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Article



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## THE CONCEPT OF THE SOUL AND ITS CLASSIFICATION IN THE RIGVEDA AND ATHARVAVEDA

**Abstract:** Indian philosophy has its own characteristics and it has different schools. The world of the Vedic Aryans is divided into macrocosm and microcosm. The whole being is based on the eternal motion of the universe, which must obey the laws of rite.

**Key words:** category, veda, karma, dharma, caste.

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### Introduction

The doctrinal ideas about any soul are based on earlier religious, philosophical, or mythological teachings. In the development of philosophy, it was religious views that served as its basis. The creation of ancient Indian philosophy is also a shining example of this. Every classical school of ancient Indian philosophy is directly related to Vedic literature. It is therefore logical to begin with the first Vedic literature, the beginning of the formation of ideas about the soul in ancient Indian philosophy.

In his book *On the New Philosophical Encyclopedia*, Shokhin considered the Vedic period as a period built for the future of philosophy. Consequently, the Rig Veda contains hymns of the Vedic Aryans about man's gnosological views on the creation of the universe and the gods

The world of the Vedic Aryans is divided into macrocosm and microcosm. The whole being is based on the eternal motion of the universe, which must obey the laws of rite. That is why the cosmos, macro and micro worlds obey the laws of human and nature rita. As in all religious teachings, there are many theories in the Rigveda about the creation of the universe. But there is very little information about the creation of man. Among the living beings in the Rigveda, there is no special applause for man. Only they were divided into two groups: two-legged and four-legged. It is clear from this that the Vedas did not

glorify man as a mere living being, distinguishing him from animals. But individuals, such as heroes and demigods, are glorified as individuals.

It is well known that consciousness is not formed in a single individual form. Its socialization is necessary. Individuality means moving away from this society. In this sense, the German philosopher Erich Fromm states: "In any society, if a person does not want to protect himself from danger and starve, he must socialize."

It should be noted that at the time of the writing of the Rigveda, the Indo-Aryans lived a tribal life. The play also features events that feature several tribal marches and fragments of them. During the Neolithic period, the Indian Aryans were mainly engaged in agriculture. The presence of pastures and woodlands created the ground for their migration. To understand the Vedic literature, it is necessary to understand their semi-nomadic lifestyle. From this it can be concluded that the worldview of the nomadic and semi-nomadic population is completely different from the views of the indigenous population. That is why in the sedentary peoples great attention is paid to the ceremonies and traditions dedicated to the spirit of man and ancestors. Typically, such images are transferred to the main plan of the funeral home, where attention is paid to the smallest details. S. A. Tokarev says that while talking about the gods of the ancient Arabs, he emphasizes their influence on daily

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life. But they did not write thoughts about the soul, and perhaps this important meaning was not reflected in their lives at that time.

The semi-sedentary lifestyle made them pay less attention to death. The constant relocation to new places did not require them to produce conditions for separate funeral rites. This is the result of the fact that semi-nomadism is constantly under external influence and dependence. They did their utmost to preserve their social and traditional way of life, which is why there were so many gods describing everyday life in Indo-Aryan society. The hardships of life itself had to regulate life. This did not make them think seriously about the "spirit" or the "other world." The concept of death saw them as negative factors in their lives and as a factor influencing the mood of the community. In the Rig Veda, however, the notions of death are postponed. Perhaps in semi-sedentary conditions, death affects the mood of the community. For example: the death of a captain and the sudden death of a rakhnama, and so on

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

Three different religious views can be seen in the Rigveda: naturalistic pantheism, monotheism, and monism. In the Rig Veda, the creation of a deity is considered to be a mental product of human beings. The Vedic gods came into being as a result of the supernatural forces of nature, and they gradually acquired moral qualities. The sages of the Vedic period unconsciously amazed nature. Since the Rishis (sages) were essentially poets, they were able to enliven nature through emotions. They began to love nature: they watched the sun shine on the horizon. These mysterious processes led to the union of spirit and nature. For them, nature is a creature with a "spirit": it can communicate, it can think. Nature is the "window" of heaven. The elements are divine. These ideas signify the uniqueness of the ancient Vedic worldview.

These worldviews later led to the emergence of monotheistic views from animistic ideas. That is, his understanding of his belief in the mighty forces of nature later led him to understand the truth about the existence of God. For example: he hears the sound of thunder when the storm rises. This is accepted as a blessing from God. At this time, the Aryan peoples were absolutely convinced of the existence of a god. There were similarities and similarities between the Indian Aryans and the Persians. When they both came to India and Iran, the Zoroastrian doctrine prevailed. Because their needs and lifestyle were common, they did not seek new lands. As Dr. Mills points out, "The Avesto is closer to the Vedas than to Indian epics written in Sanskrit." It is clear from this that elements

of Zoroastrian views can be seen in the religious beliefs of the Indians. When the Aryans came to India through the Punjab, they encountered a local dasyu tribe. The dasyus who believed in divine spirits differed from ordinary Hindus in that they were vegetarians. The Aryans kept themselves away from them. It was these racial and cultural differences that later led to the origin of the varna system. Moreover, in order to maintain the purity of their religion, they (the Aryans) laid the foundation for the creation of their holy books.

The sense of imperfection of the universe, the weakness of humanity, and the need for a higher spirit, the need for a human heart is constant. Ancient philosophers and sources could not find an answer to such a question. Only a bright sky can be the solution. The sun, the stars, the moon may change, the clouds may move, but the sky will remain forever. This concept was called Ayaus in the Aryans, i.e., the supreme deity of the heavens. Most notably, such gods also existed in the ancient Greek and Roman gods. This word later became the etymological basis for the origin of the word 'deva'. The word "Deva" is derived from Sanskrit and means "holy." All the elements: the sun, the moon, the stars, and the earth come in quality. These views are as proportionate as the views of Zoroastrianism. In relation to the earth, they gave such qualities as "valenemat", "loving mother". It is in this way that he has evolved from material to personal, from personal to divine.

As in all beliefs, the Vedas refer to the Earth and Heaven as the divine "parents." But in the Rigveda they are seen as two beings expressing a single concept. They saw all the elements (sun, moon, stars) as the creators of humans and gods. But the question arises? Who created the heavens and the earth? Where did they come from? Such creativity is given only to the gods with divine power: Indra, Agni, Some. Varuna - varuṇa - is the god of the sky, the root of the word is "vara (var)", which means to wrap. This god corresponds to Uranus in the ancient Greeks and Ahuramazda in the Avesta. His constant companion is Mitra, and if they come together, they reflect darkness and light. The god Varuna is a god of peace, punishes sinners, forgives those who pray. The sun is Varuna's eyes, the sky is her veil, and the wind is her breath. At his request, the river swells and the sun shines. The laws created by Varuna were called rita (rītā), which were the laws of the universe. Whatever happens in the universe is subject to rhythm. It is closely connected with the ideas of Plato. Rites are seen as the beginning of all things.

### Conclusion

Comments on sacrifices and rituals were given at Mimansa School. The comments could not satisfy and persuade all the questions about all the traditions of sacrifice. Therefore, many monks have set different rules to deeply define different sacrificial rites.

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Jaimini Mimansasutra systematized the spiritual teachings of the Bararayana Upanishads as the Vedic interpretations that prevailed in various circles. In this way, the ancient Mimansachi aimed to interpret the sacred texts, and the science of rituals reached their peak. Moreover, the Mimansa texts are not limited to the explanation of sacrificial rites, but try to give

philosophically based mystical meaning to the rites. The goal of Piirva Mimamsa is to study the nature of Dharma. Purva Mimansa discusses pramansa and prameys. Purwa Mimamsa also gives the sacrificial authority rules to determine the correct order and nature of sacrifices such as adikara, anga, atidesa, uha, badha, tantra, etc.

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