

"RATIONAL" THINKING, "LOGICAL" ARGUMENTS AND UNDERSTANDING RELIGION

Avesta Terminology On Levels of Intelligence.

- by Framroze Chiniwalla

[Note: Most of the Dasturs, scholars, students and interested lay Parsis and non-Parsis rely on the Western Studies of our Religion, to understand and/or preach what they call "Zoroastrianism". The studies were born and bred in Europe in the 18th-19th centuries. The 19th was the century when in the Western human thinking a jungle of thorns grew up and ate away all the green plants of Faith. Human intellect was boasted to be capable of understanding the whole truth and all mysteries of Nature. Modern Science was the banner of this faithlessness and Godlessness. The spiritual and the religions all became "gropings in the dark" and "babblings of infant humanity." "We know everything; whatever little we do not know, we'll know in a very short time; and then there will be paradise on earth without any God." Such were the writings on that boastful banner.

The Western studies of our Din had emanated in this faithless atmosphere. "Yes, Yes" they shouted, "this is exactly what "Zoroaster" said. Human intellect can think out and arrive at all truths and mysteries of Nature. He has left to us to think and choose." This was (and is) the nurture of most of our "Scholars." The studies tortured and twisted the passages of the Gatha, like Haa 30-2, 31-18, 45-1, 45-5 etc. and the Parsi Scholars and students were drawn away in the currents. The so called 'reformists,' liberals, non-conformists had a good excuse to avoid all the spiritual disciplines of our Din.

As the 20th century arrived and advanced, the paper-palace of modern science started crumbling. And as the century ended, the banner has to be woefully changed. "We know nothing about even a speck of dust, a leaf of a tree, a drop of water, a breeze of air, the colour of a peacock's feather, the love of the mother even in most violent animals (including man), devotion of the humans towards their Avatars, Prophets and Messengers, and a host of other things. Our Physics, Maths, Chemistry, Biology, Genetics, Psychology and even Logic are all in doldrums. Our Science has ended and reached its limits...."

The most bizarre situation is that many of our "religious scholars and preachers" are not even aware that the very intellectual foundations of our Western Religious Studies have been mercilessly shattered and **mysticism has surfaced up as the Truth.**

Our readers know that IIm-e-Khshnoom is the mysticism of our Din. As early as in 1935, Framroze Chiniwalla had in the last part of his Introduction to Nikiz Vol. 2 dealt with the craze of intellectual supremacy and the so called "rational" thinking. Following is the translated version of his masterly treatment. The theme is that the rational thinking, of necessity, leads to mysticism and that the universe of our observation and experience does lead to faith in the unobservable. Truth is not just confined to what we experience and what we can become conscious of. It is very much more than that. - **Editor]**

Now-a-days some people call themselves "rationalistic," meaning, those who only believe whatever goes into their intelligence. To such people the matters of Religion are like a sealed book. Everybody is aware that the human intelligence, which is called "Khratu" (in Avesta) is not able to understand the mysteries of Nature. Whatever deeds, works, dealings, doings, experiences (Bhognato) he or she passes through in life on earth, his or her intelligence - Khratu- does not have

any information about them. They just happen. A man became madly angry or a man fell in mad love of a woman, he experiences such anger or love only through the working of his feelings, but his intelligence does not work on his feelings; that is to say, the intelligence is unable to explain the feelings, or the experience the feelings, or the experience of the feelings is not measurable by intelligence. This is well known. The famous savant Einstein says, "**Pure logical thinking can give us no knowledge whatsoever of the world of experience. All knowledge about reality begins with experience and ends with it.**" Whatever we do or pass through or experience is itself the knowledge of reality. No sooner that experience is over, the reality is gone. What gives us knowledge is our experience, and not our logical arguments about it.

This applies to our experience (Bhogvato). But there are many things in the world which do not enter into our experience; then how can we have any knowledge about them. Therefore, the "rational" thinking and arguments do not make us the judge to opine whether we should believe in the worldly things or not. Therefore to believe only in that which is understood by rational thinking and adopt this as a principle, is a kind of madness, which is named (in Avesta) as Adaaityo Khratu - intelligence away from the law i.e. confused mentality. *[What are the rational arguments to believe that only the rational thinking leads to Truth? Is not that belief a matter of just a faith? - Ed.]*

In this universe there is no end to the infinite amount of experience (i.e. events passing over us) and the reality sought to be envisaged from it. There can be a person who has natural intelligence from his birth which enables him to make some great discovery. Such intelligence is called Aasney-Kherad. There may be others who do not have such Aasney Kherad, yet they can generate such intelligence through hard study, which is then called Gosho Srootey Kherad - intelligence acquired through "hearing by ears." We call this: "to be educated." This acquired intelligence is much lower in level to the man of Aasney Kherad - natural intelligence. A man of such natural Kherad can make a discovery on a very very small drop in the vast ocean of the hidden mysteries of Nature, after exerting all his life. He has no time to go beyond that drop. How can then he understand the whole ocean? *[In the vast annals of modern science, two persons of Aasney Kherad are seen to arrive at two different theories, each of which appears to be the reality, and yet are inconsistent with each other. If one is true, the other cannot be true. But in experience, both are found to be true. For instance Relativity Theory and Quantum Theory. - Ed.]*

It is therefore ridiculous not to believe in the mysteries of Nature only because we do not understand them or know about them. But the 'Yazat's, who are a part of Ahura's Creation, do have the capacity to understand the mysteries of Nature. That ability is called "**Baodanghah**" or "**Hoodaaonghah.**" So far a human being is concerned he is capable of expanding his 'Khratu' by following the spiritual Rules prescribed by Religions, and attain Baaodanghah i.e. the knowledge of the Truth in Nature, step by step. Those humans who are unable to follow fully the prescriptions, have to believe through Faith (Avesta: Vereyn), that there are hidden unobservable mysteries in Nature, and have to rely and have faith upon the Masters who have attained the levels of spiritual and mystical experiences. Such Masters are few; they are called "Aasney-Nar". Those who rely on and walk on the Path shown by such Masters have laudable intelligence which is never deceived and is called Adoayyo Khratu, the intelligence which is not covered up by ignorance.

Paigamber Saheb Asho Zarathushtra's Khratu was equivalent to the Yazat's Khratu, and is called **Aasney-Veer.**

Even the Baodaang of Yazat's is unable to understand certain mysteries of Nature. Such deeply incomprehensible mysteries are called Anaamanthwaa. When a channel of such mysteries emanate and spread out it is called **Fravashi.** 'Fra' in the word Fravashi means "leading further," "authorised

to take out the Creation," and 'Vashi' means "Vas + Hee = to take out the Creation in implicit obedience to Thee, oh Ahura! Thus the Entity Fravashi is beyond even the Baodaangh of Yazats - i.e. Anaamanthwaa. The Fravashi then flows down into the Yazat and shows them the work - Plan, which is called Staota Yasna. [*Staota Yasna is called in Avesta as the First-Ever-Divine Vibration of Creation - Ed.*]

There is thus no limit to the Khratu of fathoming Nature, and the Avesta has special names for different kinds and levels of intelligence. Animals often do things which amaze the humans. Their intelligence is none of instinct and is called Akkal-e-Hayolaa. A child recognises its parents and is instinctively attracted towards them. Can we ever have any thought on such instinctive actions? Can anybody explain them by 'rational' thinking and arguments? No. But that there is something like this is known to us by experience. Therefore experience is our only reality. Logical arguments are not real knowledge. There are people who boast that we are "rational" and therefore believe only in what we can understand by our intelligence and therefore in the matters of Religion also we go by our own intelligence and decide what to believe and what not. They become their own judges, forgetting that there are things which they don't know and don't experience. They are deceiving themselves. Their thinking is Adaaityo Khratu. When there is in Nature Anaamanthwaa, which even Yazatic Baodaang do not comprehend but discharge their divine functions in implicit obedience, how can people like us boast: we believe this and disbelieve that? When our day to day experiences and Bhogvato cannot be brought into the arena of arguments, how can we argue on that which is beyond us? Such belief is insanity, a mental imbalance and illness.

The real truthful intelligence consists in placing Faith in the mystical depth of the Din. Such intelligence which will one day conquer the two worlds - this and the next, is called **Adaoyo Khratu**. The lamp of this intelligent faith in the darkness of ignorance will show the Path towards Ahura. But those who instead of lighting that lamp extinguish it by the breath of their self-deception shooting out from the darkness of their faithless intelligence, will dash their heads against the wall of ignorance; they will one day surely become aware of the intoxication of their madness and shall light the lamp of their Faith. The Truths proclaimed by the Din and taught by the Masters are not open to intellectual arguments of our hazy minds.... When today we do not have the divine Knowledge of the infinite expanse of our Din, how can we sit as a judge and give our "opinions" on what to believe and what not. The surest way of remaining immersed in the mire of ignorance is to boast of "rational" arguments to understand the Din.

- Nikiz Vol. II pg. 305-208 (Kha)

IS THERE A WAY BEYOND LOGIC

"There will always be mystery at the end of the Universe. It may be however that there are other forms of understanding which will satisfy the inquiring mind... Is there a knowledge - even "ultimate knowledge" - that lies outside the road of rational scientific inquiry and logical reasoning? Many people claim there is. It is called Mysticism.

MYSTICISM THE ONLY WAY?

"In the end a rational explanation for the world in the sense of a closed and complete system of logical truths is almost certainly impossible. We are barred from ultimate knowledge, from ultimate explanation, by the very rules of reasoning that prompt us to seek such an explanation in the first place. If we wish to progress beyond, we have to embrace a different concept of "understanding" from that of rational explanation. **Possibly the mystical path is a way to such an**

understanding. I have never had a mystical experience myself, but I keep an open mind about the value of such experience. May be they provide the only route beyond the limits to which science and philosophy can take us, **THE ONLY POSSIBLE PATH TO THE ULTIMATE"** .

Mind of God (Touchstone)
Paul Davis (Professor of Mathematical
Physics at Adelaid University).

THIS YEAR

*This year I'll celebrate Love and Joy
Not in the shops or malls of stature
But in doing things that others enjoy
And in applauding Mother Nature*

*This year too I've long list of gifts
For people to whom I shall give
Fruits of the spirit, with a Spirit that uplifts
And a resolve to SERVE as long as I live*

*"This year I shall come fourth into the light of things
And let Nature be my Teacher",
So I may see the Oneness of all beings
And His Love, Joy reflects in every creature*

- Silloo Mehta

*This is the Prayer of
PARSI PUKAR as it
enters the 11th Year.*

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