will and heart. This leads to a lop-sided development of and an improvishment of life. Integral Yoga makes use of all the faculties of man in a determined attempt towards perfection or union with the Divine. In the language of modern military strategy, K.R. Srinivasa Iyenger states, it is an all-out attack, involving the development of the Army and Navy and the Air force.



The all above aim of Integral Yoga of Sri Aurobindo is a collective liberation of mankind. It is not concerned with the spiritual liberation of individuals alone but sincerely aims at a higher purpose – the spiritual liberation until the whole of humanity is ready to attain linked with others.

### 9.Global Peace:

Is an attempt to meander the relative position of nations and religions peacefulness Global defines a nation at “peace as being one not involved in violent conflicts called "Negative peace (is absence of war). This is more measurable and can used as a storming point to identify the attributes of "positive peace". It is the product of institute for economics and peace (IAP) and developed in consultation with anti-national panel of peace experts from peace is situated and think with data collected and collated by the economist intelligence unit. The list yearly it is claimed to be the first study to rank countries around the world according to their peacefulness. It ranks 162 countries (Up from 121 in 2007). The study is the brainchild of Australian entrepreneur Steve killelea and is endorsed by individuals such as kofi Annan the Dalai Lama archbishop Desmond Tutu, former Finnish president Martti Ahtisarri etc. factors examined by the authors in clued internal factors much as levels of violence and crime within country and factors in a country's external relations such as military endpenditare and ware index is launched each year at deven's in London, Washihington DC and at the unity Nations secretariat in NEW YOWK.

Table no. 1 : Rank of countries according to global peacefulness.

RANK	COUNTRY	SCORE
1	ICELAND	1.16
2	DENMARK	1.18
3	NEWZELAND	1.23
4	AUSTRIA	1.25
5	SWITZERLAND	1.27
6	JAPAN	1.29
7	FINLAND	1.30
8	CANADA	1.31
9	SWEDEN	1.32
10	BELGIUM	1.34
20	BHUTAN	1.49
141	INDIA	2.57

The institute of peace and conflict studies (IPCS) is the premier south Asian think tank Which conducts independent research on and provides an in depth analysis of conventional and non-conventional issues related to national and south Asian security inducing nuclear issues disarmament, non-proliferation weapon of mass destruction, weapon sofas destruction, the warn terrorism, counter. Terrorism, strategies security sector reforms, and armed conflict and peace progress in the region.

9.1 Most Peaceful Countries In World: The concept of peace is difficult to define and earn more difficult to measure Towered, since 2006 the global peace India has defined peace as the 'alosence of violence, and has fought to determine what cultural attributes and institutions are associated with states of peace. The most recent, 2012 ranking has iceland us the most peaceful country, followed by Denmark and New Zealand. At the end of the spectrum, Somalia is considered the least peaceful country, followed by Afghanistan and Sudan.

9.2 Think Tank: A think tank (or policy institute, research institute etc) is an organization that performs research and advocacy concerning topics such as social policy, political strategy, economics, military,

technology and culture. Most policy institutes are nonprofit organization presently there are more than 4500 think of these institutions around the world.

**Table 2 : Countries with Largest Number Of Think Tank**

RANK	COUNTRY	NUMBER OF THINK TANK
1	USA	1828
2	China	426
3	UK	287
4	India	268
5	Germany	194
6	France	177
7	Argentina	137
8	Russia	122
9	Japan	108
10	Canada	96

9.3 Global Peace and National Integration: Sri Aurobindo as a protagonist and organizer of Neo-Nationalism ideas against Imperialism, he was not narrow minded in Indian National awaking. Sri Aurobindo speeches firmly "No national awakening is really vital and enduring which confines itself to a single field. It is when the soul awakens that a nation is really alive". It so said "We aim not the alternation of a form of government, but at the building up of a nation".

By the experiencing his interviews to the many direction of a comprehensive spiritual nation is the main philosophy of the country of Sri Aurobindo. We must be remember that main aim and work in the first step of political life of Sri Aurobindo was revival and rebuilding of nationalism-but his aim is not only to develop of India or Indian, also to develop whole world humanity and a global peace. In this subject Sri Aurobindo express his aim and objectives in newspaper karmayogin, "Our aim will be to help in building up India for the sake of humanity. We say to humanity. He time has come when you must take the great step and rise out of a material existence into the higher, deeper and wider life".

Ideal of humanity is an important place in the political thinking of Sri Aurobindo. He states nationalistic imperialism and national egoism are the major resistance in the human unity and global peace. He is a great supporter of universal cosmopolitanism and world union. He thinks that the development of a nation is evolutes by two consecutive stages. Firstly, the dominant interest of nation communities rules on the sincerity of small communities in the process of national unity and solidification. In the second stage, a national community becomes gradually organized, powerful and integrated if do not beat the self of the small communities but control them. Sri Aurobindo thinks that the integration between morality and psychological unit is the way of successful Internationalism. He expects that optimum situation. So, he says in The Ideal of Karmayogin, "...we believes national religion to be universal".

Sri Aurobindo states, "We demand the realization of our corporate existence as a distinct race or nation, because this is the only way in which the ultimate brotherhood of humanity can be achieved." Sri Bipin Chandra Pal also thinks ultimate political unit can be possible in the world politics in the base of human unit. In this context Deshbandhu Chittarangan Das points out, "nationalism is a process through which a nation expresses itself, not in opposition to the other nation, but as a part of a great scheme, by which it materially assists the self expression and self realization of other nations as well." Mahatma Gandhi tress on the needs of political liberty but this liberty is a means only, its ultimate goal is to accelerate in the process of salvation of humanity and universal welfare of human unity, "Let India perish, if that can serve humanity." Western Humanists like Harder, Wilhelm Von Humboldt thinks about the integration between nationalism and

Internationalism. Sri Aurobindo says, "Unity is an idea which is not at all arbitrary or unreal, for unity is the very basis of existence."

Sri Aurobindo believes with firmly, "We have seen that the building of the true national unit was a problem of human aggregations left over by the ancient world to the medieval. The ancient world started from the tribe, the city-state, the calm, the regional state-all of them minor units living in the midst of other like units which were similar to them in general type, kinusually in language and most often very largely in race, marked off at least from other division of humanity by a tendency towards a common civilization and protected in that community with each other and in their diversity from other by favorable geographical circumstances."

#### **10.FINDINGS AND SUGGESTION FOR FURTHER STUDIES:**

In this chapter findings and suggestions for further studies in the field of peace with the special reference of Integral Yoga and nationalism of Sri Aurobindo's ideas are reported. Further the conclusions and suggestions for further research confine to concept of integral yoga and political thinking and its relevance to global peace in 21st century.

Integral Yoga is called as the art of harmonious and creative living. It stresses the need for the balanced growth of personality for constructive development of the latent possibilities of one's nature and for their employement in the service of mankind and such higher values as truth, justice, peace, freedom and progress. Integral Yoga warns against extreme tendencies which mislead people into lopsided development. It is the comprehensive definition. Sri Aurobindo's Integral Yoga is based on his personal experiences and the experience of mystic philosophy. It is not founded on faith alone although faith is a necessary ingredient of this of this yoga. Mental institutions are admitted only as a first step and they must be confirmed and justified by practical experience.

His Integral Yoga is a fascinating concept with immense possibilities of application in the realm of national integration and also global peace. The present study is an attempt to elucidate in a systematic way of Sri Aurobindo and its national and worldly implications. It is mainly descriptive and reflective and based on intensive library research.

By the knowledge base and practical experiment and test, this integral yoga can be considered to be a scientific yoga. The evolution of matter presupposes an involution, or ascent or descent is both essential to the process of creation. Man is only a transitional being and he can advance yet farther in the evolutionary race and reach a new dynamic status, that of superman. Integral Yoga is a method by which the evolution of man can be compressed to a single life. It accelerates the speed of life's progress. It synthesized all yoga's limitations and their inherent qualities. This new yoga turns into a modern man. It is not restricted to the individual but aims at a collective liberation of mankind. The integral yoga is not content with his own inward peace and bliss out works for the uplift to the whole human race. It is not bound down by scriptures or an external teacher but seeks its guidance from the Master within. In an ordinary yoga one power or a group of power of the human being like knowledge, devotion, action etc. is the means but in integral yoga all powers are combined and included in an all-out effort directed towards a complete transformation of physically existence. In comparison to other yoga it is found that integral yoga transcends the narrow confines of religion can be practiced by persons belonging to all regions. It is supra-ethical in the sense of incapable of harming the interests of others. An integral yogi is a philosopher as well as a man of higher consciousness and action in the realty. So, it is the best way to live in the real world and the spiritual world. In a broader sense integral yoga and national integration also a global peace, both operate with the same direction and in the same feelings. By the practicing of integral yoga we can develop our consciousness. A

higher consciousness is help to comprehend the ultimate truth by heart. This comprehension regulates our thinking about an incident, feelings, emotions, logic, action and decisions. It is the best way to live a life as it controls our life according to nature. As a result of it, the life our every person, every nation and also the world can be a healthy and natural perfection.

Sri Aurobindo, by analyzing the great men, speeches the main idea that God live in every man and we are all God and have a power to create new things as God has the creation power. It is not said that creation is not to build a new thing only but also static and destruction are also creation. We Indian are expression of different aspects of ultimate truth.

Sri Aurobindo thinks that Nationalism is the first stage of comprehensive and climax of human unity. It is expressed cosmic self of a nation or communities. This cosmic self works as an effective element in the transfer to the human unity. This will expressed “principally not for self gratification but in the interest of mankind.” It is remembered that Nationalism in the process of human unity is a very important functional and intermediate condition. A nation is not a land, nor an imagination nor ornament of language; it is an Extreme-power. It is build of integrative state with immense little power. If we want establish and develop India as a nation, we must integrate all power of ours. If we each one develops our country as an integrative unit then as an integration of each integrative nation we will can construct ‘**World Union**’ or **World Nation**. But remember that each nation must be established regulated by developed conscience and ideal.

In his political life, aim of his life is not only to develop our country but also develop world human unity. He directs to the Indian to take responsible for the spiritual development in human being after the extreme material development in European culture. As a Metaphysician, Sri Aurobindo means liberty is self and spiritual freedom. According to him, it is undertaken from Eastern philosophy but the concept of social and political is originated from Western philosophy. He tries to synthesize between both Eastern and Western philosophy. The individual always remain the focal point in the political and spiritual philosophy of Sri Aurobindo. Modern Totalism and political leaders want to secret their immoral and corruption by responsible to the system. This is the cause of social plucking. The maturated life comes into realty by establishing human right. Sri Aurobindo states the right is necessary to the development of the world, the fulfillment of the destiny of mankind and for the total development of individual and society.

Sri Aurobindo is not a supporter to build mechanically constructed and centralized world union. As he thinks that this organization (United Nation) only create an external unity not an internally unity. This organization may be destructing the self different nation. In the other hand, a powerful united organization will destruct diversity of the nations of human unity and will resistance in the way of multiple self-expressions of them. He is supporter of **Free World Union** of all sovereign and liberal states. Actually he is all around organizer of individualism. A spiritual human unity and an ideal world union will be turn into by the free grouping of nations according to their natural affinities, sentiments, sense of economic and other convenience to be the final basis of a world union. He expresses the four conditions for building a world union, 1. Stopping of war as the instrument and mechanism of solving political problems, 2. Quite certainly and acceptance of self control of mankind. 3. System and static condition in different nations and communities in their economic life by intermutual understanding and contract, not any kind of man force. 4. Obedient to the mankind and ideal brotherhood to build mental construction of world union. In this context he indicates nationalistic imperialism and national egoism are the great danger in human unity. The ideal of patriotism should be proceeds on the basis of love and brotherhood and it looks beyond the unity of the mankind. If he supports to construct confederation world union at first, but after that he changes his thought and indicates to federal world union. Human being is the highest creation of the evolutionary progression and ideal is the ultimate truth. This ultimate truth is the sign of excellence.

Before Independence we fought against colonial rulers but it is wrong thinking that in the Liberal India, has no option to fight. A movement or movement of many years cannot change a nation to a permanent developed peaceful country. We need to continue our movement. In India, there are many reasons to continue our movement to create a peaceful country. We need to fight against corruption, capitalism, oppression, terrorism to integrate our nation. We must construct India into **One-nation**. We must respect to the Indian Constitution, but may be change in some aspects:

**Firstly**, we know that education and good health are the backbone of a nation. In the present time we see that there are reservation in the base of caste in education, health and also other department, not totally intellectual base. It should be only based on the economical condition. Education and health department create ideal and strong citizen. If it is joined in the service to the lower brain to these departments, the development of a citizen is not so graceful that might be. A lower brain will create ten more less developed citizens. Thus, the quality of citizens is increasing geometrically. If we divide it in the base of caste then how will we create one nation? By this we divide in some communities, we protect some communities self. By this classification it may be a situation of riot and our national integration may be in risk. Moreover our brain migrates to other countries. We think that our state is growing up, actually it is growing like a hollow balloon which can be go to blowing or can be burst in any time if it is continuing to these situation.

**Secondly**, population is the resource, when it goes into optimum population. It is the balance between functional land and population. In India population is much than optimum population. Un-employment, food security, settlement risk, pollution, illiteracy, un-development, disguised un-employment, poverty all are the negative effect of overpopulation. If we see to the state China, has controlled population by one child policy if the government had faced great critics. All over, they are successful in this critical problem. We must be accepting like this firm policy. It will be difficult but not impossible. By perfect publicity, world news, dangerous prediction of it and co-operation will support this kind of policy and other policies. Therefore, the government must be show braveness and planning to decrease this increasing problem.

**Thirdly**, we need to some addition to our education syllabus. Today's students are the tomorrow's social reformer. So it is our duty to aware them of their utility in future India. It is very important to aware them of our nation, national integration and also global peace. To aware them of these feelings, it needs to teach some dynamic subjects as the school regular subjects which are **National Integration, Law, Politics, Economics** and finally **World-updates** in school curriculum from lower secondary, which should be updates every year. There is as a co-curriculum activities **Integral Yoga** must be include. Because it is the source of all around development and peace. In present, an educate man has no clear concept of the state's political or economical construction. The above subjects must be aware of our tomorrow's students.

#### **11.Limitation:**

The researcher has reported the works and thought of Sri Aurobindo about his Integral Yoga and political life in the view of national integration and global peace. Sri Aurobindo has devoted his life to the humanity and peace. He is remembered as a God of reality, who has shown the destination of true life. He has stated his view mainly on essays, articles, letters, lecture, mainly in, "The Human Cycle", "The Ideal of Human Unity", "The Life Divine", and Letters on Yoga etc.

India and also all over the World have been working on the life of Sri Aurobindo. Immense researches are on the philosophy of spiritual life. But there are few researches on him, on national thinking. The researcher has studied some selected topics of the essays, letters and reviewed very little researches among the most important topics of Sri Aurobindo's work. The researcher cannot study perfectly due to short time. It might



be more perfect study and findings. Sri Aurobindo's works on Integral Yoga and nation thinking cannot be analyzed through the short work. It is need enough time and critical study to feel through the spotless study on Sri Aurobindo, it is expected more valuable findings and discoveries will be found in future.

## 12. Suggestions for Further Research:

Not many studies have been undertaken in the field of National Integration so far. In comparison to other field of research this field is neglected. It is earnestly expected that more attention will be paid to this field in times to come. Some of these problems or topics which should engage the attention of the future researches are as follows:

- i. A study of the impact of Western culture to the feelings of National Integration.
- ii. A comprehensive study of Sri Aurobindo's Nationalist theory in the global context.
- iii. A comprehensive study of Yoga from the beginning of Veda.
- iv. A comparative study between Blooms Taxonomy educational objective and Sri Aurobindo's levels of mind.
- v. A comparative study of Sri Aurobindo's integral education and Gandhi's basic education.
- vi. Global unity, Sri Aurobindo and its education implications.
- vii. The mother as an interpreter of the educational ideas of Sri Aurobindo.
- viii. A study on the changing from political to spirituality of Sri Aurobindo.
- ix. A comprehensive study of subjects to be needed in national integration and global peace.
- x. The impact of Western and Eastern thought on the base of national integrity.

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