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RELIGIOUS-PHILOSOPHICAL DOCTRINES OF SARVEPALLI RADHAKRISHNAN

Abstract: In this article, the views and thoughts of the great Indian statesman and freedom fighter Sarvepalli Radhakrishnan on Indian culture, diverse religions, social life, events and cases are highlighted in the context of socio-philosophical problems. In his doctrines the human factor was raised as the main issue.

Key words: Fundamental, Upanishads, Bhagavadgita, Vedanta-sutra, universal religion, universal philosophy, universal morality, universal existence.

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Introduction

Sarvepalli Radhakrishnan is well-versed in modern philosophy and his works are published. His creative days, birthdays, birthdays and philosophies of India are one of the economic bases for the national and cultural nation of Uzbekistan. The authors of the following philosophical, socio-auxiliary works from Rakadris are: "The Philosophy of Rabindranath Tagore" (1918), "The End of Religion in Modern Philosophy" (1920) Indian Philosophy "(1925-1927). This work was translated into Russian in 1956. Translated into the Hindi language "East and West Religion" (1918), "Freedom and Culture" (1936), "Religion and Society" (1947), "Restoration of Faith" and several other philosophical works. were made. Among them are "Hispanics" (1955), "Bhagavadgita" (1948), "Vedanta sutra" (1965).

In addition, Sarvepalli Radhakrishnan has developed a number of religious and philosophical teachings. These are "universal religion", "universal philosophy", "universal morality" and "eternal religion."

Radhakrishnan thinks about universal religion like Mahatma Gandhi. Everyone has the right to equal rights regardless of the social and political strife. According to the philosopher, the elements of the "universal religion" exist in all religions.

The philosopher continued his view of Universal Religion: "We have the opportunity to develop a religion that can be scientific, moral, spiritual and universal. I am convinced that all religions can learn this way" [1].

He said that "universal religion" can unite all people in the world. The philosophical doctrine that the philosopher promotes is a universal religion. As Radhakrishnan argues, there must be universal philosophy along with universal religion. The philosopher writes: "My main task is to prove that there is one universal and universal philosophy in all countries and cultures. This is the root of both the Upanishads, Buddha and Plato. It is the spirit that regard of all ages and continents. "[2]

Radhakrishnan classifies the philosophical system that underlies his worldview and builds a set

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of philosophical and theoretical knowledge: "Eternal religion is not irrational or scientific, it does not want to turn away from reality. Accepting it solves many hopeless, difficult problems and brings peace and goodwill to those who are free. This is a personal philosophy that I have achieved in various ways. This philosophy has helped me through the most difficult trials, illness or cure, victory or defeat. "[3]

In addition, Radhakrishnan has a philosophical meaning as a pillar of any religious movement in India, and philosophy and religion have a continuous process of interaction. Religious problems have stimulated the development of philosophical ideas. "[4]

In establishing his own system, Radhakrishnan did not prioritize idle religion. Religion is a factor that determines every human activity and even society. In his view, the need for religion cannot be satisfied. Because it stimulates human evolution and represents the essence of life: "Religion is a form of existence." Exactly religious life is not a problem to be solved. But it's a reality that needs to be fulfilled.

According to Radhakrishnan, "universal religion" is inextricably intertwined with "universal philosophy". "My overall position helps to broaden the world. This idea will continue and cause the necessary facts, as well as the spirit of life to apply. Philosophy is a fanaticism when sacred texts are highly valued by emotion and reason. "[5] According to Radhakrishnan, such an approach would put him lower to the position of scholastics.

True philosophy is based on truth, its practicality and logic. Radhakrishnan's ideas about the validity of such a "universal philosophy" became the basis for formulating a doctrine of individualism. "I try to present philosophy, not a system of religious fanaticism. This philosophy explains everything. It is at the same time mentally and spiritually supported by the logic of reason, not by faith. "

The system of "universal philosophy" has its essence in order to find answers to the fundamental questions and issues. Just as Radhakrishnan addresses common philosophical principles, he has applied such national, religious, and philosophical traditions within the context of this "universal philosophy." Radhakrishnan states that he adheres to the idea of "first existence": "The real existence of the world means that it exists. Being is the foundation of all existence. " However, the philosopher understood not only the objective reality of the human being or his consciousness, but the divine spirit, even Brahman, who was seen as the "first creation" based on the Vedanta principle. According to the Vedanta principles, Radhakrishnan understood that Brahman was not subject to anyone or anything, but that he was not an object within all objects and, therefore, did not exist. The objects of truth surrounding it are all based on existence. But it does not belong to anyone, and it cannot even be ranked by any of the objects and

phenomena of the world we see. "If there were no beings, nothing would happen. All things are the foundation of all things, but they have no basis. It is not a subject of thought and it is not a product of production. He is the exact opposite of all that exists. In essence it is different from all others "[6].

According to Radhakrishnan, the world has a double view of the soul. Their interactions are evident in everything. Complete with Hinduism and Vedanta traditions, the philosopher used the notions of "supreme", "absolute", "world spirit", "universal existence" and many others. As a result of his condition, he turned to Hinduism to describe the relationship between the spirit and the world around him, avoiding the fanaticism and fanaticism of existing religious doctrines. He writes, "Hinduism says that God, the Creator of all things, is not free of all things, but absolute, and active in the life of His limited creatures. The relation of the highest being to the world is noted in the records. Creates, sustains, and ultimately destroys the world. These three aspects are related to the names of Brahman, Vishnu and Shiva. They represent three aspects of God's creative work toward the world. A person cannot be happy without understanding the truth.

From the idealistic perspective of happiness, Radhkrishnan gives an idealistic understanding of the process itself. Fortunately, Radhakrishnan understood the high moral and spiritual maturity in his religious idealistic essence. From this he concludes that there is a need for religion in perception: "The need for religion is the pursuit of the dead and the search for an unusual life. All of this testifies to the fact that a person has to make quick steps towards understanding. " In addition, the philosopher's ideas are not only based on the needs and characteristics of the individual, but also on the pursuit and achievement of the "eternal religion" inherent in humankind, and on its basis by the unification of a single family and eventually the unity of "divine existence". will be achieved. "When humanity comes to the truth," says Radhakrishnan, "there will be a common fraternity, a great source of all creation."

Radhakrishnan comes to the general definition of "universal philosophy": "Sophia or wisdom is not just a perception, it is a way of life where true understanding becomes the essence of purposeful action." It follows that the function of philosophy is in the writing of the existence of the human being, who is the guardian of his divine abilities and his spiritual freedom, in connection with the understanding of the reality of this being, which provides true, "purposeful" action.

Radhakrishnan introduced other beliefs, the "eternal religion," to all existing religious beliefs, which he regarded as baseless and fanatical. Hence, "eternal religion" is, in essence, an idealistic, abstract, humane system. Although his creator believed that philosophy should be related to life, and that he should

direct human activities, the system did not perform such functions, irrespective of their subjective goals.

This philosophical doctrine of Radhakrishnan has really drawn closer to the idealism he seeks. But in this sense, it was only a form of the idealistic philosophy. This doctrine did not reach a wide range of followers. Nor did it become the basis of a modern worldview of modern India. Nevertheless, this system of Radhakrishnan has left a significant mark in the history of Indian philosophy. It is more humanistic and socially motivated than any idealistic system. Not religious mystical metaphysics, but these ideal ideals gave Radhakrishnan a serious philosophical name. It is these that have received the support of the intellectuals and have gained a prominent position in the broad strata of Indian society.

According to Radhakrishnan, "universal religion" and "universal morality" are compatible: one acknowledges the other. Both are reinforced over a long historical period. Modern society is divided into classical, national and religious barriers that prevent the human mind from imposing religious and moral norms. Therefore, there is a "temporary morality" prevailing in the world, in any case.

If the "universal morality" is inextricably linked to the "spirit of religion" that arises in the religions that have their roots, the law of love will, in some way or another, manifest itself in them. If we can overcome fanaticism, it will not be difficult to detect. As Radhakrishnan argues, love must be conscious and purposeful, and must obey the basic laws of all religions, and thus, the "religion of the soul." as we love. Every religion supports this golden rule. "[8]

Radhkrishnan, a philosopher and humanist, understood that even the principles of "universal morality" and "eternal religion" prevented the social opposition of the bourgeois society. "Humanism," he writes, refers to the human nature by its nature and the rooting of evil, the environment and the environment. If we change the environment, human kindness will be seen and progress will be made. "

The concept of "universal morality" by Radhakrishnan, like the "spirit of religion", is an exaggeration of philosophical and theoretical interpretations of the "eternal religion" system. It follows that religion, which constitutes the natural needs of man, must be supported by a theory of worldview: "We need practical philosophy, a deep understanding of the world in which we live. This can only be achieved through a strong philosophical thinking. Beliefs should be treated with reason. "[9]

Radhakrishnan emphasizes the multifaceted nature of human nature and divides them into: biological, social, political, and individual. However, in his teaching, the philosopher sees man as a superior biological being. As an idealist, Radhakrishnan certainly did not understand production concepts in human terms. He emphasized a number of peculiarities that distinguish man from other living things, but knew that these features were in the unity of the body, mind and soul. Specifically, the mind and the spirit distinguish man from other creatures. There is something more important than a person's physical quality. In its nature there is an element of non-objectivity. This aspect causes a person to take a special place in nature.

Man is not only an intuitive creature, but also an intellect. Its essence does not change with becoming an object of physiology, psychology or sociology. According to Radhakrishnan, seeing a human being as a mind or animal is a one-sided view, and its interpretation neglects its true essence. That is why the philosopher, amazed at the damages of science and technology, gives the man a pure mechanical-material creation, a device consisting of automatic reflexes, with a high regard for his physical abilities, and in fact his high spiritual, moral abilities and great divinity. denied his position.

In Radhakrishnan's teachings, the promotion of freedom, which is a defining factor in human essence, gives the direction of true humanity. According to the philosopher, the capitalist system opposes human liberty and does not promote freedom. The capitalist social system does not promote healthy relationships among people. While some of them have all the means of development, while others are not slaves, they are obliged to sell their labor on the terms set out to them. This would have led Radhakrishnan to come to a logical conclusion that radical change in social relations in order to enforce the human rights of the individual, primarily the destruction of personal property and the denial of human abuse by him. But he was not in that environment and unwilling to do so, and unwilling to forsake idealism and divinity, he knew that only the "inner nature" of liberation would change.

In the doctrine of the "eternal religion" of the philosopher, great emphasis is placed on morality. The ethical implications of his teaching were, above all, the motto "Belief and human behavior are always in harmony." This should be consistent with the teachings of "universal religion" and "universal morality". The emergence of a "universal ethics" does not impede the diversity of society, such as national and religious stratification. Therefore, it is very difficult for Radhakrishnan to introduce true morality in life. "Universal morality" is a problem of the distant future. In the center, that is, the temporal morality nowadays. Radhakrishnan not only understood the negative impact of capitalism on people's morale, but also saw the need to fundamentally change his lifestyle.

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