

A Cross-Cultural Study on the Dignity of ‘Wisdom’ In Ancient Persia and Greece

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ABSTRACT

The fact is that in all the beliefs of the world, wisdom has been praised for too long. A glance at the mythological data of the cultures at the same time leads us to the worshipers of their wisdom. But there is a clear difference between the symbol of the Zoroastrian culture in Ancient Iran and the worship of the wisdom of other lands. In those cultures there is also a worthwhile place for the gods of wisdom in the collection of the gods, but never their great god is God himself. While the teacher of our ancient culture, through the moral, social and spiritual symbols of the society of those times, chooses the symbol of reason for the greatness of his head, and calls his great creator Aura Mazda, the knowledge server, The great wise, who creates all the creatures with his knowledge and skill, will do. In this article, we will look at the place of wisdom and wisdom in ancient Persia and ancient Greece, and see which culture and people consider a higher and higher place for the wisdom and thought of mankind.

Keywords: Wisdom, Religion, Ancient Iran, Greece, Aura Mazda

INTRODUCTION

Religion and spirituality is a feature of most of the pre-modern world ideologies. In these ideologies, most of the knowledge, thought and belief is religious and spiritual, and the apparent aspect of religion is more attention and the wise meanings hidden in its depths, it does not require much attention and thought.

In materialist schools and in some modern ideologies, with the advent of beliefs and values such as Cartesian intellect, empirical science, and reasoning itself rooted in the political, economic, cultural, and religious structure of society, including medieval agitation and fanaticism, a kind of stream intellectuality and spirituality became anti-Semitic, and they were viewed as an unpleasant wisdom of ancient beliefs and religions.

The result was such a breakdown of man from his cultural past and ignoring the unconscious treasure and his psychological needs that followed the feeling of absurdity, vanity, mental illness, suicide, war, and death. In fact, this group who claims rationalism, they created new problems that were devastating to humanity.

The weakness of reasoning and experimentation in the recognition and worldview and the adverse effects of materialist ideologies has

been caused in many postmodern schools, such as the Psychoanalysis School, and the emergence of Mira Elide as a kind of knowledge beyond the wisdom of spirituality and religion Experimental and different with it, and the religion and the menu regain their significance, with the difference that became rationalized to the pre-modern era, is compatible with reason and more than the deep-seated meanings of the present It has been noted.

Many scholars and scholars of these schools try to reconcile between spirituality and reason. Such an insight is rooted in the ancient Iranian culture and thought and forms part of the Iranian identity.

The same insight has caused “Aura Mazda”, god of the gods of the Iranian mythology, the god of wisdom, and also has wise adventurers such as Brahman, Amish as panda of wisdom, and among the goddesses, a goddess goddess named Merida to knowledge and knowledge, and an Iranian myth Therefore, they set up mythology.

In Zarathustra's philosophy, you are, or the beginning of a movement and creation based on God's decision and song, and in a more correct way, the wisdom of Mused knows that he also asked in the Dagestan language and the wisdom of the semantic one. It is because the word Karta

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in the ancient language of Iran means both the will and the will of God, and also the meaning of the wisdom of Yazd. (Sahib Far, 1377, 120)

What is certain is that the passage of time causes the transformation of the old beliefs and gradually makes them more balanced by irrational aspects. It should not lead to a rejection of these beliefs, which are in fact the root of the rationale of rationalized beliefs, but must be reconciled with new conditions.

The Concept of Wisdom

In philosophical studies of Islam and the West, the meaning and meaning of its wisdom and its various branches is an important issue. The principle of reason is one of the nine fold principles of Heraclites, a prehistoric philosopher.

According to him, the intellect is an entity that controls all matters of the universe, and the rising and dusk of the sun and the coming of the seasons to this power (Malawian, 1998, 1: 103). Aristotle also divides reason into two kinds of active and passive, and believes that active reason activates information and passive reason is affected by it.

Philosophers like Thomas Aquino, the active intellect, have become the immortal soul or soul, and some like it have been identified as God (368, 369).

In general, Islamic philosophers have wisdom in mind from two perspectives of psychology and theology; reason in theology is the first being created, from which it is interpreted as the first intellect and hierarchical. The wisdom of the thirteenth, which is called active reason, has a direct influence on the material world, and all forms of citrus, population, and events of this universe are from Him. In the psychology or the Old Belief, the wisdom is one of the levels of human existence that is guided by human influence under the influence of the Apatite, and is divided into two types of theoretical and practical.

Theoretical reason has different dimensions, and the man in its final level, reaches the level that sees everything from his own.

To this stage, they are called "Sacred Wisdom". Practical reason is also a force in which one conforms to the rules of theoretical intellect on minor issues. In the philosophical term culture, the summing up of various philosophical theories of reason is well expressed: "Wisdom is a force in the existence of man, which is good, evil, imperfection and perfection. Understands things

"(Saliva, 1366: Under the Intellect). Wisdom and wisdom are praised and valued in all the ancient beliefs of the world.

In Hindu thought, the Vedic era is a wisdom god, an unconscious aura that remains unknown and gradually disappears over time (Boys, 1995: 57 60). In the ancient myths of the middle goddess or the Mesopotamian god of the wisdom, Enzi is called Enzi, who has a master over the waters, but his place is after an, the God of heaven and Elli, the god of the earth and the earth (NASA, 1993: 45 46). In ancient Egypt, the god of wisdom is called Tooth whose main work is the recording of the actions of the dead (ibid. 43). In the Greek mythology of Athena (Aetna) and Métis, two goddesses of wisdom, are under the power of Zeus, the god of the gods, and although they themselves are the god of the god, they are sometimes seen as incredulity. 7 In Mesopotamian mythology, Egypt, India and Greece, the god of wisdom is worthy of respect, but his abilities are limited, and sometimes of little importance, compared with other gods.

Wisdom and wisdom in Zoroastrian beliefs have a pivotal position, since Ahuramazda, the great god of Zoroastrianism itself, is a manifestation of reason and leads the whole being with wisdom. The author of the date of the Zoroastrian cult writes in this regard: "The word of the word and the core of the teachings of Zoroastrianism is the knowledge of the existence of a goodness that is the master of the wisdom and reason of the whole universe" (Boys, 1995: 271). This featured in different parts of the Vista; in Yorkshire, the Ahuramazda introduces itself as follows: I am the source of knowledge and awareness ... I am the wisdom ... I am wise ... I am wise ... I am wise ... (Friend, 1370, p. 1: 272).

Gahanna is closer to Zoroastrian thoughts than other parts of the Vista; where also wisdom plays an important role in the prosperity of human beings: "O Mazda Aura! Certainly this [the ideal reward] will be given to the lives of those who work with the good man, and in the light of the truth, they will teach you good wisdom and will seek you and try to advance the world "(ibid., 13).) In another part of the Gahanna, Ahuramazda says to Zarathustra: "By the mediator of my wisdom and knowledge, what is ultimately the life and the life of the future" (ibid., 278); in other words, Aura Mazda is the high order of wisdom in Iranian mythology; but His wisdom is not unattainable and man must enjoy his wisdom and use it in his

life; in the book of the recognition of mythologists of Iran, this is stated: "The earthly symbol of Ahuramazda is a parsimonious man who can follow the path and Ahuramazda's thought is his partner" (Hines, 1371: 81). It is worth mentioning that in the Vista and Pahlavi texts, the wisdom, types and functions of it have been very much dealt with, along with all other human powers of thought (Virus and intelligence) in the dominant position (the power of distinguishing good from evil) (see: 12 / 13: Ankle's aria, 1976); (Rashid Meal, 85: 1385). "Ashen Wisdom" and "Wisdom Ears" are two examples of the most important types of wisdom in Zoroastrian texts; Ashen Wisdom is the instinctive wisdom of man, who has created the Mino and the Gate creatures with his strength and skill (Ta'tezli, 1391: 64).

The wisdom of human acquisition and education is also called the wisdom (spring, 2010: 96 97). Other types of wisdom can be noted in Pahlavi's wisdom, wisdom, wisdom, wisdom, wisdom, rage or scum, and pranks and reflexions.⁹ Some of these names, despite the apparent difference, make a single concept.

The widespread use of wisdom in Pahlavi's books reflects Zoroastrian beliefs. It is worth mentioning that one of the most important functions of wisdom in Pahlavi texts is to preserve the individual and to look at the different dimensions of human personality.

Mashhad Mirfahraei writes in this connection: "The various definitions of wisdom in Pahlavi sources emphasize the kind of interest and personal gain that can be linked with the viewpoint of the correct preservation of the personal nature or personality of each individual" (Mirfakhahi, 2009: 11) In the following sections of the paper, by reviewing the adventures of the sixteenth religion and mentioning evidence from other texts in Pahlavi's language, the roles and functions of the wisdom in these texts will become clearer.

Wisdom and Religion

It was previously stated that in the sixth verse, wisdom and similar terms form part of the comprehensive system of Omerzath because Zoroastrian religion is in fact the immortal wisdom of God, which is manifested in divine words (Zenger, 1375: 487); therefore, in this book, the wisdom The religious wisdom can be called, as the need for reason and the virtue of religiosity has been introduced (Mirfahraei, 1392/8: 238). In Shahnameh, it is also similar to this theme; when Zoroaster recites Goshutes to

wisdom in order to choose religion (Frowsy, 2005/5/80), it is an example of this theme.

On the other hand, there is a reciprocal relationship between wisdom and religion on the other hand: "There is no wisdom in wisdom, and wisdom is in the earth, and religion in both (wisdom and wisdom) is present" (Mirfakhahi, 1392/6: 156). Therefore, a wise person is a religious person and avoids ugly deeds: "When the wisdom was reformed, religion came and when religion came [the person] would not surrender, so never be bad for him" (v. 8: 238). The Shahnameh, as in the book of Din hard VI, considers the path of religion and wisdom one (Frowsy, 2007: 2: 103). An unassuming persimmon *Asadzandi* 1, 2, 3 on disregards the religion of his ancestors (v. 7: 153). Returning from the path of religion and wisdom is also an unpardonable sin, and it is accompanied by a priest (6: 78).

Elsewhere, Kikhosrow regards the religion and wisdom of Nick Loris as the reason for his choice of succession (Ibid / 4: 360 subtitle), which brings to mind the relevance of reason and religion to the sixth verse. Jam asp, the priest and astronomer Gosh asp, warns the Shah of the consequences of the war with the Urbanites, and warns the Shah that he wants to be wise and guide religion.

The Dignity of Wisdom in Ancient Iran

Among the thoughts of this culture, which in the history of human thought is the principle of the oldest beliefs in praising a great and wise God at the head of the goddess and its holy manifestations, and from this never-disagreeable cult of culture, the great God and the gods under his arm In the form of statues, because these great thoughts do not fit in the material and the material. I only refer to one aspect of it, and that is the wisdom and wisdom that is the foundation of this culture, because its great creator is wise and is a knowledge server.

In all the world's beliefs, the delirium is praised. A glance at the mythological data of the cultures at the same time and time leads us to the worshipers of their wisdom. But there is a clear difference between the symbol of the Zoroastrian culture in Ancient Iran and the worship of the wisdom of other lands. In those cultures there is also a worthwhile place for the gods of wisdom in the collection of the gods, but never their great god is God himself. While the teacher of our ancient culture, through the moral, social and spiritual symbols of the society of those times, chooses the symbol of

reason for the greatness of his head, and calls his great creator Aura Mazda, the knowledge server, the Farah, who creates all the creatures with his knowledge and skill, will do.

In the ancient myths of Mesopotamia or Mesopotamia, the god of the wisdom (Ayah) or (Enzi) is called, which is the master of the waters. But the third is God of the three important and first Mesopotamian gods, that is, his post after (ANO), who is the God of heaven and the father of the gods, after which Loyal, the god of the earth and the earth, is placed, and is considered to be the great god created by him. And then, because Marcum wants to create a human being to serve the gods and pours out his mold from his blood and bones, (Allah) the wisdom of God will only be discussed with him.

Although this creates a link between him and men, but when the gods angry with humans and decide to send the storm, he does not have the power to stop them from doing so. All that he can do is that he would inform the team (Noah Babylon) and build a ship.

The god of gods is called in the myths of ancient Egypt (Tooth). He is also a worthy god, not so much (Horus) or (Among) or (Ra), great gods of Egypt. He has a man and a serpent like a lake, in many cases he is helped by great gods, they are consulted, but they do not climb to their superior position, and the major work in the underground harbor (Osiris) records the deeds In the past.

In Greek mythology, the two goddesses of the wisdom (Métis) and (Athena) are below the power of Zeus, the god of the gods. (Métis) is a wife (Zeus). And when he is pregnant (Athena), (Zeus), by the invisibility of his other gods, he will be blamed for his damage of the power of his intellect and of the child within him, God of his gods. After this, Athena is born from the forehead (Zeus) and becomes the symbol of Greek wisdom.

(Athena) is a goddess of goddesses, but amongst them the work of this goddess is also a warrior, and the supervision of various professions and skills is one of his traits, but this god, in some cases, is so foolish that it is astonishing. She tells her a young girl named Arizona in Lydia is better than her. Athena goes to her time, and because her woven design looks very beautiful and flawless, she gets angry and turns the young girl into anger as a spider to always be torn.

Another case of the inaccuracy of this wicked god is malice to (Paris) the famous hero (perverted). Therefore, this story (Iliad) is a

beautiful match on the top of the Idaho (Idaho) between three gods: (Hera) the wife of the gods of gods (Athena), goddess of goddess and (Aphrodite) goddess of love and beauty.

The referee (Paris) chooses (Aphrodite) as the most beautiful. This selection creates such a grudge in the heart of this wise god that it makes Athena use all its power to break the Terra (Paris) in the war with Greece.

In the Vedic doctrines of India, the idol is wisdom of Astra that is unknown and remains uncharted, and in the course of the Hindu turnaround, his attention is gradually removed from the ceremonies and ritual prayers and eventually abandoned.

With these comparisons, the significance of wisdom becomes more intense in the thought of Zoroastrianism. Because reason is central to this, and with the great creator it is one.

The entire creation of the world is led from the beginning to the end with wisdom. In the place of the Gahanna, which is closer to Zvezdasht than most other parts of the Vista, most of all we see the impact of wisdom on all aspects of life, and the topics discussed in this section, which may be one tenth of the total Vista, are raised. It is almost equivalent to the contents of this topic in other parts of the Vista.

It has been reported in Graham that Aura Mazda created with his wisdom (ASH) to support the best man and guard. Aura Mazda wrecks herself from her character. In part of the Golan, Zardathsht calls on Aura Mazda to make him so hypocritical as to guide everyone to reason. He calls on Aura Mazda to give other people the ability to advance wisdom.

In Hormuzydisht, Aura Mazda, along with countless traits that he counts for himself, says: "I am the source of knowledge and awareness ... I'm wise ... I'm wise. I am wise, I am wise.

In the creation myth, where the light and beautiful world full of wisdom and wisdom of Aura, the Mazda of all that is aware of the ugly and evil world of the devil is obscure, the great ability of the great adversary to eradicate the devil is merely his wisdom. In order to prevent the immortality of evil, in order to destroy the devil over time, he deliberately shrugged with the wisdom of Horus (the wisdom of all things conscious) and, by sending light spells, draws evil to a long battle, because Destruction of Harriman at that time is not possible. But Aura Mazda has a weapon that Harriman lacks, and that is his wisdom.

The Place of Wisdom in Ancient Greece

As we have said in the past, in Greek mythology, two goddesses, the institution of the wise (Métis) and (Athena), lie under the power of Zeus, the god of the gods. (Métis) is a wife (Zeus).

And when he is pregnant (Athena), (Zeus), by the invisibility of his other gods, he will be blamed for his damage of the power of his intellect and of the child within him, God of his gods. After this, Athena is born from the forehead (Zeus) and becomes the symbol of Greek wisdom.

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Another case of the inaccuracy of this wicked god is malice to (Paris) the famous hero (perverted). Therefore, this story (Iliad) is a beautiful match on the top of the Idaho (Idaho) between three gods: (Hera) the wife of the gods of gods (Athena), goddess of goddess and (Aphrodite) goddess of love and beauty.

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COMPARING AND CONCLUSION

If you look carefully at what was said, you will see that in ancient Persia the position of reason is at its highest and highest levels, because Aura Mazda, God and Dana's servant, are in such a position.

He is the one who does not make mistakes at all, and no one ever sees him as foolish. But now we look at the position of the god of wisdom in ancient Greece. He is in what position and rank.

Athena is a goddess lady goddess, but among his works this goddess is also a warrior, and supervision of various professions and skills is also part It is his traits, but this god of god, in some cases, is so foolish that it is astonishing, and we, of course, have said a sample of it above. Therefore, it is clear that in ancient Iranian literature, in their literary and

mythological texts, wisdom and wisdom have always been the first words, because the prophet's slogan was a good idea, good speech and good behavior.

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