
Title: Essential characteristics of the phenomenon of Aryanism

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Abstract

Interest in the problem of Aryanism has not abated for several centuries, since J.-A. de Gobineau defined this direction of research. Further development of the topic can be found in the works of G. Gunther, V. Avdeev, S. Nalivaiko and others. At the same time, they do not contain a comprehensive definition of the concept of the phenomenon of Aryanism and its essential characteristics, so real Aryanism is often replaced by various theories and ideological doctrines. That is why we propose to use the term "Aryanism" in relation to this phenomenon, and not "Aryanism". Aryanism is, first of all, a socio-cultural phenomenon in the broadest sense of this concept, which formed the basis of the cultural tradition of the Indo-European civilization. It originated among the Eastern Aryan tribes and developed its own set of views, assessments, values, principles, different from other worldview systems, determining the vision of the world as an image of an ideal structure, a certain place of man in this structure, and, therefore, provides for the formation of an active life position, a program of constructive behavior and collective actions of people as members of a single society, which is aimed at development in accordance with their own knowledge and skills to achieve the highest ideal (a model of public paradise). This ideology laid the foundations for planning and forecasting, as well as the philosophy of statehood. The system of worldview and values of Aryism has a certain organization and hierarchical structure, which is completely subordinated to a single principle of the monistic origin and is presented in a system of categories, concepts and symbols. It is due to the presence of this specific system that it becomes possible to see the presence of the components of Aryism both in the historical process and in the modern social worldview. At the heart of monotheism (the total origin) - in Vedism, Zoroastrianism and Mazdaism, Judaism and its branches (Christianity and Islam) - is the idea of a single creative source, which was later embodied in the personality of God - the creator of the universe. However, each of the named directions understands this concept in its own way. Therefore, the idea of monotheism goes through several stages of development and is accordingly transformed during its implementation in other worldview systems. Thus, the concept of "monotheism" becomes the basis for the formation of such concepts as "theism", "deism", "pantheism" and "genotheism" ("monolatry"), but only partially coincides with them.

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Introduction

According to the concept of "proto-monotheism" by V. Schmidt, monotheism was proclaimed the original form of religion in the history of mankind [3]. However, research by representatives of the evolutionary approach has proven that monotheism is the pinnacle of the evolution of mythological and religious-philosophical thought (R. Bell, E. Taylor, J. Frazer, R. Marett, L. Sternberg, L. Levy-Bruhl, I. Kryvelev) [6]. At the same time, V. Schmidt made certain significant conclusions in the course of his research: 1) initially, the idea of a creator God existed in most nomadic peoples who believed in a heavenly God; 2) the beliefs of the Ancient East and antiquity were somehow close to the idea of monotheism; 3) along with the supreme deity, a pantheon of secondary gods was often placed; 4) magic gradually began to dominate in totemic cultures, and in matriarchal agricultural cultures they began to worship the earth and created a fertility cult, "lunar" mythology and revered the dead.

The Vedic worldview system is also often considered as ordinary polytheism. The deities of the early Vedic pantheon are represented by the gods of the sky (the immortals are the heavenly bodies and natural phenomena, Rudra, Asura), as well as heroes, in the role of which are tribal leaders (Indra, Yama), and female images (companions of the gods). However, on the basis of the most ancient Veda - "Rigveda" [7] - one can already see the emergence of a monotheistic line and the phenomenon of Aryanism itself. The heroic and ritual-ideological cycle of the ancient Veda is associated with Indra and the Aryans (RV 1.6), and the everyday and agricultural (spells, requests for rain, etc.), which is presented in the later mandalas, gravitates towards a mixed tradition that has absorbed the cults of pre-Aryan India. One can observe how the image of Indra gradually merges with the images of other deities associated with the Vedic cosmogony - Agni, Vishnu, Brihaspati, later Shiva and others. Thus, on the basis of nomadic tribes that had already domesticated horses and specialized in horse breeding and military affairs ("Oh, Indra-Agni, you shook ninety fortresses subject to Dasa - at once, with one military deed" (RV 3.12.6)), an understanding of the nature of Agni is born. Within the framework of the philosophy of Aryanism, the function of fire is understood as a single universal primary source (RV 5.79.8). Agni in the Rig Veda is multifunctional: it is an internal fire, it is a light in the sky, a light among people, the light of thought and inspiration of a poet ("To Agni-Vaishvanara", RV 4.5). In Zoroastrianism, the sacred fire Atar, or the universal fire of Khvarno, no longer acts as an independent deity, but is called the son of Ahura Mazda and is his attribute, as L. Lelekov noted, "a symbol of divine potentials" [1, p. 112]. In the Rig Veda, the cosmic form of fire is "Cosmic Heat" - tapas (RV 10.190) - as a single cosmogonic primary source, the root cause of the world. The ritual of pouring Soma, a strong drink mixed with milk and considered the drink of immortality of the gods, Amrita, is also connected with the ritual of Agnihotra. It is symbolically poured into the waters of the sacred river (Mahi - "big"), which is Sarasvati, Rasa, the Avestan Raha/Ranha, or the Heavenly River, which flows directly from the sky and washes the universal space. This image is also directly connected with the understanding of the universal fire, understood as a circulating flow, which is similar in its characteristic to the universal water flow (RV 4.43). "Offspring of the waters", "Descendant of the waters" (Apam Napat, translated in the Avesta as "Grandson of the waters") is an invariable epithet of Agni (RV 3.9.1): this is how the association with light waves, radiation is figuratively conveyed. Thus, the ritual of sacrifice to the waters and purificatory bathing (RV 1.23) laid the foundations of the tradition of honoring fire and water in Vedism and Zoroastrianism (Atar and Aban). The sea of Vorukasha (Avestan) is simultaneously identified with a real earthly body of water [1], and the sea of Puitika is associated with the heavenly Ocean (water that evaporates), like the Vedic ocean Matarisvan (Matarisva). All these images are associated with Agni, as T. Elizarenkova points out [7]: "The boundless ocean, Matarisvan, firmly embracing heat, formidable, strengthening; divine waters, first-born according to the law" (RV 10.109.1).

Discussion

Thus, the concept of the heavenly flow (Rasa/Raha) most likely serves as the initial idea of the ancient Vedic people about the geomagnetic field of the Earth, as well as the circulation of energy in the universe. That is why many hymns contain a non-distinction between Soma and Agni as a single universal flow, which is incomprehensible to researchers (Sayana, K. Geldner, L. Renu, G. Oldenberg and others). However, the interconnected attributes of the ritual - Agni, Soma and the river - convey the understanding-association of ancient philosophers about the circulation of matter and energy in the universe, the immortal mobile source that gives life to everything that exists (hymns "To Soma", RV mandala IX). And the World Ocean, in fact, is an ocean of cosmic waves, which indicates the nature of Agni as a phenomenon of microwave radiation. Therefore, the main symbols of Aryanism - fire and water - have multiple meanings and allow the ancient Aryans to describe the realities of one order: the moving cosmic, universal flow of energy Agni-Vaishvanara, in modern terms we can say - cosmic microwave radiation. This concept formed the basis of the philosophy of monotheism.

The issue of the tripartite nature of Agni (trisadhastha) is also considered: he is born in three places - in the sky, among people and in the waters as Apam Napat ("To Agni", RV 10.45.3). This mystical idea of the Trinity - three hypostases of a single deity - is also conveyed in the ritual of lighting three sacrificial fires.

At the same time, the emergence of an understanding of a single God-Creator takes place, whom the author of one of the Vedic hymns positions as a person (RV 10.81). This image already receives the name Vishvakarman ("Supreme creator-doer") and acts as an active primary source: "It was he who was received by the waters as the first embryo" (RV 10.82.6). Pointing to the identity of this image with the "embryo", the author identifies it with Agni. But the answer to the question "who is he - Vishvakarman" is never found, he is recognized simultaneously as non-incarnate and as a person, which later in Brahmanism will correspond to the concepts of "Nirguna Brahmana" and "Saguna Brahmana". The identification of Agni and Brahma - "You are Brahma and the lord of the house in our dwelling" - appears only in the X mandala of the "Rigveda" (RV 10.91.10). These facts testify to a later understanding of the essence of Agni and the beginning of the formation of the philosophy of Brahmanism. The Laws of Manu (Manava Dharma-sastra, 2nd century BCE - 2nd century CE) contains a conclusion that completes the development of the Vedic tradition in understanding the basic foundation of the universe, and conveys this understanding as follows: "Some call him Agni, others - Manu, the lord of beings, others - Indra, some - the breath of life, and some - the eternal Brahma. He, penetrating all living beings with five elements (murti), constantly makes [them] rotate like a wheel, through birth, growth and death. He who thus sees in all living beings the atman through the atman, he, having become indifferent to everything, attains the highest state - Brahma" (3M 12.123-125) [4]. This is also what Brahman is in Vedanta philosophy: an immanent and transcendent phenomenon that is an expression of the highest rational ideal principle (the Absolute) as the root cause and source of all that exists, and at the same time as the embodied creator of the world (Ishvara) [2]. The author of the treatise "Brahma Sutras" Badarayana, analyzing the holy scriptures, comes to a number of conclusions. In particular, it is indicated that Brahman is not something different from the world: "Just as a jug is nothing other than clay, and ornaments are nothing but gold, so this world of names and forms is Brahman" [2, p. 18]. Brahman can create the world with the help of Sat-Sankalpa - the energy of will. Atma (spirit, soul), Akasha (space) and Prana (breath) are also interpreted as synonyms for the concept of Brahman. In regard to the qualities of Brahman, Vedism states that Vaishvanara ("stomach/inner fire") is Brahman (BS 1.2.24), or Jyotiscaranadhikaranam - "light is Brahman" (BS 1.1.24-27). As an object of knowledge, Brahman is compared to combustion, internal fire, a moving energetic substance. The process of knowledge (meditation) itself appears to be associated with sacrifice, which serves a single purpose - the process of knowledge of the foundations of the universe.

The cosmogonic hymns of the Rigveda belong to the latest part (mainly mandala X), as was pointed out by G. Oldenberg, K. Geldner, L. Renoux, W. Doniger (O'Flaherty), T. Elizarenkova and others [7]. At first, the being Sat arises from the non-being Asat, at the end of the process of creation the sun appears, from which the generations of gods and people come. Aditi gives birth to something inanimate - Martanda, and the gods set it in motion, after which it lives and dies (RV 10.72). This creature (with its feet up tad uttanapadas pari) seems to be a cosmic giant, similar to Purusha, or a cosmic tree turned upside down with its roots upward (RV 1.24.7). The relationship of Aditi and Daksha simultaneously resembles Purusha and Viraj (RV 10.90). It is necessary to take into account the fact that the names that are translated from Sanskrit today as the names of gods could initially indicate specific phenomena and cosmic objects. Thus, in the text of the work we find almost no contradictions with modern cosmology: here the process is poetically depicted, when the universe was born as a kind of ocean of particles, its first objects (gods) became long-lived from the point of view of man ("like immortality"), "holding hands" they "dance" (a round dance-circle) in the ocean of circulating cosmic energy and dust, and, finally, the Sun appears among them. The cosmogonic ideas of Zoroastrianism (Yasna, Gathas) are similar to the ideas of the authors of the "Rigveda". Here are described the heavenly bodies that carry out their cycles, which is the measure of Asha (law, truth), ratas-models (integrity, immortality, new month, ratas of the year, etc.). From the common Indo-Iranian source, the Zoroastrians inherited the ritual of pouring out Haoma (Soma) and honoring fire (Atar, Khvarna). The Zoroastrian concept of the world, however, differs significantly from the views of the authors of the Rig Veda. The image of Ahura Mazda is associated with metaphysics: it is constant and unchanging, not limited in time. Therefore, the monotheistic line in Zoroastrianism appears already transformed and directly connected with Judaism and Christianity. And the instructions of Ahura Mazda are considered the "Holy Word" and "Revelation". However, the ideas of the Rig Veda in the ritual of Agni itself are certainly connected with the law of continuous movement and the cycles of the life cycle. Thus, the most ancient form of monotheism, which expresses the main idea of arysm, in India and Iran was not monolatry (genotheism) and not theism or deism. The single deity was initially understood in a spirit close to pantheism (Vedas and Upanishads), or as an impersonal Superbeing (Buddhism). It is in the image of Agni (Khvarna) that the essence of the main idea of Aryanism is embodied - an understanding of the foundations of the universe as the realization of the nature of radiation.

Also indicative is the fact of the correspondence between the views of the ancient Aryans on the nature of the universe and the conclusions of modern cosmologists and physicists, which M. Kaku drew attention to [5]. In particular, Vishnu is usually depicted lying on the king of snakes Naga Shesha (Sesha), where Shesha is like waves on the surface of the ocean of primordial waters. In Aryanism, the view of the finiteness of a separate universe and, at the same time, the infinity of the world was also first formed, which is entirely consistent with the conclusions of A. Einstein, E. Hubble, C. Bennett, A. Gus, G. Gamow, F. Hoyle, J. Wheeler, M. Kaku (the Big Bang and expansion of the Universe theories, superstring theory) and others [5]. The Universe is dynamic as a result of the wave curvature of the matter of space-time, and light and sound are waves, their oscillations can occur in different planes, creating the illusion of spatiality. Taking into account the latest research, the term "universe" (universum) was replaced by "multiverse" (multiverse).

In Vedism, these concepts correspond to the concepts of Saguna Brahman (manifest Brahman) and Nirguna Brahman (unmanifest Parabrahman) (BS 4.3.7-14). Brahman, it is noted in the philosophy of Vedanta, had no other cause during the creation of the universe, except for its inherent play - Lila (BS 2.1.32-33). This refers to the play of light and sound, illusion, Mahamaya [2]. Thus, the creation and destruction of the world (the Great Dissolution, Maha Pralaya) follow each other and such changes have no beginning and end, but are only a sequence of cycles, thus realizing the main Law (Rta) [8]. Cyclicity in Vedic philosophy, Buddhism, Jainism and Tantrism is conveyed through the image of the Wheel of Samsara or the concept of Kalachakra. The phenomenon of information (Truth), the informativeness of the universe is directly connected with the nature of light radiation in Aryism. Information as the concept of "truth" is transmitted through certain images. Asha/Arta (law, truth) - in Zoroastrianism; Satyam - in Vedism [1], [2], [7], and its expression is the Law-Rta; in Christianity, this understanding is

transmitted through the image of the "Word" or "Book of Life", where all dead things and creatures are recorded as potentially alive ("Apocalypse", ch. 10.10). Thus, we can say that the main, most perfect form of information development is God (monotheistic religions), the "wave Ocean" or "Nirvana" (Vedism, Buddhism, M. Kaku). It includes all other potential information forms, probabilities of the existence of matter. This testifies to the corresponding understanding within the framework of Aryanism of the high structural organization of man, which contains the entire potential of the previous levels of development of the universe. The idea of the Treaty and Covenant (Law) originates in the Vedic period, including the IV mandala, which mentions Indra's Treaty with those who honor him. Law and Truth appear as interconnected concepts in the Avesta and Vedic texts (*rtam ca satyam*) as an expression of the divine principle of cyclicity (RV 10.190.1). The Cosmic Law (Rta) is enshrined in the ritual of hourly sacrifice to various gods (cosmic objects and structures) during the day *Rtugraha* (the law of the cycle of time), where each deity is assigned its own time and place (RV 1.15). The concepts of Law and Truth at the same time express the principle of structuring (determinism) of the universe [7]. According to the definition of the interpreters of the Rig Veda, Mithra acts as the deity of a friendly treaty, uniting people and monitoring the observance of the social hierarchy (he has a similar function in Zoroastrianism). Usually Mitra appears in connection with Varuna and this has its own explanation: Varuna is presented as a cosmic ocean that gives birth to everything and, accordingly, establishes the Law of the cycle, which is managed by Mitra. This fact testifies to the transfer of the consciousness of natural legislation to the formation of the system of social hierarchy in the worldview of Aryanism. Therefore, both in Zoroastrianism and in the Indian dharmashastras there is a direct connection between the legal norm and the ritual, and the fulfillment of the norm is equated with holiness. The concept of Law and Contract, which initially formed the basis of natural and ritual-religious legislation, were then transferred to the life of society.

Thus, the concept of Truth corresponds to: 1) the theoretical understanding of the basic natural Law - the cyclicity and procedurality of being; 2) the practical reflection of this idea in the ritual; 3) the transfer of the idea of correspondence of natural legislation to the public and the creation of an appropriate social hierarchy (social ecologism), which reflects the hierarchical (multi-level) structure of the universe. It should be noted that it was in the philosophy of Vedism-Brahmanism that the socio-philosophical foundations of Aryanism were laid, within the framework of this direction the most detailed information about the foundations of the universe was collected and views on the arrangement of society in harmony with the universe were formed. In other religious and philosophical directions one can observe the further development of the monistic idea, its transformation and adaptation under the influence of other worldview systems, and at the same time, a certain departure from the fundamentals of Aryanism. Aryanism considers the real world to be the embodiment, materialization of the impersonal light principle, its natural continuation, which in the process of development acquires a multi-level structural organization and acts as a single harmonious system. The entire structure of the universe (mandala) in the worldview of Aryanism is subject to logicism and processualism, therefore it provides for development, regularity, cyclicity, multi-levelness, and the like. The worldview system of Aryanism can be reflected in the paradigm of "God - Universe - Society - Man". Within the framework of the philosophy of Aryanism, it is also necessary to define several components that characterize monotheism and convey the hierarchical principle of perception of the universe: cosmologism (cosmism), determinism and ecologism.

It can be seen that the worldview of Aryanism is characterized by epistemology. The possibility of calculating natural processes in mathematical formulas led to the development of such disciplines as astronomy, astrology-jyotish, mathematics and architecture in ancient Indian society, which is shown in the "Vastu Shastra", the treatises of Aryabhata, Brahmagupta, Bhaskara ("The Crown of Systems", "Algebra" ("Bijaganita")), etc., and reflects attempts at planning and forecasting using mathematical calculations [9]. Thanks to the geometric-mathematical view of the structure of the universe in Aryanism, it becomes possible to see its hierarchy, systemicity and integrity, and therefore the universal harmony of this global structure. Hierarchical organization, systemicity and orderliness are also inherent in man and society. In Aryanism, life in harmony with nature (compliance with the laws of physics of the universe,

natural ecologism) is constantly positioned, which follows from the cosmology of monotheism [9]. In accordance with the principle of cosmologism, the division of society into castes arises (which the Aryans did not initially have) [4]. From the text of the Rig Veda, it is clear that Purusha is the realization of the visible world, inanimate and animate nature, he, as a universal material entity, was divided and sacrificed so that all objects of nature were formed from him: "His mouth became a brahman, (His) hands became rajanya, (what) his thighs are, is a vaishya, from his legs a shudra was born" (RV 10.90.12). Thus, in Aryanism, the foundations of a sociocentric approach were laid, which is sometimes accused of absolutizing the importance of human social connections. Aryan humanism is presented in the interaction of interests of the individual and society, this is the so-called natural humanism, aimed at harmonizing the relationship between personal and social interests. In the anthropology of Aryanism, man is considered as part of a single universe, conditioned by natural and social connections, included in a single process of anthropo-socio-cosmogogenesis, and therefore must live in harmony with the universe and society. Here, there is no talk at all about any psychologism or freedom of the individual. Only in a team is its value and the natural potential inherent in it revealed. Therefore, a person cannot act at his own discretion, his behavior and activity are conditioned by social requirements (dharmashastras, "Laws of Manu", etc.). One of the main concepts of Aryan monotheism - Love - provides for the implementation of civic duty and is understood as devotion and service to a high ideal, an ideal image, an absolute or a higher being - the Creator. The humanistic idea of Aryanism is aimed, first of all, at improving the moral essence of man, directs him towards development and co-creation in accordance with the natural principle, God the Creator (in contrast to the destructive, destructive position). "Veda" is understood as "knowledge" and "virtue", contains information about the world and the corresponding view of the universal and divine human nature as a harmonious instrument of practical activity in the circle of family, community, society. Within the framework of Aryanism, the idea of subordination is also positioned, which shows the inclusion of each object in the structure of the universal system. Therefore, the lower strata of society must obey the higher (castes, state), which determines a certain harmony of relationships in society. At the same time, man in Aryanism is not a passive object of nature, but a subject of action, which determines the development of social matter and the objective world around him.

The moral and ethical views of the Aryans show that they valued generosity and friendship, honesty and did not tolerate the lies that their enemies resorted to, tried to know the "divine" truth and valued it above all else, securing this knowledge in ritual. The Aryans considered themselves pious executors of the law, friendly, like the cohort of their gods - Agni, Indra, Mithra and others. At the same time, Evil in the Vedas does not appear on a universal level, as in Zoroastrianism, but has a specific bearer. Therefore, in Aryanism there is no idea of expulsion from paradise, on the contrary - the whole world is perceived as a common good, appears in its integrity and indivisibility (RV 3.31.17). Therefore, the concept of justice and ethics in Aryanism acts as a reflection of natural processes. With the development of the Vedic tradition, completely new concepts of "sin" and "sinlessness" appear, which we initially do not find in the "Rig Veda". At first, all people were divided into those who performed the Soma ritual and those who did not make sacrifices to the Aryan gods - these were dasa (dasyu) and rakshasas (RV 5.44). In the period of the late "Rigveda" the understanding of "mortal" and "immortal sin" arises (RV 10.132.4). In the "Laws of Manu" the ethical indicators of righteousness are already defined - "Constancy, indulgence, humility, non-stealing, purity, restraint of the senses, prudence, knowledge of the Veda, justice and non-anger - form dharma, which has ten signs" (3M 6.92); a list of vices is also given (3M 7.47-48). However, as before, evil has a social status and does not act as a category of universal antagonism: the world is a holistic creation of Brahma, and social prescriptions are aimed at maintaining this universal harmony at the societal level [4]. In Zoroastrianism, a common motif of the struggle against the beliefs of local aborigines - magicians and sorcerers, and their gods - devas ("Videvdat" [1] - "Law against devas") runs like a red thread, idolatry is condemned (including Buddhism, which was widespread at that time). This fact can also act as one of the main markers that distinguish Aryanism from paganism as such, where the indicated elements act as style-forming (magic, belief in spirits, etc.). Sh. Shaked, E. Rtveladze, A. Saidov and E. Abdullaev point out that the aggressive assertion of dualism was not initially characteristic of Zoroastrianism until the beginning of the Sassanid period [1]. Initially,

the basis of the philosophy of both works - "Rigveda" and "Avesta" - was the desire for harmony and goodness, and the highest achievement of the forces of good was considered the birth of descendants of man and animals.

A significant drawback of the ideological trends that arose in the last 2-3 centuries and in a certain way exploited the worldview of Aryanism is the attempt to explain the concept of morality exclusively by natural processes, impulses, instincts, and, of course, the struggle of interests and individual wills (racialism, F. Nietzsche, A. Schopenhauer, etc.).

The philosophy of Aryanism is distinguished by its epistemology and in the study of the nature of the soul. With the development of the Vedic tradition, the soul begins to be described as the subject of knowledge, and the "abode" as that which is to be known ("Mundaka Upanishad"). This point distinguishes Aryanism from the religious and philosophical views of Judaism, Christianity, Islam, etc., where knowledge is taken on faith, as postulates that cannot be known, and act as revelations. The Vedists claim that the individual soul is absolutely identical to the Supreme Soul (shruti, "Brahma Sutras"), therefore it is eternal. Collectively, individual souls make up Brahman. The goal of the soul should be Brahman and its knowledge. Knowledge is the main goal and virtue of man, which brings him closer to Brahman. Deprived of Avidya (ignorance), the soul releases the same properties that Brahman possesses - freedom from sin, pure will, omniscience, its only quality is Chaitanya (pure reason) (BS 2.1.21-22; 4.4.5-7).

Thus, the main benefit in the philosophy of Aryanism is knowledge (Truth, Asha) - knowledge of the main law (Rta) and life in accordance with this natural law. The goal of knowledge is "liberation" from karma as a cause-and-effect relationship: only true knowledge gives birth to success and eliminates the undesirable consequences of karma (action). This is the main point of the Vedic teaching, which is usually interpreted as "salvation" - this is knowledge of Brahman and salvation from the error that is born of cause-and-effect relationships (karma) as a result of ignorance (BS 3.2.38-41). Achieving harmony between action and result is the main goal of Vedic teachings (BS 3.3.28). In the Brahma Sutras, with reference to the sage Jaimini, it is stated that knowledge of Brahman does not depend on acts of sacrifice. Thus, all Vedic texts testify that salvation, Moksha, is achieved through knowledge of Brahman, and spiritual progress in Vedism is understood as the attainment of knowledge about the nature of the universe.

At the same time, it is necessary to note certain contradictions inherent in the worldview of Aryanism: along with the deep philosophy that examines the foundations of the universe, and within which the equality and equivalence of all embodied souls (Jiva) is affirmed, a system of restrictions for certain groups of people, an elitist ideology, is developing. Heroism, the conquering policy of the Aryans, aimed at obtaining benefits, often created by other peoples, and distinguishing themselves (adherents of the Law and gods) from other peoples (atheists, thieves and magicians), most likely, gave grounds for the formation of the ideology of chosenness in ancient Indian society (RV 4.4.9). Then this tendency was inherited by other peoples and groups, on the basis of which the ideology of aristocracy, divine choice, etc. was formed, and in modern times - the ideology of Nazism. The philosophy of elitism also affects the epistemological aspect of Aryanism. The Rig Veda notes that language was created by the ancient rishis poets, who gave names to all things and thus made the secret manifest (RV 10.71.1). This thesis reflects the awareness of the Aryans (at the initial level) of the fact that information is realized through language, and at the same time there is an indication of the emergence of an understanding of the elitism of knowledge already in the early Vedic period: "secret words" (Pada Guhyani) or "sacred Speech (Vach)", which unites poets and gods, but is incomprehensible to the uninitiated (RV 10.53.10). Indologist P. Grinzer also notes: "in ancient monuments of Iranian, Indian, Hittite, Greek, Icelandic and Irish literature ... the opposition of the so-called "language of the gods" and the "language of people" is more or less clearly revealed" [cit. according to 1, p. 26]. In particular, in the Laws of Manu there is a point that reflects the position of Brahmanism in its view of knowledge: "He who is endowed with proper knowledge is not bound by deeds; he who is deprived of knowledge is subject to the circular flow

of life (Samsara)" (3M 6.74). Thus, knowledge determines the freedom of a person, as well as his belonging to the elite of society, while all others who are not endowed with such knowledge are obliged to follow the regulations and rituals in order to organize the life of society.

Further deepening of the conflict between the philosophy of Aryanism and religious legislation occurs during the borrowing of Vedic knowledge and its implementation in other religious and philosophical systems, and individual theses of Vedism are already in a reduced form adapted to other teachings. Recently, due to the lack of a deep analysis of the foundations of worldview systems, Aryanism is replaced by synthetic ideas. To sum up, it should be noted that the following provisions became the basis for the formation of the elite doctrine of Aryanism: 1) the idea of knowledge and progress; 2) the idea of the godliness of those who possess knowledge; 3) the appropriation of the merits and achievements of Aryanism exclusively by one race (or nation, group). However, it should be noted that, based on the philosophical part of Aryanism, the element of elite ideology was introduced much later than the foundations of Aryanism were laid.

Conclusion

Thus, the following provisions formed the basis of the phenomenon of Aryanism: 1) understanding and corresponding idea of the nature of light radiation as an expression of the nature of the universe, formed in the idea of monotheism; 2) Truth and Law are the main concepts of Aryanism, which point to the main law of the universe - the cyclical movement of energy and matter (Samsara); 3) Aryanism is characterized by epistemology, which made it possible to form a certain view on the principles of the universe and the organization of society, to show their hierarchy, systematicity and integrity, and, consequently, the universal harmony of this universal structure; 4) the main goal of the philosophy of Aryanism is knowledge (Truth, Asha) - knowledge of the main Law of cyclicity (Rta) and life in accordance with this natural law.

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