

Evolution of Ancient Indian Religious Worldview

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ABSTRACT

Any doctrine of the soul rests on previous religious, philosophical, or mythological teachings. In the development of philosophy, it was precisely religious views that acted as a support for it. The creation of ancient Indian philosophy is a vivid example of this. Every classical school of ancient Indian philosophy is directly related to Vedic literature. Therefore, it is reasonable to start the formation of ideas about the soul in ancient Indian philosophy with the early Vedic literature.

INTRODUCTION

V. K. Shokhin in his book "New Philosophical Dictionary" considered the Vedic period as a period built for the future of philosophy. Undoubtedly, this is the right idea. Consequently, the Rigveda contains hymns that express the epistemological views of the Vedic-Aryans about the creation of the universe and the gods.

The world of the Vedas is divided into macrocosms and microcosms. All existence is based on the eternal motion of the universe and must obey the laws of rita (ṛta, ṛtá). Rita's laws, or in other words, norms of behavior. Rita means "straight walk", "order" in Sanskrit. Rita regulates the social and spiritual life of a person. He was so involved in human life that he used to determine everything from daily meals to rituals. It was directly related to the laws of dharma. For this reason, the cosmos, macro and micro world had to obey the laws of humans and nature. As in all religious teachings, the Rigveda has many theories about the creation of the universe. For example, in the Rigveda, it is said that the universe was created from the cosmic energy created by the god Purusha. The universe emerges from his body, which is divided into parts. It is said that gods appeared from his head, people from his hands, earth from his feet, and air from his breath. In addition, cosmic wars between gods and devils are described. But there is very little information about human injuries. In the Rigveda, there is no mention of man among living beings. Only they were divided into two groups: dvipāda (divipad) - two-legged and kaiṭasapaīḍa (katuspad) - four-legged. From this it can be seen that in the Vedas, man was shown as a living being, and he was not glorified separately from animals. However, individual heroes and demigods were glorified as individuals.

It is known that consciousness is not formed in an individual form. His socialization is necessary. Individualism means alienation from society. In this sense, the German philosopher Erich Fromm says: "In any society, if a person does not want to protect himself from danger and starve, he must

socialize." These views of Fromm were inextricably linked with the Vedic society. Confirming Fromm's opinion, Rigveda said that it helps to search for the universal aspects of the human psyche - the meaning of life.

It should be noted that at the time when the Rigveda was written, the Indo-Aryans lived in tribal life. The work also contains several of their tribal marches and incidents. In the Neolithic period, Indo-Aryans were mainly engaged in agriculture. The existence of pastures and groves created the ground for their migration. To understand the Vedic literature, it is necessary to understand their semi-nomadic way of life. It can be concluded from this that the outlook of the nomadic and semi-nomadic population is completely different from that of the indigenous population. In general, the Indo-Aryan cultural influence on India is one of the most important and interesting aspects of Indian history and culture. The Aryans carried out cultural reforms in India:

1. The Aryan religion influenced Hinduism. All four Vedas appear when the Oriya script was first formed. The concepts of reincarnation, dharma and karma were also formed during this period.
2. Oriya language - later helped to form the Sanskrit language in India.
3. Historians say that it was the Aryans who caused the formation of the caste system.
4. Aryans also had a direct impact on Indians culturally (music, dance, food). In addition, they contributed to the development of sciences such as astronomy, mathematics, and medicine.
5. The most important thing is political stability. It was during the time of the Aryans that the ideas of a unified state began to take shape.

That is why people who live a sedentary life pay great attention to rituals and traditions dedicated to the souls of people and ancestors. Usually, such images are included in the main plan of funeral ceremonies, and attention is paid to the smallest details. S.A. Tokarev talks about the gods of the ancient Indo-Aryans and emphasizes that they influence their everyday life. But they did not write thoughts about the soul, perhaps this important meaning was not reflected in their lives at that time.

A semi-sedentary lifestyle made them pay little attention to death. Constant migration to new places did not provide them with the conditions for the production of special funeral rituals. This semi-nomadism is the result of being constantly under external influence and dependent. They tried their best to preserve sociality and traditional way of life, that's why in Indo-Aryan society there were a lot of deities characterizing domestic life. Difficulties in life forced him to organize his life. This did not seriously encourage them to think about the "soul" and the "other world". The concept of death was seen as a factor affecting negative concepts in their lives and the mood of the community. In the Rigveda, the concepts of death are left for a later period. Perhaps death in semi-settled conditions affects the mood of the team. For example: the death of a captain and the sudden death of a teacher, etc

In the Vedas, the number three is considered sacred. In the Rigveda, there are thirty-three deities representing life, death, and heaven. The thinking of the Aryan peoples was associated with a socially active way of life, so the gods were associated with the way of human life.

CONCLUSION

Three types of religious views can be seen in the Rigveda: naturalistic pantheism, monotheism, and monism. In the Rigveda, God's creation is seen as the intellectual product of humans. The Vedic gods were created as a result of supernatural forces of nature and gradually acquired moral qualities. The sages of the Vedic age unconsciously admired nature. Since the rishis (sages) were essentially poets, they were able to animate nature through emotions. They began to love nature: watching the sun shine on the horizon. These mysterious processes caused the union of spirit and nature. For them, nature is a being with a "soul": he was able to communicate with it, to think. Nature is the "window" of the sky. Elements were considered divine. These thoughts represent the uniqueness of the ancient

Vedic worldview.

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