PROBLEM OF OUTLOOK THE EAST ROMANTICISM IN THE CONTEXT OF AVESTA

Abstract: This article discusses the problems of formation of beliefs and religious doctrine of Avesta, later as a manifestation of a common vision and understanding of the essence of life and man. As well as the author reveals Avesta understanding of the social role of human life as a manifestation of great sagacity of his mind and imagination, have a direct impact on the development of oriental romanticism.

Keywords: Avesta, Yasna, Yashts, Vendidat, Vispered, aesthetics, ethics, romance, philosophy, dialectics, mythology, religion, philosophy, dualism, spiritual substance.

ПРОБЛЕМА ПЕРСПЕКТИВЫ ВОСТОЧНОГО РОМАНТИЗМА В КОНТЕКСТЕ АВЕСТА

Аннотация: В этой статье обсуждаются проблемы формирования убеждений и религиозной доктрины Авесты, позже как проявление общего видения и понимания сущности жизни и человека. Как и автор, Авестийское понимание социальной роли человеческой жизни как проявления великой прозорливости его разума и воображения оказывает непосредственное влияние на развитие восточного романтизма.

Ключевые слова: Avesta, Yasna, Yashts, Vendidat, Vispered, эстетика, этика, романтика, философия, диалектика, мифология, религия, философия, дуализм, духовная субстанция.

Human history has evolved from primitive representations to the complex phenomena of life, the practical need to narrow the controversial spiritual activity.
All that surrounds man, all that affects him and accepted him, it gives rise to a variety of imaginative and logical association.

At the dawn of human civilization, this was the cause of spirituality and at the same time the result of syncretic nature of human knowledge. From single and primitive questions and answers, the person goes on to more complex issues: "What is nature?", "What is life?", "What is death?", "What is man?", "What is the universe?" etc. way of knowledge of the impotence of human knowledge goes way further to an increased search for the truth about the world. But this way was so thorny, zigzag, that along with the faithful reflection of the phenomena of nature and society becomes human thinking and the ability to misinterpretation, ie formed religious beliefs as a form of social consciousness.

In its concrete and utilitarian approach to human life existed naively materialistic view of the world, which is confirmed by archaeological finds of the epoch of primitive slave society and even earlier periods of human history, expressing features naively realistic reflection and expression of surrounding objects and phenomena of human life.

Man, on the one hand, based on its experience seeking to expand their knowledge, to adopt its active relationship to the world, but on the other hand, the powerlessness many phenomena of nature and society, the mysterious phenomena of the universe and incomprehensibility of such a complex act - like death gave rise to humans and sense of faith for some unknown force and manifestation of the existence of a demiurge, control over all organic and inorganic world.

Therefore at this time of human development it was easier to contemplate than to delve into the essence of the objective phenomena. Contemplative, i.e. understanding of the phenomena, objects to the outside as a way of getting knowledge, as the main characteristic feature of the epistemological foundations of man's relationship to the world. Limited public relations and primitive modes of production were the objective conditions of contemplative consciousness and knowledge of the narrowness of the people.
Man gradually mastering practically surrounding reality to develop the ability to think abstractly, and generally perceive is synthetic and thus be able to enjoy the natural phenomena of the universe. These primitive notions of sun, water, air, fire, heat and the human spirit, in turn, were an expression of the aesthetic ideal, the expression of the sense of beauty of these distant from us for thousands of years our ancestors.

The first and greatest achievement of aesthetic consciousness of primitive man was the formation of his concept of a certain harmony, and frequency of the phenomena of the world. Day follows night, after hot days started the winter cold, the man took the path from infancy to old age, etc. - All this gives rise to the first, primitive, but at the same time virtually real concept of wholeness and harmony of the heavenly bodies and the forces of unity and a sense of merging with nature. Man does not separate ourselves from nature, it acts as a part of it, not as a lord, but as a measure of some of the existing unity of harmony and integrity.

These are the first tentative steps of the childhood of humanity rise on the one hand, the ability to carefully observe the phenomena of nature, and find in them something related links, on the other - developing human imagination to guess and represents yet unknown phenomena. Thus, contemplation is becoming a major epistemological ways of perceiving and understanding of life and nature.

Deeply convinced of the correctness of these statements, when we begin to get acquainted with the monuments of material and spiritual culture of antiquity, art and religion, way of life and beliefs of our ancestors bleaching. By studying the religious code of Zoroastrians - pieces of the Avesta, involuntarily reflect on that as far as it was difficult to nucleation and the formation of a certain view of the world, striving to explain the surrounding human reality. On the other hand, we are struck by the audacity and courage of the people of antiquity, that despite the limitations of social development put the space problem and tried to answer the question "What is truth?", "What is beauty?", "What is good?" and so on.
After a career person gets the notion of rhythmic processes of life, the movement existing outside man and independently of him, a space that accommodates a subject, thereby generating a sense of the concept and aesthetic relationship to reality, expressing a harmonic integrity of life.

The narrowness of knowledge of ancient man, in turn, gave rise to the development of mythological thinking. The mythology of all peoples serves as the first aesthetic consciousness. Consequently, myths as stories are presented to us as an aesthetic phenomenon, on the other hand, it is a form of expanding and aesthetic knowledge about the world. Therefore, the study of aesthetic activity of ancient peoples myth is one of the main sources of epistemology artistic development of the world. Human phenomena of nature people are starting to create generalized, romantic and fabulous images which express a holistic knowledge about the world. The process of humanization of nature and the search for a holistic harmony of the world has developed a certain internal logic of the system and world view, which in subsequent periods of human development received its branching and specification due to social status and level of a particular class.

So mythology is poetic and contemplative creature naive encyclopedia of ancient peoples, which are expressed in religion, philosophy, ethics, aesthetics, and cosmology of people remote from us thousands of years ago.

The peoples of Central Asia have a rich history of material and spiritual culture, the history of philosophical knowledge which starts from antiquity, partly associated with the religion of Zoroastrianism. Zoroastrianism, which was distributed in the first millennium BC on the territory of Central Asia and Iran was of great spiritual and ideological significance for his time and in the subsequent development of peoples settled the vast territory of Central Asia, Iran, Babylon, and India. This religious doctrine begins philosophical problems contemplative worldview, moral purification, deepening in the spiritual world, a high level of
understanding of moral duty, the beginnings of aesthetic concepts, the religious conviction of the shell.

Avesta as the holy book of Zoroastrianism is a kind of canon of religious and moral instruction. On the genesis of Zoroastrianism there are different opinions. By the end of the twentieth century had the following representation of the genesis of Zoroastrianism and Avesta: the supporters of the "western" version held that the doctrine of Zoroastrianism originally appeared in Media. This version came from Anquetil-Duperron, acceded G. Darmsteter, Meye, Yuar, E. Herzfeld, Tedesco and others on the "East" hypothesis - the birthplace of Zoroastrianism is Bactria, whence it spread into Media and Persia. This view came from H. Bartholomew, H. Newberg and supported by scientists from Russia, Azerbaijan and Tajikistan.

There is a third version of the A.O.Makovelsky on which the birthplace of Zoroastrianism and Avesta is Azerbaijan. In the fourth version - the birthplace of Zoroastrianism is the Khorezm; fifth version associated with Turkmenistan; sixth point of view declares Samarkand birthplace of Zoroastrianism and Zoroaster. Tolstovand V.V. Struve believed that Central Asia was the "cradle" of Zoroastrianism. L.I.Rempel, who studied the origins of Arts of Uzbekistan, correctly observes that "... the search for the Uzbek and Tajik origin in the primitive (and ancient) art of Central Asia, is like trying to make out in the molten mass of metal contours of the future of the statue. Primitive art was not any Uzbek or Tajik. It shall conform to the cultural and ethnic unity, which compose since the days of ancient times in the vast expanses of the MiddleEast"(1 P.12).

Therefore, the religion of Zoroastrianism was also not the religion of the Persians, Uzbeks, Tajiks and Azerbaijanis, for Zoroastrianism as one of the great religion of antiquity spread throughout Central Asia and left a deep impression on the following beliefs, ethical, aesthetic and social views of the peoples settled in the Near and Middle East.
Avesta includes a starting ancient religious beliefs up to the religious doctrines of the Sassanid era (III century AD). Picking up pieces of the Avesta began with Arshakids era (250 BC - 224 AD) and ended with the Sassanids (III - VII century AD).

The first book of the Avesta is called "Vendidat" (Law against devas), the second book, "Yasna" contains lyrics Zarathustra "Gathas". "Yasna" represents the liturgy as the primary religion of Zoroaster. It describes the features and order of worship with a variety of prayer offerings. The third book of the Avesta called "Vispered" - a set of prayer for all times and on all occasions. Preserved yashts - religious myths and legends, the description of the religious ceremonies that are partially translated into many languages and are a valuable source for the study of philosophy of Zarathushtra.

According to A.O.Makovelsky "The oldest in the Avesta that is Yashtov content. Yashts - nameless folk epic poetry, laying down the primitive myths of the gods. This - tribal beliefs to the stage of pre-class society. Yashts date back to ancient times and in the thousands of years older than the rest of the Avesta. Content of Yashts is polytheism, which is the deification of the forces of nature. Presentation of the gods are given fantastic images. The second stage in the development of religious beliefs are the Gathas. Unlike the nameless folk epics - Yashts - Gathas are personal creativity (lyrics) Spitaman Zarathustra. Their content is diametrically opposed Yashts. Gathas contain the doctrine of one God, Ahura Mazda and betraying the tribal gods curse, which glorify of the Yashts "(2.P.140).

Ahura Mazda created the whole world - a perishable and spiritual. In one of the hymns of the prophet asks: Who created the month so that it waxes and wanes? Who supports the earth and the clouds above it, so they do not fall? Who created the water and the trees? Someone connected with the wind speed, and with the formidable clouds? What artist has arranged the light and the darkness which the artist has created a dream and vigil. Who made morning, noon and night, that
govern the spirit of the one who observes the order? Who made the soul of his father a passionate desire to have a son?.. 

All this did Ahura Mazda. He is the creator of man and of his spirit, created a lively, intelligent, self-conscious beings themselves, gave the body of the soul, and the work and teachings, which (person) to voluntarily apply the choice (3 P.14-15).

At the core of understanding the world of Zoroastrianism is dualism: the universe is the unity of the struggle of opposing forces of light and darkness, freedom and oppression, life, death, good and evil, positive and negative, clarity and disbelief, etc. "I want to talk about two spiritual substance that existed at the beginning, - said in the Avesta, - that sacred substance said Ahriman, the evil substance that our thoughts, our doctrine, our intention, our belief, our speech, our act our being and our spirit is completely opposed to each other "(2 P.2).

The struggle between these opposing forces pervading and is the main content of the teachings of Zoroastrianism. The fight takes place in nature (light and shadow), in organic nature (life and death), in public life (the struggle of justice against iniquity), morality (good and evil), in religion - the eternal struggle between the god Ahura Mazda and the evil spirit Angra Main (in Greek struggle between Ormuzd and Ahriman).

«3. In the beginning there were two spirits, and thoughts, words, deeds were divided as good and evil between them. The man, who has health outlook, will choose truth, not evil deeds.

4. Then these two spirits created life and death from themselves. This will continue until the end of the world. Evil-doers will follow dregvant (demon), righteous one will follow VohuMana.

5. One of the twins chose doing the worst. Spirit Asha embraces teaching of Ahura Mazda and was head of truth-doers.

6. Demon-worshippers did not choose the truth, they chose false as a path. Then they rushed Aeshema, who tries to destroy the world with bad deeds.
7. VohuMana, Asha, Kshathra visited him. Then Armaiti bestowed a power to his body.

8. O Mazda! When Judgment day comes, show Your decision upon falsehood.

9. May we shall be favour-doers in this world. In case to safe Ahura Mazda`s teaching to progeny, we should contact with Asha. The space, where Asha in, is full of wisdom (4. P.37-42).

These two spirits rule the world as a unity of opposing forces. Fighting them is eternal. In this struggle, Ahura Mazda - creator of the world and the sun helps to "wise" immortal holy, and AngraMainyu all their dark and evil intentions conducts through the hands of the evil and dark forces.

While this eternal struggle at times lies and violence, darkness and disease takes over, but the light forces of Ahura Mazda eventually wins AngraMainyu and the world celebrates light, goodness and joy. Thus, the "Zarathustra driven into the ground all the devas, who previously walked the earth in human form" (5 P.179).

Ideological principles of Zoroastrianism are expressed in the creation of the world God, faith continuation of life after death, etc. However, here I am true to the dualism of Zarathustra, where the purity and righteousness, goodness and life are the main attributes of the spiritual life of man after death. In Yasht XXII, Zarathustra asked Ahura Mazda that when the righteous die in the next 3 nights and where his soul? Ahura Mazda says that the soul is seated near the head and the night so much fun experiencing the soul, as all the (pleasure experienced) living world.

The philosophy of the underworld, the manifestation of the human soul and sophisticated understanding of good and evil, life and death, which were the main problems of ethics Eastern medieval receive its origin is in the dualism of Zoroastrianism. Ethical and aesthetic doctrine of Zarathustra is largely based on the real experience of the human soul is understood as a spiritual substance
containing a lifeblood. The soul here (eventually) less mystified, and is meant as the conscience of the person who carries on a dialogue with his carrier.

The philosophy of Zoroastrianism impregnated naive dialectics. Zarathustra presents the world as an arena of struggle of opposites, which is inherent in the bodily and mental phenomena. The naive materialist thought forms surrounding the human world, naively understood dialectical relationship phenomena. On the one hand, we see a religious explanation of the world, that the world was created by God, driven by him. On the other hand, Avesta contains numerous philosophical reflections on life and man, that characterize the concept of ancient people about morality, aesthetics, on social and economic way of life, etc. These practically useful instruction and guidance in unity with the beliefs and religious doctrine to create a single world-world dualism that contains the features of dialectics naive beginnings eastern romanticism. Consequently, the "good ruler should be a right, not bad on us." For a good ruler will suffer death and destruction in the camp of the enemies and thus raise up the world for joyful villages (6 P.145).

However, "In all the Avesta, starting with the oldest parts of it, it dominates antithetic method of presentation, which is expressed in the opposition of good and evil, light and darkness, peace and war, and similar pairs of opposites. This love of antitheses was already inherent in the ancient Zoroastrian poetry "(7 P.8). This method is paired contrasting characters, ideas and ideologies in the subsequent stages of development of oriental poetry acquires a peculiar aesthetic value. Often, so use this method antitetiki to reinforce the imagery of presentation or disclosure of complex human emotions. As a shining example for such a method of presentation antithetic opposite judgments about love A.Navai disclosed in dialogue FarkhadwithKhosrav.

On the culture of the peoples of the East it is very true B.Chepelev wrote: "In their culture and mythology, he crossed a bright circle concepts of human dignity and the power of the dark visions of totemism, yet it poses to the
Impersonality of man in society. And because of this complex and difficult struggle..., Falling to the recognition of the deity in the form of a cow, and rising to the ingenious creation of Prometheus, the East took its conception of man, giving him deep beautiful image and a monumental schematic underdeveloped social organization, and beautiful decorative his bizarre fantasies " (8 P.36-37, 40). The greatest achievement of aesthetic consciousness Zoroastrianism was his deep humanism. In this complex world of life and death, light and darkness, good and evil Zoroastrianism raises high value of good thoughts, good words and good deeds. It was a great moral and aesthetic achievement in a complex and creative ways of development of romanticism of the East.

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