

PHILOSOPHICAL ANALYSIS OF MYTH AND MYTHOLOGY

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ABSTRACT

This philosophical analysis delves into the profound exploration of myth and mythology, aiming to unravel their intricate significance within the realms of human cognition, culture, and existential understanding. Employing philosophical lenses, the study scrutinizes the nature of myth as a symbolic narrative and mythology as a collective repository of cultural beliefs, archetypes, and cosmological frameworks. Through critical examination, the analysis contemplates the philosophical underpinnings that guide the creation, interpretation, and perpetuation of myths, transcending geographical and temporal boundaries.

Central to this exploration is an inquiry into the epistemological and metaphysical dimensions of myth, investigating how myths serve as vehicles for conveying profound truths, moral lessons, and ontological reflections about the human condition. Furthermore, the study contemplates the role of mythology in shaping cultural identity, fostering communal cohesion, and providing a framework for the interpretation of existence and the cosmos. The philosophical analysis also engages with contemporary debates surrounding the relevance of myth and mythology in the context of scientific advancements and the evolution of human thought. By delving into the intersections between myth and reason, the study seeks to elucidate the enduring appeal of mythology as a reservoir of meaning and significance in the face of evolving intellectual paradigms.

Ultimately, this philosophical analysis aspires to contribute to a deeper understanding of the enduring power and relevance of myth and mythology, transcending their conventional portrayal as mere cultural artifacts. By unraveling their philosophical dimensions, the study illuminates the intricate tapestry that myths weave in the fabric of human consciousness, inviting reflection on the profound questions that myths continue to pose and the timeless wisdom they offer to those who seek to comprehend the enigmatic tapestry of human existence.

Keywords: myth, mythology, gnoseology, synergetics, religion, philosophy, Historical-Philosophical.

INTRODUCTION

Mythological imagery refers to social being as "the expression of emotional-visual images"[1] as natural and supernatural, the experiences of life and the experiences of those who are motivated in the process of associative awareness.

Analysis of thematic literature. These images, images of Gods, saints, angels like transcendental, I. In the phrase Kant "out of Experience", [2] the emotional-associative is an expression of awakened visions. A.F. Losev writes By examining the connections between myth and philosophy: "according to Plato, knowledge, especially knowledge of God, is darcur to be perfect, because gods are the content of an ideal, unchanging and eternal essence".[3] well, the myth is the "perfect knowledge" of people's non-ideal, transcendental imagination, images such as gods, saints, angels. The "perfect" of this knowledge lies in the "unchanging and eternal" of

non-fictional, transcendental images and visions. During the years of independence, many works were created aimed at revealing aspects of God, Saints and other non-religious images related to human life, spirituality, the creation of the universe. But the myth has not been studied as a special object of study. The connection of myth with philosophy V.Alimasov is mentioned in his essay "Man, myth and philosophy". He writes, " man's life is full of myths and narratives - myths; whatever he creates, whatever he discovers, bari is a myth. From this point of view, the person himself is also a myth. However, the astonishing part of a person is that he is looking for meaning from these myths. It is at this point that myth and philosophy are muntaqib".[4] in this place, the scientist A.F.Relies on Losev's opinion.

A.F.Losev notes: "every living person is a myth in one sense or another... it is a myth that a person is a person on his own, not because he refers to mankind, but because he is perceived as a person and formed as a person"[5].

V.Alimasov seeks to prove the myth of life, of a person, with his opinion below: "everything is fleeting, temporary, everything loses its shape and shameful, along with it its importance, dignity. So who can now deny that there is also a being, and human life is not a myth? Nobody!"[6]. Such a pessimistic view is also prominent at the end of the essay: "myth. - writes V.Alimasov, - for a person there has never been an absolute fiction, an absolute absence, even now he is not an absolute non-fiction, but a reality. Science concludes that the land in which we live dates back 5 billion years, and the life in it dates back 100 million years. Like all planets, the Earth changes, even by a certain period it may disintegrate or merge with other planets. So the life that we glorify as arrogant is temporary. From this point of view, human life, its creators, the glory of "the meaning of my life", is a myth". From a gnoseological point of view, life, a person can be called a myth. In this place, Sartre's concept" life is absurd " comes to mind. The view that life is fleeting, temporary is widely held in religious teachings. So, V.It is conspicuous that alimasov's Call of life, of being a myth, is influenced by religious teachings, but cannot be called True from an ontological point of view. When human life is seen as a myth, a transience, a being cannot be called a myth even if the Earth joins other planets and becomes entangled. The existence of existence is inevitable even when there is no man, humanity" is thrown out: "myth. - writes V.Alimasov, - for a person there has never been an absolute fiction, an absolute absence, even now he is not an absolute non-fiction, but a reality. Science concludes that the land in which we live dates back 5 billion years, and the life in it dates back 100 million years. Like all planets, the Earth changes, even by a certain period it may disintegrate or merge with other planets. So the life that we glorify as arrogant is temporary. From this point of view, human life, its creators, whose glorification is "the meaning-soul of my life", is a myth" [7].

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RESEARCH METHODOLOGY

Mythological visions cannot be forgotten that approaches coexist with human life as a transcendental, that is, a sought-after, subjective derivative that occurs "beyond experience". Although the genesis of mythological views goes back to primitive times, some of the images, thoughts in it are still encouraging people to transcendental thinking, research. Even some researchers see the reason why philosophy is in crisis as it moves away from transcendence, from myth, from mysticism, and dream of the return of philosophy to taut mysticism. For example, candidate of philosophical Sciences, Associate Professor Sh.Qahhorova writes:"...It is understood that most conclusions of synergetic are very harmonious not only with the ideas of Taoism, but also with esoteric ideas of all religions, ancient philosophical teachings and mythology. It is natural to wonder why this is happening.

It seems to us that the sciences and the rational philosophical teachings of the present age in general diverged from one source, the "seed", that is, higher irrational, mystical knowledge, and then entered the path of independent development. After they have reached the norm of their independent progress, the need now arises to return to the source again. After all, the power received from the source is divided by spending on all necessary and non-urgent actions, the need to recharge the power arises. The essence of the crisis in science is also, in our opinion, exactly that. Thus, in the image of synergetic, we see a science that embodies the need to return to the source" [8] the author sees the factor in saving philosophy from crisis in returning to mythology, mysticism. And seeks to substantiate this view by Hegel's rule of actually hyper dialectic, dogmatic "thesis - antithesis - synthesis". He writes: "the synergetic (in fact, it was about the science of philosophy, the author of the article, without thinking, replaces philosophy with the concept of" synergetics "- this thought, expressed as a return to the source, also corresponds to the" triad " principle of Hegel, that is, his schedule (thesis - antithesis - synthesis), which represented the main stages of the formation and development of being. In this, the esoteric core of ancient mythology, religion and philosophy can be viewed as a program-thesis, which is necessary for the emergence of all forms of rational activity on the basis of all the variety formed in the later period of human knowledge" [9].

Analysis and results. So, the main conclusion that arises from the thoughts in the article is that philosophy should slip into "one source", "seed", that is, into mysticism, esotericism, mythology. This approach is also prominent in other articles [10]. In our opinion, slipping to a primitive base, "seed" is harmful both in essence and according to the requirements of the period. In fact, it is not in the science of philosophy, but in the minds of supporters of a return to the primitive "seed", esotericism and mythological visions. Yes, N.A.As Berdyaev said, "in ancient times, life was religious-mythological, so philosophy was also religious-mythological. Heraclitus, since Pythagoras "philosophical wisdom" represented a folk life based on religious-mythological Visions, has a religious-mythological character, as platonic philosophy is associated with Elevzin's mystery [10] is the current era, our lives, the opportunities created by independence gaining a religious-mythological character? Of course, no.

Conclusions and suggestions. Round, philosophical observations can be built on irrational, transcendental visions, scientific concepts aimed at studying religious-mystical thoughts. But this does not mean the need to return philosophy, socio-philosophical research to the mystical,

esoteric, mythological era. The Republic of Uzbekistan is a secular state, it glorifies science and relies on the achievements of mental perception, rational thought and science and technology.

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