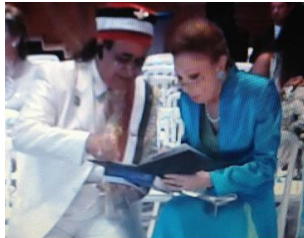


Introduction to the Intellectual Innovations and Philosophical Thought of Siyavash Awesta

This text presents a concise report based on dozens of academic studies, scholarly articles, and educational materials produced over past decades by professors and students from universities in the United States, Iran, Europe, Tajikistan, Israel, Turkey, and Egypt, examining the intellectual innovations, philosophical ideas, and cultural initiatives of Siyavash Awesta (David Abbasi). These works have been presented in the form of university course materials, independent research, and interdisciplinary analyses.



Intellectual Innovations and Thought of Siyavash Awesta

A summary of his innovative ideas expressed across dozens of books and hundreds of podcasts

In his renewed interpretation of pre-Islamic Iranian identity, Awesta offers an analytical, rational, and non-emotional reading of ancient Iran. Iranian cultural identity is explicitly and unapologetically separated from the ideology of Political Islam, and emphasis is placed on historical, civilizational, and living continuity rather than excessive myth-making.

In connecting ancient wisdom with modern rationality, a conscious effort is made to reconcile Zoroastrian wisdom with modern reason. Both blind traditionalism and imitative modernity are critically examined. Myth is not treated as an absolute belief, but as a tool for understanding the human psyche and social structures.

In his critique of institutional religion without rejecting spirituality, a clear, precise, and uncompromising distinction is drawn between personal faith, religious institutions, and political power. Individual spirituality is defended against state-imposed religion, and the tradition of intellectual religious critique is continued using a native, Iranian, direct, and uncensored language.

Opposing the concept of the obedient human being, Awesta advances the idea of the responsible human being. This perspective emphasizes individual responsibility, conscious choice, and ethical accountability, while openly challenging the historically rooted culture of victimhood, justification, submission, and obedience within Iranian society.

In redefining Iranian myths through a psychological lens, figures such as Mithra, Zarathustra, Siavash, Zahhak, Fereydun, and Cyrus—as well as Abrahamic figures including Adam, Eve, Abraham, Isaac, Ishmael, Jacob, Esau, and Jesus—are examined not as purely historical or religious narratives, but as symbols of the collective human psyche. This approach is close to Jungian psychology, yet deliberately reconstructed within an Iranian civilizational and cultural framework.

In developing conceptual language for the general public, complex philosophical ideas are simplified without vulgarization. Storytelling, examples, conversational language, and mental imagery are employed to remove philosophy from academic confinement and transform it into the language of everyday life. This characteristic has enabled the expansion of philosophical discourse through modern media.

In his simultaneous critique of both East-struck and West-struck mentalities, the illusion of “the West as absolute salvation” and the illusion of “total return to the past” are both rejected. A third path is proposed—based on historical self-awareness, recognition of roots, and conscious modern choice: neither imitation, nor escape, nor submission.

In place of illusory collective salvation, Awesta emphasizes individual ethics. Expectations of a savior, sudden revolution, instant redemption, and the projection of responsibility onto external forces are directly, fundamentally, and fearlessly criticized. Focus is placed on reforming the individual, the family, and small social networks as the only realistic path to transformation.

In transferring philosophy to new media, philosophical and historical discussions are moved from closed academic environments to YouTube, podcasts, and public dialogue. This is not a promotional tactic, but a foundational innovation in social thinking and public philosophical education.

In his transnational view of Iranian civilization, Iran is defined not merely as a political state, but as a vast civilizational, cultural, and historical domain extending beyond contemporary geographical borders.

Conclusion

The principal innovation of Siyavash Awesta lies not in founding a new philosophical school, but in liberating deep thought from elite monopolies, breaking intellectual censorship, confronting historical fear, and transforming thought into a living, public, and social dialogue.

Selected List of Innovations and Initiatives of Siyavash Awesta Over the Past Fifty Years

In the realm of cultural and social innovation, the Cyrus Covenant for national Iranian unity has been proposed since 1995. Aryan engagement, marriage, and wedding ceremonies were founded as cultural alternatives. Music, hope, and white garments were introduced into mourning rituals. Ancient Iranian festivals have been revived abroad since 1984. The symbolic introduction of Princess Noor as “Shahriar of a Free Iran” was carried out in 2015.

In linguistic and identity-based innovation, the encouragement of authentic Iranian names, the creation of thousands of new Persian words, and the reconstruction of the Persian language in the form of a modern lexicon have been realized. The flagship work of this movement is the book **“I Danced with God.”**

I Danced with God

A collection of ten controversial books combined into a single volume, accompanied by a Persian lexicon within the same work, in which Siyavash Awesta has created and presented Persian equivalents for thousands of Arabic words. This work is not merely a philosophical and critical book, but a linguistic, intellectual, and identity-based encyclopedia that purifies the Persian language from imposed Arabic and religious vocabulary, while simultaneously delivering a direct, fearless, and structure-breaking critique of institutional religion, superstition, fear, ignorance, pressure, torture, and the historical imposition of false beliefs.

In the domain of ritual and philosophical innovation, Neo-Zoroastrian thought was founded, a 7,700-year Aryan–Mithraic calendar was created, and the philosophical theory of innovative *ijtihad* was articulated in direct opposition to traditional religion and static jurisprudential dogma. Within this framework, a fundamental distinction is explicitly drawn between the “scholar—knowledgeable yet sterile and static in belief” and the “thinker—the innovative, transformative philosopher who dismantles hollow, obsolete, superstitious, and repressive belief systems born of eras of ignorance, fear, coercion, torture, and imposed false doctrines.” The concept of **Political Islam** was also invented, introduced, formulated, and analyzed by him.

In media and technological innovation, live broadcasting and digital activism were taught in Iran prior to the Green Movement. An Internet and technology academy was founded in Paris in 1994. Thousands of hours of multilingual radio and television programming were produced, and leadership of international cultural and media organizations was undertaken.

In authorship and publications, more than 150 books and over 2,000 articles have been written in Persian, Arabic, French, and English. Notable works include *Avesta Rituals*, *Iran: 7,000 Years of Civilization*, *The Intelligence Organization of Ahrir*, *Ali Shariati: The Great Deception*, *Khayyam and This Worn-Out World*, *Hafez: The Rogue of Shiraz*, *My Pen Is a Trust*,

Les secrets de l'islam,
Femmes et guerres en "Islam Politique",
Perse 7000 ans de civilisation,
Mithra le dieu de la lumière,
Ainsi pensaient Zarathustra's,
Quelques sujets tabous sur l'islam,
Dialogues avec l'Histoire,
Tout savoir sur l'Islam Politique,
La naissance de sa majesté Adam,
Persia 7000 Years of Civilization,
So Think Zarathushtra.

Global and Cultural Impact

The works of Siyavash Avesta have been honored and analyzed by five Presidents of France and dozens of international thinkers. Ancient Iranian thought has been reintroduced as a contemporary intellectual alternative, and more than 500 cultural, artistic, and international events have been organized through his initiatives. These events elevated impoverished, displaced, and censored artists from humiliating restaurant performances and minimal wages to major concert halls with dignified, multi-thousand-dollar fees—restoring livelihood, dignity, and independence. The platform **Concert.pm** emerged within this same vision.

Final Assessment

Siyavash Avesta (David Abbasi) stands as a major figure of contemporary Iranian innovation—an intellectual who has not only theorized and innovated in language, culture, religion and ritual, philosophy, and media, but has also established enduring, practical, and transformative foundations.

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