

THE IDEA OF THE MONISM OF GOODNESS IN SHOTA RUSTAVELI'S THE KNIGHT IN THE LEOPARD'S SKIN

Giorgi Sibashvili

Iakob Gogebashvili

Abstract

The idea of goodness monism is the main idea of Shota Rustaveli's philosophical outlook. Philosophical views given in his immortal poem " **The knight in the panther's skin.**", his philosophical outlook, reflected in poetic and philosophical aphorisms, are noteworthy for us both from the artistic-aesthetic and ethical-philosophical point of view. Shota Rustaveli is first of all a genius poet and a great master of artistic words. However, he does not limit himself to artistic or religious representations, but devotes a lot of space to views of philosophical origin, the authors of which he himself names in the lines: "I like to learn from Plato." "When this matter is covered, the wise man will declare it." Mention of Plato and Dionysius Areopagel (Peter Iberi) in "The knight in the panther's skin." is extremely important from the point of view of the origin of goodness, the monism of goodness. The most important idea among the three main ideas of Plato's world of ideas is the idea of goodness. After Plato, his followers, who called themselves Platonists, at the end of ancient philosophy, based on the symphony of Plato and Aristotle, created a new original philosophical system called Neoplatonism. This theory was extremely popular in Georgia, especially in the form of the Neoplatonism of one of its main representatives, Procles Diadochos, on the basis of which the Areopagite-Christian theories of Dionysius Areopagel (Peter Iber) and then the Christian-Neoplatonist theories of Ioane Petritsi, which had a great influence at that time, were created . in the formation of the Renaissance humanism era of the world, as well as the Georgian thought and in particular the Georgian philosophical culture. These theories should be considered as one of the most important sources of the philosophical views of Shota Rustaveli's genius poem " The knight in the panther's skin" from the point of view of the monism of goodness. One of the main ideas of " The knight in the panther's skin" is the idea of the victory of good over evil, which is conveyed in the words of Avtandil, one of the main characters of the poem: "The evil was defeated by the good, his being is long." The entire plot development of Rustaveli's poem serves as an artistic embodiment of this idea. But the fact that Rustaveli tries to show not only that evil loses in the fight with good, but also why good wins over evil is also noteworthy. For the researcher interested in the philosophical views of Shota Rustaveli, it is interesting not only the problem of victory of good over evil, but also the clarification of the nature of good and evil and what is the relationship between them and why the nature of good is long and eternal, compared to the nature of evil. This kind of interest is the field of interest of the philosophical thought itself, which is far away from the scope of poetry and demands the necessity of an ethical philosophical discussion of the poem and the clarification of the ideological source of

its philosophical views. These problems have been thoroughly researched by Georgian and foreign scientists-philosophers (**Niko Mari, Ivane Javakhishvili, Shalva Nutsubidze, Shalva Khidasheli and others**) and their conclusions are the most important guiding principles for the history of Georgian spiritual culture in general, and Georgian philosophical thought in particular. Shota Rustaveli is an extraordinary connoisseur of the intellectual relationship between antiquity and his era, in particular the philosophical situation, philosophical wisdom. He considers poetry to be a "field of wisdom" and he tries to bring these two fields of wisdom closer together. Rustaveli is in favor of the symphony of poetry and philosophy, their closer relationship, dialogue between poetry and philosophy. In his immortal poem, *The knight in the panther's skin*, the essence of good and evil and the relationship between them is in the following words pronounced: "The existence of goodness is long", "They said that evil is absent", "Good I know the brevity of evil", God will "shorten the fullness by a moment". An original attempt at an artistic-philosophical embodiment of the Neoplatonic idea of the "monism of goodness" is given in the following stanza: "When this matter is covered, the wise man will tell the truth, God will bring good and will not give birth to evil, aggressive will shorten my time, will burn the good into fire, He doesn't separate himself from the one who is better than him. According to academician Shalva Khidasheli: "In this case, we are dealing with a real happy case, which provides an unmistakable key to solving the content and origin of the views expressed in the poem, in particular in relation to this problem and in general to clarifying Rustaveli's philosophical views." Khidasheli, sh. (1988) *History of Georgian Philosophy*. Publishing House Science. p. 263. According to the monism of goodness, only good has a true substantial existence, and evil according to pseudo-Dionysius: "No is is is". Goodness is also a condition of existence. Everything that is is of good, and that which is not good, e. i. It doesn't exist, it doesn't exist. A question is asked. So what is evil? what is evil Neoplatonism's answer is as follows. Evil has no origin, because there can only be one origin. This is good, not evil. Goodness is caused by God, but evil is not. "It is not by God that there is evil, but only good." The basis of the victory of good over evil is the authenticity of good and its eternity, the substantial existence of good. And the temporality, brevity, and transience of evil, i.e., is an accidental existence. Goodness is substantial, self-contained, "self-contained", goodness is self-contained. Evil does not exist by itself, it is "non-self", "absent". In the words of Shota Rustaveli: "Why did evil come to the Creator of?!" In his own words: "I know the brevity of evil, its long is good." Despite this persuasive assertion, evil still has some, however brief, actual, empirical, accidental, accidental existence. Otherwise, the overcoming of evil by good will lose its meaning, if evil is not recognized as existing in some way. A logical question arises. What is evil in its accidental existence? The answer can be found in the Neoplatinist theory of Proclus, Dionysius Areopagel (Peter Iberi) and Ioane Petritsi. In Neoplatonism, goodness derives from the first one, from the first beginning, from the first cause, or from God, through divine emanation, (radiation), which

is its own essence and primary definition together with beauty. The relation of the first cause to the world is precisely the relation of goodness, which emanates from it, extends to the whole world and will appear as good to everything. According to this theory, among the definitions of God, goodness is special. The idea of beauty is given importance. God is both goodness and beauty: "The relation of the first cause as goodness to the world, if it gives ethical value and meaning to the world, its relation as beauty determines the aesthetic value of the world. Their importance is almost equal. According to the terminology of Ephraim the Small, it is the same whether you call God goodness or beauty" (Khidasheli, Sh. (1988) History of Georgian Philosophy. Publishing House. Science. p. 263. In Georgian Neoplatonism created under the influence of Plotinus, the founder of Neoplatonism, and especially Proclus Diadochos, goodness, pseudo-Dionysius and Ioane Petritsi. From the point of view, the first derives from the One, or from God, or from the first cause, through the divine power, and reaches all things. Nothing is left out of it that it does not make good and does not distribute divine grace. Goodness will spread to all levels of essence, which are arranged in different hierarchical levels. Pseudo-Dionysius excludes the reality of evil. Hierarchically constructed at all levels of the essence and in all events. Ioane Petritsi develops a similar opinion about the relationship between good and evil, that evil does not have a substantial existence, it is "negation". Rustaveli also expresses the same opinion: "They say that evil is absent, good is ready for you" "I know the brevity of evil", "It is good, its long" is interesting to clarify the idea of the eternity of good and the shortness of evil, its "absence", the Neoplatonic idea of the emanation of goodness and the similitude of the emanation of the sun's rays. As the sun covers and shines on everything, but less rays reach objects far away from it, and accordingly, the power of the sun's rays is different in objects at different distances from the sun, as well as in the world. Events of different ranks are separated by different distances from the first cause, that is, from God, and they receive less good from him. Accordingly, the "quality" of their participation (communion) in the first cause and good is also different. The emanation of goodness, the derivation of goodness from the first origin represents the decrease of goodness, both from the ontological and aesthetic, as well as from the ethical point of view. The diminution of good, the separation from good, is evil in its empirical existence. The goodness of the first cause, or God, extends from all the highest events of the essence to all events, and of course it also applies to humans: "Evil in the ethical aspect is the disordered movement of the human soul on the path of realizing ("creating") desires caused by the decrease in goodness. Therefore, evil can be defined by the author of the Areopagite doctrine in opposition to good and only with predicates: causelessness, non-existence, aimlessness, evil, lifelessness, unconsciousness, etc. where the opposite positive form of each of these definitions expresses goodness". Khidasheli, sh. (1988) History of Georgian Philosophy. Publishing House Science. p. 266. Shota Rustaveli considers evil in the same sense and meaning as Proclus, Pseudo-Dionysus (Peter Iber) and Ioane Petritsi considered it. For Rustaveli, the essence of evil was explained

on the basis of the monism of goodness, the substantiality of goodness. Accordingly, the overcoming of evil by good is possible in the case of recognizing good as the only source, the first cause, and evil as non-initial, non-substantial, temporary and transitory. Goodness is substantial and everything that exists aspires to it. By Petrishi's speech, the whole essence of the pursuit is first reflected . towards the origin or God. The striving for the good of man and the action limited by this striving are manifestations of universal regularity in man. Man is the most perfect being of essence, and he is involved in this regularity while doing good. Human aspiration towards goodness is a concrete expression of the aspiration of the whole being. From this comes the conclusion that the struggle for good always has a meaning and is real, eternal and attainable, while evil is temporary, accidental and fleeting. The entire story of Shota Rustaveli's The knight in the panther's skin is dedicated to the ingenious artistic-philosophical embodiment and development of this optimistic idea based on the idea of the monism of goodness. It is brilliantly executed by the immortal characters of his immortal poem.

Used Literature:

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4. Rustaveli Sh. (1992) "The knight in the panther's skin", "Gulan" publishing house.