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SECTION 30. Philosophy.

THE SYNERGISTIC NATURE OF THE STRUGGLE BETWEEN GOOD AND EVIL IN ZOROASTRIANISM

Abstract: In this article the ideas of good and evil considered in the holy book of the religious and philosophical teaching of the Zoroastrianism the Avesa from the standpoint of the synergetic approach are analyzed.

Key words: Zoroastrianism, the Avesta, good and evil, nature and man, synergetic approach, dialectic.

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Today, in most former Soviet republics, there is a restoration of forgotten and lost traditions and customs are being revived national spiritual values, are taken steps to restore historical justice, violated more than seventy years of domination of the totalitarian system. In the Central Asian republics and in particular in Uzbekistan, these processes are quite effective. A large part of our population is Muslim, however, of great importance in the state is paid to the revival of ancient customs and traditions – as the native spirituality of the people. Primarily this is done for the younger generation, which must be harmonically well-rounded, and most importantly, knowing the history of his country, his native land, his ancestors. After all, memory is the life of the people. If living memory – alive and the people with its unique features. If destroyed the memory – and the man turns into a mankurt.

Crucial in the life of people has the ratio of such ethical categories like good and evil. From the point of view of synergetics the good and the evil is a kind of "essence" fighting among themselves, and the result of this struggle for the people – the adoption of one or the other.

The good and the evil is not some extreme points on a continuous rating scale of "better — worse", not some abstraction, which everyone understands as he likes, not the particular traits of individual people, and the world principles underlying all laws of the Universe. The world is not indifferent to good and evil, as many believe today. Good and evil are two main forces that act in our era,

and the struggle between them is the essence of this era. The source of goodness is God; the Creator of the world (Ahura-Mazda), the source of evil is the devil, the destroyer (Angra Mainyu). All that is God is good, all that is the devil, is evil. God is always doing good and can't (Yes, mannone can) to do evil, the devil always does evil, and cannot do good. Good and evil are mutually exclude each other and can breed with each other. Between good and evil is a constant war, and even a temporary peace between them impossible. Here, if very briefly, the main provisions of the doctrine.

However, it's completely wrong to say that Zoroastrianism somehow equates good over evil, puts them on the same level, and considers them to be equal participants in the creation and development of the world. So think many proponents of the term "dualism" as applied to Zoroastrianism. Between good and evil, according to the doctrine, there is a fundamental difference. First, the good has always existed and will exist forever, and evil has appeared at a certain stage of development of the world and will inevitably be destroyed when comes the appointed time. Second, infinitely good and evil are always limited. Thirdly, good self-sufficient, it can exist without evil (and there is much better than evil), but fundamentally evil cannot exist without good. Good is a creative force, it can create from itself, and evil is solely a destructive force that, in principle, not able to do anything but new destruction. Good is our world created by God in his development, harmony,



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with all its laws, and evil is the destruction of the world, the violation of its laws.

The relationship of good and evil is similar to the relation of the human body and disease (or parasite): a man can live without illness and disease without the person can not, it exists only as long until it has something to destroy; the parasite does not create anything new (except perhaps other parasites), living by the weakening and eating the body. People like the world, is a complex, infinitely varied system. But the disease or parasite, as the evil, primitive compared to him, as their task is much easier: break — not to build. But precisely because of this stupidity, because of this specialization on the destruction of evil, like a disease, it is extremely difficult to deal with: it easily adapts to a changing external environment, moreover, it is infinitely varied in its adaptability, because otherwise he simply can not survive. Evil, like disease, can lay low, wait for the most opportune moment, and then we can begin an active process of destruction. Evil, like disease, can affect only weakened the body, with loose internal connections and deranged by the interaction of individual parts. And these parallels can be multiplied.

Where did evil, and why God, the Almighty Creator of the world, made its appearance, did not destroy it in the future? This question baffled by many other teachings, which they are careful to avoid, but Zoroastrianism is responsible to clearly and consistently. The basis of the world order in the beginning of Creation was based on the principle of freedom of choice of all entities that freedom, without which it is impossible no development. That is, originally was the potential for the existence of evil, as true freedom of choice inevitably involves the ability to make this choice in the direction of strengthening and harmonization of the world, and its destruction, both towards God and towards the devil. However, before the entity having the right of choice (including people), didn't make a choice in favor of evil, the devil could not break into the world and begin their destructive activities. That is we the people, have allowed evil to manifest, to become stronger and then become a huge force that significantly affect our life.

We incorrectly used (and continue to use) our freedom given to us to develop our abilities for self-improvement, to get closer to God, in whose image we were created. This freedom given to us for a certain period, and that during this period, evil will exist. Then it inevitably will be destroyed and will not be able to manifest. But up to this point only on us having the right of choice, depend on the quantity and strength of evil in the world. So the existence of evil is the inevitable price to pay for the opportunity of our development, our teaching, the laws of the world, our fulfillment. However, this does not mean that we have to choose evil, on the contrary, ideally,

our desires should be consistent with the desires of the Creator, must remain within the framework of good, but we must come voluntarily, without any coercion.

Of that good and evil are fundamentally different from each other, what is good evil far more advanced, it is absolutely wrong to conclude that in all circumstances, always and everywhere good is stronger than evil. Not at all. For example, in our earthly world due to our efforts and our mistakes very evil has increased, and now his power is comparable to a force for good. Moreover, if things go well, we can bring our little earthly world to complete destruction, that is, to the triumph of evil. Of course, this will only be a local victory of the forces of destruction, only a temporary success, which then will create great difficulties, as they will have to find a new object of destruction, but we have something that does not help. We have to be responsible for what we failed to save entrusted to us part of the world. As for the forces of good, we your wrong actions, wrong choice themselves refuse their help and allow evil to come between them and us is almost impenetrable wall.

According to the Avesta, in the development of our world there are four stages, four eras. The first era is called the Era of Creation. During its God created the world in perfect, non-incarnate form, defined his laws, set the relationship of the individual parts. This ideal world was holistic, harmonious, perfect, it was not and could not be evil, since there was nothing else to destroy, and was incarnate of the entities, having the freedom of choice. In this world reigned Truth, Beauty, integrity of world called Arda, or Asha, preserving and harmonizing power. By the way, this is the beauty, which, according to F.M.Dostoevsky, will save the world. But this ideal, perfect world was not realized, it lived a full life, not evolved.

So for the first era was followed by a second — Era of Mixing of good and evil. The Creator began to transport the world in the incarnate state; therefore, there is a possibility of a wrong choice of entity, the possibility of world destruction. And in the beginning of this era the world was invaded by evil, brought disharmony, violated the natural course of events, has become a parasite on the world, to flourish. It is in this second era we now live, but it is already nearing its end. As the name implies of the Era of Mixing, good and evil at this time is mixed, it is sometimes very difficult to distinguish from each other. This is the time of our determination, our development, expression, comprehension of the laws of good and rejection of evil, of realizing their mistakes and corrects them. Before the end of this era the evil will inevitably exist.

But then will come the third era — the Era of distinguishing between good and evil. Its essence lies in the ultimate victory of good, in the defeat of evil



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in the creation of an environment in which evil will never be able to manifest. At the beginning of the Era of distinguishing will be the trial of all entities having the right of choice that will determine all of them a proper punishment or reward. By the end of this era of evil will be finally separated from the good, all men (all) will be cleansed from evil and saved, and the forces of evil destroyed.

Then comes the fourth era, completing the cycle of development, the Era of the Merger and the triumph of wisdom, when all parts of the world will merge into a single stream of harmony and love. What will happen next, we don't know, probably, the world will go to some new level of development.

The eras of the development of the world have truly cosmic duration, each of them takes billions of years, so during our earthly life, our current incarnation, we, of course, do not notice their influence. But every man, according to Zoroastrianism, eternal, true life never stops, so in reality we go through all of these eras, while staying all the stages of the world. Note also that these four stages of development, according to the law of similarity, observed in much shorter cycles, although with its own characteristics.

In the external teachings of Zoroastrianism says nothing about the cycle of reincarnations. But in the esoteric doctrine, zurvanism, the doctrine of the multiplicity of human lives, about his karma (sarame), opportunities to escape from the circle of developed exhaustively. This is the teaching of the whole Avestan astrology, allowing tracing the shaping of human destiny and the realization of accumulated destiny, the path of self-development of personality and the influence of external forces. Multiple incarnations of a person is new and new lessons to him. Each earthly life gives us another chance of development in the new circumstances, another opportunity to realize their place in the world and its purpose, another attempt to start over and make the right choice between good and evil. But all previous incarnations and all the years we've lived not in vain, information about them is stored in the karma and has sometimes decisive influence on the destiny. The time, place and conditions of each embodiment are defined by all of our past life. And any our choice between good and evil brings us closer to God or removes from it, increases the power of the devil over us, or decrease it. And for every choice sooner or later we will have to answer.

Here also we should mention that unlike other religions of Zoroastrianism no one promises of eternal torment. In the end will be saved all people, regardless of their weight, as everywhere good will triumph and evil will be finally defeated. And God, the Creator does not need to create it, what's more, the most perfect of creation, suffer eternal torment. God is love, and love is not dependent on anything, too forgiving. However, before salvation, in the

period of the final judgment every man will be forced to pay for their sins, to suffer. The measure of this suffering will correspond to the degree of sin; will be proportionate to the power that each of us has provided over himself forces of evil. During the life of evil can affect a person, can destroy his body, to defile his soul, but to destroy it or make it similar to it is in principle incapable. The divine beginning in us, our spirit is indestructible. That is why in the end, all of creation will be saved, cleaned, restored in its last body and will live forever.

An important place in Zoroastrianism is the doctrine of the trinity of the world and all its parts. There are three forms, three parts of the world:

- the ideal world, disembodied, spiritual — Menog;

- the real-world, embodied, physical — Getig;
- the world, binders of ideal and real worlds and maintain the balance between them — Ritag.

Man, like any other part of the world, also has three main components, respectively, of the spirit, body and soul. The spirit is perfect in man, in his divine potency, his instinctive understanding of the proper world order, true beauty, his conscience. The body is the manifested part of man, his dense body, mind, feelings, emotions, that is what in science is accepted as a real person. The soul is what connects man with God, with the divine in each of us, what makes us each step to commensurate with the ideal, search for the right decision, that is the voice of our conscience.

It is very important to pay attention to that the person is perceived by Zoroastrianism as a whole, complete system, in which the spirit is not opposed to the body, but supplements it. It is fundamentally different from those teachings, which bring only material to the beginning, to the interests of the body, and from those who declare the only true and essence of a man except the spirit. The spirit, the soul is no less real than the body. And the body is not a prison for the spirit and soul, not a vessel of evil, not something alien to man. All three ingredients have a specific function; they all meet their manifestation in the world, created by the Creator. And despite the fact that the body in contrast to the spirit and soul given to us temporarily, despite the fact that it is doomed to die in this life, it does not interfere with the spirit, does not distract us from the spiritual life and helps us to live a full life, to solve the problems for which we are being given this life. The man without a body cannot be considered as perfect, creations, as in this case he is not able to act in the phenomenal world. Therefore, for the Era of distinguish, each of us will receive his last body, which will be immortal.

On another level — the level of actions, external manifestations — the three forms of the world in man correspond to thoughts, words and deeds. Thoughts are the ideal image action, plan of

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action, disembodied ideas. Things are a practical implementation of ideas, the actual embodiment of the thoughts. Words are the link between ideas and their expression, the articulation of a sequence of procedure, means of checking the correctness of the implementation of thinking. That is, every action, every deed, word, thought we affect the world. This important provision of Zoroastrianism raises man to the level of the participant of global processes, but also dramatically increases his responsibility. And every person is evaluated not by itself, not at the whim of some higher power, not by the accepted norms of social life, and to the highest standards — according to the laws of the world, according to the degree of participation in the development and purification of the world or in the desecration and destruction of it. No wonder in Zoroastrianism man is not seen as a servant of God or servant of God, and as the helper of God, who, even in the best of my small ability can make a very real contribution to the struggle between good and evil.

Evil actions are always extremely primitive essentially (though extremely diverse in form). Once the Creator creates something new, the devil immediately generates the destroyer, force of evil, specializing in the desecration and destruction of this new creation. Therefore, every part of the world, his every expression has a corresponding devil, demon, called Zoroastrianism dev or dive. Similarly the three forms of the world are opposed by the three main faces of evil, the three main destructive forces associated with three primary sin of man:

- To the ideal world, the world of Menog, opposes the devil Angra Mainyu, he seeks to desecrate the very idea, to replace its by pseudoidea, to deprive the Creator of the rightful place for him in the center of the universe, to put himself, or some idol, or person, etc. Of course, a complete victory of the devil in the world of Menog impossible, but in some parts of the world, he can very much.

- To the real world, the world Getig, opposes the demoness Aza, destructive physical, embodied world.

- To the world of the binder, the world Ritag, opposes the demoness Drudj, which in any way tends to confuse the true relation of the real and ideal worlds, to sow discord between them.

The next level of the world is the Good Creations, that is, the primary world of the beginning, which were established in the beginning of Creation and which are the basis of everything. Good Creations, there are seven, and each of them has a guardian, a defender from destruction, patron. The patrons of them serves Ahura-Mazda himself and the six Immortals of the Holy archangels (Amesha-Spenta), representing the top level of the hierarchy of light forces. To Good Creations include:

- Fire (or Light) that gives life and energy to all things. His patron — Asha-Vahishta.

- Air (or Sky), organizing communication and interchange in the world. His patron — Kshetra-Varia.

- Water that supports of the harmony of life, the continuity of its flow. its patron — Haurvat.

- Ground, giving the form a solid basis for all the creations that hinder their physical destruction. its patroness — Spenta-Armaiti.

- Plants. Their patron — Amertat.

- Animals. Their patron Vohu-man.

- People (and similar entities). His patron himself Ahura-Mazda.

The first four of the Good creation (fire, air, water and ground) are the names of the elements. However, we should not equate them with the same name with them physical bodies, with our usual natural elements; it's just the easiest, most coarse level of their manifestation. Elements are the fundamental beginning, elements of complex combinations which create the diversity of the world. Element can give rise to one another, pass one another, but their distinctive feature is that each of them contains three other elements.

Unlike them each of the following three Good Creatures (plants, animals and people) contains all four elements: fire beginning, air beginning, water beginning, and ground beginning. Moreover, each of these subsequent three Good Creations and contains the previous one, i.e. animals contain vegetable start, and the most perfect man — both plant and animal beginning. By the way, in this sense, it is really possible to speak about the simplicity and complexity of creation, but in principle any of the Good Creations to the end of a mystery how, indeed, any other part of the world).

Another hallmark of the last three Good Creations is their level of freedom: the plants have the least freedom of choice, the animals have freedom of choice more, but man is given the maximum freedom. Respectively the least ability to develop (in this embodiment) are plants, animals she is noticeably higher, and the highest given to man. However, to be defiled, to embark on the path of service to evil, to achieve on this path of success more likely it is the person, the fewer animals and in plants.

The strategy of evil against the Good Creatures remains uncomplicated. For each one it generates his special demon-destroyer, the Defiler. Generally, demons (Devas, daives) exists as long as there are all sorts of creatures, their various parts and symptoms. But those that defile seven Good Creations — these are the main Supreme demons (called mahadaivas). Each of them seeks to destroy the primal perfection of the relevant Good Creations, using an army of subordinate smaller demons. Mahadaivas can be compared with those diseases that affect the major systems of the human body: nervous, circulatory, musculoskeletal, etc., and their subordinate demons

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— with the disorders of individual organs, cells and subcellular structures of these systems. The task of Mahadaivas is to add an imbalance in the ratio of Good Works, to upset the harmony between them and disrupt their relationship in order to simplify the demons (the dive) further destruction.

The principle of medium and encouraged to adhere to the original ideal, to keep the primary order, the beauty of the world, which was established by the Creator. It does not seek to narrow the diversity of the world, to neutralize the differences between people, bringing them all to a dull uniformity, or to make our life dull and dreary as some believe. No, the rejection of extremes, from excesses, from vacillation from side to side makes us more resistant to the machinations of evil forces, narrows their field of activity, giving us the

opportunity to develop their individuality, their creativity.

The principle of the Golden medium, on the one hand, helps to preserve what exists, not to lose previously accumulated, and on the other hand, warns against that which hinders progress on the chosen path, urging people not to stray into the path of destruction of ourselves and the world. For example, are equally valid unbelief and fanaticism, excessive activity and excessive passivity, thoughtless impulsivity and sluggish hesitation, screaming luxury and enslaving poverty, deadly stagnation and bloody revolution, ugly depletion and no less ugly obesity, isolation on the past and focus on the future, self-satisfied stupidity and feverish obsession with gaining knowledge, cold insensitivity and flaming folly, egotism and abasement, drought and flood.

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