



ON ISSUES OF EMANATIONS IN ZOROASTRISM

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Annotation

The article deals with representatives of the theological system of the Avesta, the Ameshaspenta, who are always living saints, occupying a higher position than akhuras and inscriptions in the Zoroastrian theological system. Ameshaspentas that Vahu Mana, Asha Vahishta, Khshatra Varya, Spenta Armaiti, Khaurvatat, Ameretot are considered, from which the emanation-like expressions of Asha Vahishta, Vahu Manas, their anthropomorphic (human-like) images and functions are studied. It is also a comparative analysis of the ameshaspentas are sponsors of their fields, Ahura Mazda's noble thought, divine order, worthy and suitable power, holy obedience, health, various aspects of divine power that guarantee physical and spiritual everlasting life.

Keywords: Zoroastrianism, Avesta, Khshatra Varya, Spenta Armaiti, Khaurvatat, Ameretot, Asha, Arta Vahishta, Vahu Mana, angels, emanation, anthropomorph, Drauga, Holy ox.

They are the qualities of Ahura Mazda that mentioned above. In Avesta studies, ameshaspentas are called functional emanations (manifestations) of Ahura Mazda. These are Vahu Mana, Asha Vahishta, Khshatra Varya, Spenta Armaiti, Khaurvatat, Ameretot. Each of these beings is a system of patrons in its own field, and in the whole sense are the various facets of Ahura Mazda's good thought, divine order, worthy and suitable power, holy obedience, health, physical and spiritual everlasting life. S. Prabhaananda pointed out that if the first three act as fathers, the next three act as mothers. Together, they form a group of ameshaspentas and occupy a high place in Ahura Mazda's series of Mother Goddesses. A huge layer of Avesta mythology has to do with how the Zoroastrian worldview is interpreted by two groups of the divine systems, namely the ahura and yazat. Furthermore, Avesta mythology is concerned with the role of the above two groups in religious practice and in the context of socio-ethical relations. In the Zoroastrian theological system, above all the ahuras and yazats, there are always living saints ameshaspentas [1: 75-88].





The book of Avesta was revived in AD under the patronage of Khosrow I (531-579), the ruler of Sassanid Iran, and contains directly related themes in a system of 21 generations. Literary historiography in the context of the subject goes back a long past. Sorting and classifying Avesta texts was the first step in research. Because the Avestan language was a dead language compared to the language of the religious community at that time. Zoroaster taught people the religion of Ahura Mazda. This historic turn was an unprecedented spiritual event, a renewal in the history of mankind.

Firdausi's Shahnameh [2: 736] and Abu Rayhan Beruni's comparative analysis of world religions provide a scientific assessment of Ameshaspents of Zoroastrianism [3:488]. The analysis of the Avesta theological system, including the angels, has been studied by various scholars. In 1771, the French scientist Anquetil Duperron analyzed the subject [4:363]. In the following years B.Ghafurov [5:664], S.N.Sokolov [6:596], I.M.Steblyn-Kamensky [7:190], V.I.Abaev [8:24], M.Dyakonov [9:485], A.O.Makovelsky[10:144], S.P.Tolstov [11:352], E.E.Bertels [12:523], I.S.Braginsky [13:115] and L.A.Lelekov [14:363] made great contributions to the study of Zoroastrianism and its source, the Avesta.

Over the past century, Iranian scholars Ibrahim Purdovud, Hashim Rezaei, and Jalil Dostkhoh have translated the Avesta into Persian[15], and a two-volume study of Avesta has emerged [16].

In the last decades of the 20th century, attention to Avesta studies has been growing in Uzbekistan as well. Among the Uzbek Avesta scholars A.Kayumov [17:4-32], A.Mahkam [18:384], M.Ishaqov [19:126], M.Eshmurodov [20:97], N.Mallaev [21:53-72], A.Sagdullaev [22:28], M.Imomnazarov [22:7-21], A.Erkaev[23:111] , G.Mahmudova [24:255], R.Urazova [25:90] and in the works of others, issues of Zoroastrianism have been extensively studied. Here, too, the problem of the socio-historical significance of the ameshaspents is not clearly stated. The translation of the "Avesta" from Persian into Uzbek, published under the direction of Jalil Dostkhoh, was first made in 2001 by Askar Mahkam. The publication of the Avesta "Yasht" translation by M. Ishakov became the basis for a number of scientific researches. In 2007, an explanatory translation of the book "Videvdot" also contains descriptions of angels related to our subject[26:96].

The mythological image of the angels (ameshaspents) mentioned above in the Avesta does not have a clear description, they are given as abstract light images. But when the religion of Ahura Mazda spread to Iran during the Achaemenid dynasty, anthropomorphic (human-like) images of Amesha Spenta - the six gods and goddesses emanations - also began to appear on the rocks. This, in our view, is evidence that the symbols of the Ahura Mazda religion in the ancient Iranian kingdom



were once again influenced by the tradition of depicting the Mesopotamian gods[30:126]. Importantly, during the reign of Iran, this religion was adopted by the Achaemenids to substantiate the concept of the divinity of their rulers. But because of this political idea, the Achaemenids do not remember Zoroaster, who once delivered the message of the Mazda religion. Why? Because the Achaemenids proclaimed themselves king on earth by the will of Ahura Mazda [31:234]. For them, the idea of divine authority given by Ahura Mazda directly to the Achaemenids, i.e. Cyrus, Darius, Artaxerxes, etc., was more important. This proves once again that Zoroastrianism was formed in Central Asia and later entered Iran with certain changes [32:19].

In the Avesta, the everlasting saints, i.e., the Amesha Spentas, are placed at the level of the higher beings who perform and control the various divine functions of Ahura Mazda. This system, in turn, manifested itself as abstract symbols and higher concepts beyond the reach of the human mind. The starting point of Amesha Spenta is Arta (pronounced Asha, which means Truth). The very fact that in the early stages of Zoroastrianism the connection of the divine being with the abstract word of truth shows that Zoroaster possessed a revolutionary mind. Asha or Arta is opposed to Drauga (Duruj, durug), the antipod-polar contradiction to him, to the philosophical-moral category called "Lie" [33:64]. The contradiction between Arta and Drauga, in turn, shows the essence of Zoroastrianism. In Zoroastrianism, truth, fact and falsehood are interpreted as two incompatible worlds [34:147]. Enriching Arta with figurative meanings in a certain sense serves a broader interpretation of the noble principles of Zoroastrianism. This means that truth and arbitrariness are the absolute positive order of the universe, the eternal and everlasting law of the process of creation, the inevitability of goodness, the way of life of man in the path of truth, and so on[35:29]. Askar Mahkam, the translator of the book of Avesta, wrote, referring to the opinion of Iranian Avesta scholars, "So far no one has come to the last point about this word." For this reason, the words Arta or Ashakh is given in various translations without translation in its original form [35:29]. The place of the symbol of Arta in Zoroastrianism meant quality directly to Ahura Mazda. Zoroaster often refers to this person in his Gohs.

The mythical image of Arta is understood as a bright light that has no analogues. Because Arta is actually considered to be the embodiment of Ahura Mazda, the glare of the mythical space directly related to Grano Dmani. In general, Zoroastrianism, whose symbols of light and flame have always been the leading symbols of ancient religious thought and philosophy of goodness, is no exception[37:77].

In second place in the Ameshaspenta sequence is Vahu Mana. In some sources Vahu Managa is given the first place of the ameshaspents. This is because Zoroastrianism





has put the category of good intentions first. The literal meaning of the word Vahu Mana is "good thought". At the same time, in the Avesta, the meaning of the mutual companion of Vahu Mana and Arta comes to the fore. Paragraph 6 of Ahunavadgoh states:

Oh, Mazda Vahu Mana and Arta are companion
Come face to face with us,
Your word of truth accompanies Zoroaster, all artabon
May the joy of the world be us,
May you always be with us.
Destroy the oppressive enemy
Let us take the high status
On the path of good intentions, good words, good deeds[36:124].

The mythical symbol of Vahu Mana appears in the Avesta in the form of the Holy Bull, and this symbol is named after Geush Urvan, which means the spirit of the Bull [38:8]. Vahu Mana The image of a noble thought comes in the form of a bull and its soul. This situation can be considered as a reaction to the essence of Zoroastrianism as animal husbandry and its basis as a source of prosperity. In another five of Ahunavadgoh, this picture of balance and conformity can be clearly seen. In another five-line poem by Ahunavadgoh, this picture of proportion and harmony can be clearly seen.

Witness is Bahmon (Vahu Mana).

Till you rejoice.

My intention Arta is a symbol of Ahura Mazda.

Till you rejoice.

Beloved, you are also Geushurvon.

He is the spirit of the universe to be pleased with the divine law[36:124].

It is clear from these words that ameshaspents are characterized by different qualities. The goal of them is Arta, that is, the highest truth. Mythically, Arta is interpreted as the beginning of light, while Vahu Mana is represented as a bull and his soul. The expression of the spirit of the universe in this symbol symbolizes another high level of Zoroastrianism. Because the phrase was a direct reference to the divine. In the Avesta, Vahu Mana is a special term written in the form of the faces "vahub + mananh" and is pronounced as "manshinek" in modern Persian. In terms of meaning, the phrase "kind thought" is exactly the same in translation. Sometimes this term is translated as "good intentions", "noble imagination" that is "nek andesh" or "andeshai nek". However, there is an important point that Iranian Avesta scholars (P. Ibrahim, his successor Jalil Dusthoh) have pointed out that Vahu Manani is one of the rays of Ahura Mazda[36:124]. when the last Avesta texts were recited, it was placed on the





level of the first of the ameshaspents, which was the invention of the Creator. Indeed, Vahu Mana is one of the rays of Ahura Mazda. It is known that the status of Amesha Spenta belongs to the six-lighted lamp in the Avesta. All this is called emanation in scientific Avesta (but not in religion in general). This means that the ameshaspents are the six sides of the infinity of Ahura Mazda's creation and power. Furthermore, the concept of the number "six" was considered sacred, and each of them corresponded to the manifestations of the Supreme Being. The place of Vahu Mana in the theological system is set high in Zoroastrianism in the sense that the beginning of any work is from "good intentions"[39:10-13].

As a philosophical category, "righteous thought" is also a moral principle: a human being exists, the purpose of his life, the purpose of his words and deeds should be "righteous intention".

It is this noble intention-emanation that binds the human soul to the divine truth. According to Zatspram, one of the narrators of Zoroastrianism, the noble thought is the protector of Zoroaster, the great choice of Ahura Mazda. Even from the time before he was born, his mother Dughdoba was under the protection of the angelic image of righteous thought. He protected him from the attacks of evil intentions, kept his soul in the world of goodness.

Righteous Vahu Mana is the giver of the highest and most unique quality to human beings - the intellect. One of the tasks assigned to Vahu Mana is that he will test the deeds of all people on the Day of Judgment. Vahu Mana is also the one who informs the Creator about the deeds of the slaves. In this sense, the task of connecting the Creator with His servants shows that Vahu Mana had a similar function to angel Gabriel in the world religions[35:29].

Another proof of the high status of Vahu Mana is that People were believed that Ahura Mazda have created existence through him. That is, the universe is a product of good intentions. In this world, all living beings must live with good intentions. Then Vahu Mana will be the guide to Paradise. He is the enemy of the evil intent giant Akaman. The sources of divine light are the sun, the moon, and the fixed stars - the friends and brothers of Vahu Mana. Vahu Managa also has a function in nature such as the protection of animals that are beneficial to man [40:622].

. Because of this, one of his manifestations was compared to the Holy Bull. In this connection, we will dwell on Geush Urvan, another manifestation of the divine light in the Avesta. Its meaning is interpreted as "the spirit of being," "the spirit of the universe," and even "the spirit of the earth." In fact, the term is a compound word consisting of two parts, the first part meaning "black cattle, bull". The second part means "soul, spirit". In modern Persian it is called "Javap". Hence, Geush Urvan, who





is portrayed as one of the figures of divine light, is in fact a character who continues the emanation of Ahura Mazda in the form of Vahu Mana. However, the meaning of the name, which is sometimes translated as "Spirit of the Universe", is equated with the name of Ahura Mazda:

The spirit of the universe asked Ahura-truth:

Does anyone know you in this world?

(Yasna, song 29)

It appears that the phrase "Spirit of the Universe" refers first to the quality of Ahura Mazda and then to Vahu Mana. Indeed, the Spirit of the Universe (Geush Urvan) is the god who protects animals in the Avesta. In verse 1th of Goh's 29th song, Geush Urvan complains of evil to Ahura Mazda and asks who will protect him (like the "soul and spirit of the bull"):

The bull spirit Geush Urvan asks you in frustration.

You have been a victim of atrocities and violence.

Why did you create me and give me spirit?

Here, in the face of horror, fear and invasion

I stand, I have no shepherd but You.

More questions from Geush Urvan to the Creator:

Who is the Right of Animals? Someone sheltered,

Who will purify the angry giant Aeshma in the last days[36:124]?

In response to this moan, Ahura Mazda turns to the Truth and asks: "Who do you know as the sage who protects Geush Urvan? Who do you think deserves the prosperity and glory of this world? Who do you think deserves to own the universe? That He may completely liberate the earth from falsehood and wrath?". (Yasna, Song 29, Band 2). In this scene, the high-ranking emanation symbols are so mixed that first Ahura Mazda and Truth come in two independent interpretations: Ahura is asking for the Truth. In fact, the quality of Ahura was also the Truth. Whom do you deserve the status of Lord of the Universe? Yet the Lord of the Universe, the Citizen of the Universe, the World Sage, the Knower - all these are the qualities of Ahura Mazda, the ways of emanation.

An important issue is worth noting here: The image of Geush Urvan was the first cow (bull) spirit to be responsible for protecting the animal, according to recent Avesta commentaries (Zend) [41:722]. At the same time, Geush Urvan is portrayed as Vahu Mana's companion, partner and friend.

The unprecedented advancement of Zoroastrianism in relation to its time is reflected in the fact that Arta is associated with the symbol of truth and the symbol of heavenly dreams. Consequently, for the first time in the history of mankind, Zoroastrianism



brought to the minds of mankind the idea that the goodness of this world should be the basis for the goodness of the world beyond[42:55]. This contradiction, expressed in the concepts of heaven and hell, was to determine the standard of human action for good. It seemed to be a very high and incomprehensible demand for the common man that The reward of goodness is heaven, the punishment of evil is the notion of hell in the Zoroastrian period [43:28].

However, Zoroaster expressed the easiest interpretation of these concepts in one word for the people on the path of Arta: a kind word, a kind thought, a kind deed. Thus the image of Arta-truth, the leader of the Ameshaspentas, was associated with the notion of a “vahishta”-paradise, and the eternal hope of mankind rose to the level of a utopia of confidence in the outcome of good. In religious practice, being on the path of Arta is called artabanism, which means truthfulness.

To the lament of Geush Urvan, Ahura Mazda-Truth (Arta-Ashah) said, “It is not permissible to create someone who protects you in this world, in an unjust humanity. I do not know anyone among the people who protects the righteous from the wicked”. But, Ahura Mazda, the knower who will surely respond to the supplication made to him with outstretched hands: “The spirit of the world and I both applaud Ahura with flat hands. Our only wish is ... that the good should not be harmed by the bad” [36:124].

In response to this prayer, the Spirit of the Universe (Geush Urvan) is informed that Zoroaster has been commissioned as a prophet. Because, “Spitamai Zoroaster is the only person in this world who wholeheartedly accepts our (Ahura Mazda - U.R.) word. he is one who is eager to bring Mazda and Truth-praising songs to humanity. That is why religion gives him a very sharp and pleasant speech”.

Conclusions

1. In the Avesta, for the first time in human history, Ahura Mazda and his emanations, which reflect his qualities and fulfill his will, in other words, his angels in charge, are also appointed as patrons of various aspects of life.
2. In the theological system of Zoroastrianism, two important and decisive layers must be distinguished. The loneliness and functional qualities of the first layer Ahura Mazda can only be understood by acknowledging that the forms of manifestation are a single unit. That is, Ahura Mazda logically operates under the name “Leader of the Universe”, “Truth”, “Perfect Mind”, “Good Intentions”, “Eternity”, “Lord of the Universe”, “Spirit of the Universe”, and other names, inseparable from its unique essence.



3. The social foundations of this theological system are the reflection of the life of the society of its time in mythological imaginations. This situation has arisen through the heavenly realization of everyday realities on earth. At the beginning of the system, Ahura Mazda - as if the father in the family model, the image of the angel of good intentions serves the father for the stability and happiness of his family. The reward of goodness is conveyed by Arta Vahishta Heavenly Truth, and so on.
4. Although Geush Urvan is not exactly in the emanation line, he has risen to the level of quality of Ahura Mazda through the term "Spirit of the Universe" in the broadest sense. His functional interpretations were consistent with Vahu Mana. However, Geush Urvan is in fact one of the glorious emblems that led to the emergence of Zoroastrian prophetic mission.
5. The division of the higher, middle, and lower classes of Zoroastrian divinity into sexes is a deified form of the social model of its time. The difference is that the divine beings are immortal and live forever. The positive divine system of the Avesta was an expression of the vital aspirations of society for its time. They may have served to "harmonize the relationship between nature, society and man through spiritual, spiritual, moral criteria ..." [44:5].

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