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The doctrine of good and evil in the Zoroastrian myths

Abstract 1: Consideration of one of the defining principles of dualism, which are attributed to Zoroastrianism, is of great interest. There is no doubt that the doctrine of good and evil has a long history. However, most scholars of different times in Zoroastrianism saw its originality. We try to understand the originality of these concepts, identify any error in them a place or something new that they have made to its true understanding.

Keywords: Teaching good, evil, Zoroastrianism, substance, essence.

Renowned astrologer P.P. Globa writes: "Nowhere, in any other teachings the problem of good and evil is not worked out so deeply, thoroughly and consistently as in Zoroastrianism. This question is central to any Zoroastrian "[19, 50]. As you know, the initial idea of creating peace and integrity in all myths, religion and philosophy was founded on the principles of good and evil. But these concepts are often addressed from different perspectives separation of relations between them. Together with the opinion stating that these concepts of equal, and the triumph of evil in the material world is indispensable, there is an idea, sees them in the minds of anyone. A human consciousness varies according to its height, that is, with the passage of time. In each of these representations are observed, on the one hand, the distortion of the concepts that lead to the search for the source of evil in God's craft, on the other - the blur of their faces, do not allow to identify clearly their essence. In any case, all these statements are not only confusing the issue but also far from justice.

Therefore, in our opinion, should be seriously thought P.P. Globa that the problem of good and evil, the ratio achieved in Zoroastrianism was "deeply, thoroughly and consistently". The cause of misunderstandings and obvious errors is not the original understanding of the principles of good and evil in the teachings of Zoroastrianism was subject to review, and later change the text, the misinterpretation of their rise to the so-called postulate of dualism in religion, which was the reason for taking it, as pagan religion. But a different view of N.B. Mechkovskaya, who writes that "Zoroaster preached human moral freedom and responsibility of his choice in total opposition to the world forces of Good and Evil. This "higher teaching" (the words of Academician V.V Bartold of Zoroastrianism) had an impact on a number of Middle Eastern religious traditions

(especially in the dissemination of ideas of monotheism - loyalty and service to the only God of Good, and the eschatological representations) [52]. The proximity of the Zoroastrian religion to monotheism is so great that A.V. Men ready to "recognize Zarathustra brother and associate of the prophets of Israel, pagan forerunner of Christ on Iranian soil," [51, 122]. In principle, there may be different interpretations of the understanding of good and evil. But they must be based on a clear identification of objectives and aspects of (spiritual or material) consideration of the philosophical categories in the same relation of opposites and their distinguishing features.

In all the myths in the dual pair started (the good-evil, order, chaos, the god-devil) death is one of the components of the pair (life-death). In addition, the existing myths active element performs during "The idea of time can be reduced to the idea of death (or the end), understood in two different aspects, the negative and positive - namely, the impossibility of knowledge of the subject of the (own) death and the possibility of knowledge of the death from the point of view and in terms of the immortal (for example, the Samosty, the Atman).

Only at this point in time it may be introduced into the plot as the knowledge something, "available" in the story, not only after the death of the actor, or after the end of this (and any other) plot "[58, 33-34].

No less remarkable is the observation and other myths that tend to characterize the current, active time, as the carrier of a negative character compared to his opposition to eternity, the absolute beginning, which has a positive connotation. In the context marked by the very concept of truth is a different character, both for time and for eternity. This, on the one hand. On the other hand,

in the phenomenal world time (the gods, humans, animals, luminary, etc.), subservient restriction (death), there is one. Therefore, it cannot be absolute and, being in the process of becoming permanent, cannot be true, there really. Actually take that substance, which does not disappear, not subject to change. And it can be considered that knows the truth.

Here we should mention a very remarkable reasoning French scholar Henry Corbin of the "History of Islamic Philosophy": "There is no doubt that in this case we are dealing with events, which take place in eternity. But why then are referred to a specific event? Does not seem absurd to talk about the words or actions of Abraham and Moses before Abraham or Moses were given to earthly existence? This writes Semnani, insisting (here it is based on the verse of the Qur'an 41.53) at the technical differences between the zaman anfosi, quantitative time, the objective world, homogeneous and flowing in the external history, and Zaman anfosi, high-quality internal time of the soul. Before and after these two times have different meanings. There are very real events that had no place in empirical history. Sayyid Ahmad Alavi also notes, faced with the problem that in the perception of the eternal structures of a sequence of forms inferior to them simultaneously. Time becomes space. These thinkers considered preferred form in space, rather than "[46] in time.

But in this case begs the question: what is the basis of representations about the appearance of death in the world? The answer is determined by one of the objects of mythological narrative chain: the knowing subject, the object of knowledge and the process of cognition. That is the subject of cognition, in our view, depending on the level and degree of knowledge of the object adjusts its process and perceives death by knowing the truth as no loss of immortality, and its

acquisition. Only the knowledge of knowledge makes it possible to joyful acceptance of the death of the subject of cognition, returning it to its source, to the resurrection to new life (reincarnation). Among the myths and legends of the dualistic cycle, as the majority of scientists, a special place is occupied by the doctrine of the original confrontation between good and evil, spirit and matter, of life and death, allegedly dating back to ancient Iranian cosmogonic story about the opposition of the god Ahura Mazda and the evil spirit Anghri Main. One of today's researchers in the field of comparative religion and religions Joseph Campbell said: "At the beginning of the first millennium BC, the religious ideas of Persia were converted prophet Zarathushtra (Zoroaster), due to which there was a strict dualism of the principles of good and evil, light and darkness, angels and demons . This fracture is deeply affected not only the Persians themselves, but also on the beliefs of the Jews, and later (centuries later) - and Christianity. It represents a significant departure from the usual mythological interpretation of good and evil as a result, caused the only source of existence that transcends and embraces all the opposition "[47, 328]. On the influence of Zoroastrianism on all other religions and says the famous English Iranist Mary Boyce, "gradually ... a lot of the basic beliefs of Zoroaster spread across countries - from Egypt to the Black Sea.

It was the idea that there is a supreme God who is the Creator, and the forces of evil, resist and are beyond him. The Creator created this world for a purpose, and the present state of the world it has an end, which will be proclaimed the advent Saoshyanta (Savior). Meanwhile, heaven and hell exist, and every soul be subject to judgment after death. At the end of time there will be a resurrection of the dead and the Last Judgment will be a complete destruction of all sinners. Then established on earth the kingdom of God, and the righteous will enter into this

kingdom, as in the garden (called the Persian word Paradise), and will enjoy eternal happiness in the presence of God, remaining immortal in body and soul. These ideas were assimilated by various Jewish sects in the period after the Babylonian captivity, because the Jews were one of the nations most susceptible to the influence of Zoroastrianism "[8, 92]. The findings of the scientist is not in doubt. It would not hurt to briefly borrowed by the Jews (and not only) the term "Paradise" (AVEST. P A R I D A I Z A), meaning literally translated from Avestan fenced off. The meaning of the word reveals its sacredness and, therefore, its inner, spiritual aspect, closed to people far from their living solely earthly desires and animal passions.

The famous scientist-theologian in the field of contemporary systematic commentary on the Bible, the poet and translator D.Schedrovitsky said: "Should we briefly dwell on the traditional approach to understanding Scripture. According to an old adage, "the Torah in seventy persons." This means that every Bible verse has 70 (!) Levels of interpretation. Of these, the most traditional - four, referred to the four Hebrew words: "Pshat" - "plain meaning", a literal interpretation; "Remez" - "a hidden hint" allegorical explanation, often related to the field of psychology, the inner world of man; "droush" - "finding", allegorical interpretation, indicating the enlightenment future events or spiritual realities hidden behind the veil of a simple narrative; Finally "Sod" - "secret" refers to the mystery of the Divine, the higher life, "transmission" through the verse and accessible only gifted perception - spiritual - of people. These four words form the abbreviation <Pardes>, which means "Garden of Eden" wisdom (a word borrowed from the ancient Persian, Avestan language; cf., for example, with the English paradise, German Paradies, etc.) "[76, 22].

If you follow the laws of formal logic, then noted scholar becomes clear that, based on the first letters of words borrowed Avestan was compiled Jewish method ("notariqon") interpretation of the sacred text. Note that the researcher does not hide the source of borrowing, but in a different way and cannot be, because this fact is recorded in the "Jewish Encyclopedia" in an article devoted to the well-known interpreter of the Bible in the fifteenth century Bahya ben Asher [28, 917]. However, another question arises: to what extent is justified output abbreviation of another sacred language? In this case, there is a clear link to the mysteries of the sacred language. Then we definitely cannot accept the view of D.Schedrovitsky that "confession of pure monotheism (in contrast to the pagan polytheism, Zoroastrian dualism, etc...) and to the supramental, spiritual realization that the world is in God - and therefore, from the viewpoint of high reality, and it is nothing but God. " These two levels of the scientist-theologian comes after the interpretation of the text - "And Jacob called the name of that place Peniel; because, he said, I have seen God's face to face, and my life is preserved. (. Genesis 32, 30) - "the next two (in translation - three) words call to realize that forever-who is a near relation to us, the people, He - our God." Yes, the almighty and incomprehensible God - <Elohim>, Creator and Providence of the universe, at the same time is our "personal" God. Such a simultaneous sense of transcendence and immanence of the Divine acquired only through personal prayer experience "[76, 325].

The appearance of evil and death in the Avesta are as follows: "In the beginning of the universe there was no land, no sun, no planets, no stars. It was only an infinite time - zervan akarana. It remained the good god Ahura Mazda and the evil spirit Anghri Main - the progenitor of lies, sins and vices.

Anghri Main, slow in understanding, enveloped in passion for destruction, it was in the depths of darkness in hell alone. On the existence of Ahura Mazda, he did not know. They divided the Emptiness, and Ahura Mazda stayed on top, above the Void, illuminated by the Light of the Infinite incomprehensible Anagranam Rauchama - Mountain Light of wisdom, omniscience, goodness, kindness and goodness. He knew that there is a spirit of destruction that will be kept in the dark even three thousand years and during this time will do nothing against God; but then he finally will see heavenly Light, finds out about the existence of Ahura Mazda and the attack. Then good and evil come together in an irreconcilable battle. This battle will drag on for millennia, all the works will be involved in it, the whole - as long as the world has not yet created gods, stars, planets, the elements, animals. And, most importantly, people. First of all, it is people who will defend and strengthen Welcome righteous actions or contribute to evil - sinful.

And Ahura Mazda began to prepare for the coming battle - so early in time to prejudge the outcome.

First of all, he created a spiritual essence of all good works, which were scheduled to appear in the world of the gods, sky, water, earth, fire, plants, animals, people, {and} the prophet Zoroaster. Three thousand years of creation of Ahura Mazda were in a spiritual, ethereal state. And Anghri Maina all this time was in hell and knew nothing about Ahura Mazda "[62, 79-80]. A careful reading of the text reveals some contradictions, which are even more complicated in the future narrative. And so, in order. The universe was composed of an infinite time (Zeroana Akarana), which remained good god Ahura Mazda and the evil spirit Anghri Main. Pay attention to the important details that attract the analysis of the translation into Russian of the myth. Firstly, in contrast to the name of Ahura

Mazda, who is called by God (good), Anghri Maini presented as the Evil Spirit, that is the last belongs to another hierarchy, namely the spirits of the hierarchy. Secondly, the god Ahura Mazda knew of the existence of the Evil Spirit that has not been given Anghri Main for a thousand years. Third, Ahura Mazda, abiding top, above the Void, and Anghri Main, dwells in the depths of darkness in hell, shared endless incomprehensible light. Only after comprehending the heavenly Light, Anghri Mein learns about the existence of Ahura Mazda and begins a fierce battle against him, where all of creation will be involved. But among all the creations stand out (opening words - "main", "first") are people who will be given the opportunity to reaffirm its commitment to the actions of one of the principles of dualism. Note that in the myth is not explicitly stating for whom - for God or spirit - will go to the people of their deeds. On the contrary, clearly advocates the moral aspect of the selection principle, which suggests a significant transformation of the text, compared with the original precepts of religion. In this sense, we are entirely in agreement with the arguments of Annie Besant, which will be discussed below.

The character of one of the absolute ontological dualism Anghri Main (Ahriman), unlike his predecessors, was presented not as a chaotic demon, but as the head of the evil kingdom, ordered on the model of its opposite. The supreme god of the Zoroastrian pantheon surrounded by speaking the names of the Amesha-Spenta (Immortal Saints), Vohu-Mann (good thoughts), Asha-Vahishta (Best Truth), Hshatra-Varya (The power desired, the best schedule) Sienta-Armayt (Holy Piety) Harvatat (Integrity, Health) and Amertat (Immortality). Evil Spirit (Anghri Maini) has created Drudzs or deva Mitoht (Lies), Araska (Envy), Turvey (Hunger), Zaire (their antipodes least speaking the names of the devas - Aka-Mom ("Evil Thought" Thirst).

The last series can continue characters Azi (Greed), Ayshma (Rage, Rampage) Taromaiti (arrogance), 3aurva (senility) Akatasha (stubbornness and persistence), Uda (phrase-mongering and chatty), Push (Miser), Spazga (Slander). They complement pronounced human qualities. however, anghri Mein environment on quality of the composition (if not strange, especially human) needs no unnecessary additions. To begin with let us turn to the comments of Annie Besant: "In the book" Ancient Wisdom "by Annie Besant writes:" The religion of Zoroaster, we find the idea of the One Being portrayed as infinite space from which there is the Logos, the Creator Ahura Mazda: Highest in omniscience and goodness, not having equal in glory: Area Light is the abode of Ahura Mazda (The sacred Books of the East Bundahis V. 3, 4, V.2).

In "Iasna" main liturgy of Zarathustra, a tribute of reverence given primarily Logos: I proclaim and make my Iasnu (divine service) of Ahuramazda, to the Founder shining and nice, greatest and best, finest (on our concepts), to the firmest, the wisest and one of everything which body is perfect which reaches the purposes unmistakably, thanks to The just order. He who inclines the mind to the good that radiates his joy - showing mercy in the distance; who made us and gave us Thomas, and who nourishes and protects us, who have most of the good Spirit (Sacred Books of the East XXXI, pp. 195, 196).

Then the believers worship Ameshaspendam and other Gods, but the highest, manifested God, the Logos, is not here three hypostatic. Like the Jews, and the religion of Zoroaster, in the esoteric teachings of this basic truth is lost gradually. Fortunately, it is possible to trace the primitive teaching, disappeared in the late period of the folk beliefs. Dr. Haug in his book «Essays on the Parsis» (translated by Dr. West, and placed in the 5th volume of Oriental Series Triibner a) provides

that Ahura Mazda (Auharmazd or Hormazd) is the highest essence, and that from it proceeded.

Two root causes, which, although different from one another, connected and made the world of material phenomena, as well as the spiritual world (p.303).

They were called "Twins", and their presence is recognized everywhere in Ahura Mazda, as well as in person. One is the reality, the other unreal, and because of them - in the later Zoroastrian - develop opposite the beginning of good and evil. The ancient teachings are undoubtedly expresses the Second Logos, as duality is its hallmark everywhere. "Good" and "Evil" are merely Light and Darkness, Spirit and Matter, the basic "pair of opposites" of the universe. Two coming from the same.

Analyzing the latest idea, Dr. Haug says: "This is the primary Zoroastrian idea of creative spirits who form only two sides of one divine essence. But over time, the doctrine of the great founder of a religion has been changed and distorted as a result of misunderstandings and misinterpretations. Spentomanyush ("good spirit") was adopted as the name of Ahura Mazda himself, and then Angromanyush ("evil spirit"), separated completely from Ahura Mazda, it came to be regarded as a permanent enemy of Ahura Mazda; so there was dualism of God and the Devil "(p. 205).

The main thing in considerations - is the idea of the One Being, of which there is a Supreme Creator, manifested God, the Logos, Ahura Mazda. Here, a complete coincidence conclusions of the scientist with the idea and meaning of the mythological text. But the most attractive in her eyes, in our opinion, is the idea of the Highest Essence, which is lost with time. It came from her two root causes

which produced the spiritual and material worlds, also present in humans. However, this is not the first Logos, which focuses Highest Harmony, and the second being a pair of opposites, because duality is the essence of its distinctive features. And further, all clears up the thesis about primacy of the uniform Divine Essence comprising two creative Spirits.

Subsequently, distorted misinterpretations, "slow in understanding" the Spirit was falsely elevated on a pedestal of God and took the alternative site of Evil God and not of the Spirit. That hence the presentation of a teaching of Zarathustra as a dualistic, which relegates religion to paganism, far from monotheism. "In the east of Iran" pure "Zoroastrianism, too, is likely to remain closed faith priestly class. But it lasted very long. The people of the new religion accepted only representation of Ahura Mazda as the supreme deity, dualism, the idea of human participation in the global struggle between good and evil, the idea of posthumous retribution for sin, and perhaps, the idea that the historical process is the ultimate goal and limited in time. The very same theological system, which operates by abstract ideas and complex ethical categories, could not gain popularity and displace the familiar and intuitive paganism "[60, 31-32].

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