



## THE PASSIONARY PHENOMENON OF ZOROASTER'S DOCTRINE IN THE GATHAS OF THE AVESTA

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**Abstract:** *The article analyzes the life of Zarathushtra as a historical person who fought against polytheism, spreading the monotheistic doctrine that hinders the development of society. In addition, the interpretation of the personality of Zoroaster and his teachings as a phenomenon, the emergence of Zarathushtra as a passionate phenomenon between the needs of a historical personality, the need for social consolidation of the needs of society on the basis of the Gathas of the Avesta interpreted as "prophetic" words.*

**Key words:** *Avesta, Yasna, Gathas, religion, teaching, monotheism, polytheism, state, society, politics, personality, passionate phenomenon.*

The most revered and ancient part of the Avesta is the Gathas. It is on the basis of the Gathas that it seems possible to draw more precise scientific conclusions about the personality of Zarathushtra. Because the Gathas are their own poems-chants (many researchers tend to believe that the Gathas are poems composed impromptu) of a historical person - Zarathushtra.

The fact that Zarathushtra was chosen as a "prophet" and sent as a mediator between people and God is reflected in the Avesta. For the first time in the history of mankind, Zoroastrianism was recognized in science as a religion that was sent by God through a prophet

through divine revelation, which had a direct and indirect impact on the religious civilization of mankind [1].

Currently, in historical science, the dominant idea of avestologist researchers is that Zarathushtra is a mythological person and the events associated with him are considered through a mythological prism. This is especially noticeable in Western aestology, more precisely in the French school. The study of Zarathushtra's personality through a historical prism and its historical comprehension, its interpretation as a phenomenon capable of solving problems of a particular historical period, meeting



the requirements of the time, are still relevant in avestology.

In the Gathas, the name of Zarathushtra (Zoroaster) is mentioned 16 times in the third person (Ahunavaiti Gatha). On 28-29 chants, the name of Zarathushtra sounds from an unknown person (from a third person). The fact that in the Gathas the name of Zarathushtra has a grammatical third person, that is, in the form "he", also raises a number of controversial questions. In other words, if Zarathushtra had been the author of the Gathas, he would not have shown himself as a third person in a number of chants, that is, as if someone else was talking about him from the outside. Indeed, if you delve into the meaning of the 28-29 chants of Yasna, it becomes clear that there are no words of Zarathushtra at all.

The Gathas fully express the practical-social life of Zarathushtra as a historical person. There is practically no doubt that Zarathushtra is a historical person and the founder of the Zoroastrian religion [2]. The Gathas clearly express the emotions, suffering, sadness, joy of the prophet. At the bottom, the individuality of the author is traced. In Gathas, the image of Zarathushtra is so vital, real, human that it appears before our eyes as a person who is being embodied, struggling, working hard, and rejoicing in success.[3]. And so, Zarathushtra is a real historical person and his religious doctrine is reflected in the Gathas [4].

Zarathushtra probably lived before the rise of the Achaemenid state [5].

Because the Gathas of Zarathushtra never mentions the existence of any state, political structure or circulation of money in it. [6]. Many avestologists believe that the Gathas arose around the end of the 9th and the beginning of the 7th centuries BC [7]. Sometimes, despite the lack of accurate information about Zarathushtra's homeland, several opinions and considerations have been put forward by researchers in this regard. Although there is no unequivocal information about the homeland of Zarathushtra in the Gathas, researchers have put forward a number of opinions and comments on this matter. The territory of origin of "Gathas" according to H.Newberg, Sogd region and adjacent territories, G.Vedengren believes that in the vicinity of the Aral Sea, Yu.Dushen-Giemen in Margiana, Sogd, Khorezm, M.Dyakonov in Bactrian, I.Aliev between the Eastern Mediterranean and Central Asia [8].

It was in this struggle that Ahura Mazda chose his prophet Zoroaster to choose the path of goodness for people, and sent him as a mediator, an ambassador between people and himself. Zoroaster was commissioned to convince people that Ahura Mazda is "One God", and to open people's eyes and souls when choosing their side [9]. Zoroaster, as the great "prophet" in the history of mankind, gave people religious and moral freedom, as well as the idea of monotheism instead of blind faith based on polytheism, which lasted thousands of years [10]. Anyone who chose the good side had to fight evil throughout his life, following not only his



prayers, but also three basic rules: “good intentions, good words, good deeds” [11]. Even inaction and refusal to fight, neutrality were condemned [12].

The essence of Zoroastrianism at the first stage was to eradicate the worship of the forces of nature in primitive "ignorance" [13].

The period of Zarathushtra's life was a period of escalation of inter-tribal wars, invasions and plunder by military-democratic tribal associations in search of prey. Zoroaster grew up in a family of priests [14]. To understand the essence of his teaching, one must first of all know in what religious environment he lived and what kind of religious education he received. It is difficult to determine the period in which Zoroaster lived. Because the sources do not contain information about the period of his life. But it is possible to draw reasonable conclusions based on the study of the texts of the Avesta that have come down to us. A careful study of the Gathas suggests that he lived in the Late Bronze Age and Early Iron Age [15]. This is because the fact that half of the angels (emanations) are interpreted in female form in the Gathas of Zarathushtra. The fact that Zarathushtra describes in his Gathas deities (emanations of Ahura Mazda) in female guise is explained by the fact that Zarathushtra could not completely break free from the dominant matriarchal system of divine ideas [16]. Because the period of his life coincides with the end of the second millennium BC and the beginning of the first millennium [17].

As Zoroaster grew older, he began to worry about how to eradicate the seeds of war, oppression, darkness and lies from the face of the earth, and how to heal the suffering of people and decorate the world with truth, goodness and light. At the age of 40, through the divine revelation of Ahura Mazda, he was elected a prophet. Zoroaster understood that the old religions and customs were an obstacle to the development of society and life. In the name of the pure name of Ahura Mazda, he strove to show the path of goodness, happiness, enlightenment and "Truth". However, the forces of evil prevail and people of the era of ignorance do not believe his words. Due to the stubbornness and ignorance that pervaded the human mind, such a clear truth became difficult for people to achieve [18].

Zarathushtra was forced to leave his homeland. He has been promoting his religion for over ten years. It would seem that it becomes impossible to find supporters, like-minded people. Finally, in another country, Bactria, the Avesta says that he managed to explain the essence of Mazda's religion to the ruler Vishtaspe, Queen Khutaosye and court officials [19].

The propaganda of Zoroaster during his lifetime taught people about the unity of God, that no one created him and that he is eternal, as well as abstract ideas about Ahura Mazda, enriching the idea - a good thought, a kind word, a good deed. The Zarathushtra period undoubtedly went down in history as an age of moral



development and upsurge. His call to good was the first step taken by humanity from error to Truth. This, in turn, led to a religious and spiritual revolution in the minds of people.

A man who followed from polytheism based on primitive primitive religious ideas that prevented the changes that were to take place in the life of society, realizing the requirements of the time and taking on this difficult task, Zoroaster began to unite society around the monotheistic doctrine, the religion of Mazda Yasna. There was a passionate phenomenon between a historical personality (Zarathushtra) and a historical need, which is the reason for humanity's moral breakthrough in front.

The Zarathushtra period is the period of pastoral and agricultural tribes that lived in a tribal structure. There was no statehood, no strong government, no political system that could unite the tribes and protect them from external enemies, from the invasions of nomadic tribes. That is why Zoroaster always appeals to the idea of a strong power in the Gathas, the need to create a prosperous life in society and protect people from the forces of evil, enemies, created by Akhriman [20]. One of the features of the ideas put forward by the Gathas is that they reflect the desire for stable centralized government, the creation of large political associations. The idea of a strong government, the idea of transforming scattered oases into a single state structure, reflected the needs of social and political development.

It is clear that the social and political ideal of Zoroaster was the creation of a strong centralized government to combat all injustice, ignorance and lawlessness [21].

The research of the Gathas shows that Zarathushtra was far more forward-thinking than his fellow tribesmen. He not only realized the obstacles that hindered the historical development of man, but also had a clear idea of their decisions. In history, such phenomena are considered as a phenomenon.

And so, what are the phenomenal qualities of Zarathushtra manifest?

First, for the first time in the history of mankind, he began to preach about the monotheistic doctrine;

Secondly, Zarathushtra, having entered into contact with the Supreme deity Azura Mazda, received prophetic powers from him;

Thirdly, the teaching, doctrine and activity of Zoroaster as a religious and ideological leader can be regarded as an exceptional event not only in the experience of people who believed in this religion and followed it, but also in the experience of all mankind and world religions;

Fourth, his preaching was based on completely new principles of propaganda, previously not found in the history of human history. His propaganda in front of the public sounded like penopienies, the poems of which were composed by Zarathushtra impromptu (the syllables in the stofs were subject strictly to the



principle of the number of syllables and rhythm);

Fifth, Zarathushtra continued his activities, narrowing the gap between the aspirations, goals and objectives of society, as well as real ultimate goals, and to a certain extent achieved this;

Zoroastrian saw that the belief in a single god was the only way to unite his fellow tribesmen, knowing that their different religions were preventing neighboring communities from moving into a unified territorial state system.

Seventhly, he taught that the universe consists of opposing forces, good and evil, in this struggle he left the choice for a person, put a person face to face with his conscience;

Eighth, for the first time in the history of mankind, Zoroaster said that after death a person's happiness in the "other world" or, conversely, his suffering, will depend not on wealth and social status, but on his actions during life. Therefore, he saw three rules as the basis of his teaching: these are good thoughts, a good word and a good deed. Zarathushtra believed that justice and truth are the basis for the social development of society. He tried to reinforce these beliefs with a divine political power based on the faith of Ahura Mazda. In our opinion, not only Zoroaster himself, but also the ideas that formed the basis of his teaching, are phenomenal. His teaching can be called a social phenomenon.

As an example of how Zarathushtra faced real social problems in his life, the following Gatha shows:

That scoundrel Kawi, at the crossing bridge,

Zarathushtra is not a shelter in the harsh winter.

Made him and his horses shiver from the cold,

Not wanting to accept the true faith, he was guilty before God.

Now he is, in front of the Chinvat Bridge,

His soul is trembling, he knows that he is going to hell [22]

The life story of the prophet has a real historical basis, since Zoroaster, who was forced to leave his country, asked for shelter in a house before crossing the river in winter and found himself in a difficult situation, being refused.

In conclusion, we can say that, firstly, Zoroaster was not a mythical person, like any ordinary person, he was in a number of social situations in the face of the responsibilities of his daily human life. Secondly, the idea that all the Gathas in a row are the works of Zarathushtra does not justify itself. For example, in 29 Yasna Ahura Mazda turns Wahuman and the spirit of the sacred bull. Ahura Mazda sends Zarathushtra as his advocate. This text is also difficult to connect with the personality of Zarathushtra. In a number of places Zoroaster appears as a grammatical third person. Such poems can be considered



the work of magupats. Giving a mystical image to Zarathushtra in other parts of the Avesta, especially in Yashty, is

associated with the strengthening of the spiritual position of the prophet in religion.

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