



## Avesto Spirituality and the Upbringing of the Perfect Man

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### **Abstract**

The continuation of the traditions of our statehood, which has great historical and spiritual roots, the process of building a state based on democratic principles, including the traditions of our ancestors in the development of young people as members of society. past values serve as an important tool. According to Zoroastrian teachings, enlightenment can lead to the smooth development of society, a peaceful and prosperous life, the spread of good ideas about healthy discipline, which serve to eradicate evil.

**Keywords:** *Society; History; Avesto; Science; Tradition; Value; Ancestors; Imagination*

### **Introduction**

Along with the Avesto, the sacred book of Zoroastrians of scientific-theoretical, socio-philosophical, historical, educational-moral, religious-enlightenment value, the creation of the universe is a constant between good and evil, light and darkness. Among the written sources that contain cosmological, cosmogonic, eschatological myths based on the notions of struggle, existence: “Bundaxishn”, “Dinkard”, “Dadestanimenog-i hirad”, “Andaz-i danag-mard”, “Khveshkarix” -i Redagan “, “Chim-i Dron”, “Shoyist-noshoyist”, “Arta-Viraznomak”, “OyatkorZariron”, “Baxman-yasht”, “Zat-Sporam”, “Kornomayi-ArdasheriBobakon”, “RostSukhan”, “Rivoyat”, “KhvadayNomak”, “OyinNomak” and other works are the common monuments of the Turanian and Iranian peoples. Various MSM dating applications can be downloaded and used, one of the most popular and widely used applications especially in Boyolali, Central Java is Hornet. This is because Hornet has several advantages when compared to other MSM dating applications. One convenience in using the Hornet dating application is that Hornet users do not need to add or wait for the approval of other users to make friends first, users can immediately view photos and exchange messages privately with other users or can also directly block other users who are nearby. Hornet is also a homosexual dating application with a good rating on the *Playstore* and has been downloaded more than five million times.

The Avesto was created by Zoroastrian and Mazdaist scholars in the late 7th and early 6th centuries BC. As a sacred religious book, it covers many socio-political, economic, scientific, educational, philosophical and moral issues of its time. The book consists of 21 editions. Unfortunately, only 5 editions of the book “Yasht”, “Yasna”, “Visparad”, “Vandidod” and “Chorda Avesto” have reached us. The creation of closeness and sustainability in a relationship cannot be separated from the balance of communication patterns that are played. The balance of communication patterns in

interpersonal communication such as patron-client communication patterns needs attention. Therefore, based on the background that has been conveyed by researchers in this study try to see how the pattern of patron-client communication that occurs in MSM in using the Hornet dating application.

### ***The Main Part***

The Avesto, the world's oldest and most unique treasure trove of knowledge, reflects the complex of sciences, fields, laws, ethical and social norms necessary for human development. The essence of the spiritual and enlightenment world of Zoroastrians is the glorification of the ideas of "good thought", "good word", "good deed" in the play on the basis of moral perfection, on the way to the development of "perfect man".

During the formation of the Achaemenid and Sassanid states in the territories of ancient Turan and Iran, the observance of Zoroastrianism was marked by its conversion into an official state religion. Through the efforts of heads of state and clergy, priests, a large-scale work was carried out to collect, restore, arrange the scattered parts of the holy book "Avesto", to create a single collection of texts.

The official restoration of the Avesto in history took place during the reign of ArdasherBobacon (226-242), the founder of the Sassanid dynasty. Tansar, the country's chief religious leader, edited the Avesto. According to the fifth book of Dinkard: Your Majesty, Ardasher, the son of Babakon, king of kings, following the advice of his religious leader Tansar, ordered to gather in the palace the scattered parts of the doctrine. Tansar began his work, choosing a direction based on clear conclusions, consistently analyzing all the collected parts. The remaining sections and routes were declared illegal. Tansar ordered, "From now on, any unusual interpretations of the Mazda faith will be resolved under our personal responsibility, as there is no need to make any changes to the knowledge that is currently regulated and systematized."

By the time of Shopur I (242-272), the parts of the Avesto edited by Tansar had been supplemented by separate parts in practice recorded outside the empire.

The fifth book of Dinkard states: "The son of Ardasher, King Shopur, spread throughout India, the Byzantine Empire and other countries, including medicine, astronomy, space and time, matter, the creation of the world. He ordered the inclusion of religious texts in the Avesto, which embodied knowledge and processes such as birth style and development, and kept them in the royal treasury.

The fifth arrangement of the Avesto took place in the middle of the 4th century during the reign of Shopur II (309-379). Special mention should be made of the work of Ozorpod Mehrospanon (290-371), the temple of the temples. Mehrospanon first gathers priests who have memorized all the Avesto texts in the country. Because these Zoroastrian scholars paid great attention to the accuracy of the text and the preservation of the inner music in the reading and recitation of the monument. The seven priests sent by Ozorpod went to Merv and Khorezm, wrote the most perfect copy of the Vendidad from the Avesta priests and handed it over to the king. In the course of comparative analysis, these records were found to be complete copies of Vendidad. Although the meaning and tone of the Avesto words have been preserved in the oral tradition passed down from generation to generation, the attractiveness and effectiveness of the words have been completely lost in the moments of reading. This, in turn, led to the need to rewrite the vowels in the pronunciation, as well as the consonant letters in the text, in a new tone. The new Avesto alphabet, with its restored letters, combines the melodic features of the Greek, Middle Persian, and Parthian alphabets. Researchers differ on the number of letters in the Avesto alphabet. For example, H. Bartholomew believes that the alphabet consists of 52 letters (3 ligatures), H. Reichelt 51 letters (48 + 3 ligatures), VBXe 48 letters (14 of them are vowels), G. Windfur 60 letters and M. Boyce 46 letters. Iranian scholars Hashim Rezaei, Jalaliddin Alitiani, Ahmad Taffazuli, and others have suggested that the Avesto is within 48-52 letters.

This inscription is called the Avesto inscription, and on this basis a new text of the holy book has been arranged. At the same time, all sections of the book were commented on in Persian (Zend or ZendAvesto). OzarpodMehrospandon also established a new order of the books (Avesto). This procedure is described in Dinkard as follows:

1. Sudkar - Sÿdkar
2. Vastmansar - Varstmansar.
3. Baho - Baho
4. Damdad -Dämdad
5. Nadar - Nadar
6. Ragag - Pägag
7. Rado-dadaytag - Rado-dadaytag
8. Baris-Baris
9. Kaskisrobo - Kaskisrobo
10. Vishtasp-sasto - Victäsp-sasto
11. Vastag - Vastag
12. Kitradad - Kitradad
13. Spend - Spend
14. Bokanyasht - Bäkanyast
15. Nikadum - Nikadum
16. Ganaba-sar-nigad - Ganabä-sar-nigad
17. Xusporam - Hüspäram
18. Sakadum - Sakadum
19. Vendidod - Vendidad
20. Hadohn - Hadökht
21. Stud yasht - Stödyast [1]

According to many Pahlavi literature and sources (“Dinkard”, “Ardovirafnoma”, “Rivoyat”, “Shoyistnashoyist”). He endured many hardships along the way.

Two hundred years later, during the reign of Khusrav I Anoshirvan (531-579), the sixth and final relatively complete text of the Avesto was restored under the leadership of High Priest Vex-Shopur. Manuscripts of 21 books (nask) were copied in the 13th and 14th centuries, and only a quarter of the Avesto has survived.

The rich cultural heritage left by our ancestors is at the heart of the reforms in the field of education. - We must not forget that the use of enlightenment heritage, values, spiritual resources, their study, analysis and research is one of the important tasks in this direction.

The fact that the main parts of the Avesto are scattered for various reasons, of course, does not completely lose the work. The content in them has reached us through various translations and comments. Manuscripts in Pahlavi in the 6th century are excellent copies of parts of the Avesto. They are mainly instructive stories and moral ideas, and a set of teachings. Some of them were published in Russian in the series "Written monuments of the East" under the title "Pekhlaviyskienzazidatelnyneteksty".

It is known that in the late 7th and early 6th centuries BC, the first buds of the ancient civilization appeared in the areas inhabited by the peoples of Movarounnahr and Khorasan. realized the need for education and upbringing as a leading link in transmitting knowledge, skills and abilities to the next generation. Ancient sources and evidence in the Avesto show that "in the process of education, all the knowledge necessary for daily life is taught, trades are taught.

The basis of moral education in the Avesto is the issue of raising and bringing up a generation of pure intentions, honest, pure in heart, spiritually mature. The implementation of this task is entrusted to teachers and coaches.

When it comes to teachers in the Avesto, first of all, the teacher of all teachers, the absolute deity Ahura Mazda, is praised: [2], you are a teacher, or You have, in fact, taught and nurtured the whole being about the benefits of Ashah-Haqiqat and the harm of duruj.[3]

It is clear from this that Yazdani is the creator of the pure world, all the knowledge in the world, and Zoroaster is the one who conveys this knowledge to people and guides them: "Mazda taught and Zoroaster brought the message" [4] May there be applause, joy and good fortune for the rejections."[5]

In the Gohs and Yashts, Zoroaster is portrayed as the leader of the masters who carry out the command of AhuroMazdo, encouraging people to honesty, pure morality, and perfection. In turn, great emphasis is placed on transmitting the teachings of Zoroaster to future generations, spreading the light of goodness to the world, the harmonization of humanity on the basis of high moral standards. It was obligatory for everyone to take into account the duties of Yazdan, to apply them in their work, to bring up brave, pure, knowledgeable students who could work honestly for the prosperity of their homeland and protect it from enemies.

Today, the law "On Education" adopted in our country, the basis of the "National Program of Personnel Training" is the issue of educating a comprehensively mature, harmoniously developed person. It is commendable that they have developed and laid the foundation for the structure of the state and society: So that they can raise the address, the city, the country and its name and reputation."[6]

Along with the description of the fards and sunnahs of Zoroastrianism in the written monuments, the creation of gardens (agronomy), watering the desert, washing away the salt of the earth, drainage (irrigation), observation of celestial bodies, their movement and on this basis to keep track of days, years, time (astronomy), classification of rivers, mountains, regions, countries (geography), protection of nature, environment (ecology, hygiene), land, people, livestock enemies, pirates and the protection of giants (military knowledge), the structure of the family, the responsibilities of men and women in the family and society (ethics, sociology). shows. At the same time, the Avesto and pandnoma emphasize that it is a great responsibility to generalize and enrich this knowledge and pass it on to the next generation. is the duty of wise teachers.

In the Bible, life and progress are based on the interplay of conflicting concepts and ideas, such as good and evil, light and darkness, truth and falsehood, beauty and ugliness, justice and injustice. the struggle is interpreted, and as a logical continuation of these, good, wise teachers and coaches, ignorant

and ignorant teachers, are set against the coaches. In this case, teachers are divided into good and bad teachers, depending on how much they know their science, their attitude to the profession, dedication, dedication to their duties. “RavshannazarUstaz warns the Taliban”[7] that is, encouraging the disciples of a good teacher to renounce vices such as ignorance of God, disbelief, dishonesty, selfishness, injustice, greed, immorality, incompetence and ignorance, believing in God and praising Him constantly. He considered it his sacred duty to help him to display such qualities as truthfulness, kindness, purity, honesty, integrity and piety, justice, and humanity.

It is important to say about the Master: In the light of truth, it leads to humility and happiness, and you have made this path a building for those who are aware of goodness.[8]

At the same time, bad teachers who sell their faith and knowledge to giants and durujs are severely criticized and condemned. “An evil educator, by his teaching, reverses the divine word and destroys the understanding of life. In fact, it deprives people of the priceless investment of truth and good intentions,” or “O people who have come from far and wide with the intention of acquiring knowledge! [9] All of you, listen to me, listen to my words, and remember firmly: Let not a bad educator degrade your life, and let not devious idiots mislead you with a deceitful tongue.” [10]

Just as goodness (Ahura Mazda) always triumphs over evil and ignorance (Ahriman), so the teachings of wise teachers and mentors take precedence over the teachings of bad teachers, and finally the students and disciples who bring good deeds into their hearts and minds are brought up. ends with.

The definition of teacher and teacher in the Avesta, the interpretation of teacher-student relations, has not lost its significance and value even today. At the same time, it is clear that the application of these ideas and views in the educational process, in the direction of spiritual and enlightenment education will be highly effective. This, in turn, requires a deeper, special study and analysis of the rich cultural, spiritual and educational heritage of our ancestors.

Bundaxishn (creation of the universe) is one of the most significant works of Pahlavi literature and is a commentary on the lost Damdad-nask in the Avesto, which has come down to us in two short versions (Hindi) and full (Iranian). One of the oldest copies of the Bundakhishn was copied in 1397 by Peshotan Ram Kamdin. Researchers dealing with all of ancient Iranian history and Zoroastrianism now have inventory number I 170/6 in the St. Petersburg archives of the Institute of Oriental Studies of the Russian Academy of Sciences, the India Office Library in London, and the Mahayar (Mehrdji) Ran Libraries in Naosari, one of the modern centers of Zoroastrianism. which contains preserved Bundaxishn and several other Pahlavi texts, the program uses a manuscript copy compiled in 1873 by ShopurShahrobji. The program also contains information that the ancestor of ShopurShahrobji, the famous priest, the program Mahyor (Mehrdji) Ran visited the Baburi palace in 1579-1591 and introduced King Akbar to Zoroastrianism on the basis of Avesto, Bundakhishn and other pandnoma.

The short (Hindi) interpretation of Bundakhishn consists of thirty-four chapters, the main content of which is the creation of the universe, the struggle between good and evil, natural phenomena and their characteristics. It also reflects celestial bodies, planets, timekeeping, governance, historical figures and a number of different aspects, including a number of scientific and ethical ideas that are not found in other written monuments, the views of our ancestors on education. In the parts of “Bundaxishn” such as “The wise man’s advice to his child”, “The teacher’s advice to the first-grader”, the upbringing of the younger generation, the duties and responsibilities of parents, community, neighbors, teachers, the behavior of students in school, on the street, in the presence of teachers, parents, the elderly, adults, the rules are listed one by one and the criteria for compliance are indicated.

In Bundakhishn, it is taught that in the process of education, only good qualities should be formed in a person, and that intelligence and intellect should be formed, and the deities who guide this process are listed one by one. For example: Rashn (Rashnu in the Avesto) is a goddess of arbitration, meaning radiance and moderation, and plays an important role in the religion of Mazda. He is the son of Ahura

Mazda and Sipandormaz, the brother of the goddess Asha, Surush, Mehr and the goddess Din. The name "god" is often used in conjunction with the adjectives "true" or "truthful, upright, true." According to Bundakhishn, Rashn, as a judge of justice, a miner of truth, righteousness and justice, fights against the giants who are the main causes of these evils in order to save the material world from evil, lies and depravity, stupidity and ignorance, and destroys them. He will also test the wicked educators and teachers on the Day of Judgment and weigh their sins on the scales. Mistake or malice as much as a strand of hair is alien to his activity. One of the gods who guides the process of education is Arshtod. Arshtod is one of the most active deities in Zoroastrianism, expressing the meanings of truth and accuracy, and is characterized by such qualities as "worldly", "world-expanding". His deeds, in cooperation with other gods, are to take account of the good and bad deeds of the people on the Day of Judgment, to act as a just judge, and to say that white is white and black is black. Arshtad is a friend and ally of the goddess Rashn. Indeed, truth and justice are twins with the concept of arbitration. In the process of education, Arshtod guides and cares for educators and teachers who sow the seeds of goodness and kindness.

Dinkard (Religious Practices or Religious Intrigues) - This book, written in the Pahlavi language, has been called the Farhangnoma (Doiratul Maorif) by scholars. This great book was compiled in Baghdad in the 9th century AD. Two of Dinkard's nine episodes have not survived. The remaining seven sections contain 169,000 words. Ozar Faranbog Farrukhzodoglu wrote a letter summarizing Dinkard. OzarpodUmidoglu, who reassembled Dinkard, called it Dinkard with a Thousand Doors. The work was translated into English in 1911 and published in two volumes. In addition to the myths in the Avesto, the adventures of Zoroaster, and events related to the seven gods, the play also includes special chapters on education. "That is why the propagation of the Avesto and Zoroastrianism in the Middle Ages, the history of the origin of this religion, the value of this source is incomparable. That is why all Avesta scholars, translators and lexicographers turn to Dinkard more often."

"Dadestonimenogihrad" - (Observations of the Spirit of the Mind) is one of the most valuable works in Pahlavi literature. Dadestoni Menogikhrad has been published several times (Andreas, 1882; Sanjana, 1895; Codex, 1936) and has been translated into English, Gujarati, Persian and Russian. Also West, 1885; Antia, 1909; Taffazoli, 1975, 1985; Chunakova O, 1997, F.Shpigel, D.Tavadia, H.Nyuberg, M.Mole, R.Tsener, M.Boys and other orientologists cited examples from the text of their research. There is no information about the date, period and author of the monument. Many scholars acknowledge that the author of the work was a Zoroastrian who was well acquainted with the Avesto and was a devout Zoroastrian. As an example, the text mentions the Avesto 20 times and quotes more than 100 Avesto. It is also believed that the period of creation of the work coincides with the last period of Sassanid rule. The main plot of the work is a question-answer, dialogue between the spirit of reason and the sage. The spirit of the mind, in turn, is interpreted as a materialized concept. The sage asks him 62 questions aimed at understanding the essence of Zoroastrian teachings related to the accepted rules, customs, traditions, established order in society, and human behavior in the process. The questions and answers are aimed at forming a worldview based on Zoroastrianism, which is based on the ongoing eternal struggle between good and evil. Man, on the other hand, uses his intellect to determine his own destiny by choosing between good and evil.

The right choice of a person also determines his behavior in society and social life. This, in turn, is manifested in the knowledge and understanding of the basic rules of religion, adherence to its fards, sunnahs, struggle against pagans, as well as unconditional adherence to the triad of "good thought", "good word" and "good deed". ladi.

In Zoroastrianism, special attention is paid to the concept of thinking and reason (hrad). The moon, the earth, and all created creatures and beings are protected and controlled by the mind. The laws of the universe are determined by him (p. 3, 61, 65). Good deeds and noble deeds are done through the mind (p. 4), the intelligent and prudent person is less harmed (p. 36), the person with the mind is rich (p. 36), and the mind is of any wealth. is excellent (p. 56) and cannot be purchased (p. 43). The mind helps to

acquire knowledge, experience, skills and abilities in all areas, to live a good life, to have joy, to have glory, and to ascend to heaven after death (pp. 46-47, 60, 63).

The main qualities that should be formed in a person's character are kindness, generosity, kindness (p. 10, 27), nobility, honesty (p. 19,20,38), diligence (p. 46), mobility, self-confidence. (p8) and gratitude (p. 72). Dadestone Menogi Hrad classifies 33 of these good deeds.

Numerous creatures and giants created by the human devil Ahriman, as well as: greed (p.5,24,44), evil (p.44), slander (p5), arrogance (p.44, XXI.43), insecurity (p. 49), dissatisfaction (p. 44) and the constant struggle with them. The 30 sins that embody religious and moral conditions should not be committed and should be avoided (pp. 37-38). Such sins include: intentional killing of a righteous person, breaking the fire, idol and idol worship, lying, greed, witchcraft, theft, breaking an oath, Zoroastrianism on entering into a consanguineous marriage habit breaking and so on. Interaction with people should also be carried out in accordance with the principles of Zoroastrian ethics. Communicating with good people brings good, and with bad people brings bad (p. 67). It is also useful for rulers to talk to wise, prudent, and kind people, not to liars and slanderers (XX.4-5).

It is obvious that the main idea of education in the Avesto and pandnoma is the formation of such qualities as kindness, goodness, honesty, purity, honesty, nobility, justice, humanity in young Zoroastrians. Based on the beliefs of "Good Thought", "Good Word" and "Good Deed", which are the basis of his faith, he encourages mankind to enlightenment and guidance.

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