

THE INTEGRITY OF AUROBINDO GHOSH'S IDEAS OF THE IDEAL PERSON AND THE PERFECT MAN

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Annotation: In this article, the idea of superman in the work of the philosopher is compared with the ideas of the perfect man in Central Asian philosophy, and we think about what stages a person should go through to achieve high spirituality. In addition, the qualities that are unique to each person in reaching the level of superman and occupying the position of a perfect human being defined by Aurobindo Ghosh are mentioned

Keywords: Superman, Perfect Man, Ideal Person, Purusha, Spirituality, Enlightenment, Irfan, Nation, Islamic Philosophy, Sufism, Anthropology, Supreme Truth, Power, Antiquity, Human Mind, Thinking, Person, Supramental Being, Supermind.

INTRODUCTION

The need of the world is the supernatural perfection of what can be in this life, the need of the mind is to achieve the divinity of a person and at the same time, the inner need of a person is not to achieve the perfection of his humanity, but to become higher and divine. A person always motivates himself to do worldly things without obeying his inner needs, i.e. the command of the soul, but according to Aurobindo, the command of the heart always calls a person to do great services, only we do not notice it because of the weakness of our spirituality. Because a perfect person is self-satisfied with imperfection, which is one of his great shortcomings. He does not know this until he has attained his perfection, because the incomplete knowledge in man deceives him into thinking that he has acquired great power, when in fact he has opened a small door of his knowledge. Our great scholar Avicenna has some wonderful thoughts about this. "There is nothing left that is not known, there is very little mystery left that is not abstract, when I think deeply about my knowledge, I know that nothing is known yet." The more a person strives for perfection, the deeper he falls, like the abyss of knowledge. In particular, our contemporary philosophers - B. Ziyomuhammadov and F. Ismailov defined the concept of the "perfect person" as follows: "A perfect person is understood as a

morally high human figure who has acquired various knowledge, has a number of beautiful qualities in his body, and meets the requirements of the time.

MATERIALS AND METHODS

In his philosophy, Ghosh states that human nature has been created to adapt to all environments, which is one of its strengths, and thus every human being has an innate tendency to strive towards nature and social environment. The philosopher in his work "Essays Divine and Human" states that "one of the important tasks of man's existence on earth is to become a perfect human being and to become a perfect instrument of God." In this regard, "Islamic scholars see Adam as the example of a perfect man in the first divine embodiment of the world, and this perfect man ensures the existence of the universe. The man embodies a small world in himself. The microcosm is a miniature version of the macrocosm. By embodying the divine world and the divine essence, man attains perfection and becomes God's representative on Earth.

RESULTS AND DISCUSSION

A person's nature is born superior to himself at birth, he must break away from his nature throughout his life and gain superiority, becoming superior to his nature should become the divine goal of his life. When this goal is reached, the doors of perfection are opened for each person, and at the same time, he realizes his identity. Ignorance of self is the cause of all sorrows and stumblings in the world, therefore Aurobindo Ghosh emphasizes that man must become self-realized. Because a person is prone to observation according to his nature and upbringing. He cannot perceive divinity beyond this limit. As we have seen, the perfection of man gives him freedom of spirit, unity, and spiritual immortality, so every person must strive for perfection and for that reason, it is required to acquire the divine mind from the dependence of the ordinary mind. However, our great scholar Ibn Sina in his book "Laws of Medicine" gives a different explanation to the mind that Ghosh called the simple mind, in particular, "the body and soul make up a person, and the brain is the center that regulates human life. The philosopher says that plants, animals and people have a special inner soul. The human soul is

the highest and most mature, that is, it has the ability to think and has the ability to understand abstract concepts, understand the essence of existence, and perform purposeful actions. So the mind is the expression of the human soul at the highest level.

Unlike Aurobindo Ghosh, Avicenna interprets the mind in man as an example of the highest level of maturity for the individual. In order to reach the level of a perfect human being, it is recommended to use this mental power. Ghosh, as we mentioned above, divided the mind into two parts, ordinary and divine intelligence, emphasizing that ordinary intelligence is useless for man, and he says that every person strives towards divine intelligence and thus attains perfection. So we can see that Avicenna and Ghosh have some differences in their views on reaching the level of a perfect human being. In particular, Abu Rayhan Beruni, a contemporary of Avicenna, describes the perfection of man in his book "Relics from Ancient Nations (Osor-ul-Baqiya)" by quoting the name of Avicenna's teacher An Notili, "An-Notili said: "Three perfections for a person there is a period. Being a God gives access to the power of the Supreme Power, an opportunity that not everyone has. Those who achieve this discover God in themselves and show their power. Living in God's presence enables one to experience His light, happiness, power, and joy. And this is the greatest happiness in perfection. Alternatively, the perfect human being becomes a superman, a Purusha (a spiritual entity with pure consciousness) as a divine spiritual being. (I quote the thoughts that a perfect man is close to God) Actually, human divinity is not reality, but man cannot perceive divinity in his human imagination or, on the contrary, humanity in his divine imagination. In the first example, humanity is elevated above the divine, in the second example, the divine is reduced to the level of humanity. All the complexity, the conflict is in the rational combination of these realities. Because superman is the one who is superior to human existence in this life. Ghosh warns that one should not be enslaved by one's self, because one is deluded by one's existence in life and by the false visions of the conceited mind surrounding one's eyes. That's why he forgets the path of spiritual consciousness in

addition to the slavery of the mind, as a result of which he believes that he is the owner of high spirituality. In the words of the famous French writer Guy De Maupassant, "a person who does not respect himself is unhappy, and a person who considers himself a high morale is a fool." In reality, the imperfect knowledge of a person elevates him to the level of a sage and dazzles his eyes with illusion, as a result of which a person goes astray from the path directed towards perfection. We can find similar ideas about this in the works of Navoi, in particular, the philosopher says in his "Lisonut-Tair" that "there are such persons who have many defects in their behavior and actions, they claim to be perfect, they praise that they are a perfect person, although they think they are mature. and insists that those who claim to be flawless can never be perfect. Selfishness takes a person away from true humanity, pulls him into the vortex of arrogance and leads him astray from the path directed towards perfection.

CONCLUSION

In conclusion, the concepts of "Superman" given by Aurobindo Ghosh in his works and "Perfect Man" in the work of Eastern philosophers have the same meaning in many aspects and purpose. In particular, in order to achieve perfection, according to Sri Aurobindo, a person with high spirituality must discover the spiritual divinity within himself and realize his potential, when he realizes, a person becomes the owner of great potential. At the same time, according to the scholars of the East, a person defines his level of spiritual elevation by reaching the status of a perfect human being. It is such a degree that it manifests the qualities, characteristics, and abilities that belong to all living beings in existence and occupies the status of the most perfect living being. So, in achieving high spirituality, a person will have his perfect spirituality regardless of whether he follows Indian philosophy or Central Asian philosophy. Because perfection remains one of the most necessary points of every society.

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