

Handwritten text in a rectangular box on the maroon cover, likely in a script such as Pahlavi or Avestan.

THE HYMNS
OF
ATHARVAN ZARATHUSHTRA

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Contd. From last PDF

वच-वक्ति—to tell. अत्र भ्वादि। वच् + लोट् हि। वच becomes वच by analogy of the rule वच उम् (7-4-20) च becomes चा by द्वयसौ etc (6-3-35).

धेना-धर्मधारा—religion

धेना जिगति दाशुषे (Rig 1-2-3)

सतां-वर्तमानां=सर्वेषाम्—of all

adjective to धेना (understood) masculine in place of feminine by सुप्-तिङ्-उपमह etc.

पश्यां of superlative by यत्तत् निर्धारणं (2-2-41)

गयथाः-विषयान्=things

गयते—to spread (Nighantu 2-14) गय् + अय्=गयथ (Unadi 400)

गयथ-गयथ। द्वियां आप्। गयथा (2/3) object of प्रदायात्।

अथा-अथां-धर्म-Rectitude

object of प्रदायात्।

प्रदायान्-प्रदायात्, would give

दा-ददाति—to give. अत्र अदादिः। लिङ् यात्।

सचन्त-सचन्त-सचमान- together.

सच-सचते—to go together

सच् + शानच् - सचमान। मान becomes क् by the extension of तनि-पल्सो etc (6-4-99)

It is here an adverb qualifying the verb प्रदायात्, as such it takes द्वितीया। आ in place of द्वितीया by सुपां सु-लृङ् etc

उन्वैः-वचनैः—by words

वच + क्=उच। क् forms a noun by नपुंसके etc (3-3-114)

धौवा-धौवा-धर्म- deeds.

object of दद्यात्। आ in place of द्वितीया by सुपां सु-लृङ् etc

ऋच्-सत्यं—right

adjective to ऋचीन्। being an अव्यय (indeclinable) does not take any भिभक्ति।

दध्यात्-धारयेत्—would hold to

धा-दधाति—to stick to लिङ् यात्।

मस्य-मम—my.

चित्तोः-चित्तोः-ज्ञानाय=for (my) knowledge

चित्-चेतति—to perceive चित् + क्-चित्-चित्- perception (चित्ति अचित्ति चिनवद् हि चिदान्—Rig 4-2-11) तादर्थ्ये चतुर्थी। पश्यां in place of चतुर्थी by चतुर्थ्यर्थे etc 2-3-62.

Sans वृत्त—Zend स्त।

त्वा-तव=your

त्व becomes त्व by तनिपत्सो etc (6-4-99)

त्व becomes त्वा by अन्योपामपि etc (6-3-137).

इष्टिम्-इष्टिम्-प्रेषणं=guidance

इष्-इष्यति प्रेषणे—to direct इष्+क्=इष्टि।

object of उशान्। सु in place of द्वितीया by सुपां सु-लृङ् etc

उशान्-उशाम्-उशामि—I desire

वश्-वष्टि—to wish. वश् + लृट् मि।

व becomes व by वच्-स्वपि etc (6-1-15) उशामि। इ of मि elides by इत्तत् etc (3-4-97) उशाम्। म् becomes न् by the extension of मो नो धातोः (8-2-64)

IV टिप्पणी (Remark):—

The best religion is that which teaches pursuit of rectitude within the world and not by renouncing the world.

त्रिधा चाविद्यां चैव यस् तद् वेद उभयं सह ।
अविद्यया मृत्युं तीर्त्वा विद्यया अमृतं अश्नुते ॥

Isavasya Upanisad

Mazdayasna is the best religion. Other religions have to be interpreted in the light of the Gatha if it is desired that they should not mislead.

ज्ञानके अज्ञ कुरान वसी गुमरेह शुदन्द ।
ज्ञान रसन कौमी दरने चेह शुदन्द ॥ Masnavi 3-4210

For many have been led astray by the Koran. By clinging to that rope, a multitude have fallen into the well.

This is why Jalal puts a new interpretation on the words of the Koran.

आवे ह्यवान खान, मखान इन रा सुखन ।
रहे नच बीन दर तने हफे कोहन ॥ Masnavi 1-2596

Call it the water of life, call it not a discourse. Behold the new spirit in the body of the old letter.

Zoroastrian religion (दीन) is said here to be the best of all religions. How true the assertion is, appears from the fact that though physically Arabia conquered Iran—most of the Iranians had to accept Islam—spiritually speaking, it is Iran which conquered Arabia. Islam had to make a radical change in its original theology in order to come up to the standard of Mazda-Yasna. It had to give up its आरम्भवाद (the theory of creation out of nothing) and adopt the परिणामवाद (the theory of transformation i.e. the immanence of Mazda in the universe). It had also to adopt the ideal of

God-realisation through Love—the concrete love for the friend, the brother, and the father (Yas 45-11)

That these cardinal principles are absent in the Koran, is evident from the admission of Abul Khayer, the first Doctor of Sufism, who very pungently remarked that Sufism is to be found in the 5th chapter (i. e. the unwritten chapter) of the Koran. (*Nicholson—Studies in Islamic Mysticism—P. 57*)

The large body of Muslims too accept this position when it subscribes to the tradition that Hazrat Muhammad taught these truths to Ali alone and asked him not to divulge them to the public. This amounts to an admission that the Koran being meant for the public at large, avoided any reference to these lofty truths.

This also is the implication of the claim that the status of the *Wali* (Sufi saint) is superior to that of the *Nabi* (Prophet) Hakim—Metaphysics of Rumi (P. 112)

These esoteric truths (चिस्ति), though un-Koranic in origin, have since entered into the texture of Islam so intimately that, bereft of them, Islam would look like a beheaded trunk—a sight unseemly enough to provoke Hafiz to cry out :

गर मुसलमानी अजीनस्त के हाफीज़ दारद ।
आह अगर अज्ञ परे इमरज़ बुषद फरदाह ॥ Hafiz-525

If this is Islam, may the world come to an end to-day.

Islam could not help the transformation—it surrendered itself to Mazda Yasna.

Some people, no doubt, had changed sides, i.e. went over to Islam, from the fold of Mazda Yasna, but Maza-Yasna itself did not change a jot. It was the same Mazda-Yasna, as it had been, before its impact with Islam. But this does not hold true of Islam. There was a phenomenal change in the philosophy of Islam after its impact with Mazda-Yasna. Islam was plunged in the Golden Light.* It became more Gathic than Koranic. This is the plain meaning of the incorporation of Sufi doctrines.

The soul of the aspirant could not rest, till it went up to the Highest Court

हाफ़ीज़ अल्ले कले खुद बर देरे हर सीफ़लेह मरीज़ ।
हाज़ते आन बेह के बर काज़ी हाज़त डुरीम ॥ Hafiz-388

Do not lose your honour by going to this and that prophet. Go up to the highest Prophet for learning the mystery of religion.

* (करत् means golden, from कर-gold, and उड्ड means light cf ऊषा)

११ । तत् ध्वा पेरेसा एरेश् मोह वओचा अहुरा,
कथा तेंग् आ वीजेम्यात् आर्मइतिश् ।
यएइव्यो मज्दा ध्वोइ वप्येते दएना,
अजेम् तोइ आइश् पओउरुयो फ़वोइवीदे ।
वीस्पेंग् अन्येंग् मन्येउश् स्पस्या द्रएपइहा ॥

I अन्वय (Prose order) :—

तत् त्वां वृषे मृष् मे वच अहुरा (That I ask you, tell me aright, O Ahura) क्वं आरमतिः ताः वा विजम्यात् (how Faith would arrive to them) येभ्यः मज्दा तव धेना वरयते (to whom your religion is desired) अहम् त्वां एभिः पौर्य्यम् प्राविदि (I know you to be superior to them) विद्याः अन्याः स्वल्प मन्योः द्विषते (all others I denounce with my heart).

II अनुवाद (Translation) :—

This I ask You, tell me aright Ahura : how Faith would reach them, to whom Your Religion appeals. I know You to be the foremost of all —all others I denounce with my heart.

III टीका (Word-note) :—

वोच = वच = व्र हि = tell

वच + छोट हि । व becomes वो by analogy of वच अम् (7-4-20)

तांह = तास् = तान् = them

object of विजम्यात्, feminine in place of masculine by सुप-तिह्-अग्रह् etc Sans स् = Zend 'ह

विजम्यास् = गच्छेत् = would go

जम = जमति = to go (Nighantu 2-14) अत्र अदादिः । लिङ् यात् ।

त्वे = तव = your

त्वद् + शे । सुपां सु-उङ् इति षष्ठी स्थाने से ।

वरयते = इष्यते = is desired

वश्-वष्टि = to desire. व in passive voice

धेना = धर्मधारा = religion

धेना = sacred word. (Nighantu 1-11)

आइम् - एभिः - by them

ऐस् in place of भिस् by 7-1-9.

तृतीया to denote comparison by तुव्यार्थे etc (2*3-72)

पोर्व्यः - पौर्व्या - premier

सु in place of द्वितीया by सुपां सु-लुक् etc

प्रविदिदे - वेधि - I know

विद् - वेत्ति - to know. यद् (intensive) विवित्ते । विविद् ।

प्र + विविद् + लट् ए ।

मन्योः - मन्युना - वित्ते न = with my heart

षष्ठी in instrumental case by analogy of नामिस् तृप्यति काष्ठानां ।

मन्यु when spoken of man means character or mentality

द्विषते - द्वेषि - I denounce

द्विष - to dislike. द्विष + लट् ए । स comes by सिव् बहुलं लेटि (3-1-34)

IV टिप्पणी (Remark) :—

Bhagavan Zarathushtra denounces polytheism. In Yas 29-4, monotheism is presented positively, by saying that Mazda alone is adorable. Here the same truth is told negatively by denouncing all others.

Semitic religions (Judaism, Christianity and Islam) emphasise monotheism. The source however is here. The Jews were polytheistic for six centuries before they came in contact with Iranians, in Babylon during the reign of Kuru

in the sixth century B. C. They learnt monotheism from the Gatha, and taught it to Christians, who taught this to Muslims.

The devotion of the lover is the ideal monotheism—the lover does not look to any body else, other than the beloved

कुम अत्र पररे खुदा बीना वदु ।

मोक्तजाए एक्क इन् भाशद बेगु । Masnavi 3—2363

I am blind to all others—this is the requirement of love—is it not ?

इमकज् शाहे अन्जुमने दीलपरान यकीस्त ।

दीलवर अगर हज़ारान बुवद दीळ वर भान यकीस्त ॥ Hafiz

There are many beauties, but my heart is fixed on one alone.

१२ । तत् ध्वा परेसा एरेश् मोइ वओचा अहुरा,

के अपवा या इश् परेसाइ द्रंग्वाओ वा ।

कतारेश् आ अंग्रो वा ह्यो वा अंग्रो,

ये मा द्रंग्वाओ ध्वा सवा पइती-एरंते,

च्यंग्हत् ह्यो नोइत् अयेम् अंग्रो मन्येते ॥

I अन्वय (Prose order) :—

तत् त्वां पूसे ऋप् मे वच अहुरा (O Ahura, this I ask You, tell me aright) कः अपवान्, या इत् पूसे, द्रुग्वान् वा (who is virtuous, or this I ask, is vicious ?) कतारः आ अंग्रो वा (or which one is the

villain ?) स्वः वा अंग्रः (or is he the villain ?) सः दूम्बान् मां तव सवात् प्रति-ईरते (the vicious one who deflects me from your duty). स्वः च्यस्-वत् (how is he ?) नो इत् अयं अंग्रं मन्वते (who does not consider himself guilty)

II अनुवाद (Translation) :-

This I ask you, tell me a right "Ahura : who is virtuous,— or what I ask, who is vicious ? Or which one is the villain ? Or is he the villain, the vicious one, who deflects me from your love ? How is he, if he does not consider himself to be in the wrong (when his narrow Conscience misguides him) ?

III टीका (Word-note) :-

के=कः— who

ए in place of प्रथमा by सुपां सु-लुक् etc

अपवा—अपवान्=virtuous

अव + वनिप्=अपवान्, by the dictum छन्दसि ई वनिपी । (in case of वतुप् the form is अपवान्)

वा—वद्— that

वद् becomes वा by सुपां सु-लुक् etc object of पूसै ।

इस्—एव—so

पूसै=पूछामि— I ask

पूम्—पूसति—to ask (छान्दसः) आत्मनेपदम् ।

पूस् + केद् ए=पूसै । ए becomes ऐ by वैतोअन्यत्र (3-4-96)

दूग्वाः—दूहवान्=पामरः—vicious

दूह—दूहति—to violate दूह् + वसु—दूग्-वस् । वसु is added by चिदेः शतुर् वसुः (7-1-36)

कतरं—कतरः— which one (of the two)

किं + तरः—कतरः by किं यद् etc (5-3-92) कतरः becomes कतरं by the rule असु च छन्दसि (5-4-12)

अंग्रः—पापः—villain

अंहस् दुरित इच्छते इत्यमरः । (अंहस्—अंघस्—अंघर्)

त्वा—तव—yours

(सुप-तिङ्-उपग्रह इत्यादिना) द्वितीया in place of षष्ठी ।

सवा=सवात्=यज्ञात्—from duty

सवः—यज्ञः । यज्ञः सवो अश्वरो वानः इत्यमरः । [सवस्—love]

आ in place of षष्ठी by सुपां सु-लुक् etc

प्रति-ईरते—विचालयति—deflect

ईर—ईरति—to go. अन्तर्भावित (implied), शिव्—to move. आत्मनेपदम् ।

च्यस्-वत्—चस-वत्—कस् वत्—कीदृशः—how

का—कः । सादृश्ये षतुप् ।

अंग्रः—अंग्रं—पापाशयं—guilty.

adjective to आत्मानं (understood) सु in place of द्वितीया by सुपां सु-लुक् etc

IV टिप्पणी (Remark) :-

In secular law, only the external act counts. In moral law motive is the only factor for determining whether the action is right or wrong.

If the motive is good, the action is right. If goodness of motive is wanting, the action may not be counted as right.

तुन तहरीं दर दीले शय केळ्हेरा ।

केळ्हे नय ओ आन नमाजे उ रवा ॥ Masnavi—1-2285

In trying to find the Kibla in the depth of night, the Kibla may not be found, but the prayer is accepted.

कह्दे उ आन नय के आबी वर कयाद ।

या के कन्जद रा बदान तौदन कुन्द ॥ Masnavi 6-2196.

The aim of the ass is not to draw water or turn the sesame into oil (Its aim is to ovoid blows and so it does not get the credit for making oil).

Bhagavan Zarathushtra here raises one of the fundamental problems of ethics whether the conscience can err. If a man abets the burning of a Sati, or throws a child in the Ganga in the belief that he is doing the right thing, can he be held guilty? The verdict of ethics is that if a man is true to his own conscience, he is not guilty, morally speaking. But his individual conscience is to be improved by comparison with social conscience and he should always try to improve his conscience. Relative Conscience is a good guide, so far as it goes, but the aim always should be to reach absolute conscience i.e. the conscience of the perfect man.

Mahabharata expresses the truth by saying

धूर्तं प्रज्ञानुर्गं यस्य प्रज्ञा चैव श्रुताहुता ।

असम्भित्कार्यं मर्यादाः पण्डितादर्या लभेत सः ॥

Udyoga Parva 33-34

Individual conscience (प्रज्ञा) should be corrected by social conscience (श्रुत)

Duty lies at the point of intersection of individual and social conscience, as Matcini used to say.

Jalal remind us

हम तराजुरा तराजु राख् कर्द ।

हम तराजुरा तराजु काख् कर्द ॥ Masnavi 2-122.

A wrong balance is to be corrected with the help of a right balance—relative conscience is to be corrected in the light of absolute conscience

१३ । तत् ध्वा परेसा एरेश् मोइ वओचा अहुरा,
कथा द्रुजेम् नीश् अह् मत् आ नीश् नापामा ।
तंग् आ अवा योइ असू स्तोइश् परेनाओड्हो,
नोइत् अपह्वा आ दीग्वेइन्ती हचेम्ना ।
नो इत् फसया वड्हेउश् चाख् नरे मनड्हो ॥

I अन्वय (Prose order) :—

तत् तं पूसे न्पू मे वच अहुरा (that I ask you, tell me aright O Ahura) कथं इजं नीश् अस्मत् नीश् नाशवाम (how would we destroy the evil to the finis, out of us) तास् वा अव (save them too) ये अश्रुतेः पूर्णाः (who are full of heresies) नो इत् अपस्य सचमानाः आ दीव्यन्ति (they do not delight in pursuing rectitude)

नो इत् प्रसया चसोः मनसः चप्तिरे (nor do they relish Conscience by communion)

II. अनुवाद (Translation) :—

This I ask You, tell me a right Ahura : How would I abolish the evil to the finis, away from us. Save them who are full of heresies. Neither do they delight in following (the path of) Rectitude, nor do they enjoy the Conscience, by communion with it.

III टीका (Word-note) :—

निसु-नितरां- completely

निसु-निरु। It thus comes under प्राद्यः (1-4-58)

निसु-निरु=completely

The Upasaraga is repeated by प्र-सम्-उपो-दः etc (8-1-6)

आ=too

अधुरसेः-अधुल्ला- by heresies

धु-धृणोति+कि-धुस्ति।

धु comes by पारस्कर प्रभृतीनिच (6-1-57)

instrumental of पूर्णः। षष्ठी (in place of तृतीया) in instrumental case by the implication of पूरण गुण सुहितार्थ etc (2-2-11)

पूर्णासः=पूर्णाः- full

अस is the vedic plural (7-1-50)

अपस्प=अपेण=प्रमोण + by Rectitude.

instrumental to दीव्यन्ति। षष्ठी in the instrumental case in analogy with नामिसु तुदयति काष्ठानाम्।

दीव्यन्ति-मोदन्ते= do not delight

दिव-दिव्यति-to be delighted दिव्यति becomes दीव्यति by 8-2-76.

सचन्नाः-सचमानाः- pursuing

सचते (सिचकु)=to serve (Nighantu 3-29)

सच+शानच=सचमानः। मान becomus न्न in analogy with तनि-पत्पोरु etc (6-4-99)

पृसया-प्रनेन- by questions

पृस-पृसति= to ask पृसु+अच्। शिर्षा आपु

चप्तिरे=स्वादन्ते= relish

चप-चपति=to taste अन्न कषादिः, चण्णाति।

लिट्-दरे in place of लट्-अन्ति by exception (3-1-85)

चसो मनसः- बहु मनः- conscience

object of चप्तिरे। षष्ठी in the object by अपीगर्ष etc (2-3-52)

IV. टिप्पनी (Remark) :—

Nothing else than the love of Mazda is competent to eradicate evil impulses completely and redeem the sinner.

And such immaculacy is what the Holy Prophet desires

पुञ्जधन्वे वसवसेह इशक अस्य ओ वस।

वरनेह क्व वसवासरा वससल वस ॥ Masnavi 5-3230

It is very necessary to make the heart immaculate. For what we lack is only the power of Pharaoh but not his temperament.

आलशत रा हीऽमे फरओन नीस।

वरनेह चुन फरओन उ शोकेऽनीस ॥ Masnavi 3-975

१४ । तत् ध्वा पेरेसा एरेश् मोइ वओचा अहुरा,
 कथा अपाइ द्रुजेम् घाम् जस्तयो ।
 नी हीम् मेरांज्घाइ श्वह्वा मांथाइश् संग्हवा,
 एमवइतीम् सिनाम् दावोइ द्रैग्वस्व ।
 आइश् द्वर्फेग् मज् दा अनापे आस्तांस चा ॥

I अन्वय (Prose order) :—

तत् त्वां पृसे ऋद् मे वच अहुरा (that I ask you, tell me aright, O Ahura) कथा द्रुजम् अपाये हस्तयोः दधाम् (how would I deliver the Evil unto Rectitude in her hands) हीम् निसृज्ध्वै (I would extirpate it) त्वस्य शंसस्य मन्त्रैः (with the dictums of your Gospel) अमावतीं सिनां दामि द्रुवन्तु (give me strong nerve against the villains) आ इस् धीपसां मज् दा नाशयेयम् आस्तां च (I would destroy his snare and assault)

II अनुवाद (Translation) :—

This I ask You, tell me aright Ahura : how would I deliver the devil unto the hands of Rectitude. I would extirpate the evil with the strength of your Gospel. Give me strong nerve against the villains. Thus I would destroy his snare and assault.

III टीका (Word-note) :—

कथा—केन प्रकारेण—how.

किम्+था । या हेतौ च etc (5-3-26)

अपाये—पमयि—to Rectitude. dative of घाम् । (2-3-13)

घाम्—दधाम्—I would give.

दा—ददाति—to give. अरादिः लिङ् घाम् । आ of दा elides in analogy with तनि-पत्योः etc (6-4-99)

जस्तयो—हस्तयोः=in both hands ; locative of घाम् ।

हीम्—सीम्=धं—तं=him.

सृज्ध्वै—माजयिष्वम्—I would purify.

सृज्—मार्चति—to cleanse. सृज्+लोट्-आनि ।

आनि becomes ध्वम् by क्रियासप्तमिहारे etc (3-4-2) and ध्वम् becomes ध्वै in extension of the Rule ध्वमो ध्वात् (7-1-42)

सृज् becomes सृज् by शे मुचाद्गोना (7-1-59)

अमावतीं—वलवतीं—strong.

अमवान्—befriended (Nighantu 4-3-45) adjective to सिनां vide 33-12, 43-10

सिनां—नाडीं—sinew, nerve.

सि—सिनोति—to bind. सि+न=सिन (Unadi 289). क्रियाम् आप । object of दामि । सिन—food (Nighantu 2-7)

दामि—देहि—give.

दा+लोट् हि । ह changes to भ by the extension of the Vartika ह-प्रहोर् भः । vide 28-2, 51-9.

द्रोख्वस्य—द्रोहवन्तु—द्रोहवन्तु—against the villains.

द्रोह+वणिप्—द्रोहवन् । न of वन् elides by न लोपः etc (8-2-8).

सप्तमी of purpose by the Vartika निमित्तात् कर्मयोगे ।

cf केशेषु चमरीं हन्ति ।

आ—completely.

इस्—अस्य—his.

धीपसां—धमनां—deceit,

इह्—इभ्नोति—to deceive

दम+सन्—धिप्सति। धिप्सति becomes धीप्सति by 7-4-56।

धीप्स+अल—धीप्स। स्त्रियाम् अप। object of अनानो।

अनानो—नाशयेयम्—I would destroy.

नश—नश्यति—to decay. अन्तर्भावित (implied) निच्—to des-

troy. नश्+लृच्—इ।

अनानो—

initial य is stopped by बहुलं etc (6-4-75) लृच् is optative sense by छन्दसि लृच्-लृच्-लृच्-लृच् (3-4-6)

आंस्तं—विदारणं—rending

अंस—अंसति—to divide अंस् + क=अंस।

क makes a noun by नृपुंसके etc (3-3-114) object of अनानो (vide 46-18)

IV टिप्पणी (Remark) :—

The words of the Lord's Gospel (Senhahya Manthra)
infuse new hope and new strength and enable one to put up
a stubborn fight.

आलमीरा यक सुखन वयरान कुनद ।

स्वहाने मोदेंह रा शीरान कुनद ॥ Masnavi 1-1597

It changes the jackal into a lion.

The Gita says

एवं बुद्धेः परं बुद्धा संखभ्यात्मानम् आत्मना ।

जहि शत्रुं महाबाहो कामरूपं दुरात्मन् ॥ 3-43

Kill the lower self with the strength of the higher self.

१५ । तत् ध्वा परे सा एरेश् मोइ वओचा अहुरा,

येजी अह्वा अपा पोइ मत् खपयेही ।

इत् हेम् स्वादा अनओचइहा जमएते,

अवाइश् उवाताइश् या तू मज्दा दीदेरेजो ।

कुश्रा अयाओ कन्नाइ वननांम ददाओ ॥

I अन्वय (Prose order) :—

तत् त्वां वृते, ऋषू मे वच अहुर (that I ask You, tell me aright
O Ahura) यद् हि अपया अत्य पवि स्मत् क्षयसि (if through Recti-
tude you prevail over all here) यदा अनुवसौ स्वादौ संजमेते (when
the two brawling fighters meet together) अयः उवातैः यत् त्वं
मज्दा दिदहसि (with all those rites Mazda which you establish)
कुत्र अयाम् (whither do you go) कल्पे वननाम् इदसे (to whom do
you give victory)

II अनुवाद (Translation) :—

This I ask You, tell me aright Ahura : if by Rectitude,
You prevail over all herein (in the universe), when the
two brawling fighters meet together, with all those rites
Mazda, which you confirm, whither do You go ! To whom
do you grant victory ?

III टीका (Word-note) :—

ये जि—यद् हि—यद् इ—whether

अस्य-अत्र=here (in this world)

श्री in place of सप्तमी by सुप्-विह् उपसह etc (vide Kanga)

अपा-अपया-धर्मण- along with Rectitude

सहाधे तृतीया । तृतीया elides by सुपा सुलुक् etc

पोद्-पवि=पवि=सर्व= all

पू-पवते वहते सर्वत्र इति पविः सर्वः ।

पू+इ =पविः (vide Unadi 588 अचः इ)

पवि is mentioned thrice in the Nighantu. According to 1-11, it means "words" according to 2-20, it means "thunder" ; according to 4-2, the sense is to be gathered from the context.

In the following two passages of the Rigveda पवि means समूह or a multitude.

वाणस्य चोदया पविम् (9-50-1)

Propel a multitude of arrows.

तं मरुतः धूर-पविना वायुः

The Maruts assailed him with a multitude of razors.

पवि स्मत्=than all

द्वितीया is induced by the post position स्मत् by the rule कर्म

प्रवचनीय युक्ते द्वितीया (2-3-8)

द्वितीया elides by the Rule सुपा सुलुक् etc (7-1-39)

मत्-स्मत्-अप- than

स्म इति अपादानार्थकः निपातः ।

पवि स्मत्-सर्व स्मत्-सर्वस्मात्= than all

क्षयसि-प्रभवसि=you prevail over ; you are mightier than (all)

क्षयति=to rule (Nighantu 2-21) लयः=शाह=king (Persian)

हेम्-सं=together

स्वादा-स्वादौ=शुद्धी=योद्धारी - two warriors

घट-घटयति=to abuse. घट+क=घटः opponent

यद्वा-स्वप्=स्पर्ध (स्पर्धते)=to fight. ह=ध (8-2-34)

अनुचर्यौ-स्पर्धमानौ=brawling by turns

अनु+चर्+कमुन्=अनुचस् । कमुन् is added by सृपि-तुदोः etc

(3-4-17) अनु=again उचस्=roaring अनुचस्=re-roaring

जमेते-गच्छतः=the two go

जम्-जमति=to go (Nighantu 2 14) आत्मनेपदम् । लट्-जाते ।

संजमेते=meet together, confront each other.

उवांतिः-व्रतैः=with those rites

दिद्वस्-दिद्वस्=दिद्वसि-इद्वसि=you confirm

द्व-द्वृति=to strengthen (गणदर्पण) अत्र-बुहोत्यादिः । द्व्+लेट् सि

=दिद्वसि । इ cf सि elides इतश्च etc (3-4-97)

कुत्रा-कुत्र=whither

त्र becomes त्रा by ऋचि तु नु etc (6-3-133)

अयास्-यासि=you go

या+लङ्-स्-अयास् ।

लङ् is used in the present tense by छन्दसि लृङ् लृङ् क्तिः ।

वननां-जयं=victory

वन-वन्तुते=to win

वन्+लुट्=वनन । त्रियाम् आग । object of ददास् ।

ददास्-ददासि=you give

दा+लेट् सि-ददास् । इ of सि elides by इतश्च etc (3-4-97)

IV टिप्पणी (Remark) :—

It is preposterous to think that Mazda's help would go

to the vicious and not to the virtuous. For Mazda is the upholder of the moral order of the universe.

कस्य पसन्वद् अदल ओ सुल्फे केदे गार ।
के गुली सेजवेह कुनइ दर पीछे खार ॥ Masnavi 2-3332.

Would Mazda prefer the thorn to the rose ?

Ethical value is essentially subjective as well as objective. The objectivity of good is no less essential than the objectivity of Truth. To make Truth subjective, to resolve the object of knowledge into the experience or consciousness of the knowing subject, were to destroy truth and knowledge. Knowledge implies the reality of its object. The criterion of truth is found in the object which I know, not in me, the knower. Intellectual subjectivity means intellectual scepticism. Anp to make the good subjectivity, to resolve the ethical object, into the experience or consciousness of its subject, is no less inevitably to destroy the Good. Morality implies the reality of its object. The criterion of good must be found in some object, not merely supremely interesting, but supremely worthy of interest. If we are to avoid moral scepticism, we must avoid ethical subjectivity."—*Seth... Ethical Principles*, p. 120.

Even among men, we know how stern to the impure is the silent rebuke of purity ; how humiliating to the worldly and the selfish soul is the contact with unselfishness and generosity, and we can understand the meaning of the Triumph of the Good.

१६ । तत् ध्वा परेसा परेश् मोइ वओचा अहुरा,
के वेरेथेम्-जा ध्वा पोइ सेगहा योइ हेन्ती ।
चिथ्वा मोइ दांम् अहम्-विश् रत्म् चीज्दी,
अत् होइ वोह् सेरओशो जन्तू मनइहा ।
मज्दा अह्माइ यद्माइ वपी कद्माइ चीत् ॥

I अन्वय (Prose order) :—

तत् त्वां पृसे ऋष मे वच हे अहुर (that I ask you, tell me aright O Ahura) कः वृत्र-हा (who is the killer of vritra ?) त्वं पवि संस ये सन्ति (do you tell all, that there are) चिथ्वा इां अह्विश् रत्म् मे चिश्-धि (show me a splendid wise and self-knowing apostle) अत् वसु मनसा तस्मै ध्रुवः जमतु (and on account of conscience may Devotion go to him) अस्मै मज्दा, यस्मै कस्मै चिद् वशसि (to him Mazda, to whom-so-ever you choose)

II अनुवाद (Translation) :—

This I ask you, tell me aright Ahura : who is the slayer of Vritra,—tell me about all that there are. Send for me a splendid wise and self-knowing preceptor. May Devotion, through Conscience, come to him—to him Mazda to whomsoever you wish.

III टीका (Word-note) :—

वृत्र-जा = वृत्रहा = वृत्रघ्नः = killer of Vritra

इत् + हन् + खः = इत्त्रहा । म् comes by अर्त् द्विबद् etc (6-3-67)

पोद्-पवि-पवि-सर्व- = all

पू-पवते (चहते) सर्वत्र, इति पविः । पू+इ-पवि (Unadi 588)

पवि = all (Nighantu 4-2)

object of संसः । द्वितीया elides by सुपां सु-लुक् etc (7-1-39)

वाणस्य चोद्वा पवि (Rig 9-50-1) (vide 44-15)

संस-कथय- = tell

संस् + लोट् द्वि । governs तान् (understood)

Sans श = zend सः । Sank स = zend ख ।

विश्वं = विचित्रं = wonderful

adjective to रतुम् । आ in place of द्वितीया by सुपां सु-लुक् etc

दनां = ज्ञां = विज्ञं = wise

द्रा-दानाति = to know (छान्दसः) दानेश्तन in Persian.

द्रा + क्विप् = द्रा । adjective to रतुम् ।

अहुम्-विश्व- = अहुम्-विश्वम् = आत्मज्ञं = self-knower

अहु + विश् + ख = अहुम्-विश्वम् । म comes by अरुर्-द्विवद् etc

(6-3-67) adjective to रतं । द्वितीया elides by सुपां सु-लुक् etc

विश्व-वि- = ज्ञापय- = point out

विश्व-वेदित ज्ञापने छान्दसः ।

विश्व + द्वि = विश्व-वि । इ is changed to भ by म-रुलभ्यो etc

[or विश्व-वि = send वेवति प्रेरणे, 31-3, 46-18]

हे-से = तस्मै = to him

dative of जमतु । ए in place of चतुर्थी by सुपां सु-लुक् etc

श्रूषः = भक्तिः = devotion

श्रु + सन्-श्रूषति । श्रूष + अल् = श्रूषः ।

reduplication of श्रु is stopped by अत्र लोपः etc (7-4-58)

जम्-नु- = जमतु = गच्छतु = may go

जम्-जमति = to go. (Nighantu 2-14) अत्र अदादिः । लोट् तु ।

वशांसि = इच्छसि = you desire. वश्-वष्टि = to desire लट् सि

IV. टिप्पणी (Remark)

(i) Love of Mazda is also the gift of Mazda. It is only the fortunate few that are attracted to Him. Most of us are indifferent to Him—the existence of Mazda does not make any difference in the course of our life. To feel an irrepressible desire to see Mazda is a rare fortune—a gift from Mazda

यम एवम शृणुते तेन लभ्यः । Mundaka Upanisad 3-2-3.

(ii) Who else, other than Mazda, can kill *Vritra*? What else, other than the grace of Mazda, can rescue the sinner, when he is in the grip of the evil one—a slave of evil habits?

Bhagavan Zarathushtra very gracefully sets down the reason for promulgating Mazda-Yasna—which is eradication of evil. He, by implication, asks the question, whether Indra also is *Vritra*-killer (eradicator of vice) as is claimed by the other branch of Aryas. If Indra were really *Vritra* killer, there would have been no need for the Reformation. But He is not. For in that case, impious people could never have the impudence to claim to be favourites of God (Yas 32-4)

[Note—बोधुमनह्वा Conscience implies the existence of God and is the basis of true devotion.

"It has been said that if there is no God, we must make one; but a God of our own making is no God. If the moral and religious ideal is a mere ideal, the shadow cast by the actual in the sunshine of human imagination, if the ideal is not also in very truth the real, if the Good is not also the True, the reality of man's spiritual life is destroyed, its foundations are undermined. Man cannot permanently live on fictions, the insight that his deepest life is but the "baseless fabric of vision," must bring with it sooner or later, the downfall of the life thus undermined. Agnosticism, if it is true, must carry with it, the ultimate disappearance of religion, and with religion, of all morality higher than utility."—*Seth—Ethical Principles, p. 407:*

यदमाह वरुणो—Yet true devotion has its eyes fixed on grace and not on desert. For the very essence of religion lies in the surrender of the finite soul to the infinite.

वृत्रंजः—This is calculated to remind us that we are neither Indians nor Iranians, but Aryans primarily who have to fight the common enemy—Vritra. Victors of Vritra, there are others as well—other than those who are found in the land of Iran. They should not be forgotten. For in the presence of the common foe, all must rise, united, as one man. This is what Yudishthira had said—

वयं पञ्च ते शतानि, वयं एव शतानि च ॥

We (the Pandavas) are five, and they (the kauravas) are hundred. Yet when the enemy comes, we are one hundred and five.

Situated we may be, in different parts of the globe, but we must ever know how to unite, in order to fight the Vritra—the enemy of Aryan culture. A common Scripture is the greatest bond of unity,—having its place in the innermost recess of life. The followers of Ramachandra must look upon the गाथा also as their own scripture, and followers of Zarathushtra on the पुराण also as their own. Thereby can the unity be effective.

Neglect of Indo-Iranian unity laid Asia low. It must be revived if Asia is to rise, and through the message of Asia, the occident as well.]

१७ । तत् श्वा परेसा एरेश् मोह वओचा अहुरा,

कथा मज्झदा जरेम् चरानी हचा क्षमत् ।

आस्केतीम् क्षमाकाम् हत् चा मोह ख्यात् वाख्पु अपपो,

सरोह बुज्झाइ हउवाता अमेरेताता,

अवा मांश्रा ये राथेमो अपात् हचा ॥

तत् त्वां पुसे मे ऋप् वच अहुर (That I ask you, tell me aright O Ahura) कथा मज्झदा गुप्यत् सत्ता चरं-चराणि (how Mazda, I would whirl about along with you (क्षमाकां आत्किति [षड्] (grant me your love) यथा च एषा मे स्वात् (so that it may be mine) सुर्वतायाः अमृतातेः च शिरे भूष्ये (I would be over the head of Spirituality and Immortality) अवेन मन्त्रेण (by that

Mantra) यत् अथात् सचा राधाम (which we practise through Rectitude)

II अनुवाद (Translation) :—

This I ask You, tell me aright Ahura : how will I whirl about along with you, Mazda ? Grant your ecstasy so that it may be mine, I would have command over Spirituality and Immortality, through that Mantra which we practise (recite) with Rectitude.

III टीका (Word-note)—

चरं-चराणि = चरं चिचराणि = I would walk and walk.

चर - चरति = to walk.

चर + चट् (intensive) = चरं चरति । लोट् आनि = चरं चराणि । म comes by extension of the rule जप-जट् etc (7-2-86)

सचा = सह = with.

स्मत् = युष्मत् = You.

पथमी is induced by सचा ।

आस्केति = रति = love.

कित् - केतति = to desire. आ + कित् + ट् = आस्किति । (Unadi 567), स comes by पारस्कर प्रसृतानि च (6-1-57) object of वक्ष

स्माकां = त्वदीयां = Yours.

adjective to आस्किति

मे = मम = my.

वाक्ष = देहि = grant.

वक्ष = वक्षति = to grant (छान्दसः)

एषः = एषा = this.

refers to आस्किति ।

masculine in place of feminine by सुपां सु-लुक् etc.

शिरि = शिरसि = at the head (command)

शिर is a variant of शिरस् by the dictum स्नोर अन्तरोरोर् लोपः

मृध्वै = भवानि = I would be.

भू + लोट् आनि । आनि is changed into ष्वम् by 3-4-2 and ष्वम् into ध्वै (like ध्वात्) by 7-1-42.

सर्वता = सर्वतायाः = of spirituality.

सर्व + ता = सर्वता । (5-1-119) षष्ठी elides by सुपां सु-लुक् etc.

अमृताता = अमृतातेः = of immortality.

अमृत + ति = अमृताति । ति is added by the rule इह ज्येष्ठाभ्यां etc (5-4-41) आ in place of षष्ठी by the rule सुपां सु-लुक् etc

मन्त्रा = मन्त्रेण = by that Mantra (i.e. हो) आ in place of तुतीया by सुपां सु लुक् etc

ये = यत् = which

object of राधाम । शे (ए) in place of द्वितीया by सुपां सु-लुक् etc

राधाम = साधयामि = I practise (recite)

राध - राधोति = to perform अत्र भ्वादिः ।

राध + लट् मसु = राधामः । गौरवे बहुवचनम् ।

IV टिप्पणी (Remark) :—

आस्केति—Intoxicating love is the essence of Sufism, and this is called here आस्केति । It may likely be the source of the word इष्क so much used by the Sufis.

चरं-चराणि—This "whirling with Mazda" is the source of

the रास-नृत्य of the Hindu devotees and whirling dervishes of Jalaluddin Rumi.

राधाम—This is implied direction for the practice of *Japa* (recitation) with the help of *Gayatri* (*Yath-Ahu*) or of *Pranava* (*Hon*).

This is an important Rik. It describes the state of the soul after emancipation (मुक्ति).

There is a difference of opinion amongst the devout about the possibility of love in the stage of final emancipation. Jnana Yogis (like Shankara) hold that the final status is *absolute* monism and that there is no scope for love therein for love implies the play of two—the lover and the beloved.

Bhakti Yogis (like Ramanuja) do not accept the above view. They say that the final status is that of *qualified* monism, where there is room for two—both God and his devotee. According to Jnana Yogis, emancipation is merger in Brahma. According to Bhakti Yogis, it is the coalescence of God and devotee—a state of one-in-two, and two-in-one. In the former there is annihilation of human personality, in the latter there is not annihilation, but only a new orientation of the human personality i. e. there is the existence of two persons but they are united in love—they entertain the same feelings and same desires.

The Sufis are Bhakti Yogis, so the view of Ramanuja is acceptable to them.

Jalal says—

चुन खुद केन्द्र हूँ वही आन खुद नयन ।
बढ़ते महज अलत आन शेरकत करल ॥ Masnavi 4-2767

The devotee lives in God—he has become one with God. There is no question of partnership (duality).

As Kabir says

राम कबीरा एक है कहन गुननको दीय ।
दो करि सो जानद सब गुरु मिला ना होय ॥ Sakhi 40-6

The devotee has become one with God. Their duality is mere verbal (apparent)—unity is the fact.

Thus the Sufis aim at union and not at unity. For them the two (i.e. two persons) still exist to furnish the basis for union, the scope for love.

As a matter of fact, Jalal holds that this play of one in-two (this play of love) is the main object of creation.

इन मन ओ मा बहेरे आन वर साखती ।
ता तु वा खुद नई खीदमत वाखती ॥ Masnavi 1—1787

You wished to play the *Nard* with yourself. This is why you brought man into existence (and made one into two). Love of the free man, who has the freedom to love or not, and not the compulsory obedience of a slave, gives zest to the play. The wilful surrender of the free man is what the Lord enjoys. This is *khetwavidya*, and this is *Cisti*.

This is so far as the part of love in the stage of emancipation is concerned. The Bhakti Yogis say that even as a means of emancipation love is a better method, than meditation (of identity with Brahma) which Sankara prescribes.

Thus the *Vaijayanti Tantra* says

बुद्धिमात्र सहायेन सोभू भाव न चिन्तयेत् ।
प्रीत्या प्रेम्णा च सततं तत् सत्ताया लयं व्रजेत् ॥ 24-52

One should not proceed by the intellectual method of meditation of सोमह (I am He) He should try to attain union through the feeling of love—through reciprocation of love.

The function of Love, both as a means and end of God-realisation, is beautifully conveyed here by the term जरेम्-चरानी This Rik is the prototype, if not the source, of Jalal, Kabir or Vajjayanti Tantra.

And we might remember here the celebrated verse of the Rigveda

आ यद् हृदाव बहगन्ध नावम्
प्र यत् समुद्रम् ईरयाव मन्व्यम् ।
अपि यत् अपां स्तुभिश् चराव
प्र प्रेक्ष ईं खयावहै ध्रुमे कम् ॥ 7-88-3

Let us swing together, O Varuna, in the boat, on the waves of the sea.

They sing the same song—the ecstasy of swinging and whirling (the *Jhulan Lila* of Bhagavat).

१८ । तत् श्वा पेरेसा एरेश् मोइ वओचा अहुरा,
कया अपा तत् सीम्देम् हनानी ।
दसा अस्पाओ अर्पन्वइतीश् उश्त्रेष् चा,
इत् मोइ मज्दा अपिवइती हउर्वाता
अमेरेताता यथा ही तएइभ्यो दाओड्हा ॥

I अन्वय (Prose order) :—

तत् त्वां पूते मे ऋप् वच अहुर (That I ask You, tell me aright O Ahura) कया अपया तत् सीढे हनानि (how I can rightly ask for such rewards) दश वृषण्-वतीः अश्वाः छष्ट् व (as ten mares with horses and a camel) यत् मज्दा सुर्वता अमृतातिः मे अपि-वेति (since Mazda spirituality and immortality can appear to me) यत् हि तान् दासे (when I give them up)

II अनुवाद (Translation) :—

This I ask You, tell me aright Mazda: how can I properly ask for such reward, as ten mares with horses, and a camel. For spirituality and immortality (Godliness) can come to me, (only) when I give up (the desire for) them.

III टीका (Word-note) :—

मीढं - पुरस्कारं - gift

मिह-मेहति - to shower मिह् + क=मीह । ह becomes ङ by हो ङः (8-2-31) object of हनानि । (vide 34-13, 44-19, 49-9, 53-7)

हनानि - याचेयम् - I may beg

हन-हनति - to go (Nighantu 2-14) सर्वे गतार्थाः ज्ञानार्थाः प्राप्त्यर्थं स्युः । हन् - to attain - to ask for. सन् - सन्ति - to obtain हन् + कौट् भानि ।

अश्वा - स्त्रीजातीयाः अश्वाः - mares.

वृषण्-वतीः - सपुंस्काः - with males (horses) वृषन् + वतुप् = वृषन्-वत् । क्रियाम् ईप् । न does not elide by the rule अनो मुट् (8-2-16)

वेति = जायते = grows

वी—वेति—प्रजनने = to be produced. वी + कृत् ति = वेति ।

तेभ्यः = तान् = those

object of दासे । चतुर्थी in place of द्वितीया by सप्त-तिङ्-उपग्रह etc.

दासा—दासे—लाजानि ।

दा—दाति दाने । अत्र भ्वादिः, आत्मनेपदम् ।

दा + क्त्वे ष (स comes by सिच् बहुलं ङेति (3-1-34)

IV टिप्पणी (Remark) :—

Bhagavan Zarathushtra introduces here a main problem of religious life—viz, if detachment (वैराग्य or क्षम) be the rule of life, how can one seek any worldly good whatsoever, consistently with his loyalty to the above principle.

This is virtually the question that Arjuna had put to Sri-Krishna "As you teach निष्कामता (desirelessness), why should I go into war at all and desire victory ?"

Sri Krishna gave the reply.

सुखदुःखे समे कृत्वा लाभालासौ जयाजयौ ।

ततो बुद्धाय युज्यस्व नैवं पापं अवाप्स्यसि ॥ Gita 2-38

Desire (वृत्ता) is the source of all misery, and normally speaking all desires should be curbed. When however a person has become established in Detachment (क्षम = Non-chalance) to such an extent, that success or failure does not make the least difference to him, there is no harm if he asks for some thing—not for his own pleasure, but for the welfare of the world.

The Panchadasi says that when the aspirant is able to identify himself completely with the soul and may look upon the activities of his own mind, just as a witness sees a dramatic play, there is no harm if his mind asks for something. For these two—the soul and mind—then live in two different spheres. The soul from the higher sphere can enjoy the manoeuvres of the mind playing on the stage.

अप्रवेद्य चिद्-आत्मानं पृथक् पश्यन् अहं-कृतिम् ।

इच्छंस् तु कोटिं वस्तूनि न बाधो ग्रन्थिभेदतः ॥

Panchadasi 6—262

विद्यारब्धं विरुद्ध्येते न भिन्न विषयत्वतः ।

जानद्विर् अन्य ऐन्द्रजालो चिनोदो दृश्यते खलु ॥

Panchadasi 7—175

As Jalal, the commentator of the Gatha, tells us.

आव वरं कर्तौ हलाके कर्तौ अस्त ।

आव अन्दर जौर कर्तौ पोरतौ अस्त ॥ Masnavi 1—985

Water in the boat is the ruin of the boat, but water underneath the boat is a support.

Wealth itself does not stand in the way of God realisation if the mind is not addicted to it.

१९ । तत् श्वा परेसा परेश् मोड वओचा अहुरा,

यस् तत् मीम्देम् हनेन्ते नोइत् दाइती ।

यो इत् अह्नाइ परेभुख्धाइ ना दाइते,

का तेम् अद्या मइनिश् अहहत् पओउरूये ।

चीद्वाओ अवांम् या ईम् अंहहत् अपेसा ॥

I अन्वय (Prose order) :—

तत् त्वां वृत्ते ज्ञप् मे वच अहुर (that I ask you, tell me aright, O Ahura) यः तत् मीढं हनन्ते नो इत् दायति (he who does not give such meed to the deserving) यः ना ऋजुकाय इम् दायते (the man who gives this to truth-speaking us) कः स मनिः य अस्य पीर्य्ये असत् (what is the consequence that happens to the former for this) विद्वान् अर्वा (I would know this) वा इम् असत् अपमे (what indeed happens to the latter)

II अनुवाद (Translation) :—

This I ask You, tell me aright, Ahura: he who does not give such meed to the deserving and the man who gives it to truthful ourselves—what the consequence for it, befalls the former, and I would also know, what happens to the latter.

III टीका (Word-note) :—

मीढं = पारितोषिकं = reward

मिह—मेहति—to shower. मिह् + क्त=मीढ् । इ changes to क् by हो डः (8-2-31) (vide 34-13, 44-18, 46-19, 49-9, 53-7)

हनन्ते—अर्हते—to the deserving

सन्—सन्ति—to share (गणदर्पण) सन् + शन्—सन्त् । dative of दायति । न comes by the extension of the ruel उगिद्वर्त्ता etc (7-1-70)

दायति—ददाति—gives

दाय—दायते—to give (गणदर्पण) । अत्र परस्मैपदम् ।

अस्माय=अस्मभ्यं=महा'—to me.

आय in place of चतुर्थी by the extension of the Rule सुपां सु-उक् etc

ऋजुकाय—सत्य-वचसे—to the truth-speaking

ऋजु (सत्यं) उक्तं (वचनं) यस्य स ऋजुक्तः । बहुव्रीहिः ।

ना=नरः—man. 'वृ' शब्दः ।

तम्—सः—that

adjective to मनिः । द्वितीया in place of प्रथमा by सुप्-तिह्-उपग्रह etc.

अस्य—अस्य कर्मणः—for this work

मनिः—परिणामः—consequence

मि—मिनाति—to go (Nighantu 2-14) मि + नि—मनिः (Unadi 500) Vide 31-15.

पीर्य्यः—प्राथमिकः—former

अधिकरण विवक्षया सप्तमी ।

विद्वान्—विद्वान्—cognisant

विद् + क्वसु=विद्वत् । प्रथमा । विद्वान् भवेयम् इति शेषः ।

अर्वा—एतं—this. object of विद्वान् ।

असत्—असति—भवति=happens

अस्—अस्ति—to be भ्वादिः—असति । अस् + ष्ट् ति—असति । इ of ति elides by the rule इत्श्च etc (3-4-97)

अपमः—अन्तिमः—latter. अधिकरण विवक्षया सप्तमी ।

IV टिप्पणी (Remark) :—

Bhagavan Zarathushtra draws attention to the fact that these two widely divergent actions such as charity and

stinginess cannot lead to the same consequence. He does not prohibit acquisition of wealth, but only wishes that charity should be the main object of the acquisition.

अलब्धं चैव लिप्सेत् लब्धं रक्षेत् प्रयत्नतः ।
रक्षितं वर्धयेत् चैव शुद्धं पात्रेषु निक्षिपेत् ॥

Manu Samhita 4-33

Acquire money, save and increase it, but only for the purpose of giving it to deserving persons.

२० । चिथेना मज्जा, हुख्पथा दएवा आओड्हरे,
अत् ईत् पेरेसा योइ पिप्येइन्ती अएइव्यो कांम् ।
याइश् गाम् करपा उसिक् च् चा अएपेमाइ दाता,
या चा क्वा आन्मेने उरुदोयता,
नो इत् हीम् मीजेन् अपा वास्त्रेम् फ्रादइड्हरे ॥

L. अन्य (Prose order) :—

हे मज्जा देवाः चिथेन सुख्पथाः आशिरे (O Mazda, how are the Deva-worshippers possessors of moral courage? अत् इत् वृत्ते (and this I ask) वे पिप्यन्तिः एभ्यः किम् (what of them who oppress?) कर्पा उशिक च् रेः गाम् उप्माय दाति (by which the Karpas and Usiks throw the world in rage) येन च क्वा आन्मेने ऋच्यति (and by which the Kavas grow in obduracy) तम् वास्त्रं अवा नो इत् प्राच्यसे महन्ति (such action Rectitude does not regard as conducive to welfare.)

II अनुवाद (Translation) :—

O Mazda, how can the wicked (be said to) be the possessors of moral courage. This I ask You: what (to speak) of them who tyrannise? That by which the Karpas and the Usiks throw the world in a rage, and by which the Kavas grow in obduracy,—such (actions), Rectitude does not esteem as beneficence.

III टीका (Word-note) :—

चिथेन—कथं—how.

किम्+धा=किथा (धा हेतो च 5-3-26) किथ=चिथ (7-4-62)

चिथ+एनप्—चिथेन cf एनपा etc (2-3-31)

आखरे—आशिरे—भवन्ति

आस्—आस्ते—to remain. आस्+लिट् इरे। लिट् is used in the present tense by छन्दसि etc (3-4-5).

पिप्यन्ति—कलेशयन्ति—oppress.

पिप्—पिनष्टि—to grind. अत्र दिवादिः।

एभ्यः—about them. dative of उच्यते (understood)

काम=किम्—what. nominative (passive) of उच्यते (understood)

कर्पा—कर्पाः—followers of Kalpa

उसिक्=उशिक=follower of Usij

ईप्मः—सन्तापः—rage.

ईष—ईषति हिंसायां (गणदर्पण) ईष+म=ईष्म

[उष—उषति—to burn. उष+म=उष्म] (Unadi 150).

दाते—ददाति=gives.

दा-इदाति = to give अत्र अदादिः आत्मनेपदम् । दा + लट् ते = दाते ।
singular in place of plural by सुप्-तिह् उपग्रह etc

या=येन=by which.

सुपां सु-लृक् इति तृतीया स्थले आ ।

कवाः = कवयः = followers of Kavi

सुपां सु-लृक् इति प्रथमा स्थले आ ।

अ-नमने = औदत्यो = in hauteur.

नम + न = नमनः = (Unadi 293).

नमन = modesty अनमनः = haughtiness,

वृध्यते = वर्धते = grows. वृध्-वृध्यति = to grow. अत्र आत्मनेपदम्

हीम् = सं = तं = तद् = that. adjective to वास्वम् ।

मिजन् = महन् = महन्ति = आद्रियन्ते = regard.

मह्-महति-आदरे । मह् + लेट् भन्ति = महन्ति । इ elides by इत्थ
etc (3-4-97) and त् by संयोगान्तस्य etc (8-2-23) महन् । plural
for singular by सुप्-तिह्-उपग्रह etc. Sans. ह् = Zend ज ।

प्राध्वसे = कल्याणाय = for welfare.

प्राध्वं = welfare cf प्राध्वं बन्धने (1-4-78)

प्राध्व + अस् = प्राध्वस् (Unadi 638). तार्ध्ये चतुर्थी ।

IV टिप्पणी (Remark) :-

The religion that does not purify character, hardly
deserves to be called religion.

रवधनी कायद् चैराषे मा कुशद् ।

आव खानश चुन चैराषी रा कुशद् ॥ Masnavi 1-1643

The oil that extinguishes the lamp, is not oil, it is
water.

It can please only the fanatics.

गर गुलाबीरा जोमल राषेब शब्द ।

आन दलीले नागुलावी मी कुनद् ॥ Masnavi 2-2086

If the rose-water were not putrid, it would not have
attracted beetles.

Superiority-complex (अनन्न) is the root of such fanati-
cism and arrogance is the besetting sin of man.

एकले इक्लीस अना खयरी वदुल ।

वीन मर्ज़ दर नफसे हर मखलुक हसल ॥ Masnavi 1-3216

The fault of Iblis lay in thinking "I am better (than
Adam)" and this disease has spread to every man.

नवमी

प्रवक्ष्यम् (रटना)

Suktam 45-1

१ । अत् फूवख्प्या नू गूषोद्मू नू स्रओता,
यए चा अस्नात् यए चा दूरात् इषया ।
नू ईम् वीस्या चिथे जी मज्जदाओड्होद्मू,
नो इत् दइवितीम् दुश्-ससत्तिश् अहूम् मेरांण्यात् ।
अका चरना द्रंग्वाओ हिज्वा आवेरेतो ॥

I अन्वय (Prose order) :—

अत् प्रवक्ष्ये नू गूष्वम् नू श्रवत (I would now speak out, lend your ears and hear) ये च अस्नात् ये च दूरात् इषय (those who have come from near and those who from far) नू इम् विधा-चित्रं हि मस्-ध्यायध्वम् (ponder over this the most momentous of all) नो इत् दुश्-शक्तिः असुं द्वितं मृच्यत् (let not the false prophet kill your soul a second time) अनेन वनेन द्रुगवतः जिह्वा आवरत (by this method screen the tongue of the Evil one)

II अनुवाद (Translation) :—

I would now speak out. Lend your ears and hear all those who have come from near and those who have come from far. Ponder over this the most momentous thing. Let not the false prophet kill your soul a second time. In this manner (by listening to my advice) screen off the tongue of the Evil one.

III टीका (Word-note) :—

गूषध्वम् — आकर्णयत = listen

गूष — गृणति — to hear गूष + कोट् ध्वम् ।

गोष — ear, cf खर-गोष, (hare) गोरवार (list) in Persian.

श्रवत — शृणुत — hear

शु-शृणोति — to hear, अत्र भ्वादिः । लोट-त ।

अस्नात् — निकटान् — from near. आसात् — near (Nighantu 2-13)

इषय — गच्छय = have assembled

इय — इष्यति — to go (गणदर्पण) अत्र तुवादिः । लट-थ । य becomes वा by अन्वेषामपि etc (6-3-137)

ईम् — एतं — this ; vide Nighantu 4-2-80

ईम् रथो न भूरिपाल अयोजि (5-88-2)

विष्वा-चित्रं — सर्वाधर्म्यं — wonderful of all.

विश्वेषु (सर्वेषु) चित्रं (आधर्म्यं) इति विश्वाचित्रं । आ comes after विश्व by extension of विश्वस्य षसु-राटोः (6-3-128). ए in place of द्वितीया by सुपरा सु-लुक् etc (vide 33-7, 44-16, 34-4)

मस् — नितरा — fully.

ध्यायध्वम्-चिन्तयत = ponder

ध्वे-ध्यायति=to think आत्मनेपदम् । लोट ध्वम् ।

सृंश्यात्=सृंश्यात्-नाशयेत् = may destroy

सृञि-सृञति = to kill (छान्दसः) । लिङ् श्यात् (vide 31-1)

अक्का = अक्केन=अनेन=by that. अद्स् + अक्च् = अक् (5-3-71)

आ in place of तृतीया, by सुपां सु-लुक् etc

वरणा = वरनेन = उपायेन = by (this) method

वृ-वरति = to choose वृ + ल्युट् = वरणम् । आ in place of तृतीया

by सुपां सु-लुक् etc

हिज्जा = जिह्वा = जिह्वा = tongue

जिह्वा becomes हिज्जा by the dictum सिहे वर्ण विस्वर्यः । (just as हिल becomes सिंह)

object of आवरत । द्वितीया elides by सुपां सु-लुक् etc.

आवरत = आच्छाद्य = screen

वृ-वरति = to cover. आ + वृ + लोट् + त ।

IV टिप्पणी (Remark) :—

The address of Maha Ratu Zarathushtra brings to ones mind, the lines of the Gita.

इदं तु ते गुह्यतमं प्रवक्ष्याम्य् अनसूयके ।

ज्ञानं विज्ञानं साहितं यज् ज्ञात्वा मोक्षयते अशुभात् ॥ 9-1

Man cannot do away with *all* the theories about God and life (survival after death). He may reject the rest of them, but there is one theory which he does not and cannot reject. For without having some idea on these points, whether his view is right or wrong, one cannot

proceed a single step in life. It is not a question whether he should have any philosophy at all ; it is only a question whether his philosophy is right or wrong.

Maha Ratu Zarathushtra proposes here to delineate the true philosophy of life, and with Jalal, we may ask, "if it is not correct, tell me which is the correct one ?"

अयं अमच चन्द्रीन दराज्ज इन गोफ्तुयु ।

कुन बुवद पीहुवेह वर लुद हस्त कु ॥ Masnavi 3-2041

Where then is the true philosophy of life ?

२ । अत् फ्रवक्ष्या अद्हेउश् महिन्यु पओउरुये,

ययाओ स्पन्याओ उइती ब्रवत् येम् अंग्रेम् ।

नोइत् ना मनाओ नोइत् संगहा नोइत् खूतवो,

नएदा वरना नोइत् उख्धा नोइत् प्यओथना,

नोइत् दएनाओ नोइत् उर्वानो हचइन्ते ॥

I अन्वय (Prose order) :—

अत् असोः पौर्यौ मन्नु प्रवक्ष्ये (Now I would speak of the two primordial forces of life) ययोः स्पन्यः यः अंग्रः तम् इति असवत् (of whom the nobler one told thus to that which is dark) नो इत् नः मनः नोइत् शंसा, नोइत् कतवः (neither our minds, nor doctrines, nor duties) नो इत् वरणं नोइत् उअर्धं नोइत् च्यौज् (neither tastes, nor words nor deeds) नो इत् प्याना नोइत् उर्वानः सचन्ते (neither thoughts nor souls would accord)

II अनुवाद (Translation) :—

I would now speak of the two primordial Manyus (Gunas, Forces) of life, of whom the nobler one told (him) that is dark : "neither our minds, nor our doctrines, neither duties, nor manners, neither words nor deeds, neither thoughts nor souls, do agree."

III टीका (Word-note) :—

स्वन्वस्—स्वनीयस्—पुण्यतरः—brighter.

स्वन—स्वनति—to shine (छान्दस) स्वन + अल—स्वनः ।

Sans व—Zend प (cf अरव—अरुप) स्वन—स्वन । स्वन + ईयस्—स्वन्वस् । ई of ईयस् elides by the extension of बहोर लोपः (6-4-158)

वदति—इति—such wise.

इति हेतु प्रकरण प्रकाशा आदि समाप्तितु इत्यमरः ।

प्रवत्—अप्रवत्—अप्रवीत—told.

प्र—प्रवति—to tell. (छान्दसः) । प्र+लृट् । initial अ drops by बहुलं etc (6-4-75)

अंधम्—यः अंधः तम्=him, who is dark.

सचन्ते—मिलन्ति—agree.

सच—सक्तं—to go together.

IV टिप्पणी (Remark) :—

MahaRatu Zarathushtra states that the universe is the result of the action and interaction of two contrary forces, This is why there is so much conflict in the world.

Swetaswatara Upanisad, gives to these forces, the names of क्षर (destructive) and अक्षर (constructive)

संयत्तम् एतत् क्षरम् अक्षरं च,

व्यकाव्यक्तम् भरते विश्वम् ईशः ।

अनीशश् चात्मा बुध्यते भोक्तृभावात्

ज्ञात्वा देवं मुच्यते सर्वपाशैः ॥ Swetwaswatara 1—8

The Lord wields these two forces, destructive and constructive, both in gross and subtle forms. One gets bound through hedonism and released when he knows the Lord.

Duality of the Manyus, however, does not operate to assail the unity of Godhead. For the opposition of the Manyus is more apparent than real. For both together serve the same purpose, viz the purpose of providing to man the vale of soul-making, i.e. the field for self realisation.

रुज्ज ओ राव ज्ञाहेर दु जेद्व ओ दुमनन्द

लीक हरदु यक हकीकत मी तनन्द

हर यकी खाहान दीगररा हमनु खीरा

अज्ञ पये तक्मीले फाल ओ कारे खीरा ॥ Masnavi 3-4418/9

Day and night, outwardly are contraries and enemies, but both of them work for the same purpose, each calling the other like kinsfolk for bringing to completion their task.

"Without effort, no morality ; without opposition no effort ; without a world of physical facts, no opposition. Nature exists because it is a necessary condition of the moral life of finite minds." (Hocking—Types of Philosophy p. 310)

Jalal says that when the homogeneous grows to be heterogeneous, (as stated by Spencer) to constitute the process of development, conflict sets in.

चुनके बीरंगी असीर रंग शुद ।

मुसा वा मुसा दर जङ्ग शुद ॥ Masnavi 1-2467

Rose springs from the same sap as the thorn. Cannot the sap turn the thorn into a rose by a change in consistency? Cannot Mazda change Angra Manyu into Spenta?

चुन गुल अङ्ग खारस्त ओ खार अङ्ग गुल, चेरा

हरतु दर अनान्द ओ अन्दर माजरा ! Masnavi 1-2472.

३ । अत् फ़ूवस्वप्पा अङ्गहेउश् अह्वा पओउर्वीम्,
या मोइ वीदाओ मज्दाओ वओचत् अहुरो ।
योइ इम् वे नोइत् इथा मान्थेम् वरेपेन्ति,
यथा इम् मेनाइ चा वओच चा ।
अपइन्वो अङ्गहेउश् अवोइ अङ्गहत् अपेमेम् ॥

I अन्वय (Prose order) :—

अत् प्रवक्ष्ये अन्व असोः पौर्ण्यम् (I would now speak about the fundamentals of this life) विद्वास् अहुरः मज्दाः यद् मे अवचत् (which, wise Ahura Mazda told me) वे इम् वे मन्त्रम् नो इत् इथा वरयन्ति (they who do not practise this principle thus) यथा इम् मन्ये च वचे च (as I conceive and state it) एन्वः असोः अपमं अवोइ असत् (to them "alas" would happen at the end of life)

II अनुवाद (Translation) :—

I would now speak about the fundamentals of this life which the wise Ahura Mazda told me. They who do not practise the doctrines, as I conceive and state, to them "alas" would be (the words) at the end of life.

III टीका (Word-note) :—

विद्वास्=विद्वान्—wise

विद्+वसु=विद्वास् । वात् becomes वसु by 7-1-36

इम्—एनं—this ; vide Nighantu 4-2-80

इथा=इत्थं—this wise इत्+था=इथा by प्रकार etc (5-3-23)

वरयन्ति—आचरिष्यन्ति—practise

इश—इत्यति—to adopt (गणदर्पण)

मने—मन्ये—I think

मन—मन्यते—to think अत्र तुदादि—मनते । मन+छेट् ए=मने । ए becomes ऐ by षतो अन्यत्र (3-4-96)

एन्वः—to them

चतुर्थी by the extension of the rule चतुर्थी चाशिषि etc (2-3-73)

अवोइ=अहोवत्—alas ; ओ+ओइ=अवोइ

अपमं—अन्तिमं—at the end.

कालाधिकरणे सप्तमी । द्वितीया in place of सप्तमी by सुप्-तिङ्-अपवह etc.

IV टिप्पणी (Remark) :—

If one disbelieves the spiritual experience of the prophets he deprives himself of the means of salvation.

चुनके दर कुराने हक बेगुरीखती ।

बा रवाने अम्बया आमीखती ॥

Masnavi 1-1537

The Gospel of the prophet enables one to have a glimpse of his spirit.

All the prophets teach the same truth. The lamps are different, but the flame is the same.

इन सेफाल ओ हुन पळीतेह दीगरस्त

लीक नुरश नीस्त दीगर, ज्ञान सरस्त ॥

Masnavi 3—1255

The pot and the wick of this lamp may be different, but the flame is the same*

Only the flame of Zarathushtra is the brightest one. This is why he is called Spitama (the white-most). Not only in Iran, in India too, he is called शुक्र. शुक्र is the other form of शुक्र or white. Shukra is the prophet of the Ahura-worshippers according to all the Puranas.

* Sometimes we find a line or two in the Masnavi which are derogatory to Mazda, Yasna. These are inconsistent with the catholicity of Jalal, and his love for Cisti. These are clearly interpolations made by fanatics.

४ । अत् प्रवक्ष्या अह्हेउश् अद्या वहिश्नेम्,
अपात् हचा मज्दाओ वषदा ये ईम् दात् ।
पत्रम् वह्हेउश् वरेज्यन्तो मनह्हो,
अत् होइ दुगेदा हुष्यओथना आर्मइतिश्,
नोइन् दिव्-भइघाइ वीस्पा-हिपस् अहुरो ॥

I अन्वय (Prose order) :—

अत् अस्य जेतोः वहिष्ठं प्रवक्ष्ये (I would now speak about the best of this life) वेधाः मज्दाः अपात् सचा वत् इम् अपात् (how provident Mazda arranged it on [the basis of] Rectitude) वतोः मनसः पितरं वृष्यन् (making conscience, the father) अत् तस्य दुहिता सु-व्यौरना वारमतिः (and his daughter being active Faith) नो इत् दीव्यति विश्वाहितः अहुरः (all conquering Ahura does never deceive).

II अनुवाद (Translation) :—

I would now speak about the highest (truths) of this life, as to how wise Mazda established it on (the basis of) Rectitude—making Conscience the father (cause), and active Faith its daughter (effect). Ahura, the all-conquering, does never deceive.

III टीका (Word-note) :—

अपात् - धर्मत्=(with rectitude) .

पवमी is induced by the कर्मप्रवचनीय (post-position) सचा

हवा = सवा = द्वारा = by

करणार्थकः कर्मप्रवचनीयः। post-position expressing the meaning of instrumental case. (Nighantu 4-2-30).

वेधा = विधाता = organiser.

वि + धा + क = विधा (cf. विधि)

ईम् = एन = this ; ईम् = एन (Nighantu 4-2) object of दात्

यद् ईम् सूर्यो न हरितो बहन्ति (Rig 10-31-8)

धात् = अदधात् = made.

धा = दधाति = to bring about. अत्र ध्वादिः।

धाति। लङ्-इ-अधात्। initial अ drops by बहुलं etc (6-4-75)

वृज्यन्तः = वृज्यन् = कुर्वन् = making.

वृह् = वृहति = to attempt. अत्र विधादिः-वृथति।

वृह् + शच् = वृथन् = वृज्यन्। Plural for singular by सुप तिङ्-उपग्रह etc.

दुगेदा = दुहिता = daughter.

ह = घ gha in analogy of दादेर् etc (8-2-32)

दीव्यध्वे = वजयति = deceives

दिव् = दीव्यति = to cheat. दीव्य + लोट् तु = दीव्यध्वे। लोट् is used in all tenses to denote collective action (3-4-2) तु changes to ध्वम् by क्रिया समनिहारे etc (3-4-2) and ध्वम् to ध्वे (like ध्वात्) by ध्वमो ध्वात् (7-1-42)

विश्ववाहिपः = विश्वासहिः = सर्वजित् = all conquering

सह = सहते = to over-come विश्व + सह + इ = विश्वासहिः। सह = सहि = हिप by the dictum सिद्धे वर्गविपर्ययः।

IV. टिप्पणी (Remark) :—

Mazda has nothing to gain by deceiving any body ; one should put full trust in Him.

नीस्त शेह रा तमअ, बहेरे खलक साख्त ।
हीन हमे दवलत खुनुक आनुकु शनाख्त ॥
आनके दवलत आफरीद् ओ दु सरा
मुल्के दवलतहा चे कार आयद् वरा ॥ Masnavi 1-3142/3

Mazda has no greed for wealth. All wealth is His creation. Why should He deceive ?

५ । अत् फूवक्ष्या ह्यत् मोइ ब्रओत् स्पेन्तोतेमो,
वचे सूइद्याइ ह्यत् मरेतपइव्यो वहिस्तेम् ।
योइ मोइ अह्नाइ सेरओपेम् दान् चयसूचा,
उपाजिमेन् हउर्वाता अमेरेताता,
वडहेउश् मन्येउश् प्योथ्नाइश् मज्जदाओ अहुरो ॥

I अन्वय (Prose order) :—

अत् प्रवक्ष्ये ह्यत् स्पेन्ततमः मे अन्नवत् (I would now speak out what the Holiest one told me) वचः यत् मर्तेभ्यः ध्रुव्यै वहिष्ठम् (words that are the best for the mortals to hear) चे अल्मै मह्यम् ध्रुवं चयन् च दान् (those who offer to such—me devotion and choice) उपाजिमेन् सूर्वता अमृताति (would attain spirituality and immortality). वसोः मन्योः च्यौत्नैः मज्जदा अहुरा (by deeds of conscience, O Ahura Mazda)

II अनुवाद (Translation) :—

I would now speak out what the Holiest One told me— words that are the best for the mortals to hear. Those who offer to this-me (me as I am) his homage and choice, would attain spirituality and immortality, by the deeds of Conscience, O Ahura Mazda.

III टीका (Word-note) :—

वचं = वचं = वचनं = words

वच is a variant of वचस् by the dictum ओर् अन्तयोर लोपः । object of प्रवक्ष्ये । ए in place of द्वितीया, by सुपां सु-ञ्क् etc.

श्रुष्ये = श्रोतुं = to hear

श्रु + ष्ये = श्रुष्ये । ष्ये = तुम् by तुमर्थे etc (3-4-9)

अस्मै मे = ईदृशाय माम् = to this-me

ध्रुव = भक्ति = devotion

श्रु + सन् = श्रुवति । श्रु + अल = श्रुष । object. re-duplication of श्रु is stopped by अत्र लोपो etc (7-4-58)

दान् = दान्ति = यच्छन्ति = give

दा = ददाति = to give अत्र अदादिः । दाति । दान्छेत् अन्ति । इ of अन्ति elides by इत्थञ् etc. (3-4-9) and त् by संयोगान्तास्य etc (8-2-23)

वचः = चयं = choice

चि = चयति = to select चि + अल = चय । object of दान् । सु in place of द्वितीया, by सुपां सु-ञ्क् etc.

उपाजमन् = उपगच्छन्ति = प्राप्नुवन्ति ।

जम् = जमति = to go (Nighantu 2-14) जम् + लङ् अन् = अजमन् ।

लङ् is used in the present tense by छन्दसि लुङ्-लङ्-कितः (3-4-6)
वतोः मन्वोः = स्पेन्तस्य मन्वोः = सत्वगुणस्य = of the benign force

IV टिप्पणी (Remark) :—

God speaks through His Prophets. Submission to the Prophet leads to spirituality and immortality.

इत्येव देवे पराभक्तिर् यथा देवे तथा गुरौ ।

तस्यैते कथिताः श्रुत्याः प्रकाशन्ते महात्मनः ॥

Swetaswatara Upanisad 6-23.

६ । अत् फ्रवक्ष्या वीस्पनाम् मज्जितेम्,
स्तवस् अथा ये हुदाओ योइ हेन्ति ।
स्पेन्ता-महन्यु सज्रोतु मज्जदाओ अहुरो,
येद्या वल्ले वोहू फ्रपी मनड्हा,
अह्या खूतु फ्रो मा सास्तु वहिश्ता ॥

I अन्वय (Prose order) :—

अत् चिरवानो महिष्ठं प्रवक्ष्ये (Now I would speak forth the greatest of all) स्तवस् अथायाः या सूधाः, ये सन्ति (praising the rules of Rectitude, all that there are). स्पेन्त-मन्युः अहुरः मज्जदाः अहवतु (may Ahura Mazda, of benevolent spirit, hear) बहु मनसा इष्य वस्य पृस्यम् (by whom-soever Brahma is quested through conscience) अस्य ऋतुं मां वहिष्टं प्रशास्तु (may He teach me the duties of such one)

II. अनुवाद (Translation) :—

I would now, greeting Rectitude, proclaim the most important of all, viz., the good institutions that there are. May Ahura Mazda of benevolent spirit, hear, and teach me well, the duties of him, who quests Brahma (the Absolute) through Conscience.

III टीका (Word-note) :—

विरचानाम्—सर्वेषाम्—of all.

वष्टी of comparison by यतश्च निर्धारणम् (2-3-41)

मजिष्णं=महिष्ठं=greatest.

मह् is a variant of महत् (cf महे रणाय चक्षुसे—Rig 10-9-1)

मह् + इष्ट = महिष्ठः । Sans ह=Zend ज

स्तवस्—स्तुवन्—praising.

present participle in कसुन् ।

स्तु + कसुन् by सृपि-नृदोः कसुन् (3-4-17)

अथा—अथायाः—of Rectitude

विभक्ति elides by सुपां सु-लुक् etc

या—यावन्तः=all ; adjective to सु-थाः ।

सुधाः—विधानानि=rules

सु + था + क्विप् । object of प्रवक्ष्ये । case in apposition with मजिष्ठम् ।

ये— which. nominative of सन्ति । refers to सुधाः ।

यस्य—येन=येन जनेन—by whom,

nominative (passive) of the participial verb वृत्त्यम् ।

वक्षे—वक्ष्—वक्ष्—Transcendental God

object (passive) of the participle वृत्त्यम् ।

ए in place of प्रथमा by सुपां सु-लुक् etc.

वृषी=वृत्त्यं—ज्ञातव्यं—desired to be known.

वृत्—वृत्ति=to quest वृत् + व=वृत्त्यम् । विभक्ति elides by सुपां सु-लुक् etc.

अस्य—तादृशस्य जनस्य—of him (enquirer)

कतु=कतुं—duty.

object of शास्तु । विभक्ति elides by सुपां सु-लुक् etc.

वहिष्ठाः=वहिष्टं=best

adverb to शास्तु । आ in place of द्वितीया by सुपां सु-लुक् etc (7-1-39)

IV टिप्पणी (Remark) :—

Even for those who want to realise Transcendental God (Brahma), self-control is the means. And self-control is the gift of Mazda (Personal God).

यदा पश्यः पश्यते हृक्मवर्णं

कर्तारं ईशं पुरुषं ब्रह्मयोनम् ।

तदा चिद्वान् पृथ्व्यापे विधुय

निरन्जनः परमं साम्यम् उपैति ॥ Mundaka Upanisad 3-1-3

When the votary Sees God, he is on the way to Transcendental reality.

७ । येह्वा सवा इपाओन्ती रादइहो,
योइ जी ज्वा आओइहरे चा व्वन्ति चा ।
अमेरेताइती अपाउनो उवा अण्णो,
उत यूता या नेरांश् सारा द्रं ग्वतो,
ता चा ख्पथा मज्जदाओ दांमिश् अहुरो ॥

I अन्वय (Prose order) :—

यस्य सव' राधतः इष्यन्ति (whose favour the devotees seek)
ये हि ह्यन् आसिरे भवन्ति च (who are existent, who were and who
will be) अपावनः उवा असृताति इयेव (the soul of the pious obtains
immortality) उत यूता ये द्रु ग्वन्तः नराः साराः (and renovation,
those impious men who are injurious) तत्र च महदायाः क्षप्रं धामिः
हे अहुर (therein too the power of Mazda is the cause O
Ahura).

II. अनुवाद (Translation) :—

(You are He) Whose Love the saints solicit, the saints
who are, who were, and who yet shall be—and that the soul
of the pious obtains immortality, while those men who are
injurious and impious, (obtain) regeneration, therein also,
the power of (You) Mazda, is at the root, O Ahura

III टीका (Word-note)—

सवा—सर्वे = अनुग्रह' = favour.

सु—सवति—to permit. सु+अल्—सव ।

object of इश्यन्ति । आ in place of द्वितीया by सुपां सु-उक् etc.

इष्यन्ति—इच्छन्ति—seek.

इष—इच्छति—to desire. अत्र दिवादिः

राधतः—भक्ता = devotees.

राध—राधति—to serve (गणदर्पण) राध+कसुन्—राधस् । by the
rule सृपि-तृदोः कसुन् (3-4-17)

उवा—ज्वन्—ह्यन्—भवन्—भवन्—is existing.

भू+शतृ—भवन् । भू is changed to ह by सूचो हो-हुवो (Vara
ruci-Prakrita Prakasa 8-1) । ह्यन् । ह्यन्—ह्यन् by तनि-
पत्योः etc. (6-4-99). Sans ह—Zend ज । ज्वन् । प्रथमा ज्वा ।
singular in place of plural by सुप् तिङ-उपग्रह etc

आसरे—आसिरे—वभूयुः=were.

आस—आस्ते—to remain. आस्+लिट् इरे ।

भवन्ति—भवन्ति=भविष्यन्ति=will be,

भू—भवति—to be. अत्र अदादिः । लट् अस्ति भवन्ति । लट् is used
in future tense by वर्तमान सामोप्ये etc (3-3-31)

इयेष—लभते—attain.

इप्—इष्यति—to go. इप्+लिट् अ—इयेष ।

लिट् is used in the present tense by छन्दसि लुङ्-लङ्—लिट् ।
(3-4-6). to go—to attain by सर्वे गत्यर्थाः ज्ञानार्थाः प्राप्त्यर्थाः स्युः ।

उत=किञ्च—and

उत—समुच्चये विकल्पे च इति हेमचन्द्रः ।

यूता—युतं—संस्कारं—reformation.

यु—युति—to mix and unmix. यु+क=यूत । क forms a noun
by नपुंसके etc. (3-3-114). यु becomes यू by ऊति-युति etc.

(3-3-97) object of इयेष । आ in place of द्वितीया by सुपां
सु-लृट् etc

नरांसु=नराः = men

नर+जस् (1/3) । नृ comes by extension of the rule उगिदवां
etc (7-1-70)

साद्रः = हिंसकः = injurious

सद्-सीदति = to break सद्+र = साद्र । सद् becomes साद्र by अर्द्ध-
etc (Unadi 185)

धामि=निदानं = cause

धा-दधाति = to accomplish. धा+मि = धामि । (Unadi 185)

IV. टिप्पणी (Remark)

Saints are self-satisfied. They have no other objective
in life to pursue. Thus their only concern is to sing the
glory of the Lord. As the Bhagavata says.

आत्मारामाश्च मुनयो निर्वृत्त्वा अप्यु उहकमे ।

कुर्वन्त्यु अहैतुकीं भक्तिं इत्थम्भूतशुभो हरिः ॥ Bhagavat 1-7-20

Self-satisfaction is the result of Kshathram or self-dependence—
independence of every outer object. It teaches one to give up concern
for outward circumstances which is the cause of sin. "We sin because
we fear to suffer we suffer because we sin."

८ । तेम् ने स्तओताइश् नेमइहो आ वीवरपो,
नृ-जीत् चम्पइनी व्यादरेसेम्,
वइहेउश् मन्वेउश् प्यओथूनह्वा उख्धख्याचा,
वीदुश् अपा येम् मज्जदाम् अहुरेम् ।
अत् होइ वल्लोङ्ग देमाने गरो निदामा ॥

I. अन्वय (Prose order) —

स्तुतेः नमसस् तं नु विवरसे (greeting with hymns, I would welcome
Him) नृ चित् चमनि व्यादर्शम (and I would behold Him
with my eyes) वयोः मन्वोः प्यौत्नेन उक्तेन च (by deeds and words
of good character) अपा यं अहुरं मज्जदां विदुः (that Ahura Mazda
whom Rectitude knows) अत् तं ब्रह्म गिरः धान्नि निधामः (then
this Brahma we would adore in the House of Song)

II अनुवाद (Translation) :—

Greeting with hymns I would welcome Him, and yes
I would behold Him with my eyes, Him, Ahura Mazda,
whom Rectitude attains through words and deeds of con-
science. Then in the House of Song we would entertain
Him, the Brahma.

III टीका (word-note) :—

स्तुतेः = स्तोत्रैः = by hymns.

स्तु+क = स्तुत । क forms a noun by नपुंसके etc (8-3-114)

नमसस्-नमस्यन्- saluting.

नमस् + क्विप् = नमसति = salutes. all nouns may be changed to verbs by addition of क्विप् । सर्वप्रातिपदिकेभ्यः क्विप् वा षकल्यः । नमसति + क्युन् = नमसस् । by क्विप्-तुदोः क्युन् ।

क्विवरसे = वृणोमि = I welcome.

क्व्-वरते = to choose वि + क्व्-लेट् ए = क्विवरसे । स् comes by सिव-बहुलं लेटि (3-1-34)

चक्ष्मनि = चक्ष्मना = चक्ष्वा = by eyes.

चक्ष्-चक्षे = to see (vedic*) चक्ष् + मन्-चक्ष्मन् = eyes. करणे तृतीया । अधिकरण विवक्षया सामी ।

व्यादर्शम् = पश्येयम् = I would see.

वि + आ + ट् + लृङ् अम् = व्यादर्शम् । लृङ् is used in the future by छन्दसि etc (3-4-6)

मन्योः = चरित्रस्य = of character.

मन्यु = spirit. When spoken of Mazda, it means Divine Energy (which creates the universe). When spoken of man, it means tendency or character. When spoken of of the world, it means the two forces (युष्म), Spenta and Angra.

च्यौलस्य = च्यौलनेन = कर्मणा = by deeds.

च्यु-च्यते = to move च्यु + त् = च्यौल । (Unadi 554), पृथी in instrumental case, as in नास्मिन् सुष्यति काष्ठानाम् ।

विदुः = विदन्ति = know.

विद् + अन्ति = विदुः । अन्ति becomes उस् by विदो लटो वा (3-4-83). plural (अन्ति) in place of singular (ति) by क्विप्-तिङ्-अमह् etc.

हे = हे = तम् = that.

adjective to ब्रह्मम् । ए place of द्वितीया by सुपां सु लृङ् etc (7-1-39)

१३ ब्रह्मं = परं ब्रह्म = Transcendental God.

object of निषाम ।

ब्रह्म is a variant ब्रह्मन् । (i.e. it ends in अ, instead of न्)
vide सर्वं प्रोक्तं त्रिविधम् ब्रह्मम् एतद् । Swetaswatara 1-12

दमनि = दमे = छ्मे = in the house.

दमन् is a variant of दम by the dictum स्नोर् अन्त्योर् लोपः ।
दम = house (Nighantu 3-4-12)

गिरः = गङ्गीतस्य = of song.

निषाम = पूजयामः = we would adore.

नि + षा + लृङ् मस् = निषाम । ष of मस् elides by स उत्तमस्य (3-4-98) नि + षा (like वि + षा) means to adore. cf कस्मै देवाय हविषा विधेम (Rig 10-121-1) Which Deva would we adore by oblation ?

IV टिप्पणी (Remark) :—

This Rik deals with the subtle point : whether the God of Philosophy is also the God of Religion.

According to philosophy, the ultimate Reality is impersonal. Western philosophy gives to It, the name "Absolute" and Eastern philosophy, the name Brahma.

All contrary objects, such as heat and cold, light and darkness, spring out of the Absolute : all contrary virtues are reconciled in It. Thus it cannot be said that the Absolute

has any attribute in particular. It has no particular feature. It is featureless or *Nirguna*. But if God is featureless, He may not be said to be kind, and it is no use worshipping Him. Thus the Bhakti Yogis do not accept this position. They insist that God is not featureless. He has features ; He is *Saguna*, all bright features (attributes) inhere in Him.

What then is the truth of the matter ? Is *Saguna* the ultimate Reality or *Nirguna* ? In other words, what is the relation between the *Nirguna* and the *Saguna* ; between the Absolute and God ?

The controversy started in the Vedic age and went on. S'ankaracharya is the champion of the *Nirguna* entity (Absolute), and Ramanuja of the *Saguna* (God). Madhava, the brother of Sayana (the famous commentator of the Vedas) set the matter at rest by saying that He is both *Nirguna and Saguna*.

अन्योभ्याख्यास मत्रापि जीव-कृतस्योर इव ।

ईश्वर ब्रह्मणोः सिद्धिं कृत्वा ब्रूते सुरेश्वरः ॥ Pancadasi 6-190

There need not be any objection on the ground that one Being cannot be both *Nirguna* and *Suguna* at the same time. In the spiritual sphere such simultaneity is not impossible. Exclusiveness is the law in the material sphere ; one thing excludes another, both cannot occupy the same space at the same time. In the spiritual sphere, inter-penetration is permissible, just as the mind is both the *subject* and the *object* of its own thoughts, at one and the same time,

in the act of introspection. Ordinarily the subject of an action is different from its object : in introspection, it is the mind which witnesses, and it is also the same mind which is witnessed.

This solution (inter-penetration of Brahma and Iswara) had been suggested in the Veda, as we find in the Yajus Veda :

वेनस् तव परसत् परमं शुहा सत्

यत्र विश्वं नवत् एकीदम् ।

तरिमन् इदं सं च वि चैति सर्वम्

स ओतः प्रोतश्च विश्वः प्रजासु ॥ Yajus 32-8

where the ultimate Reality is called both "It" i.e. *Nirguna* Brahma), and also "He" i.e. *Saguna* Iswara.

Maha Ratu Zarathushtra makes the point clear, when he says "we would in the house of songs, entertain that Brahma, whom—Ahura Mazda, [सं मज्दां अहुरं] Rectitude attains through good deeds and words." In other words Brahma and Mazda are here identified. They are the two aspects of the same Reality, looked at from two points of view, viz pre-creation and post-creation view points. Aurobindo calls them the negative and the positive aspects of the same Reality (Life Divine p. 40). This is practically what Maha Ratu Zarathushtra had said.

Jalal who explains to the modern Persians, the fundamental truths of the Gatha, elucidates as follows.

मन कसी दर नाकसी दर बाफतम् ।

पस कसी दर नाकसी दर बाफतम् ॥ Masnavi I—1737

I found the Person in the Non-Person (Impersonal one *Nirguna*) and then wove them together.

Revival of the idea of the *Vahma* of the Gatha (Impersonal Aspect of God-head) revolutionised the religion of the Koran. Islam cannot be too much indebted to Iran, for this fundamental philosophical concept. The start had been given by Mansur, in the famous formula. *An al Haq* (I am Brahma). Islam had put up a stubborn opposition to the concept of the Brahma, but ultimately the spirit of Iran prevailed. Some people fail to see that the *Vahma* of the Gatha is the same word as the Brahma of the Upanisads. They do not understand also the import of *Zravan Akarana* the causeless cause,—and consider it to be foreign to Mazda-Yasna. But the idea of the Brahma is the basis of religion itself, monism is the root of mono-theism. Without the affinity between man and God, there can be no Sufism and 'Vahma' furnishes the basis for such affinity. Sufism aims at the ecstasy of Brahma—आनन्दं ब्रह्मणो विद्वान् as the Taittiriya Upanisad calls it, or इत्तुम् मज्जदाओ वद्याइ as the Gatha (Yas 53-2) calls it. To interpret Vahma, as meaning 'Law' or 'Glory' in every passage, is to misunderstand the spirit of the Gatha. Amara Kosa attaches various meanings to Brahma वेदन् तत्त्वम् तपो ब्रह्म ब्रह्मा विप्रः प्रजापतिः । Brahma means—Veda, Principle, Discipline, Brahmin and God.

६ । तेम् ने वोहु मत् मनड्हा चिश्नुयो,
ये ने उसेन् चोरेत् स्पेन् चा अस्पेन् चा ।
मज्जदाओ ख्पश्चा वरेजी नाओ धात् अहुरो,
पसश् वीरिंग् अद्वाकेंग फदथाइ आ ।
वड्हेउश् अपा हओजांश्वात् आ मनड्हो ॥

I. अन्वय (Prose order) :—

बहु मनसा मत् तं तु चिश्नुये (with my conscience I would serve Him) यः नः ऊसनि स्पेनं च अस्पेनं च आ चराति (who has placed on our choice Right and Wrong) अहुरः मज्जदाः नः वस्पां क्षत्रां दयात् (May Ahura Mazda bestow on us covetable nonchalance) अस्माकं पसुन् वीरान् च प्रदधे (and uphold our cattle and men) अवथा वसोः मत्सः आ सुजनतात् (and by Rectitude develop conscience)

II अनुवाद (Translation) :—

Him I would now propitiate by Conscience, (Him) who has granted to our will (the choice of) the right and the wrong (i.e., the Freedom of the will). May Ahura Mazda bestow on us commendable nonchalance. May our cattle and men increase. May Rectitude generate Conscience.

III टीका (Word-note) :—

मत्=सत्त्व-द्वारा - by.

(vide 43-14)

चिदनुपे = प्रीणयानि = I would please

क्षु = क्षीति = to please (छान्दसः) क्षु + मन् = चिदनुपति । आत्मनेपदम्
लेट् ए ।

उशान् = वशान् = वशानि = इच्छायां

वश् = वष्टि = to desire. वश् + अन् = वशन् । (unadi 162).
अधिकरणे सप्तमी । सप्तमी elides by सुपां सु-लृक् etc

चारत् = अचारयत् = placed

चर = चरति = to go. अन्तर्भावित णिच् (implied causative) = to
guide, to place. चर + लृट् इ = चारत् । initial अ is stopped by
बहुलं etc (6-4-75).

स्पृम् = स्पृन् = शुभं = good

स्वन् = स्वनति = to shine (छान्दसः) स्वन् + विशप् = स्वन् । object
of चारत् । द्वितीया elides by सुपां सु-लृक् etc.

क्षत्रा = क्षत्रम् = nonchalance

object of दायात् । द्वितीया elides by सुपां सु-लृक् etc.

वज्यां = वज्यां = वज्यां = वरणीयं = covetable

वृ + न्यत् = वज्यां । adjective of क्षत्रं । आ in place of द्वितीया by
सुपां सु-लृक् etc ज = य (Vararuci 2-31)

शान् = दायात् = दद्यात् = may give

दा = ददाति = to give. अत्र अदादिः । लिट् = यात् । आ of दा
elides by तनि-पत्योः etc (6-4-99)

पशूस् = पशून् = cattle

object of प्रदधे । न् of द्वितीया (6-1-103) is stopped by vedic
usage (3-1-85)

वीरास् = वीरान् = men

object of प्रदधे । प्रथमा in place of द्वितीया by सुप् लिट् उपग्रह etc
Sans वीरास् = Zend वीराह् ।

प्रदधे = प्रदधे = प्रदधते = प्रदधतु = may protect.

इव = इवति = धारणे = to protect प्र + दध् + लेट् ते = प्रदधते । त elides
by लोपस् (7-1-91) = प्रदधे । ए becomes ऐ by वँतो अन्यत्र
(3-4-96). लेट् is optative by लिट्थे लेट् (3-4-7).

सुजन्तात् = सुजनतात् = जनयतु = may produce.

जन = जायते = to grow अन्तर्भावित णिच् (implied causative)
to produce जन + तु = जनतात् तु become तात् by तुबोत् तातक् etc
(7-1-35). Final अ of जन elides by तनि पत्योः etc (6-4-99)

वसोः मनसः = प्रज्ञां = Conscience

object of सुजनतात् । षष्ठी in the object by अर्थागर्थं etc (6-4-99).

IV. टिप्पणी (Remark)

This Rik deals with the important question of the
Freedom of the will.

Maha Ratu Zarathushtra's assertion is clear that Mazda
has given us the freedom to choose either the right (*spen*)
or the wrong (*aspen*)

Freedom of will is the first postulate of moral life. For
if we are tied to a particular line of action and if there is not
in us the power to choose any one of the two alterna-
tives, all instruction asking us to follow the right path is
useless. We would then be helpless in the matter. Thus
there cannot be any moral life without the Freedom of the
will.

All other animals are ruled by nature. They follow the
course of action dictated to them by natural forces and

animal instincts. Man can rise above Nature. He can override the dictates of animal instinct and take the course of action pointed out by Conscience. The sense of "the ought" is peculiar to man—his responsibility as well as his privilege.

Jalal says that Freedom of Will is a main factor in the motive for creation. The compulsory obedience of the slave does not please Mazda; only the wilful surrender of a free being, the self surrender of the lover to the Beloved (*Khetwa avadatha*) can please Him.

एखतेयार आमद ऐबादत रा नमक ।

वरनेह भीगरददू बनाखाह इन फलक ॥ Masnavi 3-3287

Where there is compulsion, there may be obedience, but that is not love. And nothing but love is acceptable to Mazda. This is why He made man free.

Jalal points out that freedom of the will is such a valuable dignity, that in order to save it, Mazda has to put up with the existence of evil in the universe. Man has the power to choose the evil path and there by bring on suffering on himself and others. Man's crime is at the root of most of the miseries of the world. Yet Mazda does not think of depriving man of this noble privilege and dignity.

आन गुनाह अब्बक अज़ हेल्मश मी कहद ।

वर नेह हयवते आन मजालश कय देहद ॥ Masnavi 5-2100

Mazda is kind to man. Out of kindness He has granted to man freedom of the will. This is how evil enters into

the arena. Otherwise how could it exist in the face of the omnipotence of Mazda.

The Gatha started with a riddle : how can there be so much evil in the world in spite of Mazda being kind and good ? We find here a clue to this riddle.

१० । तेम् ने यस्नाइश् आर्मतोइश् मिमध्म्फो,
वे आन्मेनी मज्दाओ स्यावी अहुरो ।
एत् होइ अपा वोहू चा चोइश् मनड्हा,
ख्पथ्रोइ होइ हउर्वाता अमेरेताता,
अब्बाइ स्तोइ दान् तेवीपी उत यूइती ॥

I अन्वय (Prose order) :—

तम् नु आर्मतोः यस्ने मिमध्मं (I would extol Him by the rites of Faith) वः आ नाम्नि अहुरः मज्दाः अथाधि (who, by name, is heard as Ahura Mazda). एत् स अपा वमुनसां च चेश्ति (for he inspires Rectitude and Conscience) तस्य सध्रे सुर्वता अमृतात्स् च (in His nonchalance are spirituality and immortality). अस्माय स्ति तविर्षी उत वृत्ति शान् (may He give us durable strength and solidarity)

II. अनुवाद (Translation) :—

Let us extol Him by rites of Faith—Him who is called as Ahura Mazda by name. For He has inspired Rectitude

and Conscience. In His nonchalance, (rest) Spirituality and Immortality. May He give us permanent strength and solidarity.

III टीका (Word-note)—

मिमध्वे—मिमध्वे—पूजयामि—I adore

मह—महति—to adore. मह+यह् (frequentative)—मिमध्वते ।
लट ए मिमध्वे । ह becomes घ by वा इह-सुह् etc (8-2-33)
—मिमध्वे । य=ज । मिमध्वते ।

नाम्नि—नाम्ना—by name

तृतीया by the Vartika प्रकृत्यादिभ्यः उपसंख्यानम् ।
सप्तमी in place of तृतीया by सुप्-तिङ्-उपग्रह् etc

मज्दाः—वेधाः—Vedhas.

ध्राचि—अध्राचि=ध्रुयते—is heard.

ध्रु+लृक् दू=अध्राचि । द becomes इ by चिप् etc (3-1-66).
initial अ is stopped by बहुलं etc (6-4-75) लृह् denotes present
tense by छन्दसि etc (3-6-6)

चेस्—अचेस्—चेसति—प्रेरयति—inspires

चिस् (चिम्)=to inspire. चिस्+लृह् द=अचेस् ।
initial अ is dropped by (6-4-75). लृह् denotes present tense
by 3-4-6.

अस्माय—अस्मभ्य—to us.

आय in place of चतुर्थी by सुपां सु-लृक् etc
cf अस्मे इन्द्रा-वरुणा रमं यदछतम् (Rig 7-83-9)

स्तोह्=अस्ति—नित्यं—perpetual

(vide 31-8, 34-4. 43-13).

दान्=ददातु—may give

दा+लेट् अन्ति=दान् । इ of अन्ति elides by 3-4-97 and त by
8-2-23. लेट् is optative by 3-4-7

तविषी—तविषी—strength.

तविषी—strength (Nighantu 2-9) object of दान् । द्वितीया
elides by सुपां सु-लृक् etc.

उत्=किञ्—and

समुच्चये विकल्पे च इति हेमचन्द्रः ।

यूती—यूति—दृढता—solidarity

यु-यौति—to unite. यु+क्ति=यूति ।

यु becomes यू by ऊति-यूति etc (3-3-97) object of दान् । In
place of द्वितीया final इ becomes long by सुपां सु-लृक् etc

IV टिप्पणी (Remark) :—

Mazda sustains the moral order. He is the source of
all that is worthy in life. (cf Sukta 47-2)

Maha Ratu Zarathushtra invokes God, by one and one
name only, viz Mazda. This he does for the purpose of
nipping polytheism in the bud, though he is not unaware
that Mazda has all the names or no name at all.

बनामे आनके उ नामी नदारद ।

व हर नामी के खानी सर बरअरद ॥ Dara Shikoh—Upanikhat

'In His name, who has no name at all, yet makes His
appearance by whatever name He is called'.

Bhagavan Zarathushtra disparages the idea of applying
various names to God (as was done in the Veda, which calls

Him variously, as Indra, Mitra, Varuna and Agni—एकं सद् विद्या बहुधा ब्रह्मन्ति—अग्निं यमं मातरिरवानम् आहुः—Rigveda 1-164-46) for that contains in it the germ of polytheism.

Maha Ratu Zarathushtra was much more careful in this matter than Hazrat Muhammad, who gave various other names (e.g. Rabb and Rahman, to Allah, [Koran—Sura 17, verse 110. Vide also Zwemer—the Muslim Doctrine of God. p 28 and Sell—Historical Development of Koran P. 56]

It is interesting to note that there are long discussions in books of Hadis, as to whether “Khoda” can be used as the name of God. (Sell—Faith of Islam—P. 184). Khoda is Iranian equivalent of स्वधा (Self-existent) of the Veda (Rig 10-129-5)

Mazda is the equivalent of the Vedic name Vedbas

वेधस् = वयधस् = वजधस् = मजधस् = मजदस् = मजदाः । ए=य, and य=ज, [and ध=द]

as in नजदस् from नेदस् (nearer) cf नामा नजदिस्तो (zend) from नामा नेदिष्ट (Sans) वेधस् becomes वजधस्, and then व changes to म व changes to म, by the rules

(1) कवन्ने धो मः—Vararuci Prakrita Prakas 2-19.

(2) आम्र—ताम्रयोर वः do do 3-53

B. माद् उपधायाश्च मतोर् वः (Panini 8-2-9)

So वजधस् = मजधस् Sans ध=Zend द So मजधस् = मजदस्

वेधस् is specifically the designation of Varuna. ता प्रजर्वाणि वरुणाय वेधस् । Rigveda 4-42-7

“They call Varuna by the name of वेधस् ।”

On the other hand Varuna is the 44th name in the list of the 101 names of God, recited in Vaj ceremony. Anklesaria—Yazashne wa Nirang P. 24.

So it is reasonable to conclude that Mazda is the Avestic name for Vedic Varuna.

अहुरः मजदाः = असुरः वेधाः of the Veda

In the Mahabharata, the name Ahura Mazda is transliterated as Hari Medhas,

ततो ब्रह्मा नमश्-चक्रे देवाय हरि मेधसे ।

धर्मं चात्मं स जग्राह सरहस्यं सर्वमयम् ॥ Santi Parva 348-30

Then Brahma bowed down to God Hari Medhas, and obtained from Him the Highest religion, with all the secrets and purports.

[Mark that the religion taught by Hari Medhas is stated to be the best religion, and the name Hari Medhas occurs only in very old texts, four times in the Mahabharata, and once in Vishnu Purana and no where else]

The one god whom the ancestors of the Hindus and the Parsis worshipped together was called Rudra. Thus He is designated both as Deva and as Asura.

यद्वा महे सौमनसाय रुद्रम् ।

नमोभिर् देवम् असुरं तुवस्य ॥ Rigveda—5-42-11

For great peace of mind, worship Rudra. Adore by salutation Him, who is both deva and Asura.

That Deva had been a term of honour even In Iran, is

evident from दैविताना - divine (yas 48-1) and देवान्जसा - glorious (yas 47-6)

Rigveda identifies वेधस् (Mazda) with Rudra.

यथा रुद्रस्य सूतवो, दिवो वशन्ति असुरस्य वेधसः ।

Rigveda 8-20-27

'Just as the sons of god Rudra (who is Asura Vedhas— Ahura Mazda) desire it', (let it be so with you),

Maxmuller identifies मज्जदा with वेधस् (Science of Mythology P. 126)

वेधस् means विधाता or Creator. According to Nighantu, the oldest Vedic Dictionary, however, वेधस् means wise (Nighantu 3-15-6)

Thus वेधस् and मेधस् would seem to be synonymous—and मेधस् is philologically nearer to Mazda. मेधस् emphasises the fact that the very essence of God-head is Consciousness (चिन्मयत्व) cf मज्जाओङ्गम् (Yas 45-1). Thus Mazda would mean the Omniscient.

Vedanta however notes that Divine Consciousness is different in nature from human Consciousness, in the important feature that it is not dependent on physical organs (compare the case of television where the vision is independent of the physical eye). Vedanta gives to Divine Consciousness a special name viz Ananda (the Kshinum of the Gatha— yas 55-2)

Thus Mazda would mean Ananda, of which Sat (Matter), and Chit (mind), are the two modes of expression.

It is to be noted that by the dictum ओर् अन्तयोर् लोपः (final स् and न् often drop), वेधस् becomes वेधा and मेधस् becomes मेधा ।

In other words मज्जदस् and मज्जदा are equivalent. मज्जदा is declined like विधवा (masculine noun ending in आ) and the form in प्रथमा एकवचन (1/1) is मज्जदाः which is indifferent from मज्जदाः—first singular (1/1) of the word मज्जदस्. The difference is evident in द्वितीया, when the former becomes मज्जदाम् and the latter becomes मज्जदस्म. It would appear that Mazda (ending in आ) is more current in the Gatha, than Mazdas (ending in स्)

Thus मज्जदस् is reduced to मज्जदा (मेधस् to मेधा) । Maharshi Viswamitra [the venerable saint who represents the united Kshatriya—Brahman (i.e. Parsi-Hindu) type of character] who wished to consolidate Vedic Hindu and Parsi cultures, reduces the word further to महद् (मज्जद्) and sings forth in glee

महद् देवानाम् असुरत्वम् एकम् । Rigveda 3-55-1

"Mahat constitutes the divinity of all the gods".

It is to be noted, that the word used to express the idea of Divinity is असुरत्व (Ahura-hood) and not देवत्व (Deva-hood). This bears testimony to the high esteem that Maharsi Viswamitra entertained towards the पितृयान (Parsi cult)

It may not be said that word महद् in the above line is an adjective meaning "great" and that it qualifies the word असुरत्व, the two together meaning "great divinity". That

the word "Mahat" in the context is a noun, and a proper noun, is evident from the second line of this stanza, which runs as

महद् विजज्ञे अक्षरं पदे गोः Rigveda 3-55-1

"Eternal (अक्षरं) Mahat become manifest along with the universe (गो)" (repetition of महद् in the fourth line, shows that महद् is the more important word here and that it is the noun in this line, and अक्षर is its adjective, and not vice versa)

Thus महद् is the vedic re-transliteration of Mazda, which arose originally out of the वेधस् of the Veda.

महद् becomes मजद् (मजद्) in Pehlevi] Asura Mahas becomes Assara Mazas in Assyria (Griswold—Religion of the Rigveda—P. 25)

११ । यस् ता दएवेंग् अपरो मध्यास् चा,
तरे-मांस्ता योइ ईम् तरे-मन्यन्ता ।
अन्येंग् अक्षात् वे होइ अरेम्-मन्याता,
सओप्यन्तो देग्-पतोइश् स्पेन्ता दएना ।
उर्वथो ब्राता पता वा मज्दा अहुरा ॥

I अन्वय (Prose order) :—

देवाः अपरे मध्याध (Deva-worshippers and other men) ये तम् तिरो-अर्मस्त (they who denied Him) ये ईम् तिरो-मन्यन्ते (they

who deny Him) अस्मात् अन्याः (other than us) ये तम् उरो मन्यन्ते (who acknowledge Him) सोप्यन् धियां-पतिः स्पेन्त-दीनः (Great Preceptor, Lord of Wisdom, and Holy-spirit) उर्वथः ब्राता पिता वा हे मज्दा अहुरा (O Ahura Mazda, you are [even their] friend, brother and father)

II अनुवाद (Translation) :—

They, Deva-worshippers and other men, who denied Him and who still deny Him—other than us, who acknowledge Him,—O Ahura Mazda, Redeemer, Lord of Wisdom, and Holy spirit, You are the friend, the brother and the father (even of them).

III टीका (Word-note) :—

यस्-ये- they

singular for plural, by सुप्-तिङ्-उपह etc Nominative of तिरो-मस्त ।

ता-तम्- Him

refers to Mazda. Object of तिरोमस्त । तद् becomes ता (by addition of ता) by the Rule सुपां सु-लृक् etc (7-1-32)

देवाः- देव पूजकाः- Deva-worshippers.

case in apposition with ये । Sans स्- Zend ह् ।

मध्यास्- मध्याः- मनुष्याः- men

न् comes by the extension of the Rule उगिद्वां etc (7-1-70) case in apposition with ये

तिरो-मस्त- तिरो-अर्मस्त- तिरस्कार- denied

तिरस् is an upasarga by तिरोञ्जन्तर्वा (1-4-71). मन-मन्यते- to

think मन+ङ्ङ् त-अमंस्त । Initial अ drops by बहुलं etc (6-4-75)=मंस्त । Singular for plural (द in place of अन्) by सुप्-तिङ्-उपग्रह etc. मंस्त becomes मंस्ता by अन्येषाम् अपि etc (6-3-137).

ईम्-एनं=Him. vide Nighantu (4-2-80)

यद् ईम् सूर्यां न हरितो वहन्ति (Rig 10-31-8)

तिरो-मन्वन्ते-तिरस्-कुर्वन्ति=deny

तिरस्+मन्+लट् अन्ते । cf तिरो-मति (yas 33-4)

अह्मात्=अस्मत्=than us

पक्ष्मी is induced by अन्य by the Rule अन्याराद् etc (2-3-29)

अरेम्-मन्वता-उरी-मन्या महे-स्वीकुर्मः=we acknowledge

उरी is an upasarga by ऊर्वादि etc (1-4-61). उरी=yes
उररी-उरी-चोररी च विस्तारे अहीकृतौ त्रयम् इलमरः । cf आरी=yes
(Persian).

Third person singular, in place of first person plural (ते in place of महे) by सुप्-तिङ्-उपग्रह etc

सोष्यन्-हे महागुरो-० the Inspirer (of Prophets)

सु-सुनोति=to unite सु+स्यन्-सोष्यन् (महायोगिन्) । गौरवे बहुवचनम्-सोष्यन्तः ।

धियस्-पतेः-धियां-पते-हे ज्ञानेश्वर-० the Lord of Wisdom.

पृष्ठी in सम्बोधन by सुप्-तिङ्-उपग्रह etc धियस्-धिवंद्-वे ।
Sans स्-Zend 'ह्' ।

स्पेन्त-दीनः-पुण्य-ध्यानः-पुण्यात्मा-Holy Spirit

स्पेन्तं दीनं यस्य । बहुव्रीहि Samasa.

उर्वधः=सुहृत्=Friend

उर्वन्=आत्मा । उर्वन्+य=उर्वध ।

IV टिप्पणी (Remark) :-

Mazda is the friend, even of the nonbeliever, as the Rigveda says.

अमन्तवो मा ते उपक्षिबन्ति । Rigveda 10-125-4

In this important Rik, Bhagavan Zarathushtra lays down the root principle of Vaishnava Philosophy viz that God is to be loved in some **concrete** form of love (i. e. with the love of an admirer, a servant, a parent, a friend, or a consort —शान्त-दास्य-वातस्य-सत्य-माधुर्यं etc)

Rabindranath explains the principle by saying.

देवतारे प्रिय करि, प्रियरे देवता

We should either make God, the Friend, or see in the Friend, the presence of God.

Jalal also states this to be the underlying principle of Sufism.

आशेकी गर ज़ीन सर ओ गर ज़ान सरस्त ।

आकेवत मारा बदान सर रेहवरस्त ॥ Masnavi 1-11

Whether Love starts from this end (the friend in God) or from that end (God in the friend), it ultimately guides us to the great King.

Both these great mystic poets restate only what had been stated by the Gatha.

The first part of this radical principle is laid down in this Rik where Mazda is regarded as the Friend, the Brother, and the Father.

The second part is laid down in Rik 53-4, where the father and the husband are looked upon as the manifestation of Mazda.

Love attracts, while fear repels. Thus love is the principle of unity—unity with God and unity with men. Hafiz emphasises the part of love in religion as against the semitic emphasis on fear.

हाफिज़ नेह गुलामस्त के अज़ ख़ाजे ह गुरीफ़द ।
खुल्फ़ी कुन बाज़ आ के ख़राबम् ज़े अताबत ॥ Hafiz 90

The coward can be controlled by fear, the bold man may be controlled by love alone.

The religion of Zarathushtra is for bold man, who respond to the love of Mazda,—over—whelming love, free from any taint of vindictiveness.

दशमी

कान्दिशिका—Whither ?

Suktam 46-1

१ । काम् नेमोइ जांम् कुथ्वा नेमोइ अयेनी,
पइरी खएतेउश् अइर्यमनस् चा ददइती ।
नोइत् मा इनाउश् वे वेरेजेना हेचा,
नएदा दख्येउश् योइ सास्तारो द्रेम्बन्तो,
कथा ध्वा मज़दा इनाओपाइ अहुरा ॥

I अन्वय (Prose order) :—

हाँ जहाँ नमे (to which land would I turn) नम्म कुत्र अयानि and turning whither proceed) खेतु अर्यमनश्च परिदपत् (doing the Khetus and Aryamnas.) नो इत् मा इनाशुः (they do not please me) वे व्रजनाः हि च (the Vrijanas too that are) नो इत् आ (and not also) वे इक्ष्योः द्रुम्बन्तः शास्तारः (the impious preceptors of the country that are). हे अहुर मजदा कथा त्वा इनुवे (O Ahura Mazda, how would I satisfy you ?)

II अनुवाद (Translation) :—

To which land would I turn, and turning, whither would I arrive, carrying around me the Khaetus (Vaishyas) and the Aryamnas (Brahmins)? The Verejenas (Kshatriyas) that there are, do not at all please me, nor do they, who are the impious preceptors of the land. Mazda Ahura, how could I satisfy you?

III टीका (Word-note) :—

नमे = अभिषर्ते = I would turn.

नम = नमति, नमते = to bend. नम + लट् ए। लट् in future tense by वर्तमानसामीप्ये etc. (3-3-31)

जाम् = ज्याम् = देश = province.

क्षीणिर् ज्या काश्यपी स्थितिः इत्यमरः। object of नमे

नम्य = bending.

नम + ल्यप्। ल्यप् is added by the extension of the rule समासे etc (7-1-37)

सैतु = सैतुन् = वैश्यान् = Vaisyas.

object of परिदधत्। स in place of द्वितीया by सुपां सु-लुक् etc

अप्यमनः = ब्राह्मणान् = Brahmanas.

आयं = God (Nighantu 2-12). सं मनन्ति इति अयान्ना। म्ना-
मनति = to remember (cf. आम्नाय)

दधती = दधत् = holding.

धा = दधाति = to hold. धा + शतृ = दधत्। ई in place of सु (1/1)
by the Vartika ह्या-दियाज-ईकाराणां उपसंख्यानम्।

ह्नायुस् = तोषयन्ति = satisfy.

ह्नु = ह्नोति = लेखने। to satisfy (छान्दस)। ह्नु + अन्ति। अन्ति becomes उच् by सुप् तिङ-उपग्रह etc.

वृजनाः = क्षत्रियाः = Kshatriyas.

वृजनं = strength. वृजन + अच् = वृजनः by अर्श आदिभ्य अच् (5-2-127)

हेचा = हि च = अपि च = and too

च = and, हि = even, too; च becomes चा by निपातस्य च (6-3-136)

दर्यु = देश = country.

शास्ता = Preceptor = from शास् = to guide

ह्नुषे = तर्षयामि = I would satisfy

ह्नु = ह्नोति = to please (छान्दसः) cf शुप्ति (Persian) ह्नु + क्सेट् ए = ह्नुषे। स comes by सिच् बहुलं लेटि (3-1-34)

IV. टिप्पणी (Remark)

Maha-Ratu Zarathushtra is a supreme nation-builder. He wished to teach his people how to ward off the current defeatist mentality. The Aryans of the time were being attacked by the Turanians (Mongolians) from the north, and by the Babylonians (Semetics—Pani or Phoenicians of the Veda) from the west. Maha-Ratu Zarathushtra wished to consolidate the the Aryans into one people. This is also partly the reason why he so vehemently denounced polytheism and caste-distinction—the two fruitful sources of national disintegration. But above all he wanted the people to learn to

defend themselves. He wished to infuse in them the spirit of militancy and the whole of this Sukta is replete with the idea.

Militancy is the characteristic feature of Parsu-Rama, who though born a Brahmin, strove to establish the supremacy of the kshatriya ideal.

The reason for this new outlook is stated in the Mahabharata as follows.

नोद्धिमश् चरते धर्मं नोद्धिमश् चरते क्रियाम् ।

दश श्रोत्रिसमः राजा इत्येवं मनुर् अत्रचीत् ॥

Adiparva 31-41

None can practise religion, while there is a reign of terror in the country. Thus a kshatriya (who helps to establish order in the society) is worth ten Brahmins.

This seems to be the explication of the idea.

के अर्प्यन्ना के खण्डुस दाता इत् अह हत ।

ये वेरेजेनाह बड्हीम् दात् कशस्त्रिम् ॥ Sukta 49-7

What good is a Brahmin, and what a Vaisya ? He is the real patron who sustains the Kshatriya (Verejena)

The present Rik marks the pangs of a new birth. Maha Ratu Zarathushtra wishes to establish a new order of things, where the value of the kshatriya ideal should be duly recognised. The present set up of the society does not please him.

२ । वएदा तत् या अश्मी मज्जदा अनएषो,
मा कम्म-फूवा य्यत् चा कम्मा-ना अश्मी ।
गेरेजोइ तोइ आ-इत् अवएना अहुरा,
रफेध्रम् चग्वाओ य्यत् फूयो फूयाइ दहदीत् ।
आख्सो वड्हेउश् अषा ईशतीम् मनड्ही ॥

I. अन्वय (Prose order)—

हे मज्जदा, तत् वेद यद् अहम् अनीशः अस्मि (O Mazda I know this, that I am patron-less) वद् अहं कम्म-पशुः कम्म-ना च अस्मि (since I am [possessor] of few cattle and few men) हे अहुर, तुभ्यं गृजे, आइत् आवेन (O Ahura, I cry to you, look up forthwith) रफेध्रं चग्वय वत् प्रियः प्रियाय दद्यात् (inflame that rapture which a friend induces in a friend) वसोः मनसः इष्टिं अषा आख्सु (tell of Rectitude which is the aim of conscience)

II अनुवाद (Translation) :—

This I know that I am helpless, in as much as I am (owner) of few men and few cattle. I cry to You, Lord, look upon me forthwith. Inflame that rapture in me which a friend induces in a friend. Tell me of Rectitude, which is the aim of Conscience.

III टीका (word-note) :—

वेद—वेदि— I know

विद् + लट् मि । मि becomes अ, by विदोलटो वा (3-4-83). द् becomes दा by 6-3-135.

अनीशः = अनाथः = helpless.

vide 29-9.

मा = अहम् = I

द्वितीया in place of प्रथमा by सुप्-तिङ् उपग्रह etc

कम्न-पशुः = अल्प-पशुः = having few cattle.

कञ् (अल्पः) पशुर्बन्धुः । बहुव्रीहिः ।

कञ् = small कम in Persian (cf कनीयान = smaller)

कम्ना-ना = अल्पजनः = having few men.

कञ् : (अल्पः) ना (नरः) यस्य । बहुव्रीहिः । कञ् becomes कन्ना by the extension of आन् महत्तः etc (6-3-46)

गृजे = कोशामि = I cry

गृज्-गर्जति = to exclaim अत्र तुदादिः आत्मनेपदम् । गृज् + लट् ए । (vide 29-1)

ते = तुभ्यं = to you

Dative of गृजे by कर्मणा वम् etc (1-4-32)

आ = एनं = this one (me)

अहम् + डा, in place of द्वितीया, by सुपां सु-लृक् etc

आवेन = आ पश्य = see

वेन = वेनति = to see, cf चीन् (Persian—चूरवीन्) । आ + वेन + लोट् हि

रफत्रं = आनन्दं = delight

रफ् = रफ्नाति = to satisfy (छान्दसः) । रफ् + प्र (vide 33-13)
object of चम्बय ।

चम्बय = उदीपय = Kindle.

चक्ष्-चक्षति = to shine चक्ष् + शिच् (causative) = चम्बयति । च comes by the extension of the Rule स्कायो वः (7-3-4) चम्बय । लोट् हि । cf चक्ष्दन in Persian. (Vide 51-20)

प्रियः प्रियाय = a friend to a friend,

cf प्रियः प्रियाया अहंसि देव सोहृ (Gita 11-44) (Vide 43-14)

दद्यात् = ददाति = gives.

लिट् is used in the present tense by उवाप्यो etc (3-3-152)

आख्यात् = आख्याति = ब्रूहि = tell.

ख्या = ख्याति = to tell. छान्दसः ।

ख्या + लेट् सि = ख्यात् । इ of सि elides by इतश्च etc (3-4-97)

लेट् is optative by लिङ्गर्थे लेट् (3-4-7)

cf चक्षिष्य ख्यात् (2-4-54) चक्ष् = to tell changes to ख्या (and also to ख्या)

इष्टि = अभिप्रायं = aim.

object of आख्यात् (case in apposition with अर्वा) .

IV टिप्पणी (Remark) :—

If one relies on his own strength alone he may feel dejected. If he has faith in God, he may, with optimism, proceed to fight the evil.

The Religion of Gatha is the Religion of Love. Mazda is the friend of men—and His love induces ecstasy. Here in is the basis of Suffism. Love unites while fear repels (inspite of outward obedience). Some crude Religions teach fear of God, but Gatha teaches Love of God.

Atharvan Zarathustra is aware that the task (of bringing about the Reformation) is gigantic and he is a man of small means, But he is not daunted, for he relies on the strength of Mazda.

गर चे आलत नीस्तत तु भी तलब
नीस्त आलत हावत अन्दर राहे रब । Masnavi 3-1445

Paucity of means does not stand in the way of the Lord.

Poverty rather is the very life breath of the *darves*

सुफी अज्ञ फेक चून दर कम शवद
अयने फेकश दाइए ओ मतअम शवद ॥ Masnavi 4—18-65

His spirit flourishes in poverty. He only cares for the rapture of love—the ecstasy (रफेन्न) that the beloved induces in the lover.

For the sake of that ecstasy, the lover can give up both the worlds.

दीखेहे मजनुं गर वूद नुरा
हर दो आलम वेखतर बुद नुरा ॥ Masnavi 1—408

For the service of Mazda, for His pleasure, the Apostle can take any risk.

[फूयो फूयाइ दइदात्त reminds us of प्रियः प्रियाया अर्हसि देव सोऽहं
of the Gita (11-44)]

Zamad Agni Zarath-Usthra is par excellence the prophet of Bhakti Yoga (the cult of Love) like that of the Vaishnavas in India.

The Vaishnavas look upon the Beloved as husband, the

Sufis as wife. A poet, in the way of the Indians, addressed the beloved.

तू शबनाह मि-नुमाइ, वा बर-ए के वूरी इम शब ।
कि हनुज चराम्-ए मस्त अस्तू, असर-ए खुमार दारद ॥

'You look nocturnal ; on whose bosom had you been last night ? For the eyes are still tipsy and carry signs of intoxication.'

This was very repulsive to Jehangir, who was thinking Iranian-wise (Nagari-Pracharini Patrika of 1980 Samvat —p. 280)

But that is the difference between Vaishnavism and Suffism—the Bhakti-Yoga of Rama Chandra and the Bhakti Yoga of Zarathushtra.

Christ was influenced by the Bhakti Yoga (devotion of God) of Zarathushtra. Zarathushtra's Karma-Yoga (devotion to Duty) influenced Judaism and Islam. Judaism took up the positive programme of love for righteousness, and Islam, the negative programme of resistance to evil—but none did take in the whole of Zarathushtra's gospel.

३ । कदा मज्दा योइ उख्पानो अस्नाम्,
अहहेउश् दरेभ्राइ फो अपह्वा फारेन्ते ।
वेरेज्दाइश् संगहाइश् सओप्यन्ताम् खूतवो,
कएइन्वो ऊथाइ वोहू जिमत् मनड्हा ।
मह्वो थ्वा सांखाइ वेरेने अहुरा ॥

I अन्वय (Prose order) :—

हे मज्दा ये असूतां उक्षाणः (O Mazda, those who are the cleansers of hearts) कदा असीः धरत्राय प्र अपस्य प्रेरन्ते (when would they stir for the compactness of mind and rectitude) वृष्टेः शंसै सोष्यन्ताम् क्रतवः (the dutifulness of the apostles in deeds and words) वसु मनसा केभ्य उषायै जमेत् (to whom would arrive through conscience) हे अहुर मभ्यः शास्त्राय त्वां वराणि (O Ahura, I choose You for instruction to me).

II अनुवाद (Translation) :—

When O Mazda, would they, who are cleansers of hearts, take up for the consolidation of life and for Rectitude, the duties of the Shayoshynts (Yogis), in words and deeds ? To whom does Conscience come for their protection ? O Ahura, for me, I choose You as the preceptor.

III टीका (Word-note)—

उक्षाणः = प्रक्षालकाः = cleansers

उक्ष् - उक्षति = to shower उक्ष् + अन् = उक्षन् (Unadi 165) one who sprinkles water उक्षन्ति अस्ने मरुतो हिता इव (Rig 1-166-3).

- उक्षा स यावा पृथिवी विमति (10-31-8)

असूतां = असूतां = of hearts

पुंसि भूमिन् असवः प्राणाः इत्यमरः । असु becomes असन् by अस्थि दधि etc (7-1-75) षष्ठी बहुवचनं (6/3).

Object of उक्षाणः । षष्ठी in the object by कर्तृ-कर्मणोः कृति (2-3-65)

धरत्राय = संप्रहाय = for Self-possession

इ - धरति = to possess. इ + अत्र = धरत्र (Unadi 394) तादर्थ्ये चतुर्थी । प्र - fully

प्र is repeated by प्र-सम्-उप-दः (8-1-7) for the sake of metre

प्रेरन्ते = यतन्ते = would strive

ईर - ईरते = to stir लट् अन्ते । लट् expresses future sense by विभाषा कदा etc.

वृष्टे - वृष्टे = कर्मणि = in deeds.

वृश - वृश्यति = to do. वृश् + क = वृशतं deed. क forms a noun by नपुंसके etc (3-3-114) तृतीया in Locative case by प्रसित etc (2-3-44)

शंसै - शंसैपु = in words

शंस - शंसति = to tell संस् + अल् ।

तृतीया in the Locative by प्रसित etc (2-3-44)

सोष्यन् - योगी = adept.

सु - सुनीति = to unite. सु + स्यत् = सोष्यन् ।

स्यत् is used in present tense by वर्तमानसामोप्ये etc (3-3-131)

क्रतव - व्रतानि = discipline.

कत् - duty. Nominative of जमत् ।

उषायै - रक्षायै = for protection.

अव - अवति = to protect. अव + ध = उध by इनि-कृषि etc (Unadi 167) स्त्रियाम् आप । तादर्थ्ये चतुर्थी ।

जिमत् = जमत् = गच्छेत् = would go.

जम - जमति = to go. (Nighantu 2-14-104)

जम + लेट् ति । इ of ति elides (3-4-97) लेट् is optative (3-4-7)

शास्त्राय = अनुशासनाय = for instruction.

शास् - शास्ति = to instruct. शास् + ए = शास्त्र (Unadi 608). न comes by इदितो etc (7-1-58)

IV टिप्पणी (Remark) :—

Maha Ratu Zarathustra also counts on the assistance of the saints (Sosyants). There are many saintly people, and they would gather round him and do their quota. Men of pure conscience are his real strength.

We are reminded how in the darkest days of Vedic religion, when the Indo-Persian culture was undergoing the severest test, another virile Apostle of the race, Guru Govinda Sinha, sounded the same theme of gathering all honest people around him in order to rebuild the nation.

The following is one of the most famous verses of the Adi-Grantha—Guru Grantha Sahib.

नाम रहियो साधु रहियो रहियो गुरु गोविन्द ।
कहु नानक इह जगतमें के ना जपो गुरुमन्त ॥

There is Name (God) above, and honest people below, and there is Guru Govinda Sinha (to organise them). Why do you not take to the Scripture (and be assured that there is no cause for despair) ?

४ । अत् तेंग्ं द्रेग्वाओ येग्ं अपक्षा वभ्रुद्रेग्ं पात्,
गाओ फोरेतोइश् पोइथ्रुवा वा दस्वेउश् वा,
दुभ्रु-जोवाओ हांस् खाइश् व्यओथनाइश् अहेमुस्तो,
यस्तेम् खपथ्रात् मज्जदा मोइथत् ज्यातेउश् वा,
हो तेंग्ं फो गाओ पथमेग्ं हुचिस्तोइश् चरात् ॥

I. अन्वय (Prose order) :—

अत् सः द्रुग्वाः यः अपक्ष्य वास्त्रं पातयति (Now that villain who defiles the rules of rectitude) गोः प्रातोंः क्षेत्रस्य वा दस्योः वा (for the devastation of the world, the village and the country) दुर्जबः सन् स्वैः च्यौत्नेः अहुम्-उस्तः (being evil-doer, by own deeds, soul-loser) हे मज्जदा, यस् तम् क्षप्रात् ज्यातेः वाः मेधेत् (O Mazda, who so strips him of his strength and vitality) स्वः तम् सुशिष्टेः प्रगाचे पथस्मिन् चराति (He leads him to the respectable path of good sentiments).

II अनुवाद (Translation) :—

Now those villains who defile the directions of Rectitude, to the devastation of the world, the village and the country ; being evil-doer, such one is, by his own deeds, a soul-forfeit (out-law), and any one, who strips such villain of his strength and vitality, puts him in the well-known path of nobility (on the right track of virtue).

III टीका (Word-note) :—

तस्-सः - that.

सद्-सु-तः । cf ताः (feminine 1/3)

त dose not change to स by महाविभाषा । तस्-तद्

दुर्वास्-पामरः - villain.

इह = to injure इह + वसु - दत्तत् । वस् is added by the extension of the rule विदेः शतुर् चसु (7-1-36). 1/1 - इन्वास् ।

यं ग् = यंह = यस् = यः = who.

वास्व = निर्देश = rules

वारा = वासति = सव्ये = to direct. वारा + व = वास्व (Unadi 608)

पाव = पातयति = defiles

पव = to fall पव + णिच् (causative) = पातयि = to defect.

पाव + लट् ति = वाव । ति elides by the extension of the rule

मन्त्रे वस-ह्वर etc (2-4-80)

प्रातोः = पीडयितुं = to devastate

ऋ = इयति = to attack (cf आर्त) प्र + आ + ऋ + तोसुन् = प्रातोः ।

तोसुन् is added by the rule भावलक्षणे etc (3-4-16)

लोत्रस्य = नगरस्य = of the city

object of the participle प्रातोः । पक्षी in the object by

कृत्-कर्मणोः कृति (2-3-65)

दन्वु = जनपद = country

हांस् = सन्स् = सन् = being

सत् + सु = सन्स् (सन् in non-vedic literature)

अहुम्-अतः = आत्मदाहो = self-forfeit

उव = उवति = to burn. अहुं (प्राण) उपति (दहत) इति अहुं + उव् + क्

सुम् comes in the analogy of अल्-द्विवद् etc (6-3-67)

मेधेव् = मोचयेव् = denudes

मेध = मेधति = to deprive मेध + लिट् याव् vide 53-9

ज्यातोः = जीवातोः = from life

ज्या = जिनाति = to age ज्या + तु = ज्यातु (unadi 72) ablative

of मेधेव् ।

स्वः = सः = he ; तद्, सद् and त्वद् are equivalents

तत् = तम् = Him

सु in place of द्वितीया by सुपां सु-लृट् etc तस्-तंह-तंग्

प्रगाये = प्रशंसिते = in praiseworthy

गै = to sing, to praise प्र + गै = अल् । adjective to पथस्मिन् ।

पथस्मिन् = पथि = in the Path

सुचित्ते = सद्-भावत्वं = refined mentality

चित् = चेतति = to think चित् + क् = चित्ति । Sans त्तु = Zend सुत्

चराव् = चालयति = guides

चर = चरति = to move अन्तर्भावित् षिच् (implied causative) =

to guide चर + लृट् ति = चराव् । इ of ति elides by इत्थ etc (3-4-97)

IV टिप्पणी (Remark) :—

The principle of this Rik is echoed in the Mahabharata

अहिंसा सकलो धर्मः हिंसा धर्मस् त्वा हिताः ।

सर्वं ते अहं प्रथयामि नो धर्मः सत्यवादिनाम् ॥

(Mahabharata Santi Parva 278 - 20)

Nonviolence is the whole of equity. But benevolent violence is equally just. I am a man of principles, and this I say, is the principle that I follow.

Jalal also tells us.

वस अदावतहा के आन यारी बुवद ।

वस खराबाहा के मअमारी बुवद ॥ Masnavi 5-106

There are many acts of enmity which are really friendliness.

५ । ये वा ख्पयांस् अदांस् द्रीता अयन्तेम्,
 उर्वातोइश् वा हुन्जेतुश् मिथोइभ्यो वा ।
 रप्ना ज्वांस् ये अपवा द्रेग्वन्तेम्,
 वीचिरो हांस् तत् फो खएतवे भ्रुयात् ।
 उज्जूइभ्योइ इम् मज्जदा ख् न्यात् अहुरा ॥

I अन्वय (Prose order) :—

यः वा हुज्जतुः क्षयन् इती आवान्तं इ सुवन्तं अदांस् (and the good-man powerful, who slays the scoundrel proceeding for laceration)
 उर्वातोः मित्रेभ्यः वा (of a relative or a friend) रप्नेन जीवन् यः
 अपवान् (the pious man, living by principle) विचिरः सन् तत्
 खेतवे भ्रुयात् (being judicious, one would tell this to be manly)
 हे अहुर, इम् कृत्वात् उस् उत्वय (O Ahura, raise him up from this
 violence)

II अनुवाद (Translation) :—

The good capable man, who kills one proceeding for the
 laceration of a relative or a friend, the pious man living by
 law, (if he kills) the scoundrel—any one, being judicious
 would call that (action) to be manly. Ahura Mazda, save
 him from (the sins of) this violence.

III टीका (Word-note) :—

क्षयस्—क्षयन्—क्षयन्—lordly

सि—सिपति—to rule सि+कृत्वात्—सिपत् । कृत्वा is added by सपि-

तुदोः etc (3-4-17) क्षयस्+सु (1/1)—क्षयांस् । न comes by
 उगिद्वां etc (7-1-70)

अदांस्—छिनति—cuts

दा—दाति—to cut दा+कृत् व्—अदांस् । स comes by च्छेः सि
 (3-1-44) and न comes by विभाषा षिण-णसुलोः (7-1-69)

द elides by मन्त्रे क्त-हुर etc (2-4-80) कृत् is used in the
 present tense by छन्दसि कृत्—कृत्-कृत् (3-4-6)

द्रीती—इती—विदारणाय—for rending

दृ—दृणाति—to rend दृ+क्ति—दृति । तादर्थ्ये चतुर्थी । अधिकरण विवक्षया
 सप्तमी । सप्तमी in place चतुर्थी by the dictum विषयावशात्
 कारकानि ।

उर्वातु—आत्मीय—relative

उर्वन्—आत्मन् । उर्वन्+सु—उर्वात् ।

object of the verbal noun इती by the rule कर्तृ-कर्मणोः
 कृति (2-3-65)

मित्रेभ्यः—मित्राणाम्—of the friends

object of the verbal noun इती । चतुर्थी in place of षष्ठी by
 the Vartika पठ्यर्थे चतुर्वीति वाच्यम् ।

रक्षा—रक्षेत्—विधिना—according to principles

रस—रसति—to pronounce रस्+न—रस=direction, law (unadi
 293).

तृतीया in the noun used as an adverb by the dictum
 प्रकृत्यादिभ्यः उक्तव्ययानम् । जा in place of तृतीया by इरां सु-कृत् etc

ज्वंस्—जीवन्—जीवन्—living

जीव—जीवति—to live जीव—कृत्वा—जीवत्

कृत्वा is added by सपि-तुदोः कृत्वा (3-4-17) जीवस्+सु (1-1)—

कीर्त्तः न comes by उगिदवां etc (7-1-70) । जीव becomes
ज्व by extension of तनि-पत्योः etc (6-4-99)

विचिरः = विचारशीलः = Judge

विच-विचि = to discriminate

विच + किरच् = विचिरः (unadi 54) वज़ीर in Persian (vide 29-4)

हांस् = सन्सन् = being (vide 46-4)

सैतये = वेदयाव = जन-साधारणाय = to common man = manly
dative of म्रुयात् । चतुर्थी of praise by extension of श्वाप-ह्रु
etc (1-4-34)

उन् = उन् = fully

उत्थय = उत्थापय = raise

उत् + स्था = उत्-तिष्ठे = to rise अत्र अक्षरिः ।

उत्-स्थाति = to rise अन्तर्भावित् शिच् (implied causative) = to
raise लोट् हि = उत्थय । हि becomes आय by the extension
of the rule छन्दसि शावच् अपि (3-1-84)

सुण्य = ह्य्य = अपराध = offence

कु-कृणाति = to hurt कु + ष्य = कृण्य । (unadi 387) Ablative
of कृण्य ।

IV टिप्पणी (Remark) :-

The criminal needs to be punished, for the sake of the
vindication of law. Sri Krishna says in the Mahabharata.

अहिंसा सकलो धर्मः हिंसा धर्मस् तथा हितः ।

सत्यं ते अहं प्रवक्ष्यामि नो धर्मः सत्यवादिनाम् ॥

Santi Parva 278-20

Non-violence is the whole of equity, but benevolent

violence is also equally equitable. I tell you truly, this is the
equity that I follow in truth.

Mahabharata lends support to this view.

स्वकर्मणा हतं हन्ति ह्य एव स हन्यते ।

तथागतं च यो हन्यात् न स पापेन युज्यते ॥

Santi Parva 109-32

By his own action, the murderer forfeits his life. There
is no crime in killing him.

६ । अत् यस्तेम् नोइत् ना इसेम्नो आयात् ,

दूजो हवो दामान् हृथ्वा गात् ,

हवो जी द्रेग्वाओ ये द्रेग्वाइते बहिस्तो ,

हवो अपवा यद्वाइ अपवा फ्रयो ।

य्यत् दपनाओ पओउरुयाओ दाओ अहुरा ॥

I अन्वय (Prose order) :-

अत् यः ना तम् ईवमानः नोइत् आयाति (But the man who does not
come helping him) स्वः दूजः धामन् सत्यं गाति (he surely goes
to the house of lie) स्वः हि द्रुवान यः द्रुवते बहिः (He indeed
is vicious who is most-well to the vicious) स्व अपवान् यस्मै
अपवान् प्रियः (he is pious, to whom a pious is dear) यत् पीय्याय
दीनाय धासि हे अहुर (which you ordained as the primary
religion, O Ahura)

II. अनुवाद (Translation) :—

Whereas the man who does not come to help him, will surely go the abode of lie. He certainly is vicious, who is most good to the vicious, and he is pious, to whom a pious one is dear. This you ordained as the primary Law, O Ahura.

III टीका (Word-note) :—

ईषमानः—उपकुर्वन्—helping

ईष्—ईषति—to give (गणर्पण)। आत्मनेपदम्। ईष्+शानच्—
ईषमानः। मानः becomes भ्रः by तमि-पत्वोः etc. (6-4-99)

भानम्—शुभं—house ; object of गाम्

सत्या—इत्यम्—truly ; द्वितीया in भेदक (adverb)। आ in place
of द्वितीया by सुपां सु-लृक् etc

गाम्—गति=गति—गच्छति—goes

गा—गति—to go (Nighantu 2-14-39)

गा+लेट् ति—गाम्। इ of ति elides by इत्थञ्च etc (3-4-97)

द्रुवाम्—पामरः=vicious

द्रुह-द्रुहति—to injure द्रुह्+वसु=द्रुग्वसु। वसु is added by
analogy of विक्रेः शतुर् वसुः (7-1-36) द्रुग्वस्+सु (1/1)=
द्रुग्वाम्। असु becomes आसु by अत्वसु etc (6-4-14)

अपवा—अपवान्—धार्मिकः—pious

अव+वनिप्—अवचन्। अवचन्+सु (1/1)=अपवा। वनिप् is added
by the Vartik छन्दसि ई-वनिरी। In case of वसुप् the form
is अपवान्।

वत्=which—object of दास्

वेनावे—धर्मधारावे=for religion

वेना—words (Nighantu 1-11) sacred words, indirect
object of दास्। चतुर्थी in place of द्वितीया by विवक्षा (idiom)
वेना जिगति दाशुषे (Rig 1-2-3)

पौर्ष्य—प्रथम—primary

दाभो=दास्—अददास्=gave

दा=ददाति—to give अत्र अदादिः दाति। दा+लेट् सि=दास्।
इ of सि elides (3-3-97)

IV. टिप्पणी (Remark)

The man who connives at vice is himself vicious.

जानन्न अपि च यः पार्श्वं शक्तिमान् न नियतति।

ईशः सन् सोऽपि तेनेव कर्मणा संश्रयुन्वते ॥

Mahabharat—Adiparva 180-1

If one does not try to prevent a crime that is being
perpetrated before his eyes, he gets a share of the crime.

And Rabindranath expresses the idea

अन्वाय ये करे आर अन्वाय ये सहे।

तारे येन तव क्रोधं तृण सम दहे ॥

May your wrath burn as straw—both him who commits
a crime and him who permits it to be committed.

७ । केम् ना मज्जदा मवइते पायुम् ददात्,
 य्वत् मा द्रेग्-वाओ दीदरेपता अण्डहे ।
 अन्येम् थ्वझात् आश्रुस् चा मनडहस् चा,
 ययाओ श्यओथनाइश् अपेम् थ्रओस्ता अहुरा ।
 ताम् मोइ दांस्तवांम् दएनयाइ फ्रावओचा ॥

I अन्वय (Prose order) :-

हे मज्जदा, क इम् ना मावते पायुम् ददात् (which person indeed would give me protection, O Mazda) यत् ऐनसः इन्वान् मां दीधर्षति (when the vicious villain oppresses me) त्वत्समाव अत्रेः मनसः च अन्यत् (except your fire and your conscience) हे अहुरा, येः च्यौजैः अपाम् अत्वरस्तं (by those deeds of Ahura, by which you formed rectitude) तां दास्तवां मम थेनायै प्रथव (that rule tell for my religion)

II अनुवाद (Translation) :-

Which person will give me protection Mazda, when sinful villains oppress me, except yourself and your fire and conscience, by the deeds of which two (fire and conscience) You established rectitude ? Explain this rule to me for my religion.

III टीका (Word-note) :-

केम् = क इम् = who indeed

The visarga of कः elides, and yet there is Sandhi (अ+इ-ए) by the extension of the rule सो अचि लोपे etc (6-1-134)

ना-नरः=person

पायुं - रक्षणं - protection

पा-पाति- to protect पा+युच् - पायु । (unadi 307)

ददात् - दद्यात् - would give

दा-ददाति- to give. दा+लेट् ति-ददात् । इ of ति elides by 3-4-97 लेट् is optative by 3-4-7

दुरवास् - पिशुन - villain

इ, ह+वसु=इन्वसु । वसु is added by विदेः etc (7-1-36) अ becomes long in प्रथमा (1/1) by अत्त्वन्तस्य etc (6-4-14)

दीधर्षति - क्रिञ्चति=oppresses

ध्व-धर्षति - to assail ध्व् + यङ् (frequentative)=दिधर्षति ।

ऐनसे - ऐनसः - पापाशयः - vicious

एनसु - sin एनसु + अद् - ऐनसः ।

ए in place of प्रथमा by सुपां सु-लुक् etc.

अत्रस् - अत्रेः - अग्नेः - that fire

पवमी is induced by अन्यम् । सु in place of पवमी by सुपां सु-लुक् etc

अत्रि अनु स्वाराज्यं अग्नि उक्थानि वावुः (Rig 2-8-5)

यदाओ - यै-ओ-यै - which

adjective to च्यौजैः ।

तोस्तां - त्वस्तं - अत्वरस्तं - असृजम् - You created

तस्तं - त्वस्तं - त्वसति - to fashion (छान्दसः) त्वस्तं + लृट् त - अत्वरस्तं ।

गौरवे बहुवचनम् । Initial अ prevented by छन्दसि etc (6-4-75)

व becomes व by संप्रसारण and स्त becomes स्ता by अन्येषाम् etc (6-3-173)

दास्तुं = विधानं = Rule

दास - दासति = to award दास + कणिप् = दास्त्व । (unadi 563) त comes by प्र-ईर etc (unadi 563) न comes by इधितोऽनुम् (7-1-58) त्रिषां आप् । object of प्रबोच ।

धेनाथै = धर्मधारायै = for refection

धेना - Sacred word (Nighartu 1-11) तावथ्ये चतुर्थी ।

धेना जिनाति दाशुषे (Rig 1-2-3)

प्रबोच - वृ हि = tell

प्र = वच् + लोट् हि । वच् becomes बोच by the extension of the Rule वच् उम् (7-4-20)

IV टिप्पणी (Remark) :-

The Veda proclaims loudly that Rudra alone can save us from annihilation and that there is no other way of escape

वेदाहम् एतं पुरुषं महान्तं, आदित्यवर्णं तमसः परस्ताद् ।

तमेव विदित्वा अति मृत्युम् एति, नान्वः पन्थाः विद्यते अयनाय ॥

Yajus—31-8

Jalal knows no other resort.

जुजु तु पीथे कय पर आरुद वन्नेइ दस्त ।

हम दोगा ओ हम अबाबत अजु तु अस्त ॥ Masnavi 4-3499

To whom else should I turn ? It is you who generate the inclination to pray and then grant the prayer.

Fire is symbolical of the all consuming love of God and those who call the Parsis Fire-worshippers, pay a compliment

to them. The term however is not intended as a compliment. This evoked a retort from Bashshar that "the earth is dark, and the Fire resplendant and the Fire has been adored since it become Fire" (Browne—Literary History of Persia-vol I, p 267)

हरके इत आतश नदारद नीस्त बाद । Masnavi 1-9

One who does not possess this fire is as bad as dead.

while one who entertains the Fire, is a true Parsi, and may rise to the fervour of Zarathushtra himself.

हरकेरा आतश पनाह ओ पोस्त शुद ।

हम मजुवी गस्त ओ हम जरदुस्त शुद ॥ Masnavi 1-3922

८ । ये वा मोइ याओ गएथाओ दज्दे अएनड्हे,
नोइत् अद्या मा आश्रिश् च्यओथनाइश् फ्रोस्यात् ।
पहत्यओगेत् ता अह्लाइ जसोइत् द्वएपड्हा,
तन्वेम् आ या ईम् हुज्यातोइश् पायात् ।
नोइत् दुम्ज्यातोइश् कार्चीत् मज्जदा द्वएपड्हा ॥

I अन्वय (Prose order) :-

यद् वा ऐसः मे याः गयथाः बलं (or that the sinner, whatever plots he makes against me) अत्य आश्रिः च्यौर्नः मां नोइत् शुप्यात् (may not its flame, by action, burn me) तद् अस्मै प्रत्यगात् (may it revert to him) द्विषं च्युषेत् (and afflict the malicious)

या इमं मुञ्च्यतेः तनुं वा पायात् (may that seclude this the mind of the pious) हे मजदा, नो इत् कदाचित् द्विषसः दुञ्च्यतेः (and never O Mazda, of the malicious impious)

II अनुवाद (Translation) :—

Whatever may be the plot that the sinner makes against me, let not its flame burn me by its action. Let it revert to him and afflict the sinner. May it seclude (what) the soul of the pious (is), but never O Mazda, on any account, that (the soul) of the impious antagonist.

III टीका (Word-note) :—

ये वा—यद् वा—Or that, and when

मे—against me ; चतुर्थी by ऋष्-इ-इ etc (1-4-37)

वाः—वति—whatever ; qualifies गयथाः ।

गयथाः—व्यापारान्—affairs, plots

मे—गावति— to spread (Nighantu 2-14-121) । मे+अथ—गयथ (unadi 400) त्रियाम् आप् । object of द्जन्ते ।

धत्ते—दधाति—enacts ; धा—लट् ते—धत्ते Sans व्त=Zend ज्द ।

ऐनसः—पामरः—sinner

एनस्—sin एनस्+अन्—ऐनसः । ए in place of सु (1/1) by सुपां सु-लृच् etc nominative to धत्ते ।

माः—माम्—me ; object of प्रुष्यात् ।

आत्रिः—अचिः—flames ; अत्रि—Fire

प्रुष्यात्—दहेत्=may burn

प्रुष—प्रोषति—to burn अत्र दिवादिः । लिङ्-यात्

प्रत्यागात्—दहेत्—may return

प्रोति+इ+लृच् इ । इ becomes गा by इनो गा लृचि (2-4-45) or गा—to go (Nighantu 2-14)

ज्वेत्—क्रिभीयान्=may afflict ; ज्व—ज्वति—to hurt लिङ् यात् ।

द्विषसा—द्विषसं=malicious

द्विष—द्वेष्टि—to injure द्विष+कसुन्—द्विषस् । कसुन् is added by सृषि-सृदोः कसुन् (3-4-17) object of ज्वेत् । आ in place of द्वितीया by सुपां सु-लृच् etc

तन्वम्—तनुम्—mind ; object of पायात् ।

उत् स्वया तन्वा संबधे तद् (Rigveda 7-86-2) I speak to my mind.

वा—and that ; refers to आत्रिः

ईम्—एनं—this ; vide Nighantu 4-2-80, qualifies तन्वं

दुञ्च्यतेः—सज्जनस्य—of the honest ; refers to तन्वं

पायात्—रक्षेत्—may save (exclude) ; पा—पाति—रक्षणे । लिङ्-यात् नोइत्=नैव !

का चित्—कदाचित्—ever

दुञ्च्यतेः—दुज्जनस्य—of the dishonest ; relates to तन्वं ।

द्विषसा—द्विषसः=of the malicious

द्विष+कसुन्=द्विषस् । qualifies दुञ्च्यतेः । आ in place of पठो by सुपां सु-लृच् etc

IV टिप्पणी (Remark) :—

The machination of the vicious does more harm to him than to his enemy. It degrades his soul.

न पापे प्रति पापः स्यात् साधु एव सदा भवेत् ।

आत्मनेव हतः पापः य पापम् कर्तुम् इच्छति ॥ Santi Parva 20-45

Jalal says that such is the case with the non-believers.

दुस्मने खुद बुयेहन्द इन मोन्केरान ।

कर्म बर खुद मी ज़दन्द इशान चुनान ॥ Masnavi 2-789

६ । के ह्यो ये मा अरिद्रो चोइथत् पओउरुयो,
यथा ध्वा जेवीशतीम् उजेमोह् ।
इयओथनोइ स्पेन्तेम् अहुरेस् अपवनेम्,
या तोइ अषा या अषाइ गेउश् तपा म्रओत् ।
इपेन्ती मा ता तोइ वोह् मनड्हा ॥

1. अन्वय (Prose order)—

कः स्वः (who is he) यः पौण्यः श्रेष्ठः मां चेषयेत् (which premier saint would inspire me). यथा त्वां हविष्ठं उजेमहि (that I may adore you, the most adorable) च्यौजैः स्पेन्तं अहुरं अषावनं (noble in deeds, lordly and righteous) या ते अषा, यस्ये अषायै गोः तस्यो अम्रवत् (that which is your rectitude, and about which the creator of the world spoke) अहं वसु मनसा तत् ते श्यामि (I desire that from you through Conscience)

II अनुवाद (Translation):—

Who is that premier saint who would inspire me, so that I might adore you, the most venerable one, benign in deeds,

lordly and righteous. What your Rectitude is—the Rectitude about which the maker of the world spoke—I wish (to know) that from you, through conscience.

III टीका (Word-note)—

हुः—स्वः—सः

तद्, त्वद् and त्वद् are equivalents

कृप्रः=साधकः—devotee

कृष्—कृप्रोति—to serve (Nighantu 3-4) कृष्+र=कृप्रः (unadi 178)

चेथत्—चोदयेत्—would teach

चिथ—चेथति, चेथयति—to lead (छान्दसः) चिथ+क्रेति=चेथत् । इ of ति elides by इत्थ etc (3-4-97)

चित्त—चेतति—to know, चिथ—चेथति—to instruct (अश्व्यापयति—Nairyosang) vide 33-2.

अविष्टं—हविष्ठं—हव्यतमं—most adorable

हु—हुहोति—to worship हु+यत्=हव्य । हव्य+इष्ठ=हविष्ठ । य of हव्य elides by टेः (6-4-156)

उजेमसि—उजामः=पूजयामः—we would adore

उज—उजति—to revere उज+लृ मस् । मस् is equivalent of मसि by इदन्तोमसिः (7-1-46) गौरवे बहुवचनम् ।

cf ऊह—ऊहति—to understand उच—उच्यति—to be pleased (Macdonell) Vide उजमं (44-7)

च्यौजैः—च्यौजे वु—कर्मसु—in deeds

तूनीया in the locative by प्रसित etc (2-3-44)

अश्वन्नं—धर्मवन्तं=righteous.

अश + वनिप् = अशवन् । object of उभेमहि । In case of suffix वतुप् the form would be अशवन्तं ।

ते = तव=your ; dear to you.

या = कर्त्वे=for which

adjective to अपार्यै । आ in place of चतुर्थी by सुपां सु-लुक् etc

अपार्यै=धर्माय=about Rectitude

indirect object of भवतु । चतुर्थी by विवक्षा (option)

इषन्ति = इच्छामि = I wish

इष-इषति = to wish (इच्छति is the optional form)

इष् + लट् मि-इषामि = इषन्ति । अन्ति takes the place of मि by सुप-तिङ्-उपग्रह etc

मा = अहं = I ; द्वितीया in place of प्रथमा by सुप्-तिङ्-उपग्रह etc

ता = तद्=that ; object of इषन्ति ।

आ in place of द्वितीया by सुपां सु-लुक् etc

तोइ = ते=त्वद् = from you.

ablative of इषन्ति । षष्ठी in place of पञ्चमी by सुप्-तिङ्-उपग्रह etc.

IV. टिप्पणी (Remark) :—

The example of a saint inspires more enthusiasm than the monitions of hundred others. The life of the saint, teaches a man that the ideal of God-realisation is not sheer empty talk or mere surmise

सर्वे तु विद्वान् उपलभाय सम्यक्, प्रशान्तचित्ताय शमान्धिताय ।

वेनासुरं पुरुषं वेद सत्यम्, प्रोवाच तां तत्कतो ब्रह्मविद्याम् ॥

Mundaka—1-2-13

ब्रह्मविद्या (Theo-sophy = knowledge of God) is the highest knowledge—and an Apostle teaches this, if rightly approached.

Common people have no idea about the spiritual powers of a saint. They see only his outer form, but lack the knowledge that he can lead the disciple to Mazda.

मानीअश पेन्हान ओ उ दर पोशे खल्ल ।

खल्ल कय वीनन्द वयरे रीश ओ दल्ल ॥ Masnavi 4-836

It is only when a man comes in contact with a better man that he becomes conscious of his own defects and thinks of raising himself to the higher level.

ता नशुद् इर मेस नदानद् मन मेखम ।

ता नशुद् शंश वेळ नदानद् मोफलेखम ॥ Masnavi 2-3474

Until the copper has seen the gold, it does not develop the desire to become gold. Until a man gets into touch with a saint, he does not know what god-intoxication means.

Only Zarathushtra can inspire the love for Mazda.

१० । ये वा मोइ ना गेना वा मज्जदा अहुरा,
दायात् अड्हेउञ् वा त् वोइस्ता वहिस्ता ।
अपीम् अपाह वोह् स्वध्रंम् मनड्हा,
यांस्चा हस्पाइ श्भावताम् वहाइ आ,
फ्फो ताइश् वीस्पाइश् चिन्वतो फ्फा पेरेत्स् ॥

I अन्वय (Prose order) :—

हे अहुर मज्दा, यः, ना वा प्रा वा (O Ahura Mazda, he whether a man. or a woman) मे प्रायात् (who sustains, out of regard for me) यत् त्वं असोः बहिष्ठं अवेत्य (what you told to be the best of life) अपायै अपीम् बहु मनसा क्षमम् (viz virtue for the sake of virtue, and nonchalance through conscience) यान् च सक्षे क्ष्वावतां श्वाय आ (and whom I gather for the worship of one-like-you) प्र ते विश्वैः निष्चतः परेतुं (with them all, I would cross the Chinvat bridge)

II अनुवाद (Translation) :—

Man or woman, O Ahura Mazda, who for my sake, sticks to what you told to be the best (asset) of life viz. virtue for the sake of virtue and non-chalance through conscience, and those whom I associate in your worship,— with all of them, I would cross the Chinvat bridge.

III टीका (Word-note) :—

मे = मदर्थे = out of regard for me.

मां शीणयितुं । बहुधा in the object of to please (understood) by the rule क्रियाधीपपदस्य etc (2-3-14)

रना = नारी = woman ; प्रा = woman (Nighantu 3-29-18)

प्रायात् = दधाति = preserves ; प्रा = दधाति = to uphold अत्र अदादिः । लिङ् यत् । लिङ् is used in the present tense by लिङ् (3-3-172)

या = यत् = that.

object of बोहस्ता । आ in place of द्वितीया by सुपां सु-लुक् etc (7-1-39)

त् = त्वम् = Thou.

व of त्वम् becomes व by संसारात् (1-1-45) and म elides as in त्वा (2/1).

बोहस्ता = वेत्य = You tell.

विद्-वेत्ति = to know. अन्तर्भावित् णिच् (implied causative) = to inform विद् + लट्-सि = वेत्सि । सि changes to ष by विदो लटो वा (3-4-83) Sans त्व = Zend स्त । Sans ए = Zend ओइ ।

बहिस्ता = बहिष्ठं = best ; वसु (good) + इट्-वसिष्ठ = बहिष्ठ ।

adjective used as noun. object of बोहस्ता । आ in place of द्वितीया by सुपां सु-लुक् etc.

अपीं = धर्म = Rectitude.

अप is used in all the three genders as अपः, अपी and अपम् । object (case in apposition with यत्) of बोहस्ता ।

यान् च = यान् च = whom too.

सक्षे = संगृह्णामि = I assemble.

सक्षे = संक्षति = to go, अन्तर्भावित् णिच् (implied causative) = to lead. आत्मनेपदम् । लट्-ए । or

शक्षे = I call (whom I call to your prayer) शच = शचति = to call. शच + लट्-ए । स comes by सिच् बहुलं लेटि ।

क्ष्वावतां = युष्मादृशानां = of one-like-you.

क्ष्मा = युष्म (युष्मद्) = You. क्ष्मा in Persian. युष्मत् + वतुप् = युष्मावत् । वतुप् expresses similarity by the Vartika युष्मद्-आत्मदोः सादृश्ये वतुप् । Plural is used in place of singular

(इमावताम् in place of इमावतः) by the rule अस्मदोः द्वयदन (1-2-59)

ब्रह्माय = पूजायै = for worship.

“वेदस् तत्त्वं तपो ब्रह्म, ब्रह्मा विप्रः प्रजापतिः” इत्यमरः ।

ब्रह्म = तपस् = ardour for God ब्रह्म and ब्रह्मन् are equivalent (i.e. ब्रह्म ends in अ, as well as in अन्) — vide सर्वं प्रोक्तं त्रिविधं ब्रह्म एतत् — Swetaswatara 1-12. तदर्थं चतुर्थी ।

प्र-प्र- beyond, across.

प्र is repeated by प्र-सम्-उप etc (8-1-6). It is used at a distance from the verb (प्रे) by स्ववहिताय (1-4-82)

चिन्वत - चिन्वन्त = पृथक् कूर्चन्तम् = separating.

चि-चिनोति = to gather, to separate by collection (cf विचिन्वन् दासं आर्यं — Rig 10-86-19 — separating Dasas and Aryas). To discriminate.

Adjective to परेतु । पथी in place द्वितीया (चिन्वतः in place of चिन्वन्तं) by सुप-तिह् उपग्रह etc (vide 46-11, 51-13)

परं = उत्तरिष्ये = I would cross.

प्रा-प्राति = to complete (गणदपण) = to go beyond. आत्मनेपदम् । प्र+प्रा+लेट् ए=परं । ए becomes ऐ by वैतो अन्यत्र (3-4-96) लेट् is optative by लिट्थे लेट् (3-4-7)

परेतुम् = सेतुम् = bridge.

इ-एति = to go. परा+इ+तु = परेतु । (Unadi 72) by which one passes over.

IV टिप्पणी (Remark) :—

There is no discrimination against any body. Every one — man or woman — can cross the Chinvat bridge if he sticks

to conscience, rectitude and nonchalance. 'Duty for Duty's sake' is enunciated here for the first time.

The idea of the Bridge is found in the Rigveda too — सुवित्तस्य मनमहे अति सेतुं दराव्यम् (9-41-2). Let us think of the happy regions beyond the difficult-to-pass bridge.

Chinvat is transliterated in the Koran as Sirat (Sirat ul Mustakim). There is no च (च) in the Arabic. Thus the word becomes 'Sinvat' and then 'Sirat'.

The word दीन (religion) is bodily transplanted in the Koran. (Arabic roots are all trilateral — 'Dina' cannot be derived from any Arabic root).

That two such fundamental concepts, as 'Dina' and 'Sirat', are taken over in the Koran, shows what regard Hazrat Muhammad had for Mazda-Yasna.

Congregational prayer is the basic need of the Church in order to knit together the members of the religious body and thereby make the Church (Magha) stronger.

The ancient Aryans observed this rule by meeting together for joint worship on Amavasya and Purnima days, The Hindus called this Darsa-Paurnamasi, and the Parsis Darun ceremony.

Magha-van (the Supreme Head of the Magha) Zarathushtira wished this institution to be retained. He refers to it as दारुम in Yas 28-9, and again refers to it here.

Guru Govinda Sinha had realised the great importance of this institution, and revived it in Diwan of the Sangat.

The Gita also encourages united prayer—

मच्चित्ताः मद्गतप्राणाः बोधयन्तः परस्परम् ।
द्वययन्तश्च मां निखं तुष्यन्ति च रमन्ति च ॥ Gita 10—9

For, in common devotion to the Gospel of the Prophet, the faithful become united.

Jalal extolls the unity of the Church.

मुनीनान् मअदुद् लीक इमान् यकी ।
जीस्मशान् मअदुद् लीकेन जान् यकी ॥ Masnavi 4—408

They differ in body but not in mind.

११ । ख्पथ्नाइश् यूजेन् कारपनो कावयश्चा,
अकाइश् प्यओथ्नाइश् अहम् मेरेङ्गेइघाइ मशीम् ।
येग् खे उर्वा ख्पचा ख्ओदत् दएना,
हत् अइवी-गेमेन् यथा चिन्वतो परेतुश् ।
यवोइ वीस्पाइ द्रुजो देमानाइ अस्तयो ॥

I अन्वय (Prose order) :—

कर्पानः कावयश् च क्षत्रैः युजन् (may the followers of Karpa and Kavi annex nonchalance) अकैः च्यौत्रैः मध्यम् अहम् सृज्यन्ते (by evil deeds they deprave men in soul) स्व दर्वां स्वा भ्याना च यान् कृष्यन्ति (whom their own souls and own thoughts chastise) यद् अन्ति गमन् (when they arrive) यत्र चिन्वतो परेतुः (where the Chinvat bridge is) विश्वाय यथाय द्रुजः इमान् अस्तयः (the inmates of the House of Lie for all time)

II अनुवाद (Translation) :—

May the Karpas and the Kavis imbibe nonchalance. By their evil deeds, they kill the soul of man,—(those people) at whom their own souls and own ideas rage, when they arrive where the Chinvat bridge is ; they are the inmates of the House of Lie (this deceptive world) for all time.

III टीका (word-note) :—

क्षत्रैः = अनपेक्षया = with nonchalance ; सहायै तृतीया ।

युज्यन् = युज्यन्तु = may join

युज् — युज्यते = to unite परस्मैपदम् । युज् — लेट् अन्ति । इ of अन्ति elides by इत्थं etc (3-4-97) and त् by संयोगान्त्स्य etc (8-2-23) लेट् is optative लिट्ये लेट् (3-4-7)

कर्पानः = कर्पानः = follower of कर्प

कर्प + ख = कर्पान् । by राष्ट्र etc (4-2-93) (vide 48-10, 51-14)

काविः = follower of Kavi

कवि + इम् = कावि । by बाह्वादिभ्यश्च (4-1-96)

सृज्यन्ते = प्रन्ति = destroy

युग् — युज्यति = to hunt (Kale) अत्र तुदादिः । सृजति । न comes by शे सुवादीनां (7-1-59) सृजति । लट् अन्ति । अन्ति is changed to ध्वम् by क्रियासमनिहारं etc (3-4-2) and ध्वम् into ध्ये (like ध्यात्) by ध्वमोष्वात् (7-1-42) (vide 53-6) Sans ग = Zend व

मार्थं = मर्त्यम् = मनुष्यम् = man ; indirect object of सृज्यन्ते ।

याम् = याः = यान् = whom ; object of कृष्यन्ते ; Sans स् = Zend 'ह' ।

स्वः = स्वकीयः = own ; adjective to दर्वां

उर्वा-आत्मा=soul

स्वे=स्वा=own

adjective to दीना । ए in place of प्रथमा by सुपां सु-लुक् etc
क्रोधव-तर्जयति=chides

क्रुध-क्रुध्यति=to rage अत्र भ्वादिः । क्रुध्+लेट् ति । इ of ति
elides by इतश्च etc (3-4-97)

ध्याना-चितिः=Concepts ; ध्ये=to think. ध्ये+ल्युट्=ध्यान ।
स्त्रियां आप् ।

गमन्=गच्छन्ति=go ; गम्-गमति=to go (Nighantu 2-14) गम्+लेट्
अन्ति=गमन् । इ of अन्ति elides by इतश्च etc (3-4-97) and त by
संयोगान्तस्य etc (8-2-23)

चिन्वत=चिन्वत्=विविचन्=separating

चि-चिनोति=to select चि+शतृ=चिन्वत् । चिन्वत्+सु (1/1)
=चिन्वत् । [न is stopped by the extension of the rule
जक्षित्वाद्यः पठ् (6-1-6)] adjective to परेतुः ।

पशे in place of प्रथमा (चिन्वतः in place of चिन्वत्) by सुपां
सु-लुक् etc (vide 46-10, 51-13)

यवाय=कालाय=for time

द्वितीया by कालाध्वनोर् etc (2-3-5) चतुर्थी in place of द्वितीया by
सुप् तिङ्-उपग्रह etc
(vide 49-8, 53-1, 53-4)

दमनि=गृहे=in the abode

दम=house (Nighantu 3-4) दमन् is an equivalent of दम by
the dictum क्रोर् अन्त्योर् लोपः । सप्तमी in the locative.

अस्ति=जीवः=being

अस् + ति=अस्ति (unadi 629) अस्ति + जन् (1/3)=अस्तयः ।
(vide 31-22)

IV टिप्पणी (Remark) :—

The sinner wrongs himself the most—he will curse himself on the Day of Judgement. One who is established in nonchalance has no reason to sin and no occasion for repentance.

The criminal deserves pity rather than curse, and Maha Ratu Zarathushtra wishes well of the Kavis and Karpas too ; wishes for them, Kshathram (moral courage)

आन सगी के मी गज़द गुयम दोआ ।

कय अज़ीन खु वा रहानश अय खोदा ॥ Masnavi 3—1802

I pray for the dog that bites ; may Khuda cure its temper.

In the blind fury for destruction, they destroy even their own selves.

हर पे याबद उ वेमुज़द वर दरद ।

चुन नयाबद हीच खुद रा मीज़ुद ॥ Masnavi 5—530

When a man is in the grip of passions, he identifies himself with his lower self. He does not realise that it is the enemy of his real self.

शेर खुदरा दीद दर चोह वज गलु ।

खीशरा नशेनाख्त आन दम अज अदु ॥ Masnavi 1—1317

The lion saw himself in the well and in his fury he did not know himself at the moment from the enemy. (distinguish the Higher (Real) Self from the Lower Self).

१२ । षत् उस् अपा नपत्येषू नफुषु चा,
 तूरुषा उज्जेन् फ्रयानुषा अओज्येषू ।
 आर्मतोइशु गएथाओ फ्रादो ध्वक्षंडहा,
 अत् इशु वोहु हेम् अहवी मोइस्त मनइहा,
 अएहब्यो रफेध्राइ मज्जदाओ सस्ते अहुरो ॥

I अन्वय (Prose order) :—

तूरुष्य प्रयानस्य अयाज्येषु नपत्येषु नफुषु यत् उस् अपा उज्जेन् (as soon as Rectitude grows in the rite-less sons and grandsons of Frayana the Turanian). आरमतेः स्वक्षुसा गयथाः प्रातस् (their realms develop by the force of faith) अत् वसु मनसा इस् तम् अभि मेस्ति (forthwith conscience reaches them) एभ्यः अहुरः मज्जदा रफेध्राय शस्ते (Ahura Mazda instructs them to their delight).

II अनुवाद (Translation) :—

As soon as Rectitude grows in the riteless sons and grandsons of Frayana, the Turanian, so soon do their realms develop by the power of Faith and forthwith Conscience accosts them and Ahura Mazda (Himself) teaches them to their delight.

III टीका (Word-note) :—

उस्=एव=even.

नादय (1-1-57) is आकृतिगण i.e. to be known by actual usage. Thus उस् is a निपात ।

न-पत्येषू=अपत्येषू=पुत्रेषू= in the sons.

न+पत्+थ=नपत्य । न does not change to अ by नमाह-नपाद् etc (6-3-75)

नन्दुषू=पौत्रेषू= in the grandsons.

नफुषु=नफुषु । त elides by भरोकरि etc (8-4-65)

तूरुष्य=तुर्वशवंशीयस्य=of the Turanian

तुर्वशा becomes तुर by the dictum नामैकदेशे ग्रहणे नाममात्रग्रहणम् ।

उज्जेन्=जायते—grows ; जन्=जायते—to grow उद्+ज्ज+लट् ते । ते elides by the extension of the Rule मन्त्रे षसु-ह्रर नश etc. (2-4-80)

अयाज्य=व्रात्य=rite-less.

यज—to worship. यज्+य=याज्य । सिन्नयाम् आप याज्या=sacrifice नास्ति याज्या यस्य स अयाज्य । Bahubrihi.

गयथाः=विषयाः=regions.

सै=गायाति—to spread (Nighantu 2-14)

सै+अध=गयथ (unadi 400) nominative of प्रातस्

प्रातस्+वर्धन्ते=develop.

अत्=अतति—to spread. प्र+अत्+लुट् अन्=प्रातस् । सू comes by क्लेः सिच (3-1-44) and अत् elides by मन्त्रे षसु-ह्रर etc (2-4-80) लुट् in present tense by छन्दसि etc (3-4-6) (vide 46-18).

त्वश्रया = बलेन = by force ; त्वश्रय = strength (Nighantu 2-9)

इश = इमान् = them ; इशम् + शच् (2/3) = इश् object of मेस्ति

अइची = अभि = towards.

मेस्त = मेस्ति = मेस्ति = unites.

मिथ = मिथति = to unite together. अत्र अदादिः । मिथ + लेट् ति = मेस्ति । इ elides by इत्थ etc (3-4-97)

Sans ए = Zend ओइ । Sans. तु = Zend सुत्

रफेप्राथ = आनन्दाय = for delight ; रफ् = रफ्नाति = to please (छान्दसः)

रफ् + अत्र = रफत्र (Unadi 392) चतुर्थी of purpose by तुमव्यंत् etc (2-3-15)

शास्ते = शास्ते = उपदिशते = instructs.

शास् = शास्ति + to instruct. अत्र आत्मनेपदम् ।

IV टिप्पणी (Remark) :—

Mazda is not the God of any particular tribe. The doors of Mazda-Yasna are not closed to the foreigners for ever. So soon as any one of them becomes fit, he is (like Frayana) to be included in the fold

Non-proselytisation is denial of the brotherhood of man. He who discourages the idea, sets too much importance on the supposed superiority of his race.

There is no doubt that Atharvan Zarathushtra desired his Gospel to be spread throughout the whole world. Non-proselytisation means rejection of his precept.

The Persians, out of their race-arrogance, rejected the salutary maxim of the universal prophet Zarathushtra. As a consequence they dwindled in numbers and lost the battle of life. The Arabs acted up to the advice of Bhagavan Zarathushtra and Islam has spread in every country. It is time for the Parsis to consider whether they should not revise their ways (as had been recommended by Dr. Dhalla.)

In any case they should generously encourage the task of proselytisation carried on by the cadets of Ganadhar Govinda Sinha. For the Gospel of Mahamuni Nanak, which Govinda Sinha reiterated, is in spirit the same as that of Atharvan Zarathushtra. This is why Mahamuni Nanak says that the real Scripture of the Kali Yuga (Modern Age) is Atharva Veda—the veda of Atharvan Zarathushtra.

कश्चिन्महि वेद अथर्वणु हुया ।

Rag Asa—Var

In this matter Govinda Sinha followed the counsel of Mahanirvana Tantra, that in the matter of conversion none is to be disregarded on the ground of being low born (the strength of every individual counts)

चरुदाः यथनं नीचं मत्वा शिर्यं अवश्रया ।

कीलं न कुर्यात् यः कीलः सोऽभ्युधमः वात्स्व अथर्मां गतेम् ॥

Mahavirvan Tantra 14—18

To level up, is the law of social growth. If you neglect this rule you take the risk of being levelled down.

Jalal tells us how there are kindred souls in every race

अथ वता हिन्दु ओ तुर्के इन जवान ।
अथ वता दो तुर्के नुँ बीगानेगान ॥ Masnavi 1—1206

Sometimes a Turk will be found to agree more with a Hindu than with another Turk

Love of God is calculated to remove the distinction between one nation and another.

सेववते अल्लाह हस्त लुम्मे रंगे हु
पयसहा यक रंग गरवद अन्दर ॥ Masnavi—2-1345

The paint of Allah is from the pot of Hu (Brahma). All piebald things become of one colour thereby.

Maha Ratu Zarathushtra intended that non-Aryans should be brought over to the Aryan fold.

Faithful to his wish, Jalal the great cisti showed that all noble truths that the Koran contains are to be found in the Masnavi (which is only a gloss of the Gatha)

मन अज्ञ कुरान मञ्जरा चरदारतम्
अनुखान पीक्षे सगान अनदाखतम् । Claudfield—

Persian Literature P. 176

I have taken the marrow out of the Koran and left the bones for the dogs to fight over.

Thus he made it easy for the Arabs to accept the religion of the Gatha by way of Sufism.

Similarly it may be shown that nothing is to be found in any other scripture which is not found in the Gatha. Jalal only leads the way so far as the Arabs are concerned. Kabir does so for the Indians.

१३ । ये स्थितामेम् जरथुश्त्रेम् रादड्हा,
मरेतएप् क्षनाउश् हो ना फूसू इद्याइ एरेध्वो ।
अत् होइ मज्जदाओ अहूम ददात् अहूरो,
अझाइ गएथाओ वोहु फादत् मनड्हा,
तेम् वे अथा मेह-मइदी हुश्-हखाइम ॥

I अन्वय (Prose order) :—

स्थितामम् जरथुश्त्रे' राधसः (honouring spitama Zarathushtra)
यः मर्त्येषु क्षनायुः (who rejoices in men) स्वः ना प्रशुत्यै ऋध्वः
(that man is worthy of great fame) अत् अहुरः मज्जदाः तस्मै अत्वं
ददात् (may Ahura Mazda grant him life) चयु मनसा अस्मै गयथाः
प्रातत् (may conscience develop regions for him) अथा तं
मुसखायं मह-मइति (Rectitude regards him as a good friend).

II अनुवाद (Translation) :—

Whoso, out of his respect for Spitama Zarathushtra, rejoices in whole mankind, (that man) is worthy of high esteem. May Ahura Mazda grant him long life. May Conscience develop his realms. Rectitude regards him as a good friend.

III टीका (Word-note) :—

राधसा - आराधयन् - honouring.

राध् - राधयति - to serve. अत्र तुदादिः राधति ।

राध + क्त्स्नु (3-4-17) = राधसा । आ in place of सु by सुर्ना सु-लृक् etc (7-1-39)

मन्येषु - मनुष्येषु - in men.

dative of इनायुस् by स्पृहेर ईगितः (1-4-36). सप्तमी in place चतुर्थी by अधिकरण विवक्षा—locative by option.

इनायुः - हृष्यन्ति - rejoice.

इन् - इनीति - to be pleased (छान्दसः)

इन् + लट् अन्ति = इनायुस् । अन्ति becomes इस् by the extension of the rule विद्दो लटो वा (3-5-83). इन् becomes इना by the extension of the rule आद् एच् etc (6-1-45). Plural for singular by सुप्-तिङ् उपमह etc.

प्रश्रुत्यै - ख्यातये - for fame.

चतुर्थी is induced by ऋष्व (deserving) by नमः स्वस्ति etc (2-3-16)

ऋष्व - योग्यः - worthy.

ऋष्व - ऋष्वति - to appreciate. ऋष्व + क्त - ऋष्व (Unadi 157)

असु - प्राण - life.

असु - अस्ति - to be. अस - उ = असु (Unadi 10)

गयथा - विषय - affairs.

गै - गावाति - to spread (Nighantu 2-14)

गै + जथ - गयथ (Unadi 400) श्लियाम् आप् । object of प्रातत् ।

प्रातत् - विस्तारयतु - may extend.

अत् - अतति - to proceed. अन्तर्भावित् णिच् (implied causative) by गेर अनिटि (6-4-51) - to extend

प्र + अत् + लृट् द् - प्रातत् । लृट् is optative by छन्दसि लृट्-लृट् लिट्ः (3-4-6)

मन्महति - आद्रियते - welcomes.

मह - महति - to honour, मह् + यङ् (intensive)

- मन्महति । न-comes by नृस् अतो etc (7-4-85) - मन्महति ।

हस् - सखार्य - ससखार्य - good friend.

स् + सखा - सुस् सखा । स comes by पारस्कर etc (3-1-157)

object of मन्महति । चिभुर् विभावा सु-सखा सखीयते (Rig 10-91-1) (vide 32-2).

IV टिप्पणी (Remark) :—

Maha Ratu Zarathushtra enjoins love for the whole of mankind. One who does not love man, does not really love God.

It should be realised, that one soul resides in all, as the Upanisad says.

वेदाहम् एतं अजरं पुराणम् ।

सर्वात्मानं सर्वगतं विभुत्वात् ॥

Swetaswatara 3-21

Thus one should be a friend to everybody.

सर्वेषां यः सुहृन् नित्यं सर्वेषां च हिते स्तः ।
कर्मणा मनसा वाचा स धर्मो वेदो भारत ॥ Santi Parva 268-9

Only he who is the friend to knows what Rectitude is, everybody.)

Zamad Agni (Glowing Fire) glows with love. He is the votary of love—love for God and love for man.

Two noble sons of Persia, apportion the great heritage of Atharvan Zarathushtra.

Jalaluddin, the Sufi inherits the love for God, and Bahauulla, the neo-Sufi inherits the love for man.

Individual and Society are related to each other as mutual end and means. The end of the Society lies towards producing a higher type of individuals. The end of the individual is to improve the social environment so as to make it fitter for the production of better types of individuals.

This social service, which is the concrete end of the life of the individual, is not to be confined to any particular country but should extend throughout the world—to the whole of humanity. For it is far from being the case, that a particular country alone is capable of producing the higher type of men. There are godly men in every race. In every man, there is the possibility of the Superman—in every Nara, there is the possibility of the Narayana.

To hold that the gospel of Atharvan Zarathushtra is

meant for the Iranians alone, as some are inclined to do, is to miss the significance of his message and to dwarf his greatness.

Brotherhood of Man is the idea that appealed to him most. And that is the only meaning of the "Service of the soul of the world" with which the Gatha starts (Yas. 28-1) The world has no other soul to be served.

It is also moved by this idea, that in contradistinction to the existing three castes (of the Aryamna, the Verejena and the Khayetu) Atharvan Zarathushtra founded "The Order of the Geus Vastra" or the "Servant of the World Society", (Yas. 33-4) and combined in himself the triple function of the Brahmin, the Kshatriya and the Vaishya and became 'the premier priest, the premier warrior and the premier farmer' (Farvardin Yasht-S. 88)

Inasmuch as it was an order of the Geus (World) Vastra, it was not to be confined to Iran. And in order that there might not be any mistake in the matter, not to speak of others, even the ungodly Turanians are here expressly directed to be included in the Brotherhood as soon as they become fit.

Iran had realised the wisdom of the Prophet's directions and many a Turanian name finds an honourable mention in the Fravardin Yasht.

But the forces of reaction had not died. They find an

ally in the natural vanity of man which is inclined to look upon others not as so many persons, but only as things, whose only value consists in being instrumental to his own purposes. They are not prepared to give to others the weight that they give to themselves. These men can hardly tolerate the idea of the Brotherhood of Man and therefore also of the Fatherhood of God. For if God is the one father of all of them, then all men are equal.

Caste system is the denial of equality within the nation and race-arrogance is the denial of equality outside.

Atharvan Zarathushtra preached the Law of Equality in as emphatic terms as is possible. (Yas. 43-1). And equality is calculated to strike at the root of race-prerogative as much as that of caste-privilege.

It is an irony of fate that though the Koran claims to have been delivered for the benefit of the Arabs only (Sura 41-44), it has come to be the scripture for more non-Arabs than Arabs, while the Gatha which was expected to be promulgated to the whole of mankind (Yas. 31-3), has ceased to be the national scripture of even the Persians.

Difference in the practical application of the idea of the Brotherhood of Man, lies at the root of this disparity.

That scripture which is good for the whole of mankind is worth more than that which is good for a particular section only—this is how the human mind unconsciously thinks, in spite of what some conceited Dastuts like it to think.

१४ । जरथुश्त्र कस्ते अपवा उर्वथो,
मज्जोइ मगाइ के वा फस्सू इद्याइ वस्ती ।
अत् ह्यो कवा वीस्तास्पो याही,
येगं स्तू मज्जदा ह्देमोइ मिनश् अहुरा ।
तेगं ज्वया वड्हेउश् उरुधाइश् मनडहो ॥

I अन्वय (Prose order) :—

हे जरथुश्त्र, कः अपवान् ते उर्वथः (O Zarathushtra, which pious one is dear to you) कः वा महे मघाय प्रश्रुत्यै चष्टि (and who desires glory for this great Magha) अत् स्वः यासी कवः विस्तासः (indeed he is heroic Kava Vistaspa) मज्जदा अहुरा, यान् त्वं सस्मे मनसि (O Ahura Mazda, them whom you wish to be in same abode) तान् ज्वय वसो मनसः उक्तैः (speed them by words of conscience)

II अनुवाद (Translation) :—

O Zarathushtra, which virtuous man is friend to You, and who wishes high honour for this great Magha (Church) ? Yes, he is Kava Vistaspa, the Hero. Whom, O Ahura Mazda, you wish to be in Your own abode (presence), hurry them on through the voice of Conscience.

III टीका (word-note) :—

अपवा = अपवान् = pious.

जप् + वनिप् = अपवन् । अपवन् + सु (1/1) = अपवा । वनिप् is added by the Vartika छन्दसि ई-वनिपी ।

उर्वधः—प्रियः—dear

उर्वन् + ध। आत्मीयः। च्वा—वृ—वर्तित to choose

वृ + क्त—वृत्—उर्वत। वृ becomes वृ by ऊद् ओष्ठ पुर्वत्य
(7-1-102) वृत्, वृत् and वृत् are variants (vide 31—21,
44—2, 50—6, and 51—11)

महे=महते—(for) great

मह् is equivalent of महत् cf महे रणाय चक्षसे (Rig 10-9-1)

मघाय=संघाय=for this church.

चतुर्थी is induced by the word प्रयुक्ति by नमः स्वस्ति etc (2-3-16)

प्रभुत्वै=ख्यातये=for fame object of वष्टि।

चतुर्थी in the object by the rule स्पृहेर् इषीतः (1-4-36)

कवा=विज्ञः=wise

कवि + सु (1/1) = कवा। आ in place of सु by सुपां वृ-लृक् etc.

कव is used in the Gatha in good sense (and कवि in bad
sense (i) कवः—wise (ii) कविः=wise-ling.

for (i)—see, 51-16, 53-2. (ii)—see 44-20

यासी=वीरः=heroic

यस—यस्यति—to strive यस् + गिन्=यासिन् (vide 49-9)

सदसे=समान आवासे=in the same abode

सम=सह (Nighantu 3-4), vide 44-9

मिनस्=मनस्—मनसि=इच्छसि=you intend

म्रा—मनसि—to think म्रा + ष्ट् सि=मनसि इ of सि elides by इत्थ
etc (3-4-47)=मनस्। म्रा becomes मन by पा-म्रा etc (7-3-78)

ज्वय=जवय=चाळय=guide

ज्व—जवति—to go (Nighantu 2-14)

जव + गिन् = जवयति—to lead जवय + लोट् हि = जवय becomes ज्वय
by लनि-पत्योः etc (6-4-99) or जव=speed जव + षिप् = जवयति
=to hurry on. vide 33-5.

IV. टिप्पणी (Remark) :—

It does not suffice to practise religion singly. A religious group (Church or Magha) has to be formed, if the religion is to be handed down from generation to generation. King Vistaspa was well aware of this truth and took care to consolidate the Magha.

The strength of an individual does not count for much, unless he has the community at his back to support him. Arjuna was defeated even by the savage Ahirs, when all the Kshatriya clans were decimated in the Kurukshetra war.

तद् धनुस् तानि चास्त्राणि सः रथः ते च वाजिनः।

सर्वम् एकपदे नष्टम् दानम् अश्रोत्रिये यथा ॥

Vishnu Purana 5-28-31

He wields the same weapons, but they avail him not.

Zarathushtra is familiar to Mazda. Mazda calls him by name.

नामे हाफेज गर वर आयद वर जवाने कीलके दोस्त

अज्ञ जनावे हज्जते शाहम बसस्त इन मलयमस ॥ Diwan (310)

What a great delight, if the Beloved, even once calls the lover by name.

Jalal tells us that when one is friendly with a saint, God Himself becomes his friend.

रथ तेजु यारे खोदाइरा तु जुद।

जुन जुनान कदी खोदा यारे तु जुद ॥ Masnavi 2—23

सदम conveys the same idea as the साळोक्ष्य मुक्ति of Vaishnava Philosophy.

१५ । हएचत्-अस्पा वस्व्या वे स्पितमाओइहो,
 [वीस्पा ता या वे सूइद्याइ वहिस्ता] ।
 एत् दाथेङ्ग वीचयथा अदाथांस् चा,
 ताइश् यूश् प्यओथनाइश् अपेम् क्ष्मइन्या ददुए,
 या इश् दाता इश् पओउरा इश् अहुरक्षा ॥

I अन्वय (Prose order) :—

हे स्पितमासः सेचद्-अस्वाः वाः वस्त्रे (O ye, the Scions of Spitama, the scions Haechat-aswa, I would tell you) विश्वं तद् यद् वै ध्रुव्ये वहिष्ठं (all that which is the best to hear) यद् धातं विचयथ अधातं च (insofar as you distinguish the Right and Wrong) वृषु तेऽप्यौजैः क्ष्मभ्यः अपं ददुये (on account of those your deeds you will be rewarded Rectitude) या इस् अहुरस्य पौत्र्या इस् धाता इस् (which really is verily the best gift of Ahura in deed)

II. अनुवाद (Translation) :—

O Scions of the great Spitama clan, sons of Haechataspa, I would teach you [those things which are the best for you to hear] Since you discriminate the Right and the Wrong, on account those your deeds, you have been granted Rectitude which really is verily the best gift of Ahura.

III टीका (Word-note) :—

सेचत्-अस्वाः = सेचद्-अस्वस्य वं शोड्रवाः = Scions of Sechad-aswa
 Haechat-aspa is the name of the great-great grand-

father of Zarathushtra सेचन्तः अस्वाः यस्य स सेचदस्व—whose horses sprinkle (are stallions).

स्पितमासः = स्पितम गोत्रीयाः = Scions of Spitama.

Spitama was the fore-father of Haechat-aspa—a patriarch. स्पितम = स्पिततम = श्वेत-तम = white-most cf. अधतम = अधम (त elides)

वक्ष्ये = वक्षीमि = I tell.

वच = to tell. वच + लृट् स्ये = वक्ष्ये लृट् is used in the present tense by क्षिप्रवचने लृट् (3-1-133).

श्रु ध्र्ये = श्रोतुं = to hear.

ध्रु + ध्ये = श्रुध्र्ये । ध्र्ये in place of तुम् by तुमर्थे से-सेन् etc (3-4-9)

यवत् = यत् = यतः = insofar as.

धातं = हितं = right.

धा + क = धातः । धा is not changed to हि by the rule किमाषा छन्दसि (7-4-44)

विचयन् = विचिन्कथ = you discriminate.

विच = विनक्ति = to separate. अत्र चुरादि विचयति । विचय + लट् थ अदाधान + च = अदाथांश्च = wrong too अदाथ = wrong.

युष् = युष्माकं = your

युष्मद् + ड = युष् । ड in place of पष्ठी by युष्पां सु-लृक् etc (7-1-39)

अपं = धर्म = rectitude

अप is used in all the three genders. Nominative (passive) of ददुये ।

क्ष्मभ्यं = युष्मभ्यं = to you ; dative of ददुये ।

ददुये = दीयते = will be given.

दद = ददते = to give (गणद्वयं) अत्र तनादिः ददुते दद + यक् (passive)

=ददुवते। both उ and य (two विकरणs) by the dictum सुप्-
तिङ्-उपग्रह etc. दक्य+लट् ते=ददुवते। स elides by लोपस्त
(7-1-41)=ददुवे। लट् is used in the future tense by
वर्तमानसामीप्ये etc (3-3-131)

इस्-एव = really.

दाथा-दाथः = दानं = gift

दा-ददाति = to give। दा+थ = दाथ (unadi 167) आ in place
of प्रथमा by सुपा सु-लुक् etc.

इस्-एव = verily

पौर्य्या-पौर्य्याः = first

पुरम्+य-पौर्य्या। adjective to दाथ।

इस्-एव = indeed

repetition of इस् thrice, emphasises that Rectitude is the
best gift.

IV. टिप्पणी (Remark)

Discrimination between Right and Wrong is the essence
of Rectitude and Rectitude is the best gift of Mazda.

धात means Ought-धातं अधातं च means what ought and
what ought not.

"Oughtness" is the only criterion for determining duty.
What we feel as "ought to be done", is our duty. There is
no other standard by which one can ascertain what his
duty is.

कार्य्यम् इत्येव यत् कर्म नियतं क्रियते अर्जुन।

सङ्गं त्यक्त्वा फलं नैव स त्यागः सात्त्विको मतः ॥ Gita 18-9

१६ । फेरपओञ्जा अथा तू अरेद्राइश् इदी,
ह्वो-ग्वा ताइश् यंग् उस्वही उस्ता स्तोइ ।
यथा अपा हचइते आर्मइतिश् ,
यथा वइहेउश् मनइहो ईस्ता ख्पथेम् ।
यथा मज्जदाओ वरेदेमाम् पणइती अहुरो ॥

I अन्वय (Prose order) :—

हे सुग्व पुषोष्ट्र, यान् स्ति उदतं उधहि (O Prishoshtra of the Sugwa
family, [with them] for whom both of us desire perpetual
welfare) तैः ऋध्रैः तू अत्र एधि (with those devotees do ye come
here) यत्र आरमतिः अपैव सचते (where Faith associates with
Rectitude) यत्र क्षथं चसोः मनसः ईष्टं (where nonchalance is the
gift of Conscience) यत्र अहुरः मज्जदाः भूरितमम् शेते (where Ahura
Mazda utmost lies)

II अनुवाद (Translation) :—

O Hugva Frashoshtra, come up here along with those
devotees, for whom both of us, desire eternal good—where
Rectitude accompanies Faith, where Nonchalance is the wish
of Conscience, and where in Ahura Maza lies the utmost.

III टीका (Word-note) :—

पुषोष्ट्रः = तथामकः कुलपतिः = Fareshoshtra

पृथ-पर्वति = to cross अत्र तुदादिः । पृथ+शान् = पृथत । पृथन्तः

(भावन्तं) उष्ट्राः यस्य सः पृषोदः । पृषद् becomes पृष by पृषोदरादीनि etc (6-3-109) (vide 29-8, 49-8, 51-17, 53-2)

ऋतैः—भक्तैः— with the devotees

ऋच—ऋचोति—to serve (Nighantu 3-4) ऋच् + र = ऋच (unadi 178) तृतीया expresses the meaning of सह (with) even without the word सह by the implication वृद्धो यूना ।

एषि=एहि—आगच्छ—come

इ—एति—to go इ + लोट् हि=एषि-हि becomes एषि by 6-4-102

सुम्बः—तजामक कुल पतेः गोत्रजः=Scion of Sugwa

सुष्टु पावो यस्य यस्य स सुम्बः ।

वासु—यान्—वेभ्यः—for whom

indirect object of उषहि । Feminine in place of masculine by सुप्-तिङ्-उपसर्ग etc वासु—याँङ् ।

उषहि=आवां इच्छावः—both of us desire

वश्—वशि—to desire वश् + लट् वस् । वस—वशि by the extension of the rule इदन्तो मसिः (7-1-47) Sans स—zend ह् (वसि=वहि)

उगता—उदत्तं=कल्याणं=welfare

वश्—वष्टि—to desire वश् + क् =उदत्त । क् forms a noun by नमुंसके etc (3-3-114) object of उषहि । आ in place of द्वितीया by सुपां सु-लृक् । vide 43-1

सोइ—स्ति=अस्ति=नित्यं=perpetual

अस्ति is not a verb here. It is an adjective. It is अव्यय (indeclinable) mentioned under स्वरदि निपातं etc (1-1-37) अस्ति becomes स्ति in analogy with मन्त्रेभ्यु etc (1-4-141)

सचते—सिलति=associates

सच्—सचति—to go (together) [Nighantu 2-14] भात्वनेदम् ।

ईष्टं—दानं=gift

ईव—ईषति—to give (वणदर्शन) ईव् + क् =ईष्ट । क् forms a noun by (3-3-44) आ in place of प्रथमा by सुपां सु-लृक् etc

भूरित्तमां—निरतिशयं=utmost

भूरि (much) + तम = भूरित्तम । most भेदक (adverb) to छेति । आम् is added to तम to intensify the meaning by the rule किम्-एत्-तिङ् etc (5-4-11)

शेषि=शेते—to lie (stays)

शी—शेते—to lie, अत्र परस्मैपदम् ।

IV टिप्पणी (Remark) :—

It is in the company of congenial friends, that devotion flourishes.

मदें हजां हमरेहे हाकी तलब ।

खाह हीन्दु खाह तुर्क ओ वा अरब ॥ Masnavi 1-2894

When you want to go to Haj, seek the company of those who cherish similar intention.

[There is probably suggestion of pilgrimage in this Rik. अत्रा may refer to Raji (Rai)—the birth-place of Atharvan Zarathushtra]

१७ । यथा वे अफ्फ्मानी संगहानी,

नोइत् अनफ्फ्मांम् दे-जामास्पा ह्योग्वा ।

हदा वेस्ता वळ्ळंग् सओपा रादइहो,

ये वीचिनओत् दाथेम् चा अदाथेम् चा ।

दंग्रा मन्तू अपा मज्जदाओ अहुरो ॥