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SOI: [1.1/TAS](https://doi.org/10.15863/TAS) DOI: [10.15863/TAS](https://doi.org/10.15863/TAS)

International Scientific Journal Theoretical & Applied Science

p-ISSN: 2308-4944 (print) e-ISSN: 2409-0085 (online)

Year: 2021 Issue: 11 Volume: 103

Published: 18.11.2021 <http://T-Science.org>

QR – Issue



QR – Article



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THE PHILOSOPHY OF ANCIENT RELIGIOUS TEACHINGS IN GHOSHS VIEWS

Abstract: According to Ghosh, our proletariat (poor and peasants) is drowning in hunger and darkness. He said that even "fire and blood" should be used to achieve independence. Before his death, Ghosh announced his four life dreams. To know, we need to look inside ourselves and succumb to inner contemplation. According to Ghosh, man is the "Synthesis of the universe," that is, man is a small universe. The life force of plants, the feelings and desires of animals, the simple intellect of the higher animals are also characteristic of man.

Key words: national liberation, monasticism, proletariat, Veda, Upanishad, Yogy, evolution, abstract, metaphysics, Aparada, Brahman, ananda, emit mind, norm, materialistic, rational, world, atman, real, aesthetics.

Language: English

Citation: Valiyev, L. A. (2021). The philosophy of ancient religious teachings in ghoshs views. *ISJ Theoretical & Applied Science*, 11 (103), 683-686.

Soi: <http://s-o-i.org/1.1/TAS-11-103-67> **Doi:**  <https://dx.doi.org/10.15863/TAS.2021.11.103.67>

Scopus ASCC: 1211.

Introduction

Aurobindo Ghosh was one of the prominent figures of the Indian national liberation movement in the late nineteenth and early twentieth centuries. He was born on August 15, 1872 in Calcutta to an educated family. His father was educated in England, so he sought to give his children a European education. At the age of five, Aurobindo Ghosh went to study at the Lorette Monastery School in Darjiling with his brothers Bena Bhushan and Mona Mahan. "From 1879 to 1892, he received his education in England, first at home to the Druetta English family in Manchester. He then attended the St. Paul's School in London from 1884 to 1890, and finally continued his education at Cambridge College from 1890 to 1892. The extent to which Ghosh was devoted to European education is evidenced by the fact that in 1893 he returned to India to study English, French, German, Spanish, Italian, ancient Greek and Latin, but began to study Bengali, his mother tongue, when he returned from England. He said that he could not fully learn his native language, did not speak any language, and wrote almost all of his works, including philosophical works, in English.

While studying in England, Ghosh became closely acquainted with Vedanta, the founder of

Heraclitus and Plato and ancient Indian philosophy. From the 1890s, he took an active part in the social life of India, founding the secret society Nilufar and Hanjar. Opposing the policies of the liberal leaders of the Ghosh National Congress party, Ghosh said, "The future of all mankind depends on the number of the lower class and religious culture, as long as all humanity is moving towards democracy and justice. Our proletariat (by proletariat it meant the worker, the peasant, the artisan, and the petty bourgeoisie) was starving and dark. Whether you like it or not, this dark and suffering proletariat embodies all our hopes for the future, because the middle class is deprived of strength, intelligence and loyalty," he said, trying to bring the party closer to the people.

He said that even "fire and blood" must be used to achieve independence. I agreed with Tilak on this. He, like other leaders, promoted the slogans of Swaraj (independence) and Swadeshi (boycott of British goods). Ghosh's philosophy and his ideas in the struggle against the British are similar to the Gandhi way. If we look at the times in which Tilak, Mahatma Gandhi, Rabindranath Tagore, and Aurobindo Ghosh lived, we can see that these powerful philosophers were the scientists of a time. They lived at the same

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time and tried to unite under the same ideas in the struggle against the British.

In 1906-1907, under the leadership of Ghosh, the newspaper "Bandemataran" (Oath of the Fatherland) was published in Bengal. The newspaper strongly condemned the policies of the British. What I can say here is that the philosopher, even though he was educated in England, never supported them, on the contrary, as we have written above, he opposed them to Sioti, English education in India.

Aurobindo Ghosh was arrested in 1908 by the British. He deals with philosophical issues in prison, especially Indian philosophy. After his release from prison, he escaped British persecution and lived in exile in Pandesheri, one of the French colonies in India, far removed from the political situation of the country, renouncing political activism and giving in to mysticism.

From the 1920s to the 1950s, he was mainly engaged in philosophy and theology. He formed and led a religious group, the Ashram. According to him, the religious community is the future society of mankind. The members of this community lived on the principle of asceticism.

Ghosh is gaining great fame in India as a great thinker and a leader of the national liberation movement. "Jawahirlal Nehru described Aurobindo Ghosh as the 'Ruler of Thought'." He left behind a number of works. These are: "Essays on Gita", "Psychology of Social Development", "Ideals and Progress", "Evolution", "The Ideal of Human Unity", "Poem about Bengal", "Heraclitus", "Integral Vedanta".

Ghosh died on December 5, 1950. Before his death, on August 15, 1947, he addressed the Indian people and proclaimed his four life dreams.

His first dream. In connection with the revolutionary movement, this movement must lead to the liberation and the formation of a whole India. Today, India is free, but has not achieved a single integrity.

The second dream. By liberating and rehabilitating the peoples of Asia, let Asia regain its former worthy place and find its historic place in the present. He called on the Indian people to lead the caravan among the Asian peoples fighting for their national independence.

The third dream. May it form the basis of the bright and beautiful life of all mankind by forming a secular union of nations. To this end, Ghosh called on the Indian people to strengthen peaceful and friendly relations between the states of the world. To this end, he relied on religious and spiritual ideas in the realization of his dream and hoped for a spiritual revival.

The fourth dream. To be able to build a society of perfect people, to solve the riddles of history through it, to realize the age-old dreams and hopes of mankind. In doing so, Ghosh still encouraged the

Indian people to build a just social system through the path of integral yoga. Thus his philosophical teachings became known as the "integral vedanta." There are three main currents within the Vedanta Hindu philosophical system i.e. unrestricted monism, limited monism, and pluroism or dualism. However, these currents, according to A. Ghosh; "... is limited by its one-sided compatibility, because materialism and idealism, rationalism and mysticism, monism and pluralism would be manifested in it in the struggle of contradictions and disagreements."

From the point of view of A. Ghosh, the integral vedanta, all these contradictions are "completely reconciled." Aurobindo Ghosh solves philosophical problems from the standpoint of objective idealism in general. At the heart of his philosophy is the teaching of the Vedanta. According to him, "the thing is that events originate from brahma (God) and eventually become brahma again. Brahma descends into nature, the lower being, the lower being, and nature ascends again to the brahma, the higher being. This is the subjective spirit of the movement. " The world of things is also an objective reality, arising from brahma and legitimately becoming brahma again. He says that there is a vague brahmana, a certain brahmana, and a brahmana as a spirit, an absolute mind, and a soul (atman).

He understands the indefinite Brahman as a substance. This brahmana is self-existent, neither material nor spiritual, and does not include categories such as time, space, movement, quality, number, Brahman is superior to all of them.

Brahman is the basis of all things. Its reality is embodied in certain attributes, matter and spirit. Brahman-matter is a known Brahman, the material cause of the world and the cause of all things. Brahman is the soul, the absolute consciousness, the absolute mind, the soul.

These two attributes of Brahman have a great influence on each other, and one is absorbed into the other. As a result, the world of things and events, to a certain extent, the mind is irradiated with brahmana, that is, the object forms consciousness to one degree or another in the event.

Ghosh strongly criticizes the views of the 7th century Indian thinkers Shankara and the 12th century Indian Ramanujas on the Vedanta doctrine. For example, he rejects Shankara's idea that the world of things is an illusion and seeks to substantiate his thesis that this world is real. According to Ghosh, man is a "synthesis of the universe," meaning that man is a small-looking universe. The vital force of plants, the senses and desires of animals, the simple intellect of higher animals also apply to man. John is the "Real Man." According to him, the human body is a space for spiritual power, and physical health is a condition for the activity of this power in cognition.

According to Ghosh, man is a mixture of Brahman particles falling downwards. He denies the

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social nature of man and is within the framework of traditional vedanism in this matter.

He understands cognition as the process of understanding one's inner world and discovering its divine content. "To know, we have to go inside and give in to inner observation," he said. Through self-knowledge, study, one can ascend to the level of a brahmana, join with it, and finally attain "divine life."

The particle of Brahman in us is that the soul must actively strive and strive to ensure a return to Brahman again. John has a mind, an intellect. He believes in the theory of tanassux.

By fighting against one-sidedness in philosophy, Aurobindo Ghosh solved the main problem of philosophy and tried to advance his integral vedant, which was superior to materialism and idealism, as the "third way" in philosophy. In doing so, all private views are synthesized. In fact, Aurobindo Ghosh tried to solve the main problem of philosophy from the position of objective idealism. Aurobindo Ghosh argued that the whole system of integration consists of the subordination of all responsible vedants, the interdependence and interrelationships i.e. the connection between the brahmana, its attributes and the phenomenal world. In determining the relationship between Brahman and his attributes, the philosopher turned to the traditional Indian formula. "Sat, Chit, Anand" means existence consciousness, prosperity. In other words, it is the only condition of the brahmana. At the heart of Aurobindo Ghosh's integration lies the main idea of the vedanta, the interconnectedness and interrelationship between his appearances of the brahmana and the transient fan world.

To describe the relations and connections between his appearances and the transient world, Brahman used them in Ghosh's following formula, Chit-Sat-Ananda, meaning "being-mind-prosperity." In other words, Brahman's only condition is: 1 He exists. 2 He knows. 3 He is prosperous.

In substantiating his theory of cognition, Ghosh forms the basic idea of the Vedanta, "Man is the unity of the universe," or (he is the epitome of the expanded universe) he is composed of physical matter, the vital force of plants, the ability to feel and perceive animals. based on the idea that the creator consists of a single soul

Thus, the social essence of man was left out of Ghosh's attention, and it was based on the vedanta traditional idea that the whole being and the human essence are the sum of the Brahman particles.

Ghosh envisioned the theory of knowledge as the entrance into the inner world of man, the revelation of his divine nature. "To know, one must enter one's inner world and reflect on it," Ghosh writes.

So, in order to know the essence of all things in existence, it is necessary for a person to enter his inner world, because at the heart of all this lies a brahmana, Ghosh believes.

Only a self-aware person can ascend to the level of a brahmana, join with it, and thereby attain the divine life. The basis of spiritual life is the transition to the divine life, the attainment of it. Who can understand themselves? only the brahmana in our hearts helps us to understand ourselves. The reason for advancing such a teaching of Ghosh was that he was separated from social life and lived alone. Although his philosophical views were largely mystical in nature, he advanced progressive ideas for his time. He opposes the traditional vedanta and acknowledges the real existence of the universe.

The philosopher devoted his whole life to the liberation of the Indian people, and in all his scientific works he breathed the breath of freedom. Although not as famous in our country as Mahatma Gandhi, his work is commendable. That is why the Indians respect Ghosh as a saint.

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