

# SHRI AUROBINDO'S SUPRAMENTALIZATION AND KABIR'S UTTERANCES: A STUDY IN COMPARISON

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## Abstract

In appreciation of complexity of the Indian philosophy, T.S.Eliot wrote that the great philosophers of India "make most of the great European philosophers look like schoolboys". Arthur Schopenhauer used Indian philosophy to improve upon Kantian thought. The 19th century American philosophical movement Transcendentalism was also influenced by Indian thought. And fortunately, we are having innumerable names of great souls who kept on writing and conveying all-metaphysical knowledge to the world. For Indian philosophers of antiquity, philosophy was a practical necessity that needed to be cultivated to understand how life can best be led. It was thus customary for them to explain how their ideas and treatises served human ends. Supermind, in Sri Aurobindo's philosophy of Integral yoga, is the dynamic manifestation of the Absolute, and the intermediary between Spirit and the manifest world, which enables the transformation of common being into Divine being. This paper interrogates and studies the two below mentioned writers of Philosophy, especially in Sanskrit literature. It has brought the interest in depth to study and inquire how it unveils the roots of philosophy of living and other concerns like humanity and human deeds (Karma).

**Keywords:** Presentation of women, Turgenev's women, women in fathers and sons

## 1. INTRODUCTION

In appreciation of complexity of the Indian philosophy, T.S.Eliot wrote that the great philosophers of India "make most of the great European philosophers look like schoolboys". Arthur Schopenhauer used Indian philosophy to improve upon Kantian thought. The 19th century American philosophical movement Transcendentalism was also influenced by Indian thought. And fortunately, we are having innumerable names of great souls who kept on writing and conveying all-metaphysical knowledge to the world.

Kabir was a 15th-century Indian mystic poet and saint, whose writings influenced Hinduism's Bhakti movement and his verses are found in Sikh's scripture Adi Granth. Kabir suggested that True God is with the person who is on the path of righteousness, considered all creatures on earth as his own self, and who is passively detached from the affairs of the world. Kabir's legacy survives and continued through the Kabir Panth, a religious community that recognizes him as its founder. Kabir and his followers named his verbally composed poems of wisdom as "bānīs" (utterances). These include songs and couplets, called variously dohe, śalokā (ślokā), or sākhī (sākṣī). The latter term means "witness", implying the poems to be evidence of the Truth.

Aurobindo, known as Sri Aurobindo (Sri Ôrobindo), (15 August 1872 – 5 December 1950), was an Indian nationalist, philosopher, yogi, guru, poet and a spiritual reformer. During his stay in Pondicherry, Aurobindo developed a method of spiritual practice he called Integral Yoga. The central theme of his vision was the evolution of human life into a life divine. He believed in a spiritual realization that not only liberated man but transformed his nature, enabling a divine life on earth. He was nominated for the Nobel Prize in Literature in 1943 and for the Nobel Peace Prize in 1950. Both can be considered a reformer who talked on God and Inner soul, oneness with God, importance and necessity of being in touch with Spirituality, meditation and supramentalization.

## 2. DISCUSSION

### 2.1 Indian Philosophy

Indian philosophy comprises the philosophical traditions of the Indian subcontinent. Since medieval India (ca.1000–1500), schools of Indian philosophical thought have been classified by the Brahmanical tradition as either orthodox or non-orthodox – āstika or nāstika – depending on whether they regard the Vedas as an infallible source of knowledge.

For Indian philosophers (dārśanika) of antiquity, philosophy was a practical necessity that needed to be cultivated to understand how life can best be led. It was thus customary for them to explain how their ideas and treatises served human ends (puruṣārtha). Super mind, in Sri Aurobindo's philosophy of Integral yoga, is the dynamic manifestation of the Absolute, and the intermediary between Spirit and the manifest world, which enables the transformation of common being into Divine being.

## 2.2 Concept

By 'Super mind,' Sri Aurobindo means several things: It is the power that enables creation, by dividing the Force into the forms, forces, and powers in the universe. Supermind is a plane of perfect knowledge that has the full, integral truth of anything. It is a plane that Man can rise to, above his current limited mentality, and have perfect understanding through revelations of that truth. Supermind is a force and power that is leaning down on the earth's consciousness. According to Sri Aurobindo, full yogic development consists of two parts: the standard yogic goal of ascent into a formless and timeless self, and the descent and establishment of the supramental consciousness into Earthly life. Through integral yoga one actualizes the Supermind. The Supramental consciousness transforms the entire being, and leads to the divinization of the material world. This supramental transformation gives rise to a new individual, the Gnostic being,[1] which is fully formed by the supramental power. Division and ignorance are overcome, and replaced with a unity of consciousness. The physical body will be transformed and divinized. The gnostic being sees the spirit everywhere in the world, and in every other person. This awareness eliminates the usual separation between man and life, and between people. One sees that all existences are various forms of the divine Reality. Every individual existence in life plays a role in the unfolding of existence. The Gnostic beings can work together to create a new common life. This new life is superior to the present way of being. A critical mass of such "gnostic individuals" can create the foundation of a new social life and order. This will lead to a greater unity, mutuality, and harmony.

## 2.3 The Supramental Descent

On February 29, 1956, Sri Aurobindo's co-worker the Mother, announced, "The manifestation of the Supramental upon earth is no more a promise but a living fact, a reality. It is at work here, and one day will come when the most blind, the most unconscious, even the most unwilling shall be obliged to recognize it."

On January 1, 1969, the Mother (at age 90) announced the 'arrival' of the 'superman consciousness' – 'the intermediary between man and the supramental being'. Kabir composed poems in a pithy and earthy style, fused with imagery. His poems were in vernacular Hindi, borrowing from various dialects including Avadhi, Braj, and Bhojpur. They cover various aspects of life and call for a loving devotion for God.

*Where spring, the lord of seasons reigneth,  
There the unstruck music sounds of itself,  
There the streams of light flow in all directions,  
Few are the men who can cross to that shore!  
There, where millions of Krishnas stand with hands folded,  
where millions of Vishnus bow their heads,  
Where millions of Brahmas are reading the Vedas,  
Where millions of Shivas are lost in contemplation,  
Where millions of Indras dwell in the sky,  
where the demi-gods and the munis are unnumbered,  
Where millions of Saraswatis, goddess of music play the vina,*

There is my Lord self-revealed, and the scent of sandal and flowers dwells in those deeps.<sup>1</sup>

Some commentators suggest Kabir's philosophy to be a syncretic synthesis of Hinduism and Islam, but scholars widely state that this is false and a misunderstanding of Kabir. He adopted their terminology and concepts, but vigorously criticized them both. He questioned the need for any holy book, as stated in Kabir *Granthavalias* follows:

*Reading book after book the whole world died,  
and none ever became learned!*

Kabir urged people to look within and consider all human beings as manifestation of God's living forms.

Charlotte Vaudeville states that the philosophy of Kabir and other sants of the Bhakti movement is the seeking of the Absolute. The notion of this Absolute is *nirguna* which, writes Vaudeville, is same as "the Upanishadic concept of the Brahman-Atman and the monistic Advaita interpretation of the Vedantic tradition, which denies any distinction between the soul [within a human being] and God, and urges man to recognize within himself his true divine nature". Vaudeville notes that this philosophy of Kabir and other Bhakti sants is self-contradictory, because if God is within, then that would be a call to abolish all external bhakti. This inconsistency in Kabir's teaching may have been

differentiating "union with God" from the concept of "merging into God, or Oneness in all beings". Alternatively, states Vaudeville, the *saguna* prema-bhakti (tender devotion) may have been prepositioned as the journey towards self-realization of the *nirguna* Brahman, a universality beyond monotheism.

The legends about Kabir describe him as the underdog who nevertheless is victorious in trials by a Sultan, a Brahmin, a Qazi, a merchant, a god or a goddess. The ideological messages in the legends appealed to the poor and oppressed. According to David Loren Zen, legends about Kabir reflect a "protest against social discrimination and economic exploitation", they present the perspective of the poor and powerless, not the rich and powerful.<sup>[41]</sup> However, many scholars doubt that these legends of persecution are authentic, point to the lack of any corroborating evidence, consider it unlikely that a Muslim Sultan would take orders from Hindu Brahmins or Kabir's own mother demanded that the Sultan punish Kabir, and question the historicity of the legends on Kabir

काल करे सो आज कर आज करे सो अव  
पल में परलय होएगी वहरी करोगे कव

Some of the meaningful dohas:

*SayeenItnaDeejiye, Ja Mein KutumbSamaye  
Main BhiBhookha Na Rahun, Sadhu Na BhookhaJaye*

#### Meaning

Kabir asks God for wealth, abundance. He asks that his community is fed, he does not starve and the visiting Sadhu (holy man) does not go hungry. He does not ask for a mansion, a mercedes or millions in a swiss bank account!

*PothiPadhPadhKar Jag Mua, PanditBhayo Na Koye  
DhaiAakharPremKe, Jo Padhe so PanditHoye*

#### Meaning

Forget about book learning, no mater how many books you read, you won't become wise, you won't become the Pundit. A few words of love and you'll become Pundit. Try it.

*JeevatSamjheJeevatBujhe, Jeevat He KaroAas  
JeevatKaram Ki Fansi Na Kaati, MueMukti Ki Aas*

#### Meaning

you need to wake up while you are alive, it is your only chance. You need to drop the ties of attachments to illusory things that bind you in illusion. This can only be done while alive, death is not a liberator.

### 3. CONCLUSION

Literary works with compositions attributed to Kabir include *Kabir Bijak*, *Kabir Parachai*, *SakhiGranth*, *AdiGranth* (Sikh), and *Kabir Granthawali* (Rajasthan). Many scholars interpret Kabir's philosophy to be questioning the need for religion, rather than attempting to propose either Hindu-Muslim unity or an independent synthesis of a new religious tradition. Kabir rejected the hypocrisy and misguided rituals evident in various religious practices of his day, including those in Islam and Hinduism.

### 4. REFERENCES

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