**To the Interpretation of the 31st Gatha of Yasna in “Avesta”**

**ABSTRACT:**This article covers the analysis of the content of the 4-song of Ahkunavati Gathas in the “Avesta”, the holy body of the ancient religion of the Mazda Yasna, created by the prophet Zarathustra. It is going to define the essence of some stanzas in Gatha, which has been kept motif to affirmation to the role of Zarathustra as the Head (Rātu, i.e “judge”) in the choice of the people of the right way. In the face of opposition of the parties interested in preserving the old pagan customs of multi-religion, it highlights some of the difficulties in establishing the foundations of monotheistic religion of Ahura Mazda by Zarathustra.

**KEYWORDS:** Gatha, Avesta, Yasna, Zoroastrianism, Zarathustra, Right, Lie, righteous, infidels, good, evil, dauzh hishte, dauzh wahoo.

**PREFACE**

Zoroastrianism as a religious-philosophical phenomenon came into existence within Central Asia within the process of migration of Aryan tribes through Central Asia toward Hindustan subcontinent and the Iranian plateau. Owing to general syncretization of Aryan nomadic and Central-Asian settled-agricultural life in bronze age and an early epoch of the iron age, Zoroastrianism has acted as ideological, moral and philosophical basis in the time of class division in the society, which was marked by its pecuniary hierarchy, allocation of social, politicized, military-administrative and hieratic layers that were opposed to the ordinary people.

According to a number of well-known avestologists, Zoroastrianism had arisen within Central Asia with its the subsequent distribution in southern and southwest direction. Thus, in the epoch of late bronze and early iron, that is, between II and I millenia B.C., Zoroastrianism, which was the religion of Good against any manifestations of Evil, got into hearts and minds of the people of the Central Asia.

Zoroastrian ideology (religion honoring single god Ahura Mazda, god of all Good) conformed to the requirements of centralization of public and political relations in the society. This level of organization of public relations differed from tribal life of ancient Indian society of Veda1. Consequently, the world of Zoroastrianism as a whole is younger in comparison with the Vedic one as Zoroastrianism is religion of early stages of the state relations in territory of the Central Asia and Middle East.

Ideas underlying Zoroastrianism have received their embodiment in the sacred religious code of this religion, Avesta, which consisted of thirty books in its initial version. This version of Avesta is considered to have been partially lost during Alexander the Great’s conquest2. Last version of Avesta recovered from memories of priests, consisted of twenty one books. The Arabian invasion and dissemination of Islam had led to loss of the most part of this version as well. Only one fifth of the Avesta, which is about 83 thousand words, has preserved our time.

The most archaic part of Avesta in terms of language and stylistics is called Gatha, that is, the psalms authorship of which is attributed to prophet Zaratushtra who got revelation from god Ahura Mazda via the angel of Good thought Vakhu Mana. Thus, Zaratushtra addresses to people with the sermon “I speak to you through the words that have not been heard by you before”. Specialists interpreted this phrase in different ways. Nevertheless, it specifies radical reformatory activity of Zaratushtra rejecting the whole set of primitive beliefs. This cultural-historical and moral-philosophical turn in the life of the ancient society gave the opportunity to perceive material being and spirituality as the creation of Ahura Mazda with absolute Good thoughts. Evil represented by Anghra Manja, in all its manifestations can be destroyed by good intention, good words and good deeds of the righteous. Thus, Zoroastrianism puts every individual in the first place, the individual who is responsible for unity and harmony of society and universe as a whole. In this regard, Gathas of Avesta proclaim high significance of an individual in a society for the first time in the history of mankind.3

**CONCLUSION**

31st Yasna proclaims the status (or pretention to the status) of Zarathustra as a prophet. Well-known authors like Bartholomae, F.Andreas, H. Lommel, A, Meillet, W. Henning and others share the same idea as for this aspect of Zarathustra’s mission which was declared in present Gatha [4; 5; 6; 7; 8]. Thus, people are encouraged to follow the word of Right only, reject the speech and knowledge of Lie, since the latter betrays their affliction, death of his home, his family and his country. In connection with this passage Gatha suggested that during the sermon Zarathustra, his opponents also carried on propaganda for which there were social forces interested in preserving traditional paganism. Moreover, they are scared of appealing ideas of Zarathustra, hearing and knowing voice of Right, World healer mastering the language and direct (true and genuine) speech, able to separate the Lie from the Right with the help of red Fire, the embodiment of Right. Next set of ideas describe the heavenly prosperity promised to the righteous, that it comes down to the radiance of heaven, while lasting darkness awaiting Liars, bad food, moaning on their deeds. Mazda will give the righteous Immortality and Wholeness, connection to the Good Power, good Richness of Thought. That is all being said in the last stanza of 31Yasna, “ Cited from the original source. Literally: For sensible and aware of Good Thought it is clear that he keeps good words and good deeds with the help of the Good Power and Right.15