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THE ISSUE OF PERSONAL CHOICE IN ANCIENT GEORGIAN WRITING ANNOTATION

Annotation

In the modern world, relevant concepts are personality and individuality. The present article analyzes the issue of personal choice in the prism of ancient Georgian literature. In our valuable creative heritage, there are many fictional or authentic characters, whose presence and personal decisions changed the course of humanity, and left a mark on human consciousness. Such are Saint Shushanik, Abo Tbileli, and Grigol Khandzteli, characterized by hagiographic authors (Jacob Tsurtaveli, Ioane Sabanisdze, Giorgi Merchule), who proved their personality by overcoming physical fear, victory over death, selfless work, caring for the soul.

The article briefly reviews the worldview of our glorious poets Shota Rustaveli and Davit Guramishvili regarding this issue. According to them, each person carries the whole universe in himself - from the beginning to the end. Those who understand this will at least be able to gain access to self-knowledge and the regularity of life. This will help a person to achieve originality.

Key words: *personality; Ancient Georgian literature; personal choice; self-awareness.*

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ЕЖЕЛГІ ГРУЗИН ЖАЗУЫНДАҒЫ ЖЕКЕ ТАҢДАУ МӘСЕЛЕСІ

Аннотация

Қазіргі әлемде жеке тұлға мен даралық өзекті ұғымдар болып табылады. Бұл мақалада ежелгі грузин әдебиетінің объективі арқылы жеке таңдау мәселесі талданады. Біздің құнды шығармашылық мұрамызда көптеген ойдан шығарылған немесе шынайы кейіпкерлер бар, олардың қатысуы мен жеке шешімдері адамзаттың бағытын өзгертті және адам санасында із қалдырды. Бұл қасиетті адамдар Шушаник, Або Тбилиси, және Григорий Ханзтели, өмір

авторларымен сипатталған (Якоб Цуртавели, Джон Сабаниш, Георгий Мерчуле), олар өздерінің даралығын физикалық қорқынышты жеңу, өлімді жеңу, жанқиярлық жұмыс, жанға қамқорлық жасау арқылы дәлелдеді.

Мақалада біздің даңқты ақындарымыз Шота Руставели мен Дэвид Гурамишвилидің осы мәселе бойынша дүниетанымы қысқаша қарастырылады. Олардың пікірінше, әр адам бүкіл ғаламды басынан аяғына дейін алып жүреді. Мұны түсінетіндер, ең болмағанда, өзін-өзі тануға және өмірдің өлшеміне қол жеткізе алады. Бұл адамға өзіндік ерекшелікке жетуге көмектеседі.

Түйінді сөздер: тұлға; ежелгі грузин әдебиеті; жеке таңдау; өзін-өзі тану.

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ПРОБЛЕМА ЛИЧНОГО ВЫБОРА В ДРЕВНЕГРУЗИНСКОЙ ПИСЬМЕННОСТИ

Аннотация

В современном мире актуальными являются понятия «личность» и «индивидуальность». В настоящей статье анализируется проблема личного выбора через призму древнегрузинской литературы. В нашем ценном творческом наследии есть много вымышленных или подлинных персонажей, чье присутствие и личные решения изменили ход человечества и оставили след в человеческом сознании. Таковы святые Шушаник, Або Тбилисский и Григорий Ханзтели, охарактеризованные авторами житий (Якоб Цуртавели, Иоанн Сабаниш, Георгий Мерчуле), которые доказали свою индивидуальность преодолением физического страха, победой над смертью, самоотверженным трудом, заботой о душе.

В статье кратко рассматривается мировоззрение наших славных поэтов Шоты Руставели и Давида Гурамишвили по этому вопросу. По их мнению, каждый человек несет в себе всю Вселенную - от начала и до конца. Те, кто поймет это, по крайней мере, смогут получить доступ к самопознанию и размеренности жизни. Это поможет человеку добиться оригинальности.

Ключевые слова: личность; древнегрузинская литература; личный выбор; самосознание.

Introduction. Personal choice is such a large-scale topic that it is impossible to review all the texts in which

this problem is raised. However, if we look closely, we cannot find a work in which this issue cannot be raised. What else is human life, if not a momentary choice?! It depends more or less on the individual what he will be open to – God or evil, dark or light, black or white, divine or diabolical; It depends on him how he will make a decision: for the world or for himself, for his soul or for his flesh. There is a philosophical parable on this topic - "I choose to be in bliss". Master Bakhoudin never leaves his face with a smile throughout his life, he seems to meet death with happiness and thus surprises everyone. Probably, his answer is significant for each person: *"I am free inside. The choice is mine. This is just my will. Every morning when I open my eyes, I ask myself, what do I choose today - suffering or bliss, it just so happens that I choose bliss. It's so natural!"* [1, p.103].

Methods. There are methods of history biographical and culture contextual analysis in the article.

Literature Review. The work is based on culture historical and comparative creativity's studies of Saint Shushanik, Abo Tbileli, Grigol Khandztel, poets Shota Rustaveli and Davit Guramishvili. The author examines the books and articles dedicated for these persons: Murgulia G., Sabanisdze I., Merchule G., Guramishvili D., Datashvili L., Kiknadze Z.

Main discussion. Indeed, it happens naturally, everything is based on a person's attitude, whether he perceives events positively or negatively. Not for the wise man's words, to test which a man hid a butterfly in his hand and asked him to guess whether it was alive or dead. And the sage replied that everything is in the hands of a person, he decides what to choose...

Literature revolves around similar topics, even though personality becomes epicenter in the late centuries, in the works and artistic texts of ancient figures, consciously or unconsciously, personality is still the starting point. That is why it is impossible not to find the presence or absence of personal freedom in any work. This context is echoed by Sulkhan-Saba Orbeliani's famous fable: "Weeping and Laughing". One

man always laughs at the same story, while the other cries. This is also a personal choice.

In the works of Yakob Khutsesi, Shushanik, queen, mother, and wife, at first glance is a weak and feeble creature, who confronts her abusive husband, strengthened by the back of Persia. Strong faith, spiritual and physical strength, and inner freedom are needed by a person to voluntarily renounce the honor of the queen, luxury, love of children, and the sweetness of the world. Shushanik is a saint, understanding of whose life excites people in all ages, will make people think about the transience of the world and the eternity of the soul. We mentioned above that a person can develop personal freedom if he takes care of it and works hard. The queen has this ability innately, no one taught her, she didn't have many examples of it, she was born like that - by winning over fear and death, she stood on the highest level of human dignity.

The same is true of Arab Abo, a 17-18-year-old Muslim boy. It is impossible not to be moved by the life of this saint if you read it with an eye of an open mind. At the time when the people who obeyed their carnal desires, on the contrary, became partakers of the "faith Conquered by the sword", he found the truth in Christ and sacrificed himself for him. With his personal choice, he set an example for his contemporaries and the next generation. The main thing here is not that Abo gives us an example of devotion to Christ, but that he searches, finds, fights, and cares for the soul of others. His answer to the prince of Abkhazia, taken from the Gospel, is a confirmation of this: "No one, after lighting a lamp, covers it with a basket or puts it under a bed, but puts it on a lampstand so that those who come in may see its light." [2, p.83]. Radiant with the divine light, his being burns like a candle and dispels the darkness, showing others the path of spiritual life. Overcoming physical fear, rising above death, and caring for the soul of others is one of the primary expressions and confirmations of personality.

In "The Life of Grigol Khandzeteli" by Giorgi Merchule, the attitude towards food attracts attention

from the beginning. "I don't eat bread for my heart." At first glance, this insignificant fact - taking food not for pleasure, but for the strengthening of the flesh - distinguishes him from ordinary people, like John the Baptist and St. Nicholas, he becomes an eternal seeker of spiritual food. His decision to go to the barren desert is not only a way of seclusion, spiritual contemplation, self-immersion, and suppression of evil but also turning the estate of chaotic forces into "urbanization" and "heavenly Jerusalem". The given path of personal perfection confirms that the constant memory, coexistence, and fusion of the physical and the spiritual is a condition for any success, both for one person and for the whole nation. That is why the tireless work of Gregory and his disciples is bearing good fruit. *"Georgia is a great country, where mass is celebrated and every prayer is performed in the Georgian language"* [3, p.162]. The life of Grigol Khandzeteli, a conductor of the ideas of the unity of estate, language, and faith, is an example of personal stability and balance. This is the first form of the most important concepts of Ilia Chavachavadze - Fatherland, Language, and Faith. And how sad that the father of the nation, the spiritual leader, did not read this text. As you know, after the assassination of Ilia, a real gem of our hagiography was discovered.

Not only in Georgian but also in world literature, it is difficult to find a character like Avtandil. Devotion to a fellow man, "running the fields for the benefit of others", courage, perseverance, dexterity, situational flexibility, and straight pursuit of the Lord's commandments create his personality. Add to this calmness, emotional balance, pragmatism, rational thinking, and personal balance. No matter how desperate he is, he always finds within himself the strength to continue living. He never lets his feelings get the better of him. His decision to bow down to the ruler of this world, to leave his homeland, his fortune, is not so easy to accept. *"For Avtandil, it is very important not to be left with a spiritual debt for all of this - to express gratitude, love, and personal will. He does this primarily to Rostevan, for his tutor and king. The writer of the will also clarifies that*

the strange decision to leave the homeland is his personal and conscious choice [4, p.95]. The author will constantly show us that even Avtandil finds it difficult to make a decision, abandoning everything and even showing the desire to kill himself, thereby adding more credibility to the character: *"A new snowflake fell on the snow, a rose was tied to a knife,/ Falling into the heart of a mountain, sometimes it leads to a knife"* [5, p.63]; *"Judge, judge me, please hear, shorten my days, remove the plague!"* [5, p.277]; *"He comes and weeps bitterly, I can't tell how many tears he has"* [5, p.273]; *"What comes to him is confused, he can't speak with a tongue, but tears flow from his eyes like a flood of water"* [5, p.273]. It is more difficult than the Arab army commander-in-chief, but the author wants to show that sometimes a person has to do what he doesn't want to do. Animals always do what they want, and man differs from animals in that he sometimes forces himself to act against his will. This is personal freedom. Such a person, raised above his fleshly desires, fighting against his fallen nature, will make the right personal choice. In translation from Georgian, the word freedom contains two parts "Lord" and "Yourself" ("Tavisufali") - it is widely known that the word "Lord" in the old Georgian translations of the Gospel means both God and mister in different contexts. It means controlling yourself, controlling your feelings, curbing your desires, not letting them dominate you. Beloved Tinatinini will call to this Tariel, who has lost his mind because of love: *"Whatever you don't want, do it. Don't follow the will of the desire!"* [5, p.285].

This is what Davit Guramishvili says in "Davitiani";,do what your heart tells you and endure your taste" [6, p.368]. Avtandil knows very well that in order to move up the moral ladder, to cross the fur bridge without fail, equal work of the heart and mind is needed, if one is too much, the balance will be broken, and the man will fall into the abyss. That's why he asks the Lord: "Give me the ability to abandon desires of mine, owner of my heart!" [5, p.265]. Avtandil also knows that due to trusting and attachment to the world, it is difficult to be

apart from Tinatin, who loves this world more than God, he will cry with boiling tears in both villages in this world and in the next: *"Oh, village, what are you made from, what are you returning to us, what is wrong with your morals!/Everyone of your trusted soil cried like me!"* [5, p.310]. One of the main pillars of the Christian worldview is the opposition between the earth and the sky, the countryside and the supernatural world. According to Rustveli's teachings, a man should trust God, not the world, he will give him the strength to escape from despair, to cope with his feelings, and to continue living correctly. It will give strength to overcome all obstacles and defeat even an invincible enemy.

"If we want to receive fest from God, we need to be patient!" [5, p.227]. This is the life creed of an Arab youth. "Rustveli relies on the opinion spread in the Middle Ages that a man has freedom of choice. The Lord does not do violence to a person, it depends on each specific individual, what he will take as a worldview basis and how he will lead his life" [7, p.17]. St. John Chrysostom teaches us: "Earth does not grow anything without rain, and rain without earth is useless." In the same way, grace does not work without the participation of the person himself, nor without the participation of the human will-grace" [St. Ioane Okropiri, (El. Resource)]. Avtandil's worldview and beliefs will show us how difficult and important it is to live correctly in the world according to moral rules. *"According to Avtandil's belief, the right or wrong choice of men is based on the magnitude of their faith and determines their future fate or worldly existence, because a man's happiness depends only on God, without His presence, everyone in this world will be unhappy."* [7, p.96]. Avtandil is a hero who joins the supreme order of the world through his personal choice and moral behavior.

By describing the life of the society of knights and merchants, Rustaveli contrasts two categories of people: one, whose way of life is correct and leads to the kingdom of God, and the other, who have lost their way, only care about meat and are heading to hell. If for knights, love is "blooming from afar, dying from afar,

suffering from afar, contemplation from afar", merchants live by the principle of "Let's have one today and another one tomorrow", familial purity and loyalty are incomprehensible and inconceivable to them. In serfdom relationship, self-sacrifice for one's neighbor, fighting with the enemy, and obedience to the power of God is replaced by greed and unbelief with merchants. If, for knights, an oath is loyalty to the Supreme and breaking it is blasphemy, for merchants it is a custom and the strictness of the law. If for knights giving wealth is an inner need and a means of doing good deeds, for merchants the goal of life is to acquire wealth, glory gained through greed and hypocrisy. In the kingdom of merchants completely immersed in carnal bliss, "drinking, rejoicing, games, songs are the most important things." In the society of knights, feasting and social entertainment are not lacking either, but here they do not forget the soul either - by mixing the spiritual and the physical, with the balance of the heart and mind, they try to walk in the right way in the world.

Shota Rustaveli will show us, people, in the form of merchants and knights, one of whom chooses love for the world, the other for God. *"Adam had two paths in the future - divine and his own, he chose the latter one. God was "heartbroken" that his icon chose this thorny path, but still, he was "satisfied" that his creation, henceforth the Lord of choice, did not bury the given talent - the will and right to choose, and he chose. On his own path, God carefully accompanied him with a pure mind and a practical mind, so that he could retain, on the one hand, the heavenly visionary ability and, on the other hand, the practical ability to orientate in the situation of the world. With these two weapons, he had to avoid the third perspective - walking on Satan's path and finally submitting to his will" [8, p.15].*

From the given discussion, we can conclude that Rustaveli will show us two paths by describing two societies: one leads to the world with a pure and practical mind and the other leads to the underworld with carnal passions. The choice is up to us mortals.

Davit Guramishvili, as an author and storyteller, himself gives us examples of personal freedom. Cut off from his native roots, he never loses his love for the Lord. His words - "A man should learn to cognize himself, who he is, where he came from, where he is, where he is going" - Once again will remind people of their purpose in the world. Self-awareness is one of the primary ways for personal self-determination, which makes a person realize that he is connected by continuous threads to the past and the future.

"A very long time ago, in time immemorial, God asked the angels where to hide the secret of life...at the bottom of the sea, in the heart of the earth, on the top of a high mountain - the angels answered....the time will come and they will conquer the highest peaks of the world. If the secret of life could be kept neither in the sea, nor in the land, nor in the mountains, then where should it be hidden? Maybe on a star? There was silence again, and finally, the Lord said: People will sooner go around the four corners of the world, go to the bottom of the deepest ocean, conquer the peaks, reach the stars, than they will know themselves. Therefore, it is better if the secret of life is hidden in their heart" [1, p.69].

Conclusion. This philosophical fable teaches us how important it is to know oneself in order to solve the mystery of life and to feel that each person carries the entire universe within himself - from beginning to end. Those who understand this will at least be able to access the regularity of life and live correctly in the world.

Such is the understanding of personality and personal choice in ancient Georgian literature, according to which the real person is the one who will live correctly in the world.

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