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ORIGIN OF THE GOOD CATEGORY OF UPANISHADS AND "AVESTA"

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Abstract: The article was systematically examined of Upanishads and the methodological and socio-historical foundations of ethno-axiological research of "Avesto". Moreover, defined mythological prototypes with historical, socially religious and moral evolution of the tasks assigned to them.

Good and evil history of cross-resistance were analyzed according to the Upanishads and the "Avesta" materials and a variety of motives, the essence of evil is the way it should be shown that the barrier.

At the same time, overall peace is one of the decisive factors in the implementation of humanistic and good ideas. Our goal is to study the genesis of the categories of Upanishads and the philosophical-hermeneutic comparative study of the conceptual principles of Avesto. Finally, research concludes ethical and axiological sequences of nature cultures, as well as educational and ethical studies based on written and material sources.

Key words: Avesto, Rigveda, Mazda, Ayunya Varna, Om, Yima, Ashah, goodness and evil.

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Introduction

In the development of today's spirituality and culture, the ancient historical and philosophical sources of each country have a special meaning. Especially the first socio-philosophical views are based on its first historical-philosophical sources. Almost the same with the development of such a historical monument Samples of the "invaluable" and we get acquainted with the Vedas, the status of those universal values and philosophy of life is still surprising us more confidence.

"As we all know, has hit the world of competition, confrontation and conflict becomes increasingly critical. Religious extremism, terrorism, drugs, human trafficking, illegal migration, "mass culture" of such risks, and the men followed over the centuries from the beliefs, family values and situation. In this and many other threats to human life and serious ones - the same problems and no one can deny the truth"[1].

“Rigveda "and" Avesta "in the interpretation of moral values in the next period is based on the development of philosophical ideas of teaching and schools as well as" invaluable "and" Rigveda "gothic texts in Sanskrit and Zend language similar to aspects of its ancient India Midian, Azerbaijan, Iran and Turan, the existence of the peoples of the region so'zlashganliklarini scientific justification of this language.

However, this issue is not only the country, but also abroad, one of the subjects has not been studied enough for the research of relevance to today.

Literature review

Avesto and Vedas have been analyzed and studied comparative-typologically by specialists in the field. However, ethical and axiological analysis and research are not available in this regard. Western scholars have an important role in Avesta. In 1771, the French scientist Antelope Duperron published Avesta in French with the name "Zend Avesta" [2]. The text and translation of the Avesto textbook was written in Gujarati in 1880. Avesta scientist Layt Ervard Kavasci Edulji Kanga translated "Chorde Avesto" into gujarati language [3]As a result of the works of Avesta in the field of avant-garde studies by Ibrahim Purdovud, Hoshim Rizai, and Jalil Dakhrakh, one of the Iranian scholars during the last century, the Aesthetic Persian translation [4], two volumes of avant-gear research [5] appeared.

During this period, Avesta's M.Ishakov published translations by Askar Mahkam [6]. Specifically, the publication of the Avesta Yasht Naskin in the translation of M. Ishokov was the basis for a series of scientific researches [7]. Finally, in 2007, translation of Avesta's Videvdot also dwells on some of our ideas on our work [8].

Numerous foreign scientists have been researching the contribution of the Upanishads to the development of world science. Sarvapeli Radhakrishna, an Indian philosopher, writes in his book, "The Philosophy of the Indian Philosophy," exploring the history and philosophy of Vedas and Upanishads. Swami also translates and interprets translation from original Sanskrit, in Swansea [11], Swami Paramananda [11] in Nihilananda. AntekilDyugeron [12] was the first foreign scholar to translate from Sanskrit in 1802. Later on, Max Myuller, Juan Mascaro [13], Sazanova, Serebrikov I.G, Avdiyev V. [14], and Hodjaeva T.A. from us did their own research. Basically, Brihadaryanka's "Chhandoghya" was used. This scientific publication was re-published in 1937. Scientific literature consists of 1017 pages. It was learned mainly by A.Sirkin [15], S.Radhakrishna [16], Sri Aurobindo [17], Shri Yoshapanishad [18], Veber A [19], Covell E. B [20].

Early researches on this topic began in the late 19th century. The main researchers are Darmesteter [21], Geldner [22], F.Karl, J. Ferdinand [23], L. Herman [24], Mainyo Khard [25], T. Behramgore, E.Tahmuras [26] and J .Tavadia [27] and the Rigveda texts published in Harvard University in 1951. At these events, mainly Avesta and Rigveda's Gothic texts were interpreted linguistically.

One of the serious studies in the avant-geste, created in the second half of the twentieth century, is the study of the Tajik historian Bobojon Gafurof's "Tajiks. The Early, Ancient and Medieval History, "in the section titled" Common in the Indo-Iranian and the Persians in the Formation of Orthodox Orions, "relates to ancient Iran and Hindu religion, traditions and imaginations. We see this in mutual Avesta and Vedas [28].

Modern Croatian linguist, Indian-Hebrew scholar and bastographer Ranko Matasovic interpreted Avesto and Vedas as a comparative hermeneutic interpretation of Hindu-European religion [29]. We have 8 Upanishads in Rigveda and part 2 of Bahrom Farrughashi's Yoddoshthoye gotho [30] published in Iran in 1958.

Dutta, also known as S.C.'s Skopus's "Asian Agri-History" magazine, also provides valuable information in the article "History of Soma and Other Drinks." [31] Arnavaž analyzed the similarity of the Veda and Avesto language and culture in the article by Firoozian Esfahani, entitled "Cultural Relations between Indian and Iranian Civilizations: Panchatantra and the Study of Calila and Dimna" [32]. Urazova R.T. "Rigveda and Avesto: A Comparative Analysis of Mythological and Social Relations," [33].

Research methodology

Throughout the research, dialectical, systematization, composit and synergetic methods, as well as completeness, verification, history and validity were used.

Analyses and results

The Vedas are a philosophical-religious book dating back to the 1500-600 millennium BC in India. The origins of the vases are largely the same as ancient Hindu people who lived at that time. The sacred book of Zoroastrianism "Avesto" also began to appear in Central Asia in II-I millennium BC. Abu RayhonBeruniy's Hindu script writes: "Veda is an unknown knowledge. They believe that Hindus are the words of the Most High God in Brahma.

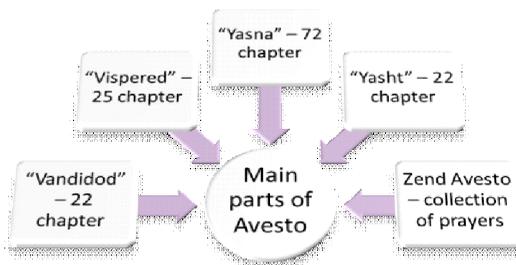
"Also, Beruniy's "Ancient Holocaust Monuments" says: "The Zoroastrian pagans came with a book called Abisto. This book was written in a language opposed to all languages of the people of the other languages, and the special language owners were more than in other languages." [34].

The word "Veda" is a Sanskrit word and means "Knowledge." In the case of "Avesto", IS Braginsky is referred to as the "sacred law", "instructions", "noun", "pand", "A. Sagdullayev believes that the word Avesto comes from the first century BC and comes from" the main source ". M.Iskhakov explains Avesto as a "studied," "approved", "predetermined", ie a set of laws governing [35].

Vedas include the social, political, economic life of the ancient Indians, their religious, ethic, aesthetic issues. In Avesto, humanistic views embody the social, moral and ethical reality that has been first developed not only by man, but also by the interactions of the entire universe, the earth, the air, the water, the universe, the stars, the animals, the insects, the moth and the mammalian world.

Avesta is the sacred book of Zoroastrianism, which operates in our country before Islam. Zoroastrianism is considered to have come through history in the first divine revelation. According to the Zoroastrianism's written sources, the god Ahura Mazda was a zealous Creator, Zaratushra, whom he chose to be a prophet and a prophet from among the people. Avesta's book is essentially a question-and-answer session between Zaratushra and Ahura Mazda.

This book consists of 21 chapters (nask). Four parts have come to this day: "Videvdot", "Yasna", "Visparat" and "Yasht". There is a collection of the most important duets for various Christian beliefs - "The Little Avesta". There are fragments of texts that are not preserved in the main part of Avesta.



The ups and downs of the Vedas have always been regarded as flames. The Upanishads continued and developed the ideas of Vedas without leaving the Vedas.

Upanishad is divided into two parts for learners:

- 1) Narrow Scale (Small Scale)
- 2) Large-scale (large)

The narrow range of Upanishads is small in size, which includes, in particular, Isha, Katha, Mundaka, Shvetashvatara, Taitriya Upanishads.

The wide range of Upanishads are large, including Chhandogha, Brihadaryanka, and Maithryan Upanishads.

The Upanishads are philosophical commentaries written on the Vedas and help them to understand the Vedas. The Upanishads were born about 1000-800 years ago. The word "Upanishad" is a Sanskrit word for "near", "down", "sad" (ie sitting), "student sitting next to a teacher" and "useful advice and advice" meanings. Its essence is "mystical knowledge."

According to the Russian philosopher Sirkin [36], 11 of them and Rubenda 1 are added: 1) Aiteria; 2) in Kaushitaki; 3) Kena; 4) Taitria; 5) Katha; 6) Shvetashvatara; 7) Maitri; 8) Isha; 9) Prashna; 10) Mandukya; 11) Chhandogy; 12) Mundakya.

"The category of goodness in Avesto is related to the concept of Ahura Mazda. For example, Tajik historian BobojonGafurov's book, titled "Common Indian and Iranian In Formation of Orthodox Orthodoxy," relates to ancient Iran and Indian religion, traditions and imaginations. We see this in mutual Avesta and Vedas.

Their names are similar. "For example, when the war of the gods was mentioned, Avesto was called by the King of Avesta, King Yima - Viva, and in Vedas, the King of Veda, King Yama Vivasvont's son. Or, in the case of the ideology, it is called "Aurora" Bar of the Rigveda, and in Avesta it is called "Ahuramazda". The meaning of these is 'Ashura', 'ahura' means ruling. [37].

The same is true in the appearance of the universe. They have the same view of the universe as three important visions - sky, space, earth, and gods. "They say in Rigveda," Father, "" nan " - mother - earth, as well as in Avesto and Vedas," gav " - cow," ushtra " - camel," aspa "in Avesta," harp "in Rigveda which means In Iran, "foot", in the Indian "ayse" - copper. In Iran, the word "zaraniya", in the Indian "hiranya" - called "tillo"[38].

Ahura Mazda is seen as the ruler of the whole world for good.

In the book of Yoddoshtoyegotho, the book of Got's Practices, the Iranian avant-garde Bahrom Farhushiy says:

، در پهلوی مس (مسمغان = مسمغان یعنی بزرگ مغان، در لهجه maz..... مه=مز' - ۶
دری: لهجه زرتشتیان ایران مامس و بامس یعنی مادر بزرگ و پدر بزرگ)، در فارسی مه یعنی
و واژه های مهتر و مهتری و مهست و مهی و مهین یعنی بزرگتر و بزرگتری و بزرگتری و
بزرگی و بزرگ در برابر کیه (کوچک) و کهتر و کهتری و کهی کهین است. در بند ۲ از هات
[39].- [بزرگ] بر می خوریم (= maz ۳۰ در بند ۳۱ از هات ۴۶ نیز بواژه مز'

“Meh = maz dar pahlavi mas (masmag'on-masmag'on), that means bo'zorg mag'on, dar lahjeji dari: lahjaye zardo'shtoyoni eron manas and bomas, hencei modar bo'zorg va pedar bo'zo'rg) dar forsi meh, ya'ni bo'zo'rg va vojehoye mehtar va mehtari va mehest va mehi va mehon,ya'ni bo'zo'rgtar va bo'zo'rgtari va bo'zorgtarinva bo'zo'rgi va bo'zo'rg dar barobar kiye va kehtar va kehtari va kehi va kehiyon ast, dar band 2 az hot 30 va dar band 14 az hot 46 niz bevoje maz(=bo'zo'rg) bar xo'rim”.

Maz “Avesto” maz, pahlaviy tilida mas(mas-mag'on=masmag'on), ya'ni katta mag'on, dariy lahjasida, ya'ni eron zardushtiyarlari momos va bomos, ya'ni katta ona va katta ota) fors tilida meh – katta deganidir. Meh so'zi mehtar, mehtari va mehest hamda mehi va mehiyon shakllarida darajalanadi. Ya'ni katta, kattaroq va eng kattasi shaklidir. Agar buni kichik so'ziga nisbatan qo'llasak, kehtar, kehtari, va kehi va kehiyondir.

(46th gotning 14 points and 30th gotning 2 points).

Ahura Mazda is the oldest adult who has created all the noble deities that serve the well-being of all the good and its prosperity.

For Upanishads ॐ, that is, the category of goodness. First ॐ, that is Om to a category of goodness “Chxandogya” (छान्दोग्योपनिषद्) vaand Isha (ईशापनिषद्) Upanishas we encounter. ॐ(AUM) this is the main feature of life and is expressed by the concept of higher education.

ॐ पूर्णमदः पूर्णमदं पूरर्गमिदं पूर्णात्पूर्णमुदच्यते ।

पूर्णस्य पूर्णमादाय पूर्णमेवावशिष्यते ॥

ॐ शान्तिः शान्तिः शान्तिः ॥[40]

Translation: God! It is a perfect perfection with uncertain perfection. No unbreakable process of rebuilding. God is peace, peace, and peace!

As it is seen from the translation of the above-mentioned sanction text, ॐ(AUM) as the idea of peace is one of God's attributes.

From the foregoing evidence it has always been in the forefront of God's creativity, the unity, the will and the propagation of His work. In the framework of their religion, peoples and nations have contributed to the progress of science.

For example, the Arab-Spanish philosopher Soid Andalusian, who lived in the eleventh century, analyzed each of the eight nations who had contributed to the development of world science in the above-mentioned Tabaqat ul-umam, and describes the geographical environment, discusses the basic principles of their languages and religions, and summarizes the origins of these nations.

For example, the author dwells on the history of the Persian people and writes: "... و ذكر بعض علماء الاخبار انَّ الفرس في اوَّل امرها كانت موحَّدة على دين نوح عليه السلام ثمَّ هم الصابئيُّون فاعتقدوه نحو الف سنة و ثمانمائة سنة الى ان تمجَّسوا جميعًا. و كان سبب تمجُّسهم ان زرادشت الفارسي ظهر في زمان يستاسب ملك الفرس و دعا الى دين المجوسية من تعظيم النار و القول بتركيب العالم من النور و الظلام و اعتقاد القدماء الخمسة التي هي عندهم: البارئ و ابليس و الهيولى و الزمان و المكان..."

Translation: ... Some scholars mention that the Persians were originally part of the religion of Noah. Then they came to believe in the religion of paganism (ie, worshipers of fire and sun worship), that is, about 1,300 years, and they believed in the Sabae'ity (the religion of the worshipers of the heavenly Heights in the Lower Mesopotamia).

The cause of their paganism is the Persian Zoroastrian. He lived in the time of Jastitite king of Persia and called on the Gentile religion to encourage the Persians to glorify the flame. He states that the world consists of darkness and light, and that it is necessary to believe in the following five things: 1) The Creator (Bari, Hâraliq); 2) The devil; 3) To Hayuloo; 4) to the space; 5) The time [41].

From the views of Soed Andalusia, the belief in the Creator is in the first place.

As it has been said in the Upanishads, ॐ(AUM) defines अहिंसा(ahimsa) is explained in connection with its concept. That is,अहिंसा (ahimsa) – This means that the peaceful state of the nation will endure it with patience.

इतिहास सतत युद्धों का एक लेखा है, पर हम नया इतिहास बनाने की कोशिश कर रहे हैं। मैं ऐसा इसलिए कह रहा हूँ, क्योंकि कि जहां तक अहिंसा का सवाल है – मैं राष्ट्रीय मानत का प्रतिनिधित्व करता हूँ। तलवार के सिद्धांत को मैंने खूब सोच-विचार करने के बाद छोड़ा है। उसकी सम्भावनाओं का मैंने हिसाब लगाया है, और मैं इस निष्कर्ष पर पहुंचा हूँ कि जंगल के कानून की जगह, प्रबुद्ध प्रेम के कानून की स्थापना ही मनुष्य की नियति है।[42]

Translation: History is a witness of the continuing wars, but we are trying to create a new history. That's why I'm telling you that when I get a question about Ahimsa, I represent the nation. Thinking of the swordfish, I chose it after making that decision. Having calculated his potential, I came to the conclusion that it is the duty of a person to love instead of evil. Love of one another is a love for one another.

It is clear that such a idea of peace is regarded as a struggle for war and civilization, from ancient to modern times.

Conclusions and suggestions

Avesta and Upanishads serve as an important source of human civilization in the historical development of the world nations. They embody the idea of philosophy, the world in which it is moving, the substance, the living and the inanimate world, to perfect human relationships through intelligent, infinite thought. It empowers human beings in the form of synthesis of the world of emotional states, and expresses noble qualities such as purity, noble intentions, pure emotion, sacred knowledge of the soil, and the Homeland in the person of high moral principles and thinking .

The results of this research can be used to create monographs, textbooks, methodological developments, and related parts of textbooks. Also, special courses for higher and secondary special educational institutions are planned to be introduced. In addition, research materials can be used to promote good news through media, radio, and television.

The Vedas and Upanishads are written in Sanskrit, and the study of the history of ancient civilization, which they call kindness, and the use of universalistic ideas in the reproduction of today's reforms is an urgent issue.

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