



T.C.  
Kültür ve Turizm Bakanlığı  
Araştırma ve Eğitim Genel Müdürlüğü

9 MİLLETLERARASI  
**TÜRK HALK**  
KÜLTÜRÜ KONGRESİ

TÜRK HALK EDEBİYATI



## SPIRITUAL CONSONANCE IN THE HERITAGE OF KAZAKH AND INDIAN THINKERS

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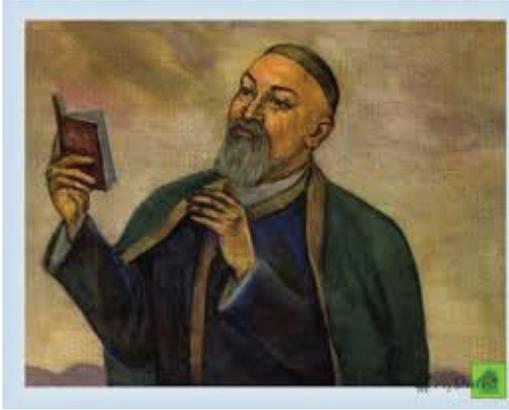
There is a number of substantial studies on the spiritual heritage of Abai, Swami Vivekananda which are presented widely and variously in the aspect and thematic range. It should be noted that there was never such a thinker in history who would not touch in his work this or that aspect of spirituality. In the achievements of Kazakh and Indian civilizations, we see that the problem of spirituality was designated as a landmark for the scientific and religious thought. Great Indian poems «Mahabharata», «Ramayana», a collection of Buddhist teachings «Dhammapada» were published in a short transposition into Kazakh language by a Kazakhstan scientist A.Nilibayev. However. There are no comparative studies in terms of studying their spiritual solidarity, which emphasizes the novelty and scientific promise of the proposed study.

The main areas of interest of our authors such as Abai Kunanbayev and Swami Vivekananda, who lived at the same historical time, i.e. the second half of the XIX and early the XX centuries. In this article we consider two different nation's writers work such as «Book of words» or «Words of edification» of Abai and «Swami Vivekananda's Complete Creativity Collection».

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Abai Kunanbayev  
1845-1904



Swami Vivekananda  
1863-1902



The name «Words of edification» of Abai, inaccurately transfers the meaning of the philosopher. In European tradition, «Book of words» belongs to the genre of aphorisms and maxims. In fact, it is confession – extremely deep and responsible genre, which requires integrity and sincerity from the writer, in other way, we are facing with “nakedness of soul” of man, poet and philosopher. As well as it means something significant, important and paramount in the Turkic tradition. «Book of words» it is also direct appeal to the readers, like conversation and open talk, unique work «of observation of the cold mind and sorrowful heart markings» and philosophy of life of individual on the background of destiny. Forty five «Words of edification» and Swami’s eight volumes book were the philosophical reflection of the poets. About life problems and deeply sad «face to face» conversation with their audience. Finally, they explain their decision to write down «own thoughts»: Paper and ink from now on will be my consolation. Maybe someone would like some of our word and he would rewrite it for himself or just remember. If not, then our words, as it says, would stay with us.

## **THE MAIN SIMILARITIES IN THE WISE WORDS OF SWAMI VIVEKANANDA AND ABAI KUNANBAYEV**

Swami Vivekananda has a special place in the history of the Indian people. The purpose he set was to benefit the people and improve awhole India. We can see in works of Swami Vivekananda, that he was a wise and noble person who was looking for the people’s needs.

And for the Kazakh people, when we speak about the past, present and future of our native literature, we can’t avoid Abai’s heritage without mentioning the name of Abai. Abai’s educational work is highly valued by our people.

Abai and Swami lived in different societies, they had different nationality, religion and language, but the goals and dreams of the great sons were one. They struggled for the well-being of their people and became the poets of their dreams and views.

They fought for the promotion of science and education. Their creative paths were the same: philosophy, religion, ethics, psychology, education, and on other problems were analyzed by them with deep philosophical ideas and rich thoughts. Abai and Swami not only shared their opinions and thoughts for the people but also left a written inheritance for the future generations. Even the thoughts in the opening words of their wise words were the same. They hoped that their written thoughts and suggestions to his people could lead them in their life. Swami Vivekananda begins his wise words as follows: "I trust my hope and faith to a person like you. Understand my words in accurate and the same way and lead yourself in the same direction. I've given you enough advice; now you can practice at least one of them". Swami Vivekananda examines various issues and broadcasts his thoughts through lectures and wise words in his country and abroad. He united the wise words and published eight volumes book of the so-called «Swami Vivekananda's Complete Creativity Collection».

Swami Vivekananda's biographer the great European scholar, Romain Rolland, describes the power and qualities of Vivekananda's wise words as follows: «When I read proverbs written on the pages of the book, my body vibrates like an electric current». And Abai said in his first wise word: «Well, I have decided at length: henceforth, pen and paper shall be my only solace, and I shall set down my thoughts. Should anyone find something useful here, let him copy it down or memorize it. And if no one has any need of my words, they will remain with me anyway. And now I have no other concern than that». The poet's poems, including wise words consisting of forty-six separate works, also discusses various issues.

Comparing the works of these two educators, depending on the themes of the wise words, we have divided them into the following groups:

- 1.Problems of education and upbringing;
- 2.Moral and behavioral issues;
- 3.Philosophical and religious ideas.

## **PROBLEMS OF EDUCATION AND UPBRINGING**

The wise words of Svami Vivekananda and Abai Kunanbayev about education and art are rich in philosophical conclusions. They can be traced in the following ways. In Swami's speech, he said: «Knowledge is not the amount of information in your brain that makes life grow there. We need to have a behavioral approach that we plan to have a life-style. If you implement five ideas and build your life and behavior, you are much smarter than the one who has memorized the whole library» - strongly insists on a person's view of life and combines it with knowledge. And from the following words you can see the critique of knowledge: «Is it worthy of the knowledge that can not help a struggling man to fight for life, strengthen his/her character, philanthropy, and the lion's pride? Real knowledge is something that can help one to rise his life».

Abai said in his 32<sup>nd</sup> speech, «do not attempt to do so for the sake of profit. You should love learning for its own sake and strive for it. If you value knowledge as a supreme blessing, each new truth you uncover will bring peace and satisfaction to your soul. Memorize well what is



new to you, and you will feel the desire- for new quests, and a love of knowledge will be born in your heart. Then your memory will absorb whatever you have seen and heard.

But if you have another purpose in mind, seek knowledge only with the aim of getting rich, your attitude to learning will be the same as that of a woman to her stepson. If your soul and your mind are well intentioned towards learning, it will be benevolent in turn- it will surrender to you readily. But it will show half-hearted benevolence to a half-hearted person.

In 15<sup>th</sup> word is said: «If you wish to be counted among the intelligent, then ask yourself once a day, once a week, or at least once a month:

«How do I live? Have I done anything to improve my learning, my worldly life or my life hereafter? Will I have to swallow the bitter dregs of regret later on? Or perhaps you don't know or remember how you have lived and why?» and encourages people to spend their life, even their everyday hours, in a profitable way. We can observe similar thoughts from Abai and Swami in terms of teaching. In his 25<sup>th</sup> verse, Abai says: «One should learn to read and write Russian. The Russian language is a key to spiritual riches and knowledge, the arts and many other treasures. If we wish to avoid the vices of the Russians while adopting their achievements, we should learn their language and study their scholarship and science, for it was by learning foreign tongues and assimilating world culture that the Russians have become what they are. Russian opens our eyes to the world. By studying the language and culture of other nations, a person becomes their equal and will not need to make humble requests». He notes - how can the Kazakh receive a key of education – the culture? The science of today is the same as the ancient madrasahs, and it is mentioned that it is not beneficial today.

And in Vivekananda: «Knowledge, Knowledge, and only Knowledge! While traveling in many European cities, focusing on the comfort and even on poor, I was caught in the plight of my own poor people. What's the difference? The answer I found was only in knowledge». The idea of the two philosophers are in one direction, is to teach the world that has been in the dark for centuries and put them in the new path, and then they would be equal to another countries, and they would have left their old bad habits, poverty and art, and would have an equal window with others. That is why first of all it demands the children to strive for knowledge and art. The following are the ways in which the development and prosperity of the population begins with the education of the child. Vivekananda says: «Our only help to the low-income people is to give them education and to give them the only help they need. If a poor child does not come to receive education, then education should find a way and go to him». Here Abai in the 38<sup>th</sup> word calls Kazakh children for education: «Now, human love is inseparable from human reason, intelligence and loving kindness. The source of these virtues are the perfections that are bestowed on man from his birth: sound health and a beautiful appearance; the rest depends on the nobility of soul of one's father and mother, on wise mentors and kind friends. Love engenders aspiration and understanding, while reason, intelligence and loving kindness kindle an interest in learning.

A child does not aspire to learning of his own free will. He has to be persuaded through coercion or inducement until he acquires a thirst for knowledge. A child seeking knowledge may be considered a true human being, and you may hope that he will later strive to know God, to

understand his own self and the world around him, that he will do well, but not at the expense of his honor, and will shun evil.

## MORAL AND BEHAVIORAL ISSUES

One of the main topics that Swami Vivekananda and Abai Kunanbayev's proverb suggests are the humanity issues of morality and behavior. We see that the notion of human being are highly esteemed in their words. In their saying, they strive to call to protect that honor, to keep it clean, avoid the traits that inflict it, and understand the role of a person in society. Sami Vivekananda encourages us to look ahead, and to be self-confident: «The secret of greatness is a faith, faith, faith in yourself, faith, faith in God. If you believe in all 330 000 000 mythological gods and gods of other countries, but still do not believe in yourself, then you have no salvation». The following proverb tells the people to demonstrate their strength and perseverance: «Never say, Never, I can not do it!» Time and space are nothing compared to your creation. You can do everything, you are great. Strength - Life, Weakness – Death».

«Rise up and fight! Do not step backwards. Defeat everything. You act with cowardice you will never get out of it, you will not be able to escape from your destiny. You call all the gods in the world. Will you stop feeling sorrow? God will come to you only when you win!

What is it needed? You are eternal, immortal, without birth. Because you are eternal, you never were a slave. Awake! Rise up and struggle!»

«Allow people to say what they like to say, combine with your own beliefs and convince others. Then you get the world at your feet. They say that you believe that, you believe it but I would say «first of all believe in yourself. Believe in yourself, the force is strong with you – be conscious. «Tell me that I can do. If you do not admit it, even the snake venom will be weak». In his next saying, he argues that man must have self-discipline and self-efficacy: «We are responsible for who we are and who do we want to be and we have the power to form ourselves. Who we are now it is the outcome of our past conduct, who do we want to be in the future definitely can be done by our current conduct; so we need to know how to proceed».

Swami Vivekananda connects the moral qualities of a person with life and society. He tells when person comes to his social duty, he must be one of the active creators of the world, and people should serve for their homeland, and only then he discharges his moral duty. Regarding moral, he says the following words: «Be a moral. Be a courageous. Being filled with morals, struggle with depression. Do not worry about collisions with religious theories, but fear is only sin».

The only reference to moral: who is a selfish - he is an immoral and who is unselfish - is a moral. The greatness of humanity is reflected in the following words: «The major difference between human being and animals is the difference between their concentration powers. Every success in every work is its result. The difference in their concentration power is also the difference between humans. The difference is in the degree of concentration». «The human body is the greatest body and humanity is the great being. A man is greater than all animals and all angels, there is none greater than man».



The above mentioned issues will be discussed in Abai's works in more than his 20 words. He is looking for the arts, education, and labor that is necessary for humanity, the spiritual maturity of the human being, the moral norms of his behavior.

He says in his 32th word, "human character is a vessel containing intelligence and knowledge. Develop your character therefore! By indulging in envy and frivolity, by allowing yourself to be influenced by the words of others and momentary passions, you may forfeit your strength of character. Learning will be of no avail if the vessel that receives your knowledge is not sound.

To attain your goal and be faithful to your duty, you should foster constancy of purpose, determination and strong will, for these help preserve the sobriety of your reason and the purity of your conscience. Everything should serve the cause of reason and honor».

In his 27<sup>th</sup> words:

*«Man is capable of thinking about his past, present and future. An animal has but a vague idea of past and present, and it cannot think of the morrow. Compare the outward appearance of man and beast. Man stands upright on two legs, the better to see what surrounds him. He can subjugate any animal to his will. The animals, however, rely only on their limbs and wings, they are unable to subdue their own kind. Had God created man as helpless as animals, he would have been good for nothing. Man has been created the master of all living things upon earth. Even if animals possessed human intelligence, their outward form would have hardly matched the capacity to toil, or teach oratory and virtue. Think, can a bull build a town, make tools and become a skilled artisan? The fact that God has endowed man with high intelligence and has placed this intelligence in such a perfect body, combining both spiritual power and moral beauty, is proof that God made man with loving care. All that considered, is not humankind obliged to worship God?».*

Now, is it not clear that human beings are in debt to be worshiper? As we have seen in Vivekananda's words, also in Abay's, the human being is considered above all else. He also believes that faith in yourself is main quality.

In Abai's 45<sup>th</sup> verse, the source of humanity is love and justice. They are omnipresent and decide everything. They are the crown of Divine Creation. Even the way a stallion takes possession of a mare is a manifestation of love.

He who is swayed by the feelings of love and justice is a wise man and a learned man. Unable to invent science and learning, we can only behold and perceive the created world and understand its harmony by our reason. In the saying of Abai and Swami devoted moral and moral behavior are useful for educating today's young people and useful tool for today's upbringing.

## PHILOSOPHICAL AND RELIGIOUS IDEAS

The third major topic of deep study of Swami Vivekananda and Abai Kunanbayev are philosophical thoughts and religion. Swami Vivekananda has written many books and commentaries on religion. He begins his religious proverb with: «Religion is the idea that an animal expands to human beings and human beings to the God.

«Religion is a inner natural power of human being, it is wrapped infinite power like spring, and it is inside the small body. The spring writes itself. It is a history of humanity, religion, society, or progress».

The main purpose of religion is to bring peace to man. It's not wise to say that someone's tortured life can lead to happiness in the next life. He should be happy here and now. Every religion that can bring a happiness to men is a true religion. If a religion brings spiritual peace and happiness to man it is a religion which is worthy trusted and every person has the right to choose worthy and suitable religion: «We want to go somewhere there is no Vedas, nor Bible, nor Koran. But this should be done through merging of the Vedas, the Bible and the Koran. People need to know that these religions are different names of one religion. So everyone can choose the path that is convenient for them».

Swami left his ideas in his book Give up these weakening mysticisms and be strong. Go back to your Upanishads - the shining, the strengthening, the bright philosophy - and part from all these mysterious things, all these weakening things. Take up this philosophy; the greatest truths are the simplest things in the world, simple as your own existence. The truths of the Upanishads are before you. Take them up, live up to them, and the salvation of India will be at hand.

God is not to be reached by the weak. Never be weak. You must be strong; you have infinite strength within you. How else will you conquer anything? How else will you come to God?

Be strong and stand up and seek the God of Love. This is the highest strength. What power is higher than the power of purity? Love and purity govern the world. This love of God cannot be reached by the weak; therefore, be not weak, either physically, mentally, morally or spiritually. The Lord alone is true. Everything else is untrue; everything else should be rejected for the sake of the Lord. Vanity of vanities, all is vanity. Serve the Lord and Him alone.

In Abai's 45<sup>th</sup> word: The proof of the existence of one God, unique and omnipotent, is that for thousands of years people of different tongues have spoken of God, and, however many religions there might be, all consider that love and justice are the attributes of God.

We are not demiurges, but mortals who know this world by the things created. We are the servants of love and justice. We differ from one another in how well we comprehend the creations of the Most High.

Believing and worshipping, we must not say that we can force others to believe and worship.



In his 13<sup>th</sup> verse, he says: and agitating to be spiritual and pure human being. Iman - this is the unshakeable faith in one, all-powerful Creator, about whose essence and existence it is ordained to us to learn from the revelations of His Prophet, may Allah bless his name. There are two ways of believing. Some simply accept the faith, perceiving the vital need for it and its truth, and strengthen their belief by means of reasonable arguments. We call this «true faith». Others believe by drawing wisdom from books and from the words of the mullah. Such people need special dedication to the object of their faith and spiritual strength in order to withstand thousands of temptations and not waver even in the face of death. This is the «traditional faith».

To keep iman within one's self, a person must have a courageous heart, firm will and confidence in his powers. But what about those who lack the knowledge to be among the adherents of true faith, or those who have no firm belief, who too easily succumb to temptations and cajolery who for gain will call black white, and white black, who will perjure themselves by passing off lies as truth and so cannot be called taklidi iman believers? May Allah preserve us from such people! Each and every one of us should remember that there can be no other iman save these. Let apostates not reckon on infinite divine grace; they deserve neither Allah's forgiveness nor the Prophet's intercession. Cursed be the man who believes in the false proverbs: «The edge of the sword is sharper than an oath. There is no sin that Allah will not pardon».

Abai's 34<sup>th</sup> word is explained like Everyone knows that humans are mortal, that death comes not only for the aged and that, having taken someone away, will never give him back. The Kazakh is aware of this, but not through deep reflection.

The Kazakhs say they believe in a God who calls everybody to account when they die; He requites good with good and punishes those who do evil. They believe that His rewards and punishments differ from those on earth: His rewards are infinite in their generosity, and the penalties He metes out are immensely harsh. But I do not trust their words, for they do not hold their faith sincerely and consciously. If they truly believed what they say, they would act according to their faith and would not know sorrow. Is it possible to convince such people of some other things if they are feeble in their faith even in regard to these truths? How to correct their ways? Can they be called true Muslims?

He who seeks to avoid torments in this world and the next should remember one thing: there cannot be two joys, two passions, two doubts and two sorrows in one's heart simultaneously. This is impossible. He who places earthly joys and sorrows above the cares and joys of the world to come is not a Muslim.

Also 16<sup>th</sup> word he said that the Kazakh does not worry whether his prayers please God or not. He does what other people do: he gets up and falls face to the ground in supplication. He treats God as though He were a merchant who has come to collect a debt: «That's all I have, take it if You will, but if You will not don't ask me to get livestock out of nowhere!» The Kazakh will not take trouble to learn and purify his faith: «Well, that's all I know, I can't get any wiser at my age. It's enough that people cannot reproach me for not praying. And if my speech is uncouth, that doesn't matter in the least».

## CONCLUSION

Every nation is proud of its mentality, spiritual treasures, and intelligent minds who have left an indelible mark in their history. Indian people in the last century, such as Swami Vivekananda, humanist, philosopher, educator appears highlighted and shined. Ramakrishna, who is a Vivekananda's teacher, compares him to the lamp that burns all kinds of dirt.

Vivekananda history and heritage, as well as the spirit of today's generation, the depth of the thoughts and feelings on the relevance of the themes considered the expensive figure drawing tools. Because his work is not just a legacy of the past, but a legacy of life that continues from time to time.

Swami Vivekananda an indisputable rush of truths of the Indians. Vivekananda's creativity and life is not the same as other enlighteners. His ability to express his thoughts is closely related to the people's life. Often suffered when he thought about his country and land.

The great thinker Vivekananda is an amazing person when the people are bound with their wings, the mouth is covered in a time of darkness and poverty, he was the emergence of the Indian submarine as an astonishing phenomenon.

Vivekananda, he was able to find the truth for his thoughts from the sorrowful gray-haired life of that time. His main idea was to explain the bitter truth, education, morality, science, labor, but not a propagation of religion. Artistic creativity can not be easily realized, firstly he must be a talent from his birth, secondly, it is necessary to improve the life experience and in this case is evaluated.

It should not be forgotten that Vivekananda's essence of the statements is sharper in describing what is happening.

Jawaharlal Nehru says about the great light of his country below: «Vivekananda is connected with the past, even proud of India's popularity, consider the problems of life as modern point and he is the bond between the past and present India». We can read his biography by reading Vivekananda's opinions and works. Because of the horrors, pains and the benefits of life he delivered by his thoughts. My main point on Swami Vivekananda's thoughts that his poetry in social problems, education in aesthetic problems, especially religion, human and humanity, moral, philosophy in educational problems have a great influence in human life. The main purpose of teaching is to lost from people all their badness and guide the people to the right path. That Vivekananda's thoughts are very important and saves his importance still. If correctly use all his thoughts they help not only for the Indian nation but for the whole world in education. Because Vivekananda's basic requirements in humanity : it is morally be clean, constancy, justice, people, serve the community, and get rid of uncertainty, fear and slavery. No one can deny it all. He devoted his entire short life to his nation and the future. People believed that he would be the leader of the nation, save them from darkness and fear. Having looked at the present life of the Indian people, it is possible to say with certainty that his faith was justified.

Creativity of Vivekananda is considered a talent not only in India but also abroad. No mat-



ter what the century was not folk art, his creation was special. We know Swami Vivekananda as a unique and indestructible star of the Indian people.

Firstly, we proved that the basic idea of life direction and theme of all morality of Swami Vivekananda and Abai are similar.

Secondly, they were a great thinkers, the pride of the country and the realizer of people's hope.

There is a number of comparative research on the spiritual heritage of Abai Kunanbayev, Swami Vivekananda, which are presented widely and variously in the aspect and thematic range. It should be noted that there was never such a thinker in history who would not touch in his work this or that aspect of spirituality. In the achievements of Kazakh and Indian civilizations, we see that the problem of spirituality was designated as a landmark for the scientific and religious thought.

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